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THE
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ANNIE BESANT, P.T.S.

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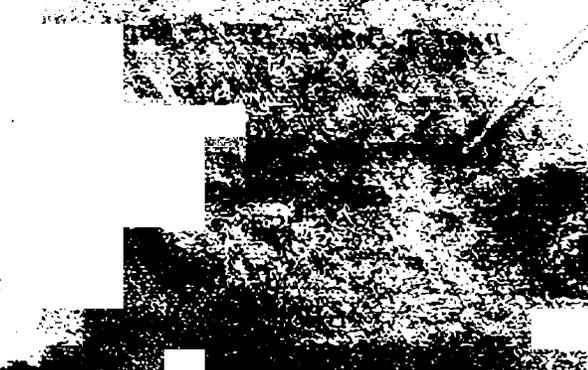
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THE THEOSOPHIST

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

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

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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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



BISHOP WILLIAM MONTGOMERY BROWN

THE THEOSOPHIST

ON THE WATCH-TOWER

THE expectation of the first paragraph in the September issue of *The Theosophist* has been realised, and here I am once more, seated not in Adyar, but in Simla. So greeting to all my readers, near and far, as I resume my interrupted work, to appear on October 1st, the day on which I shall see our earthly light for the 77th time. It is a long span, and yet, with my inborn perversity, I feel quite young. I apologise, but I cannot help it, so, good readers, you must take me as I am.

* * *

And this is also the birthday of *The Theosophist*, which enters on this October 1st on its forty-sixth volume. We have marked it by taking a venturesome step forward in establishing an Art Section, that we may place our offering on the Altar at which we worship not only the True and the Good, but also the Beautiful. The great Greek Trinity, expressing the three Divine Aspects, worshipped by the

Philosopher, the Saint, the Artist, is a fruitful subject for meditation in its full-orbed perfection. And in these days, in which Beauty is so often sacrificed to imagined utility, and our household utensils no longer breathe the silent refining influence of beautiful forms on those who supply our daily needs, it is specially important for us to remember that the Divine Artist manifests Himself as Beauty. Our little effort is intended to remind our readers that Art should have its place in the daily life of the Theosophist.

*
*
*

Dr. J. H. Cousins, who has done so much to awaken the Theosophical Society to its duty to the Beautiful, sends me the following note for the Watch-Tower :

“October is a month of happy beginnings, and with this Jubilee October we are specially happy to inaugurate a new permanent feature in *The Theosophist*, that is, a section devoted to those great demonstrators of ‘the Beauty of the Lord,’ the arts and crafts. Our first contribution is indicative of the high distinction which those responsible for the new department mean to strive to maintain. Monsieur Nicholas Roerich is recognised as one of the succession of world-artists, an apostle of Beauty and Truth as healers of the world’s ills. His fine article will be read with deep appreciation. His painting, ‘The Messenger,’ is to be presented by the artist as the nucleus of a Blavatsky Museum at Adyar in January next, when it is expected that Monsieur Roerich will personally hand over the picture that he has dedicated to H.P.B., for whose memory and work the great artist has the highest reverence. A reproduction of it in monochrome was intended to accompany his article, but could not be prepared satisfactorily in time. It will be presented in a later issue.”

With full confidence I confide the new Section of *The Theosophist* to Dr. Cousins' care.

* * *

Before I go further, I must offer my hearty thanks to my Assistant Editors of *The Theosophist* and *The Adyar Bulletin* who have been whole Editors since I left for England last April. I feel how fortunate it is for our readers as well as for myself that we can all get on so well without me.

* * *

In matters of liberty of thought, the Great Republic of the West is hardly worthy of its ancestors, who left England in order that they might find liberty of thought and of expression beyond the Atlantic Ocean. An extraordinary trial for "heresy" is going on in Cleveland, Ohio, U.S.A. Bishop William Montgomery Brown, is charged with heresy, and was summoned to answer for it last March. The matter is of such great importance, since the literal truth of the Hebrew and Christian Testaments is involved, that I make no excuse for placing it on record here, with somewhat lengthy extracts. The summons ran :

In pursuance of the duty imposed upon me as President of the Court for the trial of a bishop, constituted under the canons of the Protestant Episcopal Church in the United States of America, I summon you to appear on the 27th day of May, A.D. 1924, in the city of Cleveland, state of Ohio, at 2 o'clock p.m., in Trinity Cathedral Hall, then and there to answer the presentment which has been made against you by Arthur C. Hall, Joseph M. Francis and William L. Gravatt, three bishops of this church exercising jurisdiction, for holding and teaching publicly and privately and advisedly, doctrine contrary to that held by this church, for the hearing of which presentment the said court has been called to meet on the day at the time and place above mentioned.

Witness my hand this 24th day of March, A.D. 1924, at the city of Baltimore, in the diocese of Maryland.

(Signed) JOHN G. MURRAY,
President of the Court,

The Cleveland News has the following :

Can the whole Christian Bible be accepted literally and without question of doubt? Or must the church interpret only parts of it literally and other parts symbolically? And, which parts can be so classified, if the latter is answered in the affirmative?

These, in a nutshell, are the basic principles to be settled in Cleveland on Tuesday at what is considered the most spectacular event in the Christian church since the Protestant reformation.

On that day, at 2 p.m., Bishop William Montgomery Brown, member of the House of Bishops of the Protestant Episcopal Church, will go on trial at Trinity Cathedral, charged with heresy, the first minister in his church to face such charges since the historic reformation.

Practically all of the intellectual brilliancy of the church, as well as many other churches, will compose the audience of eager witnesses to the trial that will fill Cathedral Hall. For in this trial, for the first time, the Christian orthodox fundamentalists and modernists will be pitted against each other for a verbal hearing. To date, the quarrel between these two factions has been conducted through newspapers and magazines.

Bishop Brown, who retired from active ministry in his diocese in Arkansas ten years ago, has been studying and writing in his home, Brownella Cottage, at Galion, O. And in each subsequent publication, he has, according to his fellow bishops, become more radical in his views against orthodox teachings.

His retirement from active church work ten years ago closely followed the publication of his volume *A Level Plan for Church Union*, in which he recommended a plan for uniting all Protestant churches into one big church. This met with such heated disapproval from his fellow bishops over the country that he took advantage of a period of illness to retire.

The charges of heresy, brought by three members of the governing 125 bishops, composing the House of Bishops, are based on twenty-three alleged heretic statements, alleged to have been made in Bishop Brown's recent publications.

Rather than deny any of these alleged statements, the accused bishop has prepared a list of 425 theological questions which he will direct at the 125 members of the House of Bishops, the answers to be made by depositions. This right is said to be granted him under the rules of church trial procedure.

The questions are calculated to prove that if he (Bishop Brown) is guilty of heresy under the orthodox belief, then every one of the members of the House of Bishops is a heretic . . .

Briefly, Bishop Brown's contention is that he is being tried for refusing to accept certain parts of the Bible literally. He countercharges that his fellow bishops have not accepted other parts literally.

"How," he declares, "can I then be selected as the one minister of my church to be charged with heresy, when on the same basis every other bishop of the church is guilty?"

The bishop will further contend in his defence that he was made a "bishop of the church of God," as are the other bishops and that, consequently, his fellow bishops cannot sit in judgment over him.

"I believe I can prove beyond a question of a doubt," he declared in a statement recently, "that every bishop of the church is independent of all other bishops. To assert now that my fellow bishops can sit in judgment upon my doctrinal utterances is to repudiate the fundamental principle of the Protestant reformation!"

"The church," he further declared, "has never defined what constitutes heresy. The English state did that. Heresy was a state and secular offense. In order to find what constitutes indictable error of doctrine, my accusers will have to go back to a statute passed by the English Parliament in the first year of the reign of Queen Elizabeth—1558."

When that definition of heresy was framed, men were still burning witches; they believed in sorcery, "black magic," compacts with the devil, devils with horns and forked tails, the "king's touch," and that God's wrath caused lightnings, storms, earthquakes, plagues and comets and a thousand other absurdities which the light of science has swept away.

If the church is now so blind to modern thought and science that it will hark back to the bigoted and superstitious age of Elizabeth for authority and means of condemning me and my utterances, it will not be I, but the church, that will be condemned and destroyed by my trial.

I intend to put on record my fellow bishops as to whether they accept the following from the Bible literally:

That God made the world in six days.

That he caused vegetation to grow on earth before creating sun, moon or stars.

That he made Eve out of Adam's rib.

That the serpent tempted Eve to eat the forbidden fruit.

That God made coats of skins for the guilty pair.

That the sons of God married the daughters of men.

That God gave Noah instructions how to build an ark.

That Noah took into the ark pairs of all living creatures.

That the flood covered the earth and drowned all except those in the ark.

That God came down and confounded man's speech at Babel.

That Jesus was literally born of a virgin.

That he raised Lazarus literally from the dead.

That he literally performed such feats of magic as walking upon the water, turning water into wine and feeding 5,000 people upon five loaves of bread and two small fishes, leaving twelve baskets of broken pieces.

That he literally descended into hell and then literally and bodily, in the sight of many who watched him going up, ascended into heaven.

In short I mean to make the clergy admit either they are hopelessly at outs with modern science and common sense, or are themselves rejecting large portions of the scriptures (as literally interpreted) and giving to such passages only a symbolic meaning.

If I succeed in thus making my accusers and the others admit that the Bible cannot, as a whole, be literally accepted to-day my cause is won. Whether I win or lose the verdict of the tribunal afterwards, I shall have won a moral victory. They cannot themselves reject a literal interpretation of some parts and then expel me for rejecting others.

It strikes me that the bishop-judges have found a stalwart resister of hypocrisy and orthodoxy in this gallant champion of truth, and that the 425 questions which he has prepared for his accusers will transform the trial of Bishop Brown into the trial of the Protestant Episcopal Church in the United States of America.

* * *

Bishop Brown is a communist, like the members of the original Christian Church in Jerusalem, and he thinks that he is being tried for his ecumenical more than for his religious heresies. That is very likely. But the Episcopal Court, however much it may desire to condemn the former can only punish him for the latter. The only result of the trial will be

to drive all intelligent people, if they are honest, out of the Church, and to leave to it only the thoughtless and the ignorant. Both classes may be honest, but, as Origen said, a Church must not only have medicine for the morally sick, but also the Gnostics, the knowers of God, if it is to continue to exist.

* * *

The picture we reproduce shows the magnificent head and the firm jaw of this twentieth century heretic. It recalls the similarly shaped heads of his forerunners Charles Bradlaugh and Colonel Ingersoll. *The Cleveland News* illustrates its account with some quaint French woodcuts of the hangings and beheadings of Middle Age heretics. I have received a pamphlet entitled *Heresy*. It is marked Vol. I, No. 1, as though it is intended to continue it. It bears date, March, 1924, but I have not received anything more. If the trial comes off—the Bishop expected it in September or October—I hope that some American Theosophist will keep me informed. I see that some of the Bishop's enemies pretend that he is "crazy," "mentally warped". He does not look like a lunatic.

* * *

There are not many civilised countries in the world which have not a single Lodge of the Theosophical Society to shed abroad the Light. I am glad to announce that Peru—which was in that condition—has wiped away the reproach. A letter has come from Señor General Francisco da Rosa Villanueya, Lima, announcing the foundation of the H. P. B. Lodge, thus fitly doing homage to the great Messenger from the White Lodge. May other cities follow the good example thus set, until we have a National Society of the T.S. in Peru. For the present the Lodge will be in touch with the T.S. in Argentina.

* * *

The work in England has been satisfactory, for the Deputation was cordially received by the Prime Minister and the Secretary of State for India, and by other Cabinet Ministers, while the outside public was enthusiastic wherever we went. There was a very general recognition of the fact that the deputation had changed the attitude of the Cabinet, the hostile journals commenting angrily on the fact, while the few friendly ones rejoiced. The fact that we were preparing material for the framing of a Home Rule Constitution for India was generally approved, as placing a definite issue before Parliament. The one strong objection raised was the impossibility of knowing what India wanted, there being so many parties; and this determined me to work, before all else, for a United National demand, backed up by all the political parties that claimed Swarāj. To that I have addressed myself since my return, and have been cordially welcomed. I hope that before this is in our readers' hands, an invitation, signed by leading representatives of the political organisations will be agreed to.

* * *

The June course of lectures, in the Queen's Hall, London, was very successful, if crowded halls may be taken as a criterion. In other parts of the country the case was the same. I presided over the Annual Conventions of England, Scotland, Wales, Germany and Holland, spent the inside of a week in Paris, was present and spoke at meetings of the Order of the Star in the East, the Order of the Round Table, and to the Young Theosophists. In every country these last are remarkable for their energy and enthusiasm, and the bright young faces are a joy to see.

TO A MASTER

I DO not yearn for England,
Of which the poets sing,
Her woodland ways and cooling days
No raptures to me bring ;
But O I long for India,
Though scorching suns may shine,
For India is Thy Homeland,
And I would make it mine.

I do not yearn for riches
Or paths that lead to fame ;
I would but help my fellows on
And serve them in Thy Name ;
For Thou, in all Thy greatness,
In Thy Himālayan home,
Dost humbly tend the lowly shrine
Where rustic nomads roam.

I do not seek for passion
Or Love's enchanted flowers,
To drown the weariness of life
In its most toilsome hours.
But O I hope for Friendship
As perfect as may be,
For hast Thou not a Comrade
Who lighteth life for Thee ?

I seek not liberation
From life's relentless wheel,
For Thou hast left Nibbāna's shore
Our suffering world to heal.
Could I, in all my blindness,
Crave rest that Thou didst shun ?
No liberty be mine, save this,
One day to be Thy Son.

TO DR. ANNIE BESANT

THE WELL-BELOVED

By A WELSH BARD

GREAT Soul! strong Warrior for the right,
Foe to injustice, Friend to all
Thine eagle eye doth pierce each wrong:
Lover of good both great and small,
Imperial toiler for the race
We plead for thee the Masters' grace.

For fifty years by voice and pen,
The poor, the suffering and oppressed
Have found in thee their shield and tower,
A mighty Mother now confessed.
We bless thee on this festive day
And at thy feet Love's tribute lay.

Ystwyth

(R. EDWARDS JAMES)



SIXTH SUB-RACE ECONOMICS: HENRY FORD

By H. L. S. WILKINSON

SIXTH sub-race economics is not a philanthropist's dream, to be realised some seven hundred years hence in an ideal community in California. It is a sober reality, the achieved life-work of Henry Ford, the richest man in the world.

Ford has made his enormous fortune—nearly two hundred million pounds—by taking the golden rule as his guiding principle of business, plus brains, vision, initiative, ingenuity, and indomitable resolution. He has put into practice, not as a religious but as a business principle, Christ's teaching, "Give, and it shall be given unto you." And he has reaped the promised reward, "Good measure, pressed down, shaken together, and running over."

He did not do it with the deliberate fore-knowledge and intention of earning this enormous reward. He does not value profit at all, except as a driving power for his business, a means of further extensions and of further service to the community. He found the world doing business in the wrong way. His sixth sub-race brain knew, without argument, that it was wrong, and he determined to show what was the right way, and has devoted his life, and the tremendous voltage of his Napoleonic will, to that purpose.

His motto is *Service*, first, last, and all the time. But he is not a Sunday-school kind of server; he knows that service requires constant supplies of money, which can only be got by obeying economic laws, and working at a profit. But where the old school of capitalist stops short at a good round profit, spending it in dividends, or piling up a big reserve fund as a tribute to fear—born of the gambling element in business—Ford sacrifices the greater part to build up further business, buy labour-saving plant, produce his own raw materials and so eliminate rival profits, all with the object of cheapening his beloved motor-cars, and bringing them within the reach of an ever wider buying public. He caters for the 95 per cent of the public who are poor, and neglects the five per cent who are rich, and pay big prices and want fancy cars. Common sense tells him that ninety-five profits of ten per cent each come to a good deal more than five profits of fifty per cent each. As his object is to coin money ever more and more, with the object of extending his field of operations, he goes straight for the ninety-five per cent lost sheep outside the fold, and neglects the five per cent elect inside—they do not interest him. Rather, they bore him! He cheerfully resigns them to the profiteers whose brains strike work the moment they net their fifty per cent.

Henry Ford is interested in only one thing—work. Swallowing and digesting profits does not interest him. He

knows that if he were to allow himself to become greedy, his business would stop growing, which to him would be an unthinkable disaster, notwithstanding that it has brought him more money than one man can possibly spend (on himself) for the rest of his life. So he sternly keeps down his weight, and his profits. He uses the latter to buy railways, coal mines, steel works, and all the outside industries which feed his business with raw materials. His cars therefore get cheaper and cheaper, sales ever extend and extend, and more and more money comes in.

Experts calculate that if his business grows at its present rate he will be worth six hundred million pounds ten years hence. By this time he will be seventy-one, and may, perhaps, retire. What will he do with his money? Well, unless he is false to his own sixth-race nature (which is unlikely, for in that respect he behaves like an automaton), he will hand it over to successors who will extend his operations until the whole of America is Ford-ised, and perhaps Europe too: a consummation devoutly to be wished! For it will mean the inauguration of fair-dealing in business, and the reconciliation, at long last, of Capital and Labour.

Ford's first successful motor-cars came on the market about the year 1909. Their price was \$ 950, and in that year he sold 18,664 cars, mainly to rich customers. His profit was comfortable, and he very soon became a rich man, but he remained a poor one for the sake of getting more work and more service. He saw instinctively that an invention such as this, which operates to free human beings from the shackles of gravity to a considerable extent, *should* be available for *all*, even the poorest, and not only for a favoured class. This seemed to him in harmony with the nature of things, and therefore with sound business. How to cheapen it so that everybody could buy it—everybody in the world—not merely Americans, but ordinary poor folk in all countries?

He set to work to study this problem. He used vanadium steel, which is very light and strong, so as to reduce the weight. Then he studied the muscular effort of his workmen, and found that most of their time and labour was occupied in stooping down to pick things up, and in fetching and carrying things. Time was also lost in changing from operations of one kind to operations of another kind, for at each change a fresh mental adjustment was required.

He therefore designed ingenious machinery for doing all the fetching and carrying, or as he calls it, "assembling" the different parts; and he had everything placed breast-high, and within arm's reach of the workmen. At the same time he subdivided the labour into a great number of simple operations or movements allotting only one or two of these to each man, and increasing the number of workmen to correspond. When each workman had performed his stage of the operations he placed the part on the mechanical carrier, and it went on to the next, to be treated at a further stage. At the same time he standardised all the parts, so that they could all be manufactured in exactly the same manner, in *ad libitum* quantities, in all his factories. This process of subdivision and specialisation of operation went on until, instead of each factory turning out a complete car as at first, he had whole factories devoted to manufacturing one or two parts only, and other factories doing no manufacture at all, but simply "assembling" the various parts, and putting them together to form a car.

In this way, by simplifying the human share of the labour, and transferring as much of it as possible to specially invented machinery, he enormously economised time and cost, and trebled or quadrupled the output of work by a given number of men. He was therefore able to increase the men's wages very considerably, while at the same time reducing the selling price of his cars to the public. His factories spread all over the world, and the sales of cars increased from 18,664 in 1909

to $1\frac{1}{4}$ million in 1920, while the price went down from \$950 to about \$ 400 apiece—less than half!

When he first began cutting the price of his cars, his rivals prophesied disaster within six months. When disaster did not come, but money came instead, they raked up an old patent, and induced the patentee to prosecute Ford. At the same time they spread a report that customers buying Ford cars would render themselves liable for damages. Ford's reply was to insert big advertisements in all the principle papers stating that he was fighting the case for all he was worth, and was prepared to issue a special guarantee to every purchaser of his cars who required it, promising him indemnity against damages. He won his case, and only had to issue 50 guarantees, while his sales leaped ahead by thousands. That litigation was, as he said, one of his most lucrative advertisements.

Ford's way of looking at business, and his outlook on life are set forth with true American raciness and "punch" in his book *My Life and Work*. His methods are the exact reverse of those pursued in orthodox business circles. He regards industry with the vision of one who has mastered it, and thereby gained the power of detachment from it. He views industry as an edifice supported by three main pillars, the buying public, or body of consumers, the workmen, or producers, and himself, the capitalist or manager—the unseen yet omnipresent directing agency. This trio form an indissoluble partnership; but Ford, having eliminated himself, sees in the whole edifice only the other two partners, especially the consumer, whom he regards as the mainstay of the whole. He stalks this wary personage with unwearying perseverance, never tempting him with false advertisements, never allowing him to buy in haste and repent at leisure; but *to buy so as to induce his friends to buy*, because of the honesty and profit of the deal. Ford *will* have it that honesty *pays* in

business, and that a disappointed or cheated customer is to be dreaded worse than earthquake or fire. The idea that competition *forces* a tradesman to be dishonest he laughs at. It may be so with fools he admits, but a determined man with brains in his head and money at his back can, he considers, defy any trade ring in the world.

Ford's second big pillar, the workman, he studies and caters for scarcely less than the first. His one object is to enlist the willing intelligence and initiative of this partner, who, he will have it, is his equal, although strategically subordinate to his command. He does not fetter him with meaningless and arbitrary restrictions. He will not give him a title or designation if he can avoid it, nor does he tie him up with red tape. He gives him an area of work within which the man's own intelligence finds its level and prescribes his scope. In the mysterious brotherhood of the factory he discovers infallibly the precise manner in which he can best gear in his efforts with the others, whereas if he were given a title with authority, Ford thinks, he would get too big for his job and do nothing. As for wages, Ford prefers to pay so liberally that the workman has no money worries—no need to *think* about money, or anything else but his work, and the joy of it. And if wages get so high that they cut into the profit, he will neither reduce the wages nor increase the selling price, but he sets his brains to work to find out methods of increasing output and saving waste. Economy results from increasing efficiency, and as regards efficiency the Ford maxim is—“Nothing is being done so well that it cannot be done better.”

Ford does not pry into his men's affairs, or over-patronise them. He gives them co-partnership without conditions. He takes men on without characters, and keeps them if they work well. He even employs cripples, finding them as efficient as sound men at certain classes of work. In fact he is a wholesale innovator, and pays absolutely no regard to authority

or tradition. He even encourages his men to do the same, and keeps no records of past experiments for fear the failures should deter future enterprise. Some of his best results, he says, have been got by allowing "fools to rush in where angels fear to tread".

If one begins quoting from his book the difficulty is to avoid quoting it all. There is so much profound and practical wisdom, so beautifully and racily expressed on each page, that one can scarcely exercise selection. The following, however, will serve as a sample of what may well prove a bible of sixth-race methods in industry.

Waste and greed block the delivery of true service. Both . . . are unnecessary. Waste is due largely to not understanding what one does, or being careless in the doing of it. Greed is merely a species of nearsightedness . . .

In the process of manufacturing I want to distribute the maximum of wage—that is, the maximum of buying power. [Ford, like Major Douglas, considers wages to be buying power, the producers being also the buying public.] Since also this makes for a minimum cost and we sell at a minimum profit, we can distribute a product in consonance with buying power. Thus everyone who is connected with us—either as manager, worker, or purchaser—is the better for our existence. The institution that we have erected is performing a service. That is the only reason I have for talking about it. The principles of that service are these:

1. An absence of fear of the future and of veneration for the past. One who fears the future, who fears failure, limits his activities. Failure is only the opportunity more intelligently to begin again . . .

2. A disregard of competition. Whoever does a thing best ought to be the one to do it. It is criminal to try to get business away from another man—criminal because one is then trying to lower for personal gain the condition of one's fellow men—to rule by force instead of by intelligence.

3. The putting of service before profit. Without a profit, business cannot extend. There is nothing inherently wrong about making a profit. Well-conducted business enterprise cannot fail to return a profit, but profit must and inevitably *will* come as a reward for good service. It cannot be the basis—it must be the results of service.

4. Manufacturing is not buying low and selling high. It is the process of buying materials fairly and, with the smallest possible

addition of cost, transforming those materials into a consumable product and giving it to the consumer. Gambling, speculating and sharp dealing tend only to clog this progression.

It ought to be clear from this how Ford builds his profit upon the profit of the community, not upon plundering the community. Here in Britain we build ours upon plundering our customers, and then wonder, when the wretched buyer is bled white, that trade is paralysed. And so we sit down and wait hopefully for "foreign markets" which never come, despising the market clamouring at our doors, and never lowering the prices in our shop windows.

These are our terms; we have got to live, and if the public will not buy, that is their look out. Ford's method is different. He says "If business slacks, cut prices, not wages." If no orders come, he would rather sell his cars at a loss than not sell at all, trusting to the good law of "service first".

He has a good deal to say of modern financial methods which result too often in money forming a barrier to trade and exchange instead of being a means thereto. He says the present money system results in

the astounding spectacle of a world hungry for goods and an industrial machine hungry for work, and the two—the demand and the means of satisfying it—held apart by a money barrier.

And again :

Finance is given a place ahead of work, and therefore tends to kill work, and destroy the fundamental of service. Thinking first of money instead of work brings on fear of failure, and this fear blocks every avenue of business—it makes a man afraid of competition, or of changing his methods.

In fact, it is clear as daylight that if Ford's method of "service first" is the true basis of prosperity (and he has 200 million pounds in his pocket to back his argument,) then the methods hitherto pursued in all western countries are, and have been for years, fatally wrong. "Profit first" has resulted in world-wide gambling, in appalling waste, in a world-war followed by financial disaster and trade paralysis on an

unprecedented scale; and threatens unless it is changed to end in universal bankruptcy. But we have to learn sixth-race economics of our own volition, and meanwhile it is significant that sixth-race America will not make a move to teach us. Perhaps she has not quite learned the new economics herself.

Ford's criticisms of modern finance, and his distrust of bankers' control in industry, irresistibly reinforce Major Douglas's arguments as set forth in his various credit reform books and pamphlets.¹ Major Douglas would introduce a money system based on credit-power instead of gold, his theory being that the brains and muscles of the community are the only real "money" that exists, whatever currency—whether gold, silver, or paper—is used to represent it. This "credit-power" is the real basis, and he would harness that power to feed and clothe and house the nation before doing anything else. Foreign markets should wait until home needs are catered for, and private capitalist enterprise must also wait its turn. His arguments and Ford's are substantially the same, and they both look upon buyers and sellers as practically the same people—hence the more money paid out in wages the better the buying power of the public. This strange new doctrine is slowly making its way into reluctant fifth-race brains in England, judging from a letter recently published in *The Times* by Mr. McCurdy, M. P. This is what he says:

The home market absorbs 71 per cent of our total trade. Of all the wealth we produce, more than two-thirds is produced for exchange between the producers in Great Britain. The people who produce are the people who consume. Their purchasing power is their productive capacity, and their productive capacity is their purchasing power. The more one set of workers produce, the more goods they have to exchange for the products of other workers.

Unemployment in a country where twelve million people are on the verge of poverty is not due to general

¹ See *Credit Power and Democracy*, and other books and pamphlets issued by the Credit Power Press, 70 High Holborn, London, W.C. 1.

over-production, but to *under*-production, which leaves those twelve million with insufficient purchasing power.

Lord Hugh Cecil says :

If labour was cheaper so would production be. This is a doctrine which may have been true at some stage of the world's history, but is untrue to-day. When Henry Ford decided to pay double the union rate of wages to the annoyance of his competitors, he found it no obstacle, but a help to halving his costs of production, and incidentally making profits for himself of thirty-seven million pounds a year . . .

The concerted effort to lower wages in this country since the armistice has been an economic blunder. Every lowering of wages has been a lowering of purchasing power and a consequent decreased demand in the home market, and it means also in practice lower output and increased cost of production, and a consequent decreased capacity to compete in foreign markets. We threw away, without an effort to retain it, the vast increase of productive capacity attained during the war. We had better start to get it back again . . .

Mr. McKenna has still more recently addressed a speech to the Midland Bank shareholders throwing out a feeler that it might be advantageous to British banks to consider the advisability of financing production for the home market with the view of reducing unemployment. And various suggestions appear from time to time in the city columns of the "capitalist" organs discussing the feasibility of cutting adrift from gold and stabilising a paper standard. Straws like this show which way the wind blows.

Money is supposed by theorists to be a commodity, valuable in itself, which conveniently functions as a standard of value for other commodities while gaining little or no extra value in the process. If this were a true definition of money, everything would be beautifully simple and work as smoothly as possible. Unfortunately the growth of modern commerce and the aggregations of capital in the hands of a few individuals, more greedy and less intelligent than Henry Ford, have utterly changed this definition of money. It is now an enormously over-valued commodity which has stolen, and continues to steal, value from other commodities which require

its service before they can be exchanged. Supplies of money are in the hands of financiers who make their own terms. This worship of the calf of gold, whose bloated image has to be stamped on all goods before they can be exchanged, may well be the worship of the Beast spoken of in The Revelation. It is the "suckerbees" of modern life! Money is not intended to be used in that way. God intends it to flow steadily and fertilisingly through the community like water, or gas, or electricity, always ready at hand when required, always doing uniform useful work like the blood in the human body, which no healthy man would allow to become congested in one or two organs while the rest of his body remained starved and anæmic.

A perusal of Henry Ford's book shows conclusively that the horrors of modern industry, which have disfigured civilisation so abominably that it stands condemned in the eyes of every truly patriotic person, are no proper concomitant of it, but are due to laziness, greed, waste, bad management and inefficiency. The profits of industry, developed on Ford's lines of mass-production and standardisation, are enormous—practically illimitable: sufficient to satisfy the utmost demands of owners and workers alike. There is simply no need for, or sense in, the present deadlock and general paralysis all over Europe. Mr. Ford and Mr. Hoover, if they were given the power, could put Europe on its feet in a week.

"If they were given the power!" A big "if"! But it is up to governments to give suitable men that power over finance and industry instead of allowing the Beast of The Revelation to become a Power behind all thrones. When the Germans were battering at the gates of the British Empire, Lloyd-George *had* that power, and used it for one short week. Since that week Britain's credit has been sold to Britain by the banks as if it was their own—first stolen, and then sold back to the owner. The credit of the banks evaporated in the first

week of war, as Norman Angell prophesied it would. Lloyd-George substituted Government credit, on which we have been living ever since. Why did he not make his own terms in doing so, and muzzle, once for all, the unjust power of the banks?

It may still be done. A fully alive League of Nations may yet achieve it, and stabilise the delirious riot of the exchanges at the same time.

The pity of it all meanwhile! The waste, the futility, the agony, the stupidity, with the means of salvation ready at hand, and only one word requiring to be spoken to render it available! The way to peace and prosperity, such as Europe has never known before, is plain, and literally stares us in the face.

Henry Ford is not only a Napoleon in industry, but a writer of rare vigour and delicious epigram. Some of his maxims, derived from his experience in the factory, read wonderfully like the occult maxims in *Light on the Path*. This gives one a shock of delicious surprise—as if one heard the familiar and loved tones of one's Teacher issuing from the disguise of a figure clad in the grimy garb of the factory, and fresh from its humble daily task! It may be so—who can say?

H. L. S. Wilkinson

THE OCCULT HIERARCHY, INITIATES AND HUMANITY

By WOODRUFF SHEPPARD, M.D.

THIS article is essentially a plea for the great orphan humanity, for the orphan for whom the Hierarchy stays in contact with men, for the orphan who needs the utter sacrifice of every dedicated life, for the orphan in whose service man can swiftly pass through the great portals to liberation for fuller service. This, for those whose vision has revealed the line of their parentage and who have set out determinedly to establish their proofs to a rightful place in a great and noble family. The subject obviously requires common-sense treatment. It is a question of understanding relationships and orderly succession in the unfoldment of consciousness, together with the functions of initiates as regards the Hierarchy and humanity. We need to supplement what we actually know by intelligent reflection and thought; thought impregnated with abstract idealism, metaphysical perception and intuition to the degree available. We need to know or consider evolution as a fact. This method of approach will yield a practical survey of the relationships in terms of spiritual service. Service consciously rendered is the function of the Hierarchy and initiates in contradiction to the blind groping and the near circular coursing of humanity.

The Occult Hierarchy may be considered as a group of graded intelligences, entities if we wish, who having passed the human stage of evolution remain in touch with

humanity (and inter-related evolutions) to teach, train and guide, in various ways, the human units until their consciousnesses have expanded to the light ; until their feet have found the road on which there is no turning back.

An initiate is one who has entered a contract for the complete sacrifice of the life and is liquidating outstanding obligations in the three worlds to satisfy its terms. Initiates are accepted servers of the Hierarchy in the world of men. They are those who are stepping consciously out of the human stream, those who have deliberately and by their own volition made a grade. This is a very definite relationship, indicating graded expansions in consciousness under law. Or, it can be considered as a series of repolarisations of an ascending order.

Humanity, collectively, is in essence the fourth creative Hierarchy. On earth it is those units still groping in the darkness of the three lower worlds, within the higher reaches of which there has been developing a degree of protective intelligence, guiding discrimination, and spiritualising standards of conduct in service, in ethics and in morals.

There are three points to keep in mind. First, that the human problem lies open to the Hierarchy. Second, initiates of the first four grades are still within varying ratios of human weaknesses and illusions, and have seen, in a measure, the human problem. Third, the light of wisdom is not the portion of ordinary humanity. Reflect carefully on this picture of relationships, the responsibility it places and on whom that responsibility rests.

Let us now propound a question : How does anyone know an initiate? First, by claims of the initiate himself. Second, by claims of others announcing the status who have heard or who themselves really know the man to be an initiate. The above is testimony as to fact. The credibility of the testimony is in direct ratio to the character of the witness. Initiation is

a matter of *fact*. Claims are not proof of fact nor do contrary opinions disprove fact. Then third, the life and faculties of a man being of a standard and quality sufficiently above the human standard to infer a consciousness of a higher order. The third is the only criterion by which humanity can check the evidence of the first two to protect itself from deception and fraud. An initiate in fact, where he falls below evolved and sound standards, thereby misleading his brothers or causing them to be misled, is not an initiate in influence on humanity nor in service to the Hierarchy.

The stage of initiate while still bound to the wheel of birth and death is a stage of unbelievable difficulties. It is a stage in which the man not yet grown perfect stands in a relationship to humanity that makes him measurable and accountable in terms of perfection. It is the stage in which the daring aspirant fain would withdraw from the world while battling with his imperfections, yet those very world contacts are his nurture and sustenance. We need to reflect well that initiation does not mean perfection. It means birth into a new possibility in states of consciousness with its concomitants. It means purgation by fire of all dross not belonging to the state born into. It marks a struggle to polarise consciously and become stable in a new state. An initiate finds himself, so to speak, suspended between the human and spiritual evolutions. Powerfully drawn to the lower, powerfully drawn to the higher, a surging conflict of energies. All inertias are thrown to the surface by the quickening life, the tendency being with sentimentalists to shift the blame for the friction and disorders affecting the initiate from the initiate to humanity; or plainly put, to make the blind responsible for the troubles of those with a clearer vision. The writer suggests that responsibility for the reaction caused by a man's action in pulling ahead of the normal rate, rests not on the normal course but on the disturber of that course. Strains on initiates are due to stresses in consciousness

owing to attempted, rapid, abnormal adjustments and not to extraneous pressure *per se*. The initiate is not defenceless as is sometimes weakly taught, but, his defence is in the good law and his fortress is the hall of wisdom. The aspirant to great privileges for service who turns from expediency to truth finds peace his lot, and holding his consciousness within the greater consciousness of the One Beloved, a glorious radiance illumines the life.

Ill-founded sentiment the initiate does not need. He does need understanding. Untrue half-truths, extenuation of defections the initiate does not need. He may need the corrective of public opinion at times. The stifling garlands of personal worship and bigoted following the initiate does not need. He does need a fearless friendship in those of clear vision, knowing the good law, loving ceaselessly, helping in integrity and comforting the harassed soul, neither covering nor accentuating the ills, yet yielding renewed strength for the onward march.

A very real danger to initiates lurks in the tendency in adherents to develop a reverence deemed worthy of enforcement on less (?) favoured humanity. It is well to note that a critical period in the history of philosophical, religious and other movements is reached when the tendency to invest leaders with an enforceable reverence appears. This is a subtle, enduring and dangerous human trait, subtly used by the shadow side of nature deftly to carry movements into an innocuous desuetude and shunt aspirants from an untrammelled and adequate service. Helena Petrovna Blavatsky in *The Secret Doctrine*, Vol. II, 507 (534)¹ well indicates both the danger and the remedy in the following words. *But theology seems to have lost sight of the human capacity for discriminating and finally analysing all that is artificially forced upon its reverence.*² Further saying that it is "a natural impulse to exalt" one's

¹ 1888 edition. Revised edition page number in parenthesis.

² Italics are mine.—W. S.

own. "Natural impulse" does not move one while cognisant of his inner divinity.

In treating of the vital relationships of the Hierarchy, Initiates and Humanity, together with the status of individual units, a careful differentiation between what we have been told, our individual opinions, and what we *actually know*, will enable us to stand before the world in an integrity not hitherto attained by organisations designed for leading men to truth. It will enable us to render an *intelligent service* to humanity worthy of the ideals and postulates of Theosophy. It will enable us to render a service that will do honour to Those for Whom to do less, in Their name, is but to blaspheme.

The child humanity—dependent and wilful—needs a guardianship of wisdom and the steady hand of fortitude and patience. It needs men on the line of spiritual service *consciously* rendered. It needs the ringing call, the self-effacing love, the tireless efforts of those whose feet have found the Path. It needs those who have lost the self within the radiance of the Divine Heart, and who, filled with that radiance, turn a tender and compassionate understanding to the problem of service for humanity.

Woodruff Sheppard

VEGETARIANISM IN THE RELIGIOUS LIFE OF ALL AGES

By MARGARET E. COUSINS, B. MUS., J.P.

AS Asia is the source of all the religions of all the ages it is but fitting that any review of the physical basis through which the religious life manifested should start from Asia as its centre, with the earliest records in the world—the Vedas, as its dietary textbook, and the oldest race of the Āryan stock, the Hindūs—as its exemplars.

It is acknowledged by all unprejudiced world travellers, and research scholars in sociology, philosophy, and comparative religions, that in no country on earth is religion so interwoven with every detail of daily life as in India, therefore it is that "*Lux ab Oriente*" (Light from the East) may possibly be shed on the title-subject of this article by one living on India's sacred soil. Looking from this Eastern civilisation towards the West and down the ages from the times of the Ṛṣhis, one sees the growing darkness of love of power, self-indulgence, superstition, ignorance, cruelty, followed by a revival of learning and knowledge, divorced alas, from religion, and leading only to that orgy of egotism that culminated in the Great War—all saved from self-annihilation only by the transmuting power of the white fire of the purified lives of scattered individuals whose spirituality burnt up the dross around them in the alchemical crucible of their religious life.

From the Himālayan peaks of detachment one sees that religions rise and fall, that they are suited to times, localities,

and peoples, that they are the spiritual soil best fitted for the blooming upward of the souls of their devotees ; but one sees also that the *religion* and the *religious life* are not synonymous terms and that only the intuition can act as the discriminator of that mode of life which gives " life more abundant ".

What, however, is the teaching of the East regarding the importance of food in the religious life ? In one of the most deeply metaphysical of the ancient Indian Scriptures, the *Katho Upanishad*, it is taught :

Food indeed is lord of creation ; from that indeed is seed of generation virile ; from that are all these creatures produced.

In another section food is made the basis of the worlds themselves. " Food is Brahman," says a third. The great commentators do not include animal flesh in this " food ". It is always translated as corn, grain, rice or vegetables. The Laws of Manu are explicit on the subject of food :

The man who forsakes not the law, and eats not flesh-meat like a bloodthirsty demon, shall attain goodwill in this world, and shall not be afflicted with maladies.

Furthermore the whole priestly caste of Brāhmaṇas in India hold purity of food and abstention from all forms of animal food as an essential basis of their spiritual status, and pay the penalty of excommunication from their caste for any infringement of this code.

The ethics of Hindūism teach very clearly the relativity of morality. Believing as Hindūism does in the evolution of the soul towards perfection through many earth lives, it recognises that the standard of good is a growing one, and consequently it makes provision for a different mode of life and outlook on life at the different levels to which the soul has attained. Its caste system is the result and its laws regarding food, the basis of life, are codified to caste which is looked upon as the symbol of spiritual development.

The *Bhagavad-Gītā* classifies food as *Sāttvic* (spiritual), *Rājasic* (sensational) and *Tāmasic* (gross) in character, each

kind being in affinity with the spiritual rank of the caste and the eater. *Sāttvic* food

increases their length of days, their power and their strength, and keeps them free from sickness, happy and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body. It is neither too bitter, too sour, too salt, too hot, too pungent, too stringent, nor too inflammable. The food that is coveted by those of the *Rajo-guna* giveth nothing but pain and misery; and the delight of those in whom the *Tamo-Guna* prevaieth is such as was dressed the day before, and is out of season, hath lost its taste and has grown putrid; the leavings of others, and all things that are impure.

Jainism, a great offshoot of Hindūism, made abstinence from animal food binding on all its followers, and had such fear of bringing about the death of any of the numerous flying insects which crowd around the floor lamps of India that the Jains will not eat any food after sunset. Buddhism also, the Protestantism of Hindūism, was explicit about the non-killing of animals as an essential principle of the religious life. The following are two out of the Five Rules given by the Buddha, the great Lord of Compassion, to be kept by all who wished to live aright;

Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice.

Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.

Zoroaster is said also to have laid down similar rules of diet.

The Christian scriptures reiterate the doctrine of a bloodless diet when they tell of the ideal state of humanity, first in the pristine purity of the race in the Garden of Eden; second in the redemption of the race after its fall as given in the vision of Isaiah when in this perfected earth

they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord . . . The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them

and finally in the Garden of Paradise where twelve manners of fruit form the Heavenly sustenance.

In the Laws for the Chosen People it was twice promulgated thus :

It shall be a perpetual statute throughout your generations in all your dwellings that ye shall eat neither fat nor blood. Ye shall eat no fat of ox or sheep or goat¹ And ye shall eat no manner of blood, whether it be of fowl, or beast, in any of your dwellings.²

Again, in the New Dispensation the Christ instituted no blood feast but a Love Feast of consecrated food from the yellow corn and the purple grape. His commandment "Thou shalt not kill" is as emphatic as is the Buddha's and the spirit of all His teaching of Love, gentleness and compassion is utterly at variance with the appetite in His devotees to-day that demands the pain and cruelty to beast, and the moral degradation to man inherent in a flesh dietary, such as characterises the Western Christian nations.

The Greeks, while not religious in the sense of the Hindūs or the Jews, proclaimed in their Mysteries the necessity of a pure body as a preliminary qualification for Initiation. At one time they looked on the perfection of the body as a religious cult in itself. The æsthetic of human fitness as an expression of the manifesting God within was to them a spiritual objective and the exclusion of animal food as a means to that end is upheld by Pythagoras, Ovid, Plutarch, Empedocles and others, while along the line of philosophical idealism Pythagoras, the Stoics, and Plato all demand an abstention from flesh foods as an essential condition of purity. On the purely physical plane alone the dietary of the Grecian athletes, the greatest the world has known, proclaims the superiority of a vegetarian basis for obtaining fitness in strength, speed, endurance, flexibility, mobility, and obedience of the organs to the demands of the will. Their regimen consisted of figs, nuts,

¹ Lev., III, 7.

² *Ibid.*, 17, 23.

cheese and maize bread only, without wine. The great soldier heroes of the Roman times, the Spartans, and the Turks of later times also followed their religious teachings by abstention from animal food and intoxicants.

Why is this consensus of teaching in the world religions about the importance of food to their devotees? Again the East gives the direct answer. It was stated in the Upanishads by the R̥shis out of the fulness of their clear realisation of Being and of the processes of involution and evolution, that Īshvara (the omniscient Lord of creation) created *Prāṇa*; from *Prāṇa* faith, *ākāśa*, air, fire, water, earth, senses, mind and food; and from food, strength, contemplation, mantras, karma and the worlds; and in the worlds, name also. Food for this reason is considered so important in India that the preparation and serving of it is hedged round by all kinds of purificatory rites, such as bathing, dressing, recitation of mantras, offering of it to the gods, magnetic insulation, meditation and silence during eating, in short a whole ritual of food as a religious service, a whole occult science of food, as the basis of a spiritual transmutation and transubstantiation, common to every family of the three higher castes in India in a manner unimagined in Western countries. A fundamental reason for the Hindū attitude is a belief in the sanctity of all sentient life, a teaching upheld by all religions. To kill *unnecessarily* is to commit murder. The fact that more than half the inhabitants of the world belong to vegetarian races and that there are happy and healthy vegetarians in every country to-day shows that the slaughter of animals for food is unnecessary, and therefore the customs of non-vegetarians are excuses for appalling hecatombs of slaughter of the innocents. There is no shadow of doubt also that the demand for animal food involves a vast amount of pain if only through the difficulties connected with the transport of the creatures, through the emotional strain to be observed in driven animals,

and through the processes connected with the actual slaughter. One firm in Chicago slaughters eight million animals—cattle, sheep, pigs—per year, and employs 18,433 men to deal with them. The Royal Commission of Agriculture compiled statistics which showed that one million of animals were killed each day for food in Christian countries! The numbers relating to the slaughter of fish for food in Eastern countries must be quite as terrible, for in Japan, China and Burma the ideals taught by the Buddha are as flagrantly violated as are those taught by the Christ and the great Christian saints like St. Francis of Assisi.

The expiation of all this unnecessary cruelty and pain must be worked out by every individual who acquiesces in it or who forms part of the demand for it. Religion in its purity can be no party to it and therefore is it that each of the religions from its aspect of the realisation of the sanctity of life and its vision of the unity all sentient life commands

Thou shalt not kill . . . Blessed are the merciful . . .

Henceforth none

Shall spill the blood of life, nor taste of flesh;
Seeing that knowledge grows and life is one.

Religion recognises the duty of mankind not only to the subhuman creatures as their protectors and not their exploiters or their bullies but to its own fourfold nature—physical, emotional, mental and spiritual.

The East proclaims "There is no Yoga (unity) without health," therefore foods must be chosen which are free from danger of disease. This prohibits at once all flesh foods which contain uric acid, the root of most of the common diseases. Meat also includes alcohol which brings about excitation or restlessness, desire for either further stimulation or narcotics—all these being states antithetical to the condition of calm equipoise of body and mind aimed at by the follower of the Prince of Peace or the Self-Harmonised One. Everyone

knows how processes of digestion affect for good or ill the power to think. Heavy food clogs the brain. Inventors, writers, thinkers, even when flesh-eaters, prefer fowl and fish to beef or mutton. But why stop at these when there are the still lighter and more easily digested vegetables, fruits and nuts available from which to obtain equal nourishment without interference with the sentient life of the bird in the air or the denizen of the waters? The whole mental organism works more subtly in organisms built up of elements derived at first hand from the bosom of Mother Nature. Intricate metaphysics such as those of the Indian are impossible of elaboration, full elucidation, or understanding by any but vegetarian races. They are the intellectual fruits of generations of purely nourished bodies, of lines of ancestry carefully guarded from pollution of slaughtered animals and even from the physical touch of members of a lower caste who might at any time have partaken of flesh.

In regard to the emotional nature of man there is a love of the Beautiful in every soul which is outraged by the ugliness that is a concomitant of bleeding flesh, quartered limbs, smelling skins or entrails. Fish is supposed to be cold-blooded (how the very term offends one!) and non-sentient, yet that nature must indeed be hardened that can stand at a fishing wharf and watch the women gutting the fish for packing without feelings of the utmost repulsion.

There is nothing in the whole vegetable kingdom that necessitates the coarsening of the naturally fine æsthetic of a cultured mind. The finest lady in the land need not shrink from entering a greengrocer's shop as she will from even passing a butcher's. She will shock no susceptibilities in washing the earth off potatoes, though her whole being will revolt at the first demand to "draw" a chicken. In the beginning God did not stock a farm for food. No, God planted a Garden. The human being rejoices in an environment of

beauty; he becomes morose in the grasp of the unlovely. Therefore it is that the highly sensitive, the imaginative, the artistic leaders of life both in East and West have voiced the appeal to the higher intelligence and intuition of the race for the purity and loveliness of the Food of the Gods—Shelley, Wagner, Goldsmith, Tagore, Thoreau, Voltaire, Garibaldi, Milton, Linnæus, Ovid, Plutarch and a numbers of others. Consider the Golden Age imagined by Shelley :

Their feast was such as Earth, the general mother,
 Pours from her fairest bosom, when she smiles
 In the embrace of Autumn ; . . .
 Such was this Festival, which from their isles
 And continents and winds, and oceans deep,
 All shapes might throng to share, that fly, or walk, or creep.

Might share in peace and innocence, for gore
 Or poison none this festal did pollute,
 But piled on high, an overflowing store
 Of pomegranates and citrons, fairest fruit,
 Melons, and dates and figs and many a root
 Sweet and sustaining, and bright grapes ere yet
 Accursed fire their mild juice could transmute
 Into a mortal bane, and brown corn set
 In baskets ; with pure streams their thirsting lips they wet.

There is, in addition, the aspect of animal diet connected with the sensational or astral nature of humanity which looms large in the thought of the religious, magical East, but which does not receive enough attention in the West, namely, the occult effect of blood sacrifice. In India the higher castes dread the few days in the year when the lowest caste sacrifices large numbers of animals to its gods and goddesses and partakes later of the consecrated flesh. The occult science of the East has taught the evolved that on such occasions the fumes of blood attract hosts of evil spirits who reinforce all the evil tendencies in the living. The effusion of blood is the invitation to phantasms and misleading influences in all times, lands and religious teachings. The sacrifice of animals on the altar of the human palate is the pouring forth of a bloody

oblation to the tendencies of the lower nature. As a modern mystic has expressed it :

The Interior Life and the clear Heaven are not attainable by men who are partakers of blood ; men whose mental atmosphere is thick with the fumes of daily sacrifices to idols. For so long as these shadows infest the man, obscuring the expanse of the higher and divine ether beyond, he remains unable to detach himself from the love of Matter and from the attractions of Sense, and can at best but dimly discern the Light of the Spiritual Sun.

Finally it is on spiritual grounds that the religions commanded a vegetarian diet as the only basis of sustenance consistent with the aspiration for spiritual perfection. Renunciation of the desires of the flesh include renunciation of desire for the flesh. The hermits and the holy men and women of the East live on the smallest quantity of the simplest food,—milk, plantains and the roots and fruits of the forest. The body must be kept in subjection to the soul ; the mind must apply its growing realisation of the unity of each with the All and therefore avoid anything that would bring pain or harm to either man or creature ; the life must be lived in accordance with the will and provision of Mother Earth and Father Sun if the true doctrine is to become known. The ideal is not asceticism but perfect harmony and efficiency between the inner and the outer.

Notwithstanding the defection from the ideals, commands and reasons of the religions for a reformed diet which is seen in the masses of their followers to-day owing to sophistication, misrepresentation, ignorance, self-indulgence or materialism, yet there have been throughout the ages and there are to-day, Orders which kept the faith purely, such as the Nazarites, the Therapeuts, the Neo-Platonists, the Gnostics, and certain Orders of the Catholic Church like the Franciscans.

And as individual vegetarian exponents of the religious life in the highest degree there are such inspiring names as Daniel the Prophet, St. John, Appolonius of Tyana, Origen, St. Chrysostom, St. Francis, Swedenborg, Cardinal Newman,

Anna Kingsford, Swāmi Vivekānanda, General Booth,
Dr. Peebles, Annie Besant, Gandhi, and all the saints of India.

These all testify to the truth that

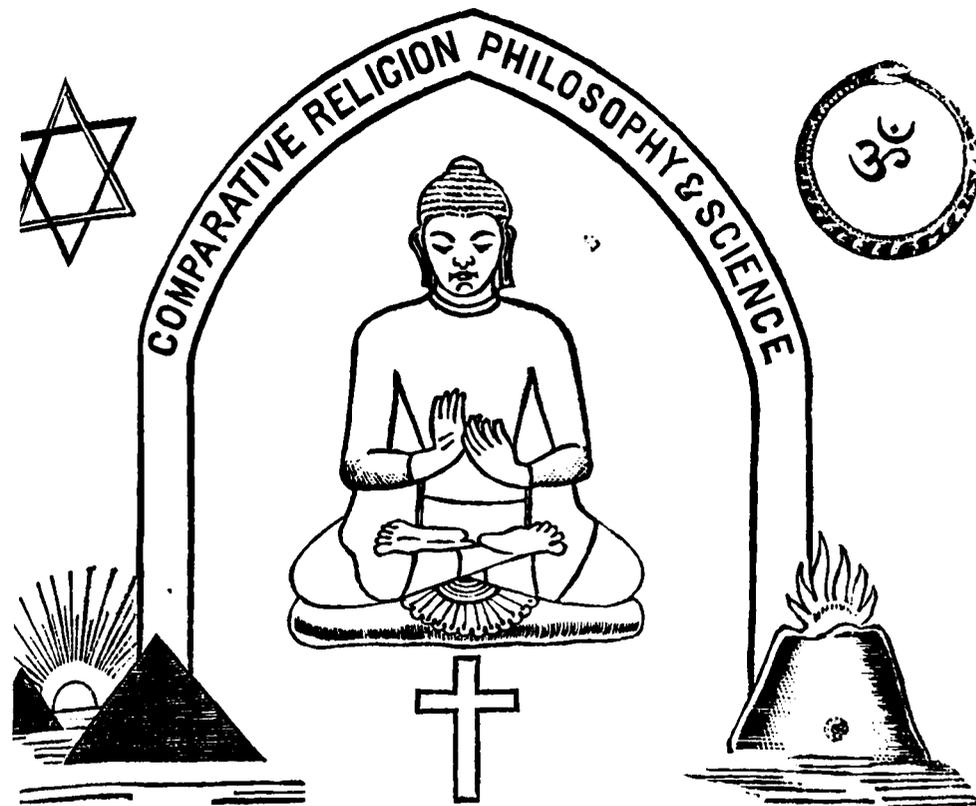
Paradise can never be regained, Regeneration never completed,
man never fully redeemed, until the body is brought under the law of
Eden, and has cleansed itself thoroughly from the stain of blood.
None will ever know the joys of Paradise who cannot live like Paradise-
dwellers; none will ever help to restore the Golden Age to the world
who does not first restore it in himself.

Margaret E. Cousins

ONE DEVA TO ANOTHER

IN patience wait upon the hour above
Decreed and won, when all is overborne
Before the Lord. Then listen for the horn
To call, that re-awakes the Power of Love.
Around the sea and quiet silent grove,
Alike, we gaze expectant for the dawn
Of this New Age, when He shall walk at morn
Once more on earth. Hush! For the Word to move
The stillness waiting for the note to swell
Across the smooth, pale, water wonderful.
Hark! For though hardly heard, a long low call
Blows on the morning air, then dies. The spell
Descends. Reflect it, silent sea, and cull
The gift! The Lord hath spoken for us all.

LEONID



SYMBOLISM

By AN INDIAN STUDENT

(Continued from Vol. XLV, September, p. 735)

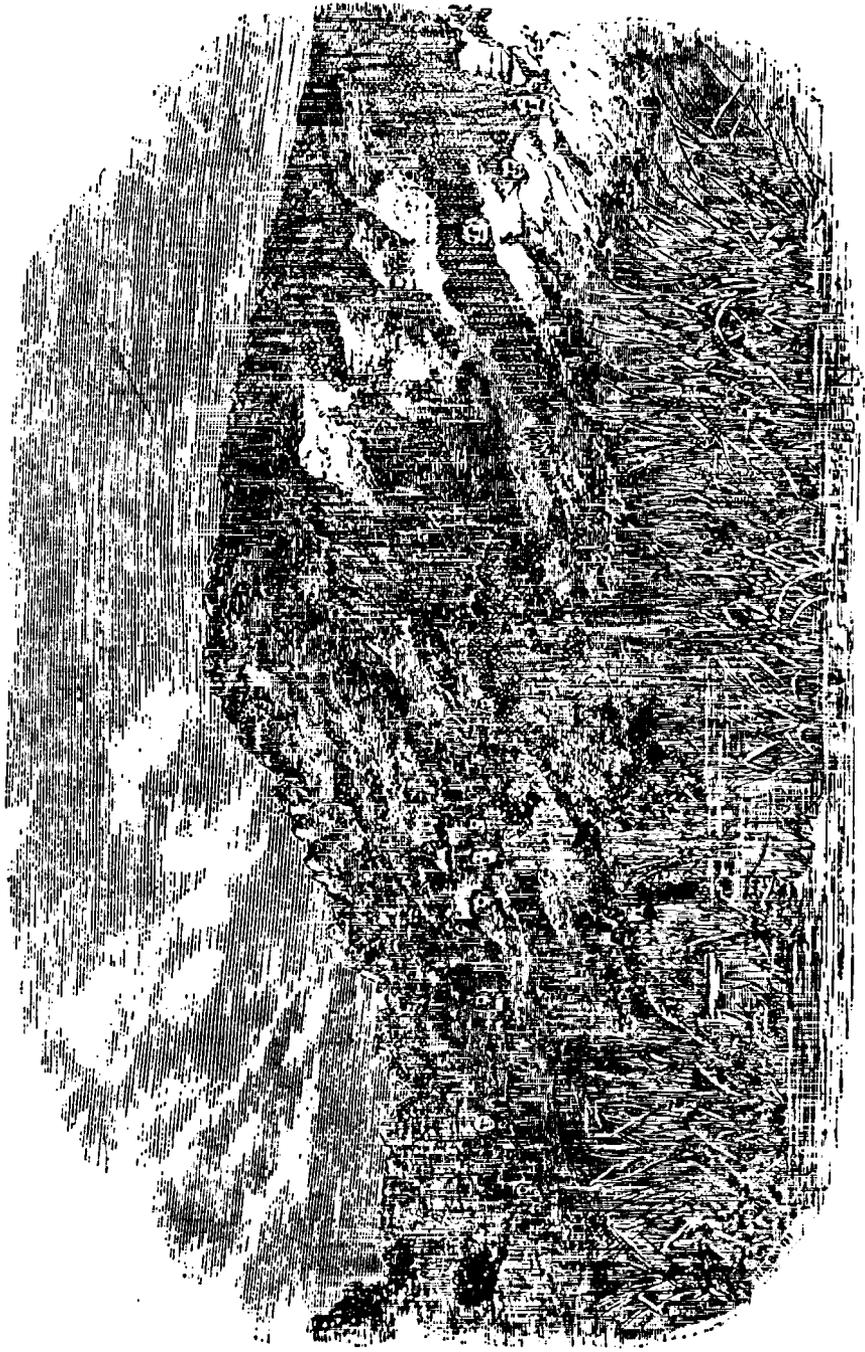
IN a brief and rapid survey we have tried to catch a bird's-eye view of the trend of investigation and the extent of study of symbols carried on by two eminent men in the West. We have seen how, by unflinching patience and perseverance, the unrivalled genius of Ralston Skinner succeeded in achieving certain definite results from amongst

the various traces and vestiges left behind by correlated and successive life-histories of symbols all the world over. It was he who "succeeded in wrenching for ever *one of the seven occult Keys*" and proved his victory by a volume of figures. Set any of our Theosophists interested in the question to read his wonderful work, *The Source of Measures*, and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measure by which were built Kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave temples of India and pyramids in Peru and Mexico, and all the archaic monuments, symbols in stone of Chaldæa, both Americas, and even of Easter Island—the living and solitary witness of the submerged pre-historic continent in the midst of the Pacific Ocean.

It shows first that the same figures and measures for the same esoteric symbology existed throughout the world; secondly it shows, in the words of the author, that the Kabbala is a whole series of developments based upon the use of geometrical elements, giving expression in numerical values, founded on integral values of the circle (one of the Seven Keys hitherto known but to the Initiates) discovered by Peter Metius in the sixteenth century, and rediscovered by the late John A. Parker in his work *The Quadrature of the Circle*.

Moreover, that the system from whence all these developments were derived was anciently considered to be one resting in *natura* (or God) as the *basis* or *law* of the exertions practically of creative design; and that it also underlies the Biblical structures, being found in the measurements given for Solomon's Temple, the Ark of the Covenant, Noah's Ark, etc.—in all the symbolical myths, in short, of the Bible.

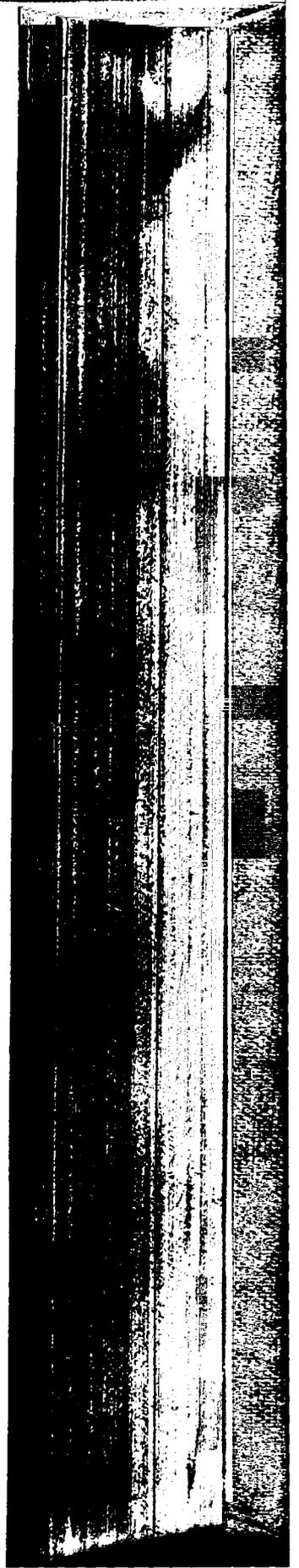
The author of *The Source of Measures* does not, of course, himself know as yet the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my (H. P. B.'s) opinion, is that he applies the Key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling intuitively a nobler, or

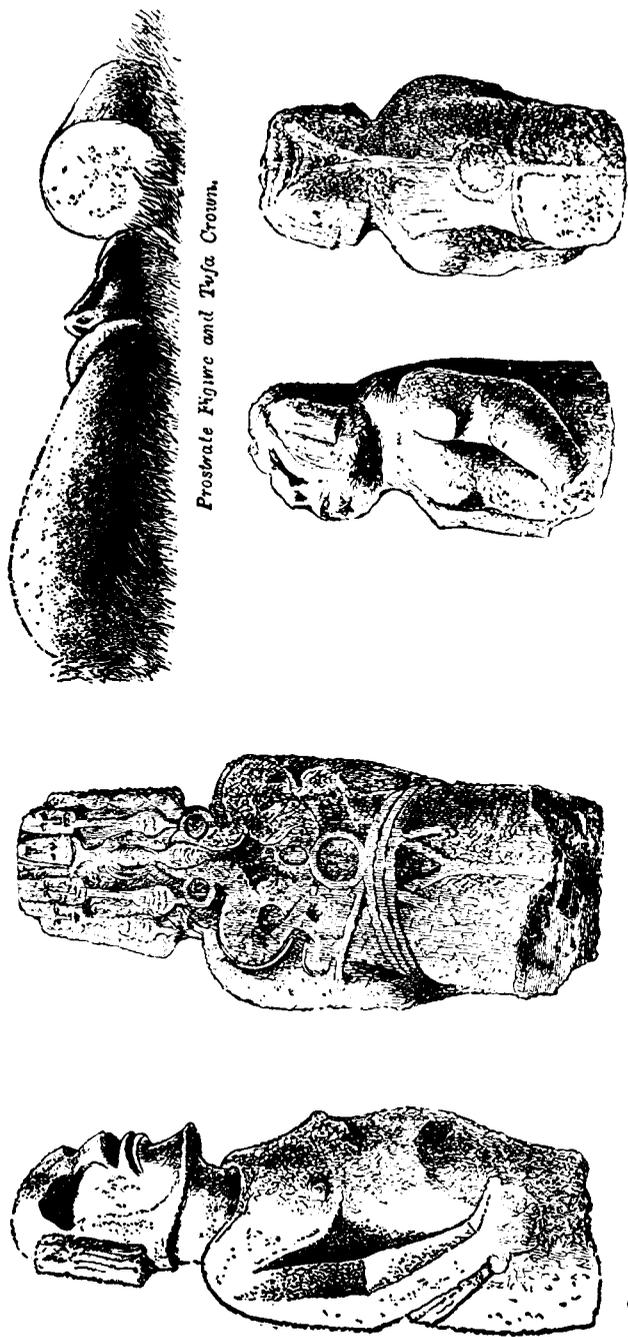


No. 1

EASTER ISLAND

The living and solitary witness of a submerged pre-historic continent in the midst of the Pacific Ocean.





Prostrate Figure and Tufa Crown.

FRONT AND BACK VIEWS OF THE STATUES ON EASTER ISLAND

higher, a more transcendental meaning in all this—only in the Bible—and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it (the Pentateuch being the latest of all the old Scriptures).

It appears from the above that there are :

Seven Occult Keys for obtaining knowledge.

That there is an *Occult Source of Measure* for the whole universe as well as for everything that it contains.

That this *Primal Measure* is embedded in and could therefore be ascertained from old rock-cut temples, pyramids and earth constructions.

That these ancient monuments are found spread all the world over for the use and benefit of humanity if it is so inclined, to take advantage of information safely locked up therein.

Before proceeding with an attempt—an attempt in its very nature halting and hesitating owing to a complete indefiniteness about it—to pick up and gather the scattered threads of the mysteries of symbolism, it would be helpful, as a first step, to determine some practical explanation of the Seven Keys to the Mystery Tongue. It is said that :

These Keys have always been in the keeping of the highest among the initiated Hierophants of antiquity, and India, including its ancient boundaries, is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the Key to the Entire system.

In ancient times, countries which are now known to us by other names were all called India. There was even during the comparatively late period of Alexander, an Upper, a Lower and a Western India, the latter of which is now Persia-Iran. The countries now named Tibet, Mongolia, and Great Tartary were also considered by the ancient writers as India, including the Caspian Sea. This goes to prove that somewhere in Central Asia there is a Brotherhood of priests of a very high order of evolution who possess knowledge of all the systems

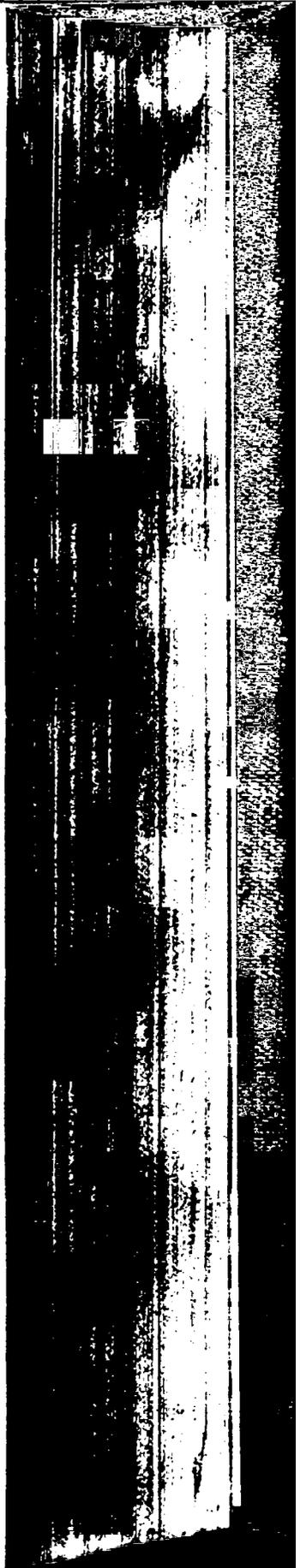
and sub-systems of physical and spiritual sciences to which man is heir. It is from this source only that humanity can draw inspiration stage by stage according to the degree of its attainment and preparation to receive the same.

As can be gathered from *The Secret Doctrine*, which is itself a precious gift from these very Hierophants of Central Asia, the classification of these Seven Keys is as under :

1. Spiritual.
2. Psycho-cosmic or Akāshic, embracing (a) Inter-etheric Forces, and (b) Sound or Vibratory Forces.
3. Astronomical, including Planetary and Inter-Planetary correlations, extra-terrestrial Forces such as the Sun Force, the Vital Force, the Magneto-Electric Forces and Gravity, also Astrology.
4. Numerical, including Quantitative Chronology, Alphabetical and Literal valuations, as also Analytical and Synthetical computations in Chemistry, Physics, Dynamics, Hydrostatics, Acoustics, Pneumatics, Aeronautics, Arithmetic, Algebra, Trigonometry and cognate subjects.
5. Geometrical, embracing its Dimensional and Structural aspects, including Architecture, Geology, Seismography and Crystallography.
6. Mythological, including Qualitative Theology, Scriptures, Allegories, Folklore, Parables, and Fables.
7. Anthropomorphic, including Racial, Physiological, Biological, Embryological and Ethnological systems.

These classifications reveal at a glance the stupendous vastness of conception in totality and detail of ancient symbolism. Their marvellous co-ordination and comprehensive sweep are a bewilderment to mankind, whose limited intellect stands staggered at the manifold expansiveness of symbolism hand in hand with the Science of Correspondences.

Even the known Scriptures of the world at present do not possess these Keys in their entirety, since even the *Vedas* are not



10. 3

ONE OF THE STATUES ON EASTER ISLAND



VIEW OF A PART OF EASTERN ISLAND.

complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries; Eastern Occultism alone being able to boast that it is in possession of the full secret, with its *Seven Keys*.

This enumeration of the various aspects of (*Vidyā*) the Sacred Science, or the summation of knowledge which humanity is aspiring to, lays bare the directions in which students could carry on investigations in line with their inclinations and proclivities. It affords a free scope to the development of the faculty to cognise knowledge through investigations by self-effort. It establishes the unity of source, the unanimity of expression, and the uniformity of development of human intelligence. It affords a foothold upon the ladder of self-upliftment and provides a finger-post on the path of progress. With the help of the Law of Correspondence, these Seven Keys afford an insight into the avenues of mysteries, spiritual mystery excepted, for which the direct help and guidance of a Master are necessary to lead the pupil by the hand as it were, teaching from mouth to ear being imperative at that stage of progress. As hinted by Subba Rao:

It is this spiritual light which is transmitted from Guru to Disciple when the time of real initiation comes (*Guruparampara*.)

Over and above the Seven Keys the worthy aspirant can successfully search for the Master-key. For,

within the mystical precinct of the Cross lies the Master-key which opens the door of every science, physical as well as spiritual.

The Highest Hierophant in whose keeping are the Seven Keys is spoken of as the Chief Lord of all the Sacerdotal Colleges. He is known in the Kabbalah as the *Fava Aleim* or the Mahā Chohān in another tongue. He, with "the last remnant" is supposed to be living in an unknown place called the Sacred Island (*Dvīpa*) which

according to belief exists to the present hour as an oasis surrounded by the dreadful wilderness of the great Gobi Desert—whose sands no "foot hath crossed in the memory of man".

This island called by the Tibetans Scham-bha-la (mark the similarity of pronounciation with the word *symbol*), the Happy Land, which has no rival in the world for its unparalleled beauty, was once upon a time surrounded by a vast inland sea—where now are but salt lakes and desolate barren deserts—which extended over Midland Asia, north of the proud Himālayan range, and its western prolongation. There was no communication with this fair island by sea, but its subterranean passages have communications in all directions. The majestic ruins of Ellora, Elephanta and the caverns of Ajunta once belonged to the Sacerdotal Colleges. Delhi and Allahabad (formerly known as Prayāga) in India, and Florence in Europe, are some of the cities which are supposed to be built on several other cities which lie underneath like so many underground stories with communicating corridors. The tiers and passages of the Egyptian Labyrinth are well known and the crypts and cave-libraries cut in rocks of the Tibetan Lāmāsaries and the monasteries of Central Asia are freely spoken of and referred to in folklore. The Yogis and the initiated Brahmins of India are fully aware of their existence, and they use them as subterranean passages, linked as they are with the cave-temples all over the land.

This island of Scham-bha-la was inhabited by the last remnant of the Race which preceded ours and this race could live with equal ease in water, air or fire, for it had an unlimited control over the elements. This last remnant were the "Sons of Will and Yoga" otherwise known as the "Sons of God," not those who saw the daughters of men. They it was who imparted Nature's most weird secrets to men, and revealed to them the ineffable and now *lost* word. Now this word which is no word, *has travelled once round the globe*, and still lingers as a far-off dying echo in the hearts of some privileged men.

From what we have examined above, it appears that from Scham-bha-la, the Land of the Gods the Āiryana Vaejo of the Mazdean *Vendidād*, knowledge and revelation have spread all over the world from times immemorial. With the result that continents, whether now outstretched over the

surface of the oceans, or continents lying submerged beneath, or continents upheaved from ocean floors, all bear ample evidences of the propagation of teaching by the Heavenly Man, the *Java Aleim*. Embedded under the various strata of the crust of these continents from end to end of the boundaries of our earth, the antiquarian is able to trace various symbols which proclaim in an undying method the various designs devised by them to promulgate handy means of imparting knowledge to those who were ready to understand and interpret them. That never-failing and long-lived process of instruction is symbolism, the rudiments whereof are the point, the circle, the diameter and the cross or the svastika which include the triangle and the square. The combinations of the line, the triangle and the square are the very foundations of Creative Art, whether it be of architecture, or of the building of the planet, the solar system or of the Visible Universe. All the highest speculations whether of the best human intelligence, or of the highest Planetary Spirits cannot go beyond the contemplation of the Ring-pass-not or the *Dhyānipāsha* which is graphically spoken of as the Rope of the Angels. The Universal Cosmos and its evolution do not fall within the range of our present objective consciousness. So that the World Process, whether represented symbolically by a perfect Circle with the point (Root) in the centre, or elaborated in lengthy cosmogonical dissertations, can have reference to the reawaking *Visible* Universe only. Our Visible Universe is spoken of in the *Rig-Veḍa* as "Āditi in That" or potential space within abstract space.

In esoteric symbolism Space (Chaos) is called the "Seven-Skinned Eternal Mother-Father" denoting thereby that it is composed of seven layers from its undifferentiated to its differentiated surface. This Visible Cosmos is the manifestation of Brahmā, the Creator (Theos), who dies or disappears *temporarily* from the manifested plane of existence extending

over a period of 100 Divine Years or 311,040,000,000,000 human years or, if preferred, astronomical or sidereal years. This inconceivably long life-period is called the Age of Brahmā (*Chronos*) which is *Shatarūpa*, that is, of a hundred forms. One new form for every new year, complete disappearance at the end of every 100 years, and then the Deity reawakes in quite a different manifestation from the previous one. This ever-recurring manifestation of world-process and its ultimate disintegration is what we call the Law of Periodicity (*Anukalpa*).

The germ of periodicity or better still of creative potentiality, omnipresent in a state of latency (*Ālaya*) is represented in symbology as an uncircled point (*Anu* in Samskr̥t) the centre of energy of a potential circle. This centre is everywhere and its circumference nowhere. This latent germ, *Anu*, when worked upon or caught hold of (*Anubandh*) by the *Dhyāna* or cumulative thought-process of a *Dhyāni* (Celestial Thinker) who is co-existent with countless *Anūs* in time and space, becomes active (*Anuvartan-Universed*) and begins to unfold or liberate its energies held in abeyance. The static *Anu* thereafter becomes *Anu* dynamic. It begins to throw out vibrations in all directions (*Anukampan*), manifests its energies in various forms and movements (*Anupadina*), and ultimately enters on self-limitation (*Anusvara*) by circumscribing itself into the shape of the *Chakra* (the Disk of Vishṇu) known by its mystical designation of *Anupādaka* the First Born. The Wheel, the Serpent holding its tail in its mouth, the *Dhyāni-pāsh* or the Rope of the Angels, and the Ring-pass-not are all symbolic expressions of the symbolic representation of the Circle (*Chakra*) with a Point or Germ in the Centre. At this stage of our study we seem to be approaching the path which Skinner, unconsciously to himself, began to tread in search of knowledge guided by the hints that he obtained from the Hebrew Kabalah, of which he was an erudite exponent. Just

as we have begun to requisition Samskr̥t terms to understand the formative aspect of creation, we are face to face with words representing the Circle and the Centre, the very symbols which put Skinner on the right track for the comprehension of their hidden meanings by the help of the Hebrew Kabalah. If *Anu* is the germ, *Sūnyan* is the nought or the circle in Samskr̥t. As said above, it is the *Dhyāni* or Ideator who with the galvanic shake of his ideation rouses the slumbering germ to activity, liberating its locked-up potentialities, and makes them manifest one by one within the circumscribed space, expressed symbolically thus ⊙. This encircled point is very appropriately and explicitly described in the Hebrew Bible where Jehovah says to Moses :

The summation of my name is *Sacr* the carrier of the germ.

The reader should take note of this exquisite expression "carrier of the germ," as it will help him very much, further on, in the elucidation of the mystic sense of very many words. By a process of transformation, the Samskr̥t word *Chakra*, otherwise known as the Disc or Wheel of Vishṇu, became *Sacr* in Hebrew from which the words *sacred* and *secret* have originated. If reference is made to the *sacr-factum* of the Roman priest, or to *sacr-fice* or to *sacr-ment*, one has to take his memory back to the far-off past when the word *Chakra* was used and uttered by the Devas who passed it on to men to use in their varied dialects. It is to be borne in mind at the very outset that symbolic terms and their interpretations drawn by us here during the course of our study, whether in Samskr̥t, English, Hebrew or Arabic would not be acceptable as such to the modern lexicographer or the philologist.

An Indian Student

(To be continued)

TRIPLICITIES IN EVOLUTION

By L. A. COMPTON RICKETT

(Continued from Vol. XLV, September, p. 752)

IT has long been the fashion to speak of Hegelianism as dead, but as the logician of Theosophical evolution Hegel is one of the immortal dead, and his high titles cannot be overlooked. On being asked by a Frenchman to summarise his philosophy he replied that its principle was "Die to live," and Theosophists see at once that this is the law of physical and spiritual life.

The first and final triads of the *Dialectic* give an insight into the philosophy. As stated on page 2, his opening triad is that of being, non-being and becoming. Affirmation of some kind is imposed upon man by the necessity of thought. In so called total scepticism, in the very denial of reality to all things, man is unconsciously affirming the validity and reality of his own judgment. If he *knows* life to be unreal, his knowledge of this fact must be real; therefore his own consciousness becomes reality. Descartes had previously recognised this truth when he said "I think, therefore I am." Although Hume had tried to prove the self as non-existent by saying that when he tried to catch himself in thought he was only able to catch an idea, and therefore only the flux of ideas existed. The invalidity of this argument may be shown by

stating Hegelianism in another way; if only the flux of ideas exists, the awareness of the flux would not be possible, because to be aware of the changing necessitates the changeless. The self is not the fleeting idea of the self or any combination of mental qualities but the principle of continuity joining all the mental states; the thread-spirit. To be consciousness of change means that there is that in the mind which abides and links moment to moment, manifesting as memory. Throughout life "godlike reason" rests on godlike memory, and man's very sense of the fleeting is his warrant of the eternal. Memory is the mark of unity, and the greater the memory the greater the manifestation of self-affirming reality.

Both Hegel and Bergson have shown that negation is veiled affirmation. It will be recalled that in the triplicity—like, dislike, love—dislike is the negative expression implying the positive like. "Not red" implies red, "nothing exists" implies the existence of the speaker, "all is changed" implies continuity of consciousness.

In this way Hegel first establishes the ground of reality as man's own being (his inevitable self-affirmation) and then shows that he could not be conscious of this being without non-being. The apparent non-being is the foil or background that enables him to be self-consciousness. Moreover it is the negation that is an implicit affirmation of himself, because and if he can only realise himself by what is not himself, the two are bound together. Being and non-being, affirmation and negation co-exist: the separation is only relative, for they are seen to be the two principles contained in the synthesis of becoming or the life movement, and that embraces the self and not self in the all self.

Hegel is logically restating the ancient triplicities which Mr. Bhagavan Das has expounded with the mastery of his genius in *The Science of Peace*, *The Science of Social Organisation*, and *The Science of the Emotions*. As stated by

Mr. Bhagavan Das, the formula of the life process or Sacred Word is

I	... This not	... Am
Affirmation	... Negation	... Affirmation-in-negation.
Being	... Non-being	... Becoming expressed finally as Unity-in-difference.
Consciousness	... Self-and-not-self-consciousness	... All-self-consciousness.

Life reaches its comprehensive affirmation through negation. Matter, resistance and limitation constitute the dual negative stage through which life passes and in which, as it were, it dies to eventually find its resurrection-realisation in all-self-consciousness.

Though his bark cannot be lost
Yet it shall be tempest-tossed.

Hegel's final triad consists of religion, philosophy, art. There is a correspondence here with the good, the true and the beautiful of the Greeks, and the higher triad of Theosophy. *Ātmā* is the Will that reflects itself in action, conduct; the "goodness" of ethics having direct affinity with "the Good" of religion, *buddhi* or wisdom corresponds to the true which is the aspect of philosophy, and (higher) *manas*, creative activity, to the beautiful of art.

Hegel made philosophy the synthesis of this final triad. His unity-in-difference was expressed by "the Absolute Idea," while Dr. MacTaggart assigns the highest place to art as identified with love.

Religion	... Philosophy	... Art.
<i>Ātmā</i>	... <i>Buddhi</i>	... <i>Manas</i> .
The Good	... The True	... The Beautiful.

Although no mention has been made of the Theosophical doctrine of involution it must be noted that the order given as will, wisdom, and creative activity is that of the involutory process. The evolutionary world-process is the opposite, namely, love or the desire-feeling nature, wisdom or thought, will or co-ordinative action. Thus the "religion" of Hegel,

"the Good" of the Greeks and *ātmā* of Theosophy becomes the synthetic term which emphasises the unity, but is only the unity in relation to the other two terms. This psychological necessity is the beginning of the mystery of the Trinity, and the Three Persons are principles none of which may be confounded or separated. The mystical doctrine of the Tree with its roots in Heaven and branches on Earth is the symbol for the involutory process. First the primordial Seed-Will, then the branching and exfoliation of Wisdom or thought's multiplicity, and then the fruit of love that is dropped on earth containing the seed that springs up and finds fruition in heaven.

There is a reason for the common criticism against philosophy that it is not *practical*: the practical man feels he might as well throw metaphysic to the dogs.

In this seeming hair-splitting, head-spinning dilemma M. Bergson endeavours to help us. He has said that, if we wish to contact reality, we must plunge our minds into the flow of the feelings which is the real life, casting away "static concepts," for conceptions are ideas abstracted from actual experience and fixed as a picture for examination. A system of thought which is a static whole, made of static parts, cannot, he says, help us. If by a mental tension we can intuitively merge ourselves into the flow of existence then we realise life which is change.

His philosophic-psychology however, as formulated, presents two difficulties. Firstly, he does not inform us how we can key ourselves up to this pitch, this tension; he does not give us "the particular go of it".

Yet it is a valuable reminder of the mystic experience of transcending mediating thought, and the Hegelian expression of "collapse into immediacy" is another way of presenting the same idea. But neither has Hegel shown us how to collapse, without it be by overstudying his *Dialectic*.

Secondly Bergson's philosophy on the conceptual side shows us a world the reality of which is change. He dissociates himself from the "close system" of the Absolutists that presents life as endless repetition, and argues for what William James calls "real novelty," life as creation. Yet he "throws away the baby with the bath" for in relegating changelessness to the unreality of conceptional thought he loses in the same moment change. Life is a growing snowball to Bergson, but addition without the principle of continuity or changelessness does not give progress.

It has been noted that what is changeless is not the concept of self, which Hume saw was fleeting, but the feeling background of continuity which threads together experience, gives us memory, and through memory distinction, comparison, anticipation. The more the mind develops, the more the present moment is stamped with the reality and vitality of its relation with the past through memory; our mental span increases and the present is lived more and more in the light of the past and the future. We do in fact live increasingly in the past and the future.

In Buddhism this continuity is recognised as a property of *ākāsha*, the finest form of vivified matter in the universe. Buddhism therefore recognises the essence of Self, for Self is the I, and I is identity and identity is continuity, and continuity is unity of consciousness.

Individuality is therefore also the principle of unity, of which universal self-identity is only an extension.

It is possible to say with Whitman :

You are not blown to the winds
 You gather certainly and saety round yourself,
 Yourself, yourself, yourself,
 For ever and ever.

The gradations of the cyclic movement, falling into the threefold division of gross, subtle and pure, may be applied to the final complementary terms of continuity and change.

The principle of *continuity* in its gross form is the sense of Self experienced by the savage, which is largely a matter of physical craving. In the subtle stage it is the pride of possessions, pride belonging to the emotions and thoughts associated with talents, culture and breeding, (pride being the dualistic stage of Self and not-self.) In the pure form Self is continuity of consciousness and does not particularly identify itself with any special phase of consciousness, all changes of consciousness being threaded together by continuity and being therefore equally the individual life. It is the silent witness united to the *Devi-Shakti* or feminine flow of form. In Theosophical terms the three stages are denoted by personality, ego, monad; physical presence, individual influence, and that which stamps the coinage of moods with the King's image of Identity.

The gross form of change is substitution. A new mental state substitutes itself from moment to moment for an old, the old retiring into the background of consciousness and becoming partially or completely forgotten. The adult mind is largely a substitution for the child mind and the sequence of normal thought is this substitution, the coming out of oblivion and the retiring into forgetfulness.

In the subtle stage there is a greater admixture of the old with the new. The process is more largely one of addition as in reasoning when there is a chain of thought; in planning for the future, in which sequent thoughts and actions are related to one retained, added to an original idea. All purposeful action represents change as partial addition. It is the secondary dual stage of conflict and adjustment.

Pure¹ change is perfect addition, harmonising new with old which corresponds to synthesis. The second and third stages are only possible by increase in memory, and result from a development of the principle of continuity.

¹ The word is not used as synonymous with absolute.

Change is the aspect of creation, activity, life, freedom, infinity. At the contemplation of infinite change, humanity reaches the boundary of its thought-world, the mind is overwhelmed, imagination boggles, for we can only imagine an indefinite series which as Hegel says is "false infinity".

Infinity transcends the quantitative, and in some way becomes the qualitative. Man is in the presence of that which leads him beyond himself and yet does not lift the veil. Only the mystic can say "Hold infinity in the palm of your hand." The undetermined unlimited nature of the individual self or continuity resembles zero, while life as changing creation resembles the world of numbers and quantities that springs from zero and passes into infinity, infinity being like the higher correspondence of the unlimited zero stands for the All-Self which the continuity-self really is. The I that is identity-in-diversity is not like the integer I, a formal object among objects. It is the formless subject among the formal objects of the world of quantities. This zero-self however by the glamour-attraction of creation feels itself limited by the limited nature of objects and has to re-emerge into the ocean of allness and become the one in the many, transcending particularity.

Applying the triad of the Sacred Word we find the correspondence to be :

I	...	This not	...	Am	
Nought-self	...	Quantitative change	...	Aught-self	or All-Self
				Infinity.	
Seed-one	...	Creation-elaboration	...	Fruit-One.	

As negation is only veiled affirmation so the nought-self is the veiled aught-self.

Perhaps a clue may be gained as to the nature of Infinity in the idea first of all of freedom, for freedom in every imaginable phase is at least approximately the qualitative equivalent to the idea of quantitative infinity, and perfect

freedom or the ability to satisfy the totality of consciousness is bliss.

Only in so far as we are imperfectly satisfied do we seek change. Therefore the nearest idea to the nature of the infinite is bliss. As pleasure is the gratification of desire, and as we have seen love is the culmination of desire, so love is the fullest expression of bliss. It is one of the commonest facts of experience that the perception of time diminishes as happiness increases, which means that the sense of time or change tends to pass into unconsciousness with increasing consciousness of bliss. Therefore infinity with reference to time, eternity or pure duration seems to depend on the fullest expansion of bliss, *ānanda*.

This love nature of infinity or freedom suggests the perfection of that liberty with which life begins when "wild in woods the noble savage ran".

Man is being initiated into the mighty mystery of love. He is not yet initiated. He associates love principally with goodness and morality and he is right in doing so, but the present line of thought as well as that of such writers as Ouspensky and Edward Carpenter suggests to the imagination that the category of goodness or morality is quite inadequate for the spiritually adult apprehension of love. Love is synonymous with liberty, the higher octave of abandonment. It may be said that humanity has to learn once again to go wild, to reach forward to a post-moral ecstasy, or that which in Greek is allied to our word madness. A tendency exists to think that there is such a thing as a psychological cul-de-sac, forgetting or unwitting that all experiences persist through the phases of gross, subtle and pure. Love as sex, love as the joy of sacrifice, love as fullness of life, love as intellectual and emotional creation, love as worship, love as tenderness, each of these expressions is developing towards its pure essential spirit of uniqueness combining in closer

union with every other aspect. Creation becomes increasingly the morning-sense of freshness and marvel; adoration a deeper solemnity; tenderness the world-wide wings of compassion outstretched in healing and uplifting; sex the Deva-thrill and mystery of rushing solar forces and concords of dualities in cosmic love, ever and never consummated. Love is in every aspect a mighty prelude, a "wild surmise".

Goodness, badness, morality, immorality are the pairs of opposites which man has to transcend to reach the greatness which is not goodness but "The Good".

Pan the all, is wild, and the satyr God of Greece is the reflection of that wild love which in its prime manifests as Nature and in its perfection as Spirit.

It may be that the social cataclysm that is taking place before our eyes, and which has been suggested as the passing into a new synthetic phase, is also the reaching forward to this freedom of the Spirit that is the true, free, love. One expression of what is happening is that "the heart-centre of humanity is being opened". Many there are who seem to be seeking instinctively, and a few deliberately, another consciousness.

The pursuit of mysticism, occultism, spiritualism, hypnotism during the last fifty years shows that man is turning to that which is outside of his normal consciousness. William James's famous *The Varieties of Religious Experience* is a landmark, and later came Freud's and Jung's investigation of dreams. In this last study the little isle of man's conscious individuality is supposed to be surrounded by a treacherous sea of sub-consciousness in which human complexes are like maelstroms and currents. In feeling out beyond its present mind is humanity or a portion of humanity preparing to plunge into this dark ocean of subconscious life? The principle that has been traced hitherto would not lead to this conclusion. This sub-consciousness has been likened to the sea because water is associated with the beginning of life, physical and

mental; the organism commencing in water and the formless fluidic feeling-consciousness resembling the nature of water. If according to the Theosophical view the subconsciousness is the submerged consciousness of the sympathetic nervous system governing feeling, then complexes may be taken as certain specialisations of a past era of life dominated by simple feeling and belonging to astral consciousness. We recoil from such complexes because they belong to another age, the virtue of the past becoming the vice of the present. This formless feeling-consciousness, a non-moral stage, may be also called chaos or "the deep"; and, as water is a fertile element, so formless feeling is the creative agency that produces the fixed forms of thought's creations. The astral feeling life, however, is only the denser medium of the true creative element, air, that corresponds to *buddhi*. As the simple organism moves from sea to land, so the formless feeling of the astral consciousness gathers and hardens into the static concepts and separative clear-cut thoughts of the intellect which correspond to the sharp outlines and fixed equality of land. In Theosophical terminology this is the lower mental world; and the dry land that we now inhabit has its correspondence in this sharp, set, separative thought-life, the antithesis of the formless; the dual stage of morality and immorality.

The third stage of consciousness that we appear to be passing into corresponds to the sky, the freedom of air (note our present conquest of air, and see Mr. Algernon Blackwood's *The Promise of Air*). This is the octave of water, the finer, freer unifying medium; and as it is the oxygen of air that imparts the life-giving quality to water, so the air-consciousness of *buddhi* is the creative intuition that works through the astral or feeling nature. It is the unifying consciousness but is the synthesis of the preceding phases because it contains the archetypal *forms* of higher Manas,

unified forms. It is the greater deep, the higher chaos, the freedom and love that is post (or trans) morality. The summary of these stages is only a fresh application of the principles of triplicities:¹

<p>The past consciousness (now sub-consciousness). Astral or sea, Fluidic instinctual feeling. Lower medium of creation unifying Nature-Love and freedom. Non-morality. The Great Deep. Chaos.</p>	<p>The present consciousness. Lower mental. Land. Separative intelligent thought. Order, morality and immorality.</p>	<p>The future consciousness (now supra-consciousness). Higher, mental and buddhic. Air, true Creative agency. Units-in-difference. Spiritual ecstasy and freedom. Trans-morality. The greater Deep.</p>
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If we call water the feminine principle and land the masculine, then the all-embracing air will be the mighty father-mother from which we come and to which we return, the pneuma, the breath, the spirit. As psychologists have been plunging into the sea of the subconscious, so probably the next great discovery for academic psychology will be when it thrusts up and finds the supra-conscious, the sense of life's unison, expansion, freedom; the love that is the "Call of the Wild" to humanity.

"From the great deep to the great deep he goes." The following is an extract from Mr. D. H. Lawrence's *Psychoanalysis and the Unconscious*, and in this quotation he means by unconscious what we have classified as supra-conscious.

It is no good trying to super-impose an ideal nature upon the unconscious. We have to try to recognise the true nature and then leave the unconscious itself to prompt new movement and new being—creative progress.

This is to remember that there is no convention, no morality, no ideal that does not after a time become a prison and hinder the prompting of man's creative life. In the end he cannot stop the greater life, for his personal consciousness

¹ I am indebted to Mr. Brian Ross for additional suggestions respecting the coming consciousness.

is lived by this greater life and is an effect more than a cause. His endeavour to harmonise the incursions of the sub- and the supra-conscious with his present consciousness constitutes morality.

And though thou fightest be not thou the Warrior. Look for the Warrior and let him fight in thee.¹

Thus reason shadows forth the future from the logic of present experience, but it is powerless to give us in advance the realisation of the future.

The weighty findings of grave metaphysics may inform us that reality is summed up in the formula "I this not am," but does this assist us any more than by calling life "a fortuitous concourse of atoms" or "a permanent possibility of sensation"? The limitations of philosophy are twofold. Firstly, life slips out of every intellectual formulation. We may repeat "I this not am," but the tragedy of life surpasses the utmost triumph of the intellect. Call life the sport of Brahmā or a purpose to be attained through a process (teleology), we are still standing asking life's question. The solution of the problem is only referred back or, as Wm. James puts it, is "ever not quite". Secondly if philosophy wholly satisfied the intellect and logic could cope with life, if it proved as it does indeed suggest that the great world-process is rational and therefore good, it is unable to give us this truth as experience.

Is then the only practical use of philosophy to afford a living for certain professors or is it one of the highways to reality? We may surely regard it as such a highway if it strengthens and clears the mind, carries the problem of life to the boundary of thought and holds it in its logically ultimate form, logical according to data of experience, to the expansion of consciousness.

Philosophy leads our feet up into a high place and shows us the Promised Land from afar flowing with the

¹ *Light on the Path.*

nectar of the gods, the sweet waters of immortal life, but it can go no further. If we are to reach the promised land of heart's desire we must not look to the stern Mosaic law, philosophy, but to another leader without, and to another principle within. We are travellers who are separated from the Canaan of our hearts by a broad flood which the feet of thought may not tread. In the mysticism of the nature-mystic, in the mystery-teaching of every religion, in the Science of Occultism as set forth by Theosophy, in external teaching and internal intuition, perhaps in these will be found the leader into the Promised Land.

It may be said of many a seeker what Spenser says of his knight in *The Faery Queen*:

Long way he travelled ere he heard of aught.

Yet the seeking soul must continue the quest with a good heart, however long the journey be. Men have died in cold and darkness just outside the shelter they sought because, unknowing they were so near, endurance failed them. When life is such an adventure the dawning of the most dull and unpromising day may bring the magic moment.

For some there be who by due steps aspire
To lay their just hands on that golden key
That opes the Palace of Eternity.

L. A. Compton Rickett

LOVE OF GOD AND ISLAM

By ZUBAIDA KHATUN, B.A.

MANY Christian writers erroneously suppose that the Islāmic conception of the Supreme Being is one of awe-inspiring majesty of God, and terror of the Almighty, and that according to Islām every human being ought to stand in constant fear of Him whose overwhelming power pervades the whole universe.

They say that the God of Islām is not a God of love and compassion.

It is true that Islām, like Christianity, does not establish any relation of Fatherhood and Sonship between God and man. Nor has it, like some other religions, tried to conceive the idea of Divine love, in forms of human love as that of father, mother, husband or wife.

Islām teaches us to realise Divinity and the Divine love through abstract ideas, and hence, instead of addressing God as *ab* (Father), Muslims call Him *Rab* (Nourisher or Lord) with the same intensity of love and ardour. The grievous misconception that Islām is devoid of such a noble sentiment as love ought to be removed.

A critical study of the Qurān and the life of the Prophet will enable us to realise that the God of Islām is not only a God of fear, but also a God of infinite love.

Islām is not a utopian religion but is a practical religion for this practical world. God has created man, a social being, and every individual in this world has some contact, some relationship with other individuals.

This relation can only be maintained through love and fear. The absence of either would prove disastrous and ruinous

to human society, and mutual dependence, on which Society rests, would have no stable foundation to rest upon. Even in ordinary working departments, if the principles of management are not based on love and fear, the work cannot satisfactorily be carried on.

Discipline would disappear, if the happy combination of these two is not brought about. This is an obvious truth and needs no elucidation. So in our religious relation with God, these two essential principles are always present in our minds.

Primitive people, we know, conciliate those gods and goddesses whom they fear and consider malevolent and at the same time they pray to and love those whom they believe to be benevolent and whose favour is zealously sought.

Now, the pre-Islamic religions, for instance Christianity and Judaism, have emphasised only one to the exclusion of the other of these two essential factors. Christianity proclaims that God is love, while in strong contrast, the Law of Moses threatens the people with and warns them of the wrath of God. The result is evident.

Islām strikes the golden mean without inclining to the two extremes and inculcates that God is not only a god of love or fear, but He is Lord of us all, whom we must love as well as fear. He is all powerful, He is wrathful, but at the same time He is merciful and compassionate. He is just, but His justice is tempered with mercy. He punishes as well as loves His people. Thus the Holy Qurān describes the attributes of God in simple and plain terms and such grave misconceptions ought not to arise.

Next to the Holy Qurān the life of the Prophet of Islām gives the best illustration of the Islāmic teachings. His life reveals to us that he was the one person above others in those days of ignorance, in Arabia, who loved and feared God in the strictest sense of the terms. He desired that other Muslims too should follow in his footsteps.

A religion which is based on the sentiment of dread and fear will certainly tend to harden the hearts of the people. Islām is far from it. Muhammad (O. W. B. P.) was fully aware of this psychological fact and so he fully and repeatedly proclaimed that God the Almighty is loving, merciful, compassionate and just.

The Muslims call Him Allah which means the beloved. This word, short but pregnant with the noblest thought, is chosen by the Prophet as the fittest attribute that can be applied to the loving God whom we adore and worship. We are asked to love Him more fervently than we love our dear ones.

Surely the God of Islām is a loving God to us all.

The first words that greet us on opening the Qurān are "In the name of God the merciful, the compassionate."

In order to make the Arabs realise their significance and importance, this formula is prefixed to one hundred and thirteen chapters of the Qurān. Is this not enough to instil the love, mercy and compassion of God into men's minds?

Moreover ninety-nine names are used and repeated by the Muslims describing the sublime and beautiful attributes of God. Out of these excellent names (Asma-ul-Husna) the greater number denotes His love and kindness to Human beings. He is also called the Bestower of gifts and the Refuge of the helpless.

The first commandment of Islām is to have faith (Iman) which manifests itself in love. The same holds good in our human relations. We cannot love a person unless first of all we have faith in him.

"Love God and you will win His love" is the emphatic message of the Holy Prophet. God loves the righteous, the repentant, the faithful, the just, the patient and the pure.

Muhammad conveys this happy tidings to the people, that "Verily God is forgiving, and those who repent and turn to

Him will be pardoned". Thus the worst sinner according to Islâm, need not despair of His Mercy.

The Prophet says:

Our love for our friends, parents and children in this world is but a part of the love of God which manifests itself in innumerable ways. Who can deny His infinite love which transcends human comprehension?

The Prophet always prayed for the love of God, and lived and worked to secure it. His short though sweet prayer "O Lord give me thy love, and the love of those whom thou lovest" shows us how earnestly he yearned for this inestimable Gift—this Sublime Bliss.

In one of the traditions it is related that God says "I love a man, who seeks My love and union with Me and tries to gain it by prayer, devotion and meditation. It is through Me that he sees, hears and works in this world. I am ever with him."

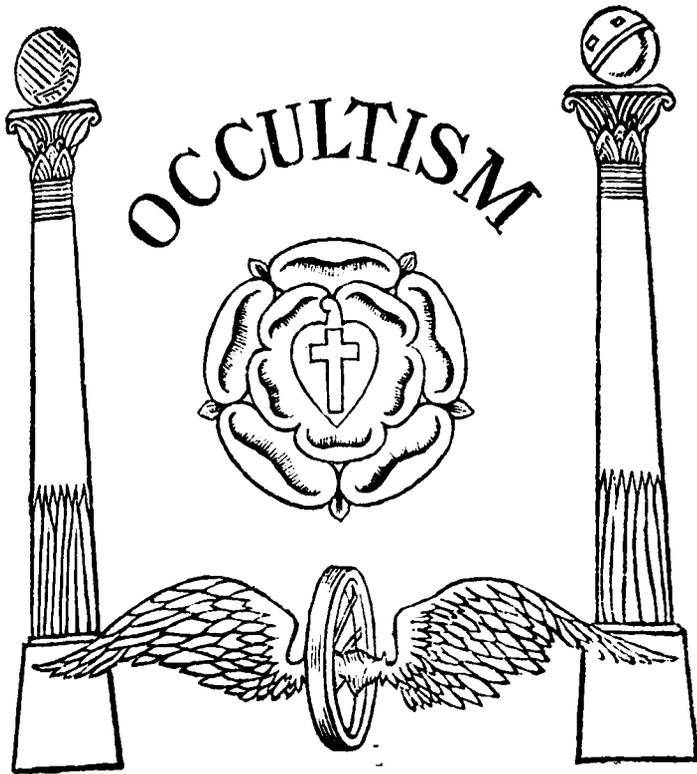
On one occasion, when a fierce battle was raging, a woman lost her child in the confusion and bustle. In her utter bewilderment and disappointment she took up any child that met her and kissed it. Seeing this, the Prophet observed to those around him: "Would this mother ever think of throwing her babe into a burning fire?" They all said "No, certainly not." Thereupon the Prophet said: "Verily I tell you, God loves His people more than mothers love their children."

On his death-bed, Muhammad said that he had no friend except one and that was God. His last words were "O Lord the best of friends"—and he expired.

The above few facts will show that Muslims believe in the love of God, as much as the Christians or any other people do, but they also fear Him.

To say that the God of Islâm is a God of fear only is to betray one's gross ignorance of the Islâmic teachings. Before making any such allegations one must study Islâm thoroughly, carefully and with an unbiased mind.

Zubaida Khatun



THE LIVES OF ALCYONE

(Continued from Vol. XLV, September, p. 781)

XIII

THE next life of our hero introduces us for the first time in this series to ground which is now part of the United Kingdom, though the surrounding conditions were then so different that localities can be recognised only with difficulty. There were no British Isles then; the North Sea, the Irish Sea, the English Channel were practically non-existent; the Thames was a tributary of the Rhine, which flowed into a

northern ocean somewhere near the Shetland Isles; one could walk dryshod to Norway, to Spain or to China, and the inhabitants had all the advantages and all the disadvantages that attach to being part of a great continent.

It is to part of what is now the island of Ireland that our story directs our attention. Most of that country was then a kind of plateau of no great elevation, and its mountains were somewhat higher and more rugged in appearance than at the present day. The population, which was but scanty, clustered round the mountains, or rather gathered in sheltered spots on the southern side of each mountain. A somewhat curious effect was produced by this arrangement; every hill which was high enough to give adequate shelter had its little township built on the lines of the modern garden-city; each house on its own bit of ground, all religiously facing south and lying open to whatever sunshine there was. But the unsheltered spaces between the hills were comparatively uninhabited, at least by the ruling race, for they were either mighty forests or desolate wind-swept downs. The ruling race, to which all our characters belonged, showed by its habits that it had come from a southern clime; its members had an unconquerable love for sunshine and fresh air. It was a branchlet of that fifth Atlantean sub-race from whose ranks had been selected those who were led into Asia by the Manu to become the ancestors of the Aryan race. Its people shared the country with an earlier race—smaller and darker men, with broad Mongolian faces, who lived in villages of huts within the forests, and supported themselves partly by hunting and partly by a very primitive form of agriculture. In earlier days these forest villages had been continually at war with one another, and raids were frequently made in which the flocks of goats which represented almost their only form of wealth were driven off by the victors as spoils of war. But since the white race had invaded the country, they had insisted upon

the maintenance of peace, and compelled the men of each village to confine themselves within certain prescribed limits, appointing from among the people a captain or headman who was held responsible for the maintenance of order among his fellows, and for collecting from them a small yearly impost as an acknowledgment of the over-lordship of the new-comers. Under this new regime the villages of that earlier race had become prosperous, their population and their primitive forms of wealth increasing rapidly. They accepted the domination of the white strangers without difficulty, believing them to be a semi-divine race, the recipients of many favours from their wholly divine ancestors, and holding them to be invincible in battle. The white men were kindly in their bearing towards their inferiors, but there was little intercourse between the races, and almost no intermarriage, though there was no law to forbid it. The country, though wet, was fertile, and not over-populated, and the tastes of both its races were simple, so that there was general contentment and much rather primitive comfort.

Not many decades before this time the white race had moved into the country from the south, and had assumed the position of superiors over the darker race practically without opposition. Their leaders had been, as ever, a King and a Priest—men regarded as to a large extent set apart from their fellows, so that their families intermarried in preference to seeking spouses among the ranks of their followers. Thus two great lines were formed, and from their younger branches a nobility sprung into existence. The offices were hereditary, and at the time that our story opens the holders were Mars and Surya. King Mars had married Vesta, a cousin of Surya; but Surya himself had gone farther afield to find his consort, having been led thereto by a strange and haunting vision. Among this race visions were common, and much importance was attached to them; and this one constantly recurred, and

so made itself known as a veritable message from the Gods. Surya was but ten years old when it first came to him, or rather when he first clearly remembered it. In his sleep it seemed to him that he was floating high in the air, looking down upon a city of marvellous beauty—a city larger than any that he had ever seen with his physical eyes, or imagined as possible in his physical brain; a city on the shore of a great lake, in which near the shore was an island covered with glorious white buildings which seemed to his entranced gaze like the very courts of heaven itself.

Yet not to the wondrous island was he drawn, but to a large, low rambling house, which stood in an extensive park of its own a little way outside the city. And in that park he saw a little girl perhaps eight years old—a little girl of rare beauty, whom he somehow knew quite well and loved with an intensity of affection which astonished him. She stood all alone at the edge of a tank with massive stone walls, watching the sporting of some bright-hued fish that dwelt therein; and even as he floated low to see her face more clearly she leaned over too far, and fell with a cry of fright into the water. Obviously she could not swim; there was no one near to help her, and the wall rose sheer and smooth several feet above her head; but before she could sink a second time Surya somehow found himself in the water beside her, holding her up, and trying to swim with her across the tank to some steps which ran down to the level of the water. It was a tremendous strain upon him, for she threw her arms round his neck and impeded his motions; indeed, she all but drowned him, for his strength was going from him when after a last despairing effort he felt his feet touch the steps. Somehow they staggered up them, and threw themselves upon the grass; and the girl, who had not yet unwound her arms from about his neck, looked deeply into his eyes and gave him a long, loving kiss. And then—he woke in his own bed in far-away Ireland with that

kiss still upon his lips, and his clothes all dripping with the water of that Central Asian tank!

So excited was he by the adventure, and so certain that it was a real occurrence and no mere vision, that he rushed at once to the room of his father and mother and waked them to hear his story, showing his dripping garments in proof of it. They were much amazed, and could not comprehend how such a thing might be; yet they did not disbelieve, for among their race there were traditions of rare events not quite unlike this—of priests who had had the power of appearing and disappearing mysteriously, of showing themselves at a distance from their sleeping bodies, and sometimes even of striking or of saving men who were physically far away. And Surya's mother was already predisposed to believe wondrous things of this noble and fearless son of hers; so, like another mother in later history, she kept all these things and pondered them in her heart. But Surya wondered greatly how he knew that girl so well, and loved her so intensely, and even then as a little boy he vowed that to her and to no other should his life be devoted—that she and no other should be his wife when he grew up to manhood.

The memory of his strange adventure remained fresh and clear-cut in his mind; and as he had some skill in drawing, he drew several portraits of the little girl, and also made a drawing of the tank and the house which he had seen. He had no idea in what part of the world these places were situated, nor could his father the Chief Priest help him in discovering this, for though the priests were the principal depositories of the knowledge of the nation, geography was not a strong point among them.

But though he did not know where she lived, he thoroughly believed in the physical existence of the heroine of the story, and resolved that when he became a man he would find her. He was a boy of many day-dreams, and she always

played a large part in them. He liked much to be alone, and often spent hours quite contentedly walking or lying in the sunlight, and telling himself interminable stories in which he and she passed through all sorts of stirring adventures. By thus constantly dwelling upon her perfections he naturally fanned the flame of his love, and at last he resolved to make a mighty effort to leave his body and reach her once more by definite materialisation. He had long before questioned his father as to the possibility of doing this; but the High Priest had dissuaded him from attempting it, saying that such power could only be attained by a long and severe training which could be safely undertaken only by an adult of great strength of will, and not by a boy of tender years.

But at last his yearning became too strong to bear; and so one night, after an earnest prayer to the Sun-Deity, he cast himself upon his bed and entered into the great endeavour, determined to succeed or die in the essaying. After long strain it seemed to him that something snapped, and at once he was free from the body and floating in the air. Startled at first, he quickly steadied himself, and as he fixed his will once more strongly upon his objective he began to move with great rapidity. He retained enough self-command to notice the direction of his flight, orienting himself by the stars, as he had been taught to do in the physical world. The journey seemed to him a long one, and before its rushing ended the stars which had been just rising upon his horizon when he started were well beyond the zenith, showing that he must have swept round a quarter of the circumference of the globe. And then—to him all unexpectedly—he came out into rosy dawn, and saw by its sweet light the city and the island that he knew so well.

Quickly he found the long low house, the garden and the tank; beside the latter he alighted, and stood wondering what to do, yet willing strongly that his love might come to him.

And so, surely enough, she presently did, for she came running through the garden and dancing lightly over the grass, followed more soberly at a little distance by a stately yet kindly lady who was evidently her mother. His girlfriend had grown taller and more beautiful, and when she caught sight of him she stopped for a moment, startled, and then rushed towards him with a cry of glad recognition and threw her arms round his neck. With a wild outflow of long pent-up feeling he held her to his breast, amply rewarded now for the weary waiting of the last four years; and it seemed to him that earth could hold nothing more of bliss for him, if but that moment might be prolonged for ever. But all too soon it passed, for her mother came up and stood looking at the children with an expression of intense though by no means unfriendly amazement. Releasing him from her embrace, but still holding him by the hand, the little girl excitedly poured out a torrent of information in a language entirely unintelligible to him, and the smiling mother drew him into her arms and kissed him warmly. He spoke to her in terms of respectful salutation, such as he had been taught to use to the great ladies of his own land, but it was evident that his new friends could no more understand his language than he had comprehended theirs. The mother spoke to him with several different intonations, probably trying various languages, but none of them conveyed anything to him; and seeing this, she took him by the hand and led him towards the house, her daughter clinging closely to his arm on the other side.

While full of the deepest happiness, Surya was acutely conscious of the fact that he was attired only in a single night-robe, while his companions wore garments of rich materials which, though quite unlike any he had ever seen, were obviously their ordinary costume. But he was fortunately consoled by the thought that, as they must regard him as a foreigner from some unknown country, they might suppose

the customs of that country in the way of dress to be simpler than their own. The house into which they brought him was more sumptuously furnished than those to which he was accustomed, and when presently they took him into a room where food was served, he found both the provision and the mode of eating strange to him. He was an observant boy, and by covertly watching the methods of his entertainers he was able to get through the meal creditably, and he found the victuals palatable, though their flavours were entirely new to him. Just as breakfast was finished, a tall commanding-looking man entered, and was effusively greeted by the little girl, who at once presented her boy friend to him. He first placed his hand on Surya's head as though in blessing, and then held him by the shoulders and gazed long and earnestly into his eyes with a piercing look that seemed to read into his soul. The scrutiny was satisfactory, for he drew him to his breast, enfolded him in a warm embrace, and then again blessed him. He also spoke to him in several languages, but in none which he could comprehend; and after listening to a long story excitedly told by the girl with occasional confirmatory interjections from the mother, he smiled kindly upon Surya, and left the room.

The little girl then drew him out into the garden, guided him to an exquisitely carved stone seat, sat down beside him and began to try to establish some sort of communication with him. First she pointed to herself and recited several times a word which he took to be her name, and she seemed much pleased when he repeated it after her. Then she pointed to him, and evidently asked his name; he spoke it, and after several trials she was able to say it accurately. Then she began to point to various objects, evidently giving him the names of them in her tongue, and he picked them up quickly, although the intonation of the language was quite different from his own. Many other words she made him

learn, at whose meaning he could only guess ; but in the course of two or three hours he had accumulated quite a number of detached words and several little phrases about the signification of which he was by no means certain. Presently the mother came out to them ; and when she heard what they were doing, she joined in the attempt to explain. Suddenly, while all three were deeply interested in his efforts to pronounce some unusually difficult word, an extraordinary feeling overwhelmed him ; he sunk into a few moments of curious whirling rushing unconsciousness, and awakened out of it to a sense of weakness and lassitude such as he had never before known. He found himself lying on his own bed at home in Ireland, with his own mother bending over him, evidently much perturbed at his condition.

It was some minutes before he was able to speak, and then he asked faintly where the little girl was. At first no one understood him, but presently his mother realised that he must be referring to what they had called his dream. He was anxious to tell his story, yet felt too weak to talk ; seeing that, his mother soothed him, and in a little while got him to sleep again ; but if during that sleep he returned to his friends in the garden, he had no recollection of such return when he awoke. Clearly his violent and persistent efforts had overstrained some part of the brain-mechanism, for it was several months before he completely recovered, and his father and mother insisted that he should promise never again to risk his life and his reason in the attempt to force his way where it was manifestly not natural that he should go. He promised, though reluctantly, but declared his unalterable conviction that his young love really existed, and his intention to search the world for her. He carefully wrote down as well as he could the words and sentences that he had learnt, and asked all the learned people he encountered whether they recognised them ; but none ever did.

Three years later, however, there came into that land a traveller of unknown race, who did not understand the language of the country; and because none could converse with him, they brought him to the Chief Priest as the most erudite of their people, hoping that he might be able to communicate with him. The Chief Priest was helpless; but Surya, who happened to be present, thought that he recognised the intonation, and tried upon the stranger some of his well-remembered words and phrases. The traveller's face brightened immediately, and he began to speak rapidly in the very tongue of Surya's friends. Of course, Surya could not follow him, but he obtained leave from his father to receive the stranger as a guest, and devoted many hours each day to working hard with him until each knew a good deal of the other's language, and they were able to exchange ideas.

He gathered that far to the south, on the shores of another sea, were many who spoke that other tongue; and because men of his race had not infrequently travelled to the Mediterranean, and some had even settled there, he hoped by going there to find someone who knew perfectly both that language and his own. So he asked his father's permission to make that journey; but his father suggested that he should wait a year, until he had fully entered the priesthood. He assented to this, but did not forget his resolve; and so in due course he found his way to a certain great southern city, where he had no difficulty in obtaining a teacher who could do what he wanted.

Now for the first time he acquired some definite information about the country of his experience; he met with men who knew the city and the island which he described so minutely, and were able to give him some idea of its direction and its distance—both of which agreed very closely with the results of such calculation as he had been able to make from his childish observations of the stars. But he told no one the details of those strange early visions or visits, keeping the

memory of them to himself as a sacred thing. Only before he returned home he learnt the Manoaan language so that he could speak it like his own, in preparation for the visit which he intended to make to Central Asia.

His father and his mother were reconciled to his undertaking this long journey, though the latter begged him not to go quite yet, but to postpone it for a few years. The date of his departure was eventually determined by yet another vision, though it was of a different kind from the others. This time he found himself not in the garden but in the house, and in an inner room of it which he had not previously visited. He had had no special intention of going to Manoa that night (though the thought was always in his mind); nor had he any recollection of the journey; simply he found himself watching and listening to a conversation between his beloved (now a tall and beautiful woman) and her mother, and his newly-acquired familiarity with the language enabled him to understand every word. He gathered that they were discussing an offer of marriage which had been made by some suitor of high rank, who was evidently considered specially eligible. The mother was half-heartedly pressing his suit, or at least enlarging upon its advantages; but the daughter would have none of it, and declared that she had no wish to marry. After the affair had been presented from various points of view, and the young lady still remained uninterested, her mother remarked:

"My dear daughter, I know exactly what you are feeling; you have never lost the memory of your spectre-suitor, and you cannot bear the idea of unfaithfulness to him. I sympathise deeply, yet I also feel that we have absolutely no certainty that he really existed, that he still lives, that he on his part is faithful to you. Even if he lives, even if he still loves you, he may have been forced into a marriage in his own country; we know nothing of its customs; we do not even know where it

is. Is it well to sacrifice your life to what may after all have been only some strange kind of unusually vivid dream? You know that your father and I wish to see you settled, and you will never have a better offer than this."

The daughter admitted that her heart was entirely devoted to her spectre-boy, and said quite frankly that though she did not know whether she should ever see him again, she would rather submit to perpetual spinsterhood than marry any one else, for she felt that the boy she had twice so strangely seen was her only true mate. Her mother acknowledged that the dictates of her own instinct agreed entirely with her daughter's decision, though on the physical plane such a course could not be defended as sensible.

"If only he would come to us again," she said, "we could perhaps discover something more about him, so that we might have a comprehensible reason to give for at least asking for a delay."

Surya heard all this, and burned with eagerness to manifest himself; but he remembered his promise to his mother, and so was torn between two duties. Suddenly it occurred to him to wonder why he was obviously invisible to his friends, though he could himself hear and see quite clearly. Without understanding the detail of the matter, he saw that the circumstances of his presence were somehow different, and he instinctively felt that even if he had been free to make the same effort as before, it could not have been successful. So he turned his attention in another direction. He had lately been studying what we should now call mesmerism, and so it came naturally to him to try to turn to account his newly acquired knowledge. He exerted all his strength to impress upon the mind of the girl the fact of his presence, and in a few moments he saw that he was succeeding. She started, turned towards him, and peered earnestly into the shadows in the corner where he stood. He redoubled his efforts,

throwing his whole soul into his fiery glance, and directly afterwards she uttered a loud cry :

“ Mother, he is here ! Do you not see him ? ”

She rushed towards him, but her outstretched arms passed through him, and she cried :

“ He is but a spectre indeed ; I cannot touch him ; alas, he must be dead ! ”

With all his strength he impressed upon her the reply : “ Not dead, but living ! Within a year I shall come to claim you. ”

And she heard and understood, and eagerly repeated his words to her mother. Then he turned the current of his will upon the mother, and for a moment she saw him too ; then the strain told upon him, and he vanished from their sight. But he was still able to watch long enough to see them fall into each other's arms, weeping tears of joy, and to hear them speak of his noble appearance, and say that he had more than fulfilled the promise of his boyhood. Then he returned to his body, woke up in great excitement and high resolve, and as soon as it was light went to his father and mother and told them what he had seen and heard. They agreed with him that his destiny was manifest and that the will of the Sun-God had clearly declared itself in this matter. Indeed, his father publicly related the circumstances at one of the great religious gatherings as a gracious indication of the interest of the Deity in his worshippers, and he sent his son upon his long journey with an equipment worthy of his rank.

It seems evident that on his first visit to Manoa as a little boy, he was at first in his astral body in the usual way, and probably materialised himself by drawing what was needed from the surrounding ether ; it may be that his intense desire to help was sufficient to enable him to perform that feat, or it may be that he was specially assisted by some passer-by, or by some Great One who was watching his struggle. The fact

that when he awoke his physical garments were wet, seems to suggest that he borrowed matter from his own etheric double; yet we have no instance of such rapid action at such a distance. On the second occasion it is clear that he tore away much of the matter of his own etheric double, and thereby injured himself so that it took him weeks to recover. This however enabled him to maintain the materialisation for a much longer time than is usual, to eat and drink, and to repeat clearly the words which were spoken to him. On his third visit he did not materialise at all, but mesmerised the mother and daughter into believing that they saw him.

With such methods of physical transit as were then available, it took him almost a year to reach the city of Manoa, but when he arrived he soon found his way to the house and garden which he knew so well; and a very curious sensation it was to stand physically where before he had been only astrally. Enquiry in the neighbourhood had obtained for him the name of the lady of the house, so he boldly asked for her. When he was ushered into her presence, she recognised him immediately, and welcomed him with profound joy and many exclamations of wonder. Her daughter was instantly sent for, and when she entered the room she sprang into his arms with a glad cry of triumph and love. He was at once on the footing of a friend of the family, or rather of an honoured member of it; and he lost no time in enquiring about their side of the amazing story of their previous meetings. It agreed exactly with his own recollection in every particular; but naturally they had also to tell of the shock of stupefaction with which they had seen him vanish on his first and second visits. They had never doubted that he was a real living man, though only the daughter had been unshakably certain that she would one day meet him in the flesh.

Presently the father came in, and Surya was introduced to him; indeed, it was then that for the first time he really

explained who he was, and from what country he came, for before they had all been too busy discussing his previous appearances to do anything else than take him for granted. His account of himself was accepted as eminently satisfactory, though his prospective mother-in-law looked very sober when she understood how far away from Manoa her daughter's new home would be. Surya was careful to explain that in Ireland there was less of luxury than in Manoa, and that their life there was lived chiefly in the open air; but of all this his lady-love recked less than nothing, caring for naught else now that she had at last found the lover who for so many years had been to her half myth, and yet at the same time the most vivid fact in her consciousness. Naturally she had filled up by her imagination the numerous gaps which inevitably existed in her knowledge of him; and she was surprised to find in how many cases she had guessed exactly right, so that eventually they began to see that some sort of clairvoyance or intuition had guided her when she thought she was giving rein to her maiden fancies.

There had been so manifestly an intervention of divine power in their wondrous story that it never even occurred to the parents to object to the departure of their daughter to a far-away and unknown country; but they did plead for some delay, and eventually it was decided that the marriage should take place immediately, but that the newly-wedded pair should reside in the bride's old home for a year, especially in the hope that the first child might be born under that roof. Surya gladly agreed to this, and despatched one of his suite to return to Ireland and bear to his mother news of his safe arrival, his marriage and his plans, and ask her to be ready in a year's time to welcome her daughter-in-law. The twelve months passed quickly, and before they were over the hopes of the elders were fulfilled, for a noble son was born—our old friend Elektra.

When the time came the farewells were said, and the young couple, with their new-born baby, started on their way into what was to all intents and purposes a new world to the bride; yet so perfect was her love that she faced it without a qualm. The journey was prosperous, and a right royal welcome was accorded to the happy pair—literally royal, for Surya's parents had told the romantic story, and the King of the country had been greatly interested in it, and invited the travellers to pay him a visit. This was done, and he received them with every mark of favour, and would have had them stay long at his court; but Surya wished to get his wife home again quickly, to put her under the care of his mother. Soon Elektra had a little sister—Mizar, whom he had loved so well long ages ago, whom he was to love no less in the life now before them.

Thus it will be seen that Aryan blood was introduced into the family of the Chief Priest; and they further intermingled with the royal blood of their own country, for the King continued his friendship towards those whom he felt to be favoured of the Deity. He drew them into closer relations with him; his eldest son in due course married Mizar, while two of his daughters wedded sons of Surya, Elektra himself taking to wife Brihat, and Rama espousing Vulcan. Elektra and Brihat had three sons and four daughters, and the eldest of their family was our hero Alcyone, who was thus born directly into the succession to the position of High Priest, and had furthermore the advantage of a close alliance with the family of the reigning monarch. The work of the priesthood was very interesting, for it comprised not only the religious teaching of the people but the education of the children. All children in the kingdom learnt to read and write a curious rounded script, but hardly any of them except the Priests made much use of this accomplishment in later life. They had

books written on rolls of parchment, consisting chiefly of epic poems and ascriptions of glory to the sun, which they worshipped as the source of all life and the symbol or manifestation of the Deity. Daily hymns were chanted to him at sunrise and sunset, and at certain seasons of the year special festivals were celebrated in his honour.

Elektra was a wise father, and contrived to retain the full confidence of his little boy, so that they were always very happy together. Alcyone was a great favourite also with his grandfather Surya and his grandmother Dhruva, and he loved nothing better than to sit at the feet of the latter while she told him wonderful stories of the city where his father was born, of its wide streets and its magnificent buildings, and above all of the marvellous beauty and sanctity of the mighty Temples, built who knows how long ago by the hands of giants and godlike men of old upon the mysterious White Island.

"Why have we no such temples here, grandfather?" he asked Surya one day.

And the great Priest answered: "My boy, each race has its own customs, and its own ways of worshipping God; and so long as they acknowledge Him, it matters but little how. We have no temples because our wise forefathers have taught us that our God is everywhere, and that we need not set apart one time or one place more than another in which to serve Him, because our love to Him should be always in our hearts, so that every grove or field or house is to us a temple of His service, and every day a holy day upon which to do Him honour. We think that the trees and the sky which He has made are grander than any human work, and so we make them the pillars and the roof of our temple. For the same reason we have few ceremonies, because we think that our whole life should be one long ceremony of devotion to His service. You do not remember how, soon after you were born, you were carried up the hill in the early dawn to the great altar-stone

near the summit, and laid upon it to await the morning kiss of our Lord the Sun, and how, as the first glad beam of rosy light fell upon you, I blessed you in His name and offered to Him as a sacrifice the life-long devotion of your strength to His service, and of your body as a channel for His love. And if you so choose, later on there will be yet another ceremony which will dedicate you in a new sense to a still fuller service, when you become a Priest like me and like your father."

Alcyone was satisfied; but he nevertheless resolved that as soon as he grew old enough he would travel to far-away Central Asia, and visit the great city with which his fate seemed so strangely linked. This resolve he duly carried out, for he made that journey, bearing gifts from King Mars of Ireland to the Emperor of Manoa, and he spent two years in the city which long centuries before he had helped so much in building. Perhaps it was this latter fact, or perhaps it was only the many stories which he had heard about it, which caused him to feel that nothing there was really strange to him, but that he was almost as much at home as upon his own hill-sides. His great-grandmother was still alive, and delighted to see him, and to show him the tank from which his grandfather saved his grandmother, the room in which his father was born, and all such mementoes of earlier days as very old people delight in. She was much pleased with him, and heaped upon him gifts of great value, so that he returned home after two years' stay in Manoa a far richer man than he had been on his arrival. When he reached home, it was he who had tales to tell to his grandmother Dhruva—tales of the country which forty years before she had left for the sake of love, yet had never forgotten even for a day.

Soon after his return he married his cousin Mercury, with whom he had been in love ever since her birth, or, at least since the day when, himself a tiny boy, he had

been taken up the hill by his mother to see the consecration of the infant daughter of his uncle Rama. Not long after this came the ceremony of his own consecration and initiation into the full mysteries of the priesthood—an occasion of deep import, the memory of which abode with him through the rest of his life. The scene was, as ever, the great prehistoric altar-stone near the summit of the mountain which their repeated ceremonies had made so sacred; and the supreme moment was, as before, the falling of the first sunbeam of a new day upon the brow of the candidate, crowned with roses and lilies, to typify at the same time the love of God which he must preach, and the purity of the life which he must lead. The ceremony was performed by his grandfather Surya, and in the course of it he delivered the following exhortation :

“This is an important occasion in your life—perhaps the *most* important in this life, because it admits you to the brotherhood of those whose duty it is to keep alight the fire of devotion in the hearts of the people, and to hold up before them the shining light of a good example. See to it that you never falter in these duties, that you exercise worthily the power which I have this day entrusted to you. Remember always that this life is but one of many lives—one step on a vast staircase, leading up to the portal of the Temple of our Lord the Sun. When at last all the steps are trodden, when you shall enter the glorious portal, a splendid destiny lies before you. Servant of the servants of God shall you be, to help them on their way to Him, to guide their feet into the path of peace and happiness.

“But for an office so magnificent the preparation is arduous. For many lives in the past you have lived among us, among the Kings and Priests of the earth who are your true spiritual kin, in order that their spirit might permeate you, that you might become one in heart and mind with them; for a

few lives yet you will do this, but before the end there must be times of trial, lives in which you stand alone and away from us, lives spent in lower walks of life and among those who are less evolved; for only so can final debts be paid, only so can uttermost sympathy be developed, only so can be gained the power which enables a Prince of Life and Death to pour out his own life in final self-sacrifice for the saving and the blessing of the world. For ever shines our Lord the Sun; keep your mind ever fixed on Him, and learn to see Him through the darkest earth-born clouds, so that His reflection in you may be ever steadfast, and in you His people may find an ever-open gate through which they may reach His feet; so that through you they may be saved from their sin and sorrow and ignorance, through you the little streamlets of their lives may reach at last the shoreless sea of His infinity, the ocean of eternal bliss which is the life of God."

Alcyone and Mercury had nine children—all of them characters whom we have met many times before. His first was Sirius—a daughter this time; but his eldest son was Corona. In due time Surya passed away, and Elektra became the Chief Priest; and at about the same period Mars also died, and Viraj succeeded to the throne, thus making Alcyone's aunt Mizar queen of the country. Now that our hero was next in succession to the office of High Priest, he frequently acted for his father, and ranked next to him in power and importance. The residence of the Chief Priest was not at the capital, so the civil and religious centres of the country were not the same—much as, in England, Canterbury is really the seat of the ecclesiastical head of the Church, though London is the capital of the country. There was, however, no suggestion of rivalry between the two powers, as each had its own sphere, with which the other did not interfere.

The spot where the capital city stood in those days is not now identifiable, for it has been whelmed beneath the sea in

the changes which took place at the time of the sinking of Poseidonis; but the mountain where Surya officiated still remains, and is now known as Slieve-na-mon, in Tipperary. The Priests of the Sun knew much of magic, and were well acquainted with the various orders of the nature-spirits, as well as the greater Angels; and it was Surya himself who first gave to Slieve-na-mon the sacred character which it bears even to the present day. The arrangements as they exist there now were made by the Priests of the Tuatha-de-Danaan just before the Milesian conquest; but it is to Surya that the inception of the great scheme is due, for he first conceived the idea of establishing in the country a number of centres from and through which power might be radiated. Elektra and Alcyone understood these plans, and each in his turn carried on the magnetisation, and handed on the tradition to his successors.

The life of the times was spacious and leisurely, for there was plenty of room in the land and every one had plenty of time, and so it often happened that such Priests as felt so disposed climbed the hill and sat in meditation near the altar-stone. The common folk came there but rarely, though sometimes one who had some trouble, or some difficult problem to solve, would sit alone in that sacred spot and wait for an inspiration, taking what came into his mind on such an occasion as the response of an oracle, as suggested by the guardian spirits of the place. This custom is eminently characteristic of the whole attitude of these people. Their entire life was permeated with the knowledge that close around them and in intimate relations with them was another world, unseen, yet ever present and always to be taken into account in every word and action. Indeed, that world was hardly regarded as unseen, so frequently did some token of its presence obtrude itself upon the physical senses.

The dead were not considered as absent, but as present in a slightly different way; it was fully recognised

that many of them remained very closely in touch with mundane affairs, and were for some time after death deeply interested in the health of their friends, the progress of their crops, the well-being of their horses and cattle. The living did not fear the dead, but regarded them with a certain reverence, as possessing new powers and having in some respects a wider outlook. Sometimes people invoked a departed relation, but it was considered a dangerous and selfish act, and was discouraged by the Priests, who taught that when the dead could speak, and wished to speak, they would try to do so, and that when they did not, it was rash and presumptuous of the living to thrust petty earthly concerns upon them. Nevertheless, manifestations of some sort from the departed were by no means uncommon; and, as the race was on the whole distinctly psychic, there were many who constantly received strong impressions as to the wishes of the dead, and these were almost invariably carried out.

The existence of Angels and nature-spirits was universally accepted—indeed, to most of the people it was a matter of first-hand knowledge, for such beings were often seen, and all sorts of strange adventures with them were on record. I have mentioned that though every one knew how to read and write, but little use was made of these accomplishments. To a large extent their place was taken by story-telling, which was elaborated to a degree of which under modern conditions we have no conception—elaborated until it became both a custom and a science. They had no such things as balls or garden-parties, but instead of them they had what can only be described as orgies of story-telling. The neighbours met somewhere or other for this purpose every night, usually taking the houses of the district in turn, and the party settled down round the fire and composed themselves to listen or to narrate. There was a vast store of legend and of supposed history—mainly the personal adventures of certain great heroes—and

another huge department of accounts of angelic or fairy intervention; all these were recognised and accepted tales, which had to be told according to tradition, from which no departure would be tolerated, and the persons who knew most of these, and had a reputation for reciting them dramatically, were sure of an enthusiastic reception anywhere. Besides these classics, there were constantly new narrations of present-day adventures and happenings—stories which had their vogue, and then either died out and were forgotten, or took their place among the received body of such romances.

Alcyone himself had some experiences of that kind, having seen the fairies at their gambols more than once; but the great fairy story of the family was a visit paid to some sort of underworld by his youngest daughter Yajna. When the child was about seven years old she disappeared one day, and though the distracted family searched the whole hill they could find no trace of her. Wild beasts, though rare, had not been entirely eliminated, and the first fear was that she had fallen a victim to some of them. But there was no evidence for this theory, and no such creatures had been seen in the neighbourhood for years, so presently suspicion took another turn, and it began to be whispered that perhaps the fairies had taken her, as she was an especially beautiful child, and it was known that in the past such children had been coveted and captured by nature-spirits. Her father immediately employed certain arts of conjuration with which he was acquainted, and soon obtained confirmation of this surmise, and a promise that his daughter should be returned to him unharmed if he would seek her in a dell which was indicated by his informant. He promptly repaired to the appointed place, and found the little girl asleep under a tree.

When aroused, she told a strange tale. When wandering on the hill, quite near her own home, she had come upon a little hollow in the hillside which she had never seen before, and

had found in it the entrance to a cave. She had hesitated whether to go farther, because of the darkness; but while she stood looking, a handsome boy came out of the cave, and with a deep bow invited her to enter. She was flattered by the deference with which he seemed to regard her, and asked him who he was, and where he lived. He replied that the cave was the entrance to his home, and that he would gladly show her the beautiful gardens which were but a little way within. She wondered much, but curiosity triumphed, and she put her hand trustingly in that of her guide, and let him lead her into the darkness. He seemed to be able to see quite well, and led her unhesitatingly forward; and after walking for a few minutes they came, quite suddenly and round a corner, upon a hall so vast that it was as though they were again in the open air. Yajna had no recollection of seeing the sky, but had the impression of a pleasant warm light like sunlight. They seemed to be in a garden, full of the loveliest flowers and trees, yet none of the flowers or trees were exactly like any which she had ever seen before. The boy led her forward through the garden, and presently they came upon a number of other children, who seemed to be playing some sort of game, in which both she and her guide joined; but she was never able to explain quite what the game was, except that it was not like any played on earth. The merry party played and danced for hours without the slightest feeling of fatigue, and varied their proceedings by wandering hand in hand among the gorgeous vegetation, and on one occasion plunging into a crystal lake and splashing about in deliciously warm water. Yajna was deliriously happy, and earnestly wished that her brothers and sisters and friends could share her enjoyment; indeed, she asked her boy friend whether she might come again and bring them all with her. He laughed joyously, and said that they would be heartily welcome if they could find the way—a cryptic utterance which Yajna did not

nderstand, but she asked no more, lest she should seem rude. Nevertheless, in the midst of all her play curious little twinges of longing for her mother obtruded themselves into her mind—doubtless the result of the anxious thoughts of Mercury while the search was going on.

Suddenly there came to them through the garden a shining form to whom the playing children paid great deference; he spoke earnestly to the boy who had befriended Yajna, and then passed rapidly away. The boy called to Yajna, and told her that her father wanted her, and that he would take her to him. She ran to him at once, and he led her away from the garden, and up a curious stairway, which led them out among the roots of a great tree, and so into the old familiar world of daily life. But somehow that world seemed strangely dull, and the very sunlight itself looked pale after the golden light of the cave. The boy asked her to sit down beside him on the ground, and when she did so, he put his hands upon her shoulders and looked long into her eyes. His gaze was kind though compelling, and under it she found herself sinking into sleep. Her last remembrance was that he stooped forward and kissed her as she sank to rest, and after that she knew no more until her father's touch awoke her.

She made repeated efforts to find the entrance to the cave, and the head of the stairway which came out among the roots of the tree, but could never come across the least trace of either, though she and her father and her uncle Naga spent many hours in the search. She was much impressed by what had happened to her, and tried again and again to get back into that beautiful underworld, but without success.

One day Naga sat meditatively upon the hill-side alone, and presently fell asleep in the sunshine. When he woke he found standing near him a radiant young man who looked upon him benignantly; and it was somehow impressed upon him that this was the shining form of which his niece Yajna had spoken. He accosted the man, and asked if this were so, and the visitor smiled assent. Naga continued;

"My little niece was so strongly attracted to the boy who led her into the garden, and it makes her sad not to see him again; cannot this be arranged? May they not meet and play sometimes as they did on that occasion?"

The young man answered: "Tell her that just as she loves that boy, so does he love her, and desires earnestly to see her; yet it is better that they should not meet, for they are of different worlds, and it is not meant that these worlds should intermingle too freely. If she came to us she would be lost to you; and she has work to do in your world. Believe me, things are best as they are. The boy will continue to love her and watch over her unseen. See, I will call him."

In a moment a handsome boy stood beside him. Naga held out his arms to him, and he came forward and gravely allowed him to embrace him; his look was full of longing, but he spoke no word. Naga kissed him on the forehead, saying:

"Take that as a greeting from her who loves you."

Then in a moment the figures were gone, and Naga tried to persuade himself that it had been but a dream. Yet he knew well enough that it was nothing of the kind; and Alcyone and Yajna realised it too as soon as he told them the story. Many times Yajna dreamed of her boy friend, and often unexpected and inexplicable help was given to her in sundry childish difficulties; and she always attributed such help to his watchfulness. She clung tenaciously to his memory, and always said as a child that she meant to find him and marry him; but as she grew up the impression gradually wore off, and she finally married Muni—though she said that she did so only because he reminded her of her fairy boy more than any one else.

Alcyone lived as usual to a ripe old age, loved and revered by all the thousands who knew him.

(To be continued)

THE LIFE SIDE OF ASTROLOGY

THREE STUDIES IN SPIRITUAL ALCHEMY

By LEO FRENCH

I

SOME ASTROLOGICAL TRANSMUTATIONS

I speak of a certain Art by which a Particular Spirit may be united to the Universal; and nature by consequence be strangely exalted and multiplied.¹

FEW assumptions are more incorrect than the glib and vain repetitions of the superficial-material "observer," that astrology is unpractical.

The truth is, astrology is all too practical for the majority of enquirers to do more than tap idly on its rock-surface (for the road to the stars is a steep hard rock-road).

The life side of astrology, as every student-practitioner knows by experience, consists of

1. An arduous course of study—wherein the scaling of one knowledge-peak invariably reveals another in the immediate foreground. "Alps upon Alps arise, and I must on"—the "motif" for the planetary pilgrim.

2. A life of spiritual progressive self-perfectibility, wherein one ordeal, test, trial, succeeds another, as the true nome, and gauge of the aspirant's sincerity. To live either fog-bound (if an Aquarian) or rock-bound (if a Taurean) by individual or personal planetary difficulties, inhibitions, or limitations, is not to use but to abuse astrology. To degrade an art to a cluster of repression-complexes; to lower a science to a series

¹ Vaughan. *Animo Magia Abscondita*, pp. 10, 11.

of mundane directions concerned with everyday vicissitudes and the change-and-chance aspects of this mortal life is to bring astrology into disrepute—a leaving of the word of God to serve tables on the part of those destined for Sanctuary-Service.

Purification of the “mortal instrument” and the “physical vehicle,” this is the first necessity, if the hope of direct planetary inspiration (from those burning and shining lights which encircle the brow and overshadow the path of every human being) is to blossom into certainty and bear visible fruit.

The golden apples of the Sun, the silver apples of the Moon.¹

These can never “fruit,” unless the trees, though planted by Gods, receive human cultivation, each according to its true and proper individual-arboreal nature and character.

The purificatory processes combine and unite within themselves pleasure and pain, joy and sorrow; they necessitate courage and endurance, valour and fortitude, each contrast, every pair of opposites in the galaxy of labourers, miners, agriculturalists, craftsmen, artificers, scientists and artists which together make up the sum of servers and masters whose “answer” is planetary perfection. “Perfection, nothing less” is the watchword of every planetary aspirant. For this the stars sparkle, scintillate, shine and burn: to this they incite, invite, beacon and beckon their votaries and office-bearers here on earth. Shall not, must not, then, every earth-born vessel who is yet the lamp-shrine of these immortal ones, having this hope in himself (of radiating forth his planetary godhead from within) proceed to “purify himself, even as He (his own Planetary Genius) is pure”?

But earth does not like being broken up, nor water being deflected through conducted channels, from the earth it so loves that it reduces it to marshes and bays! Air objects to being cheated of its prey, when, having seized some luckless

¹ Yeats.

little mortal frame, it proceeds to make thereof a "bent" for possession by tempest-mænads and furies.

The delight of the fire *daimon* group-soul and of each member thereof, is to rage, tear, burn, scorch, and blaze its devastation-tract through some human fire-world, leaving naught save a wasted, blasted remnant of mortality, victim of Moloch.

The conflicts between the substances (bodies) and essences (spirits) of the four elements, constitute the field of manifestation for one complex after another—each a divine psychological opportunity for that redemption of the body which cannot be accomplished to-day, any more than in the Pauline age, without mental hard labour and spiritual "groanings that cannot be uttered".

This alchemical aspect of astrology is indeed¹

an arduous spiritual and intellectual task, only to be achieved by patient and deliberate labour and much daring. Yet therewith we are only at the beginning.

The correspondences of the four elements with the human vehicles of consciousness, physical and subtle; that of earth, water, air, fire, with terrestrial, emotional, mental, spiritual, can be proven by any student who will submit himself, to the experimental tests and trials of these alchemical doctrines, provided he bring to the task will-power, ardour, continuity and perseverance, these qualities and attributes being equally requisite and necessary for the pursuit and practice of any other art, science, philosophy, or religion.

Astrology is neither a universal panacea nor a philosophy that appeals to every type of mind. It makes no sort of claim save that of interplanetary gravitation, and the attraction of cohesion, "Like to like" applies here, as everywhere. Those who are "on fire" with planetary enkindlings, whose minds are alight with planetary illuminations, whose emotions are

¹Havelock Ellis's description of "The Art of Uniting". From *The Dance of Life*, p. 174.

attuned to receive the gold and silver star-waters within their own channels and aqueducts, these, realising that Destiny is one, though three Fates, these take the Planetary Highway, making each his own star-road according to the interior word within him.

The will to power liberates the higher fiery elemental powers, and likewise provides the superior magic to set over against desire and those "fiery darts" which prove all too potent for the fire-neophyte unless a more compelling force constrains both flames and red lava, silencing them with the creative life-breath of white fire.

The will to unify and the grace of harmony, these the aerial conjurations whereby if uttered aright, the wildest tempests gradually subdue their cacophony and release the mind from anarchy, substituting the breath of life, air of freedom, light of reason, mind's Trinity of life, love, and light.

Regeneration and Self-Direction. Water's wildest most devastating furies obey emotion's word of power. When the will to spiritualise works within the breast of one who feels deeply and intensely, then only "The wild waves and wilder human breast" obey the strongest director of tides and currents, and "a miracle" is performed.

The waters divide—stand on an heap, and the Israelite passes through, dry-shod.

Emotion purified, re-directed, re-generated, is the strongest force liberated by the average human being to-day. Renunciation of the lower must precede realisation of the higher, ere Jordan's waters find their true level as the baptismal element for the regenerated lover. Earth must be "broken," to the crumbling of the last most obstinately resisting clod, stoned, weeded, planted, watered, aerated, fired. All the elements must work the will of their spirits on this terrestrial element, ere its canonisation as the body of the lord, the temple, the garden for celestial flora, fauna, and the fruits of the spirit.

How brief the descriptions of these processes, how well-nigh unending, fraught with what divine and demonic perils and vicissitudes, their working-out.

Adventures befall only the adventurous. Temptations increase, and assume ever more horrific and terrific shapes and dimensions, with the aspirant's increase in will-power, wisdom, and a love that dares and bears all things.

It is the swirl and whirl of the commingling of the lower elemental forces that sets up the individual complex-resistance in the physical, psychic, lower mental vehicles, culminating in the temporary apostasy of Manas itself, going over to the enemy, held to ransom by Kāma-Manas, till higher Manas and *buddhi* "pay the price" and liberate their kinsman from the bondage of lead (Saturn) and the tyranny of iron (Mars), *Gold* must be the sole object and purpose of every alchemist, naught else, less, other, save this, the extraction of pure gold from base metal. No apparent waste of substances, nor most lavish expenditure of spiritual, mental, emotional and physical energies and properties must be grudged, if a true alchemical life is to be led and practised. Nothing niggardly, neither short-sighted values on the mental stock-exchange, nor "light-weight" in the renunciatory-oblations offered in His Name whose life is the one offering and oblation for the sins of the whole world, the Lord of Love.

Crucibles must be fed, aerial mills must not lack sacrificial grain, nor water un-harnessed to fertilising and purifying ends. Earth must be tilled, worked, or left fallow, according to its state and stage of progress and education. To over-work any element, to neglect reparative and recreative operations, defeats its own end, by producing decadence in the system with characteristically deplorable symptoms and consequences!

The rest in the tomb, before the descent to the spirits in prison, is as much and as essential a part of the plan, as the work in the carpenter's shop, the ministry with and to the

disciples, the scourging, agony and bloody sweat, with crucifixion-culmination of one epoch, inauguration of the new era.

Alchemy is a great, a master-process, and as such every operation must be done and performed in that spacious manner which distinguishes great from small work, and the artist from the dilettante in all worlds. The miracles and marvels performed by Joy are no less than those wrought under sorrow's auspices. Expansion and contraction are equally great and sacramental rituals, on the spiritual side, no less than transformers in the spheres of psychic and mental structure and architecture.

The miraculous transmutations of Love—the gathering together of the dry bones, followed by re-vitalisation, the work of the great Life-Breath of love, invoked from the four winds by those who know the secret and most mighty spells of love's incantations, and adjurations: these are no less epoch-making in their consequences on all planes than the experiences gained "far down the naked shingles of the world," when the tides retreat and the soul of the one submitted to this "ordeal by retraction" finds itself solitary, naked, shivering, amid the ruins of an anonymous universe, exposed to those revelations of the ebb-tide which try the strongest spirit to the uttermost.

In this life alchemical, lived out under the stars, the student-neophyte must cultivate an attitude of "preparedness," before anything, holding himself in readiness for the descent of those mighty and mysterious powers which it is worse than idle to invoke if when they reply to an invocatory-summons by descending, the invocator flees terrified, imploring them to postpone their arrival: "Be not deceived. God is not mocked," either in the alchemical or in our world.

Leo French

(To be continued)

STAR OF THE MORNING

By NICHOLAS ROERICH

TOWARDS that seven-starred constellation known as the Seven Sisters, the Seven Elders or the Great Bear, the consciousness of humanity has at all times been directed. The Scriptures extol this celestial sign and Buddhism's sacred *Tripitaka* consecrates to it an imposing hymn. Ancient Magi and Egyptians carved it upon stones. And the black faith of Shaman of the wild *taiga* paid obeisance to it.

To another of heaven's miracles, the constellation of Orion, which the wisdom of astronomers has named the "Three Magi," were dedicated the ancient temples of mystery in Central Asia. As a pair of iridescent wings, these two constellations are spread out across the firmament. Between them, darting headlong towards earth, is the Star of the Morning, the resplendent abode of the Mother of the World. And by its dominating light, by its unequalled approach, it foretells the new era of humanity.

The dates recorded æons ago are being fulfilled in the starry runes. The predictions of the Egyptian Hierophants are being invested with reality before our eyes. Verily this is a time of wonder for the witnesses. And also predestined and also descending over humanity is that Satellite of the Mother of the World—the living raiment of beauty. As a garment of purification must the sign of beauty glorify each hearth.

Simplicity, Beauty, Fearlessness, so it is ordained. Fearlessness is our guide. Beauty is the ray of comprehension

and upliftment. Simplicity is the "open sesame" to the gates of the coming mystery; and not the menial simplicity of hypocrisy, but the great simplicity of attainment encircled in the folds of love: Simplicity which unlocks the most sacred and mysterious gates to him who brings his torch of sincerity and incessant labour. And not Beauty of conventionality and deceit which harbours the worm of decadence; but that Beauty of the spirit of truth which annihilates all prejudices: Beauty alight with true freedom and attainment and glorious with the miracle of flowers and of sounds. And not the Fearlessness of artifice; but the Fearlessness which knows the unsounded depths of creation and discriminates between self-confidence in action and the presumption of conceit: Fearlessness which possesses the sword of courage and which smites down vulgarity in all its forms even though it be adorned with riches.

The understanding of these three covenants creates faith and support of the spirit. For within the last decade everything has been endowed with motion. The most hardened clods have become mobile, and the greatest dullards have comprehended that without simplicity, beauty and fearlessness, no construction of the new life is conceivable. Nor is the regeneration of religion, politics, science or the revaluation of labour possible. Without Beauty the closely-inscribed pages, like withered and fallen leaves, shall be whirled away by the winds of life, and the wail of spiritual famine shall shake the foundations of the cities, deserted in their populousness.

We saw revolutions, we saw crowds, we passed through the mobs of insurrection, but only there did we behold the banner of peace waving overhead, where beauty was aglow and by the light of its wondrous power evoke united understanding. We saw in Russia how the apostles of beauty and collectors—the true collectors, not those who were the incidental possessors of some inheritance—were

singled out for honour by the crowd. We saw how the most inflamed youth, in breathless vigilance, stood in prayer under the wings of beauty. And the remains of religion were revived there, where beauty did not perish and the shield of Beauty was most stalwart.

The Master Institute of United Arts, and Corona Mundi, the International Art Centre in New York, have upon their shields respectively the two following quotations :

Art will unify all humanity. Art is one—indivisible. Art has its many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will enjoy true art. The gates of the 'sacred source' must be wide open for everybody, and the light of art will influence numerous hearts with a new love. At first this feeling will be unconscious, but after all it will purify human consciousness, and how many young hearts are searching for something real and beautiful! So, give it to them. Bring art to the people—where it belongs. We should have not only museums, theatres, universities, public libraries, railway stations and hospitals, but even prisons decorated and beautified. Then we shall have no more prisons.¹

Humanity is facing the coming events of cosmic greatness. Humanity already realises that all occurrences are not accidental. The time for the construction of future culture is at hand. Before our eyes the revaluation of values is being witnessed. Amidst ruins of valueless banknotes, mankind has found the real value of the world's significance. The values of great art are victoriously traversing all storms of earthly commotions. Even the "earthly" people already understand the vital importance of active beauty. And when we proclaim love, beauty and action, we know verily that we pronounce the formula of the international language. And this formula, which now belongs to the museum and stage, must enter everyday life. The sign of beauty will open all sacred gates. Beneath the sign of beauty we walk joyfully. With beauty we conquer. Through beauty we pray. In beauty we are united. And now we affirm these words—not on the snowy heights, but amidst the turmoil of the city. And realising the path of true reality, we greet with a happy smile the future.²

By practical experience we can affirm that these words are not the Utopia of a visionary. No! these are the essence of experience gathered in fields of peace and of battle. And this manifold experience did not bring disillusion. On the

¹ *Paths of Blessings*, 1921.

² *The New Era*, July, 1922.

contrary it strengthened faith in the destined and in the near, in the resplendence of the possibilities. Verily it was experience which constructed confidence in the new ones who hasten to help in the erection of the Temple, and whose joyous voices resound over the hill. The same experience directed our eyes toward the children, who, untaught, but only permitted to approach, begin to unfold like the flowers of a beautiful garden. And their thoughts become crystal; and their eyes become enlightened; and their spirits strive to proclaim the message of achievement. And all this is not in nebulous temples, but here upon earth—here where we have forgotten so much that was beautiful.

It would seem incredible that people could wantonly forget the best possibilities—but this happens oftener than one can imagine. Man lost his key to the symbols of the Rig-Vedas. Man forgot the meaning of the Kabala. Man mutilated the glorious word of the Buddha. Man with gold defiled the divine word of Christ and forgot, forgot, forgot, the finest keys to the gates. Men lose easily; but how to find again? The path to recovery permits everyone to have hope. Why not? If a soldier of Napoleon discovered in a trench the Rosetta Stone, key to the understanding of the complete hieroglyphs of Egypt? Now, when verily the last hour strikes, men—still too few—begin hurriedly to recall the treasures which were theirs long since, and again there begin to clink upon their girdles the keys of faith. And in dreams clearly and vividly they recall the abandoned but ever-existing beauty. Only accept, only receive, and you shall discern how transformed shall be your inner life; how the spirit shall quiver in its realisation of unbounded possibilities. And how simply beauty will envelop the temple, the palace and the hearth where a human heart is throbbing. Often one does not know how to approach beauty—where are the worthy chamber, the worthy raiments for the festival of

colour and of sound? "We are so poor" is the reply. But beware lest you screen yourselves behind the spectre of poverty. For wherever desire is implanted, there shall bloom the decision.

And how shall we start to build the Museum? Simply, because all must be simple. Any room may be a museum—and if the wish that conceived it is worthy, it shall grow in the shortest time into its own building and into a temple. And from afar will the new ones come and knock—only do not out-sleep the knocking.

How shall we commence our collecting? Again, simply, and without riches, only by unconquerable desire. We have known many very poor persons who were very remarkable collectors, and who, although limited by each penny, gathered art collections full of great inner meaning.

How can we publish? We know also that great art publications began with almost negligible means. For instance, that tremendous ideal publishing project of art-postcards, the Saint Eugenie, began with \$5,000 and in ten years afforded hundreds of thousands of profit yearly. But not by the financial gains was the value of this work measured. Rather was it gauged by the quantity of widely-spread art-publications which attracted a multitude of new young hearts to the path of beauty. The coloured post-cards which were artistically published, and in a decided method, penetrated into new strata of the people and created young enthusiasts. How many new collectors were born! And, measuring their approach to new hearts, the publishers sent into the world reproductions of the most progressive creations. Thus through fearlessness, in the simplicity of clearness, were created new works of beauty.

How can we open schools and teach? Also simply; let us not expect great buildings, or sigh over primitive conditions and lack of material. The smallest room—not larger than the cell of Fra Beato Angelico in Florence—can contain the most

valuable possibilities for art. The smallest assembly of colours will not diminish the artistic substance of creation, and the poorest canvas may be the receptor of the most sacred image.

If there comes the realisation of the imminent importance of teaching beauty, it must be begun without delay. One must know that the means will come if there be manifested the enduring enthusiasm. Give knowledge and you will receive possibilities. And the more liberal the giving the richer the receiving.

Let us see what Serge Ernst, curator of the Hermitage in Petrograd, writes about the school which was started in his day by private initiative in one room and which later grew to an annual enrolment of two thousand :

On a bright May day, the great hall in Morskaya conveys to the eye a bright festival. What is lacking? A whole wall is covered with austere and shining ikons; whole tables are dazzling with polychrome rows of majolica vases and figures; finally here are painted ornaments for the tea table, and further off, luxuriantly embroidered in silk and gold and wool, lie rugs and pillows and towels and writing-pads. Furniture, cosy and ornamented with intricate handcraft, stands here, and show cases are filled with lovely trifles. Upon walls hang the plans for the most various objects of home decoration, beginning with architectural plans and ending with the plans for the composition of a porcelain statue. Architectural measurements and drawings of monuments of ancient art are the interesting illustrations from the class of graphics; on the windows in coloured and succulent spots are exhibited the creations of the class in stained glass. Farther off, in front of the spectator, stands a white company of the productions of the class of sculptors, of the class of drawings of animals; and on the top awaits a whole gallery filled with paintings in oil and still life. And all this variety of creation lives, is motive with full young enthusiasm. All the happy discoveries of art in our day receive here their due reflection which proceeds in close relation with the artistic questions of the present. And what is finer, or can recommend more highly the art school, than this precious and rare contact.

In these contacts of enthusiasm, and in the economy of all precious achievements, the school work quickly progresses and yearly new forces are gathered as the most worth-guardians of the future culture of the spirit. How to recruit these new ones? This is most simple. If over the work shall glow the Sign of simplicity, beauty and fearlessness, ne

forces will readily assemble. Young heads long deprived and expecting the wonderful miracle, will come. Only, let us not permit these seekers to pass by us! Only let not one of them pass by in the twilight!

And how to approach beauty ourselves? This is the most difficult. We can reproduce paintings; we can make exhibitions, we can open a studio, but where will the paintings of the exhibitions find an outlet? To what parts shall the products of the studio penetrate? It is easy to discourse, but more difficult to admit beauty into life's household. But while we ourselves will deny entrance to beauty in our life, what value will all these affirmations possess? They shall be meaningless banners at an empty hearth. Admitting beauty into our home, we must determine the unquestionable rejection of vulgarity and pompousness, and all which opposes beautiful simplicity. Verily, the hour of the affirming of beauty in life is come! It came in the travail of the spirits of the peoples. It came in storm and in lightning. That hour came before the coming of Him Whose steps already are sounding.

Each man bears "A balance within his breast": each weighs for himself his karma. And so now liberally the living raiment of beauty is offered to all. And each living rational being may receive from it a garment, and cast away from him that ridiculous fear which whispers, "this is not for you." One must be rid of that gray fear, mediocrity, because all is for you if you manifest the wish from a pure source. But, remember, flowers do not blossom on ice. Yet how many icicles do we strew, benumbing our worthiest striving through menial cowardice!

Some coward hearts inwardly determine that beauty cannot be reconciled with the gray dross of our day. But only faint-heartedness has whispered to them—the faint heartedness of stagnation. Still among us are those who repeat that electricity is blinding us; that the telephone is enfeebling our

hearing; that automobiles are not practical for our roads. Just so timorous and ignorant is the fear of the non-reconciliation of beauty. Expel at once from our household this absurd unsounding "No" and transform it, by that gift of friendship and by the jewel of spirit to "Yes". How much turbid stagnation is there in "No" and how much of openness to attainment in "Yes". One has but to pronounce "Yes" and the stone is withdrawn, and what yesterday still seemed unattainable comes to-day nearer and within reach. We remember a touching incident, when a little fellow, not knowing how to help his dying mother, wrote a letter as best he could to St. Nicholas, the Miracle-maker. He went to put it in the letter-box, when a "casual passer-by" approached to help him to reach it, and perceived the unusual address. And verily the aid of Nicholas, the Miracle-maker, came to this poor heart.

And through the work of heaven and earth, consciously and in living practice, will the raiment of beauty again be enfolded about humanity.

Those who have met the Teachers in life, know how simple and harmonious and beautiful They are. The same atmosphere of beauty must pervade all that approaches Their region. The sparks of Their Flame must penetrate into the lives of those who await the Soon-Coming! How to meet Them? Only with the worthiest. How to await? Merging into Beauty. How to embrace and to retain? By being filled with the Fearlessness bestowed by the consciousness of beauty. How to worship? As in the presence of beauty which enchants even its enemies.

In the deep twilight, bright with a glory unequalled, shines the star of the Mother of the World. From below is reborn the wave of a sacred harmony. A Tibetan ikon painter plays upon a bamboo flute his lay before the unfinished image of Buddha-Maitreya. By adorning the image with all the

symbols of blessed power, this man, with the long black braid, in his way brings his utmost gift to Him Who is Expected. And thus shall we bring beauty to the people : Simply, beautifully, fearlessly !

Nicholas Roerich

BEAUTY

WHERE is Beauty and what is Beauty ? Tell me, my Beloved.

The sea, a wide expanse of blue, the sky that shows us the glorious dawns and sunsets ; the flowers and trees, the beautiful workmanship of kindly spirits ; the lovely streams that echo to us the music of the woods and dales.

These are the outward expressions of Nature that thrill our being and evoke a reverence for Her.

Thus by reverence does Man commune with Her.

Then reverence thy Self, that thou mayst commune with thy Self. Great indeed will then be the Beauty that opens up in thy heart—and great the joy of finding no self therein.

For Love shall be the music thou shalt play to soothe the pains and sorrows of the world ;

And Bliss shall be thy companion.

G. P. WICKRAMANAYAKA

THE SECRET DOCTRINE

A SOLITARY PAGE OF THE MS.—C.J.

(without a parent) 78)

Commentary, or Stanzas I.

[In order not to break the Stanzas by making the comments too long, the reader is referred for further explanations to the glossary in the Appendices attached to every chapter.]

The Secret Doctrine postulates three propositions:-

- (a) An Omnipresent, Eternal & boundless Principle, beyond the reach of words or thought, or in the words of Mandukya, "unthinkable & unspeakable." In the Ataryaya Upanishad this Principle is referred to as the Self, the only One - as just shown.
- (b) The Eternity of the Universe as a fixed abstraction, with periodical appearances & disappearances of objective manifestation; like a regular tidal ebb of fluid & reflux; ebbal with, as being in one sense identical with the One Principle.
- (c) The unity of all the souls with the One Soul or the unknown Root, & the continuous transmigration of each ray of the One infinite light, in accordance with cyclic & Karma Law, during the whole cycle of Necessity, that in its day from the beginning of Manvantara to that of Pralaya, ^{the} Mayava Self & starting as a pure Emanation (as the Chakra or Angel) and ending as a purified Paramatma Self, merged in the One Being (or Non-Being) - the absolute "Paramatma."

In its absolute abstraction, the One Principle though seemingly dual (as the manu & mulaprakriti) is sexless, unconditioned, absolute. Its periodical radiation is as a primal emanation One, androgynous & feminine when the "radiation" radiates in its turn, all the secondary radiations are also androgynous to become male & female principles in their lower aspects. Pralaya is when the great & the minor, which leaves things status quo - the first that reawakens

* The "eye of Siva", the inner or spiritual eye of the Seer or clairvoyant, + Bangona - a purified Soul, the highest adept. & Mayava Self is the term given to the Divine Eye of man, who labours and is a delusion of his mistaking his Self, as separated from the One Self, the absolute. Nevertheless it is his own, individual & man-gestional Self through which the Manvantara Eternities that returns into the absolute Self, like a drop of water into its Ocean, to re-emerge from it at the following Manvantara.

|| It is not the physical, organized body that remains status quo, not even the dust of things during the great cosmic or even Solar Pralayas, but only their dense, solid or photograph. Not during the planetary, or minor pralayas, once overruled by the "light", the planet remains intact though dead, "like a huge emerald caught between the polar ice stands frozen for ages."

A PAGE FROM THE FIRST DRAFT OF THE SECRET DOCTRINE.—C.J.

and glossary, using in preference Sanskrit & Tibetan proper names (where these cannot be avoided) & those given in the original made use of only among the Masters & Chelas. These names are all accepted synonyms. In view of the abundant comments & explanations required, the citations for references in the foot-notes will be given in the usual way, while the sentences to be glossed upon in the Commentaries that are appended to every stanza, marked with figures, corresponding to the order they are given in them—(1) (2) (3) etc. Additional glossaries in Appendices complete the rest; they are the most important.

Stanza— I.

The Eternal Mother (space) trapped in her own invisible ether (Cosmic protuberance matter) had eluded for seven centuries (1) Time was not; for it lay asleep in the infinite room of Duration. Universal Mind was not; for there were no Shyan Chakras to contain (time to manifest) etc. The seven days & nights (Nidra, or Nirvana)— were not; * The great causes of misery (Mishra + (2) + Maya)— were not; for there was no one to produce & feel sorrow by them. Darkness alone filled the boundless all. For Father Mother son were one one F + the Son had not embodied yet for the Iron Wheel // (3). The seven sublime Truths, and the seven Sautis (4)— had ceased etc, and the Universe, the son of Reality, was plunged in Paravishpanna (absolute perpetua, Paravishpanna, which is long-great)— to be outwitted by that which is, and yet is not (5). Naught was. The causes of existence

* Ceylon, in China; Sikkim, in Burma; or Nidra, in India. The 12 Nidras (in Tibetan Ten-brel chug-nyi) the chief cause of existence, effects generated by a concatenation of causes produced. (See Comment.: (21)) Made of male principles in matter, & the Universe, (the son) as the resultant. They are one one one when in the "Night of Brahma" during Pralaya, then all in the Infinite Universe has returned to its one primal & eternal cause, & disappears at the following Day— which it does periodically.

THE TURNING POINT

By WERNER PLAUT¹

FRANCE is carrying on a policy of hatred against Germany. A burning desire to humiliate or even to destroy the other Nation is working itself out. The world looks with horror on what is happening and none of the peoples who look on dare do anything to change it. For they believe they ought to express indignation and cannot do so, feeling somehow that they are accomplices.

And we Germans, who suffer the Nation who has conquered us to treat us before the eyes of the world, without any of that noble pride of the true spirit of the victor, expressing nothing but the miserable spirit of usury and profiteering, we who love Germany have been suffering for a long time, rather because such a thing does happen at all, than because it is happening to us. And we have known for a long time that France is not really the victor otherwise she would be more dignified.

We Germans were accustomed to call France the hereditary enemy. We were brought up to do so. And the French saw the hereditary enemy in us, for they were brought up to that. But, it seems to us modern Germans, that the fact that in 1914 Germany and France were at War again is a proof that man reaps what he has sown—but we do not take it as a proof, that an eternal repetition of this fate will be for ever our inheritance. We do not believe that such a blind fate hangs over us, but we believe that in ourselves are the stars of our destiny, and that we shall now sow what we wish to reap in the future.

Europe has sown national hatreds and has reaped national hatreds. But not only the leaders of the Nations but humanity itself was living a life of great selfishness, egoism, envy, avarice and greed, and it would be foolish to be surprised that the harvest now corresponds to the seed. But it would be criminal not to consider, with a trembling heart and with prayer, with our whole heart, how the life of the Nations may flourish again, for it would be our ruin to continue to live in that spirit which was the cause of all our misery. A change must be accomplished.

¹ *Die Wende*, translated by Miss M. Steinbart, London.

A spiritual ice-age of humanity, in which nothing good could bloom, is coming to an end. A new spring-time begins.

Let those who carry autumn and winter in their blood doubt that spring is coming—it is coming! It is the will of the ever rejuvenescent Nature who sees in the obstinacy of winter no danger, but only foolishness.

Spring is coming! And the first sun-rays of Spring are falling into the hearts and minds of men, thawing and relieving, whatever wintry thoughts and feelings they touch. If even yesterday you believed that things could never be different in the world, that hatred, greed and falsehood rule to-day, you feel a peculiar inner excitement: the spiritual spring-sun is working in you, and you see that there are people in the world whose eyes are not cold and hard, but warm and longing to do good. Perhaps you never noticed them before. Now you see they are there and you feel that one must keep near them, in order to strengthen them in the world, and one must become like them.

The sun continues to do his secret work in you, and you begin to recognise much misfortune is caused by the fact that people do not dare to admit and to live out before everybody their ideals. See how good most people are, but when they begin life and notice that they are treated with respect, but expected to be common, and if they tried to be outwardly as good as they really are, they would make themselves ridiculous. So they pretend to be common too and only try to hold fast to the good within, and to preserve it—so they try at least to be good secretly, if they have to be common openly, in order not to lose the respect of others. But in doing that they are going against nature. The good in them falls asleep, for it will not be cuddled on Sundays and ignored on other days, we must live it out in act and worship every moment.

This is the spirit of spring of the new age; man is himself only in so far as he makes real the good in him. That is the man of the Spring: the balance point of his Ego is in his highest possibility. With it he stands and falls, with it he lives on earth, or he passes on with it into infinite spaces, when the earth becomes too narrow for him. The man of Spring prefers to die in the realisation of the highest than to be content with the second best.

Where has been until now this spirit in the leaders of Nations? Ancient periods of civilisation know it well. It was unknown to the periods which we desire to leave behind. It will again be known in the age that is approaching. Deep within the soul of the Nation, it is already active and the time will come when it will work itself out in the outer circles of the life of peoples and Nations. Also those who have the administration of the outer destinies of peoples in their hands, will one day express this spirit.

But at this moment we are not yet there. On the German side, the courage for the unceasing devotion to the Spirit of Good is not yet strong enough, in order to stand as the only answer to all

oppression. Some consider the Spirit of Good as a flood without a bridge and do not dare to cross the floods. But to us the Spirit of Good has become a town of golden streets, walking along which we are not conscious of our own weight, and whose powerful breath makes us capable of the boldest deeds.

We want to exercise and practise this capacity in every relationship of life. Especially do we want to practise it as Germans in our relations with the French, for this capacity has the power to redeem from hatred. Never must we desire in will or prayer a good destiny for Germany, which is not at the same time a good destiny for France. We must not seek an outer, but rather an inner destiny.

We must desire that in France the power for moral renewal may awake. It would be quite wrong if we were to rejoice over the signs of moral renewal in our own Nation and were secretly glad not to see anywhere in France these signs, or if we should take them as proofs of our unbroken force and were glad if France could not give such proofs also. We must act quite differently. The victory in the World-War of 1914 was in a minor way only a struggle between different Nations, in reality it was an upburst and a struggle between dark forces which had accumulated in humanity, for in the daily struggle between the forces of darkness and those of light, one made use of the powers of darkness, and therefore came under their sway—the victory in this War consists in this: to have the courage, to stake one's all for the forces of light, and to open one's heart to them, so that they can work out their pure life-forces therein.

The victory of 1914 has not been given to any of the warring peoples. It has still to be won! And if Germany wishes and longs that the soul-force of noble French hearts may succeed in winning this victory in the national soul of France—a victory which consists in the triumph of the good in the human heart—if Germany wishes this as the most cherished bliss of its own being, then Germany itself has a part in this victory.

The World-War of 1914 was mainly not a War between peoples, but a War of spiritual powers, and the victory consists in the realisation of the forces of purity in us. The World-War of 1914 is a War whose victory we all must try to win together, a victory which every one must win for the common good of all. Either we all have won the victory, or else the spirit of darkness has conquered us and forces us all under its fatal sway.

But it is a spring-time in which we live, and although feeble hearts do not dare to take the decisive step on the side of the good—there are stronger hearts who accomplish the deed and thus change the fate of the time. The victory of darkness may exist in our imagination, but it can no longer take place, for in the invisible worlds the struggle is already decided. God's brightest angels are at work, to bring about a new dawn. Our part is to serve their creative power by working with them in inner freedom.

We have inherited from our forefathers a hereditary enmity, to whom a combat between peoples meant courage and heroism. We respect their stage of development.

We have to show nobility and heroism on a higher plane. We must transform this inheritance of the German and the French people, united in a courageous obedience to the Divine. We want to change it through deeds of love. Of the hereditary enmity we will make hereditary love.

And this is the main task for all peoples: to build up themselves a united knowledge on the foundation of God. God is the centre of the star, and we are his rays. Every ray has its own characteristic, but every one takes it from the common centre, in which we different individuals and peoples are all related and united with one another.

Individual difference must no longer strengthen in us the spirit of division, but in the knowledge of the central unity, the individual difference shall be for us a wealth that must serve to create a brilliant Star with rays, in which the different individual forces of individuals and of peoples shine in their own colour; where every one loves the whole as his own inner Self.

Let each serve the other! Every individual, every people may serve the Godhead with the most perfect fulfilment of the law of his own being. Thus it will be possible to individuals and peoples, to express in a common culture its common mind.

When the storm of destiny comes, keep high in yourselves the force of purity. Then the storm will strengthen the active power of your force and purity.

Werner Plaut

WHAT IS TRUTH?

By JACOB BONGGREN

WHEN Pilate asked the Christ: "What is truth," he did not wait for an answer. By the man he questioned he had already been told: "I came into the world to bear witness unto the truth." The mission of the World Teacher was to deliver a message of Truth, as applied to present time, life and action. For a Roman, who believed in the goddess Veritas, that divinity was the Truth, who forgave her worshippers their transgressions against her, in proportion to the greater or lesser value of their peace offerings. The Romans had materialised their virtues, as well as their vices, into a Pantheon of gods and goddesses; when those were properly propitiated, all was well. Veritas, made into the statue of a goddess, was to the initiated Romans the symbol of Truth, and to the uninitiated the Truth itself.

In our day of shallow intellectuality, ignorant and self-satisfied people might smile and look wise and say nothing, if they were asked what Truth is. It is foolish of people to smile knowingly and try to look wise when they are ignorant; but to keep silent is, indeed, the best thing they can do. "He that refraineth his lips is wise," says King Solomon in his Proverbs (X, v. 19). "If the ignorant knew enough to keep silent, they would be counted among the wise," says Odin in "Hávamál," that great pearl of wisdom in the Elder Edda.

Silence is a sufficient substitute for an answer, if no other can be thought of. In that case silence is golden. It is indeed the proper attitude of the ignorant to avoid uttering a falsehood. It is equivalent to the honest confession: "I don't know," and ignorance should be linked with humility. To give a false impression that the questioned person has knowledge which he does not want to share with others is trying to deceive and attempting to mock the sacred majesty of Truth.

The wise man will always gladly answer an earnest question in an earnest way; he is at all times willing to enlighten the mind of any inquirer who is sincere and eager to learn. But just because he is wise he will carefully fit his answer to the intellectual capacity of the man who asks. And also just because he is wise he will know when the questioner is insincere and should be reminded of that fact. In the case of such a one that is the best answer.

Many people make no distinction between truth and opinion. There are those who think that opinion—their particular opinion for the time being—is truth, the whole truth, the only truth, and nothing but the truth, and that everything else is falsehood. They have in this way accepted a wrong synonym, instead of a correct one.

There are, of course, different synonyms of truth. They can be given as fact, reality, verity. Truth is, as the lexicographers put it, "conformity of thought with fact; conformity of a judgment, statement, or belief with the reality; exact correspondence of subjective and objective relations."

Every truth is a fact, a reality, a verity on some plane of existence, some time or place, in some connexion. But that which was true, being a fact, a reality, at a certain time or in a certain place, need not be so at some other time or in some other place. It remains, of course, a truth historically and geographically. It was true that Julius Cæsar lived once and in a certain part of the world, half a century before our era and in the great Roman empire which he founded; but he cannot be all of those mentally inferior and historically insignificant people who have claimed to be his incarnations at the same time and in different places, mostly insane asylums. China is a reality in one part of the world; but you cannot find it anywhere else, except on maps, and in books where that country is mentioned. Julius Cæsar is an historical reality, but not a geographical location, while China is a geographical truth and not an historical personality, nor anything else, except that it is one of the names of porcelain.

Existence is twofold: the Absolute, which includes all and excludes nothing, and the Relative, which includes only some part and is included among divisions and subdivisions in the Absolute. The Absolute Truth includes every relative truth everywhere and at all times, being the One All-inclusive Truth; the relative truths are many, each of them belonging to its own sphere or plane, its own time or space. That which is a truth in some connexion is no truth in another where it does not belong; that which is a fact in a certain time and place need not be a fact somewhere else and at another time.

The relativity of truth in our world of relativities demonstrates itself everywhere around us. Birth and death are well-known realities; but they do not happen more than once and at one place in each individual life. Sickness and health are realities everywhere and at all times, but do not coexist in one person at the same time. Noonday sunshine and midnight darkness are actual facts, but they are never present in the same place and at the same time. Summer is no less a reality than winter, but they never coexist in one place at the same time, except in the human mind, when they are compared there.

To accept a relative truth as one of the truths is right; to proclaim it as the Absolute and Only Truth is wrong. The Absolute Truth is larger than any and every relative truth; it includes them all. And the Whole is ever larger than any of its parts.

There is always more than one point of view to consider in connexion with every question; it is right to call any one of them correct, as a part of the whole, but wrong to call it the only point of view and to proclaim it the single truth, unless this is done in teaching, simply to exemplify oneness and to point out its dangers. And yet, this one-sidedness is one of the most common mistakes. For instance, most of the followers of any one of the six different philosophical schools of India do probably consider their own system the only, or at least the best, expression of Truth, while the other five systems are looked upon as defective or false, whereas the fact is that they all express Truth from a certain point of view and on a certain stage of evolution and together make up the grand philosophical system, the seventh, which is the synthesis of the six. As a general rule, adherents of any of the world's religions consider their own the only true one and look upon all the other ones as false, even though their fundamental teachings are identical; and still, all religions are parts of the great theological system, whose particular parts are rungs in the ladder of evolution, each and all of them being expressions of the highest truths for some grade of humanity in the great school of life.

Jacob Bonggren

BOOKS RECEIVED

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

Rational Mysticism, by William Kingsland (G. Allen); *The Religion of the R̥gveda*, by H. D. Griswold (Oxford University Press); *Studies in Vedānta*, by Vasudeva J. Kirtikar (Taraporewala); *The Lure of the Cross*, by S. Haldar (Mahā-Bodhi Society); *Amen*, by Leonard Bosman (Dharma Press); *Bibliography of Annie Besant*, by Theodore Besterman (T.S. in England); *Cancer*, by H. W. Anderschou, *Everyday Food*, by Hugh Wyndham, and *Unfired Food*, by Stanley Gibbon (C. W. Daniel Co.); *The Single Eye*, by Arjuna (Macoy Pub. Co.).

The following pamphlets have been received :

Conference on Indian Art at the British Empire Exhibition, and Some Reflections on an Indian Art Renaissance (India Society), and two songs—*The World's Need*, and *True Charity*, words by Ella Wheeler Wilcox, and music by W. H. Kirby.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (June & July), *The Canadian Theosophist* (July), *El Loto Blanco* (August), *Isis* (May-June), *Light* (Nos. 2271, 72 & 75), *The Message of Theosophy* (August), *The Messenger* (August), *Modern Astrology*, (August), *The Monthly Summary of the League of Nations* (August), *The Mysore Economic Journal* (August), *O Theosophista* (May), *The Occult Review* (September), *The Papyrus* (September), *Revista Teosofica* (July), *Revista Teosofica Chilena* (July), *Shama'a* (July), *Theosophy in Australia* (August), *Theosophy in the British Isles* (August), *Theosophy in India* (July-August), *Vedānta Kesari* (July & August), *The Vedic Magazine* (August).

We have also received with many thanks :

The Beacon (July), *Blāvatsky Lodge News* (July), *Boletin Trimestral de la Sociedad Teosofica de Espana* (April-June), *Gnosi* (July-August), *The Harbinger of Light* (August), *Heraldo Teosofico* (June), *Koinonia* (July-August), *The Panacea* (No. 1), *Pewartia Theosofie* (July), *Rincarnazione* (July-August), *Revue Théosophique le Lotus Bleu* (July), *Sofia* (August), *Teosofia* (July-August), *Theosofisch Maandblad* (August), *The World's Children* (July), *The Young Theosophist* (August).

THE THEOSOPHICAL FIELD

SUMMER SCHOOL IN DENMARK

FROM July 20th to August 2nd we had a Summer School in the town of Nakskov, in the South of Denmark, at the initiative of Mr. Augustus F. Knudsen and our two energetic members, Miss Anna Ornskov and Mr. Otto Viking.

This Summer School was a great success. Every night Mr. Knudsen gave us a lecture.

The Vikings arranged their household so that all the guests could take their meals at their house, and about ten of the members slept there as well. Each of the members had his work to do and the true spirit of brotherhood and mutual helpfulness prevailing made us feel like one family; in fact, we called ourselves the Group-Soul. Five countries were represented, and 20 people sat round the family table every day.

This was our first Danish Summer School, and both Mr. Knudsen and the Vikings are willing to take the trouble to make it a permanent, yearly institution. We certainly hope that our members will appreciate it in the way it deserves by coming in great numbers from all the adjacent countries as well. Next year Mr. Viking is likely to be able to accommodate about 50 people, and we can tell them that they will not regret having been there. As a beginning we find, we have made a good start.

Perhaps that delightful spirit of co-operation and brotherhood was the best of all we got, for one felt like being already a member of the Sixth Root-Race, and nothing better can be said of the assembly, I am sure.

All of us felt that the Great Ones gave Their Blessing to the work that was performed at Nakskov.

* * *

The Rev. C. Spurgeon Medhurst (Sydney) writes that :

China is at present in a very precarious condition and it is hard to see what is coming out of all this unrest. There is a Party that is well represented in the U.S.A., as well as elsewhere among the progressive Chinese, which is called the "Neo-Sinicist Party". At present its Headquarters are in San Francisco, but will be removed to Shanghai in the autumn, where a large convocation will be held with a view to taking some definite action to bring about a New China. All ideas of force or war or anything but Reason will not be considered. A bloodless revolution in which Benevolence and righteousness are to be the only means made use of is the grand ideal in view. The party is publishing a newspaper in Chinese.

* * *

YOUTH ACTIVITIES IN INDIA

A Youth Week Campaign is being held all over India in September and October, the exact date of the week in each area being left to be fixed by the local authorities. The campaign is being initiated by the International League of Youth, where this exists, and in other places by the All-India Federation of Young Theosophists. But especial emphasis is being laid on getting other organisations to co-operate, indeed Theosophists are keeping themselves as much in the background as possible. What we want to do is to create a great feeling of Brotherhood among the Youth, irrespective of politics and religion, two of the differences disrupting this unhappy land, or of any other separating labels.

The Youth week in Madras shows promise of great success. Joint meetings have been held at which representatives of many societies were present, and a committee has been elected. There are to be preliminary meetings held all over the city during September, to familiarise people with the idea. The week proper is in October. One preliminary meeting has already been held, at the Mani Aiyer Hall, Triplicane. Others are being arranged at the Mylapore Girls' School, the Y.M.I.A., the Y.M.C.A., and in other places. It is hoped that the colleges will co-operate. One day of the week is to be entirely set apart for girls. They are to have their own committee and make their own arrangements. Joint meetings with the boys are impossible to arrange in this hide-bound country, owing to the state of prejudice on the matter. This is one of the things which Youth will have to tackle.

The following is the preliminary announcement of the week:

FEDERATION OF YOUTH SOCIETIES

With a view to focus the attention of the Nation on YOUTH as its chief asset, to co-ordinate the work of the various YOUTH Movements, linking them all up in the service of Mankind; to foster the spirit of Brotherhood in Social, National and International life by bringing young men and young women together on a common platform in Comradeship and loving trust and to set an example of world citizenship; it is proposed to conduct a Youth Week Campaign about the middle of October somewhat on the lines of the American "Boys" Week held in April-May last. This proposal has been agreed to by representatives of the following youth organisations in Madras:

- (1) International League of Youth.
- (2) Inter-Hostel Debating Society.
- (3) The Madras Christian College Brotherhood.
- (4) International League of Youth (Kumbakonam Branch).
- (5) Yuva Jana Samajam.
- (6) Young Men's Crescent Society.
- (7) Olcott Pañchama Schools.
- (8) Youth Lodges, T.S., Madras city and suburbs.
- (9) Y.M.I.A. Hostel.
- (10) Boy Scouts, Madras.

A small Committee with a President and two Joint Secretaries as ex-officio Members has been elected to organise the Youth Week Campaign and vested with power to co-opt representatives of other Youth Movements.

The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.¹

As a poet tells us, the tragedy of our race lies in the fact "not that men are poor" or wicked or ignorant; but "that they are strangers". Youth shall now set the tone to the world; wipe out the sense of separateness, the root of selfishness and of all evil and purify everything it touches, Education, Religion, Politics, Economics, Customs, public opinion and so on *ad infinitum*. To put it in the words of Dr. Arundale "Youth is Hope, Understanding, Compassion, Generosity, Forgiveness and Love. Into such a fiery crucible of Youth let the world's problems be poured, that discord be burned away and solidarity emerge, purified, omnipotent."

We invite the co-operation of all Youth Associations and request you to send representatives to a series of preliminary meetings to be held on the dates and at the places which will be periodically notified in the papers.

E. N. SUBRAHMANYAM,
C. VASUDEVAYYA,

Joint Secretaries.

ECONOMICAL DEVELOPMENT OF CZECHOSLOVAKIA

The Czechoslovak Republic established at the close of the great war upon the ruins of the old Austro-Hungarian Empire has up to now been a "terra incognita" to an average foreigner notwithstanding its geographical position in the very heart of Europe and the important part which this young State is called to play in the successful solution of economic problems which the various Succession States present.

¹ A parody on these lines has appeared in some of the notices.

Some people have been anxious from the economic point of view about the new order of things in Central Europe as instead of a single economic whole there suddenly appears a group of small States each of which seeks to solve every economic problem from its own narrow individualistic point of view of national policy. But the fact has been overlooked that the military reactionary despotism of the Austro-Hungarian Regime represented by the German minority could not but hamper subject nations in their progress, and the natural process must necessarily result in destroying this middle-aged Empire which had no longer the right to exist. The new creative powers of liberated nations which were thus brought into play manifested themselves in carrying out reforms which have filled the whole world with admiration. This applies particularly to the economic and financial position of Czechoslovakia with which neither Austria nor Hungary nor Germany sustain any comparison.

The first duty of the Czechoslovak Government on taking over the control of the affairs of the country was to ensure the means of existence of the population which meant the import of foodstuffs, to recover the economical life and currency which was carried out through radical successful methods, so that the Czechoslovak crown counts to-day among the appreciated and most stable exchange in Europe: and last but not least to re-establish the export trade on which the prosperity of the country is mainly dependent. Czechoslovakia was never so egoistic as to forget that its own economic prosperity depended on the economic health of the neighbouring States. It has therefore sought by a series of commercial and other treaties to limit to the smallest proportions any hindrances to trade that are involved by the formation of the new frontiers, and took the initiative in supplying help towards the economic reconstruction of those neighbours whose political and economic policy did so much to bring Europe in difficulties. It has taken its full share in the international relief measures. Commercial treaties with all European States and with most of the overseas countries have already been concluded. The favourable results of this right commercial policy are clearly demonstrated in the Czechoslovak foreign trade which closed for the year 1923 with a balance in favour of exports amounting to 2,389,000,000 Kc which expressed in Dollars was by \$9,500,000 more than in 1921 during the period of boom in Czechoslovakia. The total value of Exports during 1923 was 12,518,618,927 and that of Imports was 10,129,589,620 Kc. The exports during February, 1924, were 1,254,172, 930 Kc. and Imports during the same period were 809,787,818 koruna. The chief Imports are raw materials for textile industry, foodstuffs,

fruits and vegetables, Colonial raw materials and produce, metals, metal ware, minerals. Principal exports are: fuels, textiles, sugar, ironware, glassware, malt, leather goods, earthenware and paper. According to countries of origin the principal import sources are: Germany, United States, Austria, Holland, England; the chief recipient countries are: Germany, Austria, England, Hungary, United States. The first position in Czechoslovak Foreign Trade occupied by Germany and Austria is chiefly due to the re-export and import through Hamburg and Viennese Agents which naturally increases the original costs.

Considerable efforts are made on both sides to eliminate those German Agents and establish a direct contact between Foreign and Czechoslovak manufacturers and business-men. In this connexion particular attention deserves the organisation of THE PRAGUE INTERNATIONAL FAIR established three years ago under the patronage of the City of Prague and with the co-operation of the Czechoslovak Government, leading Trade organisations, and prominent persons in commercial and industrial circles.

The Fair, which is held twice yearly in March and September, is the most important economic event of the year. Its importance far surpasses the boundaries of Czechoslovakia and even of Central Europe and it is regularly attended by 2,500 Exhibitors and visited by 200,000 Buyers from all countries throughout the world. The value of transactions actually completed at the last Fair was estimated at three quarters of milliard of Czechoslovak crowns.

The presence of foreign exhibitors is extremely important for initiating trade relations with Czechoslovakia, Central Europe, the Balkan States and Eastern Europe from whence there is the greatest influx of visitors to the Fair. On the other hand the foreign Buyers have the most favourable opportunity to get a clear idea of the productive capacity of the new Republic which represents three-quarters of the whole of the manufactures of the former Austro-Hungarian Empire and to acquaint themselves with the best conditions for purchase. They are granted special advantages regarding the travelling reduction on C. S. Railways, reduced *visa* fees, facilities for accommodation, free use of interpreters, etc.

All information for intending Exhibitors and Visitors can be obtained from the Legation and Consulates of the Czechoslovak Republic abroad as well as from Representatives of the Fair throughout the world.

The detailed particulars of THE PRAGUE SAMPLES FAIR can be obtained in India from the Official representative of the Prague Samples Fair at Post Box 3052, Bombay, India.

* * *

From *The Daily Telegraph* we read the following account of the discovery of the Sacred Cup and a new portrait of the Christ:

In 1910 Arabs engaged in digging a cellar or well in the city of Antioch came upon some underground chambers. Among the debris was found embedded certain treasure, which comprised six or seven complete objects in silver and innumerable silver fragments. Among these relics were a plain silver chalice of very early mediæval date, some silver book covers, two crosses, and a remarkable and unique silver chalice. This last has been named the Great Chalice of Antioch.

In 1914, on the eve of the Battle of the Marne, the chalice was removed for safety from Paris to New York, and in the following year it was shown by Mr. Fahim Kouchakji to Dr. Gustavus A. Eisen, who after several years of study and investigation has completed an elaborate monograph now published in two volumes at £35.

The result of Dr. Eisen's study of the chalice—a work in which he was assisted by a number of eminent persons—is to lead him to the conclusion that it is a Christian relic of the first century, and that its sculptures are the earliest known portraits of Christ and some of the Apostles. These figures, shown seated, are cut in high relief into the metal of the bowl, and with a twelve-stemmed meandering vine and other symbols form a band of decoration making three-fourths of the exterior of the chalice. Dr. Eisen places the exact date of the relic between A. D. 60 and 70. He is convinced that the portraits are authentic and actual, and were made at a time when most of the personages represented were yet alive. According to Dr. Eisen's identification there are two portraits of Christ, one showing Him in youth and the other after the Resurrection. The latter is utterly unlike any of the conventional portraits or those conceived by the great masters. He is shown enthroned, in front view, with head slightly inclined to the left but with gaze directed straight forward. He is vested in a toga, falling in natural folds, and has His arms thrown wide apart. The figure is slender and delicate, and the face is possessed of the most arresting individuality. The hair is smooth and without locks. To quote Dr. Eisen, "it is a wonderful face, such as no artist has ever been able to create from imagination." It has a broad forehead, penetrating eyes, but most noticeable of all is the sweet expression of the mouth, which is at once smiling and serious.

Dr. Eisen suggests that the chalice may have been one of the vessels hidden by Theodoritus, who was martyred for concealing from Julian the Apostate some object of great importance among the treasure of the Basilica of Constantine in Antioch.

But what strikes the imagination even more than the consideration of the chalice itself and the thought that it depicts Christ as He actually was is the further suggestion made by Dr. Eisen respecting the inner cup contained in the chalice. This inner cup is of crude workmanship, without decoration and not of fine metal, and the question naturally arises, why should so crude an object be guarded with such care, in such a splendid holder—the finest that human art could procure? Dr. Eisen answers that question by suggesting not only that the inner cup is a most precious relic, but that it is indeed the Holy Grail itself, the cup which Christ used at the Last Supper at the institution of the Sacrament of Holy Communion. Certainly it is difficult, if the genuineness of the chalice be allowed, to account for the presentation in such manner, intact and unaltered, of a vessel so imperfect, crude, and intrinsically valueless, except by assuming that the maker of the chalice believed the inner cup, for which it serves as a reliquary, to have been, in some way or other, a precious relic of the persons of Christ and His Apostles, too sacred to be altered, too precious, perhaps, to be even used.

J.

CORRESPONDENCE

A HIGHLY interesting and useful article appears in the June number—"What is Theosophy?" It is a subject on which we must continually ponder, lest we get into an intellectual or spiritual rut; lest we fall into the error of dogmatism and fanaticism and go in the footsteps of theologians and materialists that we cry most against.

Above everything it is necessary to have the view-points of a great many people, and if you could throw your pages open to a series of articles on precisely this subject—"What is Theosophy"—in the course of a year or so you would have a Symposium of fascinating interest, which, if later published in book form, would constitute a monument in Theosophical literature of great illuminating and guiding value, especially as so many of us stumble amid pre-conceived and hastily formed notions.

There are, within the Theosophical fold, men of varied temperaments: devotees, philosophers, scientists, mystics, ritualists, occultists, poets, practical workers. What a wealth of colour! The possibilities of a symphony with all these instruments in tune staggers the imagination. And all these are bent on reaching one goal—Theosophy. And what is Theosophy? Ah, there is a question! I have laboured for many painful months in the deepest darkness because I did not know. I think I know now, and I would save others from doubt. So let us gather at an imaginary Round Table and give our views on this supreme question. The results are bound to be inspiring in the highest degree.

A. HORNE

[We have no objection to opening our columns to such a discussion, provided that each article does not exceed 850 words, is well written, is confined to the discussion "What is Theosophy?" and does not attack the Theosophical Society.—A. B.]

BRAHMAVIDYĀSHRAMA, ADYAR

WORK for the third session is now in hand, and will begin as usual on October 2. In general the courses of study will follow the plan of the first two sessions, but with variety added by new lecturers and extended study of subjects already dealt with in outline. New students are coming from America, England, Mexico and New Zealand.

JAMES H. COUSINS,

Principal

October 1st, 1924

REVIEWS

The Worlds of Souls, by Wincenty Lutoslawski, with a Preface by William James. (George Allen & Unwin, London. Price 10s. 6d.)

This book was originally written during the year 1897, at a lonely hamlet on the Spanish sea shore, opposite Corunna, and is mainly the result of deep study of Platonic philosophy extending over many years. It was refused by publishers, but at last in 1922 an article appearing in *Mind* attracted the attention of the present publishers, and the book was published exactly as written in 1897. Therefore in reviewing this work, one has to bear in mind that much that was revolutionary in the philosophic thought of that decade is almost an ordinary acceptance of theurgic philosophy of to-day. The whole work is purely Theosophical in tone and almost in actual detail, although I am aware I shall call down on my unlucky head the author's wrath. His attack on Theosophy which is made, on page 148, is very funny. He states: "They are as unaware of the highest moral law, as they are ignorant of the metaphysical conception of the Soul!" I will just roughly go over his range of thought—and let readers judge for themselves. He admits the existence of a Soul, that *You* are not all those physical organs you are using—that the First Cause resides in a Soul. He states that power of thought does not depend on the size of brain.

That it is mysterious: intelligible in so far as it is known to exist, and cannot be denied. He then discusses dreams, telepathy, intuition, quite theosophically. Passing on, deducing, he credits animals with souls, although he has not contacted the idea of group-souls. Carrying it further, he says "Why not plants?" he seeks souls in stones, and so on down to the ultimate atom.

He has the idea of etheric worlds, although unable to express his thought through lack of knowledge of their construction. Then he realises the difference of level between souls, which seems to him to be permanent—a perfect exposition of our theory of younger and older brothers. He thinks that ultimately all our moral progress

depends on intellectual training, and urges travel, with this difference, that instead of visiting countries for the sake of viewing buildings, etc., one should do so for the purpose of contacting souls. He foresees the value of philosophy permeating our schools and governments, tending to alter moral conditions of life, and render intellectual training accessible to all workers. Then he admits re-incarnation, discussing it fully, gaining strength from the fact that "If such a great thinker as Plato believed that he had lived on earth before as a man, we need not be ashamed to share his belief". Then comes another dig—"thus both Spiritists and the wrongly so-called Theosophists are very far from the Truth—but their absurd conceits are preferable to the ordinary ignorance which sees nothing beyond this Life." He comes at last very near to our teachings. It is the hypothesis first started in European Philosophy by Aristotle, of an Inner Body ruling the visible body, and built, according to Aristotle, of Subtler Substance, or Elements. Reading through the chapters on his New Theory of Sex, I can find nothing new! in fact, it is very ordinary knowledge available to anyone interested in sex matters. Again I say, that what was new in 1897 is ordinary to-day. On the last page, in an article re-written in 1922, he says, and I quote him fully, "True Wisdom is now won on Earth by accident, and very much against all reasonable probability; nowhere on Earth exists an Institution for the deeper study of the real selves of some chosen thinkers, with all possible means for the thorough transformation of body and soul." This dream is an appeal to those few who might understand its meaning to join him, in order to build somewhere in the mountains, in a sunny climate, a peaceful retreat fit for those who would submit themselves to a thorough training of soul and body, in order to attain True Wisdom. Such an Institution, which has been called a Forge for Stealing Souls, would only need a few permanent workers and much smaller means than many existing splendid laboratories devoted to the study of "Matter". The essential thing which leads to the regeneration of Mankind is, however, not in books, but in the creation in a wisely selected spot, of a spiritual atmosphere helping individual Souls to understand themselves.

Such places exist, if searched for: the forge is there, the hammer poised; it only needs the matter to submit itself, and, may I remind Mr. Lutoslawski of his own words, that it is found "by accident, and very much against all reasonable probability".

M. H.

Designation of Human Types (Puggala-Paññatti), translated by B. C. Law, M.A., for the Pāli Text Society. (Oxford University Press. Price 10s.)

This is a translation of the fourth and shortest book of the *Abhidhamma-Piṭaka*, or "extra teaching" of Pāli Buddhism, which describes the different types of *puggalas* or persons, in sets arranged according to the possession of one, two, ten or more qualities, mostly moral, which have been pointed out by the Buddha as *kusala* or *akusala*, good or bad. This is the first time the little work has been translated into English. It was done into German some ten years ago by the Bhikkhu Nānatiloka, then living in Ceylon.

Paññatti, here translated "designations," generally means "notion about a thing," a conception of what it means, both as it is known and as it presents itself to the senses. Most of these definitions of persons are taken from the earlier book of the Pāli Canon, the *Anguttara Nikāya*, which is wholly arranged on the same plan, that of a numerical progression. For instance, "What is the one? What are the five?" etc., etc. The earliest specimen of this arrangement in Buddhism is the *Kumāra-Pāṇha*, or Novice's Catechism, in the *Khuddaka Pāṭha*, and both alike show the leanings of Buddhism to the Sāṅkhya System, based on number.

The book, then, is a useful compendium of moral qualities to be memorised. As one would expect in a monastic work of this sort, the qualities are mostly those to be found in *bhikkhus* or applying to the life of brethren in the Order, as well as to those laymen who support them. The chief interest of the two parties lies in the giving and receiving of clothes, food, lodging and the simple necessities of life, the goal set before both being *Nibbāna* or perfection. At the same time the moral traits here depicted are common to human beings of all times, and we are often reminded of the *Characters* of Theophrastus.

The book is well translated, and, it may be added, published at his own expense, by Mr. Law of Calcutta, who has recently issued a valuable work on Buddhaghosa, the great Commentator of the Pāli Canon. The book is No. 12 of the Translation Series of the Pāli Text Society, which, in type, binding and scholarly arrangement is quite the most attractive of the several existing series of Oriental translations, and is due to the careful editing and supervision of Mrs. (Dr.) C. A. F. Rhys-Davids.

F. L. W.

The Supreme Human Tragedy and other Essays, by Arthur B. Bullock, M.A. (C. W. Daniel Co. Price 3s. 6d.)

The first two Essays in this book deal with egoism, its cause and cure. Arising from the differentiation of the "Power," as the author designates the First Cause of the Manifested Universe, into separated organisms, each possessed of the Will to Live, egoism drives plants, animals and men to maintain their own life and to propagate their species at the expense of all other organisms, and when, at the human stage, intellect is added to egoism, the climax of the tragedy is reached. Optimism is egoism pluming itself on its success, while any attempt to show its ugliness is pessimism. The cure which might have been found in religion, had men acted upon the teachings given to them, instead of using those teachings to further their own ends, can now only be found in the teaching of ethics in schools, ethics based on the unity of life, and independently of all existing religions—or future ones. In this way, we are told, the world will be reformed in five or six generations—what the Christian religion has failed to do in twenty centuries will be accomplished in less than two, and religion will cease to exist. The missing factors in the programme seem to be two—the perfect ethical programme to be taught, and the people to teach it. Perfection can only be shown by perfect people, not *taught*, even by them, and so probably we shall continue for some time yet to try in our imperfect ways to lighten the world's burden, and hope for the Teacher, who Mr. Bullock assures us is not likely to come and could do nothing if He did.

E. M. A.

The Babylonian Epic of Creation, by S. Langdon. The Clarendon Press, (Oxford. Price 16s.)

We are glad to see that Mr. Sidney Langdon has brought our knowledge of the Babylonian Epic of Creation up to date by the publication of this book. It is indeed a most important story, though our knowledge of it still remains extremely incomplete. Thus of the highly important astronomical section we only possess a few lines, but enough to satisfy our curiosity as to what the remaining ones contained. The Epic is an occult document similar to the Egyptian Pyramid texts and other works, but probably rather distorted by invading peoples who did not understand its occult significance. In order to get the real

story we shall have to wait until the Archæologists dig down further to the civilisations which Occultists tell us flourished in Babylonia ages before the first historical period. Nevertheless we can gather a good deal from this book. Thus it is interesting to see how exactly parallel the story of the primeval creation is with the Egyptian account. Thus in the beginning only Apsu "the fresh water ocean" and Tiamat "the salt water ocean" existed. They were mingled in one, the primeval spirit and matter which can never be separated. From the union of the male Apsu and the dragon of Chaos, Tiamat, the pair Lahmu and Lahamu were engendered, and after many ages Ansar and Kisar came into being. These engendered Anu the heaven god and Ea the water God. Thus we see that the gods appeared in pairs, primeval pairs of opposites, as in the Egyptian account. But then the story begins to change. The Gods begin to rebel against their progenitors, and eventually there emerges a God Marduk who defeats and kills Tiamat. Apsu is also killed. This really expresses the same truths as in Egypt, but in a slightly different style. But to go into the occult interpretation in detail is beyond the scope of a mere review. An important book.

L. E. T.

The Creative Experience, by William Adams Brown, Ph.D., D.D.
(Hodder & Stoughton, London. - Price 2s. 6d.)

This contains a lecture upon the subject of immortality, treated from the point of view of one who knows little or nothing of New Thought, Spiritualism, Theosophy, or of any real Revelation. At least, the author does not bring them into his lecture, and apparently has little faith in such things. He discusses immortality from the point of view of man's creative powers. Does man create anything so permanent that he deserves immortality?

On the basis of a psychological analysis of man as a "maker" of things which express and embody his dreams and bind him to his fellows in service, the author argues to the nature of God who made him thus, the kind of world fitted for such a being now, and the bearing of these facts on the great question of the soul's survival of the death of the body.

W. I. I.

The Amateur Archangel, by T. C. Crawford. (Basil Blackwell. Price 5s.)

A peculiar jumbled up narrative, very difficult to follow, containing a theory that the world was created by an amateur student of the art, who succeeds fairly well with the universal and vegetable part of his work, but blunders lamentably over animals and men. The creator says of himself.

I am a superman doubtless, but in a very low state of development, and the story of his awakening and growth in realisation of his powers is not convincing. The author thinks that the redemption of the human race from its present state of futility will come through China, and to impress us with that fact, introduces two Chinamen into his company of speakers—for everybody orates at a greater or lesser length—and clothes them in "more than oriental splendour," perhaps as a contrast to an Archangel "conducting a judgment day" in

a grey green khaki hunting suit, black stockings and dark brown walking boots and smoking a cigarette.

With one sentence we are entirely agreed

Those who know the least are the most ready with panaceas.

The book might be considered as a sermon on this text.

E. M. A.

From Luther to Steiner, by Ernst Boldt, translated by Agnes Blake. (Methuen & Co. Price 7s. 6d.)

A short sketch is given of the work and growth of religion in Germany, about 50 pages, and the rest, of 200 odd pages, is given to the work that Steiner has done.

He places Steiner among the world's greatest people and is at times (pardon the expression) almost a fanatic on the subject. Enthusiasm is good, very good to meet, but fanaticism sometime leads astray.

It is the "conscious" and the "superconscious" in whose spheres are rooted all "active realities" that project their leaves and blossoms into the realms of our limited daytime consciousness, it is *this spiritual basis itself*, and not the results of its activities, not any "waves" and "signs"—it is this that Steiner, by grace of his initiation, is able to include within his all-embracing consciousness. He has in verity truth enlarged his "Self" (or Ego) until it has become a *World-embracing Self*, and has realised in himself the "cosmic experience" concerning which Jellinek, in the same way as the late Franz Hoffmann, and Swāmi Vivekānanda, to say nothing of Omar al Rashid, Bo Vim Ra (neither of these was Turk or Italian, as their names

calculated to suggest, but Central European Germans!) Rudolf Steiner, Graf Keyserling and Johannes Müller descant with fine words and vague generalities. This cosmic experience *has been his, is known to him*; he therefore is the leader whom we elect to follow.

The author tells us that at length the Christianity that Christ would have taught has found its echo in the teachings of Steiner, who is the founder of Anthroposophy and it is "the German Idealists whom Steiner has called upon to line up under his banner in order that they may fight the Powers of darkness in Germany, as elsewhere in the world".

Boldt finds that there is no need for the "West to sit at the feet of the East" and he goes on to say that "we are not going to be humbugged by anything that may be imposed on us from that quarter, seeing that the Western world itself possesses a far deeper, far more comprehensive and 'living' Wisdom upon which to draw." "He refers to Mrs. Besant and the Theosophical Society as failures as far as the work done by them is concerned, in so far as there is a frequent tendency to treat the things appertaining to the soul and the spirit materially."

We have not read the book in the original and translations often take away the "life" and leave the writings cold. This may be so in this case, we do not know. But it is evident that there is a want of force throughout and one is left unconvinced and therefore indifferent.

LUNA

Natural Religion, the Ultimate Religion of Mankind, by J. S. Bolton, M.D. (Kegan Paul, London. Price 3s. 6d.)

This is really New Thought clothed in a Christian Atmosphere. It will appeal to many, therefore, who may be put off by the ideas or associations of the New Thought movement. By "Natural Religion" the author means a man's religion after he has dropped all the doctrines in which he cannot believe. Every man has the right to decide for himself what he believes in and everyone has a religion which is inborn. The more a man can understand, the happier will he be. Heaven will be a hell to him who cannot appreciate it. But God is within all, being taught in everything, and "every new age will see man becoming more gentle, noble, manly, more truly Man".

W. I. I.

The War of the Gods, by Mary O'Brien. (C. W. Daniel Co. Price 5s.)

A revelation of the Spirit Armageddon prophesied for the end of the Christian Era, it tells us. This is a book where "Voices" carry on a conversation from other worlds. It is not easy to review as imagination runs high and time will prove if the Voices are correct and that very soon. We will not go into the various prophecies herein told: each one who reads it must decide and "sift" for himself and draw his own conclusion.

The whole is not pleasing either from the point of view of the subject or from the style. One wants to get away from the thought of a God of Vengeance to One of Infinite Compassion and Infinite Love. One is almost glad that the style is lacking in beauty for this subject *alone*. This is admitting a great deal.

W.

The Book of Job, a Metrical Version, by A. H. Mumford, B. D., with an introductory essay by A. S. Peake, D. D. (Hodder & Stoughton, London. Price 6s.)

This book contains the book of Job put into metrical verse. We much prefer the stately English of the Bible. Dr. A. S. Peake contributes an essay on the significance of the book.

A. L. M.

The Light of Astrology, by P. Gopalan Nair. (Burma Art Press. Price Re. 1-8.)

This is a condensed outline of the science of Astrology, with instructions for reading horoscopes. The weak point about it is that it treats the planets Uranus and Neptune as non-existent. Now that these planets are discovered, and since it has been proved that they are astrologically important, it seems a pity to leave them out altogether. It is a pity that Eastern and Western Astrologies cannot be combined. This book assigns much importance to Rahu and Kethu, the moon's nodes, and it would be a good thing if Western Astrologers would also pay some attention to them.

O. M.

Two Mystic Poets and Other Essays, by K. M. Loudon.
(B. Blackwell, Oxford. Price 3s. 6d.)

This small book consists of three essays on Crashaw and Vaughan, Malory and Tennyson, Tagore and Stevenson. It is prettily got up in a blue and white cover. If this first essay does nothing else but urge the reader on to further study of the Poems of Crashaw, it will have done good service. Crashaw was born in 1613 in London, and his Poems are essentially religious and mystical in tone. In 1634 he took his B.A. degree, and published his book of poetry, which contained the famous line on The Miracle at Cana of Galilee: *Nympha pudēca Deum vidit, et erubuit*—(The modest Water saw it's God, and blushed).

It is said that when Francis Thompson's Poems first appeared, the critics said, "This is Crashaw born again, and born greater." I give two quotations—the reader must then need no further urging;

By all thy brim-filled bowls of fierce desire,
By thy last morning's draught of liquid fire;
By the full Kingdom of that final Kiss
That seized thy parting Soul, and sealed Thee His;
By all the Heaven thou hast in Him,
(Fair Sister of the Seraphim)
By all of Him we have in thee;
Let me so read Thy life, that I
Unto all life of mine may die.

One more—of his Divine Epigrams,

And He answered Nothing
O, Mighty Nothing! unto Thee,
Nothing, we owe all things to Thee that be;
God spake once when He all things made
He saved all when He Nothing said;
The World was made of Nothing then;
'Tis made of Nothing now again.

Cowley speaks of him as "Poet and Saint". The Essay on Malory and Tennyson contrasts the different versions given by these two men of the Arthurian Legend; as given to us by Malory of the fifteenth century it is a Romance and more—it is a prose epic. Tennyson of the nineteenth century also strikes the note of pure Romance, but later gives place to the Moralist, and The Idylls become Allegories. The Essay on Tagore and Stevenson contrasts East and West—

But there is neither East nor West,
Border nor Breed nor Birth
When two strong Men stand face to face,
Though they come from the ends of the Earth!

So sings Kipling. Tagore is chiefly and principally mystic, and for such there is neither East nor West; of his yearning for union with the Divine he cannot say or sing enough.

The book is well worth a place in the bookshelf.

M. H.

The Khamriyyah (Wine Song) of Ulmar Ibn-Al-Farid, paraphrased by L. Chalmers Hunt, M.A. (Simpkin Marshall Hamilton Kent & Co., London. Price 3s. 6d.)

Who hath two loaves against the morrow stored,
In careful forethought for the festal board—
Let him sell one, conscious of greater need.
Let him buy lilies who his Soul would feed.

—*Persian Proverb*, 4,000 years old.

This book consists of the above Poem, and 26 short ones. They are printed on thick paper and in very big type, making for great pleasure in reading and handling the book. Ibn-All-Farid's beautiful poetry and philosophy have been before Islām for seven centuries, and the study of the Khamriyyah will benefit the world at large. This Poem gives us a transfusion of Spirit between East and West, recognising points of contact rather than admiration of strength and bravery—they meet in the Presence of Nature Visible: the Sun and Moon make on them the same impressions—and so do many other things—including the grape! But Ibn Al-Farid takes the grape in its mystical sense,

This Vineyard is not very far from each!
Lift but the heart of Faith, and for it reach!
Lo! doth the cup rest in the suppliant's hand!
'Tis his already! Waiting his command!

—So let this Mystic tale
Lift from Love's Chalice Cup—Faith's Altar Veil.

The Poets' Life of Christ, compiled by Norman Ault. (Humphrey Milford, Oxford University Press, London. Price 7s. 6d.)

Norman Ault has been at great pains in compiling, arranging, and decorating this volume of several hundred Christian Poems. He has searched through old miracle Plays, contents of mediæval, sixteenth and seventeenth century manuscripts. Elizabethan music books, old ballads, broadsides, and carols also have contributed their share—some of unique beauty.

They are arranged in the order on Christ's Life, so that they are not a miscellany or selection—but form, in very truth, a Poets' Life of Christ. The book is nicely illustrated, and would make a most interesting and valuable Xmas gift.

Of Life and Love, by T. H. E. A. (John M. Watkins 21 Cecil Court, London, W.C. Price 3s. 6d.)

This little volume consists of some fifty-seven poems. They express keen appreciation of Nature in her many manifestations; they are principally founded on subjective experiences of Life and Love. This style is peculiar, and one often chafes at the change of rhythm, and varying rates of vibrations of the words. One is especially

struck by the redundancy of adjectives in the first few poems. "The Tribunal" and "Listen" are two of the most pleasing in this little book.

The Meaning of Dreams, by D. Greenside. (G. Bell & Sons, London. Price 2s. 6d.)

This book should be of value to the enquirer into the psychology of dreams, and is more suggestive and discursive than dynamic; the writer reviews Freud's and Bergson's ideas on the subject, using the classification "subconscious" and "conscious" mind, a method which is misleading to a new student, and which they have to shed before dealing with Dreams from the occult point of view. The author devotes some chapters to this, and seems more inclined to this way of thinking than to Freud's or Bergson's classifications, pointing out how hypnotism supports and furnishes the occultist with striking parallels in various cases. The volume should prove a useful introduction to anyone studying the subject, before passing on to more technical works.

M. H.

Poems, by C. F. Holland. (Grafton Publishing Co., Los Angeles.)

A book of peaceful thoughts cast into poetic language. Some of the poems are rather depressing. But there are many that by their simplicity give one much pleasure to read, although they may not be of much poetical merit.

May I be strong to love,
And loving, if not loved; or when
In anger I'm reviled of mer.
May I return to each good will,
Forgive the wrong and love them still.

T.

The Indian Problem, by C. F. Andrews. (G. A. Natesan & Co., Madras. Price Re. 1. Second Edition.)

This book may be regarded by historians of the future as a most valuable epitome of what a very large section of Indian public opinion is thinking to-day. It is a very clear and lucid statement of the position of the immediate followers of Mr. Gandhi, and it is a great indictment of the British Rule. The details given by the author as to the demoralising effect of the Anglified education are perfectly horrible. Mr. Andrews is very determined that with the advent of Home Rule there must be no more Opium trade, no more drunkenness, and above all, no more untouchables. Let us hope that when India gains Home Rule she may be able to rise to these ideals.

O. M.

National Cyclopaedia, 1923. (International Printing Works, Karachi. Price Rs. 3.)

This is a handy work of reference, on the model of the *Encyclopædia*, containing a great deal of useful information on India, with biographies of prominent people and various gazetteers and directories. The good thing is that everything is treated from an Indian point of view. It will probably be improved in the future, but it is a useful volume.

Bureau of American Ethnology. Bulletin 40, Part 2, (Government Printing Office, Washington.)

This Bulletin forms a portion of the Handbook of American Languages. This volume contains exhaustive monographs on the Takelma language of South-Western Oregon, on the Coos, on the Siuslawan (lower Umpqua) and on the Chukchee. The labour expended by the American Anthropologists on these monographs is simply colossal. The most important monograph in the book is probably that upon the Chukchee, proving conclusively that the features which are especially characteristic of many American languages are found also on the Asiatic continent. It will also help to determine the position of the Eskimo language in relation to its neighbours.

The Birth of Psyche, by L. Charles Baudouin. Translated by F. Rothwell. (G. Routledge & Sons. Price 5s.)

Charles Baudouin relates twenty-four incidents of his childhood as he understood them then. Each incident is a little story by itself. As pretty personal stories they may charm Charles Baudouin's admirers. The book should be helpful to students of child psychology for it is practically a peep into the thought-world of children. Pleasantly written and printed in large type, it can be read with profit even by not very studious people.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

THE THEOSOPHIST

ON THE WATCH-TOWER

MY first word here must be of grateful thanks to the T.S. Sections and Lodges, to other organisations, and to individual well-wishers too numerous to name, who wrote or cabled kind greetings from many lands for my seventy-eighth birthday. I will try to deserve them in the coming years, be they few or many. Messages were received from :

Sections of the T.S. : America, Argentine, Australia, Brazil, Burma, Denmark, Dutch East Indies, England, France, Holland, India, Mexico, New Zealand, Norway, Scotland, Sweden, Wales ;

Lodges : Kerala T.S. Federation, Alwar, Alleppey, Ahmedabad, Ahmednagar, Baroda, Belgaum, Bhavnagar, Bangalore (City and Cantonment), Broach, Benares (Nichiketas), Bezwada, Badagara, Bradford, Cuddapah, Cawnpore (Chohan and Maitreya Lodges), Cochin (Ramananda), Cuttack, Conjeevaram, Cuddalore, Dodballapur, Amsterdam, Chatswood, Freemantle, Ghazipur, Gibraltar, Gopichettipalayam, Hubli, Gaya, Gwalior, Hongkong, The Hague, Indore, Kumbhakonam, Karachi, Jaffna, London (Fellowship), Liverpool, Kolhapore, Mhow, Mangalore, Mandalay (Lotus), Moradabad, Nagpur, Negapatam (Sundara), New York (Realisation), New York (Mayflower), Malmoe, Larkhana Youth Lodge, Narmada, Navsari, Mysore, Nandod, Madura, Madanapalle, Omaha, Perth, Rajmundry, Poona, Sivaganga, Sydney (Blavatsky), Surat, Shanghai, Trichy, Trivandrum, Ujjain, Ootacamund, Tanjore, Stockholm (Dharma), Surat Youth Lodge, Kallakuruchi, Rangoon (Olcott, Bodhi) ; Bengal Theosophists ; Theosophists of China ; Besant (Batavia).

Other Organisations : The London Order of the Star, *The Herald of the Star* Office, The Jaffna Star Group, The Cuddalore Star Group,

The Southampton Star Centre, *The Brothers of the Star Office*, Australia, The Indian Star Office, Ahmednagar Star Group, Order of the Star Groups at Trivandrum, Dodballapur, Karachi, Kolhapore, Madanapalle, Badagara; Burmese Star Groups; Brothers of Service, Adyar; The Brahmavidyāshrama, Adyar, the Hindū University, Benares, Kolhapore Vidyapeet, Madanapalle College and High School, Guindy National and Theosophical High School and College, Benares Theosophical Boys' High School and Old Boys, Mylapore Girls' School, Student Groups in Java, Sydney and London; Co-Masonic Lodges, Bombay (2), Benares, Cymer; Convention Clubs at Gaya, Ahmedabad, Madanapalle, Ahmednagar, Karachi, Poona; National Home Rule League branches at Karachi, Madanapalle, Poona, Ahmednagar and Badagara; Madras Scouts, Scouts of Telugu Districts, Madanapalle, Ahmednagar High School Scout Troops, Krishnaji Scouts (Madras), Benares Scouts, Karachi Scouts, Poona Scouts, Madanapalle Scouts, Kolhapore Scouts; Women's Indian Association Branches at Surat, Ahmednagar, Trivandrum, Kolhapore, Madanapalle; Youth Lodges, Burma, Trivandrum, Dodballapur, Gaya Young Theosophists, Baroda Citizens, T.S. Co-operative Employees' Society, Adyar, *New India Office*;

Broach Public Meeting convened by District Congress Committee, T.S. Lodge, Khilafat Committee, Convention Club, Youth League, Order of the Star in the East and citizens holding different political views.

Individuals: Among the many cables and telegrams from individuals were messages from: Bishop Leadbeater, Mr. and Mrs. Jinarājādāsa, Dr. and Mrs. Arundale, B. Leo, Edward Carpenter, Krishnamurti and others, George and Bessie Lansbury;

Celebrations at a number of places not mentioned above.

* * *

The most useful thing in the rush of kind and generous feeling from all parties in India, evoked by the celebration of my Jubilee in public life, is the fact that it has largely smoothed away the difficulties of the union of political parties by causing a friendly feeling in a non-political sphere. And it must not be forgotten that the Jubilee celebrations brought also sheaves of telegrams and letters, as partly shown in the memorial booklet published, from Gandhiji, Moulanas Muhammad Ali and Shaukat Ali, Pandit Motilal Nehru and many others, full of most generous kindness.

* * *

Another fine and loyal worker has passed away from us, Colonel William Bernard Lauder, who worked himself nearly

to death during the War, and never recovered from the strain. He died for his country as truly and more painfully as any of his brother officers who fell on the field of battle. He passed away in Netley Hospital. He was one of our most steadfast members, never touched in any way by the occasional storms which distressed the weaker brethren. Co-Masonry has lost in England one of its oldest members, for he and Miss Arundale, who also left us this year, and Mrs. Jacob Bright, who passed away some years ago, were three of those who went with me to Paris where six of us were initiated into Masonry. Of the three who have passed on since into the Grand Lodge above, Miss Arundale was a senior Mason, the rest of us being only neophytes.

* * *

Colonel Lauder leaves a wife, a son and two daughters, and his loss to them is very great, for he was deeply loved and honoured in his home. His son has just passed out of Sandhurst, and is entering the Indian army. Wherever he may be posted, he should find friends among our Brotherhood for his father's sake.

* * *

At the request of members of the T.S. in Yugo-Slavia, I have appointed as Presidential Agent there Miss Jeli Vavra, Zagreb, Yugo-Slavia. Miss Vavra seems to be much respected and trusted by our Yugo-Slav brethren, and I hope that the little spark there kindled may draw the attention of the Masters, and burn up into a brilliant flame. Cordial good wishes go to her in her uphill and difficult task.

* * *

I must thank our American brethren most warmly for the help they are giving so generously and constantly to the work which centres at Adyar. The U. S. Adyar Committee at Los Angeles carries on steadily, through Dr. Stone, the work for which it constituted itself, and during last year it sent

over \$1,830. They have just sent to Mr. Schwarz another Rs. 2,437-8-0 and to myself Rs. 369-4-0. The latter goes to my travelling fund, which is sadly depleted. But this is not all they have done for us. During my birthday celebrations, I opened a new hall, built in our airy Indian way, for Guindy School from Californian friends.

* *

It makes me very happy to see, and I am sure that all will rejoice with me, that Adyar is spreading round it a most beneficial influence. A Village Improvement Society was started last May, and a little Club Room was opened in Urur. The Pañchama Village just outside our border has been for some years provided with water from a reservoir built for it, and daily filled by an electric pump that serves the Vasantā Press; before that the village women had to walk nearly a mile to a public tap; such a walk under the boiling sun was a heavy price to pay for cleanliness, and cleanliness naturally suffered. I chuckled the other day on reading a statement in an English paper, in which it was asserted that the Pañchamas dreaded the coming of Home Rule, as Mrs. Besant and her followers would not let them have water from village wells, and they would have to walk miles to fetch it under the blazing sun.

* *

The difficulty about the village wells is ignored, probably unknown, to English critics. One of the results of our unbrotherly treatment of our Pañchamas has been that they do not respect themselves and many of them are very dirty. (This is rapidly changing now in the towns, under kindlier feeling.) If there is only one well in a village and uncleaned pots are lowered into the water, the water becomes soiled and may start an epidemic. The old rule was that a Brāhmaṇa had charge of the well, and he alone drew the water in his own vessel, and poured it into any vessel brought to him. That the fear of dirtying the village water supply is the real

cause of the objection is shown by the fact that no objection is raised to Pañchamas drawing water from a tap into their own vessels. Mr. Hankin, a Government Inspector, praised the old village custom of water being drawn by a Brāhmaṇa appointed for the purpose, as a protection against epidemics.

* * *

The Indian Scouts help bravely in the good work, and just before I left for England, I was asked to visit the village beyond Damodar Gardens, which had been made bright and clean by the Scouts, the Temple white-washed, the road cleared of prickly pear, and a pretty shed put up for a girls' evening school and village meetings. Returning here I find further improvements going on in Urur, and a Craft Shed set up as an annexe to the Montessori School in the compound, started and guided by Miss Barrie. While in Simla I had a letter from Mme. de Manziarly—who is now living in Adyar, in which she wrote :

I read in *New India* about your talk with Mr. Gandhi concerning spinning and would like you to know what is going on in that respect in Adyar. In May (when you were absent in London) I learned to spin. I was the first to do it on the compound, because so intensely interested in village welfare, home industries and dreaming of active help to the villages round Adyar through spinning, weaving, dyeing with vegetable dyes, embroidery and other rural industries. Later, others learned to spin, and now in our new vocational shed belonging to Miss Barrie's Montessori school, Mrs. Peramma gives lessons to 11 village women, besides several ladies and children of the compound. The charkas are made by the carpenter belonging to the vocational shed. I am now learning to weave, and we have already two looms in the shed, and soon I will start the dyeing. It may be of use to you to know and to be able to tell about our endeavour.

There must be not so many European women spinning in India, and it is perhaps interesting that a Theosophist does it, and not out of a political conviction, but only from the wish to help—which coincides with politics. We even could send yarn through you to Mr. Gandhi for the Congress, if you wished us to do so instead of weaving it into khaddar ourselves. Now at least a dozen people are spinning regularly.

To the spinning and weaving we will add other things—beauty, which will enrich soul and spirit and give creative joy, and in this way not only the economic life of this poor people will be improved,

but their spiritual life too—and by it our synthetic Theosophical programme fulfilled. We dream too—and being neither old nor young, I combine the two: *see visions and dream* of a wonderful world before us.

It is interesting—and curious to those who live on the surface—that this has been going on in my absence, and that I, knowing nothing of it, just on my return to India, said to Mr. Gandhi in Bombay, I was willing to spin half an hour a day, if it would help unity. Mme. de Manziarly is a very charming woman, and “has a way wid her,” as the Irish say. So she suggested to the women who began to spin saleable yarn that they should spin for a charka that would be their own; they preferred the annas, but she so praised the usefulness of having a charka with which they could go on spinning annas perennially, that they exchanged yarn for charkas and then carried them home for their own use. Now yarn is made and woven into cloth in the Craft Shed, and out of the cloth little jackets are made for the children of the South Indian fashion, and these are becoming the uniform of the school. Mme. de Manziarly bought various kinds of charkas, and she and the carpenter between them made one which is very simple and effective. They spin from the seeds directly, without any intermediate processes. Now she has gone off to learn vegetable dyeing which is still done in Southern India, and which she wishes to add to our villages here. This is a well-considered plan and the idea may spread. Parts of it might be taken up in a village, and the whole in the larger villages. If a Pañchayat were added to it, the village would be on the right road.

* * *

A Scout Week has been in progress here from October 13th to 19th, and no less than 21 Madras organisations took in it, without regard to colour, or creed, or sex. “21” is rather misleading, for “Corporation Schools” as a name comes one, but there are 60 schools. Youth had six days and had one, and if all the meetings were as successful as the

in which all the speakers were Elders except the chairman, they were very good. The last day was given to a Scout Camp, and was, I hear, very enjoyable. May these boys and girls, these lads and lasses, grow up into noble citizens of a Free India, and of a great Indo-British Commonwealth, the glory of the world.

* * *

I must really print the following, which I borrow from *Activity*, the monthly folder of T.S. work in Bombay.

"What's the matter with you?" I asked of a member, sitting, in a sullen mood in the Lodge. "Are you thinking of some Theosophical problem?" Rousing himself with an effort he answered: "I don't understand much Theosophy, although I am a member for twenty years; consequently I have no problems to solve." "But you are looking positively ill; ask your wife to take you home"; looking round I resumed: "Is she not here? Is she at least a member?" This question had a startling effect, for he at once stood up and with great animation said: "My wife, a member, what an idea! Sir, what does she understand?" "But, for the matter of that, what do you? and yet you have been hanging on for twenty years. Go home and try to teach your wife Theosophy. If nothing comes out of it, it will at least enable you to understand far more Theosophy in twenty days than you have been able to imbibe during twenty years. But probably your wife will astonish you by grasping your thought before you have fully uttered it. The rigid yet willing life of service of Hindū wives renders their minds peculiarly receptive, while their husbands are cherishing their pet illusion about them."

There is one peculiarity about women which makes them admirable members of the Theosophical Society. They are so much more practical than men. I am inclined to think that woman's education having been mostly confined, until lately, in nearly all countries to domestic concerns, she has been accustomed, when she has learned a thing, to put it into practice. So when she learns the great laws of Nature in Theosophical study, she promptly applies them to her own life and conduct. She is building up character, while the man is engaged in hairsplitting problems and futile questionings, with the result that her spiritual perspective ability becomes stronger and keener, and she understands a truth while he is arguing about it.

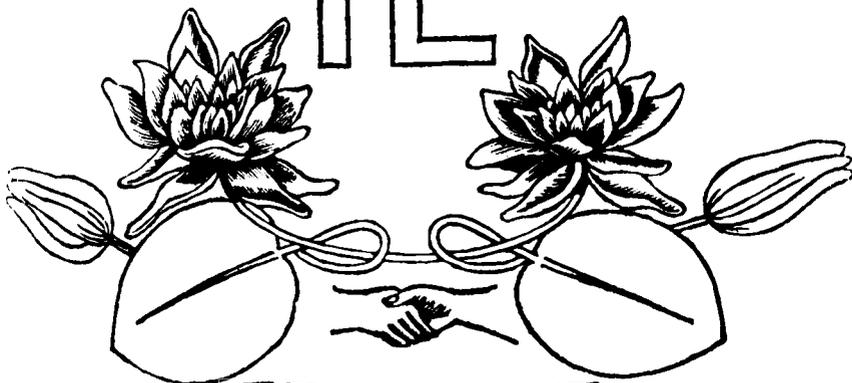
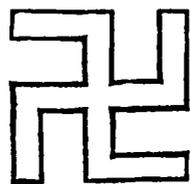
* * *

By some accident I overlooked a valuable notice which appeared in *Nature*, of our faithful and devoted worker, Count Arnaud de Gramont. He passed out of this world nearly a year ago, to the great loss of the Theosophical Society in France, but I like, having just come across it, to lay this tribute, as a flower, on his shrine, as that of one who never allowed his scientific knowledge to blur his intuition, and kept in his heart a devotion to the Masters which never failed to glow. Says *Nature* :

By the death of Arnaud de Gramont on October 31 last, at the age of sixty-two years, spectroscopy has suffered a loss which it can ill afford. The chief feature of M. de Gramont's work was the investigation of the best means of producing spectra of various types and of the characteristics of the spectra yielded by substances under different modes of excitation. In this somewhat restricted but extremely important department of spectroscopy, he probably achieved more than any other single worker. His earliest efforts were devoted to synthetic chemistry and pyroelectricity, but he soon turned his attention to the subject with which his name is always associated. Spark spectra were the subject of most of his researches, and he early succeeded in devising a method of producing the spark spectrum of a liquid, uncontaminated by the lines of the metallic electrodes employed. Following the work of Schuster and Hemsalech on the effect of self-induction on the spectrum of an electric spark, de Gramont pursued the subject still further, particularly with regard to the spectra of compounds—the so-called "dissociation spectra". He gave great attention to the spectroscopic examination of minerals, embodying the results of his investigations in a very valuable book on the subject.

One of the most useful of the experimental processes which we owe to him is a convenient method of obtaining the spectra of refractory materials, such as silicates. The substance is mixed with sodium carbonate, placed on platinum foil heated by a Mecker burner, and sparked. Perhaps his best-known work is the investigation of the *raies ultimes* of the elements; *i.e.*, the spectrum lines which are most persistent when an element is gradually reduced in quantity. The presence of the *raies ultimes* is the readiest criterion of the presence of an impurity in a substance.

The spectroscope at the present time is developing more rapidly on the theoretical than on the practical side, because the theoretical workers are more numerous. The loss of M. de Gramont is, therefore, particularly to be deplored. He leaves in the minds and hearts of those who knew him a memory cherished no less because of his noble character and kindly disposition than because of his scientific eminence.



BROTHERHOOD

INFANT PRODIGIES

By L. E. TRISTRAM

ONE of the most remarkable signs of the New Age that is now being born is the enormous number of extraordinary infant prodigies that there are in America. In fact nearly all these prodigies are found in Southern California, but there are a few in other States also.

These prodigies have attracted a great amount of attention both from scientists and from those interested in children. In Los Angeles, California, they hold "Wonder-Child" competitions, at which numbers of prodigies are exhibited, and the one judged the most wonderful is given a prize. There are competitions for girls as well as boys, and in fact the girls are no whit behind the boys in their accomplishments.

- These "Wonder-Child" competitions are not allowed to be entered by children who earn money in any way. This would seem to be rather a pity, because in America, that apparently mercenary country, an infant prodigy will probably be snapped up for the cinema, or else he will be formed into a company and taken round on exhibition. Thus a large number of the most brilliant children are excluded from these "Wonder-Child" competitions. But it is very questionable whether these competitions are at all wise.

Probably the most widely-known prodigy is Jackie Coogan, of cinema fame, who is supposed to have an income of about £100,000 a year. I do not know his exact age, but believe it is about 12, but he has been working in the cinema industry for several years. But there are many infants whose attainments are probably of a much more lasting nature than those of Coogan, who will perhaps suffer the fate of many infant theatrical stars and sink into obscurity in manhood. This fate cannot be predicted of the vast majority of the prodigies.

One very interesting and important detail about these children is that they are all very human children, not in the least lop-sided, but taking quite as much interest in their games, in their dolls, in sports as any ordinary children. In fact, as the examples will show, they generally excel other children not only in their mental abilities but also in their physical strength. This perhaps has a very important bearing upon the characteristics of the coming sixth race.

First of all we will take the case of Lloyd Bistany, a three year old infant in Los Angeles, who can already speak three languages perfectly, the three being English, French and Arabic. This is a much more striking case than even that of the Standard Oil representative at Hong-Kong, who has a little daughter 6 years old who acts as his business interpreter in Chinese. Her name is Mary Pethick, and she is a very efficient business interpreter, but she says "I won't talk

Chinese, only when it's to help Daddy. Because I am a real American, and Americans don't talk that way."

The following cutting is from the "New York Evening Post":

Out of the turmoil of the most jazz-crazed spot on earth is emerging a child who shows evidence of being a musical prodigy. Already, at the age of eight, he has composed several works that have attracted the attention of such musicians as Dirk Foch, conductor of the City Symphony Orchestra, and Theodore Spiering, the violin virtuoso.

This precocious lad, with the typical features of an American boy, is the son of two widely-known musicians, Nicoline Zedeler, for years a soloist with Sousa on his world tours and now an artist teacher, and Emil Mix, the manager of the American National Orchestra.

His unusual ability came to light yesterday at a recital in the residence of Mr. and Mrs. I. Engel of 235 West 110th Street, when he played one of his original compositions.

"Teddy" Mix, as he likes to be called, is not only a gifted composer of music, but also a poet and a writer of short stories which have been published. Besides these artistic accomplishments he plays a fine game at second base and claims a high unofficial batting average in the Central Park West Boys' League.

He began to compose for the piano about six months ago. His works are distinguished by a melodic quality and appreciation of harmony that older musicians pronounce remarkable, particularly in his "Angels' Song," "The Roman March" and "Going to Church," the latter a descriptive piece which he played yesterday.

"Going to Church" is his most ambitious *opus*, consisting of twenty-eight measures which are described as "simple classical harmony, unusually dignified". Its opening bars reproduce chimes, followed by descriptive passages of worshippers going to church, a chant of Gregorian style, and variations on the two opening themes. High merit is attributed to the middle section of the piece in which choral chants are heard, a pedal point running through from beginning to end with which the upper voices harmonise.

Mr. Spiering has written variations on the "Angels' Song," and Mr. Foch has made improvisations on it which he has played privately.

The boy's personality is an interesting anachronism, as is his leaning for baseball bats and ambition to write gorgeous symphonies. He is a well built lad with an engaging smile, unusually low set ears, typical of great musicians, a high, broad forehead and grayish-blue eyes that seem always to be looking off into space. He reads widely and is considered a prodigy at mathematics, though his skill with figures does not compare with his musical ability.

He is quiet and retiring and prefers not to be questioned, but when he speaks it is precise English, well sprinkled with words of three and four syllables. He says his ambition is to write symphonies—great ones—but he prefers to let the discussion rest there until he has done so.

A great many of the infants seem to turn their talents to music. One of the most remarkable is Laurene Louise Lindgren, who lives in Seattle, and is three years old.

In the Washington State Music Memory Competition, got up by the State Music Clubs, she scored 100%! She can play many difficult pieces on the piano, singing the songs as she plays them. She can operate a type-writer with remarkable speed by the touch method, and she will read books intended for fourth grade readers in the public schools. But she will turn from demonstrating any or all of these accomplishments and immediately forget them for the pleasure of playing with dolls, or children of her own age.

"She isn't a prodigy," her father declares. "I believe that at least one out of every ten children could be as intelligent. It depends upon the influences surrounding them before and after birth." The child's mother is a talented violinist, and both parents have aided in the musical education of their daughter.

George Malcolm, a boy aged six at Clapham, Los Angeles, is the organist at the convent school. Besides being a very accomplished player he has already composed many pieces which critics say show signs of great genius.

And there is Joyce Langer, aged five, who has won an important piano competition in New York, East Side, without ever having had a music lesson!

Child prodigies cause no excitement around the Fremont school in McAllister Street, San Francisco, says the San Francisco "Star," because there are now so many of them that they are no longer looked upon as extraordinary! The means of bringing prodigies to light is the school orchestra, in

which the most scintillating of the young stars is Israel Rosenbaum, aged 9. He has only been studying for about two years, yet he has already played professionally several times and a career equal to that of Mischa Elman is predicted for him. He has one of the first requisites of a successful violinist, that is to say a most luxuriant crop of hair. It is red-gold, long and curly, and frames a delicate and sensitive face. Despite his artistic temperament Israel is unusually popular with his schoolfellows, and loves out-door sports. In conjunction with the girl pianist of the school, aged 14, he has written a complicated symphony, arranging it for the orchestra.

Annabel Morrow, of Enid, Oklahoma, is a most extraordinary infant. She is three years old, she began to read books eighteen months ago, and is now supposed to know all about physiology, history and geography; she counts in Latin, and is a budding musician. She reads books usually read by the fourth standard in schools, and moreover she can repeat by heart everything she reads.

There is one boy, Maurice Murphy, at the Los Angeles High School, who is only eight years old. Mental tests of Maurice, recently completed at the University of California by the psychologists, showed that Maurice had a mental age of about twenty years. Which means that this little boy has already got mental ability which is only reached by a small proportion of mankind. He played music for a long time by "ear" without any instruction, and he can now play difficult selections from classical compositions and operas with the greatest of ease and with remarkable technique. He is greatly interested in Astronomy, and his thoughts are already turning to subjects not usually considered by the average college student.

But most remarkable of all, says the "Los Angeles Examiner," is that this boy is a "real all he-boy". In play

he shows just the same superiority as in work. He can outrun, outfight, outswim, outdive, any of the boys of the neighbourhood in which he lives. His abilities have not overcome his natural attractiveness as a boy, and he is easily the most popular boy in his school, of which he is the youngest member.

Maurice's ability to play is more surprising when it is considered that until he was five years old he was a weakly, sickly child. But early in his life he showed his great mental activity and later he applied the vigorous reasoning of his mind to the task of building up his body. He is one of the best swimmers in the Hollywood Y.M.C.A. and an expert at diving.

Among other remarkable young people is Nathalie Crane a descendant of John and Priscilla Alden, who is not quite eleven, but whose first volume of poems is now being published. And there is Eugene Kohner, of Minneapolis, aged three, who is writing shorthand and knows the principal geographical features of the Western hemisphere. He also swims and skates like a grown up.

The winner of the "Wonder-Child" competition held in Los Angeles in December, 1923, was Albert J. Hoyt, aged seven. This remarkable youngster is a prodigy if there ever was one. He has written a book of animal stories which he has illustrated himself. He has written various other tales and a number of poems. He is a most proficient scholar, being versed in History, Geography, Mathematics, Science, Astronomy and Literature. If you ever meet this marvellous child, just try to trip him up on the location of any spot on the globe! You will have a hard time doing it. Albert can draw from memory the flags of all nations. He can work out intricate mathematical problems not only in the ordinary Arabic numerals but also in the Roman. The night sky is as familiar to him as his own garden, and he can go wandering with his telescope

among the constellations without the slightest difficulty. He can also swim, play base-ball and run with the best.

But perhaps the most remarkable infant prodigies are the child preachers and evangelists who are now making a tremendous impression in the Western States.

The following is a quotation from the San Jose "Mercury":

Shouldn't a child evangelist who has held audiences in big cities spellbound be slender, pale, and rather dreamy? With that mistaken preconception, those who meet Uldine Maybelle Utley, 11 years old, who is conducting a three-day children's and evangelistic meeting at the Baptist church, will have the delightful experience of falling surprised captive to the charm of a thoroughly lovable, robust, rosy-cheeked and far from dreamy-eyed small girl. There are really two Uldines—the child of the pulpit and the honest-to-goodness youngster who can't get her arithmetic lessons and likes to play with dolls.

She has golden hair worn cut and straight, lovely eyes of gray flecked with golden brown, rimmed with very long, black lashes, and a smile. She is a "personality-plus" young person with a sweet, cultured manner and a voice that is rich and low, all combining to give her that which is known in the theatrical world as stage presence, and to others as magnetism.

No attempt is made in her manner of dress for effect. She wears a simple blue dress suitable for any 11-year-old girl, with white collar and cuffs, and white shoes and stockings, with a simple dark blue cape for a wrap.

Although it is claimed by both Uldine and her parents, who, with a baby sister, are in San Jose with her, that she has had no training in public speaking nor for her work and that university psychologists declare her to be a perfectly normal 11-year-old child, one cannot fail to be impressed by her intelligence, a remarkable gift for speaking, and her facility of finding and quoting passages in the Bible.

She has been preaching since September in various parts of the State, having just come from Oakland, where she has conducted a series of meetings at the Civic auditorium. Her desire to follow this unusual career began some time after she heard Aimee Semple McPherson speak in Fresno, where she has lived for the past several years. At that time she experienced what she terms her conversion.

Prior to this eventful occurrence, which took place two years ago, Uldine had always had an ambition to become an actress, and her mother, hoping to dissuade her, but diplomatically refraining from definitely forbidding it, allowed her to join a dramatic club. Then, just after she had been offered a leading part in a play to be given by

the club, she heard Mrs. McPherson and her ambitions changed completely.

Whether one be a hardened sinner or a devout church-goer, it is a joyful experience to see and hear her.

She evidently finds no reason for making religion a gloomy affair but instead puts into prayer and preachment the same keen zest that she undoubtedly puts into skating.

San Jose will learn to love Uldine's vibrant, sweet personality and her adorable manner of saying "God bless you," during her stay here. The youngsters hero-worshipped—or heroine-worshipped—her at once yesterday when she conducted the children's meeting in the afternoon.

She will conduct similar meetings to-day and to-morrow with evangelistic services for grown-ups in the evening, speaking to the children to-day on "The Duties of Children," and in the evening on "Five Important Words of Our Lord Jesus".

But by far the most remarkable case is that of Newton Hastings, aged seven, who is only just beginning to read and write, and who yet tours his State of Delaware imploring the ungodly to mend their ways. The account is taken from the "New York Evening Post." . . .

Newton Hastings, seven years old, preaches sermons that make the folks down here sit up and take notice. From his home in Salisbury he tours the State, and whenever a sign is posted to the effect that the boy will preach the church is sure to be packed.

Crowds wait outside for the honour of shaking the boy evangelist's hand. The little fellow is in the second grade of school and is just beginning to read and write, so does not prepare his sermons.

"The things I say just come to me," he explains when people ask him how he knows what to say.

In his sermons, the boy implores the ungodly to mend their ways. His own father is among the converts he has made. Until recently his father scoffed a little at things religious, but when he saw the spiritual powers of his son he enrolled himself in a church and is a devout worker. He is a blacksmith employed by the railroad company in Salisbury.

Before preaching a sermon, the boy always raises his eyes to heaven and sings a solo. His soft, soprano voice thrills his hearers. After this he announces the text of his sermon and plunges into practical theology in such a way that his hearers are astounded. After the sermon he says a single prayer, then retires to the entrance of the church to greet the members.

His mother, Mrs. Paul Hastings, goes with him on his trips, and she is seldom at home, for the boy is in great demand.

Once outside the church, the little lad, "The smallest knight of the Gospel," is much the same as other seven-year-olds. He plays all the games and joins in all the amusements of the other youngsters of his age, but onlookers notice that he never forgets the Golden Rule, and is gentle and fair in all his dealings. Even when he frolics his companions look to him to settle all disputes.

The attention he has attracted has not made him conceited in any way. He is as unassuming and quiet now as the day he discovered his wonderful talent for preaching.

These are only a few examples of the great number of prodigies now in the United States, the majority being in California.

But not only is the United States most prolific in prodigies, but when any are born in other countries they seem to emigrate to the United States as soon as possible. Thus the States not only has a great number of prodigies itself, but attracts the prodigies from other lands also. For instance there is the case of Shura Cherkassky, a little boy aged twelve, who was born in Russia. He began to play the piano at the age of two, he wrote an opera at eight, and at nine conducted a symphony orchestra. At such an early age he is a master of music, and holds his hearers spellbound by his wonderful ability. He arrived in Baltimore as an emigrant from Russia about a year ago. Musical critics and the authorities of the Peabody Conservatory were amazed at the variety of compositions the boy could play and at his artistic ability. To give him a beginning, and to enable him to continue study, a concert was arranged. This and the succeeding three concerts were huge successes. Every seat in Baltimore's largest music hall was sold shortly after the tickets were placed on sale and people stood in a queue from five o'clock on to gain admission.

He has more recently appeared before renowned critics in New York, where his work and artistry were acclaimed with high praise.

It is to be hoped that these children will preserve their talents when they grow up. There was one very sad case in America of a boy who showed the greatest promise in youth, and who was a mere nonentity in his manhood. His name was Boris Sidis, one of the most famous prodigies. He was born of intelligent and gifted parents and was forced "under glass" from infancy. He learned to read in nine months, he spoke and read three languages at six, he applied for admission to Harvard University at ten, and was admitted at eleven by a scandalised faculty because they could not keep him out by any intellectual tests in reason, and their venerable regulations prescribed no age-limit downwards. This, we believe, has since been remedied.

He fairly romped through his courses, lectured on abstruse subjects to an audience of professors in his senior year, graduated with honours at fifteen, and was appointed to a chair in a distinguished school of social science at sixteen. At the age of twenty-six he is now pounding an adding machine as a clerk in a business office for the wage of five pounds a week. His frankly expressed preference is for a steady job without too much mental effort. He seems to have run through his entire intellectual life. This is probably because his brain was over stimulated when he was a small boy. But this danger is now being avoided with prodigies at the present day, everybody being very careful not to force them but to let them develop naturally.

The question arises as to why all these prodigies should be appearing in America. What are the conditions that enable them to appear? We must remember that as we become more civilised, and surround our children with the proper influences and have a wise system of education, that it will be much easier for people to manifest their faculties than it has hitherto been. Also a better class of egos will be attracted. Are these children immediate incarnations, perhaps of people killed in

the war? This would seem the most obvious explanation, but against it there is the argument that there is no case reported in which the child is said to remember a past incarnation. If any child did remember it, it would be a thing that would attract the American public's imagination, and we should certainly hear of it.

In *Man: Whence, How and Whither*, Dr. Besant and Bishop Leadbeater refer to a class of moon-men who have not yet come into incarnation on the earth. They are a class of very brilliant egos, geniuses of highly developed intellectual power, but who have not yet turned their faces towards the Path.

As the World-Empire rises to its zenith during the coming centuries this group composed of the men of the mightiest genius will be sent to take incarnation in it, to lift it to its highest pinnacle of literary and scientific glory, till it overtops the vanished empires of the Arabians, the Persians, the Romans, those of the second, third and fourth sub-races of the Aryan stock.

Cannot these prodigies be the first of these brilliant men?

Another possible explanation occurs in Mr. Sinnett's *Collected Fruits of Occult Teaching* where he says that there are a large number of egos waiting to incarnate on earth who dropped out of the Venus chain at its day of judgment, the turning point of that chain. They were sent to the earth for their future evolution, and although some of them managed to incarnate among the Greeks, the majority were too far developed artistically to find suitable incarnations. But as the world improves more and more of them will incarnate, and perhaps it is this group of people that accounts for the unusual artistic ability shown by many of the prodigies.

There is one important fact to be noticed about the prodigies, which is that they seem to be all of the new race-type, the type of the sixth sub-race, that has been so well described by A. G. Pape. They are extremely intuitional, and have domed foreheads, with round skulls. A few years ago the Bureau of

American Anthropology conducted extensive investigations among school children in the United States, and issued a report by Frank Boas comparing the structure of the school children with the structure of the people in the countries from which their parents emigrated to America. Frank Boas reached the conclusion that all the children in America were being moulded by the surroundings into a new type, which he called the American type. This is the type, or the beginnings of it, of the new sixth sub-race. Mr. Jinarājadāsa has often referred to this report. Unfortunately there has been a sequel, which is that the whole affair has been discredited. It was found that Boas did not take into account the fact that a person's skull changes in shape as he grows up and as he is educated. He had compared the skulls of children in the United States with the skulls of adults in foreign countries, so that his conclusions have no value whatever. So we may say that the new race has not yet been scientifically proved to exist. But it is well-known among Anthropologists that it is very hard to distinguish allied races merely by mathematical measurements. Every race or people has an indefinable appearance or atmosphere which cannot be expressed scientifically, but which yet distinguishes it from any other race. And following this criterion, which the majority of anthropologists would accept as conclusive, there is most certainly a new race in America. All anthropologists would agree here, but they would say that it had not as yet become sufficiently differentiated for its peculiarities to become the subject of definite scientific classification. You all know how easy it is at a glance to tell a Frenchman from an Italian, or both from a German or Austrian. It is easier to tell a person's nationality in this way than to tell it from measurements and scientific classifications. This is the way by which we tell that there is a new race in America, merely by the fact that Americans seem different from other people.

The Americans themselves are taking a great interest in the occult theories about the new race, and publish things in their papers which could not find a place in an English journal; thus "The Los Angeles Sunday Times" has a long article on the New Race, from which the following is an extract:

The American Bureau of Ethnology describes the members of the new race as having certain definite physical and mental characteristics, being scaled to slightly smaller measurements than the present standards. Their foreheads are lower; they possess deep, mystic eyes, a spiritual aesthetic expression, a reflective cast of countenance, and in some instances their skins are slightly darker. The chief attribute of these children may be expressed in the word—poise. Nothing disturbs or frightens them. They exhibit at all times a superb self-control. The principle faculty distinguishing them from other children is their highly intuitional faculty, their power of grasping any thought presented to them in its fullest and deepest significance.

These children are the forerunners of the new race, which will pass through many cycles of development before achieving the height of its possibilities.

L. E. Tristram

HOW MUCH OWEST THOU?

By EMU ALPHA

I. TO THE MASTERS

SHAKESPEARE, in his play of King Richard II, represents the imprisoned king as trying to compare his prison cell to the world. His chief difficulty was the lack of inhabitants, but he got over that by peopling it with his thoughts. The comparison made here is a far easier one, to compare the Theosophical Society to the world of Hindūism.

The distinctive characteristic of Hindūism is the way in which it gives instructions for the conduct of life in every possible emergency from its beginning to its end, and the special point taken for comparison here is the five daily sacrifices.

Now the lesson which these are meant to teach is that we are indebted in some way to everything in the universe. That our very existence is a debt, and that we increase that debt with every moment of it.

Not only are we taught that we owe this debt, but we are taught that we ought to pay it, "Verily he is a thief who enjoyeth what is given without returning aught".

"As above, so below," and we as members of the Theosophical Society, are indebted to it and to all that it means, and it behoves us, as honest and upright men and women, to recognise our indebtedness and to discharge as much of it as we may.

The five daily sacrifices, translated into English words, are: To the great powers of nature, to the great teachers of humanity, to the ancestors of our race, to our fellow men, and to animals. In trying to find parallels for them within the Society, we must reduce our range both ways, going neither so high nor so low, but as the race is reflected in the individual, as the macrocosm is reflected in the microcosm, so we can find within the Society parallels for all these different ranks, and can study our indebtedness to them, and find out how best we can pay what we owe, and so earn the right to call ourselves honest men.

First, then, the Devas, and it seems fitting to compare them to the great Masters of the Wisdom, of whom the Society teaches us, those flowers of our humanity who having trodden the path of woe to its ending are using their liberty to watch over and teach their younger brethren. It is to Them that the Society owes its existence, and so whatever we owe to the Society we owe to Them. It was They who inspired the Founders, and directed them in the early stages of the work, and They have promised to stand by it in all difficulties, so long as three of its members remain faithful to it. The Society has no dogmas, and belief in the Masters is not necessary for a member of the Society. Its ideal is Brotherhood, that is the only article of faith to which we are asked to subscribe, and in a time of great stress, it might happen that the three who remained faithful to that ideal might be three to whom the Masters meant nothing, people like Charles Bradlaugh, for instance, to whom the God whom he had not seen was practically non-existent, but who was willing to lay down his life for the brother whom he had seen. And to such three the Masters would be faithful, and their Society would weather the storm. Let us not then, in our zeal for the Masters, use arguments and methods that they would not own, lest we keep out

of their Society those whom They would choose as its mainstay.

Still, to the majority of us, the Masters, if not actually a reality, are at any rate a working hypothesis, so well worked, that we often forget that we still lack actual proof, or what is better, conscious knowledge, of Their existence, and it is well to remind ourselves that, just as in our capacity as men we owe a great debt to the Devas, so in our capacity as members of the Theosophical Society we owe a debt to Them which we should do well to think of discharging as best we may.

II. TO THE R̄SHIS

The debt to the R̄shis is the second, and these can be paralleled within the Society, by our Leaders, who have spent much of their time and strength in teaching us the Divine Wisdom, in classes, in lectures, in books. First and foremost of these of course, stands our great Founder H. P. Blavatsky, to whose greatness our debt is incalculable. Without the Secret Doctrine what should we know of the Ancient Wisdom? Does someone say, if she had not written that, the Masters would have found some other way of teaching us? Perhaps, but also perhaps not. For even the Masters are limited by our limitations, and it is not easy for them, when they wish to influence mankind, to find a human personality at once sensitive enough to be impressed, and strong enough to stand the scoffing and abuse that is the lot of one who dares to say that he knows a little more than his fellows. But, however that may be, it was H.P.B. who was chosen to be the channel of the teaching, and we cannot be too mindful of the debt we owe to her. At present the Society seems inclined to divide itself into two parts, those who neglect her altogether, in favour of newer and simpler writers, and those who think that all newer books should be discarded in favour of hers. Both extremes

of course are wrong. There is no need to neglect hers, because we read the newer books, and, if there are any who find her too difficult, let them try this plan. Whenever you read a book of Dr. Besant's, have *The Secret Doctrine* beside you and look up all her references to it. You will understand both more clearly, and you will also be able to judge of the unwisdom of those who say that the teachings of the two are incompatible.

After H.P.B. come others, Dr. Besant, Mr. Sinnett, Mr. Leadbeater, complete the list to suit your own tastes, remembering that no one person can meet all needs, and then pay your own debt of study and meditation where you find it is most due. New writers are springing up in England and America whose claims will have to be reckoned with in the near future; for just as we will not allow the more conservative amongst us to say that all inspiration ceased with Madame Blavatsky, so we must not expect the younger among us to believe that it will cease with . . . say Mr. Arundale. The force of the Masters is as a river, which at first makes its way with difficulty along an untried path, but when once the channel is found and the greater obstructions cleared away, goes on in widening and deepening flow, using different channels at different times as the surrounding circumstances change. Let us see to it that we do not so alter the conditions as to make the continued flow impossible.

The next is the debt to our ancestors, those who formed the rank and file of the Society in its early days, the pioneers who blazed the trail for us to follow.

III. TO ANCESTORS

It will very soon be fifty years since the starting of the Theosophical Society in America, by those two faithful servants of the Masters of the Wisdom, H. P. Blavatsky, and

H. S. Olcott. In those early days it required great courage to stand as they did, and declare to an unbelieving world the truths of the inner planes; the existence of higher forces than those of which Science, then at its most dogmatic stage of positive materialism, had any experience; and the reality of that Great Brotherhood, which the Western religions were utterly ignorant of, and the Eastern ones were fast forgetting.

We are told in the history of the Hebrews, that while David, who was afterwards to be that nation's greatest king, was in arms against the existing ruler, an outcast, a rebel, and an exile, he took up his abode in a cave with a few of his comrades, and, when it became known that he was there, there came to him "every one that was in distress, and every one that was bitter of soul". No one who was in the king's favour, no one with whom the world went well, no one whose life was easy, but every one who was in trouble or difficulty, every one who had a grievance, every one for whom the established order of things was wearisome, or irksome or galling—these came to the cave of Adullam, and found, in spite of, or perhaps because of, the physical discomforts, that their personal troubles sank into the background, and life became worth living in the service of him who was to be their king. Later on when the victorious David was ruling in his kingdom, the happy and the comfortable, the rich and the fortunate, and all those who were at ease and content were his subjects and enjoyed the benefits of his rule.

The Theosophical Society in its early years was a veritable Cave of Adullam. So unpopular was it with all kinds of established custom, whether in the domain of politics, sociology or religion, that the orthodox and comfortable, and those for whom public opinion had any value whatever, would have nothing to do with it. But it had a message of comfort for the troubled and the sorrowful, a message of hope for the despairing, it brought vistas of new experience for the satiated.

and treasures of new knowledge for those whom the old paths had failed to satisfy. By degrees, Theosophy became recognised and in some circles even fashionable, and though it has had, and no doubt will continue to have its ups and downs of popularity, still to belong to it does not now brand one as a crank or worse, and many who would have been unable to reach its treasures of knowledge, comfort and wisdom in the past, can now enjoy them all, without fear of being thought anything worse than a little unorthodox. To these, our ancestors in the Theosophical Society, we owe a mighty debt, a debt first of gratitude and remembrance, and that we pay in part on White Lotus Day each year, when we meet in remembrance—first of our great Founder H.P.B., then of her faithful and loyal colleague, H.S.O., and then of all the members, who having laid down the bodies in which they served so well, are getting ready for fresh service, when the Lords of Karma shall call them to work again . . .

“Till the Master of all good Workmen
Shall set us to work anew.”

In the life of the true Hindū, a part of the debt to the ancestors is paid in the bringing up of children, and in this particular, it seems to me, we Theosophists are sadly lacking. How many of the older members have children in the Society? How many of the younger ones have children growing up, who will enter the Society by and by? How many who are teachers are trying to sow the seeds of Theosophy in the minds of their pupils? And how many, parents, teachers, or whatever we may be, are living Theosophy so that the young will realise that it is a power in our lives, and a power for good?

It has been said that Theosophy is too difficult for the child; well perhaps it is, if by Theosophy is meant long words, and abstruse theories of rounds and races. But when

you teach religion to your children do you teach them the high philosophy which you yourself find hard to understand, and harder to follow? Is it not rather the "faith which is the life" which you teach them, and that in simple words and stories that they can understand? If Theosophy is your life, and not merely an intellectual exercise, if it is a reality and not merely a passing interest, you will not be able to help teaching it, and the measure of your success or failure in doing so is the measure of your own vital assimilation of it.

Teachers, teaching in public schools, are not allowed to teach religion. But a teacher who does not teach religion is not worthy of the name. True, they cannot teach the outward forms of religion, they cannot inculcate the doctrines of any particular creed or sect, but they can live their religion, and the child will realise it; they can so fill themselves with the Divine Wisdom that it will radiate through all their teaching, and without using the formulas of any religion they can teach the Truth which is common to all. And while all teachers should do this, surely the Theosophist should find it easier than others, unless his Theosophy is of the head only and has failed to reach his heart.

Thou must be true thyself
If thou the truth would'st teach ;
Thy heart must overflow, if thou
Another's heart would'st reach ;
It is the overflow of heart
That gives the lips full speech.

Emu Alpha

(To be continued)

SEA-THOUGHTS

PAST the great breakers—past their noisy stress,
Out where the great sea's bosom gently swells,
Lying at peace as though in living arms,
Feeling the rise and fall of living breasts ;
Above me nought but heaven's wide spreading arch
And all the limitless expanse of space ;
Below the water's vast profundity,
The unknown mystery of the unknown depths.

The world is far away—no sight nor sound
Reaches me here—no human voice is heard ;
Only the murmuring voices of the deep
Calling me softly to a sweet repose.

Must I return ? Must I go back once more,
Back to the fevers and the aches of earth,
Back through the breakers to the nightmare land
Of ugly dreams and bitter pains of life ?

* * *

But even here I cannot be at peace ;
Another sound compels reluctant ears—
The sound of weeping voices from afar,
The bitter weeping of the sons of God.
Marooned upon the islands of blind life,
In death they live, cut off from all true light,
Forgetful of their parentage divine.
Suffering, tormented, broken with despair,
Or cursing in the bitterness of pain
The god or gods, creator of their hell.

Oh blind! oh suffering! piteous in your pain!
Why are my ears so tuned to hear your cry?
Can such as I some little light reveal?
Can such as I heal some poor hearts that bleed,
And comfort some who cry in agony?

Two voices call me—one to peace and ease,
To quiet sinking to delicious rest.
Another voice, that will not be denied,
Pleads with the passion of untold distress,
Calling to toil, strivings, weariness,
Despair and pain and blackest nights of grief.
I have no choice; I must obey that call;
Once heard no man can silence or shut out
The wailing chorus of tormented souls.
I bring my little light; my feeble aid
I lend to Those whose few strong hands¹ hold back
The powers of darkness from complete success.
I choose the "Path of Woe" which leads at last
To that great partnership of joy untold
With all the Kings and Conquerors of life,
The Rulers and the Saviours of the World!

Thus did I muse, afloat upon the deep,
Upheld within the water's soft embrace,
Gazing aloft into the vaults of space.

¹ "Give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy . . .
Light on the Path.

THE SPIRIT OF CHINA

By A. HORNE

I have just returned from a two-months' trip around China, taking in mainly, towns inhabited more or less by foreigners and influenced to a certain extent by foreign habits of life and thought, but touching also at several interior towns that have had little intercourse with the foreigner, beyond the Customs officials, missionaries, and the occasional visits of a commercial traveller. Everywhere I went I was anxious to gauge the spirituality of the people; I tried to observe signs of culture or a love of culture, of idealism and of ultra-material aspirations. Without pretending to have made a very thorough search, I must say I was in the main disappointed, having seen in the life of the masses nothing beyond the most prosaic and materialistic attitude towards religion and life in general.

It is a thought that saddens, for the history of China is certainly steeped in culture; one has but to visit historic sites, temples, and shrines, to be reminded of the intellectual and spiritual glory that once was hers. But more and more does the realisation grow on one that the old culture is dying out; it is losing its hold. The temples are deserted, overgrown with wild vegetation, and unkempt, going to rack and ruin in places, little effort being made to keep the grounds and buildings in repair. In a beautiful and majestic Confucian temple in the ancient capital of Nanking I saw walks and stone steps walled up, because it was easier to do that than make a few repairs. The industrial development of the country no doubt

tends to keep people from frequent attendance at the temples, political unrest and lack of centralised control no doubt hamper the efficient upkeep of historic and religious sites. Still the fact remains that, were the religious consciousness of the people alive and active, it would find manifestation to a greater extent than is apparent to-day.

The people and the children of the people receive little or no religious instruction, and as a result they have the most materialistic and idolatrous notions of their faith. They know no difference between Taoism and Buddhism, and, at festivals or burials, have priests of both religions to officiate; not indeed out of religious tolerance, for that were an ideal thing, but, I believe, out of sheer ignorance, the priests themselves being but little more learned than the people. Spiritual values have lost their significance, and the meanings of things have become perverted, even within the scope of a few centuries. An immense stone turtle, bearing on its back a massive tablet, is still seen standing in Nanking as a witness to this sad fact. Five centuries ago, the story goes, the reigning Emperor sent his ambassadors on a mission to India, but on the way back a terrible storm came up, so that all were fearful of their lives. But Kwan Yin, Goddess of Mercy, rose from the sea and stilled the waves, whereupon the mission returned safely to China. In his gratitude for this safe deliverance, the Emperor built a temple dedicated to the Goddess, the female aspect of the Buddhist Avalokiteshvara, and had the turtle erected and the tablet inscribed, giving the story, and exhorting the people to lead pure and virtuous lives; a lasting monument to the thoughtfulness of a grateful monarch, and to a time in China's history, moreover, when spiritual ideas were not always measured with the yard-stick of personal gain.

And now ?

Now at this Buddhist shrine officiates a Taoist priest, and women who are anxious for the welfare of their sons come

here to burn incense and make their offerings, hanging around their children's necks an amulet in the form of a coin which they have previously rubbed on the neck of the turtle—about as complete a perversion of sacred ideas as one could imagine possible.

At Tsinanfu, in the Temple of the Thousand Buddhas, I witnessed a ceremony. A lame old man had come to worship, and, as he knelt and bowed before the shrine, he looked the picture of untutored but constant faith. A priest stood over him and recited the prayers, in a matter of fact sort of way, as if prayer were indeed nothing but a trade to him. The worship over, the pilgrim prepared to go, but was caught back by the gesture of the priest and an acolyte standing by. Understanding the gesture, the old man dropped his tithe into the receptacle, and hobbled away. Prayer—worship—religion—what do these people know of the sacred meaning of these things! I climbed down the hill and made my way to the city.

The cultural and spiritual inheritance of the Chinese is a grand and noble one. We all know of Lao-tze, of Confucius, of Mencius, but very few of us know of the great men China has had besides these; men of character, of vision, with power in their hands to raise the fate of a nation; lovers of peace and learning, great artists, great scholars, great poets, great thinkers and devotees, men who set the example of Beauty in life and thought to the millions who looked up to them. A remembrance of these men exists even in this day in the legends of the story-teller, passed around from mouth to mouth among the people—like the legend, to mention only one, of the Emperor Wu Ti, who, being a great devotee, would come to a certain hill in the city and change his imperial robes for those of a monk, when he would repeat the *sūtras* to the assembled populace. At one time, the story goes, heaven was so pleased at his act, that it sent him a shower of flowers, which turned to stone on reaching the

ground; and to this day people point to the holy spot—Yu Hwa Tai, the Hill of Raining Flowers.

Poesy among the people is inborn. The stories that have come down to us from China's glorious days tell us forcibly of the power of imagery that is inherent in the nation. Chin Shi Hwang Ti, a northern emperor reigning several centuries before Christ, led a triumphal procession of horsemen, bannermen, and imperial treasure, through the length of the land, and finally came to a halt, hundreds of miles from his northern plains, on the banks of the Yangtze. As he looked across the broad expanse of yellow water, over to the city of Nanking, on the other side, he saw the undulating form of a range of mountains, which to his imagination, presented the shape of a huge Dragon: its head a hill on the west, two paws taking the shape of hills north and south; the city itself sat on its neck. A thin mist, the breath of the Dragon, overhung its peak. He clearly saw that if the city were to become his, there was only one thing to be done. Building numerous rafts, his whole army was ferried across, and, summoning the people of the countryside, he made them dig a large canal through the city, thus severing the head from the body of the Dragon. And Nanking became his. Through all these centuries the story has been handed down from generation to generation, showing how poetic ideas catch the imagination of the people.

And Love? Love in China finds its highest expression in filial piety, a fact that has become proverbial even in Western lands. China has been called a land of ancestor-worshippers. Literally, it may be true, but the phrase savours too much of idolatry; it suggests too much a kowtowing to the shades of the departed for the mere sake of material benefits. If I judge the temper of the nation right, the term does not do adequate justice to the spirit in which ancestor-worship is carried on. Rather does it seem to me to be more in the nature of a form

of respect paid to those whose souls still live; in another sense it is perpetuating the memory of those who are physically no longer visible. It is a manifestation of filial piety, rather than a religious ceremonial in the exact sense of the term—a form of self-expression for a nation whose ideas of individuality, solidarity, are centred in the family unit. Many are the stories one hears of the shape that filial piety sometimes takes, and the sacrifices that faithful sons and daughters make for their beloved parents. The founding of the ancient capital of Nanking—about three thousand years ago—has to do with one such story, for it was when the two elder sons of an emperor of the Chou Dynasty found that it was the youngest son who was a favourite with the father, rather than bring perplexity to their parent in the choice of an heir, they went into voluntary exile, travelled south till they came to the banks of the Yangtze, and founded the city. Another story centres around a relic in Peking, the Bell-Tower. A famous bellsmith was ordered by the Emperor to make a bell of unusually far carrying power, and though the smith made several attempts, each resulted in failure. Becoming impatient at last, the Emperor gave the smith but one more chance of success, under penalty of death. The poor man became much troubled and consulted a soothsayer for a possible solution, only to be told that the blood of a virgin was required before success could be made certain. His youngest daughter, hearing of this, threw herself into the seething cauldron where the metals were being fused, crying, "For thy sake, O my father!" Nothing of her was left but her tiny shoe, caught in the hands of a serving-woman who tried to stop her. But the bell was finally cast, and was found to have a tone that could carry to even three times the required range. Yet between the strokes of the bell a low, moaning sound could be distinctly heard, and to this day mothers whisper to their little children, when they hear it: "Hush, there goes the Dutiful Daughter calling for her shoe."

A historical narrative? Perhaps not; but it goes to show what ideals the young ones imbibe in their childhood.

What is there to take the place of the old China that is dying away? Young China is arising, some say. But the Youth of the country are a materialistic lot, prone to copy Western "civilisation" where material benefits are concerned, but not at all ready to benefit by the spiritual lessons that Europe and America have learnt, some of them at terrible cost. The old order of things is rapidly changing; and, with it, conventions, traditions, restrictions—all those things that generations have built up to restrain the individual for the sake of the common good—these things are going too, some of them far too quickly. And so a gap is left, filled in by nothing of a constructive nature. As a result we have freedom, emancipation; but it is the freedom of the man who escapes from a shelter to roam at large in a blinding storm; it is the emancipation of a bondsman whose subsequent restlessness leads to his own undoing; a cure, to use a homely phrase, that is worse than the disease.

Tagore has just passed through here. I saw him first in Nanking, when he was just commencing his tour around the country, and where, at the South-eastern University, he received a mad, enthusiastic reception. It was bewildering, that ovation, and, I think, deceptive, as he must have later learnt. The conduct of the reception, as seen from the outside, leaves no room for doubt as to the spirit that prompted it. Young and old crowded into the auditorium where the grand old man was to drop his precious words. Those who might have profited from the contact were, some of them, forced out of hearing range by the presence of youngsters and ignorant people to whom the presence of the man could have made not a particle of difference. But from their point of view it did not matter. They came to see, not to hear; to indulge their curiosity, not to receive a message. Tagore

travelled around China, spoke at the leading universities, and had his words broadcasted by the newspapers of the land. I saw him in Shanghai, before he set sail for his native land. "Young China does not want me," he said in a gentle, musical, albeit sad, voice. "They want progress, material advancement. Spirituality, idealism, does not appeal." Even a Tagore could not, at one sweep, move the hearts of a nation.

Signs of intellectual progress, on the other hand, are in great evidence. Education is coming to the multitudes, and the higher education is coming to the women, where before it was confined to the men. The system of a thousand characters—a thousand of the most often used characters forming the basis of this "intensive education"—is being fostered, thus bringing literacy within the reach of the millions. Papers and magazines, circulated freely among the people, discuss topics that a few years ago would have had no meaning except for a comparative few. World events are being studied; the progress of science and invention, of education, of social betterment, is being followed. The people are waking up again; though, with the first clearing of their sight, they are paying more attention to the things that are nearest their immediate welfare. These things cannot take the place of China's old culture, and it is a great and everlasting pity that those who are greatly instrumental in giving the Chinese the advantages of the foreign system of education—namely, the Christian missionaries—have for a long time been guilty of the sin of weaning young China away from their old traditions. Instead of holding up to them the best examples in their own history, the noblest ideals of their own civilisation, they have been giving them something that is altogether strange to their psychology, alien and even hostile to their temperament. Now they are beginning to realise their mistake. The word "Chinese Christian" is somewhat of an anomaly; if he is a good Christian he is often Chinese in name

and outward appearance only—his heart no longer true to his native heritage, his soul no longer responsive to native ideals and aspirations. The missionaries have no doubt a fit answer to make to this. "That which is of man and the devil is being given up for that which is of God. It is as it should be. Christ did not come for one race alone; He came for the whole world."

Perhaps, but it does not follow that if Christ had happened to have been born in China instead of Palestine, Christianity would have taken precisely the form that it did. It is more probable that He would have said, as before: "I am not come to destroy, but to fulfil," and would have taken the best that there was in Chinese culture and would have fused it with His blood into a Chinese Christianity, founded on the Classics, as to-day we have a Jewish Christianity, founded on the Old Testament.

Ardent Christians and Jews alike may laugh at the above, but it is worth thinking over.

Because the modern church will insist that everything in Chinese culture, even the best and most uplifting, is of man and the devil, and will not allow a higher source of inspiration to the most exalted thinkers among them, the influence of Christianity in China must be limited. Already a reaction against proselytism is being sensed among the thinking classes, which, with the spread of printed matter all over the land, is being taken up by the less educated. And it is taking precisely the form indicated above: no question as to dogma, or the reasonableness of the faith that is being preached, as far as I can find; merely an emphasis on the deleterious effect this faith is having on the social unit. It is being especially noticed with regard to the students educated abroad, and who return after a few years, complete strangers to their own people. The danger to the spiritual unity of China is being realised.

Any organisation that would attempt to influence China to better ways of living would do well to ponder over the above facts, lest, in their zeal, they fall into the same pit as the Christian missions have dug for themselves. It is because I believe the Theosophical Society has a great opportunity in this land that I venture to offer a few suggestions on this topic. The modern Theosophical movement has one natural advantage over any of the organised religious denominations in existence to-day, and that is, that, having no dogma to shove down other people's throats, and, moreover, believing the various religions to be off-shoots of the one Wisdom-Religion, and their founders to be inspired men, it can in all sincerity take the prevailing religion of a country and help purify it and spread its influence.

Native societies for spiritual uplift are already in existence here, and are extending their activities. An organisation I heard of in Soochow, called the "doing-good society," to give a literal translation, has 3,000 members in that city. Another organisation in Hankow has many thousands of members, holds monthly propaganda meetings, and, I am told, has many associated organisations doing the same work under different names in different cities of China; a Buddhist organisation whose name is "Divine Knowledge Society" as my Hankow friend translated it to me, though a Shanghai friend gave the characters a slightly different rendering.

There is work enough for any Theosophist to do. To combine the activities of these separated organisations and to give them new life, new fire, new inspiration, perhaps a new direction along the general road of Buddhist faith; to tell the people of Esoteric Buddhism and of its adepts, to take them out of their gropings in religious darkness—where such darkness exists—and to reveal to them the light of day. Such a Theosophical missionary would in time perhaps found a school for monks, where they would be instructed in the

higher reaches of their philosophy; he would perhaps help organise schools in or near monasteries and temples, where the young would be taught the rudiments of their own faith, its ethics and ideals. He would help spread throughout the land an *understanding* of Buddhism, to replace the blind, superstitious beliefs that largely prevail.

But the Theosophical Society as an organisation would all the while, to my thinking, be in the background. It would indeed inspire the action of whoever would undertake this tremendous task, but would not itself take the lead in reforms or any outward activities. The plan I am outlining would be a Buddhist revival pure and simple, and its leader would be a Buddhist Theosophist, if the plan would have any success. It must have no tinge of anything foreign, lest its intentions be mistaken and its purpose confounded with that of the Christian missions. The Chinese I think would be suspicious of anything that would come from the outside; it must be a movement welling up from within. Teachers have at different times in China's history come from India, and have been welcomed and honoured. Let another come; but let him be inspired by esoteric knowledge, and have in mind the restoration, so much as is in his power, of China's ancient culture. Such a plan would strike a new note in missionary endeavour: a mission to convert a people to its own faith.

As the work progressed in different parts of the country it would perhaps become rooted in local lodges started in various towns; Buddhist-Theosophical Lodges which would study and spread the teachings of Esoteric Buddhism. These lodges would in time become local centres of activity, and would sponsor the work outlined above, after it had got some headway.

But the local lodges would be merely the means of getting together men and women to whom the above plan would appeal, and these would in turn, as individuals, give the

services to their community. The larger work would be in the community itself, by individuals, under the name of Buddhism; the special Theosophical centres would only gradually spring up as men were found capable of responding to the wider outlook of the society as a whole.

There are two reasons for my emphasis on the necessity of the Society keeping in the background of such a movement. One is that it would be looked upon as a foreign organisation, as mentioned above. Another reason is that, if it carried out consistently the plan above outlined, it would in time be in danger of being mistaken for a purely Buddhist organisation, devoted to the spread of Buddhism, and its larger work in other fields would be hampered. The field for such work has, to a certain extent, been already prepared. Several Theosophical Lodges exist here; individual Theosophists are to be found in some towns where no lodges exist. All these would be prepared to give some assistance in the movement proposed.

In Canton, and the South generally, the field is especially ripe. That city, the home of Dr. Wu Ting Fang—our pioneer Theosophist, at different times Premier and Minister to Washington, a devout Buddhist and a man of learning—that city is erecting a memorial to this man, the Mayor of Canton himself acting as Chairman of the Committee. A library is to be put up in his name, as well as an iron monument, with which work the lodges here naturally are associating themselves, taking the opportunity to print and circulate "The Dialogues of Dr. Wu". Now, a Buddhist movement in the South, in the name of Dr. Wu and in perpetuation of his memory, would have sympathetic, and, perhaps—who can tell—enthusiastic support. Ever since his death, two years ago, much mention has been made of him, and there is no doubt that he is very much in the thoughts of the people. Thus in many ways is the time ripe for such an undertaking as is broadly outlined above.

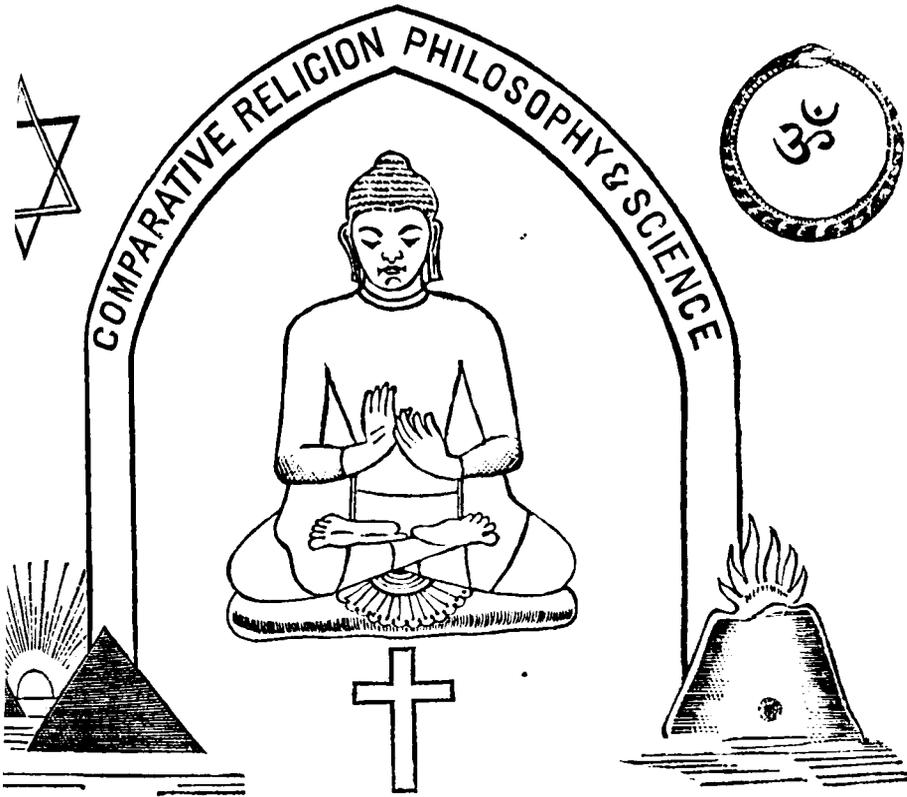
And what of the man who would undertake this work? To him it must be a life-task, an unreserved, unstinting giving of himself; he must have no other obligations. Funds must be provided him for sustenance and travel, till such a time as locally raised contributions would make outside support unnecessary. A thorough familiarity with the Chinese language would first have to be obtained; like the Christian missionaries, he would have to spend a couple of years in a language school doing nothing but learning the language. Thorough preparation, an imbibing of Chinese culture, would mark the beginning of this non-proselytizing mission.

The method outlined is perhaps but one of many that might do good work; the actual plan in operation would follow practical exigencies, and would perhaps have to deviate here and there from the sketch given. A parallel revival of Taoism might also perhaps be undertaken, weaning the people away from superstition, and gradually bringing back to them a knowledge of the esoteric wisdom, the great Tao. I but mention Buddhism because such a revival would seem more easily carried out because of the great number of Buddhist-Theosophists who would be available for the task.

Should the burden seem too weighty for a man or community to carry, in the way of sacrifice on the one hand and financial support on the other, then let it be well realised that China is to all appearances in process of dissolution, a weakened and weakening remnant of a once mighty empire, and that no foreign pills and palliatives will restore it to its ancient health. Its own divine spark must be vitalised, its grip on itself restored, an ideal held up before its turbid gaze, a strong arm proffered while it sits up and takes nourishment.

If not—a lingering disease, cancer, foreign amputations, a gasp, glazed eyes, and—the end.

A. Horne



SYMBOLISM

By AN INDIAN STUDENT

(Continued from p. 47)

It is said that there are certain words which are the prototypes of all languages. The word *chakra* is one of them. If we take the English word "sacerdotal" we come across not only the *sacr* or *chakra*, but catch hold of the word "dot" also. We know that sacerdotal literally means belonging

to the priests, but taken as a prototype it means sacr-dot or the chakra-dot or the *encircled* dot, point, centre or germ. This process of circle-making in the Great Void is traceable in each and every holy scripture of the world, and there are very many words unsuspected as such nowadays, which have their origin in *circle*. One such word is *Paradise*, the region of supreme loveliness. Not existing in Samskr̥t, it is an Āryar̥ word meaning the process of circle-making. Says the Avestā:

Let the worshipper of Ahurā-Mazdā raise about the space in
Pairadæza

—make an inclosing circle.

The process of encirclement takes a long time for the Great Power, the Ādi-Buddha, within the egg, who by his thought alone causes this egg to divide itself in fullness of time. These two divisions are called *Brahmā Vāch* (Speech or the negative aspect) and *Brahmā Virāj* (Male—creative or the positive aspect).

In the course of our examination we have tried to catch a glimpse of the happenings just as they occurred in pre-solar and pre-planetary periods. We have seen how in the vast and immeasurable Space innumerable germs ever roam about maintaining a sort of perpetual motion spoken of as the Great Breath. We have seen the stabilisation and controlment of one of these germs or *Anūs*, by the Thought Divine spoken of variously as *Ādi-Buddha*, *Avalokiteshwar*, *Pymander*, etc. We have seen how this Germ as the Unrevealed Abstract Deity took upon itself limitation of manifestation by encircling itself. We have then watched the process of egg-formation and its subsequent division into two, which revealed the biune aspect of Nature, the eternal dual polarity. Up till now, it is all along a talk in the language of the circle and its potentialities of encirclement. We have also seen that there are certain imperishable sounds come down to us from this

period of encirclement (or chakra-ment) which convey to us not only the *meanings* of the *chakra*, but also all that it conveys in its seven aspects, the gnostic hebdomad.

Let us proceed, "In the beginning, before Mother became Father-Mother, the Fiery Dragon moved in the Infinitudes alone," says the *Book of Sarparājni*. Before the Universe and our globe became egg-shaped, a long trail of cosmic dust moved and writhed like a serpent in Space. The Spirit of God moving on Chaos was symbolised as a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolises not only eternity and infinitude, but also the globular shape of all bodies formed within the Universe from that fiery mist.

The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and has always stood for the psychical Regeneration and Immortality. Hence, Hermes calling the serpent the most spiritual of all beings; Moses initiated into the Wisdom of Hermes, following suit in *Genesis*; the Gnostic Serpent with the seven vowels over its head, being the emblem of the Seven Hierarchies of the Septenary or Planetary Creators. Hence, also the Hindū serpent *Shesha* or *Ananta*, the Infinite, a name of Vishnu, and his first *Vāhana* or Vehicle, on the Primordial Waters. Like the Logoi and the Hierarchies of Powers, however, these serpents have to be distinguished one from the other. *Shesha* or *Ananta*, the "Couch of Vishnu," is an allegorical abstraction, symbolising infinite Time in Space (the *Zeroané-Akerné* of Avestā), which contains the Germ and throws off periodically the efflorescence of this Germ, the Manifested Universe; whereas, the Gnostic Ophis contains the same triple symbolism in its seven vowels as the one, three, and seven syllabled Oeohoo of the archaic doctrine; *i.e.*, the First Unmanifested Logos, the Second Manifested, the Triangle concreting into the Quaternary or Tetragrammaton, and the Rays of the latter on the material plane.

The first radiation from the *Mūlaprakṛti* or the Undifferentiated Cosmic Substance is called the "Sea of Fire" or the "Fiery Serpent" or the hissing *Nāga*, the Primordial Electric Entity, the *Fohat* or the *Apām Napāt* meaning the "Son of the Waters," the Fiery Waters of Space," the *Ākāsha*, the Mother-Father of the Primitive Seven and of Sound or Logos.

The Sanskrit Alphabet consists of the following sounds:—

14 Vowels—10 Simple : अ (a), आ (ā), इ (i), ई (ī), उ (u), ऊ (ū), ऋ (r), ॠ (ṛ), लृ (l), ॡ (ḷ). 4 Diphthongs: ए (ē), ऐ (āi), ओ (ō), औ (āu).

33 Consonants :

Gutturals क (k) ख (kh) ग (g) घ (gh) ङ (ṅ).
 Palatals च (ch) छ (chh) ज (j) झ (jh) ञ (ṅ).
 Linguals ट (t) ठ (th) ड (d) ढ (ḍh) ण (ṇ).
 Dentals त (t) थ (th) द (d) ध (dh) न (n).
 Labials प (p) फ (ph) ब (b) भ (bh) म (m).
 Semi-vowels य (y) र (r) ल (l) व (v).
 Sibilants श (ś) ष (sh) स (s).
 Soft aspirate ह (h).

3 Unoriginal sounds, viz.

(1) Visarga (ḥ), (2) Anusvāra (m), (3) Anunāsika

50 Sounds in all

SANSKRIT OR DEVANĀGARĪ ALPHABET.
 Showing the numerical values of the letters.

क k = 1	ट t = 1	प p = 1	य y = 1
ख kh = 2	ठ th = 2	फ ph = 2	र r = 2
ग g = 3	ड d = 3	ब b = 3	ल l = 3
घ gh = 4	ढ ḍh = 4	भ bh = 4	व v = 4
ङ ṅ = 5	ण ṇ = 5	म m = 5	श ś = 5
च ch = 6	त t = 6		ष sh = 6
छ chh = 7	थ th = 7		स s = 7
ज j = 8	द d = 8		ह h = 8
झ jh = 9	ध dh = 9		
ञ ṅ = 0	न n = 0		

When these letters are joined together in a word the resulting number arrived at, not by adding the number represented by the individual letters, but by putting the number represented by the first letter in the units place, that represented by the second in the tens place, that by the third in the hundreds place, &c. Thus त्र tara = 26, त t being 6 and र r 2. त्र = 22, जय = 18, &c.

It is said, that there exists a universal *agent unique* of all forms and of life, that is called *Od, Ob, and Aour*, active and passive, positive and negative, the first light in creation which the ancients represented by a serpent, because of the fact that "Fohat hisses as he glides hither and thither" in zigzags. The universal value of the serpent, the letter Teth in Hebrew, is nine, for it is the ninth letter of the alphabet, and the ninth door of the fifty portals or doorways (*dvārā*) that lead to the concealed mysteries of being. *Ākāsha* is the essence which composes all things and the spirit that determines their form. The attribute of *Ākāsha* is sound. It is, therefore, very significant to note that the Samskr̥t alphabet consists of 50 sounds, *viz.*, (a) 14 vowels, (b) 33 Consonants, and (c) 3 Unoriginal sounds. They are 50 portals through which *Ākāsha* manifests itself, not only as sounds, but also as sound-forms (*chitrās*.) Here therefore, is the origin of alphabets, both as spoken sounds and as written script (*Lipi*). All things seem to come from *Ākāsha*, the Holy of Holies, and to it all will return. It is upon it that the images of all things are indelibly impressed. It is the store house of the germs, or of the remains of all visible forms, and even ideas (*Chit*.) *Vācha* or speech and *Lipi* or script (visible forms) are both derived from *Ākāsha*. *Vāch* manifests itself through the directive potency of the *Vāchishvara*, and *Lipi* through the *Lipikas*. *Ākāsha*, referred to above as the Mother-Father of the Primitive Seven, is the matrix in which all forms are self-created under the directing power (*Dzyu*) of the collective Wisdom of the *Dhyāni-Buddhās*. The *Vāchishvara* of the Brāhmans is synonymous with the Buddhist word Kwan-yin and *Chitkala* of the Hindūs, meaning the divine voice of Self or the Spirit-voice in man. The *Chitkalas* are the guardian spirits of the human race,

those who dwell in the neighbourhood of the immortals, and thence watch over human affairs.

Chit is divine Intellect and *Kalā*, is the formative art. These are the Thought and the Thought-forms. Sound and Sound-forms.

The Lipikas literally meaning the Scribes are the recorders or annalists, who impress on the invisible tablets of the Astral Light, "the great picture-gallery of eternity," a faithful record of every act, and even thought, of man; of all that was, is, or even will be, in the phenomenal Universe. This divine and unseen canvas is the *Book of Life*. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven Planetary Spirits, or the Spirits of the Stars; and thus it is they who are the direct amanuenses of the Eternal Ideation.

Thus Eternal Ideation, or "Divine Thought" as Plato calls it, working in *Ākāsha* results in sound, sound being the chief attribute of *Ākāsha*. But where there is sound, there is simultaneously its sound-form, with the result that the Divine-Ideation Sound builds up forms (*Rūpas*) both conscious and unconscious. Dealing as we presently shall with letters and their origin, we would keep ourselves in touch with them alone rather than side-track into the various intricacies of thought-forms and *Rūpas* which are many and wide.

The question at this stage naturally arises; What could be the first sound within the boundaries of the Cosmos? It is said that *Īshvara* or *Brahmā* is the Verbum or Logos and hence it is known as *Sabda Brahman*. What is this Verbum or the Word? What does it really represent? The first sound that manifested itself is called *Praṇava* which is a name for the sound *Aum*; it means etymologically that which renovates, makes new, rejuvenates everything including the mind's outlook. The *Aum* which is imperishable, is the supreme Brahman, and the declarer thereof is the *Praṇava*. Now, according to the Archaic Doctrine, the names answering to Parabrahman, to *Brahmā*, and *Manu*, the first *thinking* Man, are composed

of one-vowelled, three-vowelled, and seven-vowelled sounds. Vowel in Samskr̥ṭ is *Svara* or self-activity, from *Sva* meaning self, and *ra* meaning movement. *Svara* also means Light. Now,

from one Light, Seven Lights were formed and from each of the Seven, seven times Seven.

So that altogether forty-nine lights were formed out of the original seven lights or svaras which expressed in sound is *Ooahoo*. The literal signification of this word among Eastern Occultists of the North is, a circular wind or whirl-wind. It is a term which denotes ceaseless and eternal Cosmic Motion, or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named. It appears, therefore, that the 50 original sounds of the 50 original letters (*Mūlaksharās*) of the *Deva-nāgari* (Samskr̥ṭ) alphabet have their origin in *Ākāsha*. They are therefore called *imperishable*. *Ākāsha* is otherwise known as *Adiṭi*. If the *Ādiṭyas* (the *Devās*), are the conscious and intelligent self-generated progeny of *Adiṭi* (the *Deva-māṭr*), so are the *Mūlaksharās* the original and never-dying forms that took shape simultaneously with the utterance of the *Sabḍa*, the Voice, the Verbum, the *Vāch*.

Now, what are these fifty portals or *Dvārās* (doors) referred to above? Apparently they refer to the seven times Seven Holes dug by the Great Breath through Space, through and round which Fohat works infusing life into them and setting them into motion. These holes are otherwise known as the Seven Laya Centres produced by Fohat for formative or creative purposes helped by the Great Law—which some people prefer to call God—which modifies its perpetual motion on these seven invisible points within the area of the Manifested Universe. For clear comprehension it must be understood that the zero-point (*Laya*) is a condition and not a mathematical point. Worlds are,

therefore, neither built *upon*, nor *over*, nor *in* the *Laya* Centres.

Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from the head of Brahmā, "from the Brain of the Father and the Bosom of the Mother," and then to have metamorphosed himself into a male and a female—polarised himself into positive and negative electricity. He has *Seven Sons* who are his *Brothers*. Fohat is forced to be born, time after time, whenever any two of his "Son-Brothers" indulge in *too close contact*—whether an embrace or a fight. To avoid this, he unites and binds together those of unlike nature, and separates those of similar temperaments. This, as any one can see, relates, of course, to electricity generated by friction, and to the law of attraction between two objects of unlike, and repulsion between those of like polarity. The Seven Son-Brothers, however, represent and personify the seven forms of cosmic magnetism, called in Practical Occultism the "Seven Radicals," whose co-operative and active progeny are, among other energies, electricity, magnetism, sound, light, heat, cohesion, etc.

It is said that *Laya* is what Science may call the zero-point or line, the realm of absolute negativeness or the one real absolute Force. The Great Law or the Great Breath modifies itself in seven ways forming seven Centres of Force which have their seven aspects. So that seven times seven or forty-nine forces in all are developed in space, each having its own inherent motion accompanied by a particularly inherent sound. Forty-nine sounds produce one summation sound, their synthesis, the united voice of all, the chorus, the Word (*Verbum*). Here we have the Source of Alphabets of all the living and dead languages of the world, the 50 portals through which sound manifested both as vowels and consonants and simultaneously produced in *Ākāsha* the first letter forms (*Lipi*) the *Mūlāsharās*, the Root-imperishables. The 50 sounds when produced under the positive and negative polarity would produce by duplication one hundred different sounds and hence it is that *Vāch* or the Voice is *Shatṛūpa* or of the hundred forms. If we look to the *Avestā* of the Zoroastrians we find it said in the *Gāthā Ahunavaiti* that: When thou madest the world with its bodies, and gavest them motions and speeches; then Thou,

Mazdā, hadst created at first through thy mind the *Gāthās* (gates) or Inclosures. The *Gāthā* is divided into the typical Seven chapters, the Seven children of the genetrix or the 7 Singers of the 7 *Gāthās*, for it is said that the Arch-angels first chanted the *Gāthās*, just as said in *Job* that the Stars sang together in the dawn of creation when all the Sons of Elohim *shouted* for joy.

An Indian Student

(To be continued)

HAS CHRISTIANITY FAILED?

By G. GIBBON CHAMBERS

NOT in this Mountain, nor in Jerusalem shall ye worship the Father, but in Spirit and in Truth.

At different times in the world's history, great Teachers have appeared, who have delivered a special message to mankind, and shown humanity the pathway that leads to God.

The last, and therefore the greatest revelation, was that given by Jesus of Nazareth, who showed the way of love and service as the path for man to gain rapid progress up the mountain of spiritual perfection.

This aspect of the gospel we must concentrate on, it was a gospel of love. Jesus taught only the Brotherhood of man and the Fatherhood of God. Out of that teaching all other aspects of the gospel have sprung—it is a gospel of equality, of Individual freedom, of self-sacrifice, because it is founded on love.

A new commandment I give unto you that ye love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

The object of Jesus, his mission, was to establish a Kingdom of God, in which love would be the ruling force. Love was to overcome all other Gods in the hearts of men, and they would, as a logical sequence, establish a world without that would reflect the world within, founded on co-operation and

brotherliness. The success of that mission depended on its acceptance by the mass of mankind—as it does to-day, for God always worked in and through man—and the mob failed him. They chose Barabbas and crucified the Christ. Yet in spite of that rejection, in spite of the failure of the people, a large part of the globe is peopled by those professing to be followers of Jesus. Christianity is the accepted religion of the “civilised” countries of the world. Yet again, a strange anomaly in spite of this, the actual teaching of Jesus is still unaccepted, and after two thousand years, man has not enthroned the God of Love, and has not established anything approaching the ideal kingdom of Jesus, so little in fact have the ideals of Christianity leavened the world, so small is the real progress of the religion of love and goodwill made that we have just had the most devastating war in the history of the world.

Think for one moment, remembering the teaching of Jesus in the Sermon on the Mount, realising that his life coincided implicitly with his teaching—that he preached and lived Love, always tolerant, always just, never injuring—bearing the New Testament in mind, think of the conditions of our own small island. Commercialism, competition, greed, selfishness, fear, hate, these are still far more apparent than Love.

Instead of the Kingdom of God, civilisation is like a huge machine which crucifies the Christ in every one, rich and poor, daily.

Compare the little child, the wizard who goes about calling out the good in each one of us, with the average man or woman after a few years battling with economic conditions.

Consider the beautiful country, the flowers and the birds and the beasts, and think what it is when civilisation approaches and rears a City. Ruskin calls the manufacturing cities “Blast furnaces of hell”. Thomas Carlyle said :

Call ye that a Society where there is no longer any social idea extant, not so much as the idea of a common home, but only of a

common lodging house? Where each, isolated, turns against his neighbour, clutches what he can get, and cries "mine"!

Everything, the food of the body, the food of the mind, the food of the spirit, all permeated with the same commercial spirit, for physical food is largely the flesh of animals, is adulterated and polluted, giving to mankind unnecessary diseases: Education, not a means to self-realisation, not a bringing forth that which is within, but the inculcating of definite ideas and principles.

Labour, not the creation with joy of works of art for the use of man, but the production of hideous, often unnecessary goods. The professions, the same. Law, might, not right. The Court of Justice, opening always with the kissing of the book in which it is written, "Swear not at all," and "Judge not that ye be not judged".

Health, a negative not a positive thing.

Commerce and trade, the great internationalising factors causing strife and war, Civilisation in the wake of Christianity flogging the Amazons for rubber and making the natives drunken slaves in many of the mines.

Take more concrete examples. We spend fifteen million pounds a year on tuberculosis alone, a disease known to be a preventable one. Half the children in our elementary schools are suffering from some physical defect caused by mal-nutrition, four hundred and forty-five babies under one year die every day as the result of ignorance and wrong conditions. Sixty-six thousand children under fourteen are employed in our factories all day. Five hundred and seventy-seven thousand three hundred and twenty-one are half-timers, and all this under the banner of Christianity.

Russell Lowell, the great American poet, wrote a beautiful poem in which he pictured Jesus coming to earth and being taken round the Cathedrals of the land, show

the beautiful pictures and images of himself, Lowell says:

Then Christ sought out an artisan,
A low-browed, stunted and haggard man;
And a motherless girl, whose finger thin
Pushed from her faintly fear and sin.

What then must we infer, one of two things, either that—

- (1) Christianity is a colossal failure, or—
- (2) Some other teaching has masqueraded as Christianity, and *that* is failure.

Let us analyse the position and go to history in the early days. The disciples failed to understand Jesus and his teaching. Judas betrayed Jesus because he wanted another type of kingdom. They all failed him. There was no one to carry the cross. "We know not the man."

Later when the disciples gathered together it was with questionings as to what after all was the gospel, who was Jesus, and what was the kingdom? Had he failed? would he come again? and the early history of the Church is the struggle between the real teaching of Jesus and the construction put upon that teaching by the early disciples until by the fourth century of the Christian era there had been and was so much discussion—argument and dissension that the simple teaching of love and brotherhood was already entirely lost.

Here comes the first great split between the Arians and the Trinitarians—the latter being led by Athanasius, the Founder of the Athanasian Creed, nearly four hundred years after Jesus.

Slowly too the teaching became coloured by that Paganism that it had supplanted: thus came ritual, priests, with altars and rites and ceremonies.

In A.D. 325 a great gathering of Christians was held at Nicea presided over by that great historical figure Constantine the Great who became baptised. Out of that Convention sprung the Nicene Creed.

Soon after the Trinitarians received great impetus by the action of Theodosius a successor of Constantine who handed all the churches over to the Trinitarians.

In 1054 a split came in their ranks when the Greek and the Latin Churches severed because they could not agree as to whether the Holy Ghost proceeded from the Father alone or from the Father and the Son.

In the thirteenth and fourteenth centuries an attempt was made to get back to the early teaching of Jesus led by Wycliffe, who translated the Bible and attacked celibacy, the Doctrine of transubstantiation and the Pope. It was again a vain attempt, the creeds of the thirteenth and the fourteenth centuries had gained a firmer hold than the teaching of Jesus.

THE GREAT IDEAS OF JESUS HAD BEEN DESTROYED BY THE CHURCH ITSELF.

Moreover, as far back as the seventh and the eighth centuries, wars had been fought under the banner of Christianity. From the earliest days Christianity has been used as a unifying force to cement conquests. Whole Nations have been converted to Christianity by the power of the sword. Charlemagne made his Empire thus.

When there were no more wars to extend the boundary of Christianity then wars and persecutions began inside the Christian boundary to establish a creed, some definite form of worship. Within quite recent years the sword and the bible have gone hand in hand and the missionary has too often been the unconscious precursor of the commercial exploiter.

By the sixteenth century, therefore, not only the ideas of Jesus were killed by the growth of creeds but the IDEALS OF JESUS WERE DESTROYED BY THE CHURCH HERSELF DISREGARDING HER OWN TEACHING OF RIGHTEOUSNESS.

So the ideals and the ideas of Jesus died, they were crucified with him. His conception of the kingdom has never come to pass because the gospel of love was lost and because the

Church, right from the time when Theodosius gave her his blessing, has been allied with the State. Jesus taught no privilege, no power and no authority: he was crucified for his blasphemy against God and treason against the State, and yet within a few hundred years after his death his followers were and throughout the ages have been, allied with authority and power.

Jesus said when they brought the penny to him "Whose superscription is this" and then "render therefore unto Cæsar the things that be Cæsar's and to God the things that be God's". As H. G. Wells so truly points out, that this leaves very little of a man or his possessions for Cæsar.

It is not Christianity that is the failure, but the construction put upon the teaching of Jesus by his followers.

It was said of the Buddha that he was thought a backslider by his own disciples: certain it is that if Jesus came to earth to-day he would be considered not a good Christian.

We can see the result of this triumph of the creed in the individual man, and reflected in society; we see the result of the alliance of the Church with the State in our social conditions.

The great evils of the triumph of the creed is the bar it has placed against the progress of man. It has prevented his God from enlarging:

As wider skies broke on his view,
God greatedened in his growing mind.
Each year he dreamed his God anew,
And left his older God behind.

He saw the boundless scheme dilate
In star and blossom, sky and clod.
And as the Universe grew great,
He dreamed for it a greater God.

It has stopped his conception of Truth increasing, it definitely fixed man and his God.

Progress in every sphere has been eyed askance throughout the ages. The pioneers in science have been persecuted from Galileo downwards. Yet science, instead of being opposed to religion, is revealing daily that which Religion has taught. Through science a larger revelation is being opened out to mankind, a fuller conception of the spirituality of the Universe.

Science is daily demonstrating the universal reign of law, the indwelling life, the force behind all form.

Evolutionary biology and geology are showing that the growth of the race and the individual is towards Unity—the end of man and his kind is the same.

The creed has also taught man to look to an external authority not to the inner—the priest and the ruler without have become the strongest force and not the God within—it has narrowed man down and killed love and hope.

Why? Why did the creed win? Why is the Church and not the Gospel triumphant? Because it was and is easier. Jesus was and is too great. As H. G. Wells says, what else could they do? What, but jeer and mock at Jesus. The sacrifices were too great, the shadow was easier to follow than the substance. The alternative was to establish a creed and think of it as Christianity.

Side by side with this, however, goes the wonderful, hopeful fact that in spite of it man is nearer God to-day, for Progress is the eternal law of evolution of God “step by step since time began we see the steady gain of man”. The spiritual is always the most insistent and will eventually triumph.

Moreover there have also always been the few to whom the wonderful personality of Jesus was a living fact, to whom his teaching was a light and guide. They have nearly always lived and died as martyrs, but to them and not to any organised and orthodox assembly we owe what we have of real

Christianity in the world to-day, to the austerity of their morals, to their zeal and enthusiasm.

Emphatically, therefore, it is true to say that Christianity has never been tried. Instead of following and proclaiming Jesus we have made Him unreal, the beauty of His personality lost, the simplicity of his teaching killed. He has even been adopted as a Westerner, he is thought of as an Englishman not as an Eastern, a Jew.

In some respects so mutilated has his teaching become that it would be difficult to find doctrines more opposed, in some of the so-called heathen religions. As Huxley said:

Heathenism has nothing so cruel as that man could be eternally lost because he could not accept a certain form of belief.

Not only has God become external but he has become lower than man—God has been brought down to man whereas Jesus took man up to God.

Looking back one wonders how man could have so misunderstood and misconstrued, and to-day if man would progress rapidly he must get back to the New Testament, must rid himself of the accumulation of the prejudices, beliefs and obsolete ideas and accept the simple teaching of love—the brotherhood of man and the Fatherhood of God.

O Holy Light, O Man Divine
The age calls out for thee,
For thou alone canst strike the chord,
Alone canst turn the key.

The keynotes of the coming world religion must be the keynotes of Christianity—brotherhood and creative service.

All authority will pass and the principle of self-government be established for every individual.

All physical force on which authority rests will disappear and all work be creative and for the good of Humanity. Then will come the Kingdom of God in which every one will have the opportunity to develop to the highest physically, mentally,

and morally of which he is capable. A new system of education is necessary for such a change, education that will bring out the potentialities that are within.

In the Kingdom of the future there will be no need for Priest :

The Gentiles exercise Authority but it shall not be so among you.
The Son of Man came not to be ministered unto but to minister.

No need for a church, Jesus taught on the shores of the lake and in the lanes. He entered the Temple only to question and to cast out the money-changers and to heal—the which it was not lawful to do on the sabbath day.

No need for a creed “Thou shalt love thy neighbour as thyself”.

The old Chaldean seer had a vision of a garden of Eden.
We too have a vision

A Kingdom of radiant souls I see
Emerge from this world of strife.
Its foundations are laid in your soul and mine.
And the stones thereof are white.
Hewn by the hands of Love they shine,
With self-diffusing light.
O hasten and build, for the hour grows late,
For the hour has come and the world awaits
This city of Love with its far flung gates.

G. Gibbon Chambers

DUALISM IN THE AVASTA

By N. D. KHANDALAWALLA

DR. I. J. S. TARAPOREWALLA, PH.D., has contributed in **THE THEOSOPHIST** a learned article entitled "The Problem of Good and Evil—a Zoroastrian Solution".¹

He says that the idea of Zoroaster was not Dualistic.

There are the two spirits at war with each other. The spirit of good (Spento Mainyuch) and the spirit of Evil (Angro Mainyuch). They are the antithesis of each other.

But every conflict is bound to have an end. The Prophet himself declares in the Gathas that evil shall ultimately perish. For this he quotes the authority of Yasna 30, para. 10. This stanza however runs as follows :

Then surely the support of the destroyer, Drug breaks down where those who have been brought up in the good teachings enter the home of Vohumane (the good mind) Mazd and Asha (Righteousness).

This does not show that the evil spirit will perish. Only those few who may enter heaven may not come under the influence of the evil one. The account of Farsogard (Reservation) in the later Avasta is a mythical story to soothe the despair of the Zoroastrians who were taught the dogma that there is a Cosmic Evil Spirit who is continually thwarting the good creation of Ahura Mazd.

He admits that

Nowhere is it stated in the Gathas in so many words that these two Spirits were created by Ahura Mazd or that they were emanations from Him.

¹ See Vol. XLV, July, 1924, p. 470.

But referring to the later Avasta he relies upon Yasna 19, para. 9, and asserts that in this para.

Ahura Mazd speaks of the two Spirits as His own, implying that they both emanated from him.

A STRANGE MISTRANSLATION

The late Dr. Martin Haug, who wrote in the seventies of the last century, in his valuable work on "The Sacred Writings and Religion of the Pārsīs," thus translated para. 9 of the 19th Yasna :

The more bounteous of my two spirits has produced by speaking it (the Aheena Vairye) the whole righteous creation, etc. The original Avasta words are "Fra Mē spanyao mainivas Vavacha," i.e., "The bountiful one of two spirits declared to me".

In reading the very beginning and other paras of the 19th Yasna it is very clear that in the 9th para. it is not Ahura Mazd who is speaking but it is Zarathushtra who is speaking and he says that "the better spirit of the two spirits declared to me". The pronoun "Me" is in the dative case not the genitive case as Dr. Haug has erroneously translated it. The form "Me" occurs sometimes as a genitive but in this case it is clearly the dative form. Dr. Taraporewalla seems to have followed Dr. Haug, hence the conjecture that in the 9th para. Ahura Mazd speaks of his two spirits is quite incorrect.

Dr. Taraporewalla thinks that as in the Yoga system Ishwar emanates Purush (spirit), and Prakṛti (matter), and these latter two are said to create the whole universe, so also Spenta and Angra may be taken as the same as Purusha and Prakṛti and as emanating from Ahura Mazd. There is no ground whatsoever for such a supposition. The idea of Prakṛti is not at all to be found in the Avasta which knows nothing about emanation or evolution. Every thing is a *special* creation.

AHURA MAZD AND SPENTO MAINYU ARE ONE

In chapter 47.5 of the Gathas we find "Spenta Mainyu Mazda Ahura". In para. 6 of the same chapter the same words again occur. In a number of places Zarathushtra says to Ahura Mazd "I know thee as the Spenta." Other references can also be quoted from the Gathas to show that Ahura Mazd and Spenta Mainyu are one and the same.

Only in two places in the Gathas Chapter 30, paras. 2 and 3, and Chapter 45, para. 2, we find Zarathushtra assembling people to preach to them. On both these occasions he dogmatically asserts that in the beginning of the world there were two spirits—the one good and the other bad in every respect and principle, and that his hearers should accept the good one and shun the wicked one. The existence of these intangible incorporeal spirits was to be accepted by his hearers on his bare unfounded assertion, and how were the people to test what Spirit was working upon them? It is not correct to say that Zarathushtra worked out a very satisfactory solution of the problem of the existence of evil. He never tried nor did he want to explain what was meant by "Evil". He simply wanted the people to take it as absolute truth that there exists a mighty cosmic Power of Evil who is determined to oppose Ahura Mazd in his good creation and particularly to seduce men and bring about their ruin. Angra Mainyu is posited in the Avasta as the arch-enemy of man. The relativity of Good and Evil was not at all understood by the writers of the Avasta. It is even now not properly understood by many people.

THE NATURE OF EVIL

Says Sir Oliver Lodge :

Evil is not an absolute thing but has reference to a standard of attainment. The possibility of Evil is a necessary consequence of a

rise in the scale of moral existence just as an organism whose normal temperature is far above absolute Zero is necessarily liable to damaging and deadly cold. But cold is not in itself a positive or creative thing. The term "Evil" is relative. Dirt, for instance, is only matter out of place. Weeds are plants flourishing where they are not wanted. There are no weeds in Botany. There are weeds in gardening and cornfields. Disease is only one organism growing at the expense of another. Ugliness is non-existent save to creatures with a sense of beauty and is due to unsuitable grouping. Existence involves limitation. Since we are free agents we must contend against the so-called Evil and rejoice in good. Conflict and difficulty are essential for our training and development.

GEOGRAPHICAL AND POLITICAL DIFFICULTIES OF THE IRANEANS

Says Mons. Zinaide Ragozin, the learned author of the story of Nations (Meda and Persia):

The strife which pervaded the existence of the Iraneans in the land which they had made their own became to them the main fact of Nature generally pervading the whole creation. The opposition between Light and Darkness and consequently between the Powers of Light and Darkness, the Gods and the Demons became with the Iraneans the one pervading Law, thus paving the way for the Dualism which is the Key-note of their National Religion.

The Iraneans were continually harassed by fleetly mounted Scythean (Turanean) hordes who were looked upon as Demons (Daeires). Scarcely less hated of Zarathushtra and his followers are such communities of their own Ariyans as resisted his (Zarathushtra's) movement and persisted in sacrificing to the Gods of the Old Aryan Nature Worship.

Nor can the Prophet be said to deal with these unbelievers in a spirit of charity. Not only are they bitterly, wrathfully denounced throughout the Gathas, but their extermination is demanded in no uncertain terms. The Dualism announced in the 30th Ha of the Gathas is "Absolute".

Dr. Taraporewalla very rightly observes that

the Gathas of Zarathushtra do not contain any connected teaching.

We cannot help saying that the Gatha metrical stanzas deal with miscellaneous matters without any connected exposition or logical sequence of time and events.

We cannot however agree with Dr. Taraporewalla when he says that :

The Lord Zoroaster has worked out a very satisfactory solution of the problem of the origin of Evil. He has taught that Evil is but a negative aspect of the Divine life for it establishes Non-life.

Unfortunately in the Gathas as in the later Avasta death is never looked upon as "an aspect of the Divine life". But as the wicked creation of a Cosmic monster called Angre Mainyuch (Ahreman) who is represented as an unyielding and bitter enemy of Ahura Mazd and of the men of Ahura Mazd.

THE TRUE TEACHING

It seems that the mistaken and misleading teaching of Zoroaster regarding the two spirits (Spenta and Angra) could not have been accepted by the few thoughtful teachers who lived in seclusion for fear of persecution.

It is quite by a fluke that we read of Ahura Mazd speaking as follows in the 25th para. of Hormazd Yasht: "By my Intellect and my Wisdom the world first came into Being and so shall the world go on till the end."

Had this simple but priceless teaching been given to the people of old Iran instead of the vague imperfect and confusing dogma of the existence of two warring spirits (Good and Evil) the religion of Zarathushtra would have become a real blessing to the Iranians and would vastly have benefited their two great Empires.

N. D. Khandalawalla

ON THE PORTRAIT OF AN OLD CURÉ

How frail, how aged!—Yet that age-worn face,
By some divine time-cancelling recompense,
Hath won a look from holy innocence
Younger than youth. If grief hath left a trace
Somewhere in those dimm'd eyes, some gentler grace,
Born of an inward heaven, hath driven thence
All that makes grief unlovely. How immense
The calm that dwells upon that brow's clear space!
Good, kind old face! Time's print hath left on thee
Only his fairest lettering. That look
Of patient sweetness, that benignity,
That settled peace, are Nature's signature,
Attesting, in her everlasting Book,
A life well lived, a soul devout and pure.

E. A. WODEHOUSE



THE LIVES OF ALCYONE

(Continued from p. 90)

XIV

HERE we have another of those royal lives in Manoa referred to by Surya in his Irish prophecy—lives which played so large a part in the development of our hero. He was not this time directly in the line of succession to the throne, for his father was Selene, the brother of the King; but he lived in the immediate neighbourhood of the palace, and Herakles, the eldest son of the monarch, was his greatest

friend. Indeed, we have in this life a triumvirate of boys always together, as in the eleventh life; but as this time Alcyone's previous companions, Saturn and Elektra, belonged to an earlier generation (Saturn being Alcyone's mother and Elektra his uncle) the comrades of his adventures on this occasion were cousins, Herakles and Naga.

Happening to be of the same age, and being thrown a great deal together, these three very early became inseparables, and their friendship was cemented by a curious incident which occurred when they were about twelve years old. They were away in one of the outer suburbs of the city, having returned from a long ramble towards the mountains, when they came on an unpleasant scene. A number of rough boys and hobbledoys of the lower classes were making fun of one who was obviously a foreigner—shouting insulting remarks after him, and even pelting him with mud. The victim was an old man, somewhat Mongolian in appearance, dressed in a strange foreign garb, and assisting himself as he walked by a curious carved ivory staff. He was hobbling along hurriedly, and trying to ignore the rudeness of his assailants; but when one of the bigger louts pushed another against him and almost threw him down, he turned upon them angrily and struck at them with his ivory staff. At this the young ruffians took to throwing stones instead of mud; and one of these, striking the old man on the head, felled him to the ground, and the crowd rushed in upon him.

Our boys had realised the condition of affairs when some little distance away, and they at once started running towards the scene of conflict, and it was just at this crisis that they arrived. Though most of the roughs were much bigger and stronger than they, they at once sprang upon them and tore them away from the old man. The little group was cowed by the suddenness of this unexpected assault, but in a few moments, seeing only three small boys, they turned upon them

savagely and made as if to attack them. Our three stood round the old man, who now sat up and looked about him in a dazed sort of way ; and Herakles seized the ivory staff, and held it out towards the menacing crowd, shouting.

“I am the son of the King, and I order you instantly to retire!”

It is probable that some of the ruffians recognised him, for after a few hurried whispers they drew back sullenly, and the little crowd gradually melted away, so that our three boys were able to turn their attention to the elderly stranger whom they had rescued. He thanked them effusively for their aid, saying that but for them he would have been seriously hurt and quite possibly killed, and he begged them to believe that he would not show himself ungrateful. Herakles asked him to come at once to the palace, saying that he would lay a complaint directly before his father, but the old man thanked him and declared that he would rather go to his own home, and leave the punishment of his assailants to fate.

“At least, then,” said Herakles, “let us accompany you to your home, if you will not come with us to the palace ; for perhaps these rascals may still be lurking in the neighbourhood, and at any rate you seem to be weak and tired.”

The old man (who has previously been known to us as Laxa) seemed touched by the kindness offered him, and allowed them to accompany him without further protest, Alcyone asking him to rest his hand on his shoulder and lean upon him as he walked. In this order, then, they passed through several streets, and at last came to a quarter of a city unknown to our three boys, and to a somewhat mean-looking house in it which the old man said was his home. He asked them to honour him by coming in, and glancing at one another, they accepted his offer, for they all felt considerable curiosity with regard to him. Naga, especially, had been examining the curious ivory stick, and had

asked him a question about it, to which he gave a rather mysterious reply that it was of far greater importance than it appeared to be. So they were glad of the opportunity of entering his house, and they found that the inside by no means corresponded with the somewhat squalid outer appearance. The rooms were much larger than they had expected from so poor an entrance, and it was evident that this was by no means the abode of a poverty-stricken person. There was not much in the way of furniture, but what there was seemed good in quality, though evidently of foreign manufacture, there were rich draperies of brilliant colouring, and many curiosities hanging on the walls and lying about. The old man noticed their evident curiosity, and seemed gratified by it.

"I suppose," he said, "you did not expect such rooms in a house which seems so poor."

When they assented he continued: "I am not quite so poor as I find it advisable to appear in a country where men of my race are despised and often ill-treated. I can assure you that you will find me not ungrateful for the great kindness which you have shown me, and perhaps my gratitude may not be so entirely worthless as at first sight it might seem to be."

The boys understood but little of the meaning of his talk, but they saw that he intended to be friendly, and their native courtesy induced them to treat so old a man with deference. They were much interested in many of the curiosities in the room, and Laxa seemed pleased to show them to them, and to explain their character and use. Presently he struck upon a beautifully-chased gong, and a servant appeared, to whom he gave orders to bring some refreshment. The boys at first demurred, but the old man pressed food upon them so insistently that they were afraid of hurting his feelings by refusing, and consequently partook of some curious little sweet cakes with an odd spicy flavour quite new in their experience.

After talking for some time, he said: "Now what shall I do for you, to prove my gratitude to you for saving my life?"

Herakles protested against this, saying that they desired no reward for doing what any gentleman would have done, and the other boys expressed full agreement with what he said.

"Very well, then," said Laxa, "since you put it in that way I will not insult you by the offer of presents of any kind. Yet I will confer upon you the greatest benefit which it is in my power to give. Poor as I appear, I hold high office in a powerful secret Society in my own land. Young as you are, and old as I am, you have yet stood by me and succoured me as if you were of my own race and family; therefore, as you will take no other reward from me, I will admit you as brothers of my Society; and let me tell you that although you may think that a matter of but little importance here in Manoa, you will find that wherever there is a man of my race he will be your servant because of what you have done to-day, when you show him the sign that I shall give you."

The boys again glanced at one another, doubting whether these proceedings would meet with the approval of their parents and leaders; but they were devoured by curiosity to know more about this strange old man and the secret Society of which he spoke, and they felt that at any rate they might as well see what, if anything, it required of them. So Herakles somewhat hesitatingly signified his consent, and the other two boys were quite ready to follow his lead.

Laxa then explained to him that long ago his country had been conquered by a neighbouring race—conquered finally by an act of treachery so gross that it made all really friendly relation between the races impossible for ever. He said that his people had become unwarlike through centuries of peace, and that they were unable to resist these foreign rulers; but they had banded themselves together in various secret societies, and by means of these they contrived to maintain

themselves, and to keep the tyranny of the foreigners to some extent in check. Now that foreign dynasty had come under the rule of Manoa, and matters were much better than they had been previously; but it was the custom of the Empire of Manoa to recognise the ruling classes in the countries which came under its control, and as far as possible to continue them in the offices which they had previously held. Consequently the hated conquering race still held their position as a sort of noble caste, and much of the power was even yet in their hands; so there was still much ill feeling, though the old hatred was to some extent dying down.

There were several of these secret societies, he said, and they differed much in their aims; that to which he himself had the honour to belong was not one of those which resorted to the extreme measures of arson and assassination; it was rather a brotherhood all the members of which were sworn to help one another in case of need, and to defend one another against aggression. He explained to them that as they were not citizens of his country it would mean to them only that they were sure of help from any of his countrymen whenever they might meet them; and that if they ever should in later life visit his native land it would at once put them on the footing of friends instead of strangers, and enable them to enter into the inner life of the people in a way which without such a passport would be entirely impossible. All that he asked of them then was a pledge to regard and to treat as brothers any who could show them the sign of the brotherhood.

This they readily consented to do, and Laxa then proceeded to teach them a certain sign whereby they might recognise other members whenever they encountered them. He told them also that all members of this Society bore its seal indelibly impressed upon the inside of their arms just below the armpit, and he asked them whether they were willing to bear this

sign. Joyously scenting an unusual adventure, the boys eagerly agreed, and Laxa thereupon struck his gong again and when the servant appeared, gave him some directions in a strange language. As a result of these the man brought a little piece of apparatus which looked not at all unlike an ordinary seal, except that the pattern of the seal was marked out by a number of tiny needle-like points. He asked them to bare their arms, and warned them that the imprint of the seal was for a few moments exceedingly painful; but that feeling, he said, would soon pass away. He then performed his little operation, pressing the seal upon the arms of the boys in the place indicated and then rubbing upon the wound a paste which was made a curious kind of paste.

The result of this operation was to impress upon the arm the sign of the swastika in a beautiful crimson colour; but it naturally made the arm very painful, so the old man tied a small piece of wet cloth over the wound, and then sent them away, telling them that though their arms would be swollen and inflamed for a few hours, this effect would pass off and they would be all right in a day or two. He had exacted from them a promise to say nothing of their adventure to any one; and this promise they faithfully kept. As Laxa had said, after a day or two the inflammation passed away, and the only permanent result was a beautiful little piece of tattooing. Before leaving the old man the boys had asked whether they might call upon him again, and had been told that he would always be glad to see them; so after a few weeks they repeated their visit, and were welcomed as before, Laxa telling them many exciting stories about his country.

This little adventure produced a considerable impression upon their minds—an impression which was deepened by the fact that a few weeks later they happened, upon one of their numerous expeditions together, to meet two men of Mongolian extraction—men who seemed to them to be of the same race

as the old man whom they had rescued. It immediately occurred to them that here was an opportunity of putting his statements to the test ; so Herakles made the mystic sign that had been taught to them. The men, who had looked stolid before, exhibited the liveliest interest, and instantly drew aside their cloaks and raised their arms so as to bring into view the sign of the swastika. As they had been instructed by the old man, our boys immediately responded by showing their signs in a similar way ; and as soon as the Mongolians saw these they instantly knelt before them in the road with every appearance of reverence. Laxa had told the boys that the form in which he had impressed the sign upon them indicated their admission to the highest order of the society ; and this difference in rank accounted for the great deference shown by the Mongolians, for on examination they saw that the mark borne by those men differed in certain respects from that which had been impressed upon them. This little incident, however, reassured them as to the genuineness of Laxa's statements, and they began to realise that the reward which he had given them was not so much a mere form as they had at first supposed. This fact, and the information which they gained from their old friend, gave them a strong interest in Mongolia and its people, and they determined that when they grew up they would contrive to travel in that part of the world and put their membership in this strange society to a practical test.

It was, however, a good many years later when the opportunity to do this actually came their way ; but the old interest still survived, and they were eagerly desirous to take it. It was the custom of the country that scions of the royal house should hold the governorships of the provinces of the empire, and the opportunity which offered itself was that a governorship in a remote part of what is now the Chinese empire fell vacant when our hero had reached the age of twenty-two. Herakles, being the heir to the throne, was precluded from taking

any appointments of this nature; but Alcyone immediately applied for the post, rather to the surprise of his father and his other relations, who regarded him as too young to undertake such responsibilities so far away from the capital. However, he insisted upon his desire to take this office, and as there was no competition for it, it was eventually assigned to him; and Naga's eager application to go as his assistant was also admitted. Thus it happened that these two young princes set off together on a journey which was to have an unexpected termination.

They rode for many months before they reached the province over which Alcyone was to rule. When they did reach it their reception was far from satisfactory, for immediately upon crossing its borders their little party fell into an ambush, and was attacked from all sides by armed men whom they then supposed to be robbers. In the first wild rush Alcyone was struck down, and the Aryan soldiers were swept along in confusion for some distance. Then Naga, quickly assuming the command, rallied them and by a few quick evolutions enabled them to get room to re-form and to use their weapons. When this was done, they soon drove before them the armed mob which had attacked them, which seemed in a moment to fall into inextricable confusion and to begin to fight among themselves. These men were in full flight, and many of them were killed; but when the bodyguard got back to the place where Alcyone had fallen his body was nowhere to be seen. The prisoners whom they took were interrogated, but none of them would admit that he knew anything about it. A careful and exhaustive search was made of the whole neighbourhood, but no trace of the missing leader could be found, and they were at last reluctantly compelled to abandon all hope of recovering his body.

Enquiry showed that the attack had been engineered by one of the secret societies, of which the old man had spoken to

them—the Society of the Blue Spear, which had the reputation of being the most extreme and the most anarchistic of all such organisations. Naga, full of grief and rage at the loss of his leader, promptly made prisoners of all the men upon whose body the blue spear-head could be found, and drove them before him on his march. Presently he was met by a deputation representing the ruling classes of the province—a deputation which had come out to receive the new Governor, and appeared to be overwhelmed with grief and anxiety at the tragedy which had occurred. Naga told them shortly that unless and until Alcione reappeared he himself proposed to take command, and while he was willing to accept their professions of loyalty, it could be satisfactorily proved to him only by the discovery of the body of Alcione, and the punishment of those who had slain him. The notables of the country assured him of their profound grief and of their thorough co-operation with him in his endeavour to sift the matter to the bottom.

All members who could be proved to belong to the Blue Spear Society were put under arrest, a searching investigation was made, and the existence of a widely extended plot was unearthed. It was discovered that the heads of this illicit organisation had concocted a plan to seize upon the government of the province and massacre the ruling classes; and as a preliminary they had thought it well to remove the new Governor.

But although the existence of the plot was freely admitted, no information could be obtained as to its result; the survivors of the attack declared that they themselves had been mysteriously attacked in turn, not only by the handful of Aryan soldiers, but also by others whom they did not know. So many people separately told this strange story that it seemed as though there must be some foundation for it; but Naga could obtain no satisfaction, though he distinctly acquired

the impression that the people whom he was cross-questioning were speaking the truth as far as they knew it.

In this extremity it occurred to him to make use of the secret sign of the Society of the Crimson Swastika, and although that met with no response among the ruling classes who surrounded him, it quickly brought him recognition from others among the people who, as soon as they knew of his rank within their Society, immediately put their whole organisation at his command. They were able at once to explain the mystery of the failure of the Blue Spear attack. They had themselves received information of it, and it was their members who had intervened and come at the critical moment to the assistance of the Aryan guard. They were, however, unable to throw any light upon the disappearance of the body of Alcyone.

Profound as was his sorrow for his cousin, Naga felt that the business of the state must be carried on. He therefore assumed the office of Governor, and despatched an embassy to Mars with a full report of all that had happened, and an intimation that he held the province on behalf of the King until he should be confirmed or until someone else should be appointed. Then he settled down to the business of administration, but he first of all made it a point to stamp out of existence the Blue Spear Society, and in this he invoked the services of his own men of the Crimson Swastika. He was successful up to a certain point; but he had the impression all the while that something was eluding him, for he frequently came across traces of some other hidden force of far greater power which he was yet unable to identify. He stated this impression quite plainly in the secret meetings of his Society, and its local leaders agreed with him, yet they were unable to solve the mystery, although the surface administration appeared to be most successful, and the affairs of the province moved smoothly and prosperously. This secret uncertainty

caused Naga constant inward anxiety; he felt keenly the responsibility of his position and often longed to be able to discuss it with his old comrades, Herakles and Alcyone, and to advise with them as he would have done in the days gone by.

Matters went on in this way for some months, during which Naga's feeling of irritation increased all the while, for he found himself foiled again and again at various points by some intangible opposition. Finally this incomprehensible but ever recurring difficulty got upon his nerves to such an extent that he called a council of all the heads of the Crimson Swastika of the whole province—a secret meeting to which only those with the highest credentials were admitted. Before them he laid his case and recapitulated his reasons for feeling certain of the existence of some powerful organisation which was entirely unknown to them, although they supposed themselves to have spies in every part of the country, and to be thoroughly well informed as to what was going on. The heads of the organisation maintained that it was quite impossible that such a body could exist without their knowledge; yet they were unable to explain satisfactorily the indications which Naga pointed out to them. He demanded that a more searching investigation should be made, and blamed the leaders for the inefficiency of their arrangements; but they were quite unable to suggest any further steps for the elucidation of the mystery.

Just as they had come to this unsatisfactory conclusion the guard of the door of the chamber came before them in a condition of manifest perturbation, declaring that there stood one at the door who gave the sign of the highest division of their order, although every member of that division in the country was already present in the hall. This seemed to imply the serious suggestion that the highest of their secrets were somehow in the hands of an outsider—something which could have happened only by quite incredible treachery. The

monitor asked what he should do; but Naga quickly decided that a brother who held the supreme secrets must at least be admitted, whatever steps it might be necessary to take afterwards. The doors were consequently thrown open, and a cloaked stranger came in. As he advanced up the hall he made a sign which all present instantly recognised, before which they rose in reverence; and when at last he came before Naga he threw back his hood and showed the face of Alcyone. Naga received him with a shout of incredulous surprise, but as soon as he realised that his cousin really stood before him in the flesh he sprang down from his place and embraced him, introduced him as the true Governor to the rest of the assembly, and then installed him in the President's chair.

Alcyone of course had a story to tell—a very remarkable story. He had been knocked down and stunned in the attack by the Blue Spears, but when the members of the Crimson Swastika, who had in turn been watching the watchers, poured out upon the Blue Spears and overthrew them, he was just recovering sufficiently to make a sign which they instantly recognised. They promptly bore him away from the field into a place of concealment, but while they were doing so he again relapsed into unconsciousness. When he recovered for the second time he found himself being most carefully and respectfully tended, for in the meantime they had discovered his rank in the order from the peculiar form of the seal impressed upon his arm.

It was some time before he recovered perfectly from the blow which he had received, and in the course of that recovery he learnt much from his temporary host about the condition of affairs in the country, and especially about the relations between the various secret societies. He was in the house of a high official of his own Society, and that official was in possession of a great deal of information about the inner workings of the

hostile organisation of the Spear. Alcyone was intensely interested by what he heard of this, and he found his host to be in possession of knowledge by means of which it might be possible for them to pass themselves off as members of the inner circle of the Spear. Alcyone immediately resolved to devote himself to the discovery of the truth about this iniquitous organisation, and it occurred to him that he had now an unexampled opportunity of following the matter up in person in a way that as Governor of the province he could not possibly have done. Officially he was supposed to be dead, and consequently he was free to make use of his knowledge; whereas as Governor his every movement would have been known, and he must have made all the most critical investigations by deputy. Though regretting the sorrow that he knew this would cause to Naga, he felt that it might well be for the best interests of his province that he should take advantage of the opportunity that had thus fallen in his way, and that he and his host should disguise themselves thoroughly and endeavour to follow up the clues so providentially placed in their hands.

They carried out this resolve; they succeeded in obtaining possession of the innermost secrets of the Spear, and they found that its strength lay in the existence of an inner circle which was unknown even to the rank and file of the Society—an inner circle which, while it directed that outer society, also acted upon its own account and struck with unerring secrecy and despatch. It cost Alcyone a vast amount of time and trouble to trace all the ramifications of this conspiracy, but eventually he came to know by sight all of its leaders, and he gathered together against them an overwhelming mass of evidence. During all the time that these investigations were in progress he remained closely hidden, his identity absolutely unsuspected except by his original host, whom he had bound over by his oath of obedience to maintain rigid secrecy. When at last he had all the information that he required and his

schemes had fully matured, he came to the headquarters of his own Society with the intention of getting through it into communication with his cousin without as yet revealing himself to the outside public; and, as has been seen, he happened to arrive dramatically in the midst of a specially important meeting.

That same night orders were sent out for the arrest of all the members of that inner circle of the Spear, and in the course of a few days Alcyone and Naga had every one of them safely in their hands. Only when that result was achieved did Alcyone declare himself to the country and take up the reins of government. The accused were brought before the proper courts and the whole story came out, and then for the first time the force which had all the time been thwarting Naga's best endeavours was discovered and exposed. The prisoners were duly brought before the appointed courts and condemned; the tyranny of the evil organisation was broken, and the land had rest from intrigue and conspiracy.

Alcyone and Naga spent many years in carrying on the administration of their province. Through their membership in the Society of the Crimson Swastika they gained the confidence and co-operation of the natives of the country, were able to meet them in intimate relations, and learned to understand their desires and aspirations. Mars, seeing that he had here enthusiastic subordinates, who thoroughly understood their work, wisely left them to do it as they would; and the result was great contentment and prosperity in that far-distant province.

Both the cousins had been betrothed before they left home, and deep had been the sorrow in Manoa at the news of the supposed death of Alcyone; correspondingly great also the rejoicing when it came to be known that the report was false. As soon as the great conspiracy was definitely broken up, and it became certain that the province had entered upon an era

of unexampled peace and prosperity, the Governor and his assistant arranged that their future wives should journey out to them, and the double wedding was celebrated with great pomp and much national rejoicing.

As the years rolled by large families grew up around them, and life went very well with them. Alcyone and Naga endeared themselves to all the people in their great province, travelling constantly about it, and obtaining private and detailed information as to the needs of the people through the organisation to which they belonged. On several occasions they paid visits to their relations at Manoa, Naga remaining in charge of the province when Alcyone was away, and Alcyone doing double work during the absence of Naga; but they were never both away simultaneously, until at the age of sixty Alcyone obtained from Herakles (who had by that time succeeded his father Mars) leave to retire and spend the rest of his days in his own country. Five years after his return Alcyone passed peacefully away, leaving behind him a record of efficient and useful work for his country.

XV

It would perhaps be fantastic to suppose that the curious adventures of the previous life were the direct cause of this, and yet there seems to be a certain amount of ground for such a supposition. The interest evoked in our hero and his cousins for the Turanian race and its allies was certainly due to their encounter with the old man, Laxa; and from that interest came Alcyone's ready offer to accept that remote governorship, and from that in turn the principal work of his life. On the other hand Laxa's attachment to the Aryan race came certainly from the kind intervention of the three boys, for they were, so far as was seen, the only Aryans with whom he had any pleasant relations. In this fifteenth life we find

Laxa still in the same race, though not in the same branch of it. We find that his love for the Aryan race induces him to take considerable trouble to procure an Aryan husband for his daughter, and from that fact in turn proceeds the possibility of incarnation among his immediate descendants, not only of the three boys who had rescued him, but of a large number of other members of the band of Servers.

Laxa had two sons and a daughter. The sons married in the ordinary way among their compatriots; but for the daughter, to whom he was strongly attached, he was most anxious to procure a husband of the later race. For that reason he declined several eligible offers from countrymen of his own; and when he heard that an Aryan wanderer had attached himself to one of the nomad tribes in his neighbourhood, he made a considerable journey in order to find that tribe, to speak to the wanderer and to offer him sufficient inducements to return with him to his home. This wanderer was our old friend Calyx, and he had fled from the empire of Manoa because in a moment of passion and under great provocation he had slain a man of wealth and standing who had acted oppressively towards him. He was therefore in the position of an adventurer, and was quite glad to meet with a reasonable offer of work with some sort of home attached to it. So when Laxa came in his way, seemed to take a violent fancy to him, and offered him an opportunity for settling himself, he readily accepted it. When, after a long journey, Laxa brought him back to his own tribe, he introduced him to his daughter Clio, a passable and pleasant young lady; and after they had known one another for a short time he calmly unfolded to Calyx his plan that the latter should marry his daughter and succeed in due course to the chieftainship of the tribe, for Clio was his eldest child, and at his death the headship would by their custom pass to her and to her husband rather than to his sons, Myna and Capri.

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The tribe was one of the largest and wealthiest in all that part of Asia, so the offer was distinctly a good one, and Calyx had no hesitation in accepting it, if Clio could be induced to consent. It was speedily found that she had no objection to make to her father's plan, and in this way the matter was settled. The three sons of that marriage were Mars, Mizar and Herakles, while Alcyone was the granddaughter of Laxa through his son Myna. Mizar, the second son of Calyx and Clio, married his cousin Mercury, who was another granddaughter of Laxa, and their eldest son was Naga; so that in this way the three boys who had helped him in Manoa seven hundred years before were among his immediate descendants. On the other hand the three who had taken so keen an interest in the Turanian race in that previous life now found themselves in positions of power and authority in one of its branches. One cannot insist upon any direct connection, but the juxtaposition is decidedly suggestive.

For the three boys and for all those who had previously been born in Manoa the life was curiously different, for this tribe was nomadic in a certain stately way. It owned enormous numbers of goats and mountain sheep, and it wandered about a somewhat barren but not uninteresting country, encamping for a year, or sometimes for two or three years, in a certain spot, sowing its crops and reaping its harvest, and then moving on to some other sphere of activity. Though to this extent nomadic, the people are by no means to be thought of as uncivilised, for they distinctly possessed artistic taste along certain lines. There was nothing in the way of painting or sculpture; but they had considerable proficiency in wood-carving, although wood was a rare commodity with them. They were clever workers in metal, and they understood very well the jeweller's art. There were beautiful patterns also in their curtains and carpets, and they had a fine sense of harmony in colour.

There is not much to be said as to the childhood of our heroine. She was strongly attached to her mother Gem, and even more closely to her younger sister Mercury. They grew up almost entirely in the open air, and learnt to ride almost as soon as to walk. There was comparatively little in the way of education as we think of it now, though the children were taught the arts of spinning and weaving, and all such craft as was of use in their wandering life. As soon as Alcyone grew up she was married to the heir apparent, Mars, somewhat to the envy of her companions, and found herself in charge of one of the finest tents of the tribe. Even though, as has been said, they usually stayed in the same place for twelve months, and not infrequently for two or three years, they never built permanent houses, but always occupied their tents—which, however, were roomy and comfortably arranged.

The tent of Mars was a large square erection, stretched upon nine heavy wooden pillars. Instead of canvas a fabric woven of dark brown goats' hair was stretched over this, and the big tent was divided down the middle by a curtain. On one side of this curtain was the living-room, and on the other were kept the special horses of the family—not the draught animals, but highly-bred creatures which were used for riding—animals of remarkable spirit and intelligence, who were regarded with the greatest affection, and treated entirely as members of the family. In that half of the big tent which might be described as the living-room a low wooden seat or sofa was erected, making three sides of a square, but leaving the open side towards the door of the tent. This sort of divan was covered with cloth of tasteful colours, upon which were piled many cushions of more brilliant hue. The ground was covered with carpets of beautiful design, and cloths and weapons were hung from the pillars of the tent. The general effect was much more roomy and comfortable than might be expected, and the arrangements were well adapted to suit

changes of temperature and climate. The sides of the tent could be raised or lowered at will, and ventilation was secured by a space left under what might be called the eaves. All culinary and other household work was done either in the open air, or in other smaller tents standing behind the large one, and the numerous attendants were accommodated in similar erections.

In a home of this sort Mars and Alcyone lived their lives very happily and brought up a family of eight children, while Mizar and Mercury carried on a similar establishment not far away, so that as usual all their children were brought up together. Among these children we find many names well known and greatly honoured through many lives, as will be seen by reference to the accompanying chart. It will however be noticed that this is to some extent an intermediate incarnation and that only those characters are present who would normally take an interval of seven hundred years or less.

Mars ruled his tribe, as ever, well and wisely, and Alcyone's life was a placid and happy one. Though her work consisted largely of superintending the spinning and weaving and the household duties, it was by no means confined to this, for she constantly discussed with her husband the affairs of the tribe, and accompanied him on long rides over the rolling and somewhat barren country. The people were not wholly vegetarian, for they certainly ate goats' flesh dried and smoked. In addition to this their staple food was cheese and bread, although they ate a good deal of fruit when they could get it. The religion of these people was not very prominent or well defined. It may be described as animistic in type for they unquestionably deified some of the powers of nature but they also offered what practically amounted to worship their ancestors. This uneventful life ended at what is Alcyone the comparatively early age of sixty-one.

XVI

Our hero's destiny here brings him into the midst of another of those spacious easy-going civilisations that were so common in the world before the modern spirit introduced its uncomfortable doctrine of the necessity for living always at high pressure. Though we find him now at the antipodes, he is in the same sub-race as in Ireland in the thirteenth life, and the conditions have much in common. The climate is much better, so that the settlements are no longer confined to the sunny sides of the hills. Crops are far larger and fruit is more plentiful, and life generally is easier in all respects. But the race displays its traditional characteristics, its love for the open air, its realisation of the proximity of the unseen world, its sun-worship, and its distaste for temples made with hands.

The men of this fifth sub-race had entered the country only a few centuries before, dispossessing tribes who were apparently a mixture of Turanian and Lemurian stock. These aborigines had offered no serious resistance to the invaders, but had retired to the hills and the less accessible parts of the country, where they still existed in large numbers. There was little intercourse between the two races, except that in various places small groups of the Turanians abandoned their unfriendly attitude and came and made settlements in the immediate neighbourhood of the white men, for whom they were usually willing to work when required. The untamed part of this earlier race was regarded with horror and aversion, chiefly because of the peculiarly objectionable form of their religion, which eventually led to their complete subjugation, as will be seen later.

Almost all our characters are present in this life, most of them of course among the superior race, but a few among the Turano-Lemurians. The ruler of the country was Viraj, and according to the custom of this branch of the race the King

was also *ipso facto* the head of the Church, that is to say, the High Priest. Viraj, however, was a strong and somewhat stern ruler, who had a great genius for administration. He was little attracted to the priestly side of his work, although he performed such duties as had to be done with a sharp military brevity which was impressive in its way. His eldest son Surya was from an early age drawn much more to the priestly than to the kingly side of the royal office, and this characteristic was so marked that as soon as he came of age Viraj turned over to him all that part of the work, in order that he himself might plunge with renewed ardour into the organisation of his country.

Surya married Alcyone, who appeared this time in a female body as the daughter of the younger brother of King Viraj. She had a most intense reverence and affection for her husband, and shared with him his devotion to the priestly side of his office. Though Surya was the heir-apparent, many of the duties that would naturally have fallen to him were left to his younger brother Leo, in order that he might be able to devote all his time to a re-organisation of the priesthood and its methods. His first children were the twin boys Mars and Mercury; and as soon as these twins began to be able to express their preferences it was manifest that they were respectively incarnations of the two sides of the royal office; for Mars seemed to care comparatively little for the temple ceremonies, while he manifested the most intense interest in the administrative work of his grandfather. Although the affection between the twin brothers was most touching, they differed entirely on this point; for Mercury's devotion was all to the temple services, which he constantly attended with his mother. Even already Viraj and Surya had decided that if they both lived long enough the crown should pass from grandfather to grandson Mars, leaving Surya to devote himself to the work which he loved, and Mercury to

inherit his high position in due course, thereby establishing a separation between the kingly and priestly offices.

As years rolled on Alcyone's family rapidly increased, all its members being characters well known to us. It was one of her greatest pleasures to dream over their future, imagining for them all sorts of distinguished destinies. Some of her dreams seem to have been actual previsions; and her husband Surya, who used to listen to her with an indulgent smile, was on one occasion at least greatly impressed by one of her visions—so much so that he took the words out of her mouth and spoke himself as though inspired:

"You and I, my wife, and these flowers of our tree, have a wondrous destiny before us. As you follow me now, so shall you and they follow me in that glorious future. Some of these who now call you mother shall pass in advance of you, and shall be my more immediate helpers in the work which I have to do. And when your share in that work comes, others of these your children shall stand round you as helpers and disciples. So the members of this our family shall not be separated as so often happens; again and again shall they be born together, so that it becomes a permanent family whose members shall meet in fraternal affection through the ages that are yet to come."

So when Viraj was gathered to his fathers it was Mars, not Surya, who was proclaimed King in his stead; and it was not long after he came to the throne before it was found necessary to take further control of that part of the island inhabited by the Turano-Lemurians. These latter had an obscene form of religion which, among other unpleasantness, involved occasional human sacrifices—usually sacrifices of especially beautiful children. These were sometimes selected from among their own families, but more frequently one of their tribes made a raid upon another in the hope of finding suitable victims. On one occasion, however, it was decided by the priests of this

unpleasant form of worship that an unusually choice sacrifice was required, because an unknown infectious disease had broken out among their people. So the priests met in conclave and decided that, as ordinary methods had proved ineffectual in turning aside the wrath of their deities, a white child should be captured and sacrificed.

Their only hope of obtaining such a prize was through some of those of their tribe who were in close touch with the ruling race. There had been a certain amount of inter-marriage between the races, although this was discouraged by the authorities, and it was from some of these mulatto families that the most powerful and the most scheming of the priests were drawn. Among them were found just at this period two with whom we are acquainted, Lacey and Tripos.

Aided by a woman named Cancer, they resolved to steal a child from the white settlements, and after much lurking and watching they contrived to carry off Phra, one of the grandsons of Surya and Alcyone. It was some little time before he was missed, and still longer before his relations suspected what had happened; but as soon as the truth was realised the boy's father, Naga, hurriedly got together a few friends and retainers, and started out in pursuit. As they knew nothing of the secret hiding-places of the aborigines they would probably have failed in their quest, but for the aid given to them by some others of the mulattos who were thoroughly well-disposed towards the white race. Assisted by these, Naga and his party were able to overtake the abductors and rescue the child before the tribe could be called together for the sacrifice. They made prisoners of the three people we have mentioned, and brought them before King Mars, who promptly had them executed, and furthermore issued an edict that the interior portion of the country should be brought directly under his rule, and that sacrifices of all sorts should be entirely suppressed. This was done, but the

aborigines regretted their sanguinary faith, and were by no means well-disposed towards the new regime.

This was on the whole a quiet and uneventful life, passed in a pleasant land and among an amiable people. They were not by any means unlike those of their race whom we have already described as living in Ireland a few centuries before. They were good farmers and bold seamen, hospitable and affectionate, showing a great reverence for old age. The great men among them were rather orators and poets than fighters; and a certain amount of excellence along these lines was expected from the leaders of the people, as all judgments, sermons and public speeches of any sort on great occasions were invariably delivered in extemporaneous verse. They were clever builders, weavers and dyers; and their wood-carving was remarkably good, intricate and detailed. The life was on the whole a happy and simple one, with no striking events, and at the end of it Alcyone passed peacefully away at the advanced age of eighty-eight.

(To be continued)

THE LIFE SIDE OF ASTROLOGY

THREE STUDIES IN SPIRITUAL ALCHEMY

By LEO FRENCH

(Continued from p. 96)

II

SOME STRENGTHENING OPERATIONS AND PROCESSES

Take fever and make it force.
Take desire and make it purpose.

—MABEL COLLINS.

FORCE and resilience are equally necessary qualities, in the slow but sure perfecting of the armour and weapons, machinery and engines of warfare: for if these be not sound and obedient, if any be "ill-tempered," others fail of their true and full purpose. On the makers not users thereof falls the karma of responsibility.

Wisdom and courage are equal "indispensables" in the alchemical campaigns.

Lacking discrimination, one opportunity after another will forfeit its golden wealth and "come to dust," the dust of neglect.

Wisdom must direct the aim, while courage whispers "now," to the warrior, thus does the psychological moment make its mark in the sands of time as one of those moments

eternal wherein¹ "the soul declares itself . . . by its fruit, the thing it does".

But wisdom must be sought and summoned, served and followed, ere she discovers her treasures. The pursuit of wisdom gives that rapture which in itself justifies a thousand defeats while each failure realised as such plants an acorn in to-morrow's forest. Determination and sincerity prove invincible partners in the innumerable complex processes and painful operations necessary if defeat is to be transmuted into victory, and failure made the stepping-stone to success! Here, indomitability is the word of power, and the only word, at this stage: for when the seeker after wisdom receives his first induction—a series of practical object-lessons grounded on personal experience of folly's quicksands and cul-de-sacs, it needs a stout heart to "get up and begin again," knowing that sinking is a property of all sands of time, and that space itself is limitation and bondage to a spirit imprisoned, yet realising itself as "unborn, undying" before its wings are fledged.

Before strength can be incorporated into any fabric as a permanent quality, certain weaknesses must be eliminated and exterminated. Weaknesses "demonstrate" in various forms, and disguise themselves with specious cunning. In the realms of poverty and super-abundance, both, weakness functions, with equally destructive, disintegrative and decadent results and influences.

The weakness of certain human organisms consists in a constitutional (well-nigh "conscientious"!) objection to the pruning-knife, as cruel, unnecessary, ruthless, etc.; while others fear to enrich their soil of experience lest by any kind of direct earth contact defilement should ensue—these, while continually aspiring heavenward, praying for, and expecting, blessings innumerable because of their self-imagined

¹ R. Browning. From *By the Fire-side*.

purity and devotion, yet find themselves withering at the root, because there is not sufficient soil beneath, nor rich enough, for them to strike downward into Mother Earth, and obtain that nourishment which is impossible without direct contact. Here wisdom enters, and teaches those not too "wise" to learn, that those who will not use the pruning knife will not survive the period of logical impoverishment consequent on all triumphs of sentiment over science, while the refusal of earth-experiences *during the period of earth-germination*, results in the starvation of that human soul which is the "intermediary" deputed as messenger-learner in the schools of those lesser mysteries whose lessons must be learned, and ordeals undergone, before the candidate obtains admission into the greater mysteries.

Painful to poignancy, these personal "realisations by process positive" that myopia and "telescopia" are equally frustrating diseases, when wholeness of Light alone can redeem any "body" out of the sphere of darkness into the marvellous light of a life illuminated by wisdom, however small and dim, the preliminary perception thereof, to one still partially blinded by that earth-blindness, ever the first reaction when ignorance receives its first intimation of its true condition.

Here another paradox awaits the learner—the necessity of realising falsity, ere truth can be perceived, and of the interaction and inter-dependence between the processes of the extermination of weakness and substitution of strength, in any realm of consciousness.

Self-analysis must be performed and practised continuously by the learner, at this period of evolutionary progress on the path of wisdom. Fear of calling things and states by their true names is a terrible deterrent because it involves the learner in needless delays, entangling him in webs of illusion and snares of delusion. Here enters what Synesius well describes as "a false imagination, which it is requisite to

destroy, as well as to banish all influxions from without, before the understanding spirit can superinduce Divinity".

Mercury—the "light" of reason, is the thinker, the consciously discriminating and selecting mind, who calls to his aid Saturn, the builder, master of solidity, thoroughness, and depth of content in the mental world, and Mars, lord of courage and that virile force without which all alchemical experiments are worthless, because ineffective. Mars and Saturn as engineer and builder, path-finder and road-maker respectively, the forger and the stabiliser, melting the stubborn substances, hardening-off and "cooling" the most refractory "hot stuff"—these two, when in collaboration, perform one "miracle" after another, in the spiritual-alchemical realms of correspondences, nor without their aid can aught be wrought that is wrought and shaped according to its predestined image and form, by Jupiter the artificer. Even the hammer of Thor will produce naught save mere meaningless lumps of matter, detached from the parent substance for no apparent purpose, unless Mars and Saturn prepare the matter, bringing it to a state of sufficient mental conformity and intelligence to respond to the formative expressive direction-urge of the architectural mind. That which is either rigid or invertebrate is equally impossible as manipulable material for æsthetic expression. Metals too hot or over cool inhibit equally obedience to the master-hand, be it never so cunning and skilful.

The applicability of these states and stages of matter as medium of consciousness, the existence of matter for the sake of spirit, with mind as craftsman, artist, architect and arbitrator with regard to the place and purpose in the life-plan, leaps to the eye of any student to whom either spiritual alchemy or the use of the correspondences appeals. Strengthening processes are as various, infinitely graduated and individually designed, as those for whose progressive perfecting

they were devised. What strengthens one organism, "braces" one system, weakens and depletes another. "The weakest goes to the wall," not because it is the best place for it, but because Mars and Saturn have failed in their bit of the plan temporarily; for if Mars as strong man and Saturn as constructive builder and "reservist" had performed their work perfectly, strength would protect weakness, and tyranny be banished as unfit survivor of jungledom. In the words of an old master-chemist.

And all this because they knew not the verity
Of altitude, latitude, and of profundity.¹

It is just this science of discrimination (which includes art because imagination and sympathy are indispensable requisites) that distinguishes those who are ready for the alchemical life from those who are still in the undifferentiated and chaotic mental state wherein such studies and experiments are not yet possible. For the native is not ready to operate. Operations performed under these conditions prove not only worthless, but harmful to the operator and those in his vicinity, for "unwise" action on any plane is "unkind," while the reverse is also true, so closely allied are love and wisdom that neither can exist without the other, save in a rudimentary or artificially isolated state. Love and wisdom, as co-actions, produce those potent and beneficial results described as white magic, the power aspect of occultism (Black Magic is the offspring of wisdom and power, with Love banished).

The work of Uranus as cosmic-power energiser, and Neptune, Love's quintessential universal re-solvent, may be compared to that of specialisation and final perfecting within the realm of establishment of harmony and balance, the final adjustment of the human organism so that normal

¹ Geber.

response may be given to those overtones of power and vision which prove the human spirit now ready to depart elsewhere—to some sphere where their “super”-human and “super”-normal faculties, so far as earth is concerned, will find due and normal scope, falling into the plan, and not “gauged” to a different line of progress, and thus upsetting the other passengers, which would be the result were fully pledged Uranians and Neptunians to direct the sublunary affairs of our Planet, at its present “juncture” in evolution!

Strengthening processes will include electric and magnetic treatment, as culminating “courses” in the cosmic and individual Healing Plan, but were they injudiciously or too lavishly introduced and applied, death, rather than life renewal, would result. This must never be forgotten when practising practical-spiritual and Planetary-Alchemy, with the self or others, equally—knowledge of the possibilities of the material must accompany all experimental treatment, or “work in the dark” with its train of dark consequences must and will result.

Within the solar sphere. The position of Sun in Sign and House and each solar aspect will be found the spiritual possibilities, the kind and quality of the spirit, the suitable and unsuitable tests and trials, applications, etc. The spiritual heights and depths to which the Native can ascend and descend, without that “maiming” which proclaims that unsuitable or excessive strain.

Within the lunar sphere. The temperamental and psycho-physiological instrumental possessions and privations will appear. The mortal instrument partakes of that frailty of mortal nature, which must be realised and correctly estimated, with regard to all demands made on the part of the ego or on its behalf by any of the Planetary selves. For if more is demanded than the instrument, however willing, can perform, irretrievable consequences, here again, are but the inevitable result of

discriminatory error on the part of the student or those to whom he looks for instruction at certain stages of alchemical proceedings.

To Mercury is relegated the "reasoning-out" aspect of each process. If the Mercurian self, the thinker, be dissatisfied or "led astray, no experiment will effect its intended result and the time and force wasted—hence the importance of cultivating response to true reason as distinguished from mechanical unenlightened "chop-logic"—produced by the action of Mars and Saturn "on their own"—invading and usurping the mental sphere, without the company of angels, *i.e.*, Mercury, Venus and Jupiter, without whose aid mental counsels are ever darkened and baffled, obscured and enfeebled or the war-dogs of Mars let loose to "berseker" the human realm! To Venus and Jupiter are committed those decisions in matters of taste, those arbitrations on all doubtful and vexed questions, which constitute, in themselves, the most vital and delicate issues, and are significant of ultimate results as "success" or "failure" in the realm of creative alchemy. Venus must colour the life-picture, with her pure, rich, harmonious "tincturations", full of lustre and radiance, "dyed in the ardours of the atmosphere" of Love, whose quintessence assures that "taste" which crowns the whole with Beauty's aureole.

Jupiter must "inform" all with perfect architectural expression, and that masterly adaptation of means to ends, and materials to the artificer's inner purpose, which distinguishes masterly from mediocre work in all worlds.

Saturn is responsible for those "depths" which the gods approve, and for accuracy, without which divine quality, all the rest is nothing worth, for one inaccuracy falsifies the whole. In the realm of Planetary correspondences, concord no less than unity, must prevail: each part must be fitly joined together, otherwise harmony cannot result.

Every life is a song of degrees. Only an ignoramus confuses an epic with a lyric poem, and complains of the former that it is not lyrical, and of the latter that it is not sustained. Quicksilver and lead—each must be transmuted into gold: but the processes necessary for lead would murder Mercury.

So and in no other way is it in the world of human spirits.

The "Christ" in each, raises each from the dead, according to its own gospel of alchemy.

Leo French

(To be continued)

THE ART SECTION

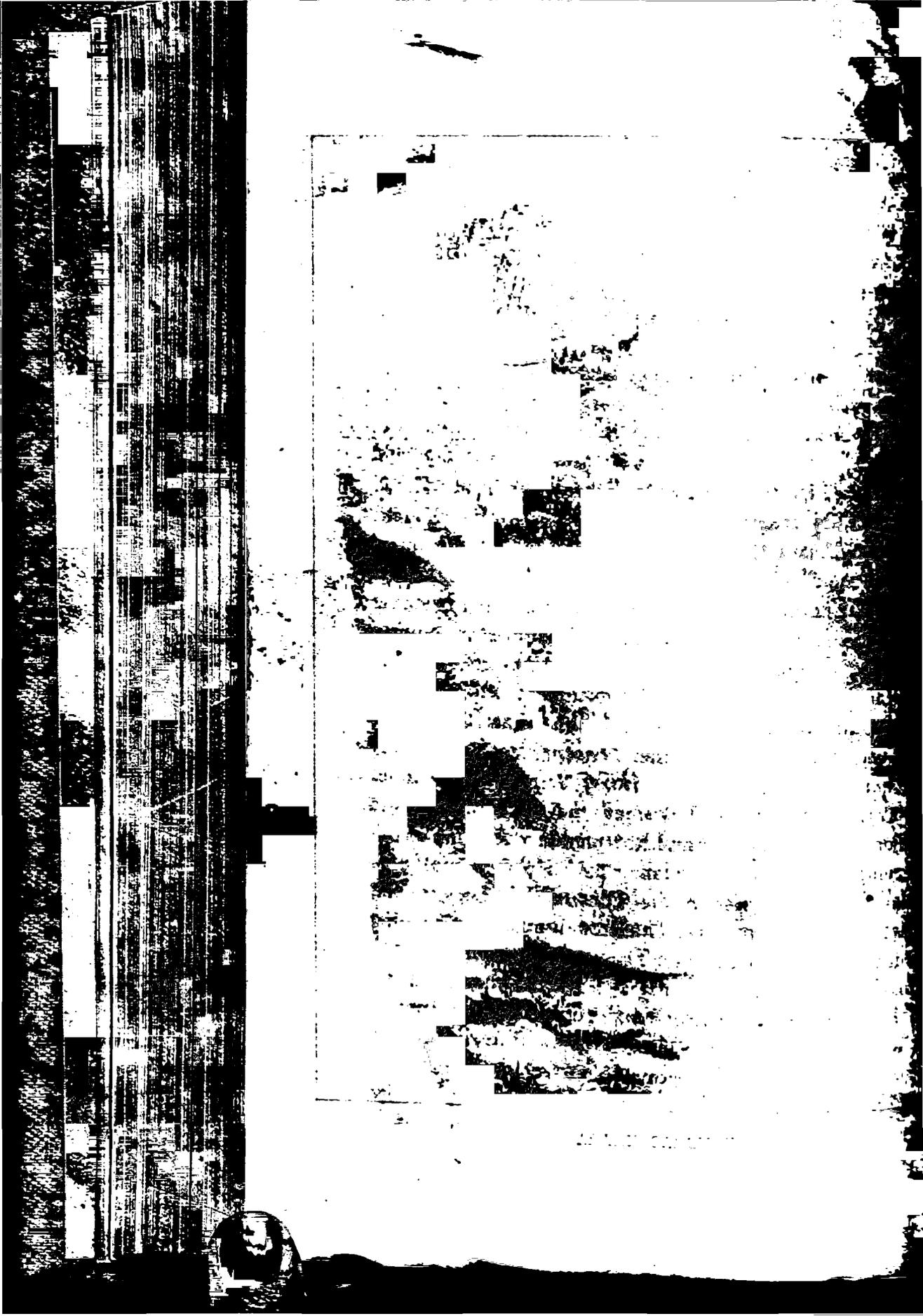
OUR ILLUSTRATION

CHANDRASEKHARA, by Promode Kumar Chatterjee, from the original in water-colours on paper 15" by 10," in the collection of Adyar Museum, Madras.

Chandra (the moon), *sekhara* (the forehead), is an aspect of the Hindū deity, Shiva, in which He is depicted as the Chief of Yogis, who, while in the fullness of young life with all the capacities of sense-enjoyment, imposes the will of the spirit on its physical instruments. When by asceticism (as indicated in the thin but tense body) mastery of the lower degrees of life has been reached, danger and death (figured in the serpent and skull-necklace) have lost their terror and may be worn as ornaments; and steady self-illumination takes the place of the flickering lights of external knowledge. This is Shiva in His higher aspect as the destroyer of sensuality, illusion and ignorance. The figure, portrayed with almost miraculous skill by the artist, conveys a sense of immense spiritual power. The unutterable calm of the beautiful young face is not that of laxity or sleep, but of an inner awakening in the peace that is the end and reward of unremitting effort towards spiritual mastery. In this conception Shiva is the pattern of perfected humanity, a conception which rises naturally out of the central Hindū view that the universe is the embodiment of one Cosmic Life under various degrees of self-limitation. By discipline of the outward-leading instruments of the inner spiritual power, at the centre of every being, and by aspiration towards the centre, freedom and illumination may be attained, and the human rise to its true status as the divine.



CHANDRASEKHARA



SCRIABINE

A THEOSOPHIST MASTER MUSICIAN

By MARGARET E. COUSINS, B.MUS.

THE Lords of Destiny chose a Russian woman, H. P. Blavatsky, to create a new world of philosophic thought in Western civilisation, to re-state the ancient and eternal Theosophy in modern times and spiritually to link India and the West. The same Lords chose a Russian man, Sacha Scriabine, to create a new world of musical expression evolved from the older system of Europe, to demonstrate in music the psychological state of mankind's development as taught by Theosophy, and to unite India and the West in music. Blavatsky was the founder of the Theosophical Society and embodied her teachings in *The Secret Doctrine*, Scriabine was her avowed disciple and derived the inspiration for his greatest music from this Theosophical classic. A study of the life and compositions of this colossal genius proves him to be the greatest creative artist in the Theosophical Society, and yet, though acclaimed by non-Theosophists, he is a prophet almost without honour in his own Theosophical country.

Heredity played a large part in Scriabine's vehicles; he received his aristocratic elegance and grace from the Russian nobility of which he was a scion; his love of music and his pianistic skill from his mother who was herself a gold medallist of the St. Petersburg Conservatoire; and his taste for the Oriental and for philosophy from his father. His mother died

when he was two years old and his father, having become the Russian diplomatist in Constantinople, saw him only rarely. He was brought up with the utmost love and care by his paternal grandmother and aunt in Moscow. He showed himself a child of creative genius from his earliest moments and evinced a special love for the piano. These devoted women gave him every freedom to develop on his own lines in an atmosphere of the greatest refinement and sweetness. It left its mark on his character; all through his life he abhorred the graceless and uncouth, and was shocked and grieved by any manifestation of vulgarity or obtrusive manners. He began his regular schooling at a military cadet school when he was ten combining his studies in it with piano and composition lessons at the Moscow conservatoire. He was very delicate in health, and this procured him many dispensations from the rigours of the military training though leaving him a precision and order which distinguished all his later life and work. His gift of improvisation marked him out from the first as unusually brilliant. He outstripped all his classmates in ordinary subjects as well as in piano-playing. He became the pupil of Safonov having Rachmaninoff as his fellow-pupil. After a brilliant career at the Conservatoire crowned with the gold medal for piano-playing, similar to that which his mother had won twenty years before, he set out on an extensive tour as a concert piano virtuoso, introduced to the public by the publisher W. P. Beliaev, who had been one of the first to divine signs of greatness in Scriabine's early compositions and super-excellence in his playing. It was during this year that a French writer described him as "an exquisite nature equally great as composer and pianist, an enlightened philosopher, all nerve and a holy flame"—this when he was only twenty-eight. He married in 1897 a gifted pianist who devoted her life, even after he had left her eight years later, to popularising his compositions. For five years he

acted as Professor at the Moscow Conservatoire and later kept himself and family by the proceeds of his published music and by concert tours as a virtuoso pianist. He travelled in Switzerland, Italy, France, Belgium, living for short periods in each. One disastrous journey he took to America where Mrs. Grundy spoilt his success because of his being accompanied by her whom he had recognised to be his soul mate, and who proved herself so between then and his death. One visit he paid to England in 1914 to conduct his *Prometheus*. In 1905 he first came into touch with Theosophy which he read omnivorously and from which he derived inspiration for all his subsequent music. He travelled from 1905-10, after which he settled down in Russia devoting himself to concert appearances and the production of his compositions, and the preliminaries of his goal in life, the *Mystery*. But the war intervened, and he turned his attention to giving concerts for the relief of the suffering. After one of these he developed blood-poisoning which carried him off after a week's illness.

Three names stand out as representing the forces working for freedom which are permeating modern music—Debussy, Scriabine and Schoneberg. As the last-named has become known only since I came to India and it is impossible to hear his music here, I am not at present competent to deal with what seems to be his utter iconoclasm. Debussy has given us back the Pipes of Pan in his clairaudience of the music of Nature. He was brave enough to hark back to the Greeks first with his delightful use of the pentatonic scale. The strength he gained from the omission of the leading note led to his incorporation into his system of tonality and harmony of the full six-toned scale, C,D,E,F sharp, G sharp, A sharp, C. But though he rejoiced in the extension of musical material which this gave him and in the expansion of consciousness which he could express through it, he never strayed far or long from the major and minor scales. The established tonalities

remained his father and mother to whom he brought his new discoveries. He increased, he enriched, he added to the territories of the empire of music, but he did not find the New World of musical material.

Scriabine was the modern Columbus who set sail on an uncharted ocean of sound after he had navigated all the known seas and shown himself a worthy captain of his craft. The first half of his creative period was devoted to his own interpretation of the existent major and minor modes, and of the current harmonic system. This he did predominantly in piano compositions and under the influence to a considerable extent of the creations of Chopin and Liszt. But from Opus 25 he started moving away from the old moorings, and as composition after composition flowed from his pen he slid by sheer unexpected evolutionary drift from one uncharted sea of tonality to another until in one of his final works there is not a major common chord to be found. He was no red-hot iconoclast, yet he has been by himself alone a liberator of Western music from its overworked tonal system, and its consequent harmonies. His Will was so colossal that he was able to close his mind off from all the Western thought-forms, all the conventions, all the traditions of the music in which he had been merged, and which filled the astral and mental thought-world around him. His was the titanic force which was able literally to build up a tone-world entirely of his own. He thought, heard, created entirely in terms of the following sequence of notes for his *Prometheus*, for instance. C, D, E, F sharp, A, B flat, C. And why did he choose this particular series? Because the chord on which he worked in it (C, F sharp, B flat, E, A, D) proceeded entirely by fourths and was so synthetic that it contained every form of triad, major, minor, augmented and diminished. Later he experimented with D flat instead of D natural in the above sequence and finally added still further E flat instead of E natural.

change which brought him back within hailing distance again of the minor tonality (in actual sound though not in theory), to the minor scale from which he had seemed to have emancipated himself. He had made his voyage round the tone world and found himself like the serpent swallowing his own tail. In his incorporation of the augmented fourth (F sharp) in his tonal systems he had swung right into the system of Indian music which is based on 72 fundamental scales of which 36 have the augmented instead of the perfect fourth. By these unaccustomed sound sequences he created a music so new that its effect on Western musicians was as if they were listening to a new foreign language. Many are repelled by it, some are impatient with it, others who either intuitionally or intellectually follow the evolutionary process of the Master set to work patiently to learn the sounds of his new language, free their minds from prejudice, train their eyes to read, their ears to hear, and end by rejoicing in the expansion of musical consciousness that becomes their reward.

Scriabine's line of development in the harmonic use of his material is also striking. His early compositions show him as a dualist; in them a beautiful and lengthy melody has predominance and is served by an entirely subsidiary though always harmonic accompaniment of the ground-bass variety. As his experience grows, his harmonising arises from a contrapuntal harmony of a second melody to such an extent that harmony and melody are wedded as one, neither harmony nor melody exists independently of the other. Appropriately enough is this the case specially in the *Poem of Ecstasy*. In his latest development his melodies all become shortened until they are more like evocative *mantrams* than *bel canto*. The eight themes of this kind in the *Poem of Ecstasy* are like the eight arms of Shiva and of Sarasvatī and represent the creative energy which is the theme of the Poem. Scriabine effects the Divine Marriage in his union of melody and

harmony; so unified do they become that they are as it were one equally-halved being, even as the inspiring Siva-Pārvatī temple image in the Indian sculpture of the tenth century. To a unity also did he evolve the architectural form of all his compositions.

The word which gives the key to this great genius' whole work, aim and life is "synthesis". He was born with a passion for achieving Unity. He dreamt of securing a world-unity through Art, the eternal bond of all peoples and races. In his very first symphony written in 1900 he attempted to embody his ideas of universal—social, religious and philosophical—unity. He was an idealist who "was possessed by a tumultuous longing for the complete spiritual transformation of the world".¹ He was no "art for art's sake" artist—he was a red-hot propagandist of a gospel by which the world would be saved. He dreamed ever of a synthesis of all arts, philosophy and religion. As life went on he became more and more self-confident of himself as the prophet, priest and producer of a new Mystery which should redeem the world. His spiritual growth led him to study many philosophical systems, but none satisfied him as did the revelation of his fellow-countrywoman, H. P. Blavatsky. He became acquainted with her writings and with Theosophists in 1905 while living in Switzerland. He immediately became an ardent Theosophist and found his springs of inspiration in Theosophy from that day till his death in 1914. He pored over *The Secret Doctrine* and it is not too much to say that he set it to music. Its synthetic grasp of life's details satisfied his own interior and evolved nature. Its revelations of the correspondences of the planes of nature fascinated and thrilled him, and led him later to experiments with colours and perfumes equated with his music texture. He had the temperament and vision of the mystic; the science, powers and qualities of the occultist; the

¹ *Scriabine*, by Alfred Swan.

belief in ritualism and ceremonial of a priest; and the skill in beauty of an artist—poet, painter, musician, eurhythmist, sculptor, architect all in one.

A review of Scriabine's subjects alone is proof of the mystical character of his mind: Tragic Poems, Satanic Poems, the Divine Poem (his 3rd Symphony), the Poem of Ecstasy, the Poem of Fire and the Initial Act of the Mystery. The *Poem of Ecstasy*, written three years after he had absorbed Theosophy, was a Western manifestation of the Play of Brahm. It represents the joy of unrestrained activity by the Spirit in its creation of worlds. At one time the composer had written in his diary "I am transported with the gladness that is in me. If the world could only partake of an atom of the joy that is mine, the world would suffocate in bliss." His genius later demanded that he should portray the whole process of Involution, Materialisation and Evolution. No other musician has essayed such vast projects, such linking of philosophic concepts to music. In the Poem he includes the functions of Priest, Prophet and Artist, and even that did not find the limit for his titanic aspiration. All his forces were bent to the expression of *The Mystery*, the mystical act of the union of Spirit and Matter in which "all the finest creative powers of the race heretofore dismembered in the different branches of art would be united". His dream was that there were to be 2,000 performers in it and no listeners or spectators. Each was to feel himself and herself a co-celebrant in a reflection of a cosmic ritual.

Was it any wonder that the gods cried a halt to such anticipations of accomplishments reserved only for the sixth and seventh sub-races at the earliest, probably only for the latter, of which Russia is to be a nucleus and of which Scriabine shows forth as a forerunner, a John the Baptist? The spirits of fire, of fever, silenced his expression, symbolically starting their ravages on his lip from which the poison

of the malignant boil spread to his whole face, and agony and repulsion, which must have entered his very soul, bore him in whirling haste into the mystery of the silence of Death.

The amount of creative work accomplished by Scriabine in addition to his professorial duties and piano-concert tours could not have been achieved in the space of fifteen years had it not been for the qualities of a trained occultist that he possessed both by Kármic heredity and daily training.

Clear thought, clear expression, both in musical phraseology and in musical caligraphy, notable neatness and meticulous order, intense power of concentration which amounted to Yoga and gave forth its fruits, a fourth-dimensional sense of time which caused him to speak of the future as the accomplished present, an ever-growing attention to the laws of magnetic continence and occult silence, and an indomitable will coupled with a dynamic energy marked this old soul. One must read his biographies to find the instances of all these qualities. He was a medium for the repulsive as well as the attractive. Several of his Sonatas are notorious for their demoniacal character. So evocative are they of evil influences that he avoided playing them himself.

Russia is undoubtedly the bridge between the Eastern and Western cultures and it is interesting to note the fascination which India had for the great Russian musician. From the time of his introduction to Theosophy and Theosophists in Switzerland in 1905 Scriabine turned towards India. It became the goal of all his secret aspiration as the only country holy enough for the setting of his Mystery. He read omnivorously all the available literature of India and experienced a keen delight in finding the resemblances between his own philosophy and that of the East. It was during his very much appreciated tour in England that another of the strange links was formed by him with India. He had originally looked on Switzerland as the ideal country for the Mystery but it was ousted by

his dreams of India. While in England he was filled with the desire to visit India and especially to see Adyar. While there he even bought a tropical hat and consulted practical men about the cost of building a temple in India where the mysterious service of his contemplated Mystery might be enacted. During the visit he was so much impressed with England that he spoke of her in terms of the highest admiration, placing her in the vanguard of humanity on account of her moral worth and high type of civilisation. He rejoiced over the growing friendship between her and Russia, and in his thoughts even bestowed on her the loftiest distinction of which he was capable: "After India," he said, "England was the most suitable place for the service of the Mystery." His musical link with India is very pronounced in that his later works are all composed in *melakartas* (scales) used by the India R̥shi-musicians to convey the very same spiritual atmosphere as Scriabine sought to convey. Take for instance the scale of the *Prometheus*. It is the same as *Vachaspathya*, meaning the Mother Substance of Sound, the basis of manifestation. Scriabine by his own studies, meditation and genius had evolved the same series of sounds through the extension of the use of the higher notes of the natural harmonics of any sound, and he believed it the true gamut of the sound basis of creation! His use of m̄n̄tric musical phrases, of conflicting rhythms, of doubled or tripled tempo at the end of movements is very closely related to Indian music. Finally his belief in the correspondences of the arts—as in his attempt to accompany his music with colours, and his ideal of creating one unified Art-form containing all the arts, is exactly in accord with the teachings on artistic creation contained in the *Vishṇudharmottaram*, a seventh century Samskr̥t treatise on the art of painting.

Knowing how much this great Fellow of the Theosophical Society had longed to come to Adyar it was a special privilege

of the writer to be the first reverently to play his compositions in the Society's Headquarters and in Madras City a year after his lamented death and now his inspiring and spiritual creations through the pianola reproduced from his very own playing are becoming familiar in India. "He being dead, yet speaketh."

While India is still far from being artistically ready for the realisation of his universal dreams it has strangely enough, in view of the above, fallen to the lot of an English Theosophist, John Foulds, to come nearer than anyone else to giving demonstration of some part of the details which Scriabine had visualised. *The World Requiem* has linked the peoples of the world in one great thought of love and peace, and with its 2,000 performers and its Eastern tonalities performed a section of the cosmic ritual which that Hierophant of the seventh Ray, that pioneer Ceremonialist of the Arts, had foreseen. The future of the supreme Artist has been linked by Scriabine to Theosophy, the future of Theosophy is now inextricably interwoven with the Artist.

Margaret E. Cousins

RECENT DISCOVERIES IN MEXICO

By L. E. T.

THERE is no country in the world which offers such possibilities in the line of archæological research as does Mexico. In Mexico there have been some of the greatest civilisations the world has ever seen. The Mayas and the Toltecs were among the fairest daughter-races of old Atlantis. In Mexico there has been no devastating flood such as swept away into the ocean the earlier civilisations of Egypt. And in Mexico the older civilisations seem to have continued on into historical times without a break, whereas in Peru there was a long period of almost barbarism before the historical Incas rose to power through the gradual ascendancy of their Nahua tribe.

The reason why so little has been really discovered in Mexico hitherto is that very few archæologists have yet turned their attention to it: but this state of affairs is now changed, and there are many expeditions working, or preparing to work, in Mexico. The results of the last few years have been simply astounding to archæologists. Six or seven years ago it was believed that the very earliest civilisations of Mexico and Yucatan—even the Maya—only dated back to about the first century of our era—to the time of Greece and Rome. At the present time, after only six or seven years work, no less than four great culture periods are known, going back to six or seven thousand B.C., or earlier.

One of the most striking archæological discoveries ever made by modern man was made accidentally about five years ago. Some people were digging in the San Cuicuilco Hill, near Mexico City. They discovered some figurines and other things which tempted them to dig down right beneath an ancient lava bed which had flown thousands of years ago from the extinct volcano Ajusco, the Lava bed is at least seven thousand years old. Underneath this bed of volcanic ash and lava they discovered an archaic pyramid. This pyramid is composed of blocks of unhewn volcanic rock, and rises in four terraces with inclined walls from a base approximately four hundred feet in diameter to a height of about a hundred feet, but it has not yet been uncovered sufficiently to determine the measurement more exactly. It is the earliest pyramid known in Mexico, and is entirely unembellished and unadorned, in contrast to the elaborately carved constructions of modern times. How long were the people of Cuicuilco in developing the ability to rear this massive pyramid, asks Dr. Cummings, who is directing the present excavations. This pyramid opens up a chapter in history of which men have dreamed, but which has never been recorded in authentic annals.

The site has been investigated by Miss Zelia Nuttall, Dr. Cummings, and others. Miss Nuttall's lecture at Cambridge, telling of her

discoveries, was one of the most interesting that the writer has ever attended. She told how a stratum containing evidences of civilisation of a date even earlier than that of the pyramid had been discovered. That many other finds had been made of the same ancient people. That they were Mongolian in type, quite different from the inhabitants of Mexico at the present day, and that they came from the Pacific Ocean. Later discoveries which are occurring with almost incredible rapidity, have shown that there were no less than four distinct types of civilisation, all earlier than the ones known as Aztec and Toltec, which were the only ones known until a few years ago. These civilisations have yielded traces of Egyptian, Chinese, and other influences. It seems definitely ascertained that there was a great deal of travelling about and intercourse between the nations in this ancient world, whose very existence is a tremendous surprise to most archæologists. Professor Elliot Smith's theories as to the sculpture of an Indian Elephant at Copan and other places in Guatemala fades into triviality and unimportance besides the real facts which have now been discovered. The new discoveries are changing the whole outlook of the student of civilisation. No older civilisation is known on earth, and the physical peculiarities of the skulls are extraordinary. Very little information about the discoveries is yet available in printed books. The explorers are finding so many things of undreamed-of interest that they have at present no time to spend in publication.

One of the discoveries in the valley of Mexico near the hill of San Cuicuilco is that of a Mongolian Library, at least seven thousand years old, and quite probably much older. The books are engraved tablets of stone or clay, sometimes painted. Five sides are filled in this manner, on the larger stones. They evidently range over a long period of time. It is such a pity that not a book in this tremendous library can be properly read. But there are hundreds and hundreds of objects that are most obviously architectural drawings, designs of temples, pyramids, etc. There are also hundreds of tablets describing the worship offered to the Gods of the three chief volcanoes, one of which was responsible for the catastrophe at Cuicuilco. One mode of worship was to light a fire on the top of a pyramid and then keep it burning for a cycle of fifty-two years, which was the century of these ancient people. The architectural drawings are on baked clay, so hard that it cannot be injured even by a pick. They are from eleven to sixteen inches each way on the surface and are two inches thick. They are drawn by the architect to scale, and in colours. One interesting fact is that the pyramids of those days had no steps, as had the later Aztec ones, but were ascended by ladders, which could be drawn up in case of attack by an enemy. Truly the Hill of San Cuicuilco can rank with the Hill of Kephala for its antiquity and venerableness.

We have not the space to give any more details of the discoveries, but hope to give some on a future occasion.

L. E. T.

TO "W.B.L." HUSBAND, COLLEAGUE AND FRIEND

For we are in the calm and proud procession of Eternal Things!

—Quoted from an Irish writer.

THE above seems singularly fitting to head the brief tribute I would like to render in these pages to my dear husband William Bernard Lauder, who "passed" in Netley Hospital September 1st of this year. How well I remember him some ten or eleven years ago telling me he liked it, and now I find a note of same in one of our Theosophical books.

His Theosophical career began somewhere about 1896, and in the following year we were married and started our combined labours for the Leader and the Cause. The many journeys, short and long, covering leagues of earth and sea, made by us since then would require indeed as many pages to catalogue, but they will live in memory for ourselves and those others associated. Some were in the company of our beloved President and friend, in days when those of us who are elderly now were the young folk. But it does not seem very long ago since our children, now grown up and entering on careers in the big world, were born, and we both rejoiced in the thought that this might mean more workers for our Great Comrade in the future. One of those sails now to the wonderful land where so much of her life has been spent, and where she invited my husband to return when he retired.

He won distinction as many others in the War, and was offered a year's extension, in token of his valuable services, the normal period for retirement being reached last June. We had hoped it would be possible to carry on for part of the time, as his failing health—the result of ten years' overwork and anxiety—seemed to render the full acceptance impossible.

The winter of 1924—5 was to be spent on the Riviera for necessary recuperation, but Colonel Lauder would not have been idle, for we realised work was needed yonder, and were prepared to give whatever help was required in various fields.

India remained thus the further possibility . . . but while this prospect has faded; and it is wellnigh impossible to avoid striking a wistful human note in connexion therewith, I can truly say I am convinced the plan will be followed on a greater basis in the coming time, for my fellow worker *is* having his sorely needed rest, and he himself said after one of the recent Queen's Hall Lectures "I will return and work in the Newer Era".

In the light of the above words then—during months of keenest physical and mental agony, which none could relieve and ached so to watch, appear as a *voluntary sacrifice*, a winding up of some old liability which would otherwise have clogged future and wider activity, yet the earnest and natural desire to mend this broken body, to co-operate with his own earlier wish has not been useless, for the force poured out on him from all sides in love and longing, however limited in outlook—will be gathered up and used to revivify other shattered vehicles of those whose 'time' has not yet come, the conviction expressed by me to the Doctor and Nurses at Netley. More than this it will also serve to build the newer bodies of the heroic sufferer, in his near return.

He said once to me during a time of severe trial, "You have happy memories, and these none can take away."

How the words come back to me, bearing with them a deeper sense of the indeed "Eternal Now," blotting out that tragic element we name the "Past". I refuse, as I have said elsewhere, to use the past tense in regard to William Bernard Lauder, *for to do so is to do mourning in words*, and would be inconsistent with Theosophical convictions. I am too keenly alive to his presence and help in the present chaos of difficulty into which my little family and I have been plunged (—rather suddenly perhaps at the close of this "chapter"), too strongly desirous of acting as his agent for much he wants done, and more he will wish accomplished as time goes on—to be otherwise than keen to conquer the anguish that still assails—when one remembers the vigils beside him during the long struggle to carry on all work despite grave illness.

It will be recalled how he assumed the office of Federation President some months back, and attended the Special Convention. He knew he was physically worn out, but resolved to hold on, and went against the advice of his physician. Those present on that memorable occasion will not easily forget the address he gave.

By dint of resting a little in between whiles, by brief—all too much so—holidays, and "treatments" of various kinds, our Colleague remained at his post till the very day he entered Milbank hospital, the date of our President's return from India. He was sent as a last chance to Netley Hospital the day after Dr. Besant left London. Oddly enough it came to me that this was also the very day on which she had returned to us some twenty-four years ago.

Dates are sometimes rather poignant occasions for it was on June 3rd, 1918, that my husband received the honour of the C. M. G. (decorated in 1919), and again on the same day in 1924 that he was noted in the Birthday Honours List as receiving the C. B.

His many lectures in various places will I feel be a pleasant and instructive memory for all who heard them. He possessed, I always thought, an extraordinary and perhaps unsuspected mine of wisdom which revealed itself, often in private conversation, and people of every grade sought his counsel, always realising the "tower of strength" this very "human" and humane official could be.

Testimonials pour in now from all sides to these marked qualities, surely the fruitage of a soul advanced in evolution, although as such, extremely modest regarding himself and ever disliking publicity.

I can imagine him humorously reprimanding the writer of the above for the very measured (to her!) tone of this paper.

Struggle marked his young and early life, for he inherited a property in the land of "Great Tribulation," as it may be called, so dear to his heart, and he lived through two great epochs of its tragedy, keeping the home so dear to him only by much sacrifice, and eventually losing practically all he so cherished.

He was always an enthusiastic soldier, and saw service in Burma in the eighties, but never realised his dearest wishes of fighting, either in the South African or later conflict, although asked for in 1914 several times, at the front. But he was considered too valuable in his Department in England, though the confinement to office routine was always trying to a man who retained such a devotion to outdoor exercise and the freedom of "great spaces". It was in order to provide a better home and prospects for wife and children that he renounced the soldier's more active life and I honour him for it.

In 1906 he revisited India obtaining an important appointment in connexion with the then boy Rajah Hari Singh of Kāshmir, and it was during that period he went to Adyar and was associated with Colonel H. S. Olcott, and also at the request of our President took part in the Hindū College work, coming then into close association with our dear and now "old friends" Mr. George Arundale and Miss Francesca Arundale.¹

Paris, Amsterdam, Munich, New York and other far places were known to both of us in relation to our Theosophic activities, and in my own literary labours he was ever my counsellor, giving me of his ripe common sense and marked stability.

We were—are—very different temperaments, but I like to remember that from the hour we first met in this life, I as the school-girl and he the young man just starting his career, he decided to ask me to be his Comrade, and the Invisible Hands that shape human destiny drew us together again for this purpose after a lapse of nine years!

His children have, it will be said, his great memory and inspiring example—but they and we, all of us who knew him, have more, for *he himself remains*, one who in his own words desired to "do his Dharma".

EVELINE LAUDER

Note: Colonel Lauder, it will be recalled, was Treasurer of the Society before the outbreak of the European War, and only resigned office owing to increased pressure of military work, as he and his staff took a great part in mobilisation.

¹ It is interesting to note how soon he followed her into the greater Field.

INTERNATIONAL EMERGENCY DEPARTMENT¹

(TO HELP F.T.S. AND STAR MEMBERS)

REPORT

January 1st, 1924—July 1st, 1924

THE International Emergency Department was started on January 1st, 1924, to help F.T.S. and Star members all over the world. The Russian F.T.S. Emergency Fund has been merged into it. The work for the current year consisted in the relief of the distress of F.T.S. and Star members in Germany.

Two kitchens for thirty Theosophists each have been kept at Lowenberg and Hanover, where a free and plentiful meal could be obtained every day.

The I.E.D. has sent grants to Lodges and individual members, has brought over and sent back again 5 children, who have been offered hospitality by Theosophical families in England.

The need of the German Theosophists is still very great. The intellectual workers and the middle class are the worst off. Unemployment is growing every day, bringing in its wake lack of food and clothing.

The news coming from Russia tell us of the great misery among our members. Owing to bad crops, famine is setting in again. Educated people have the greatest difficulty in finding employment, as, before being admitted to any office, they have to pass a political examination and all those who do not agree with the political views of the Government naturally fail in it. And when they fail, they curiously enough forfeit their right to their lodging. Many thousands of students have been evicted from Universities which are now opened only to proletarians. Thus the impossibility of getting professional training diminishes still more the chances of getting work.

Still our brethren are struggling bravely on towards the Light, their vision undimmed by war, revolutions, starvation, poverty, and terror. They are still fighting with unabated idealism against terrible

¹ Under The Theosophical Order of Service, 3 Upper Woburn Place, London, W.C.1.

psychological and material odds, trying to fulfil their part of the Great Plan and to build a channel for the Master's Light and Force. Shall we help them in this by trying to lighten a little the crushing burden of their physical cares?

Donations are thankfully received at above address and it is requested that the donors should specify, whether they are intended for Russian or German Theosophists or for the General Fund of this Department to meet emergency cases of Theosophists of any other nationality.

B. POUCHKINE,
Secretary.

YOUTH WEEK, MADRAS

"YOUTH Weeks" have now been held in many parts of India, notably at Ahmedabad and Bangalore, and on August the 12th a small committee was established with the purpose of organising a "Youth Week" in Madras. In August, September, and the first week of October many preliminary meetings were held all over the city and suburbs in order to inform the young of the objects of the Week and to enlist their support. These meetings, held in Triplicane (2), Y. M. C. A., Esplanade, Y. M. I. A., Mylapore, Mylapore Star Society Hall, Royapettah, Chintadripet, Young Men's Crescent Society Hall, Law College, Pachaiyappa's College Hostel, Yuva Jana Samājam, etc., were very successful, and a great deal of hard work has been done in canvassing. The "Youth Week" has now been organised by representatives from the following bodies.

The International League of Youth, The Corporation Schools (fifty schools), The Inter-Hostel Debating Society, The Young Men's Crescent Society, Yuva Jana Samājam, The Madras Christian College Brotherhood, The Shri Rāmakṛṣhna Students' Home, Pachaiyappa's College Hostel, Pachaiyappa's Hostel Literary Association, Pachaiyappa's College Malayāli Association, Olcott Pañchama Schools, The Doveton College, National High School, Guindy, Youth Lodges, T.S., Madras City and Suburbs, Y. M. I. A. Hostel, Esplanade, The Law College, Madrasa-i-Azam, The Mylapore Star Society, Asoka Rovers' Union, Boy Scouts, Madras.

The details of the proposed Week to be held from the 13th to the 19th of October is given here so that our readers may get an idea of the work carried on in India.

On the first day (Monday) processions with banners will start from various parts of the city, and will meet at the Napier's Park, Chintadripet, at 4.30 p.m. From here the procession will march with music banners to the Gokhale Hall. The Swastika has been chosen as the symbol of Youth for the week. At 6 p.m. there will be a big demonstration at the Gokhale Hall, at which resolutions of Brotherhood, etc., will be passed, and at which representatives of the various organisations will speak. The meeting will begin with prayers representative of the religions of the various institutions.

On Tuesday the 14th there will be a Public Meeting in the Gokhale Hall at which a select company of Elders will give addresses on such subjects as Youth and Citizenship, Youth and Art, Youth and Law, etc., Dr. Cousins, Mr. C. R. Reddy, M.L.C., Rao Bahadur T. Varadarajulu Naidu and Mr. Satyamurti have consented to speak and it is hoped that the presence of Dr. Besant, the Hon. Sir A. P. Patro, and others, will be obtained.

On Wednesday the 15th will be "Sports Day". An attractive programme is being arranged.

On Thursday there is to be a variety entertainment in the Gokhale Hall. Tickets will be As. 2—Youths, As. 8—Elders.

On Friday there will be a meeting in the Y.M.C.A. at 5 p.m., at which representatives of the organisations taking part in the Week will discuss the future programme. So much enthusiasm has been aroused by the preliminary meetings that it is not intended to allow this Federation of Youth to end with the Youth Week.

On Saturday and Sunday there will be a camp.

Saturday is to be Girls' Day, and a representative committee is drafting a programme.

THE THEOSOPHICAL FIELD

A LETTER from Mr. H. L. S. Wilkinson says: "The Rev. G. H. Marten, Vicar of St. Marks, Surbiton, is now preaching sermons which are not distinguishable from Theosophy. To-day he preached on Thought-Power and the 'Mystical' and 'Faith' method of prayer (Mme. Guyon's method) as opposed to methods of *asking*. Last Sunday he brought himself and his audience to the brink of the Eastern conception of Liberation as opposed to the Western dogma of Salvation. Recently he held a 'Brotherhood' service specially for Free-Masons who attended in state. The sermon might have been written for our Brotherhood Campaign.

"I also beg to draw your attention to an article in to-day's *Observer* called 'Unionism and the Die-hards,' on p. 16, and the two articles on either side of it 'The Ulster Boundary' and 'The Sunlight League'. The trend of these articles is surely most significant of the dawn of clear vision.

"The Rev. Campbell is at work again in Brighton and—as is well known—all his sermons are very little distinguishable from Theosophy."

* * *

"The International League of the Friends of the Spiritual Order" has held an International Spiritual Congress in Brussels with Edouard Schuré in the Chair.

The importance of this Congress will be clear when we read the Declaration of Principles of "Universal Spiritual League" formed under the auspices of "The International League of the Friend of the Spiritual Order".

The world is torn asunder by the clash of two diametrically opposed conceptions of life and duty. The materialistic conception looks upon life as a struggle for existence, as a war to the knife, only tempered by social custom and the hypocrisy of feigned social virtues.

The spiritual conception looks upon life as a duty to evolve to a higher life by the constant endeavour to spiritualize matter which is subject to the human will.

For the materialist the only purpose and aim of life is the enjoyment of the pleasures of the earth.

For the spiritual man the sorrows of life are more important for spiritual progress than the pleasures of life, which have so great an attraction for the carnal man.

The materialists are combined in mighty unions and dominate our institutions.

The spiritual man stands alone, isolated and wide apart, and has no interest in politics, *i.e.*, the art of leading men to social equilibrium and social progress.

But the time has come when the spiritual man has no more the right to withdraw from his duty to solve the social problems that beset us. The mercenaries must be chased from the Temple of politics.

The spiritual man is in duty bound to stem the rising tide of unchecked passions, fiendish jealousies, unscrupulous ambitions.

The time has come to proclaim with no uncertain voice the spiritual conception of international and social life in direct opposition to the materialistic conception of the war of classes, masses, and individuals.

It is necessary to proclaim that social and international life is the outcome of the joint labour of the whole of humanity and not the result of the struggle of personal, social and national self-interest.

It is necessary to proclaim loudly that the principles of truth, beauty and love shall prevail in all forms of social life.

It is necessary that the spiritually minded people at last take courage and proclaim with determination and stern conviction their social and political creed. And that not in vague and uncertain terms, so as to give opportunity for attacks of the side of the materialists, but as a social and political creed adequate to their aspirations and in accordance with the actual psychical possibilities of humanity in all its diversity.

We cannot give to mortal man food he is not able to digest: just so social theories are only gradually applicable, in so far as the collective is able to receive it.

This is a clear and vigorous declaration of principles. All who sympathise with the idea and wish to participate in the collective work of spreading this spiritual conception of international and social politics, are heartily invited to join in the forming of a permanent centre for the new-born world consciousness.

* * *

The first number of the *Portico* has appeared. It is a monthly magazine written in French devoted to esoteric knowledge and ethics, edited by Em. Sigogne.

The *Portico* intends to give articles on Eastern and Western occultism and will try to elevate criticism above all personal predilections, but aims above all else to express its opinions in a harmonious and beautiful way, because nothing endures which is not beautiful and harmonious; and the character of the people is formed by impressions of beauty in nature, art and religion.

We will thus operate through progressive reaction. It is of great importance that the living spirits where ideas abound combine to escape the present and fructify the future.

* * *

Insects seem to have modes of communication analogous to our wireless. The *Journal of Magnetism* gives in one of its numbers the following authentic facts :

A farmer in the canton of Vaud (Switzerland), while transporting sixty kilograms of honey had an accident and all the honey was spilt on the ground. A few minutes after the accident swarms of thousands of bees came from all directions and settled on the honey, of which only a very small part could be saved from their onslaught.

Those bees came from all parts of the canton of Vaud, all the beehives were abandoned at the same moment. We are forced to believe that they had received a message of the great boon that awaited them and also of the exact place where it was to be found.

The second fact was given by the famous entomologist, M. Fabre He says: Again and again I locked up carefully a very rare specimen of female butterfly and though to all appearances there were no males in the near neighbourhood, a great number of male butterflies swarmed in a straight line to the place where the female was held captive.

M. Fabre made several experiments to mystify them and changed the place of captivity several times after the arrival of the males, but they clung desperately to the original place of captivity when they received the message, and not to the place where the now actually was.

He could only explain it by the following hypothesis. The insects produce a mysterious sound and receive the vibrations sent out with their antennæ. We were always puzzled about the real function to be performed by those curious plumelets on the head of some butterflies. But if they are their own wireless apparatus, we have solved the mystery that puzzled the scientist for many years past.

* * *

Benjamin Franklin, famous diplomatist and scientist, wrote himself the epitaph that was to be engraved on his tombstone, and is to be found in Philadelphia. It reads thus :

Here lies the corpse of Benjamin Franklin—Printer.

As the cover of an Old Book, with faded gilt and print and torn leaves.

May his work not be lost, because he will reappear once more in a new and more elegant edition, revised and corrected by the Author.

* * *

AUSTRALIA'S DOINGS

The progress of science in linking up the continent of Australia, and indeed the whole world, has been realised as never before during the past few months by every schoolboy and girl. The inauguration of the "Adelaide-Sydney Aerial Mail" and the carriage of the human voice for the first time direct from England to Australia are but two classic instances which have recently stimulated imagination. Boys interested in science are busy everywhere making or procuring the apparatus by which they can "listen in". And students of Theosophy may nowadays often have opportunity to rejoice at the

sentences which appear from time to time in the editorial columns of the daily press.

Here is one quotation, for instance from *The Sydney Morning Herald*:

. . . It is well to remember that there were great men before Agamemnon, and notably that band of men upon whom succeeding generations have combined to pour a stream of ridicule, which may yet prove to have been very unwisely directed—the alchemists. For wild and impossible as their dreams have long appeared to be, the researches of Professor Rutherford and his school into the structure of the atom and the principles of radio-activity make it clear that the transmutation of the elements, the great desideratum of the alchemists, is not only being constantly accomplished by nature, but man can, in a sense, force the hand of nature and effect the consummation also.

It is true as Dr. A. S. Russell says referring to certain experiments, in a most interesting article in the current *Quarterly Review*, that in them this transmutation

has none of the sensational accompaniments of this over-praised idea, for the process takes place on a minute scale only.

But it takes place. That is the point which justifies the alchemists.

* * *

It was good to read also in a published notice upon "The Australian Journal of Psychology and Philosophy," the following words taken from Professor Scott Fletcher's paper on Boethius:

His famous treatise, "De Philosophiae Consolatione," composed in prison when he lay awaiting execution, has been the inspiration of successive generations of thinkers, and, if we follow the method of Boethius, we shall find that consolation does come as sought in the disinterested quest of what is far beyond it, viz., Truth.

* * *

Professor James Lichtenberger of the School of Sociology of Pennsylvania is visiting Australia. He has studied criminology very closely, and is of opinion that in the "honour system," lies the salvation of the criminal. He thought the treatment of criminals in N. S. W. excellent, particularly at Emu Plain's Prison Farm, where the "honour system" is used with young offenders. He would have many more of these farms, and other employment in the open air, free from the restrictions and depressing influence of the large institutions. It is being realized, he said, "that by destroying hope in the mind of the criminal you are destroying all chances of improvement". It is only along curative lines that any lasting good will be secured. It is only by treating the criminal as you would the sick that you can expect amendment.

CORRESPONDENCE

AN APPARENT CONTRADICTION

SOME of us who are students of Theosophy have so long been baffled by an apparent contradiction in the teachings on the origin of matter, and see so little hope of reaching a solution by ourselves, that we think the difficulties might be mooted in your correspondence pages in the hope of an explanation being volunteered by abler students.

In *First Principles of Theosophy*, chapter 8, the first matter of our solar system is said to consist of bubbles blown in koilon and the rest of the matter of the solar system is said to be formed of certain aggregations of these bubbles. From this we must conclude that our solar matter is the negation, the absence, of the pre-existing substance, koilon. In chapter 5 of the same book it is said that the atomic sub-plane of each solar plane constitutes the lowest sub-plane of each of the cosmic planes respectively. If the cosmic planes are the pre-existing matter out of which the solar matter is formed, then we have here a statement to the effect that our solar matter is the pre-existing matter (though perhaps "coloured," whatever that may mean). This conclusion directly contradicts the conclusion drawn from chapter 8 that solar matter is *not* the pre-existing matter, but its absence.

If, however, we are wrong in identifying the cosmic planes with the pre-existing matter and are to understand that cosmic and solar planes alike are composed of bubbles in koilon we are then faced with a different contradiction, no less confusing, for while by this interpretation the ultimate atom of the whole solar system is, according to chapter 8, a simple single bubble in koilon, it is on the contrary according to chapter 5 a particle of the *lowest* sub-plane of the highest cosmic plane and therefore obviously already a complex structure.

If we turn to another book, *A Study in Consciousness*, we encounter a similar contradiction, for in the first paragraph of chapter 1 we are told that the atomic sub-planes of the solar planes make up the lowest cosmic plane, while in the second section of the same chapter we have a description of the formulation of solar matter as "holes dug in space". We note here, in passing, yet another contradiction, for while, according to *First Principles of Theosophy*, chapter 5, the atomic sub-planes of the solar planes are the seven lowest sub-planes of seven different cosmic planes respectively, they are according to

A Study in Consciousness the seven sub-planes of the lowest cosmic plane only. But we can ignore this discrepancy, for in either case the same conclusion emerges, namely, that solar matter is made from already complex structures and this is directly contradicted by the simple bubble description given in both books.

Turning to yet another book, *Occult Chemistry*, we find there, in the appendix, a definite statement that the blowing of the bubbles is long antecedent to the three Life Waves and that the first Life Wave catches up these pre-existing bubbles and aggregates them to form solar matter. This book is at least consistent with itself but does not reconcile the contradictions in the other books. Moreover, while it plainly contradicts the idea that the bubbles are generated in creating our solar system it leaves readers in the dark on the subject of the relation of solar to cosmic planes.

Will it not be a valuable contribution to the development of the Theosophical teaching if any of our teachers or fellow students can elucidate this tangle of conflicting statements?

L. RAISIN

53a HILL ST.
W. Hobart
Tasmania

THE BLAVATSKY ASSOCIATION

DEAR SIR,

Numerous criticisms having appeared in various magazines concerning the policy of this Association in excluding members of the Theosophical Society, I shall be glad if you will kindly publish the following general reply to such criticisms.

The ground taken in almost all cases of such criticism has been that by this exclusiveness we are controverting the principle of Universal Brotherhood: the foremost teaching of H. P. Blavatsky, whose teachings it is our object to promulgate. It is difficult to see, however, how this can be maintained unless the right of any Society or Association to use discrimination in the election of its members is denied on the same ground. Why should we be denied that right? If we did not exercise that right in the broad manner of excluding all members of the T.S., we should have to exercise it in the more

invidious manner of admitting some and excluding others. Perhaps it is thought that our exclusion of these is an act of condemnation. But even that is not the case. What we have to guard against by this exclusion is pretty generally known, and need not be dealt with here; but we must repudiate most strongly the idea that we regard all members of the T.S. as being tarred with the same brush. We may in fact admit at once that this exclusiveness is *our* loss, in so far as there are a great many earnest and devoted members of the T.S.—devoted to the pure teachings—who might possibly join us. Yet even these might unconsciously and unintentionally be a disturbing element in our Association.

We do not condemn anyone who elects to remain in the T.S.; neither do we do them any wrong or injury by excluding them from our Association. They are presumably as fully acquainted through the T.S. with the teachings of H.P.B. as they could be through us; and it is to be assumed also that in the T.S. they find their proper and congenial sphere of activity. If we were the *only* organisation through whom the teachings of H.P.B. were available, the case might be different. H.P.B. says in *The Key to Theosophy* (p. 49): "We (the T.S.) have, strictly speaking, no right to refuse admission to anyone"; but in the same paragraph she admits that there are undesirables who might be asked to resign, "or, in case of refusal, be expelled". She says that this applies more particularly to the *Esoteric Section*. But we are not an Esoteric Section, nor are we any Section of the T.S., though I think that we may claim to be a part of the great *Movement* initiated by the Masters through H. P. B. That is quite another matter, and that *Movement*, as H.P.B. herself has pointed out, is quite independent of the success or failure of the T.S. as such.

Is it then contrary to the principle of Universal Brotherhood that we should exercise discrimination in the admission of our members, and decline to admit those who have a field of activity and instruction elsewhere? We do not think that a Guru would be accused of "a negation of brotherhood and an exaltation of separateness" because he would refuse to accept as a pupil one who was already the pupil of another Guru. We do not by our exclusiveness shut out anyone from the knowledge of the *Gupta Vidya*, nor do we see why those who have a field of knowledge and activity in the T.S. should desire to join us. We do not intend—as we are credited by the Editor of one magazine—"to take the place of the T.S."; nor even to compete with it for members or for popular favour. We are simply an Association of students of the teachings of H. P. Blavatsky, desiring also to live up to those teachings, and with the further object of placing them before the world in their original pure and undiluted form. To that extent we are propagandists, but we are not proselytisers; nor shall we—as one imaginative Editor suggests—"bully" any member of the T.S. into leaving that Society in order to join us.

The T.S. has recently chartered a Lodge which excludes women. We should not conclude thereby that the founders of the Lodge condemn women in general, or indeed in any sense whatever, but only

that the lines upon which they intend to work make it undesirable that women should be members. We think that they have a perfect right to do this without being judged as to their motives. Should not Theosophists above all others refrain from *attributing* motives? We have stated our case fairly and frankly, and ask to be taken at our word.

With the organisation, policy, or work of the T.S. we have no concern, save only where corrupt texts of H.P.B.'s works are in question. Most of the criticisms launched against our policy are in fact based upon the idea that we must necessarily conform to certain "Theosophical" ideas which have for so long a time been current both in the "Parent" T.S. and in the offshoots—several of whom claim to be the one and only original. Certain aims and objects are attributed to us in the first place which are quite foreign to us, and then the criticism is launched against these. It is amazing, indeed, in some cases to see what distorted ideas are attributed to us. These I am afraid we must assign to the warped "Theosophical" imagination of their inventors. It is also amusing to find our policy condemned by certain magazines which have been most prominent in their attacks on and condemnation of the T.S. in general.

We must absolutely repudiate the idea that our exclusion of T.S. members is a wholesale condemnation of such members; nor do we consider—as one magazine suggests that we do—that to remain in the T.S. is "disloyalty" to H.P.B. The bulk of our members are those who left the T.S. years ago, and who are glad to unite again for a work which they have always had at heart. We shall endeavour to keep our Association free from those elements which experience in the T.S. has shown to be a source of discord and disruption. We shall endeavour to do our work quietly and unostentatiously; and we have certainly as an Association no intention of criticising or condemning any "Theosophical" Society or Community. It may perhaps be as well to add that our Association as such cannot be responsible for the individual expressions of opinion of its members.

Yours faithfully,

22 CRAVEN HILL
Bayswater
London, W. 2

IONA DAVEY,
Honorary Secretary.

I see no reason for refusing to publish the above letter. I have not heard before of the Blavatsky Association, but if its object is to study the works of our great Teacher, it should be useful. It is a little funny to exclude from an Association that bears her name the

members of the Society she founded, the Society she loved so profoundly, and for which she lived and died. Such a rule will anger very deeply "the Brother whom you know as H.P.B., but we otherwise". I agree that a private Association may choose its membership without any violation of the principle of Universal Brotherhood, but as I have not seen any of the criticisms mentioned I can say nothing about them.

The Theosophical Society should notice the fortunate fact that the Blavatsky Association is good enough not to "condemn anyone who elects to remain in the T.S.," and we agree that we suffer no injury from our exclusion. I even wish that the Association which bears a name I love and honor may prove useful.

ANNIE BESANT, P.T.S.

BOOKS RECEIVED

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

Speculum Mentis, by R. G. Collingwood (Oxford University Press); *The Divine Law of Human Being*, by F. C. Constable (Kegan Paul); *Prophets of Yesterday*, by John Kelman, *A People's Life of Christ*, by J. Paterson-Smyth, and *Syllabus for New Testament Study*, by A. T. Robertson (Hodder & Stoughton); *Astrology in Epigram*, by Marc Margesson (T. P. H., London); *Plain Blooms*, by W. E. Walker.

The following pamphlet has been received :

Révélations de Soeur Thérèse de l'enfant-Jésus.
(A Soeur Thérèse, Paris).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (September), *De Theosofische Beweging* (September), *Light* (Nos. 2276-78), *The Message of Theosophy* (September), *Modern Astrology* (September), *Norsk Theosofisk Tidsskrift* (August), *The Occult Review* (October), *Prabuddha Bhāraṭa* (October), *Revista Teosofica* (August), *Revista Teosofica Chilena* (August), *Theosophy in Australia* (September), *Theosophy in the British Isles* (September), *Theosophy in India* (September), *Theosophy in New Zealand* (July), *Theosophy in South Africa* (June-July), *The Vedic Magazine* (September).

We have also received with many thanks :

The Beacon (August), *The Harbinger of Light* (September), *Heraldo Teosofico* (July), *Journal of the Asiatic Society of Bengal* (August), *The Indian Library Journal* (July), *Pewartia Theosofie* (August), *Revue Théosophique le Lotus Bleu* (August), *Sofia* (September), *Theosofisch Maandblad* (September), *Theosophia* (September), *Vivir* (August).

REVIEWS

The Bedrock of Education, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price : Boards, Re. 1 ; Cloth, Re. 1-8.)

This is a collection of Essays on education, some of which have already appeared in the pages of THE THEOSOPHIST.

The writer is an idealist, basing his methods on a belief in reincarnation and dividing the life-periods according to the Hindū divisions of the Four Stages of Service, Study, Simplicity and Self-control, as he terms them here. Looking at things in this way he regards the child as appearing on the stage of life not for the first time by any means, but as one coming back in another shape to knock off excrescences, and finally to polish to perfection the stone of life, assisted by an elder brother, who is the teacher. We shall find it possible to hold a more enlightened view of the child's training and be able to help him more, if we bear these things in mind.

The system here described in outline may be summed up as a "realisation of the self based on Love and Wisdom". The child is to be helped by the elder brother to meet the demands of his particular *karma*, or activities apportioned in this life. Thus education in the lump or by rule of thumb or in masses is discouraged. The teacher must be young in heart, though, if possible, old in wisdom. As befits a Theosophist, his aim is to educate for universal brotherhood, not for mere patriotism ; to help the young citizen to outgrow mere "jingoism," which prevails to-day in several countries. (A study of the meaning of this word in a good dictionary will be in itself a step to right views.)

Mr. Arundale, by long experience as a teacher in India, and later as Director of Education in one of the Indian States, has the right to speak on his subject. He quotes Herbert Spencer with approval in saying that education is to prepare us for complete living : but, as there is but little time we must do the best we can in that short time. The child-period may be made the most of if the Theosophical idea be grasped that the child's mind is not altogether a *tabula rasa* or clean

sheet on which to write, but a palimpsest, we might say, a scroll already scribbled over many times, and the wise teacher can erase the unnecessary script and bring out the characters which matter.

Some space is devoted to explaining the idea of colours which signify characteristics. He speaks with approval of grouping children according to their respective dominant "colour"; that is, taking the devotional, intellectual, active and artistic types together and treating them specially according to their particular bent, not crushing all alike into one mould, as we do to-day. This of course requires again a certain type of teacher and a great insight, which so far are rare, and it is possible to object that this is over-specialising. Again, he lays stress on the "sevens" of life's periods and criticises the Montessori method and the use of toys. He would have something of the Pythagorean principles and the "toys of Dionysos".

Regarding the teacher as an ambassador to act on behalf of the child's ego, he would have him co-operate with that higher self, or hidden qualities struggling for expression: and in this the teacher may help by intuition, so as not to disappoint the efforts of the "one behind the scenes" by a method of repression and rebuff: for the child, when disappointed, may shrivel up, and the wise teacher can help him to stand when all his cherished ambitions have been overthrown. In short, the teacher may help the child to govern himself; he is not merely to govern him, and he must do this with an eye to present day surroundings and possibilities. Then the two extremes of over-discipline and neglect on the one hand, and of under-discipline and "making it easy" (the tendency to-day is to the latter) will be transcended.

F. L. W.

Thoughts of the Great, by George S. Arundale. (Theosophical Publishing House, Adyar. Price Boards, Rs. 1-8. Cloth, Re. 2.)

This book is a collection of quotations from various authors and on many varied subjects. They are delightful company when you feel sad or "down" or cross, they carry you away to the world of the great and that, I am sure, is the intention of the compiler. There is no system in the manner of putting the book together: we are told that was not intended, an index would be near to impossible, yet we almost wish that an index had been attempted of the authors' names so that we could find our way about and re-read those passages that attracted our special attention.

However perhaps when the author compiles the next one, and we have been promised another one of the same sort, he may take the hint.

The book, we are sure, will prove of extreme value to many and the greatest value may be that it will inspire the readers to study the mind of the writers of the great thoughts expressed therein. The great thoughts may, will, we are sure, inspire great thoughts in response, for greatness in any form must be answered by greatness.

G. H.

Seven Mysteries, by Wayfarer. (Theosophical Publishing House, Adyar. Price: Boards, Re. 1; Wrappers, As. 12.)

Among recent Theosophical writers there are few who have won for themselves so sure and firm a place in the affections of their readers as "Wayfarer". Over this signature one can always expect to find freshness and directness of vision, as well as that rare combination—depth allied with simplicity. Everything that this writer gives us has that quality of authenticity, which only comes from first-hand experience; in other words, from thought distilled in the alembic of actual life. The present little book is no exception. It is filled with penetrating reflections, put forward so simply as almost to disguise their profundity. But the practised reader of Theosophical literature will at once detect, with pleasure, a document drawn from the inner self and in no way dependent upon the writings of leading Theosophical authors. The *Seven Mysteries* dealt with in this admirable booklet are the Mysteries of Pain, of Beauty, of Death, of Life and Form, of Freedom, of Silence, of Union. We can warmly recommend it to all our readers.

E. A. W.

Ātmavichāramu, Second Part, by A. K. Sitarama Shastri. (Published by the Vasanta Institute, Adyar, Madras. Price Re. 1-8.)

The presentation of Theosophy to the non-English knowing mind is rather an uphill work. But no critic can deny that the author has succeeded well in the task he set before himself, though much to his regret he had to omit some portions. He has throughout adopted the colloquial style. Having for several years been a popular lecturer in some of the Tamil, Telugu and Canarese parts of the country, accustomed to face to face talks, he writes as though he were addressing a lively audience before him and reiterates his points to be sure of understanding on the part of his hearers.

and have voluntarily accepted service for the emancipation of man; even so does it behove us whose ambition is to walk in their footsteps to render service in all possible ways with all the means, physical and, if lucky, astral, mental, in the fulness of time.

I would conclude my opinion of this book, with the observation that it has placed within the reach of all students of *Brahmanya*; varied gems of knowledge scattered in our ancient writings together with scientific corroborations, as interpreted by the Theosophical Society. A careful study is enough to give the earnest neophyte all that he need know, to begin with, on the path he wishes to tread and achieve.

A. R. S.

Social Development, its Nature and Conditions, by Prof. L. I. Hobhouse, D.Lit., LL.D. (George Allen & Unwin, London. Price 12s. 6d.)

In reading a book on "Social Development" the first question one asks oneself is "What is development? How is it defined? And when it has been defined, does it make the mass of the people in the world happier?" These questions lead inevitably to the consideration of civilisation. What is true civilisation? Surely not mere material development and mere growth in size of Empire and speed of communication. Do these things make people any happier? Yet Professor Hobhouse solves the problem by defining the development of a community as an advance made in

- (1) scale,
- (2) efficiency,
- (3) freedom, and
- (4) mutuality of service;

and proceeds to show that social development as thus defined is coincident with ethical development, that is to say, with growth of happiness. It is interesting to see that growth of size of the social unit, of kingdom, of Empire, is thus a factor in the growth of general happiness, though of course not the only one. Material achievements also tend to make the world happier. So, in a few years time, when we have a World-Federation of Nations, we may look forward to a period of unexampled happiness for humanity.

This book, dealing with the theory of social development, and including much discussion of the psychological basis, is a very useful contribution to the great Science of Man, and forms the complement of books written by explorers, and by students of social organisation from the concrete point of view.

The author takes a very broad minded view of national differences. In fact he seems to have a singularly unbiassed judgment with regard to all questions of colour, caste, creed, sex and nationality.

It is a pity that students of social questions have only the past five or six thousand years of history to look back upon. Our explorations into the past have not yet revealed to the world how old civilisation is, and that the past five thousand years is just a little slice of quite recent times. Professor Hobhouse has some difficulties, caused by this ignorance, and he does not know of the wide sweep of history which becomes revealed to a student of occultism. It is for this reason that he says "We think of some particular idea or institution as distinctively modern, and it turns up to our embarrassment in the most remote antiquity. From efficient sanitation to courts of justice, and from courts of justice to freedom of women, we find archaic achievements which make us wonder whether, after all, there is anything new under the sun." A knowledge of the existence of Atlantis and Lemuria, of the wide scope of the true history of man, would set things right.

On the whole this book makes us feel distinctly hopeful. It shows the purpose and utility of the organisation of the world at the present day. It shows that "all things are working together for good," and that the world is going on its way by no means blindly. It gives us much food for thought, and an outline of the general tendencies of the present day, with hints as to possible solutions of problems confronting the world.

T.

Western Mysticism, by Dom Cuthbert Butler. (Constable. Price 10s.)

This is a book the purpose of which is "to set forth, in their own words, as a co-ordinated body of doctrine, what three great teachers of mystical theology in the Western Church have left on record concerning their own religious experience, and the theories they based on it" (p. 1). The author believes that the mysticism of three great Saints of Christendom—SS. Augustine, Gregory and Bernard—does not only differ from the so-called degenerate mysticism of later mystical writers but is also unique in its characteristics. In the three great Doctors the author sees "a type of mysticism with clearly marked characteristics that differentiate it from other types of mysticism, earlier and later. It may be described as pre-Dionysian, pre-scholastic, non-philosophical; unaccompanied by psycho-physical concomitants, whether rapture or trance, or any quasi-hypnotic symptoms; without imaginative visions, auditions, or revelations;

and without thought of the Devil. It is mysticism purely and solely religious, objective and empirical". (p. 187.)

The second part is entitled "The Contemplative and Active Lives". All three are agreed as to the superiority of the contemplative life, but active life is not to be despised. Indeed, it is perhaps a stepping-stone to the former. When the mind falls back panting and exhausted after an act of Contemplation, then must the aspirant engage himself in active life. The one thing that is common is that it is impossible to keep oneself at a high level of contemplation for a long time, and one cannot fail to discern the sad mournful note in the utterances of the mystics describing how the soul is "beaten back" to the fret and fever of the world. In this life, say the mystics, a completely successful contemplation is not possible; the crown of perfection will come in the next. The quotations from the mystics bearing on the above topics are no doubt of wondrous value, but they are trying to the patience of the reader. But if the reader has steeled himself to the task of reading the book through—and it is for such and not for "skippers" that it is intended—he will undoubtedly find in it many a gem of the purest hue which will more than make up for his labour. At the end of this part, there is a short summary of doctrines anent the contemplative life held by some great mystics, pagan as well as Christian.

Lastly (not taking into account the Appendix) there is the Epilogue which considers the validity of the mystic's claim, and that part of it is valuable which considers the claim from the standpoint of psychology.

The author goes on to defend mysticism from the attacks of rationalists by pointing to "the surpassing richness and fruitfulness of the content of the mystic's experiences" and "to the effects upon life of the mystical experience". He does his part well, though, in our opinion, mysticism needs no longer any apology. The richness of mystical literature in recent times is a silent indication of its growing appreciation by people of all types.

Western Mysticism is a marvel of industry and arrangement. To go through all the works of the three mystics, to mark off the passages germane to the purpose, to classify them, arrange them and to elucidate but not encumber them with remarks of his own—all this must have entailed an industry and labour which only a wide appreciation—which the book so pre-eminently deserves—can to some extent reward.

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December 1924

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1876, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

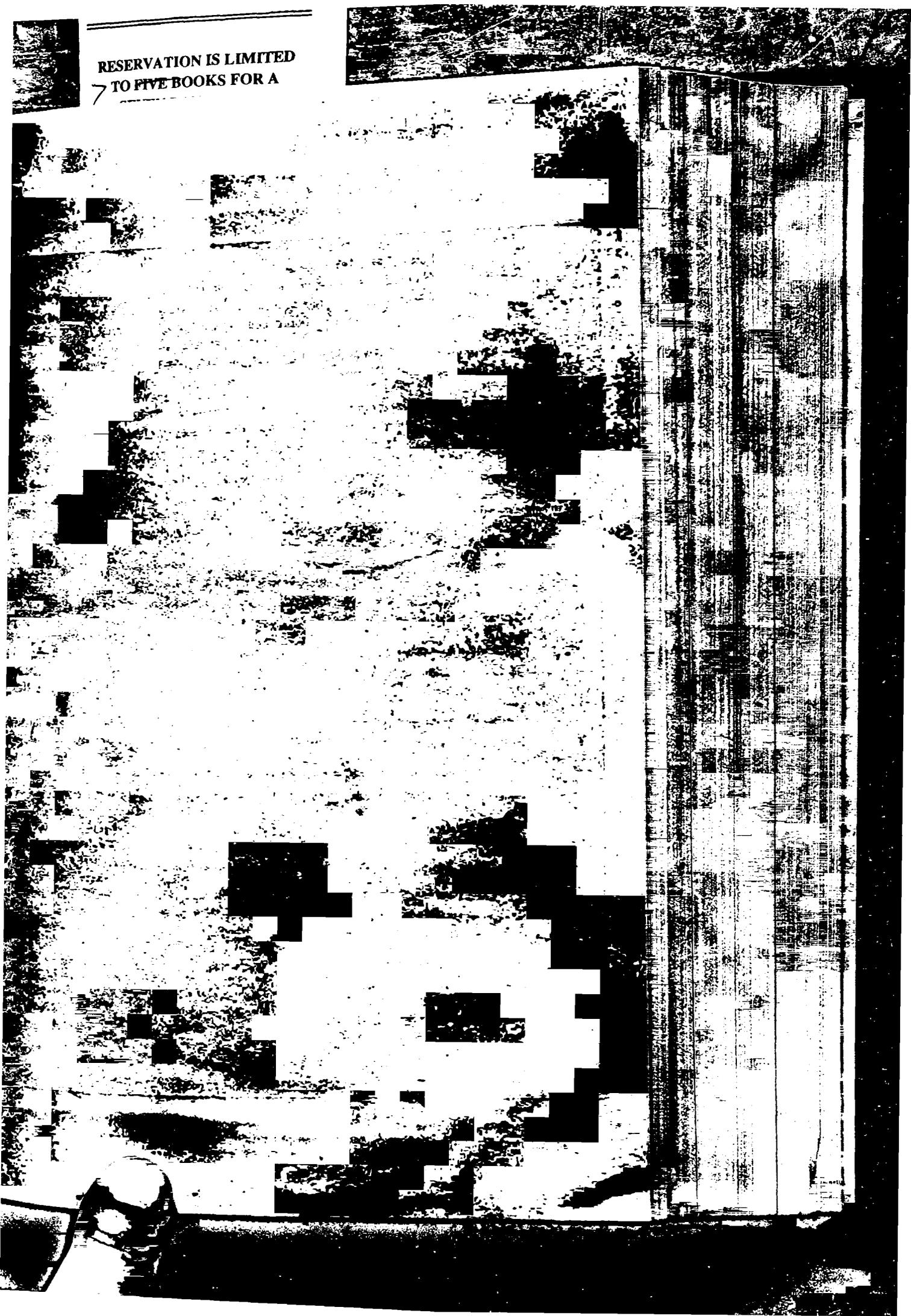
FREEDOM OF THOUGHT

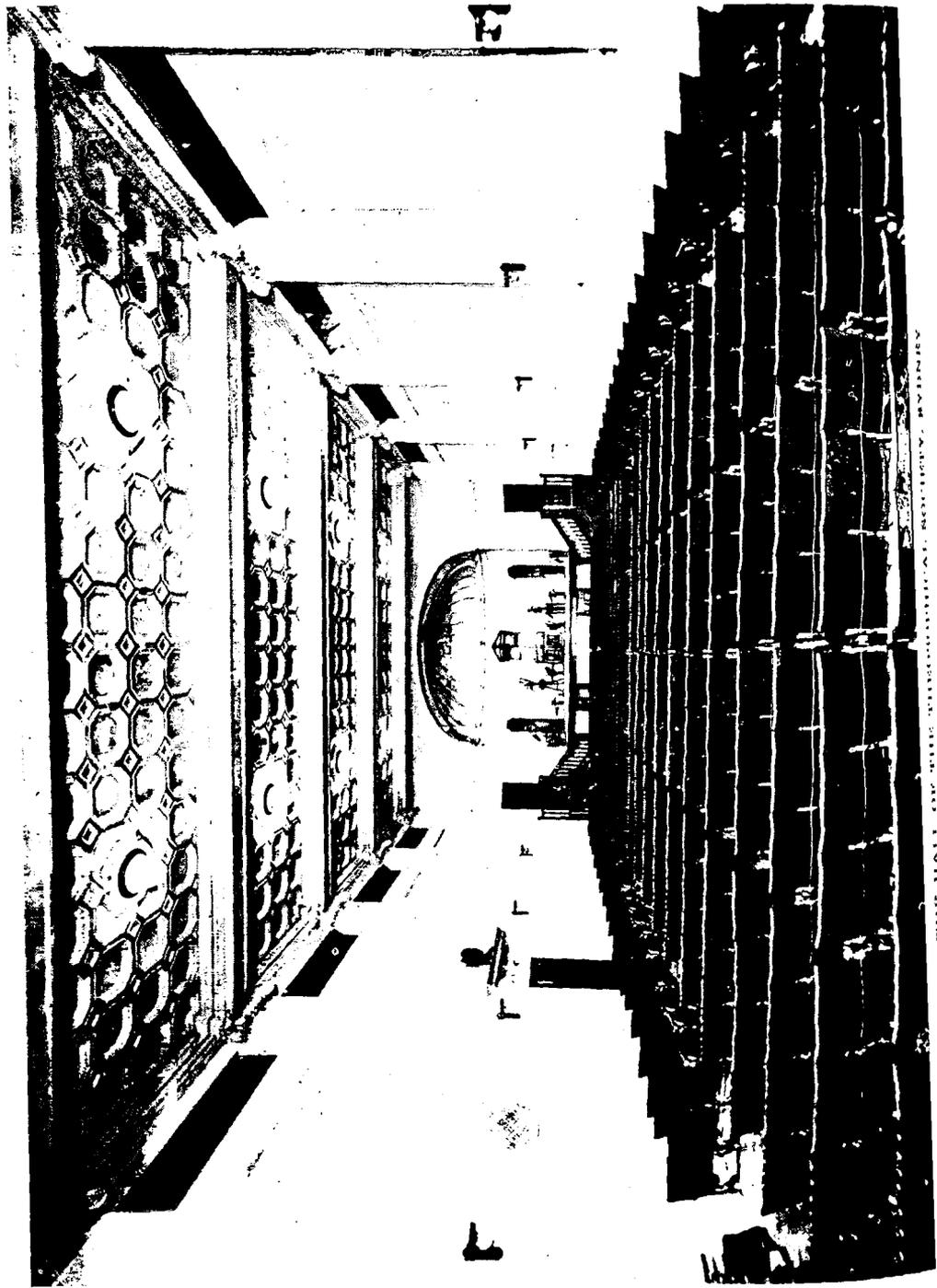
As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever 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.

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THE THEOSOPHIST

ON THE WATCH-TOWER

ADYAR was *en fête* on November 24, 1924, to welcome home the two Brothers who had been out of its sight so long, and who came back to it as men, ready to shoulder their immediate part of the Great Work, and to prepare for the heavier and more responsible work which lies in front of them. I went to Bombay so as to be able to meet them—being also due there for an important Conference, a little later—slipping away from Adyar earlier than I had intended, and delighted to meet them sooner than would otherwise have been possible. The Bombay brethren also profited by the two extra days, as we had the opportunity of holding two private meetings for students, and a Star meeting, and a reception given to them at China Baug by good brother Plumber. This last I missed, as I was engaged elsewhere.

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We met them, of course, on board ship, and covered them with garlands, and they were duly photographed: we also welcomed warmly the Lady Emily Lutyens, who was accompanied by her two younger daughters, and two other young and devoted members, Miss Ruth Williams and

Miss Helan Knothe. Mr. and Mrs. Patwardhan of Sangli were also passengers on the same boat, and we made quite a procession as we filed down the gangway to the shore. There was a large crowd of members gathered on the dock-side, as well as those who had tickets to enter the ship, and a very happy party were we, as we departed, carrying off our prizes; the two Brothers and Lady Emily Lutyens and her two girls went to Mr. Ratansi D. Morarji's house on Mount Pleasant Road, while the others climbed to the Crow's Nest, Tardeo, in Mr. Jamnadas Dwarkadas' care.

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On the following day, Mr. Mavji Govindji carried us off to the "Theosophical Colony" on the sea-shore near Juhu, a beautiful spot—when you reach it. But you have to reach it first through the devastated area produced by the Bombay Improvement people, on the way, let us hope, to something better than the pleasant country which it was before the future Improvement created the present chaos; and then along a track, called by courtesy a road, over which no one would have driven a motor car before the War had unveiled its possibilities in the way of surmounting obstacles. We were consoled in mind but not restored to physical normality by the information that "Government was going to make a splendid road, eighty feet wide". That will be very pleasant for our posterity. Talk of your heart jumping into your throat; ours flew up to the Brahma-randhra and tumbled down to our great toes; it may be argued that such excursions were anatomically impossible; quite so, but what is mere anatomy confronted with the testimony of consciousness?

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Finally, we arrived at a pleasant little round sumbang-house; which, being interpreted, is a mixture of summer-house and bangalow, wherein we beheld processions of plates of cakes, of fruits, and of tea-cups. To our relief, we found that our hands still knew the way to our mouths, and faith

supplied the hope that our œsophaguses remained connected with their beginnings and endings.

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Seriously, the site acquired is all that can be wished, and when pretty bangalows are built on it, and brethren dwell there together in harmony, it will be a charming centre.

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To conclude the home-coming, we left for Adyar on the 22nd November, arriving at Madras on the 24th, where a number of friends met us with many garlands. Then swiftly to Adyar, where the hall was crowded, and Krishnaji, Nityanandam and myself said a few words. The decorations were the most beautiful we have ever had, a really wonderful arch of flowers, like a carved temple gateway, admitting to the platform. And now we are at Home, and all is very well.

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At Bombay we had a business meeting on the arrangements for the Theosophical Convention, which will be held on December 24, 25, 26 and 27. The Annual Meeting of the Order of the Star in the East, will, as usual, be held on the 28th. The Convention lectures will be delivered at 5.30 p.m. on the above days; the subject will be "Theosophy Applied to Social and National Life". The subdivisions of the subject cannot be fixed until Bro. C. Jinarājadāsa is with us, but they will be published in the little book of arrangements that will be given to every member. The lecturers will be Bros. C. Jinarājadāsa, J. Krishnamurti, the Lady Emily Lutyens and myself. The T. S. Anniversary will be held on the 24th; the Presidential Address will be delivered at 12 noon, and the Anniversary Meeting, to be addressed by speakers from different countries, at 4 p.m. Students' meetings will be: two General, on 24th and 28th, three more advanced on 25th, 26th and 27th. The Indian Section Convention will be held at 12 noon on the 26th, and on any other convenient dates. Council Meetings of the T.S. and of the Indian Section will be held, and the usual Co-Masonic meetings will meet at 8.30 p.m.

on the 24th, 25th and 26th. The Federation of T.S. Youth Lodges Conference will probably be held on the 25th. There are other meetings of Subsidiary Activities, and a *Conversazione*; also an Art and Crafts Exhibition; an excursion to the Elephanta Caves is being planned, and possibly visits to interesting spots. Two Questions and Answers Meetings are to be held on the 24th and 27th. Any who survive all these, may find yet more, when the little blue Programme Books are in their hands.

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Posts and telegrams are sometimes curiously delayed. Congratulations on my birthday, passed on September 30th from Elbing, and from New York Lodge, and the new Gibraltar Centre on October 1st, and a letter presumably posted on that date, signed by its six members, arrived too late for the November issue, though the cable had reached me. Seattle Lodge had also a meeting on that date, and Birmingham Lodge, Alabama, sent an affectionate letter and birthday gift; it was very happy in the presence of Bro. Jinarājadāsa and his wife, who talked to them about Adyar. Vidya (Nice) sent birthday greetings, which only reached Adyar in November. On October 27th "Cordial greetings from Chilian Section" arrived. On the same day came "heartiest loving greetings" from the Baluchistan Theosophical Federation. And another also of that same date brought "love and loyalty" from the Kerala Theosophical Federation. Others were the Canadian Federation Lodges, Colwyn Bay Lodge, and Lodge of Installed Masters. On November 9th the T.S. in Uruguay sent to "their beloved President expressions of love and loyalty". This is our Thirty-eighth National Society, and it was founded by ten Lodges on November 7th. Our good worker and devoted member, Mrs. Annie Gowland, was elected General Secretary. The First Theosophical Congress held in Rumania met on November 11th, and sent an affectionate message. Nagpur Lodge sent good wishes on November 17th, Founders' Day.

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The T.S. in America seems to be full of energy and life. Lists of Bro. Jinarājadāsa's lectures come from so many places that he seems to lecture all day and travel all night. Mr. L. W. Rogers, the National President (General Secretary) is giving a course of eight weekly lectures in Boston. Dr. C. F. Holland, Vice-President, is giving a course of weekly lectures at Long Beach, and another set in a Unitarian Church. The Headquarters has a Theosophical Correspondence School, in which two courses of study, elementary and advanced are taken up, each extending over six months. Mr. Elihu Holbrook keeps up steady work in lecturing, and I had the other day a letter from that tireless worker, Bro. Ernest Wood, again on a long American tour. I have been asked to preside at New Orleans at a Pan-American Congress—North and South Americas—and hope to do so, if India is not in any trouble in September, 1925.

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I noted in the November *Adyar Bulletin*, that in Canada, the Lodges which have attached themselves to Adyar under Rule 32 of the General Constitution have formed a Federation for mutual helpfulness. It cabled its good wishes from Vancouver. The centre of six members, formed at Gibraltar is noted above; may it soon increase its membership, and become a Lodge. I have attached it to the English T.S., as it can be in constant touch with England through the numerous boats which are continually passing through the Straits.

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It may interest some of our readers to see the Synopsis of the three lectures I am to give at Calcutta University in January, 1925 (printed herewith as Supplement). Sir Ashutosh Mukerji, a great Judge, was the Vice-Chancellor, and was deeply devoted to the work of education. What Calcutta University is, he made it. Not very long ago he founded a lectureship in the name of his daughter Kamalā, who passed away in 1923. Not less than three lectures were fixed as the course. He expressed a wish that I should be the first lecturer, and a cable from the

University Registrar offered it to me when I was in London this year. Sir Ashutosh passed away very suddenly in July, 1924, and all intellectual India mourned his loss. The lectures will be published after their delivery.

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Another University engagement which has caused some interest was the invitation from H. H. the Mahārāja of Mysore to deliver the Convocation Address¹ at the Mysore University. The address was very favourably commented on in some of the leading papers. Those who want to know the source of India's literary greatness (on the physical plane) and of her universal education would do well, I think, to read this address.

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The General Secretary of Hungary writes that the *Bhagavad-Gītā* has been translated into Hungarian with the help of an old Sikh T. S. member, Sardar Umrao Singh, who is well known in the north of India. The printing has not been undertaken for want of funds, for our Hungarian brethren are very poor. Mr. Robert Nadler, the General Secretary, has been given £10 towards the expense, but another £11 are necessary. I am sure that someone in Europe will help to send this Scripture of Yoga to Hungarians in their mother-tongue. Address: Nadler Robert Esq., Muegyetem, Budapest, Hungary.

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A ceremony, full of good augury for the future, was presided over by H. E. the Governor of Madras on November 24. It was the opening of the "Government Indian School of Medicine," with Captain Srinivasamurti, I.M.S., as Principal. The significance of the ceremony was that, until now, the Indian (British) Medical Service has practised only European medicine, and the great and ancient medical science of India, the Ayurvedic, with the later Unāni, its Musalmān sister, have been entirely ignored. One of the results of the Reform Act of 1919 was the placing of Public Health in the hands of Indian

¹ See page 279 of this issue.

Ministers, and thanks to this, our Chief Minister, the Rājā of Pānagal, was able to appoint a Committee to investigate the claims of these systems. Captain Srinivasamurti, I.M.S., was appointed as Secretary, and after full and careful examination the report was drawn up, recommending these Indian systems as worthy of Government support. The consequence of this was the sanctioning of a School for the instruction of students in the Indian systems. As a matter of fact, diseases which baffle European science and are regarded by it as incurable, are cured by Ayurveda. All honour to our Governor that, casting aside prejudice, he has followed the advice of his Ministers, and has opened the first Government School of Indian Medicine. There was a crowded audience present, and much delighted enthusiasm was shown over this long-delayed recognition of the great systems which preserved Indian health and strength before the young medical science of Europe—brought from the East—was led astray into byeways which, as Parisian doctors found, was creating a crop of new diseases by its inordinate love of injections directly into the blood.

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Friends interested in politics will like to know that a Conference of some 400 representatives, called by Moulana Muhammad Ali, as President of the Congress, and sent by political parties of every kind and shade of political opinion, met at Bombay on November 21 and 22; its first object was to protest against the Ordinance, issued by H. E. the Viceroy to crush the revolutionary party, which had revived in Bengal, and which had begun to tread the old evil path of assassination and dacoity. A draft was put before us and a Committee was elected to consider it; after a long discussion, so that the Committee could hear the views of the leading persons present, the Conference adjourned, and the Committee set to work. The original draft was much modified; it condemned the revolutionary movement (if any) and also condemned the government for issuing the Ordinance and asked for its repeal, in the first two clauses; the third asked for the repeal of

Regulation III of 1818, a very objectionable measure, which has been much used to put down any constitutional efforts at reform; the fourth pointed out that revolutionary attempts would continue until India obtained Swarāj. In the previous open discussion, I had spoken very strongly against the anarchical conspiracy, and defended the action of the Government. When the Conference met the next day, I, of course, voted against the first two clauses of the resolution, but was only supported by five others; the whole of the rest of the representatives voted for it. It is useless to blame Indians for this: "repression" has so invariably been used in the past to put down constitutional work for reform, that they are convinced that the Ordinance will be similarly used, and no argument will persuade them to the contrary. Educated political Indian opinion, whether Liberal or Swarājist, is against the Ordinance, and it is idle to deny the fact. Nothing but the winning of Dominion Home Rule will remove this idea. The third and fourth clauses were carried unanimously. Then the Conference considered, and finally unanimously approved, the election of a Committee, to consider (1) the uniting of all parties; (2) a solution of the Hindū-Muslim disharmony; and (3) to draw up a scheme for Swarāj. This is a great joy to me, for such a Committee, with the weight of the Conference of all Parties supporting it, is much better than the Round Table Conference that I had proposed. Quaintly enough, this Conference was held at the time and place chosen for the other. The National Convention meets in Bombay from December 19 to 23, and it will, I am sure, gladly place the materials collected by its Committees, on which its draft will be based, before the Conference and its Committee. The result will, I hope, be a final united Draft Bill, round which the political part of the Nation will rally. It will be splendid if the result of the Ordinance should be a single Party pledged to a constitutional struggle for Home Rule.

There is a Providence that shapes our ends,
Rough-hew them how we will.

CONVOCATION ADDRESS¹

TO THE UNIVERSITY OF MYSORE

By ANNIE BESANT, D.L.

MAY IT PLEASE YOUR HIGHNESS :

YOUR HIGHNESSES, LADIES AND GENTLEMEN :

It is impossible for me to stand here to deliver the Convocation Address before the Chancellor and the University of Mysore, the first University founded in our own time by an Indian Ruler for the benefit of his people, without remembering that in the Past of India the greatest and wisest of her Monarchs found in the promotion of learning their noblest most beneficent achievement, and saw in the foundation of a University the most enduring memorial of their thrones. Learning in India has ever been regarded as greater than wealth and rank, the fillet of wisdom as more worthy of reverence than the jewelled diadem of Kings.

Who does not remember how the famous Madura Saṅgam, as highest honour, tied round the head of a greatly learned man a fillet—like the laurel crown of Greece—placed him on a platform supported on poles, borne on the shoulders of men of learning, sometimes a King among them, and carried him in procession along the royal roads? In these days in which Indian women are recovering their ancient position, it may be worth while to note that not only do we come across the names of learned women, but that, as Professor S. Krishnaswami Aiyangar tells us :

A ruler of Tanjore, poet, musician, warrior and administrator, did extraordinary honour to a lady of the Court by name Rāmachandrāmbā, who composed an epic on the achievements of her patron, Raghunātha Nāyaka of Tanjore. It appears she was a poetess of extraordinary powers, who could compose with equal facility in eight languages, and was accorded the honour of Kanaka-Ratna Abhisheka (bath in gold and gems). She was, by assent of the Court, made to occupy the position of the "Emperor of Learning," *Kavitā Sārvabhauma*.²

That such honour was no ephemeral thing in India we may see if we recall the scene in the Royal University of Vikramasilā, ten centuries

¹ Can be obtained at the T.P.H., Adyar. Price As. 6.

² *The Calcutta Review*, "How Learning was honoured among the Ancient Hindūs," by S. Krishnaswami Aiyangar, January, 1922, p. 49.

later (founded by King Dharmapāla of Gauda). When the University had gathered together to lend their Principal to Tibet, to bring about a revival of Buddhism there, the Tibetan envoy describes the waiting, and is eager to see the Sage, and he enquires whether one venerable Lāmā after another is not he. The Rājā came "and took an exalted seat," but no monk rose to greet him. "When all the seats were filled up, there came Jovo Atisa, the Venerable of venerables, in all his glory, at whose sight the eyes felt no satiety."¹

Thoroughly do I believe the maxim, spoken by Professor Sidgwick to his University undergraduates: "If you would know what England can do, you must know what England has done in the past." To you I would say: "If you would know what India can do, you must know what India has done in the past." You have here, in the shaping, a young University, to be moulded by Indian Ruler and Indian men of learning into what shape they will. Will you, I venture to ask you, make it only a copy, an imitation of Western Universities, or will you lift your eyes to the Universities born on the Indian soil, breathing the Indian air, nourished by Indian traditions, and then set an example so inspiring that every great Indian State shall follow the example that you set, the example of the Ashramas and Saṅgams of the Hinḍū, the Vihāras of the Buddhist, the Maḍrasahs of the Muslims?

Even in such a record as *The Encyclopaedia Britannica*, may be found an acknowledgment of the value of indigenous education in India, though not recording the splendour of its achievements. After mentioning the fact that "the existing system of education in India is mainly dependent upon the Government, being directly organised by the State, at least in its higher departments," the writer proceeds:

At no period of its history has India been an altogether unenlightened country. The origin of the Devanāgarī alphabet is lost in antiquity, though that is generally admitted not to be of indigenous invention. Inscriptions on stone and copper, the palm-leaf records of the Temples, and, in later days, the widespread manufacture of paper, all alike indicate, not only the general knowledge, but also the common use of the art of writing. From the earliest times the caste of Brāhmaṇas has preserved, by oral tradition as well as in MSS., a literature unrivalled alike in its antiquity and in the intellectual subtlety of its contents. The Muhammadan invaders introduced the profession of the historian, which reached a high degree of excellence, even as compared with contemporary Europe. Through all changes of Government vernacular instruction in its simplest form has always been given, at least to the children of respectable classes, in every large village. On the one hand, the Toles, or seminaries for teaching Samskr̥t philosophy at Benares and Nadiya, recall the schools of Athens and Alexandria; on the other, the importance attached to instruction in accounts reminds us of the picture which Horace has left of a Roman education. Even at the present day, knowledge of reading and writing is, owing to the teaching of Buddhist monks, as widely diffused throughout Burma as it is in some countries of Europe. English efforts to stimulate education have ever been most successful, when based upon the existing indigenous institutions. (*India*, p. 384, col. 1.)

This is too much forgotten. Therefore I ask you to wander with me for a short space in the forests of the Āshramas, the exquisite

¹ *Indian Paṇḍits in the Land of Snow*, by Sarat Chandra Das, quoted in the *Vishva-Bhāraṭi Quarterly*, April, 1924, pp. 58, 59.

gardens of the Vihāras, and let us see whether they do not present something that we may learn to utilise. We may consider the higher education in Ancient, Middle and Modern India, the Vaidic, the Buddhistic and the Muslim periods.

Dr. Rabindranath Tagore has, in his *Tapovana*, a striking passage on learning in Ancient India :

A most wonderful thing that we notice in India is, that here the forest, not the town, is the fountain-head of all its civilisation.

Wherever, in India, its earliest and most wonderful manifestations are noticed, we find that men have not come into such close contact as to be rolled or fused into a compact mass. There, trees and plants, rivers and lakes, had ample opportunity to live in close relationship with men.

In these forests, though there was human society, there was enough of open space, of aloofness; there was no jostling. Still, this aloofness did not produce inertness in the Indian mind; rather it rendered it all the brighter. It is the forest that has nurtured the two great Ancient Ages of India, the Vaidic and the Buddhistic.

As did the Vaidic R̥shis, Lord Buddha also showered His teaching in many woods of India. The royal palace had no room for Him, it is the forest that took Him into its lap. The current of civilisation that flowed from its forests inundated the whole of India.¹

THE HINDŪ AGE

It may be pointed out that the supreme literature of India, the Upanishats and the Brahma Sūtras, are said to have been taught by Sages and studied by reverent pupils, in these forest depths. For that supreme literature cannot be understood in its deepest meanings except with the aid of meditation and the discipline of the Rāja Yoga. A Teacher would give an aphorism, say, to his pupil, and send him away to meditate on it, and to bring back the result to him, when he had reached a definite understanding thereof. The well-known story of Indra Deva and the Devas and Asuras may serve as an illustration. Such exercise drew out the latent powers of the student, and may explain the profundity of thought of the great Teachers of the Past. They were not concerned with explaining a difficulty, but with stimulating the intellectual powers of their pupils, so that these themselves might overcome it. The modern fashion of pouring well-digested facts, with lucid explanations of their inter-relationships, into the brains of the students tends to produce clever superficiality and success in the examination room, but does not conduce to original thinking and deep knowledge. [The hint may be worth considering in modern Universities.] Even after the forest was no longer used, Indian Universities were ever built in scenes of natural beauty, surrounded by lovely gardens, fragrant with blossoms and shady with trees, surrounded by a high wall, with guarded gates. The site of an insignificant village may sometimes be selected, because of its beauty. Thus Nāgārjuna (*cir.* 300) with his pupil Arya Deva is said to have

¹ *Vishva-Bhāraṭi Quarterly*, p. 64, April, 1924. This is a most delightful and instructive magazine for all lovers of India.

visited a then insignificant village on a beautiful site south of Patalipura, and this led to the foundation of the great Vihāra of Nālandā by Ārya Deva, later in this fourth century of the Christian Era. The influence of natural beauty on the development of the mind is little thought of nowadays, when a Civic University is founded in Birmingham, in Leeds, in Manchester.

The numbers of students attached to an Ashrama or Vihāra in Ancient or Middle India sometimes surprises one. But in a forest there was plenty of room, and in the Vihāra, the spaces were larger; one courtyard in the University of Vikramasilā accommodated 8,000 people. Kalidāsa speaks of Kanva, the Sage, as Kulapaṭi, i.e., a Sage who feeds and teaches 10,000 students. It may be well to remember that studious adults would long remain as pupils of a much-respected Sage, giving their time to meditation and profound philosophical study, and also to helping the Guru with the younger pupils. In *The Modern Review* (August, 1923, p. 216), there is a paragraph under the heading, "A University in the Shākuntalā," noticing a paper in *To-morrow* by Mr. R. G. Kulkarni, who draws attention to this name of Kulapaṭi, given to Kanva, and says:

The original study of the *Mahābhārata* gives a graphic description of Kanva's Ashram. It is plainly stated, therein, that thousands of Sages were seen in the Ashram by King Dushyanta, engaged in the study of different lore and sciences. It, therefore, clearly follows that the term Kulapaṭi is not without its meaning in the play, and that the Ashram really consisted of not less than ten thousand students coming from different parts of the country.

It would be extremely entertaining to the imagination to try to depict a mental picture of an educational institution that consisted of ten thousand students, all bright, pure, inspiring faces, living together, learning together. Even such a big number in an educational institution was not a novelty in Ancient India.

It may also be remembered that the periods for the full study of the three *Vedas* were very long, and that the method of teaching alluded to above made little inroad on the time of the Kulapaṭi. It is stated that the number of pupils to be taught by one professor was limited to five hundred in some Universities. Again, much time was devoted to learning by heart. A student took up one or more branches of study, as a Brāhmaṇa would take up one, two, or three *Vedas*, and he had to commit to memory the whole book, or books, which he studied. You will remember the astonishing feat of Paṇḍiṭ Vāsudeva Sārvabhauma, the head of the Nadiya University; the University of Mithilā was the only happy possessor of a textbook of Nyāya, and refused to allow it to be copied for the benefit of another University. So the great Paṇḍiṭ went as a student to Mithilā, learned the whole textbook by heart, and returning to his own University, he set up a first-rate College for the study of Nyāya, instead of the unsatisfactory one existing until then.

It may also be remembered how Sūta was begged to visit the great gathering of those who sought his learning in the Naimishāranya, and how many of the Vaidic treatises bear the affix, showing that they were studied in forests.

Among the Homes of Learning in Ancient India, the Saṅgams of the South demand notice. The Saṅgam is evidently the Saṅgha of Northern India; we find the word Saṅghārāma applied to Buddhist Monasteries, all of which were practically either Schools, Colleges or Universities. Hiouen-Tsang mentions that there were one hundred Saṅghāramas in Kashmir, with five thousand monks. The Buddhist monks were both teachers and students, and this seems to have been usual in Buddhist Vihāras everywhere; in Burma, elementary education is still given in the Monasteries. The boy for the time is a Bhikshu. The residence for long periods in Monasteries and Saṅgams was due to the deep desire for knowledge which is ingrained in the Indian temperament, and also to the high honour paid to learning. I have already referred to the interesting article in *The Calcutta Review*, of January, 1922, by Professor S. Krishnaswami Aiyangar, who is so high an authority on Tamil Land. He rightly says that "if at times we come upon references which lead us to the inference that learning, as such, was held in extraordinarily high veneration, the explanation is clearly to hand that that veneration was in proportion to the labour and single-minded devotion that it called forth in its acquisition". Learning was sought for love of learning and not for collateral advantages, such as making a livelihood.

Dr. Aiyangar proceeds by summarising the traditional account of the famous three Saṅgams of Madura, of which the first was said to have lasted for 16,149 years, the second 3,700, and the third 1,850. It is by no means impossible that the institution lasted through the periods named, and that specially brilliant assemblages were regarded as marking a literary age. (I should add that Professor Aiyangar regarded the terms mentioned as "fabulously long," so he must not be credited with the above remark.) He comes to a view which appears to me to be correct, and very important, as implying a high standard of critical culture, and a wide extension of general education. He writes:

There are two features with regard to these assemblies that call for special remark. The first, the academies were standing bodies of the most eminent among the learned men of the time in all branches of knowledge. The next, it was the approval of this learned body as a whole that set the seal of authority on the works presented to it (p. 43).

In fact, the Madura Saṅgam held in the Tamil Land a position closely resembling that held by the Académie Française in France. A French book which receives its imprimatur is accepted by the whole literary world. Similar assemblies, the learned professor says, existed in other parts of India, and they seem also to have exercised the function of examining bodies.

Dr. Aiyangar, in a learned work on the Southern India's contributions to Indian culture, remarks:

The main source of information for the period previous to the rise of the Pallavas into importance is Tamil Literature, of which we have a body with a character all its own. This body of work is known among Tamil Scholars by the collective designation, "Saṅgam Works". This designation assumes the existence of a body, of an academy, of scholars and critics, whose imprimatur was necessary for the publication of any work of literature in Tamil. The Tamil word "Saṅgam" is the Samskr̥t "Saṅgha" and means

ordinarily no more than an assembly. In this particular application, however, it means a body of scholars of recognised worth and standing in the world of letters, who were maintained by the contemporary kings and constituted themselves a board before whom every work seeking recognition had to be read. It is only when this body as a whole signified its approval the work could go forth into the world as a Saṅgam work. It does not, however, mean that other works were not written and published. There are some which have come down to us, which do not appear to have gone before the Saṅgam. The function of this body seems, therefore, to be merely to set up a standard of excellence for works which aspire to the dignity of Saṅgam works.¹

The Ṛṣhi Agastya is said to have been a member of the first and second Saṅgams, and to have written the authoritative grammar of the Age, the *Agastīyam*.

In a work entitled *Tamil Studies*, by M. Srinivasa Aiyangar, M.A. (1914)—an interesting and useful work, summarising the early history of Tamil culture and civilisation from original sources—the author frankly says that the “topics have been treated from the standpoint of modern criticism, traditions and legends being discarded or utilised with great caution”. Archæological researches have verified so many “traditions and legends” discarded in the boyish days of western science, that later writers treat them with more and more respect, though with suspended judgment, until they are duly verified by some bones or stones. Mr. M. S. Aiyangar thinks that the Ṛṣhi Agastya’s “date” cannot be earlier than the fifth or sixth century B.C. (loc. cit., p. 238). Yet *The Manual of the Administration of the Madras Presidency* puts the meeting of Shri Rāmachandra with the Ṛṣhi Agastya at 2000 B.C. and mentions His great influence over an early Pāṇḍyan King, Kulashekara. Obviously, the “date” of a Ṛṣhi cannot be fixed; the most that is possible would be the finding of a date, or dates, at which He temporarily appeared in our physical history.

Mr. Aiyangar has the following on the coming of the Ṛṣhi from the North:

The life of Agastya is clothed in myth; but this much is certain, that he was a Brahman of North India and that he led the first colony of Brahmans which settled in the Tamil Districts. According to another tradition, he was a member of the Samskṛt Academy at Benares, which was presided over by Vyāsa, the compiler of the *Vedas*, and, after quarrelling with his colleagues there, he wended his way down to the Tamil country and established the first Tamil Academy at Madura. It is said that the Tamil language is indebted to him for its grammar. He was the first to introduce the worship of Shiva and the science of medicine among the South Indian Dravidians. Though most of the Tamil works now existing on chemistry, physiology and medicine, which are commonly attributed to him, are pure forgeries, he might have been acquainted with the art of medicine and the first Ṛṣhi to teach it to the Tamil Nation.²

As to the fifth or sixth century B.C., the learned author must surely be aware that the date of King Solomon at the building of the Temple was, according to the canonical version of the Anglican Bible, 1014 to 1005 B.C. It is clear that King Hiram of Tyre traded with Tamil Land, because Tamil names are given, in the Hebrew *Bible*, to some of the

¹ *Some Contributions of South India to Indian Culture*, by S. Krishnaswami Aiyangar, M.A., Ph.D. (pp. 9, 10), 1923.

² *Tamil Studies*, by M. Srinivasa Aiyangar, M.A., p. 237, 1914.

things he bought. According to Dr. Sayce's statement in *The Hibbert Lectures of 1887*, there was trade between India and Babylon 3000 B.C., so that *The Madras Manual* is far too late in putting the meeting of Shri Rāmachandra and the R̥shi at 2000 B.C.

A curious sidelight is thrown by Rao Sāhab R. Krishna Rao Bhonslé, Joint Secretary of the South Indian Research Committee, which publishes a useful magazine. He tells a story from an ancient Tamil classic, showing that some system of shorthand must have been used by the reporters at the Third Madura Tamil Saṅgam, A.D. 108. All those who sought its imprimatur had to read their work before them. Moved by some undesirable feeling, they arranged to have reporters concealed in the hall, where a poet was to recite his poem, and would claim certificate from them. The reporters took down the poem verbatim, and when the time came for decision they said that the poem was not original, and produced their verbatim copy. The fraud was exposed by a Poet-Saint Idaikadar, who went to the Saṅgam with the Poet Tiruvalluvar, author of the *Kural*, and his sister, the Poetess Avvai. The Poet-Saint introduced into his poem words imitating the cries of birds and beasts. The reporters could not take them down, and the fraud was exposed. The poem still exists, and his entitled *Oosi-murri*, *oosi* meaning stylus and *murri* breaking—breaking the reporter's stylus! The Tamil word for a phonographer is *oli* (sound), *yelluthu* (letter), *alan* (writer), but the reporters had no signs for the animal cries.¹ Let us hope, for the credit of the Saṅgam, that this story is a libel; the *Oosi-murri* may have been a mere *jeu d'esprit*. The mere fact of its existence no more proves that the Saṅgam acted dishonourably, than the picking up of a piece of wood on the top of Mount Ararat proved, as the finder thought, that the Ark of Noah had come to an anchorage there, as the flood subsided.

The point that strikes one with amazement—amazement because of the entire ignorance about it in the West, except among scholars—is the astounding spread of literary and scientific learning in India from an unknown antiquity down to the middle of the eighteenth century. If possible, this wonder is increased when we turn to the famous University in the North, on which we hear so many eulogies and of which we know so little, Takshashilā, or Takkashilā, Grecised into Taxila, that perished from A.D. 450 to 500, Taxilā, whose bones have been unburied in the present century.

When we go northward and seek to find particulars of the famous Takshashilā, we are sorely disappointed. We are told that "the remains of Taxilā" are twenty miles north-west of the present Rawalpindi; that the valley is "a singularly pleasant one, well-watered by the river Hard and its tributaries, and protected by a girdle of hills"; that it was a very important city in "early times," being on the great trade route which used to connect Hindustan with Central and Western Asia; that in the days of Alexander it was a great and flourishing city; that the country was "thickly populated and extremely

¹*South Indian Research*, Monthly Supplement, December, 1923, "Shorthand in Ancient India," by Rao Sāhab R. Krishna Rao Bhonslé, M.R.A.S., pp. 12, 13.

fertile". Nearly a thousand years afterwards Hiouen-Tsang found it still fertile with rich harvests, flowing streams and luxuriant vegetation. But the great University had gone. It is mentioned in the *Mahābhārata*, in connection with King Janmejaya, who had conquered it, and his Snake Sacrifice; it became part of the Persian Empire (521—485 B.C.), and between that and about A.D. 510, was occupied in turn by six more Nations. "That Taxilā at this time and during the centuries immediately following enjoyed a great reputation as a University town, famous for the arts and sciences of the day, is evident from numerous passages in the Buddhist *Jātakas*; but apart from this fact nothing is known of its history prior to the invasion of Alexander the Great." That is 326 B.C., when Ambhi is King of the town and made submission to him. "The city was then very wealthy, populous and well-governed, and [that, its territories extended from the Indus to the Hydraspes." Apollonius of Tyana probably visited Taxilā, for some of the details are corroborated by the excavations lately made. In A.D. 400, Fa-Hian visited the town, but says nothing about it, but his accounts of other places in that part of the world show that "the great Buddhist sanctuaries of the North-West were still relatively vigorous and flourishing". But the excavations have shown that

the monuments of Taxilā were wantonly and ruthlessly devastated in the course of the same century. This work of destruction is almost certainly to be attributed to the hordes of barbarian White Huns, who, after the year A.D. 455, swept down into India in ever-increasing numbers, carrying sword and fire wherever they went, and not only possessed themselves of the kingdom of the Kinshāns, but eventually overthrew the great Empire of the Guptas. From this calamity Taxilā never again recovered.

Such is the interesting account of Sir John Marshall, Director-General of Archæology in India. To his patient and persevering labours during four years, we owe the knowledge of the dead Taxilā. His valuable *Guide to Taxilā*, published in 1921, gives us the skeleton of the wonderful body, once pulsing and thrilling with splendid intellectual life, life so strong and vivid that even its tradition still inspires those who would fain see in every great Indian State a University, which would do for the future what Taxilā, Nalanda and Vikramasilā did in the past. And why not, since the descendants of some of the Kings who founded them are still here?

Let us see, however hastily, what may be learned from the *Jātakas*.

In a very interesting article by Professor Radhakumud Mookerji, on "Indian Education from the *Jātakas*," he gives a very useful extract from *Jātaka* No. 252, showing how Princes went to Taxilā:

Once on a time, Brahmaḍaṭṭa, the King of Benares, had a son named Prince Brahmaḍaṭṭa. Now Kings of former times, though there might be a famous teacher living in their own city, often used to send their sons to foreign countries afar off to complete their education, that by this means they might learn to quell their pride and high-mindedness, and endure heat or cold, and be made acquainted with the ways of the world. So did this King. Calling his boy to him—now the lad was sixteen years old—he gave him one-soled sandals, a sunshade of leaves, and a thousand pieces of money, with these words: "My son, get you to Takkasilā, and study there."

The boy obeyed. He bade his parents farewell, and in due course arrived at Takkasilā. There he enquired for the teacher's dwelling, and reached it at the time when the teacher had finished his lecture and was walking up and down at the door of the house. When the lad set eyes upon the teacher, he loosed his shoes, closed his sunshade, and, with a respectful greeling, stood still where he was. The teacher saw that he was weary, and welcomed the new-comer. The lad ate, and rested a little. Then he returned to the teacher, and stood respectfully by him :

"Where have you come from?" he asked.

"From Benares."

"Whose son are you?"

"I am the son of the King of Benares."

"What brings you here?"

"I come to learn," replied the lad.

"Well, have you brought a teacher's fee, or do you wish to attend on me in return for teaching you?"

"I have brought a fee with me," and with this he laid at the teacher's feet his purse of a thousand pieces.

The resident pupils attend on their teacher by day and at night they learn of him; but they who bring a fee are treated like the eldest sons in his house, and thus they learn. And this teacher, like the rest, gave schooling to the Prince on every light and lucky day. Thus the young Prince was taught.¹

The learned Professor points out that "this extract introduces us practically to all the principal features of the education of the time". To go to Taxila is "to complete their education". The appropriate age for the University was sixteen: "The Prince of Benares is, as we have seen, sent to Takkasilā for his studies with the modest equipment given him by his own royal father of 'a pair of one-soled sandals, a sunshade of leaves and a thousand pieces of money' as his teacher's fees, of which not a single pice could he retain for his private use. Thus the Prince enters his school as a poor man, divested of all riches." A very good thing for him, and likely, as the *Jātaka* says of Princes, "to quell their pride and high-mindedness." Taxila seems to have held the place in Ancient India that Nālandā held in Middle Age India. The Professor says:

The fame of Takkasilā (Taxilā) as a seat of learning was, of course, due to that of its teachers. They are always spoken of as being "world-renowned," being authorities, specialists and experts in the subjects they professed. And it was the presence of scholars of such acknowledged excellence and widespread reputation that caused a steady movement of qualified students drawn from all classes and ranks of society towards Taxila from different and distant parts of the Indian Continent, making it the intellectual capital of the India of those days. Thus the various centres of learning in the different parts of the country became affiliated, as it were, to the educational centre, or the central University of Taxilā which exercised a kind of intellectual suzerainty over the wide world of letters in India (p. 228).

A good general idea of the education given may be gathered from casual references in the *Jātakas*, which, as the Editor, Professor E. B. Cowell says, are "full of interest as giving a vivid picture of the social life and customs of Ancient India . . . They form in fact an ever-shifting panorama of the village life such as Fa-Hien and Hiouen-Tsang saw it in the old days before the Muhammadan Conquest, when Hindū

¹ *Vishva-Bhāraṭi Quarterly*, October, 1923, p. 227.

institutions and native rule prevailed in every Province throughout the land".¹

There are no less than 105 references to Taxila in these tales, shewing how it was recognised as the centre of high education; the sons of Kings, Princes, and Nobles were sent there, and paid fees; the sons of the poor also went there and paid by services, or by promises to pay later, when they beg for their fees.

Five hundred young Brāhmaṇas studied under one teacher (No. 37). This number is several times mentioned, and was evidently the number of students placed under the charge of a single teacher. The students gathered firewood (No. 71). The journey thither, 2,000 leagues from Benares, was dangerous while passing through a great forest, inhabited by ogresses, but the safe journey round the forest was twice as long as passing through it (No. 96). A pupil is beaten for stealing sweets (No. 252). Youths of the Kshatṛiya and Brāhmaṇa castes "came from all India to be taught the Arts" from a "world-renowned teacher"; the three Vedas were also taught by him (No. 353). "A world-famed teacher preached the moral law to any one that he might see . . . But though they received it they kept it not (No. 356). A young Brāhmaṇa of Benares, having acquired all the liberal Arts at Takkasilā, and having attained to proficiency in archery, etc." (No. 374). The Arts taught at Takkasilā included magic spells (No. 416). As soon as a lad of Benares "came of age" his father gave him a thousand pieces and sent him to study at Takkasilā; "thither he went, and studied with a world-famed teacher," and became the chief pupil in a company of 500 youths; while the teacher was absent, the pupils were put in this lad's charge; when the teacher returned, he taught the lad "all branches of skill and learning," and "dismissed him with a great troop of followers" (No. 447). "Skill" is evidently the Arts-*śilpa*. Prince Junha of Benares, studying at Takkasilā, accidentally knocked down a man and broke his bowl. He picked up the man, who asked the price of a meal as his bowl was broken. The Prince answered that he could not then give it, but when he became King in Kāshi, the man could come and ask for it (No. 456). Students were penniless, as mentioned on p. 287. Outcastes were not admitted to the Academy, but two young Chandālas, having suffered from their birth, disguised themselves as Brāhmaṇas and went to Takkasilā, where they studied law; they went with others, invited to a meal (rice porridge), and were discovered, beaten and driven out (No. 498).

Mr. Bimala Charan Law, in his *Historical Gleanings*, has a short essay on "Taxilā as a Seat of Learning in Samskr̥t and Pāli Literature". He mentions that the King of Kosola, and Jivaka, "the renowned physician," were students there, the first generally for education and the second for Medicine and Surgery. The three Vedas were taught, but the *Atharva* is never mentioned in the Pāli

¹ Preface, pp. ix, x. I am using the six-volume edition, "translated from the Pāli by various hands under the Editorship of Professor E. B. Cowell," published at various dates. The numbers of the *Jātakas* are given, not the pages.

Jātakas. He thinks the word *sippa (shilpa)* is used in "the comprehensive sense of learning"; but surely it is better taken in its usual meaning of Arts, as the eighteen *Vijjas* would cover the branches of learning, and Arts are needed to include the use of the bow, the javelin, the finding of hidden treasure, magic charms, etc. Professor Radhakumud takes the word as Arts, and considers that it covers scientific and technical education. The latter also mentions military, medical and law schools.

The last great centre of Hindū learning that I have time to mention is Nadiya. The town of Navadwipa or Nadiya, a town about 70 miles north of Calcutta on the banks of the Bhagirathi, was built in 1063, and the College appears to have been founded about the same time. The town was taken in the Muslim Invasion of 1203, but neither town nor Colleges suffered. It was a great centre of Samskr̥t learning, the course of study including the Vedas, Vedāngas, the six Darshanas, the Pūrva and Uṭṭara Mimāmsas, Yoga and Logic.

Mr. Shishir Kumar Ghose, in his work, *Lord Gouranga*, writes :

The one absorbing idea of all the respectable citizens was the acquisition of knowledge. The old and the young, men and women, among the higher classes, were constantly engaged in intellectual pursuits, as if there was no other business in the world. Wealth, politics, war, pleasures and amusements had no attraction for them. Fighting they abhorred as being the occupation of beasts of prey and unworthy of human beings. Gratification of the senses, they knew, debased the soul, and they had such an aversion for sensual pleasures that no liquor shop was permitted to be established in the city. It was considered disgraceful to hold office, even that of the Prime Minister of the King, an office-holder being likened to a dog.

In the opinion of the citizens, man was born only to acquire knowledge, which was the end and aim of human life. The student was the only being who could claim the title of man

The intense devotion to learning, by the majority of the citizens of Navadwipa, gave a peculiar character to the town, distinguishing it from any other city in the world. Students thronged everywhere. They filled the market-place, the streets, the bathing-ghats and the strand. They assembled in thousands at every convenient spot to hold literary discussions. When the students walked in the street they talked on literary subjects. Literary tournaments were held every day at every ghat of the city. And so earnest were the combatants that sometimes these tournaments ended in free fights, and the defeated parties had to swim across to the other bank of the river to save themselves. Each student held a book in his left hand—that being his distinguishing badge to mark him out from others. It was his ornament, his friend and his strength, which secured for him respectful attention everywhere.

In each street there were several Toles (Colleges); and each College contained, according to *The Chaitanya Bhagabat*, hundreds and, sometimes, thousands, of students. Says Thakur Brindaban, himself a citizen, a saint, a student, and an eye-witness: "Thousands every day came to the city from all parts of India, some to begin and some to finish their education, and thousands left every day after having obtained their diplomas."

This account reminds one of the description given of Alexandria in the days of the great controversy over the internal relations of the Persons in the Christian Trinity. It was said that the controversy raged so widely that if you went into a shop to buy a piece of cloth, the shopman tried to discuss with you these relations instead of supplying you with his goods.

It will be noticed from the dates that Hindū and Buddhist schools taught side by side, and that the "Ages" are named with regard to the most famous seminaries of the time. So also in passing to the Mussalmān Period, the older educational institutions continued, except for temporary destructions, in which Buddhism suffered most from the Huns, and some were entirely blotted out.

In the villages, especially in the South, the little schools continued, as we shall see later, but these perished—save for a few feeble survivals even down to our own time—with the destruction of the village governments in 1816.¹

A wonderful feat of memory is told, which gave it the one College it lacked, one for the proper teaching of Nyāya. There was no available textbook; Nyāya was taught at Mithilā, but the Bengāli students were not allowed to make a copy of the textbook. So Vasudeva Sārvabhauma went to Mithilā to study Nyāya, and committed the whole textbook to memory. He then returned home and opened a College for Nyāya. At that time the College contained a youth of wonderful intellect, Nimai by name. He was destined to become the glory of Nadiya, has been called the Avatāra of Nadiya, known later as Chaiṭanya, or the Lord Gouranga. It is interesting to read that as late as in the year 1867, Professor Cowell visited this ancient College; he writes:

I could not help looking at these unpretending lecture-halls with a deep interest, as I thought of the paṇḍits lecturing there to generation after generation of eager, inquisitive minds. Seated on the floor with his "corona" of listening pupils round him, the teacher expatiates on those refinements of infinitesimal logic which make a European's brain dizzy to think of, but whose labyrinth a trained Nadiya student will thread with unfaltering precision. I noticed during my visit middle-aged and even grey-haired men among the students.²

As late as 1908, Mr. Ward found there 30 Toles and 250 pupils. Each school taught a single subject.

In closing this review of the Hindū Age, I may add that, with regard to both Hindū and Buddhist, it is the spirit which I would see revived, the attitude to life, not every detail of the outer rules: The veneration for learning, the taking it as a vocation, the simple life of the student, the loyalty to duty, the recognition of dharma. This, adapted to modern life, should be the ideal.

THE BUDDHIST AGE³

Coming to the Buddhist Period, Nālandā University at once springs up before our eyes, Nālandā, visited by the three famous Chinese travellers, Fa-Hien, travelling in India from A.D. 399 to 414; Hiouen-Tsang, from A.D. 629 to 645; I-Tsing from A.D. 673 to 693,

¹ *Lord Gouranga*, by Shishir Kumar Ghose, p. XII.

² *Ancient Indian Education*, by Rev. T. E. Keay, M.A., p. 63.

³ It must be remembered that the Hindū Period ran also concurrently with the Buddhist. They ran peaceably side by side.

who lived in the monastery for ten years and gives a minute account of Buddhist observances in *A Record of the Buddhist Religion as Practised in India*, etc., A.D. 671—695 (the dates of his leaving and his return to China) by I-Tsing, translated by J. Takakusu, B.A., Ph.D., 1896.

Nālandā was situated on the bank of Gangā, to the S. E. of Pātali-putra (now Patna), built by Ajāṭashaṭru, and N. of Rājagriha, his older capital of Magadha: Fa-Hien visited it in the fifth century before it was completed by King Bālāditya, about the middle of the same century, the three Kings before him having laboured at it successively, after it had been founded by Arya Deva on the spot chosen by his Guru, Nāgārjuna, as noted on p. 282. Its architecture was splendid, its gardens beautiful. J. Talbhoys Wheeler says (quoted in an article on Nālandā by Rao Sāhab Krishna Rao Bhonslé, in *South Indian Research*, pp. 55 to 57, January, 1922):

The huge monastery was a vast University. Towers, domes and pavilions stood amidst a paradise of trees, gardens and fountains . . . Ten thousand Buddhist monks and novices were lodged and supplied with every necessary. All the inmates were lodged, boarded, taught and supplied with vestments without charge. They studied the sacred books of all religions. In like manner, they studied all the sciences, especially arithmetic and medicine.

This is confirmed by Hiouen-Tsang, in the translation by Stanislaus Julien, quoted in the same article:

The richly adorned towers were arranged in regular order, the pavilions decorated with coral appeared like pointed hill-tops; the soaring domes reached to the clouds, and the pinnacles of the Temples seemed to be lost in the mist of the morning. From the windows one could see the movements of the winds and the clouds, and above their lofty roofs the sun and moon could be seen in conjunction. All around, pools of translucent water shone with the pearls of the blue lotus flowers; here and there the lovely kanaka trees hung between them. In the different courts, the houses of the monks were each four stories in height. The pavilions had pillars ornamented with dragons, and beams resplendent with all the colours of the rainbow, rafters, richly carved columns ornamented with jade and richly chiselled, and balustrades of carved open-work. The lintels of the doors were decorated with elegance, and the roofs covered with glazed tiles of brilliant colours, which multiplied themselves by reflection, and varied the effect at every moment in a thousand manners (p. 55).

Later Kings erected Vihāras outside its surrounding wall, through which only one gate gave admission. This gate was guarded by a Dvāra Paṇḍita, who asked the would-be student some difficult question, and he had to take himself off if he could not answer. In fact, it was what would now be called a Post-Graduate University. Within were six great ranges of buildings each four stories high. The one which contained the library, said to be the largest in India, had nine stories. It had one hundred lecture rooms. He mentions in his travels many other Vihāras, where "resident priests, having chambers, have their beds, mats, food, drink, and clothes provided without stint; in all cases, this is the same".¹ In those days and later it had some 10,000 monks. It was in the fullest sense of the word a University where all religions and sciences were studied, especially arithmetic and medicine. Dr. Macdonnell, quoted by Rao Sāhab R. Krishna Rao Bhonslé, says

¹ Quoted in *Civilisation in Ancient India*, by Romesh Chandra Dutt, C.I.E., Vol. ii, p. 58, 1893.

that in some subjects, "as Science, Phonetics, Grammar, Mathematics, Anatomy, Medicine and Law, the attainment of Indians was far in advance of what was achieved by the Greeks". Little wonder that students travelled to Nālandā from Europe, as from all parts of Asia. There was no attempt to discourage the study of the eighteen Buddhist Schools, while the *Vedas* also were taught and discussed, as said by Mr. R. C. Dutt:

Buddhism had never assumed a hostile attitude towards the parent religion of India; and the fact that the two religions existed side by side for long centuries increased their toleration of each other. In every country, Buddhists and orthodox Hindūs lived side by side. Hindūs went to Buddhist monasteries and universities, and Buddhists learned from Brāhmaṇa Sages. The same kings favoured the followers of both systems of religion. The Gupta Emperors were often worshippers of Shiva and Vishnu, but loaded Buddhists and Buddhist monasteries with gifts, presents and favours. One King was often a Buddhist and his son an orthodox Hindū; and often two brothers followed or favoured the two religions without fighting. Every Court had learned men belonging to both the religions, and Vikramāditya's Court was no exception to the rule.

Mr. Dutt in the book above quoted (p. 148) summarises the account given by Hiouen-Tsang of Nālandā as a seat of learning:

Our traveller now came to the great Nālandā University, if we may call it by that name. The monks of this place, to the number of several thousands, were men of the highest ability, talent, and distinction. "The countries of India respect them and follow them. The day is not sufficient for asking and answering profound questions. From morning till night they engage in discussion; the old and the young mutually help one another. Those who cannot discuss questions out of the *Tripitaka* are little esteemed, and are obliged to hide themselves for shame. Learned men from different cities, on this account, who desire to acquire quickly a renown in discussion, come here in multitudes to settle their doubts, and then the streams (of their wisdom) spread far and wide. For this reason some persons usurp the name (of Nālandā students) and are going to and fro receive honour in consequence."

Dr. Fergusson justly remarks that what Cluny and Clairvaux were to France in the Middle Ages, Nālandā was to Central India, the depository of true learning, the centre from which it spread over to other lands.

It is noted above that medicine was much studied, and Mr. Dutt remarks that

medicine appears to have made great progress in the Buddhist Age, when hospitals were established all over the country. The great writers on Hindū medicine, Charaka and Sushruṭa, lived and wrote in the Buddhist Age, but their works seem to have been recast in the Purānic Age (p. 123). But it was in astronomy that the most brilliant results were achieved in the Buddhist Age. We have seen before that astronomical observations were made as early as the Vaidic Age; and that early in the Epic Age the lunar zodiac was fixed, the position of the solstitial points marked, and other phenomena carefully observed and noted (p. 119).

At Nālandā, the five great Siddhāntas were studied, and its curriculum included: Logic, Grammar, Philosophy and Metaphysics, History, Arithmetic, Geometry, Astronomy, Samskr̥t, Pāli, Music and Tāntrik Medicine. I mention this last, because I am inclined to think that the interest taken in the Tāntras put a close to its splendid existence. No one can read I-Tsing's laborious and minute work without recognising that little attention was paid to the Lord Buddha's perfect Ethics and his superb Philosophy. I-Tsing's account is all

¹ *Civilisation in Ancient India*, by R. C. Dutt, p. 127.

about minute and mostly unimportant sittings, and walkings, and gestures. There is no life, no inspiration. At his time, there were only 8,000 monks there, and the great University was growing weak. Its place was taken by the "Royal University of Vikramasilā," founded by King Dharmapāla of Gauda, in the eighth century A.D. He gave it four groups of 27 monks, each group belonging to a separate sect. Its high wall had six gates, and each opened the way to a College, if the applicant could pass the Dvāra Pandita, who protected the gate and was the head of the College. An interesting article on the University appears in the *Vishva-Bhārati Quarterly* of April, 1924, from the pen of Professor J. N. Samaddar. Mr. Phanindranath Bose says, on the authority of Lama Tarānātha, it stood on a precipitous hill in Magadha on the bank of Gaṅgā, in what is now known as the District of Bhagalpur. The University flourished for four centuries, and was destroyed, with those of Nālandā and Odantapuri, of which last little is known; it had 1,000 monks, and it is said that many students came to it from all parts of India. These three Universities perished in the Muslim Invasion of 1199, and Mr. Samaddar remarks, in the article above quoted (p.62), that by the destruction of these three Buddhist seats of learning, "Buddhism received a blow from which it has never been able to recover". And the monastery of Jāgaddala, founded by King Rāmapāla, King of Bengal and Magadha, 1084 to 1130, in his new capital, Rāmavati, at the beginning of the twelfth century in Northern Bengal, became a centre of culture in Bengal, but only lived for a century, wiped out by the Muslim Invasion in 1203. Then also perished the University of Kartayā. Tolerance is shown in the various Universities; in Tāmrālipli, at the mouth of the Hugli, there were twenty-two Vihāras and hostels for students, and these were filled by Brāhmanas and Buddhists.

THE MUHAMMADAN AGE

When we turn from the Hindū and Buddhist Temples of Learning to the Muhammadan work for and influence on Education in India, we must remember the splendid record of Islām in Arabia, its birthplace, its great University at Baghdad--destroyed by the same White Huns who devastated Taxilā--the University that created Moorish Learning, and sent the torch of Science in the hands of the Moors to Spain. The Huns were enemies of all learning and of all culture, and almost succeeded in murdering the young civilisation of Europe, slowly rising since the decay of Greece and the fall of the Roman Empire. It is well known that the great Prophet of Arabia set the ink of the scholar above the blood of the martyr, and that Ali, His beloved son-in-law, was the strong patron of learning.

The early raids from the North, which devastated, were succeeded by invaders who came to stay and who used discretion in their destruction. Even the fierce raider, Mahmūd of Ghazni (A.D. 1000-26), fostered education in his own country, but he was a fanatical hater of images, and much of his destruction of schools was probably due to the fact that they were usually attached to Temples. [The great authority

on Muslim Education in India is Narendranath Law, whose *Promoter of Learning in India during Muhammadan Rule (by Muhammadans)* is a splendid monograph, and may be taken as authoritative. For his learning, the fact that he was a Premchand Roychand Scholar may be taken as a guarantee. It was published in 1916. It is customary for every Masjid to have an elementary school attached to it, the Maktab, but the Muslim College is the Madrasah. Sultān Mahmūd had a University in Ghazni, with a fine library and museum, and it was rendered famous by the presence of the poet Firdausi, and his Court was crowded with learned men. But he was only known in India as a raider of great ferocity. Muhammad Ghori, of the House which overthrew that of Ghazni, was the first to settle in Delhi (1192), and it became a resort of learned men. It was his lieutenant who destroyed Vikramasīlā, leaving not "a single scholar alive" (p. 20), and other great seats of learning shared its fate. His name, Bakhtiyār Khilji, remains for ever infamous. A Sultānā Raziyah was a patron of learning, following the example of her father Altamash, who built a Muslim College at Delhi between 1210 and 1236. Amid changes of dynasties and wars, learned men shone out from time to time, like Sultān Firūz (1351-1388), a scholar himself and a patron of learning. He brought two Ashoka' pillars to Delhi instead of destroying them—a mark of grace, shewing a welcome taste for Art. He says of himself:

Among the gifts which God has bestowed upon me, His humble servant, was a desire to erect public buildings. So I built many Masjids, Colleges and Monasteries, that the learned and the elders, the devout and the holy, might worship God in these edifices and aid the kind builder by their prayers. The digging of canals, the planting of trees, and the endowing with lands are in accordance with the directions of the Law (p. 57).

He also repaired buildings that had fallen into decay, like the Jami Masjid of old Delhi. He built at Firūzābād the Firūz-Shāhi Madrasah, of which Mr. N. Law writes:

The Madrasah was a very commodious building embellished with lofty domes and situated in an extensive garden adorned with alleys and avenues, and all that human art combined with nature could contribute to make the place fit for meditation. An adjacent tank mirrored in its shiny and placid breast the high and massive house of study standing on its brink. What a charming sight was it when the Madrasah hummed with hundreds of busy students, walking its clean and smooth floors, diverting themselves on the side of the tank, or listening in attentive masses to the learned lectures of the professors from their respective seats!

Of the learned men to whom the responsible task of educating the young alumni of the college was entrusted, we hear only of two. There was Maulana Jalaluddin Rumi, the renowned master of many subjects, who used to lecture on Theology, explain to the students the Fiqh (Jurisprudence) and the commentaries on the *Quran*, and teach them the time-honoured traditions. The other professor was a great religious teacher, and had hailed from Samarqand.

Both the students and the professors had to reside within the College, and so there were the facilities that a constant communion among the students themselves as well as between the tutors and the taught could afford. The College was not, as can already be anticipated, a place for exclusively secular studies only, but in it was also carefully looked after the spiritual well-being of the students. There was a big Masjid attached thereto, in which the five compulsory as well as extra prayers were regularly said, the former being performed in gatherings conducted by the Sūfis, who at other times remained engaged in counting beads and praying for the well-being of the Sultān

The Hafizes (those who learnt by heart the *Qurān*) had to recite the whole *Qurān* and pray for the Emperor and all the Mussalmāns.

There were separate apartments in the College for the reception and accommodation of the travellers who, attracted by its reputation, paid it visits from distant countries.

The College was also noted for bounty and charity to the poor and the needy, for in its Masjid they received the help they wanted.

There was a suitable provision for the bestowal of stipends and scholarships upon the successful students, and over and above these, every inmate of the Madrasah, be he a student, professor or traveller lodging there, received a fixed daily allowance for his maintenance. All these expenses were defrayed out of the State endowments as well as, in this particular case, out of the sums of money that were set apart by the State for being given in charity to contribute to the well-being of the Emperor.

Where is now this Madrasah, the glory of its age, with which the Colleges of Delhi, though famous, could never, according to Barni, stand in rivalry? It is now buried, along with its beauty and grandeur, its students and professors, its Masjid and all, in the deep abyss of Time. (*Loc. cit.*, pp. 60 to 63.)

Another was the beautiful Qudam Sharif, of which we are given a most attractive picture. It was raised to the memory of his son. Among the greatest merits of this Sultān must be noted his avoidance of persecution. He appointed Hindūs to important offices, restored to his kingdom a Hindū Rājā he had conquered, and when a fine library of 1,300 books was found in a Hindū Temple, he ordered that some learned Hindūs should be sent there for translating a few books (pp. 64, 65).

Sultān Sikandar (1488—1518) was another who attracted many learned men to his Court from Arabia, Persia and Bokhārā, as well as from India (p. 77), and it is noted that in his reign Hindūs began to study Persian (p. 75), and Professor Blockman is quoted who remarked that this study began in the sixteenth century and "that before another century had elapsed they had fully come up to the Muhammadans in point of literary acquirements" (pp. 75, 76, Note). He also gives the following interesting note from Keene :

The name Urdū is of Turkish origin and means literally "camp". But the Mughals of India restricted its use to the precincts of the Imperial camp, so that Urdū-i-Mu'allā (high camp) came to be a synonym for new Delhi after Shāh Jahān had made it his permanent capital. The classical languages of Arabia and Persia were exclusively devoted to uses of State and religion; the Hindūs cherished their Samskr̥t and Hindi for their own purposes of business or worship; while the Emperor and his Mughal courtiers kept their Turkish speech as a means of free intercourse in private life. Out of such elements was the rich and growing language of Hindustan formed, and it was yearly becoming more widely spread.—Keene's *Mughal Empire*, Note, p. 76.

Mr. Law notes that many small Muslim Kingdoms sprang up all over India, each making its own contribution to the general progress of Islāmic learning in the country (pp. 80 to 113). He mentions ten of these. A Ruler of the Bahmani Kingdom, Mahmūd Shāh, was a great patron of letters, and founded a Madrasah in the Deccan in 1378 for the education of orphans, feeding and lodging them, and providing learned professors for their training. He also started many schools and endowed them amply. The famous poet, Hāfiz, was invited to his Court, and started for it, but was beaten back by a storm. Another ruler, Firūz, not only went to lectures on botany, geometry and logic,

but he sent ships annually to different countries to invite learned men to his Court. He also built an observatory. A Minister of a later Sultān built at Bidar a College which became famous. Our writer quotes Meadows Taylor as saying:

The noble College of Mahmūd Gāwān, in the city of Bidar, was perhaps the grandest completed work of the period. It consisted of a spacious square with arches all round it, of two storeys, divided into convenient rooms. The minarets at each corner of the front were upwards of 100 feet high, and also the front itself, covered with enamel tiles, on which were flowers on blue, yellow and red grounds and sentences of the *Qurān* in large kūfic letters, the effect of which was at once chaste and superb. (Note from Meadows Taylor, pp. 67, 68.)

Bijāpūr—perhaps Vidyāpur—had a College in Hindū times, and Mr. Law remarks:

The College building, made of granite, is very extensive and the most venerable in Bijāpūr, consisting of an oblong, set out with rows. It is three-storied, and is still wonderfully perfect, though necessarily out of repair.

With the disappearance of Hindū sovereignty Bijāpūr did not cease to be a centre of learning. The Muhammadans took the place of the Hindūs and kept up its literary reputation (p. 92).

A part of the royal Adi Shāhī Library is still to be found at Bijāpūr in the Asāri Mahal. Mr. Fergusson tells us:

Some of its books are curious and interesting to any one acquainted with Arabic and Persian literature. All the most valuable manuscripts were, it is said, taken away by Aurangzib in cart-loads, and what remain are literally only a remnant, but a precious one to the persons in charge of the building, who show them with a mournful pride and regret (p. 94).

The King of Ahmednagar was fond of single-stick, it seems, so all "men, both high and low, began to copy the Prince, and instead of Colleges, as is usual in Muhammadan cities, schools for single-sword and wrestling were established in all quarters of the city" (p. 95).

The fine Chaliār Minār and its Masjid in Haiderabad Government with the minarets containing rooms for professors and students "is one of the most splendid buildings in the city, and a brilliant specimen of Saracenic architecture. It was built by Muhammad Quli Qutb Shah, who founded many other Colleges and Schools, while there were Primary Schools in the houses of the masters" (pp. 95, 96).

Among these smaller Kingdoms Jaunpur stood high and became "a great seat of learning under its famous King Ibrāhīm Sharqi, and it is said that during his reign the Court far outshone that of Delhi, and was the resort of the learned men of the East" (p. 100). His daughter-in-law built a Masjid, a College and a Monastery, giving stipends to professors and students. It had hundreds of Madrasahs and Masjids, stipends being given to teachers and students "that they might devote themselves to learning, in complete freedom from material needs and anxieties. Both literature and the arts were followed" (pp. 101 to 104). It is sad that in so many of these Kingdoms and in Bengal these Madrasahs have almost vanished, though it was Muhammadans who had the *Bhāgavata Purāna* and part of the *Mahābhārata* translated into Bengāli (pp. 109 to 110).

Of the Mughals, Bābar himself was very learned, but Mr. Law does not give any details of his aid to education. Hūmayūn was fond of study and conversation, but apparently did not follow the great traditions of past Muslim Rulers.

Akbar (1566 to 1605) was remarkable for his love of learning and his Ibādat Khānā, with its four halls in Fatehpur Sikri where "Sūfis, doctors, preachers, lawyers, Sunnis, Shi'as, Brāhmaṇas, Jains, Buddhists, Charbākas, Christians, Jews, Zoroastrians and learned men of every belief" argued on "profound points of science, the curiosities of history, the wonders of nature" (pp. 144, 145). Many parts of the *Mahābhārata*, the *Rāmāyana*, the *Atharva Veda*, the *Lilāvati* and many other books were translated into Persian. Akbar collected books assiduously, and Faizi's library of 4,600 volumes passed to the Emperor on his death. He introduced an improved system of education, and Hindūs and Mussalmāns studied in the same schools. Mr. Law says:

The sciences were taught in the following order: morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, economics, the art of government, physics, logic, natural philosophy, abstract mathematics, divinity and history (pp. 161, 162).

Great men and nobles also did much for education. Jehangir kept up the traditions of his father, repairing Madrasahs which had fallen into disuse. Agra, which had become a seat of learning during Akbar's reign, continued to attract both professors and craftsmen, and the progress in Arts and Crafts was remarkable—music, painting as well as architecture lent beauty to life. Shāh Jahān was more devoted to the last splendid Art than to education in general. But he founded an Imperial College to the south of the Jāmi Masjid; it had fallen into ruins before the Sepoy War, and was levelled with the ground soon afterwards (p. 181). It is startling to find Bernier speaking of the "profound ignorance" in Hindustan, and asking "how is it possible there should be academies and Colleges"? (p. 180/) and so on. Strange, what profound ignorance a European traveller could show of the deeper side of a country new to him.

THE IMPACT OF EUROPE

When the East India Company made its way in its early days, it did not trouble itself about education, except so far as it needed clerks and accountants. These it obtained from the village schools, for although these did not make much mark in history except by the prosperity they ensured to the country, their disappearance meant the descent of the night of ignorance over the land. In the huge number of inscriptions collected by the Madras Government we find many lists of village officials and servants. Among these the village schoolmaster—or the Temple priest acting as schoolmaster in small villages—appears. Mr. John Matthai writes:

It is obvious that when the British took possession of the country, in the different Provinces they found that, though in most parts of the country except Western and Central India, there existed a widespread system of National Education, so far as they could trace, the position of the schoolmaster had in many cases changed from that of a village servant with a defined position in the community into that of a casual worker—

honoured in the village by reason of his sacred calling, but not sufficiently identified with the village to hold his ancient place on the village staff. This statement is true in the main, but nevertheless there were various traces left which pointed to the original connection of the schoolmaster with the village economy.¹

In the evidence given before the two Houses of Parliament in March and April, 1813, Sir Thomas Munro mentioned, as one of the reasons why England might gain in her contact with India, was "schools established in every village for teaching, reading, writing and arithmetic".²

In a despatch from the Court of Directors of the East India Company, dated June 3, 1814, the following passage occurs, referring to village communities and their schools:

This venerable and benevolent institution of the Hindūs is represented to have withstood the shock of revolutions, and to its operation is ascribed the general intelligence of the natives as scribes and accountants. We are so strongly persuaded of its great utility that we are desirous you should take early measures to inform yourselves of its present state and that you will report to us the result of your enquiries, affording in the meantime the protection of Government to the village teachers in all their just rights and immunities, and marking, by some favourable distinction, any individual amongst them who may be recommended by superior merit or acquirements; for, humble as their situation may appear, if judged by a comparison with any corresponding character in this country, we understand those village teachers are held in great veneration throughout India.³

The destruction of the village system in 1816 in Madras, left the schools uncared for; the imposition of rent on cultivators who had had their share in the land of the village community, made them poorer, and the schoolmaster, no longer provided for, disappeared. These "village schools" are still occasionally to be met with. In Adam's Reports in which appear the results of an enquiry in the Bengal Presidency, 1835-1838, Mr. Adams took typical Districts, not the whole Presidency, and found, in addition to the Toles and Madrasahs, pāthashālas and maktabas. The first were found in "all the large villages as in the towns The age of the scholars was from about five or six to sixteen. The curriculum included reading, writing the composition of letters, and elementary arithmetic and accounts, either commercial, or agricultural or both."⁴ Mr. Ward gives a similar account. With regard to Muhammadan education, it went down rapidly. *The Quinquennial Review* for 1907-1912 reports that in 1912 there were 1,446 Arabic and Persian schools (Madrasahs) and 8,288 Qurān schools (Maktabas) as against 2,051 and 10,504 in 1907.

It was natural that a foreign merchants' trading company, intent on gains, should not trouble itself about the education of the people of the country, except for their own purposes. The enquiry of 1814 was due to the fact that the renewal of their Charter by Parliament was conditioned by their setting aside a lakh for educational purposes. They wanted, however, English-speaking subordinate officials merely,

¹ *Village Administration in British India*, quoted in *Lectures on Political Science*, by Annie Besant, 1919, pp. 95, 96.

² *Ibid.*, p. 96. See Note D, appended to James Mill's *History of British India*, vol. I, p. 371.

³ *Ibid.*, pp. 96, 97. See *Loc. cit.*, chap. II, para 5, p. 43.

⁴ *Ancient Indian Education*, by Rev. F. E. Keay, pp. 145, 146.

and did nothing for the languages of the country. Deprived of all the support given by Hindū and Muslim Courts, higher education in Samskr̥t, Arabic, Persian and Hindi languished, and the loss of common land starved popular education to death. Nothing changes the state of a Nation so rapidly as the education or non-education of two or three generations. When Sir Charles Wood in 1854 introduced, and Government patronised, English-speaking schools, the masses of the people rapidly sank into ignorance. Education, in every country, must be given to the masses in their own tongue. The want of it has made India admittedly the most ignorant country in the civilised World. There is a stratum of highly educated people, and huge masses of uneducated.

Matters are, however, improving, and the Indian languages are at last beginning to come into their own.

The fundamental reform needed in the schools is the teaching of all subjects in the mother-tongue, and English as a second language in the Middle and High Schools, *modern* English, largely taught by conversation, by much reading aloud of interesting books, stories, and short recitations. Indian history, written by Indians, must be studied, to arouse and cultivate civic emotion and broad-minded patriotism. The study of literature belongs properly to the Universities, is the material of culture rather than of education.

To restore the village community with the village school, the village industries, a right system of land-holding and, where necessary, irrigation—these are tasks for Rulers and the Statesmen. But the work of a University is to prepare the young men and women of the Nation to take up these heavy duties, these mighty tasks, demanding noble character, trained brain, and loving, well-disciplined heart, and stalwart active body.

Precious to you, young men and women who are students here, should be these brief years of preparation, for if they are wasted, life will bring you no other opportunity such as you now enjoy.

Before some of you to-day the door into a wider life is opened; you step over the threshold of youth into manhood and womanhood, with its duties, its burdens, its joys, its freedom to achieve and to serve. Never forget that Life can only be nobly inspired and rightly lived if you take it bravely, gallantly, as a splendid Adventure, in which you are setting out into an unknown country, to face many a danger, to meet many a joy, to find many a comrade, to win and to lose many a battle. Consecrate yourselves to-day, my young brothers and sisters, to the Service of God and Man, and you will find that both are one; that in you will show forth in His strength, in His wisdom, in His love, the Inner Ruler Immortal, and that in serving man you shall see in each you help the Hidden God, till all the world shall become radiant with the Divine Beauty, and weakness shall turn to strength, sorrow shall turn to joy, for Brahman is Bliss, and TAT TWAM ASI.

Annie Besant

TALKS ON "AT THE FEET OF THE MASTER"

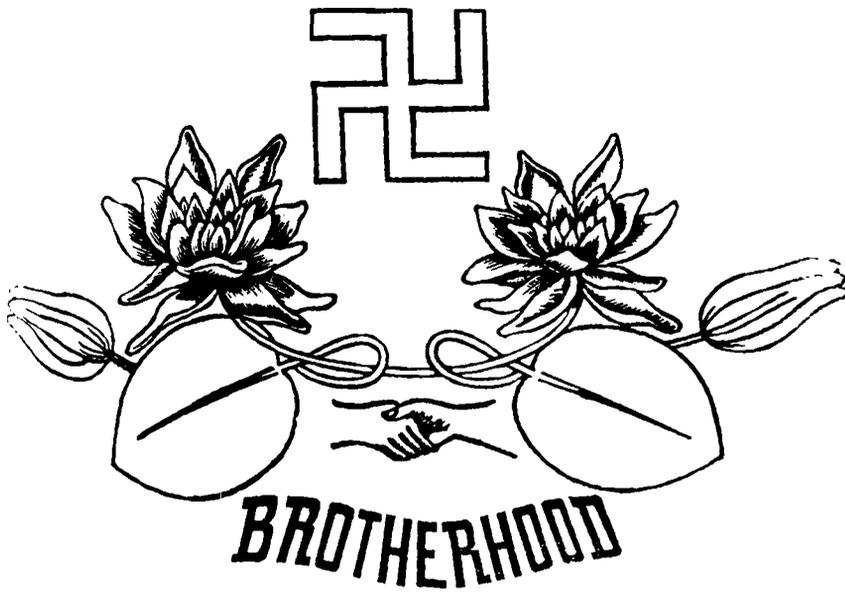
THE cold brown earth, swept by the winter storm
Looks desolate and dead.
The leaves, poor withered pilgrims, fly in swarm
And every flower has fled.

But nature's seeming death, the spring's warm rain
Can speedily revive.
See! every hedge puts forth green buds again
And all the world's alive.

And so the Master's words bring life and light
To hearts grown cold and sad.
A glorious hope whelms sorrow in delight
And all the world seems glad.

He comes once more, the Nations' fond Desire,
The Teacher, great and true,
To kindle once again God's altar fire
And to "make all things new".

FH. ALDHOUSE



GUILDS AND THE NEW ERA

By RICHARD COLEUTT, B.A.

SOME of us are hoping and working for a new and a better era in the world at large, and it may perhaps be useful from time to time to review quietly our ideas and our plans. What sort of society is it to be at which we are really aiming? In particular, what is to be the organisation of industry in the new and better days which we hope lie ahead? Society as a whole is ultimately dependent on what we call "industry"; on that part of human effort which provides bread and butter, if we may use that homely expression to cover all the necessities of life.

It is unnecessary to spend much time over the present system of wealth—production and distribution—meaning by

wealth, of course, all the commodities and services which are of value to the community. Most thinking people are agreed that the present position is unsatisfactory. That is putting it mildly. We all know in our hearts that in many directions things are intolerable. The position of some members of society is manifestly so inequitable, contrasted with that of others, that our very civilisation stands in jeopardy until a juster system prevails. But fortunately, there is an ever growing number of people whose conscience refuses to allow them to continue to assent to the present state of affairs. To-day, in nearly every country we are surrounded by unemployment and are constantly confronted by strikes and rumours of strikes. There are hundreds of thousands who cannot even strike. There is inequality of opportunity and inequitable reward for work, achievement and ability. Starvation and luxury stand face to face.

The old order then must go. But what of the new? Is it possible just yet to gain any idea of what kind of better system we may anticipate? It would be comparatively simple to devise on paper a scheme of social and industrial organisation which theoretically might be expected to work—and there would be nothing more futile. It has been a common mistake with social reformers that they have tried to settle details before main principles were in any way clearly established. The new era, we may presume, will settle its own details.

But while refusing to be drawn into the mistake of producing a ready-made system into which we think the new age ought to be willing to fit itself, we may yet for our own guidance consider some of the basic principles which may help us to give direction to our present efforts.

The first of such general principles, we may suggest, is a willingness to co-operate with others. The note of the fifth sub-race is analytical, competitive. That of the sixth sub-race, we are told, is to be synthetic, communal.

The whole tendency of the recent past has been an intense, a ruthless competition. "Let the best man win and the devil take the hindmost" has been the motto. A man has been judged to have been successful in life according as he has managed to secure for his own enjoyment the greatest possible amount of this world's goods. Competition leads to strife and strife culminates in a world war. But one good result of the war has been that from it many people have definitely learnt the lesson of co-operation; so that one meets now on every hand a spirit of fellowship which is foreign to the usual spirit of "before the war" and is the indication of a new tide in the affairs of men. The future lies hidden from us, but of it we can say with certainty at least this, that the spirit of co-operation will supplant the spirit of competition.

What is Co-operation? It is not an easy question to answer. It is no new thing, this desire of man to work together with rather than against his fellows. After all, very many of our activities already rest on a foundation of co-operative effort. Perhaps we are not wrong if we say that civilisation, even at its present stage, absolutely demands for its stability a great measure of mutual assistance and support. It is with regard to the *amount* of co-operation which people consider necessary and reasonable that there are the greatest differences of opinion. As a merely theoretical proposition, most of us probably agree that combination is most desirable and we trot out the fable of the bundle of stricks in support of such arguments. When it actually comes to putting the idea into practice, however, we like to remember the great things which have been achieved by individual effort, the value of personal initiative and enterprise, and on the other hand the possibility of inefficiency and friction where too many cooks insist on stirring the broth.

And it must be admitted that there is some reason for this latter view. If we were asked to point to the most efficient

and satisfactory concerns in the world to-day, those which were giving the best public service at the lowest cost, how many undertakings could be included which rely on what is generally understood by democratic control?

In England, the word "co-operative" has practically been appropriated to a special type of business, run in the interests of the customers who provide the capital. It arose out of the teachings of Robert Owen and his disciples and is now nearly a century old. The objects at first covered practically the whole range of human necessity and human effort, a programme as complete as that which was adopted later by Socialism, and which included education and agriculture. The earliest co-operative societies were thoroughly altruistic, but commercially they were a failure. Then Lancashire devised a method of keeping shop which could be made to pay, and the first Society which began business at Rochdale in 1844 gave its name to a form of co-operation which, from humble beginnings, soon rose to great commercial prosperity. The "Co-op" has for many years occupied a recognised position in the industrial towns of England and Scotland, particularly in the North and the Midlands. The "Movement," as it is called with pride by its supporters, has done great things. It has checked profiteering and encouraged thrift; in its own way it has doubtless benefited millions of people. And yet some of us may feel that in the things which matter most the co-operative stores movement must be accounted to have failed. Some of us may feel that no amount of shop success is an adequate substitute for the great programme of social and educational reform which Robert Owen and his friends set before themselves and with which the early stores set out. The trade of the movement has grown phenomenally, but so has the trade of Oxford Street. It is a great business success, but we seem nearly as far as ever from that co-operative commonwealth of which the pioneers

dreamed and about which speakers still declaim. If the co-operative movement is going ahead, so is competitive enterprise. As things are going on now, are we really getting any nearer to the establishment of universal co-operation and the era of brotherhood in social economics?

Other and deadly criticisms can be made. The movement, to begin with, leaves untouched a great section on the lowest rung of all of the social ladder; but it is just amongst that lowest section where relief is needed most, and no system can be accounted satisfactory which leaves the submerged tenth still submerged. Again the strikes within the movement on the part of its employees would seem to indicate that, internally also, all is not well. However, our object is not to criticise others but to examine their methods in order that we may improve on them if possible.¹

The fact of the matter is that the Co-operative Stores movement, as we know it, represents but a very limited kind of joint effort. It may be co-operative, but it is very far from being communal. Till quite recently it was openly boasted that the Stores movement was a class movement and such it undoubtedly is. It serves a particular class of the community and it gives to that class a particular kind of service. Beyond that it seems now to have no great desire to go. Hardly in theory, certainly not in practice, does it envisage the necessities of the community as a whole. But surely it is just that which must be done by any system which is to be worthy of the new age.

¹To review the position of the co-operative movement in all the different countries of the world would require a volume, and the interested reader is referred to the many works on the subject by Sir Horace Plunkett, Henry Wolff, and many others. There have been great and beneficial achievements in most countries. These fall largely under the headings of agriculture and credit banking, but speaking generally the progress and success of co-operative methods almost everywhere have been great. The views expressed above refer only to the "Stores" movement in Britain and even so are not intended in any sense of disparagement of the really fine results which have been achieved. These results, however, are incomplete. We begin to see the limitations under which the movement suffers and to realise that a great deal of "co-operation" is still but organised individualism.

"Well, if we are to consider the whole community," says another, "what about Socialism?" For ourselves, we feel we have reached the stage where we should be glad if someone would kindly tell us "What is Socialism?" Do any of us really feel that socialism has yet put forward any system which is both sound in its general principles and at the same time practicable in its details?

This brings us to our main point; namely, that the system of the future has not yet been invented. That remains to be done; or perhaps it would be better to say, to be evolved. Evolution, unlike revolution, conveys the idea of building, with the materials which we have inherited from the past, a structure which shall meet the needs of the future. Complete and radical change there must be, *ex hypothesi*. Can a new civilisation be evolved from what we have already, so that what is good may be preserved and what is evil may be transcended?

During recent years the word "Guild" has been revived to give expression to certain ideas which are considered by some people to be fundamental to industrial reform and which, collectively, do seem to hold out greater hopes of success than anything else which has yet been put forward. The National Guilds League was formed to bring together reformers of this school and they evolved in theory a form of industrial organisation which it was considered ought to work out successfully in practice. Building and other operative guilds were started and began business. There were many initial difficulties, which seemed at first to have been successfully surmounted and then, somewhat suddenly, these guilds, or most of them, collapsed.

The National Guilds League, itself but a propagandist body, has split up into various sections and a movement which began with great promise seems rather suddenly to have been brought up short.

The ideas of these guildsmen, however, deserve careful examination. As already said, they seem to come nearer to a sound basis of reconstruction than anything which had previously been put forward. If the first efforts have not been successful, it may be that it is in the method of applying these principles that mistakes have been made, rather than in the principles themselves. Among the more important of the guild suggestions are these:

1. Production (work generally) must be carried out as *service* for the community and not for private gain.

2. Self-determination in industry. Each branch of industry should manage its own affairs, it being held that it is the people who are actually engaged in doing the work who are the best qualified to say how it can be done.

3. The principle of the continuous wage. That all workers, and not only those in the higher grades, should be paid during unemployment, sickness, and when on holiday. Further, that matters should be so arranged that each branch of industry should carry its own unemployed when trade is slack.

Originally, some of the ideas of modern guildsmen were derived from the operative guilds of the Middle Ages, but there the connexion with the older guilds may be said to end. The mediæval guilds varied much amongst themselves and were frequently close corporations of an extremely undemocratic nature. Nor can it be said of many of them that they existed primarily for the service of the community. They were more in the nature of trade associations for the protection of their members, who sometimes were only the merchants and master craftsmen. Nevertheless, some of the principles of mediæval craftsmanship have found an echo in the heart of the modern guildsmen, such as the idea of the just price, reliability of workmanship and an organised system of apprenticeship. The guild, as proposed, at any rate embodies that principle of co-operative

effort which we have already suggested will be a distinguishing feature of the new age, and its note of service instead of profit may well stand as another such characteristic. That is fundamentally theosophical at any rate.

If the three basic principles enumerated above are inherently sound, we must ask ourselves why they have failed in practice the first time they have been applied to modern industry? On examination we may feel that the reasons for failure are due, not to what is novel in these ideas, but rather to the old and the outworn elements with which it has been sought to incorporate them. The new cloth has not been capable of assimilation by the old garment and the rent has been made worse. It does not follow that the fault lies with the new cloth. Modern guildsmen seem to have set up two fetishes for themselves and the worship of these gods—gods which some people esteem to be false—has wrecked undertakings which otherwise might well have been crowned with success. The first of these is that over-developed sense of democracy which is fashionable to-day in certain quarters; which imagines that every question can and should be settled by a show of hands. How far democracy is workable at the present stage of the world's history is a question too big for discussion here; or whether the *demos* of the present day really knows the things which belong to its place. But we recall the words of Mrs. Besant, that if you take ignorance and multiply it by a million, you do not thereby convert it into wisdom. At any rate, in business, decisions have to be taken quickly. Some are born to lead and others to follow, and there is no necessity to deplore what is natural so long as the strong are willing to serve the weak instead of to exploit them. Self-determination does not necessarily mean mob rule.

The second object of worship is the Trade Union. The fabric of the new guilds was to be erected on trade union

foundations and not only so, but in a rigid and complicated manner. Neither is it our business to discuss the value of the trade union and the usefulness or otherwise of its methods. But the strike weapon pressed mercilessly to an extreme makes many people think that it is part of that system which we are so rapidly outgrowing and which we neither are able nor desirous of carrying over into the future. If this is so, to graft the new guild on to the old trade union was to pour new wine into old bottles with a vengeance.

Does the guild as such then stand condemned? Some of us think not, in fact we see in the general idea the most hopeful promise so far of a new industrial and social fabric; of a system which, if it does not promise at once a new heaven and a new earth for everybody, at any rate does rule out the insupportable features of the old bad methods, and makes provision for the ideals of service and mutual help, for self expression, and sound craftsmanship.

There does seem something essentially sound and right in the main guild ideas, which perhaps can be shortly expressed as Service, Self-determination and Justice. These surely, are deeper things than trades unions and details of election and voting. Nor need we at this stage be too precise in our notions of what a guild is or should be. "Guild" is a convenient word, but at present it does not stand for anything which exists yet in any very definite sense. For us it need not mean either the guild of the Middle Ages or the exact form of guild advocated by a certain school of modern students of economics who call themselves guildsmen. At the moment the early stages of a new movement are being trodden by a few pioneers, but in the main the guild of the future has still to be brought down from the world of ideas to that which we are pleased to call the world of practical politics.

Richard Colenutt

HOW MUCH OWEST THOU?

By EMU ALPHA

(Continued from p. 162)

IV. TO MEN

THE fourth of the Sacrifices is to men, and in our microcosm that means our fellows in the T.S. In the macrocosm of the world the debt is to be paid by hospitality. How can we pay it in the Society? Well, I think first by making our Lodges home-like, not in the physical sense of providing material comforts, but in the supplying of that atmosphere which shall make the members realise their unity. A Lodge where the members come more or less (generally less), punctually, at stated times to hear a lecture, or a reading from some book, to which they listen in a semi-somnolent condition, and punctuate with sighs, snorts and even snores, and from which they vanish as quickly as possible as soon as the last words are uttered, is not doing much towards paying its debt of hospitality. That Lodge is doing its duty whose members come early and welcome one another, listen sympathetically to the programme whatever it may be with a view to helping the speaker or reader, and helping the words to have their due effect on someone else even if personally uninterested. The members of such a Lodge will discuss difficult points in a

friendly and uncritical spirit, and when the meeting is over will remain for a few minutes of brotherly conversation, which shall make new members feel that they have a share in the interests of the Lodge, shy ones lose their nervousness and show themselves at their best, and weary harassed ones go away with the strain relieved by the kindly atmosphere. We have been hearing a great deal about Brotherhood lately and some of us have been going out of our way to be brotherly to very distant neighbours. That is good, but not if it makes us forget to be brotherly to our brothers ; not if, as in one Lodge I know, the most unbrotherly member of the Lodge is the foremost in the campaign. Charity begins at home, and though of course it should not stay there, yet it will not flourish unless its roots in the home are well tended.

V. TO ANIMALS

Just as in the beginning, when we compared this microcosm of the Society to the Macrocosm of the world, we did not go so high as the Devas, so we shall not go so low as the animals. They are our younger brothers on the larger scale, and here we consider those who are our younger brothers on the smaller scale that we have chosen for our present purpose.

But yet a few words on behalf of those younger brothers in the broader sense will not be out of place. Surely members of a Society whose foundation is Brotherhood should try to do what they can for these helpless children of our great Father. Does it not seem strange, that, in a country where religion holds so prominent a place in life, and where that religion lays down consideration for animals as a *daily* duty, that animals should be, on the whole, worse treated than in any other part of the world ? Dogs, horses, bullocks, kicked, starved,

overworked, underfed, and even cows, that are supposed to be revered, treated in a way that one would think self-interest would forbid, even if no thought of humanity came into the question. When will the desire of service be so strong in us that we shall render service every day "even to animals and plants"? How many Members of the Order of the Star in the East do anything to help the Animal Protection Society, which works under its auspices?

For most of us, our younger brothers in this microcosm are the people we meet every day who are not in the Society. They may be as good as we are, true, and they may be a great deal better, for if they are living well by the light they have, they may well make us ashamed, who do so little with our greater opportunities. And of course, we all know, that the Masters do not confine their attention to those who occasionally write F.T.S. after their names. They watch for the lighting of the candle that shows that one more face has been turned homewards, and that one more soul is seeking the way of service, and then their help is ready. But it may be that that candle is lighted in the neighbourhood of a T. S. Lodge, and indeed, if that Lodge is doing its duty, what more likely place could there be? And then the Masters have a claim on us to act as channels for their help. And that help may not at first be what anyone could call strictly Theosophical. The newly awakened soul is timid and sensitive, and any attempt to touch upon the hardly realised ideal will cause it to shrink away and become unresponsive. What it needs is an atmosphere, which it feels to be congenial, though it may not in the least know why it is so; a sympathy which it feels can be relied on in all its interests, however mundane or even frivolous; and this is what we have to supply. It is not easy. If our foundations are not deeply laid, if our roots have not firm hold of their ground, we shall be carried away by the flood of everyday affairs, and shall lose our own grasp of the real instead of helping our neighbour to

gain it. It is only when we are "rooted and grounded in love" that we can show to all

A thoughtful love,
Through constant watching, wise
To meet the glad with joyful smiles,
And wipe the weeping eyes ;
A heart, at leisure from itself,
To soothe and sympathise.

Perhaps you are one of those unfortunate people who are so shut up in themselves—not selfish or self-centred, but reserved, shy, awkward—that they find it difficult to make advances, or to offer help, difficult to make acquaintances, almost impossible to make friends. What can you do? The best way is to borrow a maxim from the great prophet of Islām, and smile. "To smile into a brother's face is charity" he said and it is a form of charity that the poorest of us can practise, and if you cannot smile into the face of your grown-up brother, you can at least smile at the children: and the children will smile back, and your own life will be so much the brighter for that smile that you will be more ready to try it again. Test your progress in the payment of this debt by the way the children behave when they see you coming if they look up and smile, you are getting on, but if they stop their playing and steal away, you have still much to learn.

VI. TO THEOSOPHY

This then is the last of the debts which we owe, to Theosophy. When we consider it from this point of view, but how much more can we add from our own personal experience, of benefits received. Not only in the past do we find these benefits, but in the present, an ever increasing number, and we expect a continuance of them in the future. Expect, I said, but some of us do more than expect, we demand,

and are injured when there is a delay in granting our requests. How many there are who consider that it is the duty of the Society to provide them with a sort of comfortable club with a library and easy chairs, where they can spend their evenings and Sundays. And the library is not to be exclusively Theosophical, either, it must at least spare its frequenters the expense of buying a daily paper, providing them with two or three of differing shades of opinion . . . and if you are misguided enough to have daily papers in your Lodge reading-rooms, even *New India*, just watch and see how many people come and read those and then go away, without looking at anything else. "But something else might catch their eye some day," says some tender-hearted person. No, that sort of person cannot see anything else so long as a newspaper is in sight, and he takes up the space that might be filled by someone who would read something else.

And then we expect the T.S. to provide us with entertainment in the form of lectures, and very often we have not the courtesy to give the lecturer a respectful hearing, especially if he is one of our own members; and when the subject or the lecturer is not very interesting we stay away, and when we are asked to contribute something ourselves, we are too busy. We always stay away from the business meetings of the Lodge, and grumble for the rest of the year because things are not done differently.

Well, what do we owe to Theosophy for all these things? Annual dues first, and how many defaulters are shown in every Annual Report.

Then Lodge dues, and these usually amount to about an anna a week but in this case the amount named is generally a minimum, and it is up to those who can afford it to pay more. They generally do, in fact they sometimes make the mistake of shouldering the whole burden, forgetting that what we get for nothing we usually value at exactly the same

price, and that it is no true kindness to allow the other members to shirk their responsibilities. There are always other ways in which they can help.

Another very important item is the calls that are made upon us from time to time for funds for one thing and another. Now there are two ways in which calls like these can be met. One, quite a good one as far as the object concerned goes, that the wealthy members should give what is needed, and the rest do nothing. The other, a far better one, is that everybody should do his share, and this is where some of the poorer members begin to feel despondent. But in every Lodge, where every member is contributing to the Lodge funds to the best of his ability, there would generally be some surplus which might be utilised for such calls as this. It may be that the Lodge has some project in view to which all these funds are dedicated. Well and good. Any such project is a stimulus to endeavour and helps to keep up the interest. But, just as self-denial is good for individuals, so it is good for the Lodge, and to defer the purpose for a little in order to help the larger body of which we are a part will bring a reward out of all proportion to the delay in the accomplishment of the more selfish purpose. Calls from the outer world too may be met in this way, famine funds, earthquake funds, relief funds of all kinds, giving every member the feeling that he is helping, and leaving those able to help more largely to do so in other ways.

And last, but greatest of all, there are the calls which our President makes from time to time for funds to support some project which she has at heart. How are these to be met? Everyone will agree that these can only be met adequately by personal sacrifice, by personal self-denial; and surely when we think of what she has done for us in the years of her Presidentship, we must feel that anything we can do

for her is only our bounden duty, and that after we have done our utmost the burden of debt is still heavy on our shoulders.

Thus far we have considered our indebtedness on the physical plane, and suggested methods of discharging those debts. Surely there is in every one of us the firm determination to pay at any rate some part of what we owe, to cease to live as beggars taking all and giving nothing in return, and to do our utmost, by systematic contribution, and necessary self-denial to lift the burden from those on whom it weighs very heavily, our Lodge officers, our Federation officers, our Section officers, and our great and beloved President. If we have so resolved, that is well, and our lives will be brighter, and our progress swifter, as we carry out our resolves.

But of our debt to the Masters I have spoken little, and shall say little now. As the debt to the Devas is paid by co-operation, so must be our debt to the Great Ones; only by giving up ourselves to Their service can we discharge any portion of that debt, only by the most utter consecration can we co-operate with Them in Their great work of helping the world. And at this time when we are looking forward with a mingling of joy and dread, of hope and anxiety, to the actual coming among us of one to Whom even the Masters bow down, what should be our attitude as we look forward to that time which cannot now be very long delayed?

It may be that to you who are parents will come the call for a great sacrifice, if the Great Teacher shall ask you to give Him your children. It will mean shouldering again the burdens you were just getting ready to lay down, in order to set them free for the Master's work. And if, when He comes, He finds that your children are unprepared to follow Him, will you not feel that the blame is yours? Oh, now while we are waiting see to it that they are ready for the call when it comes; set them free to answer it.

And to all of us, parents or not, who are past middle life, there will be the call to sacrifice our desires to see Him and be with Him, in order that we may set free the youth for His service, and just as in these waiting days we are spending our time in helping them to polish their weapons and sharpen their tools, so then we shall send them out to the work, while we take up again our old tasks, and watch them with longing eyes.

But you young ones, what a glorious opportunity is yours. To you will come the call to follow the Saviour of the World. Yours will be the opportunity to work with Him, and to carry on His work, and woe unto you if the call finds you unprepared, if you have hampered yourselves with ties that cannot be broken, if your feet are heavy and your hands slack. But this will not be, the call has gone forth, and you are responding, and when He appears and cries as of old "Whom shall I send?" You will answer gladly "Here am I, send me, send me."

Emu Alpha

THE WRECK

By C. JINARĀJADĀSA

HE sat there, in that cheap eating-house, with his head resting on the table, and to all appearance he was one of life's failures. A discoloured hat lay on a chair by him; his overcoat was frayed and dirty, and his hair looked as though it had not been combed for many a day. He surely must have been tall and strong in his youth, but now the whole body had an air of being tired and worn.

The Chinaman who kept the restaurant came shambling up and stood beside the man. He raised his head wearily and gave his order. As he raised his head you could see in it misery and utter discouragement. The face was handsome once, that of a soul born to lead: it was now wrinkled and old, and the beard was grimy and ragged. But there was an unusual softness in his eyes, and the look of a hunted deer. It was a face that wrung your heart for sheer pity.

And his was a pitiful tragedy indeed. For he was a man with an over-mastering vice, with which he fought day after day, year after year. The battle was still raging but he was utterly tired out. There seemed to be no ending to it. He was no stronger to-day than years ago; his failing was no weaker for being withstood, though unsuccessfully, all these years.

Three noisy youths, self-satisfied and aggressive, stumbled into the eating-house with loud jests and laughter, and sat at a table behind him. Their laughter was coarse and loud, and in

their talk every other word was an oath. The air was full of meaningless profanity. Every object was "God-damned." "Curse it," "O hell," and other exclamations came from them all the time. They had no idea of being profane and they were merely having a good time in their own way.

The profanity was nothing new to the man; indeed, it was the common speech of men he had worked with for years. It was one of the counters in the game of life in his underworld. But somehow to-night it jarred him. Perhaps it was because he was so tired.

Then as he lay there with his head on his arms, he seemed to want to look on the past, his own past. He was so near the end, he felt, and it gave him a serenity and a desire to contemplate what he once had been. And this is what he saw.

A happy childhood, and vivid memories of his mother. How clear the picture of himself as she tucked him in bed and kissed him goodnight! Then youth and manhood, brilliant and successful as the world saw them, but with them the slow growth of his failing. It seemed to come all unseen, and at first he thought nothing of it. So many others had it! But slowly it grew and grew till he was its slave. If only he could have condoned it, as did so many others! Why should he consider it so wrong, why should he despise himself for it, when others more charitable called him "a good fellow?" Had he a keener moral sense than they, a more sensitive conscience? He never thought out the problem, but obeyed an impulse to resist and fight. And what a fight it had been!

No one had helped him, no idea or ideal gave him strength. Love of his mother was still strong, but no help came from that. He had loved many women, and for the sake of each in turn he had tried to master his failing. Surely there he would find inspiration! But it was not to be. Religion had little helped him, for God seemed so far away, and what could Christ know, sitting up there in high heaven, of him in

the under-world? He had prayed a few times, and it had helped him; but the strength was soon gone and he was once more the same man with a devil on his back he could not be rid of. He had gone down and down, till he was where men now saw him.

Surely death would be a relief. Why had he not sought it? He had; nay, he was seeking it now, but it would not come. Many a dreary night he had stood on the bridge and looked at the dark eddying current below and pitied all the poor devils that had jumped in there to make an end of themselves, of life, of everything, seeking forgetfulness. He pitied himself, too, but he could not go that way, though for no reason that he knew. He was no better than they, no stronger in any way; only he felt that what he wanted, forgetfulness of himself, would not come that way. Ah, but when would it come?

If ever a soul cried out in agony, he did now. The battle had been fought again that day, and once more he had failed. He felt dead inside, a mere tool of a craving, no longer a soul with self-respect. Henceforth though he might live a few more dragging years, it would be only as a piece of wreckage, driftwood carried hither and thither, but not as a man, for the man in him was dead.

As thus he reviewed his past and future, an old, old memory came vividly before him. It was the picture of himself, as a boy, in a procession of mourners, and the priest led the way, intoning words that stood out in his memory, the most awesome and wonderful words he had ever heard: "I am the Resurrection and the Life, saith the Lord, he that believeth in Me, though he were dead, yet shall he live, and whoso liveth and believeth in me shall never die."

But now that he was dead—indeed, how could he be more dead, beaten as he was? Could there be a Resurrection for him? What did He mean by "he that believeth in Me"?

His train of thought was rudely interrupted. He heard someone opening the door of the restaurant and shouts from the youths behind him.

"Curse it! Here's Jimmy!" cried one of them.

"Jesus Christ! where in hell did you come from?" shouted another.

The old man started as if shot, and slightly raised his head. Jimmy, the newcomer, passed by him to join his boon companions. The man's head dropped on his arm again, as he softly said to himself, "Ah, Jesus Christ, when will it end?"

A touch then on his arm, so soft that he hardly noticed it, and there spoke a voice that had in it the tenderness of his mother's voice and of every other woman he had loved. "Brother," it said softly.

The man raised his head to look, and there stood by him a figure. Then had you been there you would have seen a wonder, a sunrise on a dark world. For a moment the old man's face was that of a child, but in his eyes there shone unflinching heroism. The figure still kept His hand where it was, and again spoke gently, "Little brother," and was gone.

"O, my God! my God!" whispered the man to himself, as once again his head dropped on his arm. But life was changed for him from then. He knew that he must still fight on, that death would come to him before victory, but he also knew that there was One who, looking into his heart, saw it was pure, and in whose sight he was evermore a child, His "little brother".

As he stepped out into the night from that eating-house, the wonder of it was still with him. "My God!" he whispered, "He said—brother—to me! Then it is true, after all. 'Neither do I condemn thee.'"

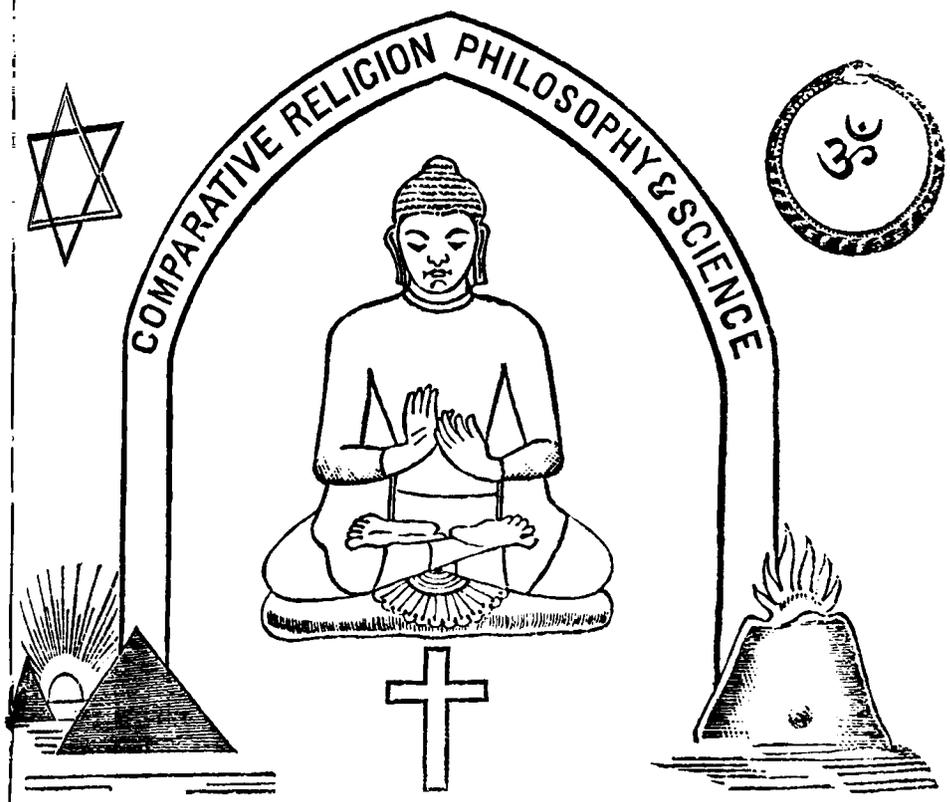
He looked up at the sky; there was not a star shining, and all was as black as his own future. But he knew within that the dawn was near, that he would some day be free from

this weary self of his, and would stand face to face with Him again. He knew, too, of the smile and the greeting that would wait him then—"Welcome, little brother!"

Alone in that darkness he prayed, in his heart of hearts; the words came of their own accord now: "I am the Resurrection and the Life, saith the Lord, he that believeth in me, though he were dead, yet shall he live, and whoso liveth and believeth in Me shall never die."

Then he went out into the night, but not alone.

C. Jinarājadāsa



THE EVOLUTION OF ORGANIC FORMS

By R. W. THOMAS

IN dealing with such a subject as the Evolution of Organic Forms, the first question one has to consider relates to the origin of such forms, and geology goes a certain way towards providing an answer.

In the course of time the surface of the earth has been constantly changing ; old continents have disappeared, and new ones have been elevated from the depths of the sea. A large portion of the original crust of the earth has been broken up

and laid down elsewhere in the form of sedimentary rocks. The average depth of this solidified sediment has been calculated to be somewhere in the neighbourhood of sixty miles. As these rocks accumulated through the early ages, remains of many of the plants and animals living at the time became imbedded in them, and thus formed the fossils by means of which it is possible to trace many of the paths and processes of evolution in remote periods of the world's history. By careful observation of these remains the geologist is able to determine the order in which the various animal and vegetable types appeared, and one can reconstruct a fairly comprehensive outline of the various representative types, and the lines along which they developed.

If the beds of sedimentary rocks contained samples of all the plants and animals living at the time, then the story of evolution would be a simple one, but many organisms were too soft to become fossilised, many were dissolved by chemical action or destroyed by heat and pressure, so that the record of the rocks may be compared to a manuscript much mutilated by fire and decay, and in which one finds the sequence frequently broken.

The history of the earth and its inhabitants is divided by biologists into different eras. Just as we speak of the ancient, mediæval, and modern history of mankind, so for the sake of convenience one divides up the history of life itself, although such divisions are purely arbitrary.

It is not possible to say, except very approximately, what is the actual age of the earth. Scientists have tried to arrive at a figure by calculating what length of time was required for the salts in the sea to accumulate, as these were in the first place dissolved from the primeval rocks. By this means it was estimated that the sea alone is about 100 million years old: but this figure is not necessarily correct as there are so many complex factors influencing this question of salt formation.

Another method consisted in an attempt to estimate the length of time taken for the sedimentary rocks to be laid down, and the figure arrived at by this means is about 60 million years, which is generally considered to be a probable estimate. These figures of course take only into account the age of the earth dating from the establishment of water on its surface, and do not treat of the previous periods when the globe was in a semi-molten and before that in a gaseous state.

During the first half of geological time, dating from the solidification of the earth's crust and the formation of water, there were no living creatures sufficiently hard to leave decipherable records behind them in the rocks, and we are completely in the dark as to what the life of that remote period was like, though one can postulate the probable types. It is known that the ancient rocks have been repeatedly changed, one might say "churned up" by volcanic outbreaks covering very wide areas, and also by the tremendous torsion and strain caused by the buckling of the earth's crust in the process of cooling again. It follows that any organic remains contained in rocks subjected to these conditions would be completely obliterated. This much however one can say with certainty from the constitution of the rocks themselves, that there were living forms at this period, for many of these reconstructed rock formations consist of the broken fragments of organic forms.

All this will show that it is not possible to investigate or explain the first appearance of life on the earth by direct observation of fossilised remains, though there have been many hypothetical hypotheses put forward to account for the Creation. One of them which held sway for many years, was that of spontaneous generation. It manifested itself in different forms, and in general consisted of the idea that living organisms arose in some inexplicable manner from dead or inert matter. To the average person of say a hundred

years ago when the science of bacteriology was not known, the theory of spontaneous generation appeared in a very favourable light. For instance in noticing the mould which so readily makes its appearance in damp places, anyone knowing nothing of the nature of these moulds would naturally conclude that they originated from the substance on which they grew. Indeed this view was held by many Scientists up to comparatively recent years, and was only dispelled by the great advance in the study of microscopical botany.

The researches of Pasteur and Metchnikoff showed that moulds arose only from the seeds of previous moulds, and that putrefaction was caused through the agency of bacteria. There remains no scrap of evidence to support the view that spontaneous generation occurs at the present time.

It is reasonable to suppose, and the knowledge we have supports the supposition, that the first living organisms to make their appearance were germs or bacteria. These, as I need hardly explain, are vegetable organisms which feed chiefly on salts in solution in the water or other medium in which they live. The bacteria are very hardy, being able to withstand great extremes of temperature for considerable periods. Some species are known which will live after being subjected to boiling for several minutes—in addition most of them will tolerate freezings—so that they had every qualification to withstand the rigorous conditions under which they must have lived. Also they are extremely prolific. It has been calculated that an average bacillus subdivides about once every half hour, and at this rate there would exist some billions at the end of twenty-four hours in place of the original one. Fortunately for us the rate of mortality is extremely high, for otherwise the bacteria would comprise in a short time the entire population of the earth.

From these primitive bacterial forms which we postulate, there arose in due course plant forms of slightly more complex

structure, which in their turn gave rise to still more evolved types, so that the variety of forms gradually increased. These were the prototypes of our present day seaweeds. About this time a very important division must have occurred, namely the splitting off of the animal from the vegetable kingdom, to which the original bacteria belonged.

The first animals were probably amœba-like in form, mere microscopical fragments of jelly-like substance or protoplasm, with no definite shape, structure, or internal organs. The amoeba feeds by "wrapping" itself round whatever it wishes to consume, digesting what it can, and "unwrapping" itself from the remainder. The chief characteristic which differentiates the amœba from its ancestral stock is the fact that it feeds directly on living organisms.

From this period onward evolutionary types divided and subdivided countless times and nearly always produced varieties more complex and more highly organised than the preceding ones. I say nearly always ascending as in a few isolated instances evolution has been retrogressive instead of progressive. A typical example of this is parasitism, the fundamental causes underlying which are at present little understood beyond the clearly established fact that they are invariably associated with degeneration in one form or another.

The next great evolutionary epoch commenced with the establishment of vertebrates, or animals with backbones. The fishes were the first to develop this feature, and it is interesting to note that there is still living to-day the animal which first showed signs of developing a rudimentary spinal column.

By this time the sea was becoming densely populated by a diversity of forms ranging from the bacteria upwards to the gigantic fish lizards, and under the stress of competition the land began to be colonised, the surface of the earth having become reasonably solid and forming a suitable medium for the support of living organisms. It is probable that the first

invaders of the dry land were the primeval seaweeds, which through being constantly cast up on the shore became adapted to lead a life half in the water and half out of it, according as the tide was high or low. From these lowly ancestors have developed all the varieties of our terrestrial plants.

As far as can be judged from geological records the first animals to colonise the land were slug-like creatures capable of living both in the water and on the land, and from this peculiarity is derived their name of "amphibians". After them the definitely "land dwelling" types arose. The earliest known examples of these are akin to the present day centipedes and scorpions, and are the earliest known types of which remains have been found which were capable of breathing dry air.

Once life had become firmly established on dry land a multiplicity of new types arose, some having persisted right up to the present time with little or no structural change. The crocodiles afford an instance of this persistence, their remains having been traced back to very remote ages.

During this early period the reptiles formed the summit of evolution, and very fearsome creatures they were. The great size of some of them is astonishing in these days of relatively small animals, but in contrast to their bulk their brains were diminutive.

After the division of the animal and vegetable kingdoms the next important development was the splitting off of the bird type. This class arose from the reptiles—it may be from the pterodactyls or flying lizards, although the evidence on this point is not conclusive.

The pterodactyls were certainly one of Nature's first attempts to conquer the air, and it is interesting to observe that as such they were a failure. The body of the pterodactyl was from about 3 to 4 feet in length, and weighed about 50 pounds in a fully grown individual. The "wings" were

extensions of the scaly skin tightly stretched over a bony framework, and were totally inadequate to effectively support the weight of the body. With our present day knowledge of aeronautics we can see that these wings were not correctly designed for controlled flying. In many of the specimens of pterodactyls which have been found in a fossilised condition, the wings show signs of having been badly broken and buckled. In addition there is no balancing apparatus or tail. From these data it is certain that the pterodactyls could not control their flight in a wind, and their remains have been dug up from sea-formed sedimentary rocks many miles from where the coast was at that time, showing that they had been blown out to sea and drowned, for they were land dwelling forms, and did not, like our gulls, live by the sea.

The next flying creature of which geological records have been found is archæopteryx—a true bird with well developed wings covered with feathers, although still possessing certain reptilian features, such as hooked claws at the end of the wing bones, a beak with well defined teeth, and a lizard-like tail. These facts show that the birds arose from some reptilian stock, although in the absence of any earlier forms than archæopteryx there is no evidence to support the view sometimes held that they arose from the pterodactyls; there is a good deal of reason for supposing that they did not—the resemblances are superficial, whereas in such essentials as the structure of the wings there are fundamental differences. It is probable that the pterodactyls represented the furthest point reached by their own particular type of evolution. As I have said they were largely failures, and one may look upon them as an unsuccessful experiment. The modern remnants of this particular line of evolution are to be seen in the bats of to-day.

During this period were evolved many types of animals attaining a gigantic size. Specimens have been found 150 feet

long and 40 feet high, whose weight must be calculated in tons. In most cases these giants were vegetable feeders. At this time the prevailing condition was great dampness with the consequent formation of vast tracts of bog and marshland, and it was on the soft and abundant vegetation of these steamy marshes that the animals fed. But as the earth went on cooling and consequently becoming dryer, these areas lost their moisture and the vegetation either disappeared or altered in character to suit the altered conditions, and so these enormous creatures in their turn passed away through lack of suitable food. This relation between animal life and the character of its food is generally known as the "Association Complex". The influence exerted by the character of vegetation on the animals which feed upon it is far greater than is generally realised, and any alteration of the vegetation will have the most far reaching results on the animal life of the district.

In the succeeding period coincident with the further drying of the land, arose the first types of flowering plants, and the smaller but larger brained mammals. The marshes became replaced by meadow land, which afforded a very suitable medium for the evolution of birds and insects. (You will note the curious fact that insects and flowering plants started approximately together—it is well known that flowers are largely pollinated by insects, who derive certain benefits in return.) It is interesting to note how the types of animals have altered with the vegetation, the evolution of both being dependent on the gradually changing temperature of the earth, and the general tendency seems to be for a steady reduction in size as the temperature falls.

From then onwards evolution proceeded apace, and the formation of new types was most prolific. There came however a period of relapse caused through great volcanic upheavals which altered the configuration of land and water. This volcanic period was followed by a series of Ice Ages

which lasted for a very long time. All these circumstances caused a great sifting out of the fit types from the unfit, and many found it impossible to survive under the new and altered conditions, and disappeared for all time. It was probably during these Ice Ages that birds and mammals learned to evade the rigorous climatic conditions by means of migration and hibernation.

As evolution advanced competition became keener, and one finds animals learning to climb trees, and disguising themselves against enemies. The degree of efficiency and complexity displayed in some of these disguises is startling; certain tropical insects when at rest are indistinguishable from green leaves or withered twigs. Also came the formation of packs and communities of various animals, some of which again have become extraordinarily efficient, such as the ants and bees.

With the termination of the last Ice Age we find the first signs of Man, very different from his present day descendant, but still sufficiently like him to be classed in the same genus, though in one instance bones were found which defied all attempts to definitely ascribe them to Man or anthropoid ape.

At the present time Man represents the culminating point of evolution—the concentration of the experience of all types which have gone before him and of which he bears the marks—even his face, as Darwin showed, is not wholly human, and in many ways he carries the evidences of his lowly origin.

But evolution is progressing to-day as steadily as in the past, and one may anticipate in the future an ever ascending progress; although physically evolution goes slowly, on the lines of mentality it seems to gather momentum as it goes, and the pace ever quickens.

The theory of evolution certainly explains many of the facts of life as we know them to-day, although it must be admitted that Science is still groping in the dark in search of

the guiding principles underlying all the complex phenomena of life, of which the actual origin is still veiled in mystery. There have been many attempts made to explain this, perhaps the greatest of all problems, of which the best known perhaps is the account in the Book of Genesis, but Science has ruled that out of court. Lord Kelvin some years ago put forward the hypothesis that life may have been transported here from another planet by means of meteoric dust ; but this is merely begging the question and transferring the problem elsewhere.

There are many arguments similar to this, and they are all more or less as obscure and unsatisfying, and one cannot deny the fact that Science pure and simple has no explanation to offer concerning the origin of Life.

But even of evolution as we know it, there are many points requiring elucidation such as parasitism, or devolution; or the strange partnerships between totally different types of animals for their mutual benefit, such as the fish which lives in the whale's mouth, the crab and the anemone ; or the bird which picks the crocodile's teeth ; or again why the human embryo passes rapidly through previous states of existence, at one time possessing a tail, at another a furry coat, and at a later stage the gill slits of a fish. This recapitulation of preceding types in Man sets a hall mark on the theory of evolution, and it remains for us and future generations to unlock the door of which perhaps it is the key.

R. W. Thomas

BUDDHISM

A STUDY IN THE NIDANAS

By T. M. MANICKAM

THE process of evolution is clearly and succinctly enumerated in twelve distinctive terms of *Niḍanas*, the real meaning of which is shrouded in mystery to an ordinary, profane eye. To make matters explicit it is better that one should get a clear idea as to why Buddhism stands unique among all religions and religious faiths. If all the contents of the world, whether organic or inorganic, living or dead, being or non-being, were to be analysed as to their constituent parts or elements, they are all reducible into two main factors; matter and force. Even this matter is scientifically proved to be nothing but an aggregation of "electrons, ions, etc."—terms which denote a kind of force. So matter is a precipitated condition of force. This fact is the principle that underlies the superstructure of Buddhism. It starts with force or energy or motion, calling it "karma," "consciousness" and the like. Its philosophy is derived from this ultimate cause of Absolute Motion (Un-manifested) and all the terms of its psychology and philosophy are saturated with this idea of motion or consciousness or karma.

Other religions start from the next stage of "manifestation" when matter, worlds and beings have already precipitated, aggregated, formed and come out, and motion or energy or *kriyā* is seen through that body or being or matter. In terms of psychology, Buddhism may be distinguished as a religion from the standpoint of *kriyā* (action) and not from the point

of view of *karṭā* (actor) of other religions. One may easily understand a philosophy when it is propounded from the standpoint of *karṭā* (actor), which is the way in which every one of us negotiates in this world of business. A sentence is not complete without a subject and yet the *Karṭa Sādhana* (usage of the term actor) of grammarians is set aside by the Buddhist philosophy and in its place *Bhāva Sādhana* (usage of the term existence) is stressed.

When one sees a motion, he sees it from the point of a body through which motion is being manifested. To him motion is non-existence if the body by which the motion is exhibited is taken away. He cannot see the motion as motion without the body in motion. He fixes the body first and then sees the motion of it. The Buddhist point of view is just the opposite. Buddhist mind cannot see a body without any motion. He first sees the motion and through it the body. It is absolutely true that no one could see anything without its attendant motion. Even if the body is at rest it is a kind of motion which we are unable to perceive. A spinning top may apparently seem to be resting while it actually spins at a high velocity. So body and motion are so inter-twined or inter-blended that one cannot be without the other. The only difference is in the way of looking at it. One sees the body and another motion. This is the main difference of Buddhist philosophy. It reduces all beings, no matter how stupendous the place that they may occupy in the scale of evolution, into bundles of consciousness, and all materials into sets of qualities. It asserts *rūpa* (matter), or rather reduces matter into consciousness vibrating seventeen times. Hence the terms "Soul" and "God" of other religions are reduced into bundles of consciousness and forces of a high order, placed in their respective places or *lokas* in the order of evolution, called by different names according to the function which they perform in the evolutionary process.

Now as to *Niḍānas*, they are twelve in number, and when enumerated from *Avidyā* to *Jarāmaraṇa* give the evolutionary order.

- | | |
|---|-------------------------------------|
| 1. Avidyā (Ignorance). | 7. Vedana (Sensation). |
| 2. Samskāra (Karma or activity). | 8. Trṣṇa (Desire). |
| 3. Vigñāna (Consciousness). | 9. Upādāna (Attachment). |
| 4. Nāma-Rūpa (Name and Form). | 10. Bhava (Existence). |
| 5. Shadāyatanāni (Six avenues of senses). | 11. Jāti (Birth). |
| 6. Sparsha (Contact). | 12. Jarāmaraṇa (Old age and death). |

These are the twelve causes of sentient existence, through the twelve links of subjective with objective natures.¹

Of these twelve the first two, *Avidyā* and *Samskāra*, are termed "Past" (causes of past kalpa brought over); the next eight from *Vigñāna* to *Bhāva* are of the "Present" in a state of manifestation (existence); and the last two *Jāti* and *Jarāmaraṇa* are of the "Future".

When a *kalpa* is dissolved, all its unevolved portion of *avidyā*² (if that expression could be permitted) and its wonted activities as *samskāra* are brought over as seeds for the birth of a new *kalpa*. According to Buḍḍhaghosa's *Visuddhi Māgga* these two, *moha-avidyā* (fatuous ignorance), *ayūhana samskāra* (residual karma struggling for effect) have within them *nikanti tanha* (longing desire), *upagamana upādāna* (approximating attachment) and *chetana bhāva* (thought existence, meaning "will to live"). All these are enclosed in a thin wall of *avidyā*. If we were to express it in an objective way, this will be the Monad from the Theosophical point of view. The *loka* (place) that is attributed to the Monads is called *okasa loka*.

As to the second division called "Present" consisting of eight aṅgas (limbs) from *vigñāna* to *bhāva*: This consists of two portions, as it were, one an organism *rūpa* and the other its life, *nāma*, but combined together under the name of *nāma-rūpa* (Name and form). The presiding *vigñāna* here is the outcome of *samskāra* of the past, which in turn is the effect of *avidyā*.

¹ *The Secret Doctrine*, Vol. iii, p. 586.

² *Avidyā* (ignorance) may be taken to mean "the unconscious".

So as long as *avidyā* remains this *vigñāna* and its progenitor *nāma-rūpa* will be there, only to be broken at the last stage of Arhatship (when the last fetter is thrown aside). This is the organ or being in *bhāvānga* (the stream of being in an unconscious state). We can symbolise it as egg—the outer shell being *avidyā* enclosing the white albumen—the *samskāra*—the food for *vigñāna*. The term *vigñāna* is “to know” and it has within itself two classes of *santirana* consciousness, as a result of previous existence, together with seventeen other classes of consciousness which form the *bhāvānga* (life continuum). Thus *nāma-rūpa* is the body and the *vigñāna* is the investigating consciousness presiding in it to acquire knowledge. It should have six avenues (*śadāyatanāni*) through which to get knowledge: five senses and mind, the sixth. The technique or the *modus operandi* of these channels of knowledge is that each sense should come into touch with the external world, (*sparsha*=contact), which in turn bring sensation *vedana* begetting desire (*tṛṣṇā*) and end in attachment (*upādāna*). This is the originating existence *bhāva*. It is always there (existence is so named because it is always existing). This is the *saṭṭa* of the Buddhist nomenclature, *nāma-rūpa* of psychologists and “soul” of other religions. This is the cause of births and deaths. *Bhāvānga*, life-continuum or cause of existence, means the cause, reason, indispensable condition of our being, regarded subjectively as continuous, the *sine qua non* of our existence, that without which one cannot subsist or exist (Ceylon Cy., p. 104). This is the causal body of the Theosophists. It contains within it the nineteen *bhāvāngas*: 2 *santiranas* (investigating consciousness), 8 great resultants, and 9 fruition consciousnesses of *rūpa* and *arūpa lokas* enclosed in a shell of *moha-avidyā*. This *nāma-rūpa* is not the physical body as is explained by the following passage :

O bhikkus, it is because the fool is blinded by ignorance and joined to desire that thus his body has come to be. Such is the origin

not merely of one's own body, but also of *name and form* existing outside.¹

The third division called "Future" contains two *niḍānas*, *jāti* and *jarāmaraṇa* meaning the species where it will be born by sending down the *santirana* or the resultant consciousness from the contents of *nāma-rūpa* and the process of birth followed by old age and death by succession in any species according to development. These are the future bodies it will take in this *kalpa* before it attains perfection at the Arhaṭ level. This is the ever recurring and changing personality, an immediate creature of karma, incessantly changing, making and reaping karma.

Thus we have seen "monad, individuality and personalities" in terms of *niḍānas* subjectively. (These twelve *niḍānas*, the concatenation of causes and effects, are not caused by ignorance. They are produced by Dhyān Chohans and Devas, who certainly cannot be said to act in ignorance. We produce *niḍānas* in ignorance.² The illusion *moha* is thrown over these Monads to arouse them from their slumber. The Monad of *Ākasa loka* deluded by *moha-avidyā* should possess an organ—the *saṭṭa* the causal body—in which it can gather the sheaves *panna Parāmiṭa*—virtue of Wisdom, a handful of this *parāmiṭ* is collected from each personality in this *karma bhāva*. For *saṭṭa* cannot descend lower than *arūpa loka*, and for its activity it depends on the personality which occupies the *sankara loka*.

And who, O, bhikkus, is the bearer of the burden? Reply should be made that it is the individual; the venerable So-and-so of such-and-such a family. He, O, Priests is called the bearer of the burden.³

T. M. Manickam

¹ *Visuddhi Māgga*, Chap. xvii.

² *The Secret Doctrine*, Vol. iii.

³ *Samyutta Nikāya*, xxii, Warren's.

SYMBOLISM

By AN INDIAN STUDENT

(Continued from p. 185)

WE have seen how through the *Dvārās* (doorways) and the *Gaethas* (the gates) original sounds have emanated and how the letters of the alphabet took their origin in *Ākāśha* and hence are unquestionably imperishable either as spoken sounds or written signs or script. Hence it is that every letter in the alphabet, whether of Samskr̥ṭ, Zend, Hebrew or of any language whatever, has its occult meaning and its rationale. It is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels especially contain the most occult and formidable potencies. These potencies form the "Army of the Voice" which is the Prototype of the Host of the Logos. The One Number issued from the No-number, 10, or Creative Nature which is figuratively called the Mother or the cypher or "0" ever procreating and multiplying in union with the unit "1," or the Spirit of Life, from which the whole Universe proceeds. The process of procreating or multiplying is brought about by the combinations and correlations of the seven times potencies referred to above. Sound is a potency, and a creative potency as well, because wherever there is sound there is simultaneously its sound-form. Hence it is that the potencies of *Vāch* and *Virāj* are inseparable and spontaneous. Speak a word and you invoke the potency by producing the sound-form. But the

source of sound is *Ākāsha*, and hence the original alphabet is spoken of as *Devanāgari*, belonging, as it does, to the region where the *Ḍevās* or the Shining Ones, or the *Āḍityas*, or the *Amesha-Spentas* hold their sway. The *Devanāgari* is for this reason the alphabet and speech of the *Ḍevās*, the *Kabiri* or Titans, and to whom is ascribed the invention of letters.

The Māzdean explanation of these *Ḍevās*, the *Dhyān Chohāns*, or the Serpents of Wisdom, is very explicit. In the first place, Ormazd, or Ahurā Mazdā, the Lord of Wisdom, is the synthesis of the *Amesha Spentas*, the Immortal Benefactors, the Word or the Logos, and its six highest aspects. Says the *Zamyād Yasht* :

The *Amesha Spentas*, the shining, having efficacious eyes, great, helpful . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike . . . which are the creators and destroyers of the creatures of Ahurā Mazdā, their creators and overseers, their protectors and rulers.

These Divine Powers are the Builders, the Watchers and the First Preceptors of Mankind.

Each of these, as also many others, had first appeared on Earth as one of the Seven Powers of the Logos, individualised as a God or Angel (or Messenger or Reformer) ; then, mixed with Matter, they had reappeared in turn as great Sages and Instructors who "taught" the Fifth Race, after having instructed the two preceding Races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods.

Just as the explorer covers a vast field rapidly in search for the object sought, so have we reconnoitred the formations of our visible cosmos in its several aspects of manifestation as the main source whence symbolism could possibly be traced to its very origin. In the first place, we scrutinized the emergence of pre-cosmic manifestations in Boundless Space and Time, then we followed the formation of the Cosmos itself, then the beginnings of solar systems revealed themselves, followed by the marshalling of pre-planetary primal matter, which developed later on into suns, stars, planets and

various other orbs of the firmament, all peopled by denizens with bodies entirely unlike ours, but suitable to the surroundings within which they were generated by an inexorable Law beyond the ken of the Highest Intellects of all times. We were then able to understand the potency of Sound, the be-all and the end-all of changing Creations. Then we came across the *Akṣharās* imperishably lodged in *Ākāsha* (*Āditi*), the *Deva-māṭṛ* (the Cosmic Matrix). *Akṣharās* as sounds we found ever inseparable from forms indelibly impressed in *Ākāsha*. The unrivalled potency of Sound as *Vāch* or *Vāk* in boundless space and time we found to be supreme. *Vāk* is both the creative and disruptive agency. Hence, we conclude, that the Highest Spirit could have manifested Himself in terms of Sound or Harmony, and the first sound generated by the *Vākeshvara* could be no other than *Aham*.

In a previous part of our discourse we have already taken note of how Cosmic Matter radiating the Energy and Wisdom of Parabrahman, has been represented in its various transformations by geometrical figures such as the dot, the line, the circle, the diameter and the rest. But when we enter the region of sound a wider vista of enlightenment is opened, with the result, that somewhat of a scientific explanation is forthcoming in the riddle of mysteries insoluble otherwise. The Highest Spirit, as said above, enumerates Himself as *Aham* in the Vedic, and as *Ahmi* in the Avesta scriptures, but is spoken of as the Logos or Verbum in more recent languages. We confess to an ineradicable conviction, that the words *Aham* and *Ahmi* and similar other terms in their original utterances are more in the nature of spells and incantations, rather than linguistic words like Logos and Verbum, and are untranslatable in any language whatever. Insistent efforts to tack meanings on to them, and compelling them to yield interpretations never intended, have imposed upon the limited intellect of humanity

the ever-widening mystery of Symbolism and Mythology. "The Inscrutable, the Incognizable, and the Unnameable" was begged by the Lord Zarathūshtra to enumerate Himself, which He did in twenty *māṭras*, beginning with *Ahmi* and ending with *Ahmi yad Ahmi*. Human intellect has translated *Ahmi* as I-am, and *Ahmi yad Ahmi* as I-am-that-I-am, unmindful of the fact that these *māṭras* are cosmic terms sounded in cosmic *Vāk*, conveying cosmic or manvantaric aspects, which to the limited human intellect are nothing more than terms of negation. With the result that, the translations or meanings, setting the originals aside, have run down as such in successive languages. *Ahmi yad Ahmi* was cast away into oblivion as a relic of a dead language, but "I-am-that-I-am" perpetuated itself in languages which came after. For example, compare the explanation of the name *Jehovah* in the third chapter of Exodus, where it is said:

And Moses said, . . . Behold I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses, *Ahiyé asher Ahiyé* (or I-am-that-I-am).

In spite of erring humanity's casting away the priceless relics of the *mantras* in Samskr̥ṭ and the *māṭras* in Zend, it is gratifying to note that although out of mind, they are not out of use one way or another, as replicas other than in sounds. As will be seen from Plates which accompany this article,¹ the alphabets of languages have numerical values also. For example, the Samskr̥ṭ word *Jaya* जय has numerical value, eight and one, represented by the juxtaposition of numeral 8 and numeral 1. This evaluation of letters is spoken of as the Numerical Key of the Mystery Tongue. In Hebrew it is known as the *Kabalah*. It is thus, therefore, that

in reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers and arrive at the Mathematics of Truth.

¹ See October, pp. 40—43.

various other orbs of the firmament, all peopled by denizens with bodies entirely unlike ours, but suitable to the surroundings within which they were generated by an inexorable Law beyond the ken of the Highest Intellects of all times. We were then able to understand the potency of Sound, the be-all and the end-all of changing Creations. Then we came across the *Akṣharās* imperishably lodged in *Ākāsha* (*Āditi*), the *Deva-mātr* (the Cosmic Matrix). *Akṣharās* as sounds we found ever inseparable from forms indelibly impressed in *Ākāsha*. The unrivalled potency of Sound as *Vāch* or *Vāk* in boundless space and time we found to be supreme. *Vāk* is both the creative and disruptive agency. Hence, we conclude, that the Highest Spirit could have manifested Himself in terms of Sound or Harmony, and the first sound generated by the *Vākeshvara* could be no other than *Aham*.

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in reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers and arrive at the Mathematics of Truth,

¹ See October, pp. 40—43.

Any occultist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical conceptions and ideas abounding in the scriptures of the world are based upon the strictest mathematical principles, which, in their turn demonstrate not only the structural measurements of ancient caves, temples, pyramids and monuments, but at the same time, connect them with the cosmological theory of numerals which Pythagoras learned from Indian Masters of Wisdom and from the Egyptian Hierophants. Thus considered, ancient religious and mystical literature is symbolical in the sense of being amenable to interpretations by pre-arranged methods. The Vedas, the Upanishads, the Zend Avesta, the Bible, the Book of the Dead, the Zohar and other similar collections are thus full of symbolism, and all are simply different versions of the one primeval Record of Knowledge and Revelation. This Record is preserved in *Devanāgari* on that plan of manifestation where we traced the *Akṣharās*, the imperishable sound-forms.

What then is this *Devanāgari* code ?

The *Devanāgari* characters in which Samskr̥t̥ is generally written, have all that Hermetic, Chaldæan and Hebrew alphabets have, and in addition the Occult significance of the "eternal sound," and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the *Devanāgari* there are thirty-five consonants and sixteen vowels, making altogether fifty-one simple letters, with numberless combinations in addition, the margin for speculation and knowledge is in proportion considerably wider. *Every letter has its equivalent in other languages, and its equivalent in a figure or figures of the calculation table.* It has also numerous other significations, which depend upon the special idiosyncrasies and characteristics of the person, object, or subject to be studied. As the Hindūs claim to have received the *Devanāgari* characters from Sarasvatī, the inventress of Samskr̥t̥, the "language of the Devas" or Gods (in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue. The *Kabalah* calls the Hebrew alphabet the "letters of the Angels," which were communicated to the Patriarchs just as the *Devanāgari* was to the R̥shis by the Devas. The Chaldæans found their letters traced in the sky by the "yet unsettled stars and comets," says the *Book of Numbers*; while the Phœnicians had a

TABLE OF HEBREW AND CHALDEE LETTERS.

Number.	Sound or Power.	Hebrew and Chaldee Letters.	Numerical Value.	English-Sanskrit	Name.	Signification of Name.
1.	a (soft breathing).	א	1. (Thousands are denoted by a larger letter; thus an Aleph larger than the rest of the letters among which it is, signifies not 1, but 1000.)	अ	Aleph.	Ox.
2.	b, bh (v).	ב	2.	ब	Beth.	House.
3.	g (hard), gh.	ג	3.	ग	Gimel.	Camel.
4.	d, dh (flat th).	ד	4.	द	Daleth.	Door.
5.	h (rough breathing).	ה	5.	ह	He.	Window.
6.	v, w, o.	ו	6.	व	Vau.	Peg, nail.
7.	z, dz.	ז	7.	ज	Zayin.	Weapon, sword.
8.	ch (guttural).	ח	8.	च	Cheth.	Enclosure, fence.
9.	t (strong).	ט	9.	त	Teth.	Serpent.
10.	i, y (as in yes).	י	10.	य	Yod.	Hand.
11.	k, k.	כ	20. Final = 500	क	Caph.	Palm of the hand
12.	l.	ל	30. Final = 500	ख	Lamed.	Ox-goad.
13.	m.	מ	40. Final = 600	ख	Mem.	Water.
14.	n.	נ	50. Final = 700	न	Nun.	Fish.
15.	o.	ו	60.	य	Samekh.	Prop, support.
16.	o, aa, ug (gutt.).	ז	70.	य	Ayin.	Eye.
17.	p, ph.	פ	80. Final = 800.	य	Pe.	Mouth.
18.	ts, tz, j.	צ	90. Final = 900.	य	Tzaddi.	Fishing-hook.
19.	q, qh (guttur.).	ק	100. (The finals are not always considered as bearing an increased numerical value.)	य	Qoph.	Back of the head.
20.	sh, s.	ש	200.	य	Resh.	Head.
21.	th, t.	ת	300.	य	Shin.	Tooth.
22.		ת	400.	य	Tau.	Sign of the cross.

Table of Arabie and Persian Letters with Numerical Values.

Serial Number.	Arabic and Persian Alphabet.	Pronunciation.	Numerical Value.	Sound.	Arrangement of Letters.	Consecutive Numerical Value.	Phonograms.
1	ا	Alif.	1	A अ	ا	1	ابجد Abjad.
2	ب - پ	Be-Pe.	2	B ब	ب	2	
3	ت	Te.	400	T ट	ت	3	
4	ث	The.	500	Th थ	ث	4	هوز Hauwaz.
5	ج - ح	Jim-Che.	3	J ज	ح	5	
6	ح	He.	8	H ह	و	6	
7	خ	Khe.	600	Kh ख	ز	7	حظي Hutli.
8	د	Dāl.	4	D ड	ح	8	
9	ذ	Zāl.	700	Z झ	ط	9	
10	ر	Re.	200	R र	ي	10	کلس Kaleman.
11	ز - ز	Ze-Zhe.	7	Z झ	س	20	
12	س	Sin.	60	S स	س	30	
13	ش	Shin.	300	Sh श	م	40	سفنص S'afas.
14	ص	Swād.	90	S स	ع	50	
15	ض	Zwād.	800	Z झ	ف	60	
16	ط	Toe.	9	T ट	ع	70	قرشت Karashat.
17	ظ	Zoe.	900	Z झ	ق	80	
18	ع	'Ain.	70	'A अ	ك	90	
19	غ	Ghain.	1000	Gh घ	د	100	کلس Kaleman.
20	ف	Fe.	80	F फ	ر	200	
21	ق	Kāf.	100	K क	ز	300	
22	ک - گ	Kāf-Gāf.	20	K क	ع	400	نخند Thakhaz.
23	ل	Lām.	30	L ल	ث	500	
24	م	Min	40	M म	خ	600	
25	ن	Nūn.	50	N न	ذ	700	مظغ Zazagh.
26	و	Wao	6	W व	ح	800	
27	ه	He.	5	H ह	ط	900	
28	ي	Ye.	10	Y य	ع	1000	

sacred alphabet formed by the twistings of the sacred serpents. The *Natar Khari* (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest "Secret Doctrine Speech". It is a *Devanāgarī* with mystical combinations and additions, into which the *Senzar* largely enters.¹

A better description than this of the origin and propagation of alphabets and tongues could nowhere be found. It corroborates the theory of the origin of alphabets on the *Ākāshic* differentiation of matter (*prakṛti*) propounded in this article.

An Indian Student

(To be continued)

¹ *The Secret Doctrine*, Vol. I, pp. 99-100.

TO THE GOD IN MY HEART

AH! Thou most beautiful,
Mysterious, pure,
And high above my soul as life in death,
Whence comest Thou?
Dear God! Dear God!

Hail! Thou strange visitant,
And yet not strange,
My soul cries for Thee through the veil which shades
My clearer sight,
And loves, loves, loves.

Whence comes that wondrous world,
Still, far, and sweet,
Which opens to my soul, and makes my heart
Stand still, forget
She lives, she beats?

Ah! I have lived so long,
Eternities!
Such long, long years surge in my memory,
Such years and years
Of long-dead sweets.

Even as Thou art old
So old am I,
God of great memories and waking dreams;
Even as Thou,
Dear and unseen!

Ah! Thou most beautiful!
Soul of my soul,
Heart of my heart. Dear God, whilst ages roll,
Thou, Lord, and I,
And life, remain.

CLARA M. CODD



THE LIVES OF ALCYONE

(Continued from p. 225)

XVII

IN this life we find ourselves back again among the wonderful race of the Toltecs, in many ways the most powerful and enduring of all the sons of Atlantis. Our group of Servers, however, appears not in the centre of the empire in the Island of Poseidonis, but in the country which we now call Mexico. Our members were there obviously in order to regenerate it, for in many ways it had fallen from the high

estate of the parent race. The corruption and looseness of morals which gradually sapped the vitality of the great City of the Golden Gate had been working in this rich and flourishing colony, and this decadence in virility had been accompanied by a caducity in religion also. What had originally been a pure and noble sun-worship had borrowed foul and cruel rites from the savage faiths of wild Central American tribes, until it became more degraded and unholy than the Turano-Lemurian cult described in the previous life. Human sacrifices were offered more frequently and with far more gorgeous surroundings, for the magnificent temples erected by the race in its prime were still intact, though perverted to uses which would have horrified their builders.

The principal temple of their capital city was a vast amphitheatre, rather larger than the Colosseum at Rome, with a small pyramid in the middle, on the truncated summit of which was a little inner temple or shrine. The priests did not content themselves with taking toll from the population in the way of actual sacrifices; they also seized upon promising children to be their mediums in all sorts of obscene invocations. They had made a considerable study of mesmeric power, and developed it to a high degree of efficiency; and they remorselessly employed it to persuade parents to give up their offspring to them. The children seized by them always died early. They were utilised for a time as mediums, all vitality being gradually drained out of them; then they usually fell victims to the foul lusts of the priests, and finally were offered as sacrifices to various bloodthirsty deities.

Even this was not all, for those who were sacrificed frequently became vampires at death, and came back as creatures of unnameable horror to prey upon those whom they had once loved best. Add to all this that these priests exacted heavy contributions from every one whom they thought to be possessed of wealth of any sort, and it will be seen that the

country groaned under a terrible tyranny and was sorely in need of relief.

All this King Mars had known from childhood; and he had often thought as a boy that when he came to the throne he would try to do something to curb the power of this iniquitous priesthood. But in actual fact it was far from easy to see what improvement could be made. The whole system was absolutely rotten; yet, much as the people hated it, they had grown up with it and were used to it; they lay under the weight of its influence and really believed that the cruel deities of whom they were told would take undying vengeance upon them if any of these loathsome rites were omitted. There was a certain fierce fanaticism about the priests, and by their mesmeric influence they to some extent infected the people with this, so that at the time they actually rejoiced in the abominable sacrifices, even though they well knew that they themselves or those most dear to them might be the next victims.

So King Mars, though he had himself no faith in such deities, and heartily wished to deliver his people from this odious ecclesiastical tyranny, did not see his way to any immediate action. He felt that some day he must come into conflict with this priestly power, but he felt that when he did the struggle would be a serious one, and he waited in the faint hope that some day circumstances might be more favourable for it. His chief hope lay in the fact that he had thoroughly endeared himself to his people by a just, equitable and benignant rule, and he felt sure that they would follow him to the death in any cause except one which conflicted with their religious ideas. But if his hold upon them was by love, that of the priests was by fear; and in all but the noblest natures the latter emotion is apt to be the stronger.

Mars had married Vulcan, and they had three sons and two daughters. The heir apparent was Sirius, who married

Elektra, an old friend of many lives, and it was as their eldest daughter that Alcyone was born. Brought up as she was in the seclusion of a splendid palace surrounded by lovely gardens which covered several square miles, Alcyone knew almost nothing of the terror which brooded over her country, hearing only some faint reflections of it from the talk of her slaves. Mars discussed the matter frequently with his sons and daughters, but nothing was said about it to Alcyone until she was almost of age, when an event happened which forced it upon her attention.

A younger daughter of the King was Spica, who had married Alces, and had seven children. Of these her favourite was Fides, who was at that time about eleven years of age. On one of the great religious festivals she took him with her to the principal temple, where many thousands of people were gathered to join in the celebrations. She found herself in the arena of the vast amphitheatre, near the foot of the central pyramid. She had just been joining in a mighty chant or song invoking their deity—a most impressive and magnetic performance when so many thousands of voices took part in it—when the chief priest Scorpio came out of the inner shrine and stood in front of its door gazing sternly upon the crowd. Spica was acutely conscious that he was pouring out the much-dreaded mesmeric influence, and she soon felt that his eye was resting especially upon her, and that he was using all his arts to induce her to come up the steps and offer her son to him as a servant of the temple. Knowing full well what his fate in that case would be, she called up all her reserves of will-power, and resisted with all her strength, clasping the boy to her side in the earnestness of her endeavour to protect him. Her will, however, was far less trained than that of Scorpio, and in spite of her superhuman efforts, she presently found herself moving towards him up the steps, drawing with her the frightened yet fascinated boy.

"You wish to offer this boy to us for the service of the high gods?" inquired Scorpio.

Spica felt herself forced to mutter some indistinct acquiescence, and Scorpio, with a triumphant leer of lust and cruelty, solemnly accepted the gift in the name of his deities, took Fides by the hand and led him into the shrine, while Spica rushed blindly down the steps and forced her way somehow through the crowd. As soon as she was out of the immediate influence of Scorpio she realised fully the horror of what she had done; but, though full of grief and despair, she knew well that it was useless for her to return, for under the gaze of those evil eyes she would be able to say nothing. For some time she wandered about in the park outside the great amphitheatre, heart-broken and scarcely able to think; but at last she made up her mind to seek her father the King and lay the case before him and beg for his intervention.

She found him in those apartments of the palace which were specially appropriated to his eldest son, and she told her tale to him in the presence of Sirius and Elektra and their family. The anger of the King was aroused, and his voice was deep and stern as he said to them:

"Of a surety this is too much; must they lay their vile hands even upon a member of my own family?"

He was about to say more, but was checked by the uprising of Alcyone, who suddenly stood in front of him with a regal commanding air quite foreign to her usual nature, and began speaking rapidly in ringing measured tones:

"The time has come, O King," she said. "The years of this tyranny are fulfilled. For many centuries the night has brooded over this land, growing ever darker and darker; but now at last the dawn shall come. It is your hand, O King, that must free your people from this curse, and this evil priesthood of demons must be destroyed root and branch, and

its power removed for ever. Send first, O King, and demand the return of your grandson ; and when that is refused, as it will be, arise in your might and proclaim that by long-continued wickedness and cruelty this priesthood has forfeited its power, and that you, as King and father of your people, take over the priestly power to yourself and your descendants for ever. Make this your decree, and send your soldiers to enforce it, and your people will hail you with acclamation as their deliverer from intolerable wrong. Strong indeed are hate and fear, yet love is stronger still. And if you will take this boldly in hand, and do right and justice, fearing nothing, your name shall be acclaimed through many generations, and your people shall live free and happy under you as their father upon earth, even as God is their father in heaven."

King Mars sat in silent astonishment, watching the delivery of this spirited address by the gentle and usually silent Alcyone, and the family stood round her in equal amazement. But Sirius said :

" It is not she who has spoken, but some Great One ; father and King, the advice is good advice, and she has indicated the wisest way, and indeed the only way, in which the country can be saved from its sufferings. Will you not follow this counsel ? "

All present added their entreaties to those of Sirius, except Alcyone, who sank upon a seat and remained silent and dazed. And King Mars said : " Even as you have spoken, so will I do. "

At once he summoned the captain of his guard and sent him with a peremptory message to the High Priest, demanding the instant return of his grandson Fides. The captain who carried the message brought back in reply a firm but courteous refusal, based on the ground that Spica had willingly offered her child as a servant of the temple, and that when he had been accepted and consecrated to that service, not even to the

King's Majesty himself could he be given up without incurring the wrath of the Gods.

The face of Mars darkened when he heard this message, and he sent out orders at once to call together the palace guard and such regiments of soldiers as were within immediate reach. In less than two hours four thousand men were in motion, and descended rapidly upon the great amphitheatre. Sirius, who was in command, marched a column of men in at the great gates, forcing back the crowd on each side, until they reached the steps of the central pyramid, which he ascended alone. Turning and facing the people he proclaimed in a loud voice the order of the King, that the vast assemblage should at once return peaceably to their homes, promising them a new and far greater festival in a few days' time to compensate for this which was thus broken up.

Meantime more and more of his soldiers were pouring in, and steadily persuading the people to leave by the other gates. But while this was being done, the High Priest, with a number of his attendants, came hurrying along, convulsed with rage and fear, and demanded by what right the King's son interfered with a religious festival.

"By order of the King," replied Sirius, calmly, holding up before the eyes of the infuriated Priest the royal signet, to which instant obedience was due. Scorpio of course recognised it, but he was too angry to be cautious, and instead of yielding gracefully, as he might well have done, he shouted incoherent commands to the people to rush back and overpower the soldiers in the name of the insulted Gods. But the soldiers were by this time in practical possession of the amphitheatre, and Sirius calmly turned to his nearest captain :

"Seize that man, and bind him and all his followers ; and see that he utters no more treason against the name of our lord the King."

The order was at once carried out, and Sirius, having searched the small shrine and found it empty, marched quickly out of the amphitheatre and took a squadron of soldiers with him to surround the great monastery close by. That was quickly done, and the startled priests were made prisoners before they knew what was happening. There were some murmurs from among the crowd, but when Sirius faced them and held up the King's signet, the people bowed their heads and went silently away, marvelling much at the strange things that were happening.

Then Sirius called before him the warden of the monastery, and demanded to know what had been done with Fides. The warden denied all knowledge of any such person, but as Sirius quietly remarked that if he was not then and there produced every Priest in the monastery would be instantly beheaded and the place burnt to the ground, the warden's memory returned to him and he sullenly indicated the way to the novice's department. Sirius strode along the echoing corridors with a strong force of soldiers at his back, and presently found his frightened nephew, in a room along with four other boys who had been obtained from their parents that same day in the same nefarious manner. They were in charge of a heavy-faced monk, who raised an indignant protest against the invasion, but was quickly silenced. Sirius drew Fides to him and asked him how he felt; but the boy was evidently dazed and unable to answer clearly. When Sirius tried to draw him away he resisted in a clumsy way, as though acting in his sleep or under the influence of some drug, and eventually Sirius found it necessary to lift him in his arms and carry him in that way from that ill-omened house. The other boys were removed in the same way by some of the soldiers, and all of them were taken to the palace, where Spica was overjoyed to hold in her arms once more the son whom she had thought irretrievably lost. True, he did not

seem to know her, and tried rather to avoid her embraces, or at best passively endured them; but at least she had him with her once more, and she hoped presently to be able to cure him of this strange malady.

Meanwhile the news of all this was spreading, and the town was becoming somewhat unquiet. But King Mars, who in the meantime had gathered together almost a whole division of his army, had already despatched detachments to invest all the other monasteries in the neighbourhood, and to imprison their Priests, and at the same time he sent forth heralds to announce in all the public squares and gardens of the city that he required all his loyal subjects to gather together an hour after daybreak the following morning, to meet him in the great temple, when he would announce to them his will. Meantime the city was under martial law, and every one was to stay quiet within his own house during the night. The people marvelled greatly, but the streets were full of soldiers and no one dared to disobey, the more so as but few of them knew what had really happened. The King sent out mounted messengers with all speed to the other towns of the country, bidding his governors everywhere to arrest all Priests and monks, and to hold them in safety until they heard again from him.

The next morning that vast amphitheatre was even fuller than it had been the day before, but instead of the festive chants there was a wondering silence, relieved only by loyal shouts of welcome when the King himself was seen riding in at the great gates of the temple, inside which no horse or other animal had ever been seen before.

Solemnly and slowly he rode up the lane kept by his soldiers, his sons walking on either side of him. When he reached the central pyramid he dismounted and climbed the steps, and then turned and spoke to his people :

“My people,” he said, “I come to you to-day to bring you glad tidings of great joy. For many years you have suffered terribly. You have yielded up your dear sons to the sacrifice, and have seen them drawn from you into the clutches of the Priests, and by these same Priests your wealth has been constantly taken from you. All this you have borne uncomplainingly, because you were told that it was the will of the Gods, that they needed this sacrifice, this service, this wealth, and that if you did not comply you would suffer even more. I have come this morning to tell you that you have been deceived, that all this nightmare of horror has been one stupendous lie, that the Gods are beneficent and not hostile, that they demand from you no sacrifice but the sacrifice of a pure life, and that they need from you no contribution but that of helpfulness to others. Your Priests have misled you; because they thought only of themselves and their power and their greed they could not know the Gods, and so they led you into the worship of demons. From this moment I, your King, am your Priest and your father, and these my sons shall be your priesthood also. From this time forth the royal blood shall be the seal of priesthood, and already I dedicate to its service these scions of my house.”

And he ranged before him on the steps of his pyramid Rama, Neptune, Naga, Euphra, Selene, Mizar, Mercury and Brihat. And turning to the people he said :

“Here now before you all I consecrate these my children to the work of the priesthood, and they shall go forth through all the land and teach the faith of light instead of darkness, of joy instead of fear. And now, since a great tyranny is overthrown, I call upon you all to make this a day of rejoicing—such rejoicing as you have never known before. For this day you are all my guests, and I bid you make merry and rejoice. I order also that every year for ever this day shall be set apart and kept holy in

memory of the beginning of a new era. And so for the first time as your real High Priest and King I give you the blessing of the Great God who is the true Father of His people."

All those who had heard the words of the King raised a great shout of joy, and the gist of them was quickly repeated all through that vast crowd clear back to the walls of the amphitheatre, and then to the thousands outside who had been unable to enter. And truly, as the King had said, it was made a day of festivity and rejoicing for all, rich and poor alike, though there were many among them who wondered whether indeed this thing could be really true, and whether perchance the old and evil gods would not presently take strange vengeance upon them.

There was but little fighting, for the Priests in the provincial towns, when they heard how their whole hierarchy in the capital had been stricken down at one fell blow, made haste to yield themselves, and though here and there there was some little opposition, in a very short time all was quelled, and in the remoter districts also the people began to rejoice in their strange new freedom from oppression.

Altogether there had been a large number of Priests and monks, and hangers-on of the monasteries. All these the King brought together, and when they were assembled from all parts of the country in the capital city, he sent Sirius to make a proclamation to them. He told them that they must quite clearly understand that their evil reign was over once and for all, that he had no confidence in those who had been Priests and leaders in that evil faith, and that they must leave his country for ever, with the understanding that if they were found again within its borders they would instantly be put to death. To the monks and the rabble of attendants he gave a choice; he told them that they could, if they wished, accompany their masters into exile, or if they chose to take up some honest trade they might

remain within his kingdom in order that they might have an opportunity to prove themselves good citizens; but that they must clearly understand that the old order of things was definitely past, and past for ever, and that any attempt to revive it would be instantly and finally crushed.

The Priests, with Scorpio at their head, were consequently driven over the southern frontiers and left to make their way as best they could among savage tribes, where presently they carved out for themselves a tract of country, and became a small separate community with whose fortunes we have no further concern. Some few Priests there were who, being filled with hatred and malice against the King, pretended to have been merely monks, and so obtained leave to stay behind in Mexico. Among these were Cancer, Lacey and Tripos, who had brought over into this life the hatred of Mars which they had acquired in New Zealand seven hundred years before; and after a short time these people made an abortive attempt at organising a rebellion, the avowed object of which was to bring back Scorpio, depose Mars, and form some kind of ecclesiastical government to rule over the country. This plot, however, was happily discovered and nipped in the bud, and the three principal promoters thereof were again executed.

The change in the country was marvellous, and the people blossomed out like flowers under its influence. For a long time they seemed hardly able to believe in their freedom, and a sort of popular song or recitation was composed, of which the burden was "Never again".

"Never again," it said, "shall blood flow upon the altars; never again shall our children be torn from our arms; never again shall our property be stolen from us; never again shall we suffer unnameable horrors in the name of those devils whom we took for Gods; never, never again."

In the midst of all this general rejoicing Spica's heart was full of sorrow, for though indeed her son had been rescued

from the power of Scorpio, his mind was clouded and the evil influence was still strong upon him. She heard from one of those who had been monks, who was therefore acquainted with the nefarious mesmeric powers of Scorpio, that one who had once come under his control could never break away from it again, but must inevitably pass through the various stages of degradation which ended in vampirism. Much horrified at this, she carried her case once more before her father the King, but he had to confess himself powerless in this matter, knowing nothing as to how to deal with it. He spoke with great kindness to his daughter, and showed much sympathy and sorrow, but yet he knew not what to advise. At last he turned suddenly to Alcyone and said to her :

"Daughter, through you there came to us the advice which has saved for me my kingdom, and has freed it for ever from the powers of evil. Can it be that in this case also you can come to our assistance, and rid this poor suffering boy of evil, even as you have done for the country as a whole?"

Then the power seized Alcyone once more, and she arose and said :

"O King, the power of evil is terrible indeed, and to oppose it may well mean the rending asunder of body and soul. Yet it must be opposed, even though the victim die, because if we do not oppose it, then is he lost not for this time only but for all time, for never again can he free himself from the downward course of the vampire. I cannot tell what the result may be, yet must I set him free even though in doing so I may destroy his body."

So she turned upon her shrinking nephew, and raised her hands in the air above his head, and cried aloud: "In the Name of the Great Father of all, let this curse depart from thee!"

The boy uttered a terrible cry and fell to the ground as one dead. He lay in a trance of unconsciousness for many

days, but at least he did not die, and after a long while consciousness returned to him, and he called faintly for his mother. Weak and ill he was indeed, yet she knew that she had her son back again from the dead, for now he knew her and clung to her as of old. Presently he slowly recovered, yet the shock had been so terrible that all through his life he remained nervous and easily disturbed. Indeed, for many lives and through thousands of years something of the effect of that terrible psychic convulsion was still to be seen. For the evil High Priest had seized upon the very soul of him, and had made for it a link with that whose name must not be spoken. And the breaking of such a link is a feat which but few can accomplish, yet in this case it had been done by the power and love of Alcyone—and of Surya who worked through her, though not then in physical incarnation.

Alcyone's life passed on in great love and happiness. She married her cousin Selene, and her eldest son was Herakles, in very truth a friend of many lives. Among her ten children were two who have now attained, and others for whose near attainment we may hope. Her life was one long benediction to those around her, for she remained to see her grandchildren and great-grandchildren, even to the age of ninety years. And the good work in which she had so large a share remained as a monument after her, for never again while that Toltec race occupied the ancient land of Mexico were sacrifices re-established. Long after that race had been destroyed by the flood which accompanied the sinking of Poseidonis it was re-peopled by a half-savage race who, having in themselves much of cruelty and greed, psychometrised the ancient stones, and revived to some extent the ancient horrors, but for twenty thousand years and more the work of Alcyone and Surya bore its fruit.

XVIII

Yet again we find our hero in the Toltec race, but in a kingdom differing much from that of Mexico—a kingdom in the same continent truly, but further north, and lying west of the range of the Rocky Mountains. Mars was as usual its ruler, and his territory extended far along the Pacific Coast line, from what is now California in the south up to British Columbia in the north. A great Tlavatli kingdom held the Mississippi Valley and practically all that part of the country which now constitutes the Southern States of the Union. The northern part of the United States, the territory about the great lakes, and most of what is now Canada, were occupied by a congeries of minor tribes who lived principally by hunting and fishing, and built no great cities. But the civilisation of the western coast was highly advanced and old-established, and the kingdom of Mars held many cities as large and as handsome as those of Mexico, though the style of building was different. The land was fruitful, and the climate salubrious, with enough of variety between the northern and the southern parts to provide a varied assortment of products. The country therefore was prosperous, and to a large extent self-contained, for although it traded by sea with Mexico and with South America, and by land with the Tlavatli kingdom, and also bartered commodities of various kinds for furs and pelts with the wandering tribes of the north and east, it still remained true that it was to a large extent a self-supporting community, and that what it imported were luxuries rather than necessities.

In the days of his youth Mars had had to fight for his kingdom. He was a younger son, not in the direct line of succession, but his elder brother was a man of wild and uncontrolled passion and very little principle, who entangled himself in all sorts of undesirable situations, and turned a deaf ear to the stern

remonstrances of his father. At last, after some unusually dishonourable escapade, the father formally disowned and disinherited him, and diverted the succession to Mars. The older brother, who had been banished from the court, hereupon proclaimed his father incapable of ruling, and assumed the title of King, gathering together an army of his adherents. Having on his side some skilful and unscrupulous warriors, he at first obtained considerable success, and succeeded in capturing his father and putting him to death. Mars, who had been managing the affairs of the southern province, then proclaimed himself King by right of the appointment from his father, gathered together what was left to him of the army, and marched immediately against his brother. The older man had the advantage in point of numbers, and he had cowed the northern population by barbarous acts of cruelty; but he had fatal defects of character, from which Mars was entirely free. The younger son marched his men with far greater rapidity than his brother supposed to be possible, and while the indolent and luxurious elder was still delaying on the scene of his triumphs, and still engaged in celebrating them by a series of feastings and debaucheries, Mars fell upon him unexpectedly and put his forces utterly to rout. The older brother fled after the battle. Some said that he was dead, some that he was in hiding, and some that he had escaped and was living beyond the frontiers among the hunting tribes of the north. At any rate he disappeared from practical politics, and the authority of Mars was no longer questioned.

He married Siwa and settled down to his favourite work of organisation. He completely remodelled the government of the country, dividing it into provinces on a scheme of his own, chiefly according to the nature of its natural products, and while he appointed Governors for these provinces, he also allowed them a certain amount of representation on a scheme more nearly agreeing with modern

ideas than with those of twenty thousand years before the Christian era.

Soon his eldest son Rama was born to him, and he was quickly followed by two other boys, Viola and Neptune, and two most beautiful girls, Albireo and Ajax. During all these years Mars led an exceedingly busy life, for he was perpetually travelling all over the vast extent of his kingdom to see how his new Constitution was working, and to watch that the best possible results were being obtained from all the widely different sources of revenue yielded by so varied a country. As soon as his son Rama reached the age of seven Mars took him with him on these constant journeyings, and explained to him much of what he was doing, encouraging him to ask questions, and to try to understand the reasons for everything. In this way the little boy soon came to have a great store of varied knowledge, though not much of education in our modern sense of the word; and Mars was careful to impress upon him that this duty would be his one day, and that it was the work of the King to understand thoroughly how every one of his subjects obtained his living, and to see that no difficulties were put in the way of his doing it.

Rama grew up tall and graceful and strong. At an early age he fell in love with his lovely cousin Elektra, who admired him immensely. Mars smiled benignantly upon their childish romance, but he put no obstacles in its way, and told Rama that if when he attained a certain age he was found thoroughly proficient in all the arts of kingship, he should be rewarded with the hand of his lady-love. Long before the appointed time the assiduous Rama knew all that there was to know along those lines, and needed only practice and experience to be able to manage the kingdom as well as his father. Indeed, Mars often sent him alone to visit outlying provinces, examine into the condition of affairs there, and report upon them, and these reports were always satisfactorily made out, and often

contained most valuable suggestions. Presently, therefore, Rama received his reward, and the nuptials of the happy pair were celebrated with many days of great rejoicing in the capital city.

Rama continued his tours of inspection, and at first his wife always accompanied him upon them. But there soon came a time when family cares made it desirable that she should stay at home, even though she was sad at the necessity of the temporary parting from her husband. Their eldest son was Viraj, a splendidly healthy boy, who from the first showed the quality of great determination. He was soon followed by another son Sirius, and a beautiful daughter Alcyone. As time passed on the family became a large one, and for many years Elektra was able to accompany her husband only occasionally and on his shorter journeys. Later on, when the children had grown up, she and he travelled together as of yore, and naturally Rama practised with his own boys the same scheme of liberal education by means of which Mars had so skilfully developed in him the faculties of observation and quick judgment. In due course Mars was gathered to his fathers, and Rama assumed the crown, after which he found it advisable to spend most of his time in the capital city, and left the travelling inspection to his family of seven sons—some of whom, however, held at various times the position of Governors of the provinces.

Meantime our heroine had also grown up, and entered into the state of holy matrimony. There was a curious little complication in regard to her marriage which was not without its effect on her after-life. Two cousins simultaneously fell in love with her—Dhruva and Mizar, both of them sons of her wise uncle Mercury. The two brothers loved one another loyally, so they did not quarrel about her, but they not unnaturally demanded that she should make a choice between them; and that she felt herself quite unable to do, for she had a great affection for them both. In her secret heart she really preferred the younger, but it was so evident that the older felt

that he could not live without her that she was greatly embarrassed in coming to a decision. Eventually she confessed her difficulty to her father, who not unnaturally said that it was eminently an affair for her to decide ; but as she appeared to see so clearly both sides of the question, the King called Mercury into consultation, and after much weighing of various considerations they decided in favour of Dhruva. Mizar was of course terribly disappointed, and it is just possible that Alcyone to some extent shared his feelings, though she decorously hid her sentiments.

Just at this time much trouble had broken out among certain affiliated tribes of half-savages on the other side of the mountains, and one party in the dispute had invoked the aid of the great western King. So Mizar volunteered to head the expedition which was just about to set out, and Rama thought it well to accede to his request, in order that by strenuous and varied occupations he might forget his disappointment. Dhruva, though overjoyed at the decision in his favour, sympathised deeply with his brother, and was sorry that he insisted upon departing on so dangerous a service. Mizar remained away for more than two years. Having quelled the original disturbance, he organised a number of the tribes and persuaded them to affiliate themselves to the larger kingdom, so that the result of his work was to extend its boundaries considerably. He consolidated his new tribes into a province, of which Rama appointed him first Governor ; and he was carrying out his plans with marked success when further troubles broke out to the north of his new acquisition.

A number of the wilder tribes had become alarmed at his proceedings, regarding them as a menace to their independence ; and so for the time being they composed their own perennial differences, and banded themselves together to make a raid on a large scale upon those of their brothers who had submitted themselves to civilised domination. Their attack was in far

greater force than Mizar had before had to face, and he experienced great difficulty in holding his own against them. He sent hurriedly to the capital for reinforcements, but he knew that in the nature of things a considerable time must elapse before it could be possible for these to arrive, and meantime he found it necessary to stand on the defensive rather than to attack. Dhruva had become more and more uneasy as news came of the reckless exploits of his brother, and when at last this hurried application for help arrived he insisted upon personally taking command of the relief expedition.

When, after a long and tedious journey, he arrived at the scene of action it was only to find that his brother had altogether disappeared. A few days before, Mizar had seen an opportunity of inflicting great loss upon the enemy by a sudden bold dash, and had consequently taken a small body of picked troops and set out as a sort of flying column. He had penetrated into the hills, and it was evident from the hurried abandonment of their positions by the enemy that he had succeeded in the object of his manœuvres, but at the same time nothing further had been heard from him, and it was feared that he had fallen into an ambush. The general whom he had left in charge in the newly built capital of his province had sent out various reconnaissances, but they had not been able to obtain any news of their Governor.

As soon as Dhruva heard this, although his men were still fatigued after their wearisome journey, he promptly got together a number of his best troops and, taking some of the natives as guides, plunged into the mountains in search of his brother. After many adventures he at last came upon him entrenched with his men in a place of great strength on the top of a hill. Their position was almost impregnable, but they were a small number, surrounded by an overwhelming force, and almost entirely without food. The troops which Dhruva had with him were far from sufficient to relieve a position besieged

by so large a body of men ; nevertheless he did not hesitate for a moment, but delivered a most determined attack. At the same time Mizar and his men, seeing the rescue party at hand, came dashing down the hill and attacked the savages in the rear, and after a brilliant and hard-fought engagement they entirely broke up and routed that division of the enemy, and were left in undisputed possession of the field of battle. The remaining divisions, however, far outnumbered them, and their losses had been so heavy that another victory of the same sort would have left few of them alive to celebrate it.

Dhruva had unfortunately been severely wounded, so Mizar was in command of the expedition, and he immediately ordered a retreat down the valley up which they had come. This was carried out in a careful and orderly manner, and though the enemy persistently attacked them in the rear, they were unable to make any impression upon them, so that they achieved their retreat almost entirely without loss, though the savages suffered severely.

As soon as they got out of the mountains and within reach of their territory, Mizar sent back to his local capital for further reinforcements, and when he received them he turned upon the savage tribes and inflicted upon them so heavy a defeat that their army was practically annihilated, and they gave no further trouble. Meantime Dhruva lay sorely wounded, and it soon became evident that he could not recover. Mizar, full of remorse, reproached himself as indirectly the cause of his brother's death, but Dhruva, when he was able to speak, would not listen to any such suggestion, declaring that this was but the fortune of war, and that he was glad that it had happened to him, and not to his dearly-loved brother. He begged Mizar to carry the news of his death to Alcyone, and himself to marry her as soon as the days of mourning were over, saying that there was no one to whom he would so gladly entrust the little son and daughter

that had been born to him. Mizar was deeply affected, and doubted much in his own mind whether Alcyone would agree to this suggestion, or whether she might not rather regard him with aversion as to some extent the cause of her husband's death; but in order to satisfy the dying Dhruva he promised to lay the matter before her and to abide by her decision.

Soon after, Dhruva died, blessing his brother with his last breath, and adjuring him to take charge on his behalf of his wife and children. Mizar put his chief captain in charge of his new province, and travelled slowly down to the capital with his sad news. He dreaded to approach his father with it, but Mercury bore it nobly, saying that he knew quite surely that Mizar had done the best he could, and that since Dhruva had to die, he could have died no better than in rescuing his brother. The report had to be laid before King Rama, who received it in the same spirit, and then came the still heavier task of breaking the news to the widow Alcyone. She was shocked, of course; but when Mizar gave her her husband's dying message, she bowed her head and simply said:

“Let it be as he has willed.”

So it came to pass that when the time of mourning was over Mizar and Alcyone were wedded, and thus the latter was comforted for the loss of her first husband. The children were too young to know anything about it; and all through their lives they had never the slightest reason to miss their father, or to feel themselves treated in any wise differently from the half-brothers and sisters who presently came to join them.

Mizar and Alcyone certainly merited the blessing called down by the wise king of old on the man who hath his quiver full, for they had no fewer than fourteen children in addition to the two who were Dhruva's. In the fullness of years King Rama also died, and Alcyone's brother Viraj came to the throne—the eldest of the seven brothers. All the other six

still survived, and were acting either as Governors of provinces under Viraj or as travelling inspectors, for the scheme that Mars had instituted long before was still being carried out. Several outlying provinces had by this time been annexed, and the system of frontier guards had been perfected, so that the latter half of Alcyone's life was a time of peace and great progress so far as the country was concerned. As usual, Alcyone lived to old age, and finally passed away at the age of eighty-nine, after a life of great usefulness in which her many children had been well and happily trained.

THE LIFE SIDE OF ASTROLOGY

THREE STUDIES IN SPIRITUAL ALCHEMY

By LEO FRENCH

(Continued from p. 233)

III

SOME STEPS IN THE ATTAINMENT OF SPIRITUAL CONSCIOUSNESS¹

Then, indeed, the soul acquires fortitude with divine assistance, but it is no trifling contest to abrogate the confession and compact which she has made with sense. And in this case *force* will be employed, for the material inflictors will then be roused to vengeance, by the decrees of fate, against the rebels of her laws; and this is what the *Sacred Discourse* testifies by the labours of Hercules, and the dangers which he was required to endure, and which every one must experience who bravely contends for liberty, till the Understanding Spirit rises superior to the dominion of nature and is placed beyond the reach of her hands.

M. A. ATWOOD

SUCH terms as "Roasting," "Distillation," "Sublimation," "Liquation," "Scorification," explain themselves to an imaginative practical type of mind, and it is to this type, *par excellence*, that spiritual self-alchemy appeals. For alchemy of this kind, if conducted with courage, intelligence, and persistence, produces results and effects on the physical

¹ From *A Suggestive Inquiry into the Hermetic Mystery*, p. 192.

plane, in actual everyday life, to which "astounding" is the only applicable word.

Yet it is a practice, a way of life, which commends itself to a minority only, because although perhaps a majority of T. S. members (and non-members) declare that they believe spirit and mind rule and govern, direct and dispense, shape and mould form and matter, outline and substantial contents of space, subject to duration of time as their life-rhythm, how few live as though inspired and enkindled by this belief as their life-power !

But the life alchemical includes deliberate self-submission to all the above processes, and those who perform them in spirit and in truth are not left long in doubt of the doctrines inculcated, whether they be of men or of the gods ?

Fortitude, a cardinal virtue, first cousin to patience, is its own reward. The force that empowers the student-practitioner to submit himself to all or any such operations as result in sublimation or scorification, likewise enables him to demonstrate results after the various formulæ have been obeyed, the trials and tests, ordeals and penances undergone and borne.

One of the first realisations along this path is the marvellous economy and adaptability of Nature, when once her various properties and powers are studied according to the inner key of proportionate representation, the relations of parts to each other, and to the whole, and the practical application of creative ideas and constructive principles, not only to life as a whole, but to the student's own individual lot and part therein. Another and complementary realisation is that of the impossibility of conducting painful experiments without pain to the conductor-performer. Insulation, glass or metal masks, are taboo here, simply because, were they allowed and used, no experiments would result in any effects ; lacking conscious response, in this realm, the organism cannot react to stimuli,

or remain patient under "duresse," *i.e.*, if "hardships" are not felt as such, how is Patience to function? She cannot, for realisation of circumstances requiring the active exercise of this Italic virtue is her divine opportunity, her psychological moment!

Similarly with the more dynamic and positive alchemical virtues and qualities, were there no occasion, no definite and deliberate intensification and stimulation of the passions, no working and keying up of the human nature, to the point where heroic individual consciousness enters and takes temporary possession of the human realm, no heroic action, no world-stirring deed of beauty, personified in those deeds that make history (whether performed in the public eye, or known only to a few and those pledged to non-publication thereof) could manifest. Ever the man and the hour, destiny and the destined instrument for the cosmic purpose will be found co-existent and co-incident. This applies to those mysterious inner dramas, presenting spiritual, mental and emotional unfoldings from within, the results of which modify, colour, and characterise the individual "play" of planetary vibrations.

But pain is not the only accompaniment to the alchemical life-song. Joy is a teacher equally spiritual and potent, and produces no less divinely alchemical results. The miracles wrought by love, the response of dull substance to the burnishing and radiating processes of Love, a master-chemist, are no less marvellous and epoch-making. The effect of joy, of pure and passionate emotion, of feeling so intensified that the substances are thereby stimulated and renewed, simultaneously, and one waste product, "slag" or "flux," transformed or transmuted, reduced or sublimated, each to its own appropriate next expression for ascending or descending life, these are some of the miracles of nature which those who practise the science and art of perception

and true (*i.e.*, imaginative and thought-incited) visualising, can watch, as they study the marvels of an erstwhile dead or dormant system, exposed to the rays of the love light-cure!

Non-response is the unpardonable sin in the spiritual-alchemical realm, and this because it is non-productive. Better the scorching and blasting breath of Mars, overstimulating the organism, than the torpor and lethargy of the "half-baked" substances—for they must suffer the lot of the rejected, the scrap-heap, the slag-pile, their uneasy bed, until their "kārmic turn" for re-making comes round. Then, they will be subjected to such heavy pressure, or intense reduction, according to their nature, that individual response will find itself inhibited and group-soul evolution only will work upon them, retarding temporarily, yet "in the long run," effecting through penalisation what naught else can perform, at a certain stage, on substances and metals in a retrograde condition. Mysterious and inscrutable, enigmatic and impenetrable, some of the ways of love, with substances and essences which await either freezing or reduction to calcined condition as their next step. In spiritual alchemy, neither sentimentality nor imperiousness find places. Here, if anywhere, "All's Love, *yet* All's Law." The grinding of the mills is not performed by the miller and his assistants, *pour s'amuser*, any more than the cauterising and amputating activities of the master-surgeons. Both miller and surgeon do what they know, and know what they do. Bread cannot be made unless the substance whereof it is to be composed is first pulverised. An artificial limb, by means of which the possessor renews long-debarred activity, predicates the removal of one diseased, nay, death-dealing, unless amputated. Useless and withered parts are lumber, in all worlds. This is another truth learned and proven in the realm of spiritual alchemical-experiments and activities.

"The form remains, the function never dies." Eternal life renews itself ceaselessly; its protean forgers and craftsmen-artificers rest not day or night hardening and softening, reducing, expanding, shaping, forming, un-forming, even de-forming, only to reconstruct ever more nearly in the likeness of its own divinity, be it man or mollusc, daimon or deva, sinner or seraph.

The alchemist expresses thus the same truth when he writes of

the dangers . . . which every one must experience who bravely contends for liberty, till the Understanding Spirit rises superior to the dominion of nature and is placed beyond the reach of her hands.¹ Nature, in this connexion, signifies those forces which strive for material as opposed to spiritual, supremacy.

The nine Planetary Powers enable every native who wills to live the Planetary life, not only to know of their doctrines, but to mould themselves ever nearer to the heart's desire. The Sun gives life, and more abundantly, as the life-seeker determines to enrich and to purify, intensify and refine those sensuous impacts and contacts with life, response to which proves the manner of man, whatever his profession. For in the zone of life-response, quality of metal is proved, superlatively. Pure gold refuses to "live with," base alloy, alchemically and chemically: so it is in the realm of spiritual alchemy. "Crabbed Age" (*i.e.*, decadent ores) and "Youth" (gold either already purified or awaiting purificatory trials) "cannot live together," in any world: nor can "the marriage of true minds," in the alchemical empire, fail of true consummation, however long delayed, for "spite of every obstacle love will find out a way". Love is the aura, *sol* and *aqua vite*, but love as a mighty force, a terrible awe-compelling power, not a sentimental profession or a mere physical and psychic attraction. Eros and Aphrodite are among the greatest workers of alchemical magic, their powers and elixir-potions are described

¹ Synesius.

in such deva-inspired music as "Tristan und Isolde," and "Die Walküre". "None but the brave deserve the fair," expresses the courage inseparable from true love, whether the quest be Isolde or the Graal, depends on the lover's evolution; the trials of Tristan being no less severe and heart-searching than the perils of Parsifal.

Fired by the Sun the Master-Alchemist (the gold and the worker thereof, "The field and the lord of the field"). The student-practitioner both learns and lives the solar life; learns the laws of creative sacrifice, by living sacrificially, and by practising the principle of life as lord and form as server of life.

Purified, "washed in the silver waters of the Moon," emotion is "decanted," *i.e.*, quint-essentialised, its superfluities realised as such, its life-contributions extracted, as its *raison d'être*, until the lunar-temperamental mirror receives, reflects, and transmits the solar-spiritual images as truth, and rejects as less than truth all others.

Enlightened by Mercury's reason-illumination, the mind begins to perceive the relativity aspect of truth, and thus to co-ordinate and connect all messages delivered by telegraph, telephone, and wireless, into one creative declaration of the truth as he sees and hears it, thus, his "bit" of truth for the translation whereof he alone will be held responsible.

Harmonised and suffused, impregnated in spirit, mind and soul, by the Venusian principle, Truth as Beauty shines and radiates forth from him, as he learns from Venus those immanent and transcendent truths taught by Venus alone, and Eros as her concealed councillor. Made strong by Mars, the student forges each truth he learns from Venus, putting it to the test in the furnace of action.

Jupiter the Master-Artificer, great universal architect takes him in hand, and teaches him how so to express himself, that his thoughts shall go forth as forms of virile or

feminine beauty, according to their nature, and feed a world perishing from ready-made ugliness.

Saturn, Master of life's depths and profundities, descends with the students into the underworld of foundations and fundamentals; shows him (illustrating his teaching with object-lessons), how all that has no root in reality, withers away—likewise how to dig himself into the world of realities, and to grudge neither toil nor travail, labour nor sorrow, if only he can persist in following after "perfection nothing less," scorning all superficial and journeyman work. Finally, when he has learned from these seven Planetary Masters of life and form all that they can teach, and he receive, assimilate, and use, at his present stage, so that he has learned neither to fear nor lightly esteem any of his teachers, but to hear and obey—then enter Uranus and Neptune, the two Over-Lords of our Planetary system, at its present stage. Then, and then only, is the approved, received student-neophyte of Planetary Alchemy caught up into the seventh heaven where he sees, hears, is taught what it is not lawful for him to reveal nor repeat in so many words, because the world is not yet attuned to receive these fire-golden and water-silvern over-tones of spiritual alchemy. But, by virtue of response and receptivity to these last consummate teachers, he begins at length to put forth his own creative expression of that "Word that makes all new," and "by his fruit, the thing he does," men (those who know perfect as distinguished from imperfect, and great from small) work. Take knowledge of him that he has been with the Great Ones and has learned already from them to "teach in song" (whatever be his medium of song-speech, whether life-dedication to the beauty of holiness, or to any of the creative arts and sciences) what can be learned only in those two fires which are but two flames of the one fire, suffering and joy, the agony of suffering, the terrible ecstasy of joy, life's two crucibles, into both of which the humblest

disciple of alchemy must enter himself, submitting to fire all that hinders the man of flesh and blood from radiating forth his own godhead, for this is the end and aim of the royal art and science of spiritual alchemy.

Where—as a figure labouring at night
Dark Time works hidden by its luminousness ;
And every line he labours to impress
Turns added beauty, like the veins that run
Athwart a leaf which hangs against the Sun.

Leo French

THE ART SECTION

MADURA TEMPLE

IN the first century B.C. an embassy was sent to Rome from Madura, the capital of the great Pāṇḍyan Kingdom of Southern India, carrying a message to Cæsar, with whose country trading was carried on. The origin of the great temple is lost in the mists of time. From humble beginnings it apparently grew into a vast structure through the munificence of its kings of far-spread influence, until it took its present form when King Thirumal Naick three hundred and fifty years ago restored and extended it. The style of the Temple in Dravidian (a South Indian) is distinct from the Aryan (or North Indian) style. Its most striking features are its great *gopurams*, or towers, and its monolithic sculptured pillars, some sculptured into the forms of rearing horses, others as a creature half lion, half elephant, which has been interpreted as a symbol of the restored Hindūism after the break-up of Buddhism. The temple is the centre of the city's life. Hundreds of men, women and children are always to be seen in its precincts, sometimes engaging in worship at one or other of the shrines. Groups of *sādhus* (religious mendicants) chant *mantrams*; others bathe in the tanks. In certain places there are bazaars according to the old tradition of the sacredness of all of life's activities. The great *gopurams* (towers) are seen for miles around.



MADURA TEMPLE



CERTAIN FUNDAMENTALS OF SOUTH INDIAN ARCHITECTURE

By M. S. SUNDARA SARMA, B.A.

THE story of South Indian Architecture, like that of the land itself, extends far, far in time both archæologically and geologically; for South India formed part of that once vast but now submerged continent which stretched from where Australia now is to Madagascar and thence in a curved way to where the Atlantic rolls. Who built the temple of Anker-Thom in Cambodia? Who laid the foundation of the Borobudur of Java? The style of the edifices found there and the symbolism underlying them are not far different from those found here, modern history admits; but, maybe, it is putting the cart before the horse to say that these huge remains were the work of colonists from South India. When an Occultist has seen a *Nandhi* (stone bull) standing in an edifice somewhere about 17,000 B.C., near the site of modern Salem, historians of Indian Art, surprised that their earliest stone find is no tentative effort on the part of the artists but an accomplished work of a perfected art, may have no more reason to pause and wonder. The assumed precedence of wooden before stone construction, instead of simultaneity, as it ever was and will be, is more imaginary than real. Evidence of such, if it ever existed, merely shows the skill of the stone-masons, who were much more adept with their hard granite than the carpenters with their wood. Ever since the discovery of

the earliest stone find with some historically verifiable date by modern historians, the art is seen and said to have decayed. Truly, when Asoka had the inartistic and tasteless characters of an alphabet graved on the surface of otherwise beautiful pillars, the decline of a once glorious art had begun. The real history of Indian Art ought to begin from Cape Comorin rather than from the Khyber Pass. The writer is no historian nor is he here concerned with the history of Architecture. He only wants to guard against premature and false conclusions which are very apt to conflict with future researches leading to true facts.

The architecture of South India, even if it is made, as is now being done, to begin with the carved monoliths of Mamallapuram or the structural shrines of Conjeevaram and to end with the grand pagodas of the South with their pyramidal Gopurams, is surely the child of a long and hoary past. Will it be found to be full-grown right from the supposed moment of birth like the child of an Asura or Rākshasa of old! Is it not true that mighty men of old trod this very soil. To trace an Āryan influence here or a Dravidian one there may be again a freak of modern academicism. To say that here is to be seen the absorption of Dravidian notions by the Āryans is only to give a retrospective validity to a false preconception that Dravidians are not Āryans.

Leaving these apparently debateable points aside, let us plunge into what we see actually now in existence and learn for ourselves what it is that we find, only remembering that

the instructed see not merely the cloak but also what the cloak conceals.

In every nook and corner of South India, be it a village small or large, there is a structure called a "temple" in modern days. There are literally thousands, many of which are not known; and the very existence of many others is not even suspected. There is, for example, a temple in a place called

Vikramāngalam, near Madura—a very typical example of an ancient edifice—of which the saying that artists “built like giants but finished like jewellers” is literally true. But this is only one of many such known to the writer. The description of one of them would fill a big volume by itself. But here an attempt will be made to give only the quintessence of the art, the principles of which form the basis of all such and similar edifices past or present.

The Architecture of South India, the whole of it, may be summed up in one word—*Mantapam*; for that art will on close scrutiny be found to be a multiple or sub-multiple of a *Mantapam*, if one may say so. To realise the full import of what is meant by this one must know what a *Mantapam* really is and what it stands for. *Mantapams* whether small or large, high or low, square or oblong, four-pillared or thousand-pillared, are found really in all varying magnitudes and are innumerable. They may be found strewn over the whole length and breadth of Southern India, standing alone or in groups. These groups are in many cases enclosed by a surrounding wall with towering entrances at the cardinal points. In such cases there is invariably located in the midst of them a nucleus called a *Garbha-Graham*. Those who can see a plan in the star bespangled sky and those alone can see a plan in these clustered *Mantapams*. Some of them are in ruins, some lie half-buried in the earth; others are being renovated and yet others are being built anew. One such the writer knows, it stands to the credit and even in the name of a Mr. Fisher!

The whole truth about such a *Mantapam* can never be known from a book either printed or written. For books are a modern invention wherein the function of the ear is usurped by the eye—an unnatural procedure which is perhaps the cause of all the chaotic conditions with which the world is struggling at present. The writer is strongly inclined to think

that the true march of civilisation was given a real set-back when the first written alphabet was invented! The character of the modern unthinking and unobservant age is but too truly revealed in the craze for newspapers and periodicals. Not so with the ancients. They spoke not in alphabets to the eye but in forms alone. Those who care to hear can hear.

A Mantapam consists essentially of three parts: a basement, pillars, and a roofing. Very often the roofing is crowned with attics which are really miniature Mantapams having the three essentials in themselves. The basement or *pidam* as it is called is built over another subsidiary one called an *upa-pidam*. This subsidiary one sometimes takes the shape of a huge tortoise whose legs, tail and head are made to peep out on the various sides; or this stylobate may be fitted with wheels on either side as if it were a chariot, and in such cases the façade of the Mantapam is adorned with horses. By the petals of masonry . . . flanking all sides the stylobate proper is given a lotus shape or form. The symbolism of the lotus is universally recognised and in India this flower very often symbolises the prolific Earth. In fact it stands as a symbol not only of the Earth but also of its sister planets. If the reader is aware of the fact that one of the ten Avatārs of Vishṇu is represented as a Tortoise plunging into the deep and bringing up on its back this our globe, he will at once understand why this lotus stylobate is made to stand over the form of a tortoise. If, again, he knows that in the Indian *Shilpa Shāstras* every planet is credited with so many wheels drawn by so many horses, he will at once realise that these lotus stylobates which are placed over other subsidiary ones provided with wheels and horses are evidently symbolical of either the globe on which we live or its sister globes of the solar system. So much for the basements.

If now you look up from the *pidam* of a Mantapam, you will find invariably in the roofing inside a representation of

the solar and lunar orbs, or, as is more often the case, the *Rāsi Chakram*—the representation of the Zodiac by the well-known symbols from the Ram down to the Fish. Now it must be as clear as crystal to a thinking mind that the roof high above a Mantapam is a symbol of the Heavens. The *pitham* or basement is terra firma on which we live, and the roofing above is the sky under which we breathe.

That being so, what then are the pillars which stand on the *pitham*? A slight reflection will show that all things that stand upon this our Earth are but thought-forms, either human or superhuman. They are simply ideas materialised, which then stand over the Earth, between it and the sky. The pillars of Mantapams are exactly such materialised ideas, symbolically and literally. The wonderful and innumerable monolithic pillars of South India form by themselves a vast and interesting record and to give them individually interpretation would require a monograph for each. Their meaning may be philosophical, religious, scientific, astronomical or in fact everything else known to humanity. All that the ancients thought is recorded there in a language which is the language of God—for He speaks to us only in forms—and is therefore universal. If we shut the windows it is not the fault of the Sun that our rooms are dark. Knock and the door shall be opened; and you will then be able to perceive a broad vista of knowledge, right from the beginning of time.

So then a Mantapam is by itself a symbol of the globe below and the vault above between which stand all possible thoughts materialised.

None but those who have lived in a country swarming with such Mantapams; who have seen with their own eyes how these, apparently idle and sleeping, are brought to life and activity when a *Chala Mūrṭi* is brought there in its periodic rounds; who know how, as long as that *Mūrṭi* is there, the whole Mantapam is charged with magnetism of all sorts;

how, when the *Mūrṭi* is taken to the next Mantapam that in turn is seen to spring into life, the prior one sinking into inactivity; who know how these activities and inactivities succeed each other as the *Mūrṭi* is taken round year after year; who know all this can themselves understand that the ancients who created all these Mantapams and festivals, were but representing down here below what they perceived above. "As above so below" is heard of now. But to the founders of these Mantapams this truth was known and lived. They wrought down below what they perceived above. Those who are conversant with that portion of *The Ancient Wisdom* which gives an idea of how the life wave passes from one globe to another in an unbroken succession, as round after round the life evolves, will better understand the symbolism involved in these Mantapams and their periodic activities than any other.

If some such Mantapams are grouped together with a nucleus "the Garbha-Gṛham" ("wherein neither the sun nor the moon, nor the stars nor lightning shineth; but wherein, when He that resideth therein with neither eyes, nor ears, nor nose, nor mouth, nor limbs, shines, everything else shines after") and with a surrounding *Mathil* or wall—a sort of ring-pass-not—they are certain evidence of the ancient knowledge which modern science proudly thinks to have discovered for itself. If innumerable such groupings are found it is only a true reflection here below of what was and may be perceived high above.

Such are the basic ideas regarding the Mantapam and its groupings. Look where you will in South India you will find nothing other than Mantapams, either alone or grouped together, sometimes side by side and sometimes one above the other. Take, for example, a South Indian *Gopuram*, that gigantic tower that rises into the sky, what is it if not a series of Mantapams one above the other? Carefully examine one

such and you are sure to find therein Mantapams innumerable with all three characteristics—basement, pillars and roof. In fact, every one of the edifices known by whatsoever special names will be found, on analysis, to consist of Mantapams and nothing but Mantapams.

Anyone who carefully observes any monument of South India can see how the basic and fundamental ideas here suggested are worked out and elaborated in that edifice. As works exhibiting the designer's highest possible faculty, as monuments wherein the greatest difficulties are overcome by patient labour, they are unsurpassed anywhere. No special emphasis is needed of these qualities. They are well recognised now. But, as works of Art, these monuments of the South are the least understood, in spite of recent able and sympathetic expositions some of which, moreover, the writer fears are far indeed from the ideas of the originators of the monuments.

Suffice it to say here that, in India, Art was a glorious language in which God's own message was reflected back in God's own language—the language of forms.

M. S. Sundara Sarma

THE WORLD OF ART

ART AND THE PEOPLE

JOSEPH H. APPLGATE writes in *The Philadelphia Public Ledger*:

Samuel Fleisher of Philadelphia stood before a great assembly of his fellow citizens one evening not so long ago and heard himself extolled as the leading citizen of his community. He received from the hand of George W. Morris, President of the Philadelphia Forum, the \$10,000 award which Edward W. Bok gives each year to the

citizen who has done the most for his city during the preceding twelve months.

Philadelphia, represented there in that gathering of Fleisher admirers, roared its approval. For minutes the recipient of the coveted prize could not make himself heard for the cheering. Out there in front of him were fellow human beings whose eyes were refulgent of the glory of art which this man Fleisher had first given to their vision. Out there were men whose names are now written in letters of gold on the scrolls where are inscribed the records of art. They were his boys, his girls, his people. He had permitted them to see and record the beauty of life in paint, in sculpture, in the graphic arts. If it had not been for his fine mind, his devotion to a section of Philadelphia where the language was polyglot and the peoples foreign still to each other, life to most of those in the audience would have continued as a drab and colourless existence.

This was his hour.

In his hand was the prize. It was his to do with as he saw best. His right hand held the money. So, with his left hand he took it and in a gesture of giving announced that every cent of it would go toward enlarging the scope of the very work in the performance of which he had won the award of merit . . .

Men such as Samuel Fleisher turn the currents of youth into proper channels. Unless the rushing tide of life meets such a break-water it remains a wild, untamed force, destructive at the slightest wind or whim.

Mr. Fleisher, twenty-five years ago, a man of thirty-five, carried in his mind a picture which to him was so terrible that its instant removal from life was desirable. The picture was that of the street urchin, the labourer and the drudging clerk pressing faces against a show window and taking in with covetous glance the art objects there displayed for the benefit of those whose purses were lined with a more generous portion of the world's largess.

"I knew," he says, "that these people instinctively loved beautiful things. They merely lacked the opportunity to behold them. And I felt that if such an opportunity were given to them they would respond. All men and women love the beautiful, whether it be in the form of a picture, a poem, a bit of sculpture or an inspiring musical work. Naturally the younger they are the more readily they respond to the influence of these things. So, I thought, why not give them the chance to see these things of culture, of beauty and of inspiration, in their own neighbourhood, and in the congenial atmosphere of a place of recreation, rather than in some cold and formal mausoleum of art, even though museums are a recognised necessity?"

So it came about that in a small house on the south side of Catherine Street, east of Eighth Street, Philadelphia, the Graphic Sketch Club came into being in 1890. Like most big projects it didn't make

much noise when it began. The fact is the handful of ambitious folk who worked there at night studying art in its various forms were too absorbed in what they were doing to let the world know about it before their own handwork appraised Philadelphia that art which had been buried under social conditions had been released and brought into being by a man big enough and generous enough to act as patron . . .

AN ANCIENT JAPANESE NOVEL

The following from *The Evening News* (London), indicates that the novel, as a form of literature, goes farther back in origin than the date assigned to it in text-books of western literature. The international study of the arts will revise other dates besides this.

There is a dark, young-looking man in London, a member of the staff of the British Museum, who has begun the task of translating what he considers one of the finest novels ever written, about 600,000 words long and containing 800 characters, says *The Evening News*.

He is Mr. Arthur Waley, known for his translations of Chinese and Japanese literature. He expects to be about six years in producing this work, which a publishing firm is to bring out in six big volumes. The author is Murasaki, a woman of the Japanese Court of 920 years ago, whose style, it is said, is as compelling as that of the most popular novelists . . .

THE ENDOWMENT OF ART

Says *The Japan Advertiser* :

A committee of 22 representative artists, who were appointed by leading painters and architects in Tokyo, and Governor Usami held a Conference recently to discuss a plan for erecting an art exhibition building in Uyeno Park with the \$1,000,000 donated by Mr. Sato, a millionaire in Fukuoka prefecture. A plan of the building has already been drafted by a prominent architect.

The art building is to be erected near the Takenodai art exhibition building in Uyeno Park. The building will be a two story structure of iron, concrete and brick modelled after Grecian architecture. The front of the building will be 240 feet and the depth will be 205 feet. The first floor is to be used for dining rooms, offices and rest rooms and the second floor for an exhibition room.

RECENT DISCOVERIES IN INDIA

By L. E. T.

THE remarkable excavations now in progress at Harappa in the Punjab and Mohenjo-Daro in Sind have gone far to verify the statements of occultists with regard to the origin of the Aryan peoples in India.

Until these discoveries began, our knowledge of Indian archæology only dated back as far as the third century before Christ, but the epoch-making finds at these two places have now revealed the existence of high civilisations as far back as 3000 B.C. and earlier.

At Harappa and Mohenjo-Daro there are vast artificial mounds, under which lie buried cities, with brick buildings, royal palaces, roads, toys, aqueducts, drains and chessmen. Similar mounds are most abundant in the valley of the Indus and other districts, being as much a feature of the landscape as they are in Mesopotamia or the valley of the Nile. But it is only just now that archæologists have begun to excavate these mounds, and even the first discoveries prove what has long been taught by those who know, but what has hitherto been scoffed at by scientists.

At each of these two places there are remains of ancient cities lying one on top of the other, from the Buddhist era on the uppermost level down into the ground for thousands of years. The explorers have apparently not yet reached the lowest strata.

The fact that there were high civilisations in India as early as 3000 B.C. is in itself a great discovery; but this is not all.

The most remarkable discovery relates to the inscriptions and language of the people who dwelt in these two places. A number of stamp seals have been found, which bear an exact resemblance to those in vogue in Susa and Babylonia about 3000 B.C. Moreover the signs on these seals do not resemble any written characters hitherto found in India, but many of them are identical with early Babylonian and Sumerian signs. Other resemblances between these Indian civilisations and the Sumerians are the mace heads, the type of brick buildings, the drainage system, and other things. These, taken together, undoubtedly prove that these Indian people and the Sumerians were extremely closely allied.

Is it possible that we have here the remains of a civilisation founded by people from Manoa, remains dating from a period when the culture of the first three sub-races had not yet been much differentiated, but was still identical with the culture of old Manoa from whence they came? This is one possible deduction, perhaps somewhat fantastic.

But these discoveries are at any rate of the very highest importance. They are an ample fulfilment of the writer's prophecy, made some time ago, that when archæologists turned their attention to lands like India and Mexico they would find many strange things, hitherto "undreamed of in their philosophy". It is needless to state that such things have never been found in India before. Professor Sayce says:

The discovery opens up a new historical vista, and is likely to revolutionise our ideas of the age and origin of Indian civilisation.

It is a good thing to know that the discoveries in question have been made by Indian archæologists. It is a good thing that the sons of India have been the first to discover the glories hidden in her soil.

One thing that is extremely impressive is the magnitude of the field now opened up to the archæologist, for these two mounds, at Harappa and Mohenjo-Daro, are only two of the thousands of mounds that require investigation, and who knows what may be revealed in them? With these discoveries, and with those in Mexico, related in THE THEOSOPHIST for November, the teachings of occultists are being proved to the world in general, and will be verified to a greater and greater extent as the years roll by. Readers who want further information are referred to an illustrated article in *The Illustrated London News* of October 4th, written by Sydney Smith and C. D. Jadd, of the British Museum.

L. E. T.

CHRISTMAS THOUGHTS

By MUIRSON BLAKE

AT this time of the year new Ideas, promises of the wider life, constantly are stirring within us. Pictures enter the imagination of an existence wholly transmuted and redeemed, a life freed for ever from the domination of the senses, regal and divine in power and compassion.

As the effort is sustained through the years, as this new note is returned to again and again, the sense of familiarity grows—we find ourselves in places we have trod long, long ago, we know that the place at which we stand is ours by right of other cycles. .

We learn of this life of bliss before us, through experiences gathered in bygone ages and we have our definite place in it by virtue of those tokens of long ago. We feel new senses stirring, pressing ever more urgently against the protecting shell—dimly we sense the coming of the *Christ Birth*, that awaits with travail each one of us somewhere in the future.

WE ARE TO ENTER ON A NEW LIFE

And it is left for us to decide whether that extension is to be one of wider joys, towards *The Bliss*, the "Peace that passeth all understanding," or towards a pit of darkness and despair the depths of which no man knows.

It is Bliss, a feast of joy that we are called to here. A Life that is conscious that it has everything to give; and even now we can dimly sense those humble forms gathering about us waiting for the light they feel that some day they may receive from us.

FEED THE HUNGRY

For there is no other joy (save to receive from *our* teachers) and we have to explore the inner recesses of this mystery and discover the eternal aspect of the *Gift*.

As a hen gathers her chicks about her so let those lesser lives find warmth and comfort from within us. Pray without ceasing that this new birth be successful for their sakes, so that they may be fed and cared for. Begin now a nurture that may take a thousand ages to complete,

AND WE SHALL FIND PEACE

Then shall we pass out with safety from those protecting walls, new powers will come into our hands, and we shall enter, as children of God, into our heritage of compassion.

In those days our eyes shall be opened, and we shall see the Glory of the Lord. The bud will open and become the sacred lotus; those things we now can but dimly feel we shall then see as the sun at noonday, and what we can now but discuss shall we teach as "those having authority".

My Brothers, the table is laid and the feast is ready, only the guests tarry.

TO DARE, TO WILL, AND TO BE SILENT

Who *would* do these things, *can*. Stretch forth thy hand—to feed those others, never fear but that fit food will be given thee from the Masters' table for them.

Let life at all its myriad levels find ready response in thy breast and the all-embracing wisdom of sympathy and understanding will become thine, and though the high councils of the world know thee not, yet shall all beings *within their hearts* know who thou art and shall hail thee as BROTHER!

Muirson Blake

THE LEAGUE OF HEALING

THIRTEEN years of international work, seriously limited by the Great War, have demonstrated the need for a wider application of the principles of this League and for an extension of its activities.

The Advisory Group, convened by the President of the League to consider the most appropriate means of effecting this, invites all those interested in spiritual healing to co-operate in establishing a world-wide organisation to work for the spiritual upliftment of mankind and the healing of its sorrows.

The principles upon which the work of the League are based are:

- (1) That physical health is the outcome of spiritual well-being.
- (2) That all efforts for the true healing of humanity should therefore be directed towards producing a realisation and fuller expression of the Divine Self within each sufferer.
- (3) That the life of him who aspires to be a channel of healing to his fellow-men should be one of continual endeavour to realise and give fuller expression to his own inherent Divinity, and of labour for the spiritual progress of humanity.

Will all those who feel the truth of these principles, who realise the great need for their application in the world to-day, and who aspire to serve humanity along these lines, join in the work of the League of Healing.

Groups of healing under the League are in process of formation in many countries, each nationality working under its own representative.

Those interested or desiring to form Groups should apply (enclosing a stamped, addressed envelope) to the Secretary of the League of Healing, 52 Lancaster Gate, London, W. 2.

F. G. PEARCE

BRAHMAVIDYASHRAMA, ADYAR, MADRAS

SESSION 1924-1925. The following report was presented by the Principal, Dr. James H. Cousins, at a social gathering on November 2, Dr. Annie Besant presiding:

The third lecture session of the Brahmavidyāshrama, Adyar, Madras, was opened on October 2, and, through the goodwill of the lecturers and the eagerness and faithfulness of the students, under the blessing of the Masters of Wisdom and the President of the Āshrama, the work proceeds with the same sense of mental expansion, spiritual uplift and joy in the realisation of the unity of the Infinite Being and its finite manifestations, as characterised it in the previous sessions. This happy result of the special attitude and method of the Āshrama has become part and parcel of the lives of those who have participated in its work from the beginning. With them it is more or less taken for granted; but its immediate repetition in the experience of the new students is a reminder of its blessed reality.

The work of the new session is being carried on as before; that is to say, two lectures are given each morning except Wednesday and Sunday, dealing with the eastern and western aspects of universal culture. The work is divided into the main departments of Mysticism, Religion, Philosophy, Art and Science, one department for each day as far as possible. Forty lectures have been delivered in the month just past, and synopses of each have been given to the students. Certain subjects of the former session are being dealt with more summarily than before in order to admit other valuable studies, such, for example, as a course of lectures on Economics by Principal N. S. Subba Rao, M.A., of the Mahārāja's College, Mysore, and a course on the Researches of Sir J. C. Bose by Professor T. S. Natarajan. The department of Mysticism has this year received a great enrichment in the contribution of written lectures on Dravidian Mysticism by Swāmi A. Govindacharya of Mysore and personal lectures on the same subject by Dr. G. Srinivasamurti, also by a course of Zoroastrian Mysticism by Mr. J. R. Aria, a topic of great rarity and importance. Other courses of special interest are in prospect.

Arising out of the unique accession of Theosophically co-ordinated knowledge which the Āshrama has now gathered, and the still more important extension of consciousness, clarification of vision and quickening of faculty which the work of the Āshrama produces in varying degree in each lecturer and student, it is felt that a special research departure may be made in the present session. This will take the form of the study of the teachings of the great World Religions with regard to the Supreme Spirit of the Cosmos as distinguished

from other grades of the Celestial Orders, a matter on which there is much confusion of thought in the world. The study will be carried out conjointly by members born into the various religions, who will present papers later under the general title of "God and the Gods". At the conclusion of the series it is hoped that a statement of the Theosophical teaching will be made by the President of the Theosophical Society, and that the whole study will be published to the great good of humanity.

Our former sessions saw the publication of the President's inaugural addresses on "Brahmavidyā" and Mr. Arundale's lecture on "The Āshrama Ideal". This year we hope to be able to publish some of the work of the Āshrama lecturers in Miss M. W. Barrie's lectures on "Gnosticism" and in my own on "The Philosophy of Beauty" which took shape in the Āshrama and were elaborated for the Universities of Mysore and Calcutta.

Dr. Cousins then presented the new students to the President. These had come from various parts of India, from Burma, Ceylon, China, England, Australia, New Zealand. A further student is on the way from Mexico.

Dr. Besant said the report for the opening of the new session was an admirable one, and showed that the Āshrama was growing along the lines originally laid down for it. She felt that the Āshrama was doing exceedingly good work which with the increase of its publications would spread to some extent to other countries. It was their duty to keep the Adyar Āshrama at a very high level, so that when it was reproduced elsewhere it would be able to inspire its daughter Āshramas that would arise in different parts of the world. Acting on the mental atmosphere they could act on the mental bodies of the students in other Āshramas. There was more to be done in that way than many people realised, and it was specially possible in a place like Adyar which had a very special atmosphere. They had the enormous blessing of the coming there of the Masters and Their renewing of the life and strength of the place. Every one who was willing to be a channel could pass on that life to other places. She was glad that Dr. Cousins had used the word "joy" in his report. Every expansion of consciousness was accompanied by joy. Just as they had satisfaction in feeding the physical body, so had they satisfaction on all planes of their consciousness. Unhappiness constricted the consciousness. The continual content spoken of in the *Bhagavad-Gītā* depended on a real belief in karma. In Adyar they had the advantage of surroundings that did everything to encourage and nothing to repress, and they had that advantage in order that they might carry elsewhere the strength that they acquired there. By sharing what they received in the Āshrama with others they would make it more, not less, for what the spirit gave away was always renewed.

THE BODHISAṬṬAS AND METṬEYVA-BODHISAṬṬA

By P. D'ABREW

In her *Path of Discipleship* Dr. Besant has clearly pointed out the Path to be trodden by the disciple who would hasten his evolution of life. In this book she has lucidly explained the qualifications needed for this pilgrimage, and she takes the disciple on and on, step by step, to higher levels, through the stages of Initiation, thus pointing out to him those glorious heights which are within his reach.

Such steps were trodden by those greatest Ones, known to us as Goṭama, the Buddha, Shri Kṛṣṇa, The Christ, by Zoroaster and others known to history. These are our brightest examples, who stand in the forefront of humanity, having successfully crossed the Ocean of Samsāra.

Once the disciple has ended his voyage, his release from the bonds and fetters, miseries and trials of the ocean of births and deaths, is assured and he lands safely, so to speak, on solid ground, free from māyā and its illusory nature.

It is stated in Buddhist books that He who becomes a Buddha takes upon Him two offices, that of the Bodhisatta and, in his onward progress to Buddhahood, in the last birth but one, that of a great ruling sovereign.

When Goṭama attained illumination or Buddhahood, He was at such a stage of development that He could look back on his many past births and note the events connected with His pilgrimage on earth. Going back some five hundred lives he is said to have narrated some of the incidents of those lives as Jāṭaka Stories, for the profit of his disciples, for their information and the benefit of the world. They form a striking illustration of the struggles He had, to overcome human weakness, and of the complete victory He gained and how He became the Perfect Man.

As King Vessaṇṭara, however, He was not a mere man : we may call him a super-man. In this Vessaṇṭara Jāṭaka we have a glorious sketch of the Law of Sacrifice. He was the Brother of Man and a pious king. The probable derivation of the word *Vessaṇṭara* is

Vaisvānara, an epithet of the sacred fire "a common good to all men". Some say it means "one who is overcoming the fatigue caused by the bonds and fetters of *samsāra*". He is now gaining new strength, by the accomplishment and consummation of the Ten *Pāramitās*, of the *Dhamma* which shows the way across the ocean. These *Pāramis* may be compared to a ship by means of which one can safely cross and come ashore. These *Pāramis* or Perfections may be briefly described. They are *Dāna* or Charity: *Silā* or Morality: *Nekkhamma* or giving up the world: *Paññā* or Wisdom: *Viriya* or Energy: *Khanti* or Endurance: *Saccam* or Truth: *Adhiṭṭhāna* or Resolution: *Mettā* or Friendliness: *Upekkhā* or Indifference, or it might be better described as "equanimity". All these qualifications were brought to perfection and finality in that life as *Vessantara*. He passes away and is reborn for the last time but one in the *Tusita* Heaven where He waits the chosen time and place. When that time was ripe He became *Goṭama* the prince, the *Bodhisatta* once more, and after the well known struggle He became the *Buddha*.

The word *Bodhisatta* has been explained by Commentators for ages past. It means "Wisdom Being," one who has a right conception and consummation of the Four Noble Truths: and it is an office. It is held by a "being who has outstripped other men in moral development and who in some future birth is sure to appear on earth as a *Buddha*". He will so appear because his pity for human ignorance is so deep and His benevolent desire to teach mankind the cause of suffering and the means of escape from it is so strong that He voluntarily reincarnates many times, until at last He has become pure enough to attain *Buddhahood*. Having reached that stage and having preached the Truth, then only does He consent to pass out of the cycle of birth and death into the perfect state of *Nibbāna*.

A few words may be added here with reference to the Coming *Buddha*. He heads the list of the Brotherhood of the Ten *Niyata*, or assured, *Bodhisattas*, or the Ten Candidates who have the absolute certainty of being *Buddhas* at successive periods of future *kalpas*. That is their birthright, for they have worked up to that glorious level for many lives past. This One *Metṭeyya* is said to be resting in *Tusita* Heaven. When in due time He appears on earth He will have that power of sight and omniscience which can look back to previous lives: to narrate the same for the profit of the world, he will preach the *Dhamma* and finally pass away like His predecessors. Of this One the Lord *Buddha* Himself prophesied in the *Digha Nikāya* or Long Section of the Canon: "He shall maintain a following of many thousand disciples, even as I do many hundreds now."

P. d'Abrew

KEYSERLING'S SCHOOL OF WISDOM IN DARMSTADT

COUNT HERMANN KEYSERLING writes to me as follows :

"Now that the English edition of my *Reisetagebuch* (a Philosopher's Travelling Diary) has been published I intend to start propaganda abroad for my School of Wisdom. I am preparing a prospectus which will appear simultaneously in German and in English and shall be obliged if you will allow me to send you a number of copies for distribution in India. When time permits I also hope to write an article for THE THEOSOPHIST which I trust will be welcome."

Keyserling's *Reisetagebuch* has within a short time gone through several editions and has deservedly made him famous as a Philosopher and an original, broadminded writer. This book is a most instructive commentary on the religions, customs and cultures of India, Ceylon, Burma, China, Japan and America and it is to be hoped that his later work *Schoepferische Erkenntniss* (Creative Cognition) will also before long be available in English. He calls it his second great work and it is intended to serve as an introduction to the School of Wisdom, with which every applicant should be familiar. We gather from it the following particulars :

The School of Wisdom has three aims :

1. The recognition that men are creators ;
2. The creation of self-determination and responsibility ;
3. The most important, to realise that the ultimate question is that of man's level.

If evolution is to progress a hierarchical order based on quality must arise, corresponding to the Indian idea of Dharma.

The School of Wisdom has no special programme; it aims at the one thing, the right attitude, to affect the masses through educating leaders.

Our pupils must be self-reliant, our School has no discipline, nor an outer community, because it might easily degenerate into a sect. No one is allowed to speak in its name, because that would lead to a School in the ordinary sense. Each, inasmuch as he is different from me, speaks for that reason to a different circle in harmony with himself.

The School works in a threefold way :

1. There are the annual meetings of the Society for Free Philosophy which last about a week, at which the lectures have a common ground plan dealt with by different speakers according to their personality and outlook. The themes were :
 - In 1921 the problem of the relation of the eternal essence to the phases imposed on it by time and space ;
 - In 1922 Tension and Rhythm ;
 - In 1923 the mutual relation of world theory and world practice ;
 - In 1924 Life and Death will be the theme.
2. A course of training, with a symposium by Count Keyserling on the technique of meditation, which takes place three times a year for a maximum of 35 persons ;
3. Individual treatment depending entirely on the pupil.

Our exercises are not occult and do not give occult development. They merely serve the purpose of spiritual uplift, of energising and strengthening. We bear in mind all the experiences of Eastern Yoga and Western asceticism, but follow our own path which leads immediately to our goal.

The principal aim of the School of Wisdom is the development of the individual, his lifting up to a higher level, wider self-determination, deeper veracity, enhanced inner superiority.

The above short programme indicates the high aim of Keyserling's School of Wisdom, eminently suited to a particular type and temperament and bound to be productive of good results especially in Germany. His writings may be read with advantage by adherents of any School of Philosophy or Yoga, being above all things stimulating and thought provoking.

A. SCHWARZ

BOOKS RECEIVED

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

Majjhima Nikāya of Goṭama the Buddha, translated by Bhikkhu Silācāra (Oskar Schloss Verlag, Munchen Neubiberg) ; *The Folklore of Bombay*, by R. E. Enthoven, C. I. E. (Oxford University Press) ; *Life Now and Hereafter*, by Colonel Octavius Rowe (G. Routledge) ; *The Story of Christ*, by Giovanni Papini, *The Art of Preaching*, by Rev. David Smith, *Christianity at the Cross Roads*, by E. Y. Mullins, *Heralds of Dawn*, by William Gunn and Mrs. Gunn, and *Our Debt to Greece and Rome*, by E. B. Osborn (Hodder & Stoughton) ; *Lotuses of the Mahāyana*, by Kenneth Saunders (J. Murray) ; *Crystal Gazing*, by Theodore Besterman (W. Rider) ; *Healing Thoughts*, by Heather B., and *From the Nurseries of Heaven*, by A. R. Williams (L. N. Fowler) ; *How to Avert Cancer*, by H. Reinheimer (Grevett & Co.) ; *Economics of Shipping*, by S. N. Haji.

THE THEOSOPHICAL FIELD

A LETTER FROM H. P. B.

A LETTER from H. P. B., taken from the book of W. P. Schelichowskaja "H. P. Blavatsky—Her Life and Work," translated from the Russian into German by Alexander van Schäfer (Schweidnitz 1905).

MY BELOVED HEART-SISTER,

Thy stupid question, showing your utter ignorance of the duties of a Theosophist, fell like a bombshell in our camp. When I rendered your wise words into the language of Shakespeare for the benefit of my four secretaries, the Countess and my Court-attendants, they nearly fainted.

What have I to do, indeed? I? If there exists such a thing as an overburdened creature on this earth I am that!

Every month I have to deliver forty to fifty pages of Instructions in the Secret Sciences. They have to be copied, impressions made thereof; they have all to be signed by me! It is a work that keeps us busy till deep in the night. Five Esotericists heroically sacrifice themselves to make 320 copies, which I have to read and correct one and all to prevent that mistakes should creep in which would damage my reputation as a great Occultist. For among my disciples are gray-beards, Kabalists, and Freemasons, as you know very well.

Then I have to look, myself alone, after the writing, printing, of *Lucifer* from the writing of the leaders and other more or less soul-stirring articles to the reading of the proofs!

Then *The Revue Théosophique*, sent to me by the Countess d'Adhémar, wants my helping hand. Thereupon I have also to write articles in foreign periodicals to get my bread-and-butter.

Every Saturday I have a great reception; every Thursday a meeting. I have then to answer deep and searching question, with a stenographer at my elbow and reporters in every corner of the room.

All this wants careful preparation, for not the man of the street is coming to my meetings but the leaders of thought like Kingsland the electrician, Carterblack the scientist, and Dr. William Benét!

I must be able to vindicate the Occult theories against the attacks of applied science in such a manner that my answers can be taken directly to the press, to be printed in our new monthly *Transactions of the Blavatsky Lodge*.

My Theosophists came suddenly to the luminous idea, that "Atch-Pe-Be," as the English call me, was getting old and decrepit and would not stay long with us. If "Atch-Pe-Be" dies we are left in the lurch, no one will be there to teach us the occult Sciences. Let us be up and doing and get the money to cover the expenses. And so they send out in the world an appeal for funds.

The stenographer and the publication of the Magazine alone cost forty pounds monthly. But "Atch-Pe-Be" herself may sit at her desk out at elbows and with empty pockets, working herself to death in teaching them Occult wisdom! Of course I don't take a farthing for such teaching. I say unto them: "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." When they think that Divine Wisdom is to be had for their pounds and shillings.

* * *

A LEAGUE OF NATIONS IN THE SIXTEENTH CENTURY

In the Annual Report of the Smithsonian Institute Mr. J. N. B. Hewitt, member of the Ethnographical Society, wrote an article about the existence of a League of Nations in the sixteenth century.

At a period of the world history that brought us the Wilsonian idea of the League of Nations, it is of more than passing interest to know that some four hundred years ago there existed in America a league of nations, "The League of Five Nations," with the definite object to eliminate the causes for war and so to make a lasting peace possible.

This League was formed by the Iroquoise, Indian tribes, who occupied then the eastern and middle parts of the present New York State. At that time and long afterwards they were surrounded by powerful and hostile Indian tribes.

The chief reason for the forming of this league was the necessity to put an end to the incessant bloodshed through warfare and vendetta, to secure life and property, and to foster the welfare of the Indian tribes.

The founder of this League was the great warrior, statesman and prophet Deganavida the Iroquois, but his intention was not to limit this League to the Iroquois only, he had larger views.

His chief conception was, putting it briefly, thus:

From the universal motherhood and the universal fatherhood of all men, from the daughterhood of all women and the sonhood of all men, is born the universal brotherhood of mankind.

This remarkable man derived from this conception his duty to unite all nations in the Brotherhood of this League. Thus four hundred years ago a so-called "savage" had already formulated the law of the Brotherhood of Man, at a time when Europe was in a state of chronic warfare and the American white people were waging a destructive warfare against the American Indians.

To make himself better understood Deganavida spoke in parables. He compared the League to a giant tree, reaching from earth to heaven, whose four main roots extended to the four points of the compass but whose offshoots reached all the nations of the earth. Through the roots and its offshoots all peoples on earth were connected and formed one great family, the whole of mankind, represented by the tree itself.

Mankind sprang forth from the four main roots—the four great races—but they were indissolubly united by the bond of the daughterhood of all women and the sonhood of all men.

It is clear from this simile that Deganavida had in mind not only the union of the tribes of the Iroquois, but an actual Union of All Nations and Races of the earth.

A remarkable achievement for a "savage Indian" at a time when the Indian knew European civilisation only by the rifle and the "fiery water" (spirits).

M. G.

CORRESPONDENCE

JUST now I received a letter from Mrs. E. F. D. Bertram in Rumania where she mentions that she is sending a copy of it to THE THEOSOPHIST. I have answered her letter as follows:

DEAR MRS. BERTRAM,

Thanking you for your kind letter of September 22, I beg to tell you that I perfectly agree with you that we should overlook everything from the point of view of Theosophical Brotherhood, but the Theosophical standpoint must always be truthfulness and does not impel to tolerate untruthful slanders. Theosophical thinking, speaking and acting should, after my opinion, always be, as much as possible, absolutely truthful. Therefore I don't find it Theosophical of Mrs. Street to write a book full of false statements and of the editor of the Reviews to give place to a book full of antagonism against the Hungarian Nation. I further fully agree with you that: Our particular Dharma is to try to become reconciled with those who lately were enemies . . .

I do not feel the least hatred against our neighbour nations and I have very good friends amongst the Czechs, Slovaks, Serbs and Rumanians and I feel brotherly even to those who oppress the Hungarians, but I consider them as our younger ignorant, faulty brothers who do not know that one should give equal rights to everybody and not oppress anybody . . .

Would you please be kind enough to correct a printing error in the September number of THE THEOSOPHIST, page 814, line 22, where it should read: "but it *will not* well out" . . . The omission of the two words: "will not" gives to the sentence, very undesirably, the opposite meaning.

At the end of the article, page 815, I read that O. M. has expressed "no opinions of his own". Concerning this remark I take the liberty to quote that O. M. recommends the book of Mrs. Street on page 127, line 5: "to anyone who is at all interested in middle and Eastern Europe," and that he says on the same page: "The author appears to have a complete mastery of his subject." After my opinion he could not write such gross misstatements if he would have a complete mastery of the subject.

I am sure that war will not end by taking revenge like the *vedetta* and by fighting against each other but only by reconciled brotherly feelings.

I wish such Theosophical comprehension would spread more and more among those who determine the fate of the nations.

Budapest.

ROBERT NADLER

REVIEWS

Spinoza and Time, by S. Alexander, M.A., LL.D., F.B.A.

Time is a most important concept in contemporary philosophy. It received less than justice, as Lord Haldane says, at the hands of Spinoza. In this small book—originally, a lecture delivered under the auspices of the Jewish Historical Society of England—Prof. Alexander sets forth to show what difference the positing of Time would make in Spinoza's scheme. The substance of Spinoza is transformed into the Space-Time by Dr. Alexander, and the static universe of the former becomes a moving, growing, evolving universe at the instance of Time! Thus the philosophy of Spinoza becomes—shall we say?—a replica of Prof. Alexander's. Indeed, Spinoza has been made a "jumping-off" ground for the elucidation of his own philosophy in a short compass. The writer—to quote from the Foreword of Lord Haldane—"is a man of the highest intellectual distinction," and we have no doubt but that a perusal of this small masterpiece will send the reader to his classic work "Space, Time and Deity".

KN. P.

Mysterium Magnum or An Exposition of the First Book of Moses called Genesis, by Jacob Boehme, translated by John Sparrow, edited by C. J. B. In two volumes. (Published by John M. Watkins, 21 Cecil Court, London. Price £2-10.)

The lovers of Boehme will welcome the reappearance of this work. Written, translated and published first in 1654 it is now placed before the public in a different form though with ever the freshness that Boehme manages to bring. We know that the style of that period is wordy and generally involved, but to study Boehme is of use for he elucidates much of the entanglement of the teachings of the Bible and he appears to us to be a free-thinker and to go ahead, unbound by the tradition and prejudices of his day, to a rather remarkable degree. These volumes seem to bring this point out specially and they are well worth time and study.

C.

The Spirit of the New Philosophy, by John Randall. (W. Rider & Son, London. Price 6s.)

The author says in his Foreword that "He is rather seeking to translate an old, and yet ever new, vision of life into living terms, to transmute an old, but as yet unrealised, ideal into practical inspiration for the mighty task" or reconstruction of a civilisation which has begun to fall to pieces since 1914. Humanity's growth, social and moral as well as spiritual, has burst into rags the vesture of her old institutions; and it is an impellent necessity that her rags should be removed and she should be clad in a new and higher civilisation. That civilisation, the Author points out, could be based on one principle only—Unity, Unity within oneself; unity of man with Nature, with the fellows and with God; Unity in all his political, social or religious institutions.

After having described in a fluent and lucid style the failing of the old order, he proceeds to tell us how the principle of unity may be applied in the building of the new civilisation, so that it may be felt in all the applications of everyday life as a reality, and not merely found in the idealistic speculations of some few visionary dreamers.

There is certainly nothing new in the remedy pointed out by the author. Great philosophers, great statesmen, great prophets, great souls of all descriptions have striven hard to attract the attention of contemporary generations to the truth of Unity. The time was not ripe and they may have appear as failures; but we can see to-day that they were the divinely-sent forerunners of a mighty movement that is asserting itself rapidly. There is nothing new either in the ways of transforming this ideal into a reality as presented by the Author, although in many a complex problem he brings a personal understanding of the difficulty and a personal suggestion of a solution which will certainly be greatly appreciated by those who are willing to enter into the realisation of this spiritual unity of all-that-is; and of all who live, and achieve therefore, the *summum bonum* of life, the goal of all man's age-long striving.

To those who hear the inner voice which is claiming attention in every heart, but have not trained their ears to hear; to those who see, with the rest of mankind, that they are desperately clinging to a sinking ship of civilisation, while on the horizon the island of Salvation—Unity towers above the crashing waves; to those who understand but have had neither time nor opportunity for thinking out the means of reaching the isle of Salvation, we recommend this book. Perhaps also to many who think or pretend to do so it will not be profitless.

A. U. M.

Outward Bound, by Sutton Vane. (Chatto & Windus, 1924. Price 3s.)

This is a very clever play. The idea is novel. A party of people appear on a steamship with only vague ideas of whence they have come and whither they are going. On the voyage they discover that there are no officers or crew, with the exception of the bar-steward, and the vessel carries no lights. Yet they are proceeding without guidance to their destination. After a little time they discover that they are in reality dead, and that the ship is taking them to heaven (and to Hell, they are the same place). The interplay between the characters is extraordinarily clever. The good and worst points of each of them are very well brought out. They include a char-lady, a poor curate who worked in the slums, two lovers who have committed suicide (called "half-ways" because they eventually recover, since a dog broke through their window and saved them from being asphyxiated), a specimen of the worst type of business man, a female leader of Society, and a degenerate fop. When they arrive in port they are welcomed by a dead clergyman friend of the poor curate. The different attitudes which the characters assume, in face of what they believe will be the last trial and judgment, are very cleverly drawn.

O. M.

The Day of the Crescent: Glimpses of Old Turkey, by G. E. Hubbard. (Cambridge University Press. Price 15s.)

This book will be of great interest to all who are interested in Turkey and Islâm, or in conditions of life in the Middle Ages. Mr. Hubbard found several old volumes in the Foreign Office Library containing accounts of travels made by several Europeans in Turkey in the sixteenth and seventeenth centuries, in the days when the Ottoman Power was at its zenith. The travellers were expert observers, and their journals are very interesting. Taken in conjunction the records are of great value, as they are written from several different points of view, the writers being a Flemish diplomat, a French artist, a Polish soldier, a Venetian dragoman, and an English man of science. The last, named Thomas Dallam, was sent by Queen Elizabeth to present an organ to the Sultan Muhammad III in order to obtain his help against the Spaniards. She appealed to him on the grounds of religion, declaring that Muhammadans and Protestants were both enemies of Catholicism!

W. I.

Vitalism, by Paul Tyner. (L. N. Fowler & Co., London. Price 4s.)

The key-note of this book is "What a man thinks upon that he becomes. Therefore think upon God". The whole book is one reasoned appeal to think Joy, to think Power, to think Health, to think Divinity. It is one of those books on "New Thought" that are doing so much to transform our world into a place of Joy instead of a place of sadness. Happy is the man who has such a message to give! The message is really so scientific and so obvious that one would have thought that it needed only reading to be accepted. However, we know that the accumulated fear and depression of ages is not got rid of so quickly as that. But it will go in time. All good wishes to this book and to all such!

L. E. T.

Bureau of American Ethnology, Bulletin 80. (Mandan and Hidatsa Music, by Frances Densmore. Smithsonian Institute, Washington. Price 60 cents.)

Bureau of American Ethnology, Bulletin 81. (Excavations in the Chama Valley, New Mexico, by J. A. Jeancon. Same Publisher. Price 75 cents.)

The first of these Bulletins contains a detailed analysis of 110 Mandan and Hidatsa songs, together with much incidental information regarding the tribal Societies, ownership of songs, etc. Such painstaking and detailed investigations are becoming a feature of American work.

The second Bulletin contains an account of excavations carried on in the Chama Valley. No very great discovery has been made, but a lot of necessary information has been acquired, and much material collected. Some details of design and of conventionalisation are interesting, as also are the descriptions of the "World-Shrine," and minor shrines.

L. E. T.

The Wilderness, by Amy Eleanor Mack. (Publishers: Robertson's, Melbourne?)

To slake, even for minutes, the nostalgia for the wild which grips some of us and which will not let us go—struggle as we will to loosen its power by close touch with humans—is worth while.

"The Wilderness" of Amy Eleanor Mack, in words which chime, throws upon one's mind-screen pictures of wild life quite close to Sydney, that wonder spot of beauty. Both the picturing and "getting acquainted" with the unknown in nature is made easier by many small sketches signed John D. Moore which occur on most of the pages.

Those who do not yet know the full of the Australian bush, but who, loving nature wish to world widen that love, should be lured on thereto by the very name-words Cicads, Papilio, Wattles, Redgums Dilwynnia, Bandicoots, Possums and—Hylas!

If you happen to read, rejoicing under the natural advantage of being an Australian, you will be transported home, not by the tiny speck trailing an inky ribbon over the Bay of Bengal, upon which you must perforce sighfully turn away, but by the sheer power of pictures and brush and pen pictures—which is next best.

E.

The Hidden Self and its Mental Processes, by H. Ernest Hunt. (Rider & Son. Price 4s. 6d.)

This book contains much valuable information briefly and clearly conveyed, for those who have not read deeply on modern Psychology and Psycho-Analysis, and would serve as a very good introduction to such reading. It would be especially valuable to young people, beginning to face the mystery of life, by giving them suggestions as to the way in which their enquiries may be answered. It is, as described on the cover, a popular study, but so far as it goes it is accurate, stimulating and suggestive.

E. M. A.

Tales of Bengal, by Sita and Santa Chatterjee. With an Introduction by E. J. Thompson. (Oxford University Press. Price Rs. 2.)

This book contains a number of tales of Indian life, rather sordid and depressing. The time will come, we hope, when authors, and their public, will take to heart the lessons of New Thought and other good movements, and will refuse to read any book which has the slightest negative tone of any sort. Books will then be all directed to the perfecting of divinity in man, and to the expression of this divinity. But as regards books of the present day, and as they are usually judged, we suppose that the present tales are very tolerable examples of what critics would admire. But it is our purpose not to judge by the present, which we wish to alter, but by the morrow.

YOUTH

Three Messages:

(a) *The Unutterable Message*. Anonymous. (Routledge, London. Price 8s. 6d.)

(b) *The Message*, by T. H. E. A. (John M. Watkins. Price 4s.)

(c) *Wilberforce McEvoy in Heaven*, by Mary McEvoy. (Kegan Paul. Price 2s. 6d.)

(a) It is remarkable what a number of these pseudo-philosophical books are being published just now. It is a sign of the times, an indication that people are becoming more alive to reality, and are turning their attention to the necessity for spiritual progress. This example contains a number of spiritual and philosophical truths and many exclamation marks. Of these latter we counted fifty in the course of six pages.

(b) This little book contains a number of sonnets in prose and verse. We like the first little prose poems very much. The English is exquisite. But we feel bound to declare that we think they fall off very much after the first thirty pages, and some of the latter poems are not very happy attempts at poetry.

(c) This is a "Message from Beyond,"

A business man's experience of the other side of life, written in the full hope that it will reach those who are struggling to find Peace and Rest.

The business man was also an earnest Christian, and the book makes an interesting addition to the literature of mystical Christianity, being full of mystical Christian teaching.

A. L. M.

Hindū Gods and Heroes, by Lionel D. Barnett, M.A., Litt.D.
(Wisdom of the East Series, John Murray, London. Price 3s. 6d.)

This book begins with the antiquated idea that the Aryan Peoples of the Vedic age are primitive savages. The author's estimation of their Gods is therefore very poor, as one would expect, being the ordinary European Scientific view. He has the old idea that the Gods are created by the imaginations of the people. He completely misinterprets the Brāhmanic idea of deity, declaring that Prajāpati is entirely devoid of Holiness or of Divinity. The idea of the immanence of God is not understood. On the cover of the book it is stated that "This series has a definite object. It is, by means of the best Oriental Literature—its Wisdom, Philosophy, Poetry, and Ideals—to bring together West and East in a spirit of mutual sympathy, good-will, and understanding". How a book with this materialistic point of view fulfils this design it is hard to see. We shall never get the proper view-point until it becomes the custom to take the view-point of Indians on these subjects, for is it not their own religion?

W. I. I.

PAMPHLETS

1. *The Indwelling God.*
2. *In God's Workshop.*
3. *Within God's Glow.*

By Rev. J. Tyssul Davis, B.A., Minister of the Theistic Church, London. (Obtainable of the author 29 Grange Road, Ealing, London, W. Price 1s. 6d.)

These three small booklets contain 7 sermons each, showing God manifesting forth in Creation. In No. 1 he takes the Deity as shadowing forth in the Rock, Rainbow, Rose, etc.; No. 2 proclaims him in the Homourist, Philosopher, Poet, Artist, Lover, etc.; and No. 3 in the dance of the Elements, Dust, Shavings, etc. They make a good trio, and would be very useful to any one taking Sunday School Classes, as a line of suggestive thought to be read and pondered over with the young.

M. H.

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Théosophique (August-October), *The Calcutta Review* (October), *The Canadian Theosophist* (August and September), *The Co-Mason* (July), *De Theosofische Beweging* (October), *El Loto Blanco* (October), *El Mexico Teosofico* (September), *Heraldo Teosofico* (August), *Gnosi* (September-October), *Isis* (July), *Light* (Nos. 2279-83), *Lotus* (No. 6), *The Madras Christian College Magazine* (October), *The Message of Theosophy* (October), *The Messenger* (September), *Modern Astrology* (October), *Norsk Teosofisk Tidsskrift* (October), *O Theosophista* (July), *The Occult Review* (November), *Prabuddha Bhāraṭa* (November), *Revista Teosofica* (September), *Teosofisk Tidsskrift* (August-September), *Theosophisches Streben* (May-August), *Theosophy in Australia* (October), *Theosophy in India* (October), *Theosophy in New Zealand* (September), *Theosophy in South Africa* (August-September), *Vedānta Kesari* (October), *The Vedic Magazine* (October).

We have also received with many thanks :

The Beacon (August and September), *China T. S. Notes* (July-October), *Espero Teosofica* (August-September), *The Harbinger of Light* (October), *Koinonia* (September), *Museum of Fine Arts Bulletin* (August), *Revue Théosophique le Lotus Bleu* (September), *Teosofia* (September and October), *Theosofisch Maandblad* (October and November), *Theosophia* (October), *The Vedāntin* (September), *Vivir* (September), *The World's Children* (October).

THE T. S. CONVENTION OF 1924 AT BOMBAY

THE Executive Committee of the T.S. having accepted the invitation of the Lodges in the City of Bombay and its Suburbs and the President of the T.S. having given her approval to the same, the T.S. Convention of 1924 will be held at Bombay in the month of December next (Christmas Week).

In the absence of any Headquarters at Bombay, arrangements will have to be made from now for the comfort and convenience of the large number of delegates that are likely to attend this Second Theosophical Convention at Bombay. In order that as little inconvenience as possible may be caused, we request the intending visitors:

1. To notify their coming by the 25th of November, 1924 at the latest. Each member attending the Convention should send in the usual registration or delegation fee of Rupees Two and send notice of his coming to the Hon. Secretaries, Bombay Convention Committee (77 Apollo Street, Fort, Bombay).

2. To bring with them bedding, mosquito curtain (if needed), towels, soap, travelling lantern and drinking utensils.

3. Accommodation for delegates will be found for which boarding and lodging charges would come to about Rs. 3 per day for each delegate living in Indian style. For delegates living in European style, those that wish for special hotel arrangements are requested to communicate direct to any one of the Hotels (such as Grand Hotel, Ballard Pier, etc.) and those who wish to make ordinary Hotel arrangements or live in flats are requested to communicate to the Hon. Secretaries, T.S. Convention Committee. Special accommodation will be provided for at concession rates for a few T.S. workers.

4. T. S. Members at Bombay and those that may make independent arrangement for their stay at Bombay during the Convention days shall have to pay the registration or delegation fee of Rs. 2 to the Hon. Secretaries, T. S. Convention Committee.

(N.B.: Those members who have already contributed towards the Convention Fund more than Rs. 2 will not be charged delegation Fee.)

5. Persons who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them as we cannot displace those who have given previous notice in favour of those who arrive at the last moment, unexpected.

6. Arrangements are made only for members and their immediate families.

Other arrangements regarding lectures, etc., will be notified in due course.

All letters should be addressed to the Hon. Secretaries, Bombay, T. S. Convention Committee, and should be marked "Convention" in the corner of the envelope.

K. J. B. WADIA,
M. S. PRADHAN,
Hon. Secretaries,
Bombay T. S. Convention Committee.

CONVENTION OF YOUNG THEOSOPHISTS

FORTHCOMING BOMBAY SESSION

Boarding and Lodging Accommodation

THE Bombay Youth Lodge will arrange for the boarding and lodging of delegates attending the forthcoming Session of the Convention of Young Theosophists to be held in Bombay during the Christmas holidays. The dates of the Convention will be finally announced in the December number of *The Young Theosophist*.

Delegates living in Indian style will be charged Rs. 2-8-0 per day for board and lodging and arrangement will be made in Hotels for those delegates who desire to stay in European style. Delegates desirous of taking advantage of this arrangement will kindly communicate with the undersigned and remit a deposit of Rs. 5 on or before the 25th of November, 1924. No arrangement will be made for delegates not applying in advance.

SUNDER P. KABADI,
Hon. Secretary,
Youth Lodge, Theosophical Society, Bombay.

SERVANTS OF INDIA SOCIETY'S HOME

Sandhurst Road, Girgaum, Bombay.

NEW YOUTH LODGES

Location	Date of Issue of Charter	Location	Date of Issue of Charter
Patiala ...	...	Vizianagaram ...	3-11-24
Trivandrum ...	18-10-24	Adyar ...	4-11-24
Dacca... ..	22-10-24	Georgetown, Madras...	7-11-24
Navsari ...	23-10-24	Malleshvaram, Banga-	
Vizagapatam ...	1-11-24	lore ...	7-11-24

ERRATA

The Charter was issued to the Youth Lodge, Allahabad, on 24-9-24 and not on 9-10-24 as stated in THE THEOSOPHIST of October.

K. S. SHELVANKAR,
Hon. Secretary,
All-India Federation of Young Theosophists, Adyar.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

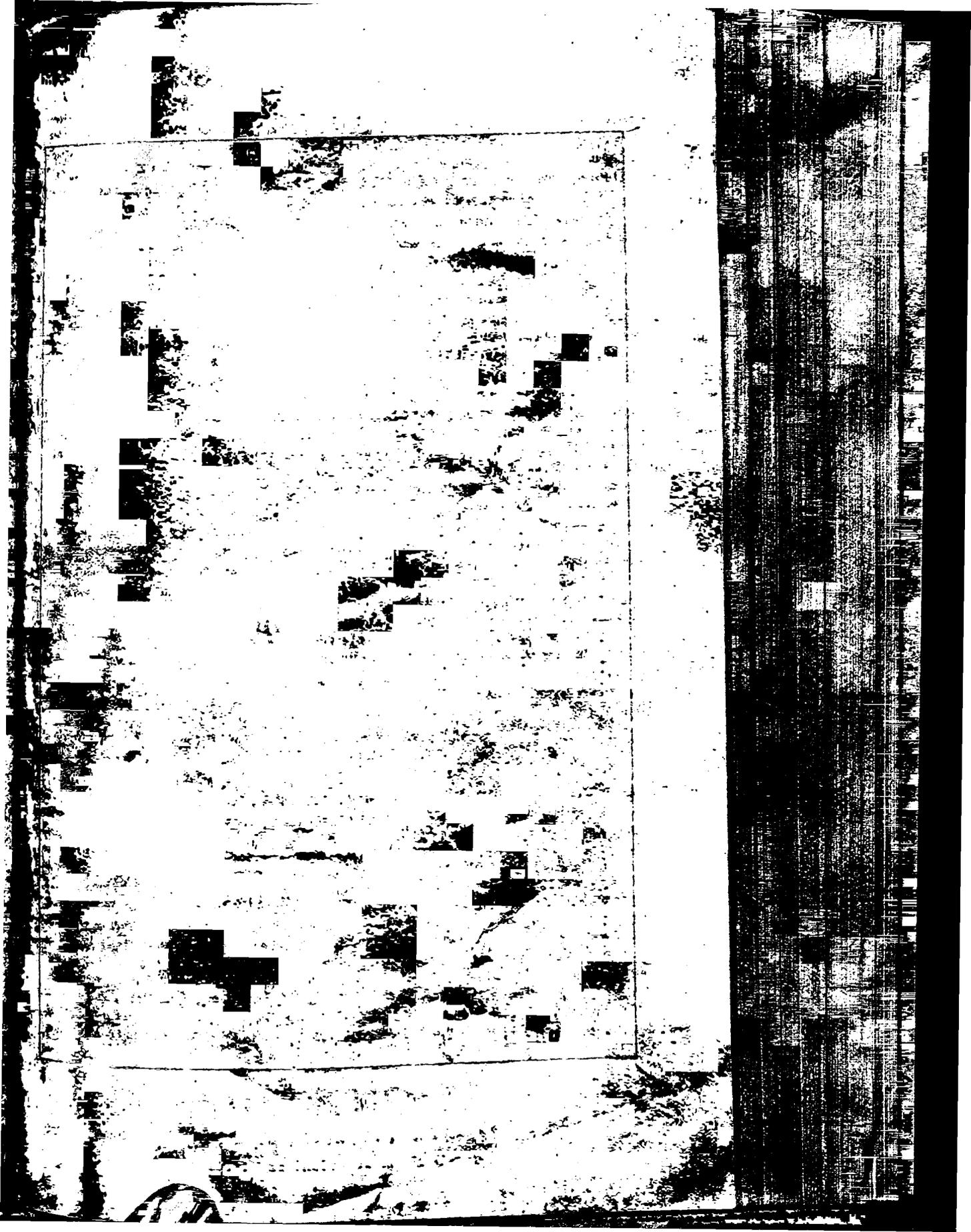
Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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





THE THEOSOPHIST

ON THE WATCH-TOWER

SO far (December 25) the Theosophical Anniversary has run very smoothly. To-day I presided over the first meeting of the Indian Convention, as usual, but as the Report was very long—it showed much admirable work—and took an hour and a half to read, after it was proposed and seconded, the discussion on it was adjourned, and I made a brief speech, urging on the members the duty of supporting our Colleges and Schools more fully, as otherwise some of them would have to be closed, and if our educational movement weakened, our Theosophical University would remain a beautiful dream. We had a meeting also of the Theosophical Educational Trust, and after we had thoroughly gone over most of the business, we adjourned, to meet again at Adyar on January 4th.

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This afternoon our Krishnaji lectures on "The Citizen as a Divine Man," the second lecture of the Convention course, on "Theosophy as the Basic Unity of National Life". The third lecture will be given by the Lady Emily Lutyens, "Brotherhood as a Reality". Our Vice-President gives the fourth, the concluding one of the series, and he will speak on "The

Spiritual Organisation of a Nation". The whole four are intended to subserve primarily the Unity of India, by showing how Theosophy brings it about.

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Bro. Bhagavan Das has published a very interesting pamphlet entitled: *The Unity Conference and the Problem of Religious Peace and Swarāj*. He offers some very valuable "Suggestions for a Solution". He opens as follows:

Good work was done and useful resolutions were adopted by the Unity Conference which sat at Delhi between the 26th September and the 2nd October, 1924. Efforts were made by each party to see with the other's eyes as well as its own. There was a fair amount—but not quite enough—of plain speaking out, by each side, of its sentiments and requirements and ways of living, and of how they would be hurt and hindered if the other insisted too strongly on its rights. Both endeavoured to avoid excitement and the *odium theologicum*. Both tried to understand rather than misunderstand. Of course, they did not succeed completely. There were moments when rupture seemed imminent. It is difficult for parties to plead their own cases dispassionately. And the feat becomes still more difficult when there is no disinterested third party to act as arbitrator between them, but each has to act as judge of the value of the other's case. Still a good beginning was made, and it is much to be thankful for, seeing that it was perhaps the first occasion of its kind. Many fairly old members of both communities said they had learnt more about each other's ways of thinking, feeling and living, in these few days than they had in all their past years.

So far it was good, but it was not possible at such a meeting—the first of its kind—to come to very positive conclusions. And there is nothing discouraging in that fact.

Bhagavan Dasji gives a rough draft of a resolution proposed by Sarala Devi Chaudrani, and seconded by himself in the committee represented by Muslims and Hindūs, by Pārsīs, Sikhs, Jains, by Bishop Westcott, Metropolitan of the Christian Church in India, by a leading representative of the Ahmadiya community, and by myself as President of the Theosophical Society. But the Resolution Committee could not agree on it. A valuable resolution was, however passed in the open Conference, declaring for the complete liberty of

thought and the expression of thought for all religions and also the inviolability of every place of worship.

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I cannot here give more room to this pamphlet, which goes on to discuss the reasons for dissensions, Hindū-Muslim riots, and other unpleasant manifestations, and the fundamental unity of the religions. I can only recommend my readers to study it for themselves. But I must give one quotation of the greatest value to English people, who are taught by *The Morning Post* and *The Daily Telegraph* to regard India as a cockpit, in which Hindūs and Musalmāns are always killing each other, and are only prevented from mutual extermination by the beneficent hand of Britain.

The genius of India, of Hindūism, for social organisation of labour and for synthesis, is the outer practical manifestation of its Philosophy of spiritual monism, *abheda-buddhi*, "non-separateness". It has been greatly marred and distorted and rendered hide-bound by an excessively and senselessly rigid insistence on hereditary rather than temperamental and professional caste, and self-righteously religious rather than hygienic and discriminate "*touch-me-not*," which is the result of a reactionary excess of the contrary *bheda-buddhi*, the sense of separateness. Yet that genius, still retaining some of its psychologically scientific features, has unconsciously assigned, in the course of time, various occupations to the Musalmāns, in keeping with their temperamental type above referred to, which are now almost exclusively held by them in various parts of the country, while corresponding supplementary occupations are in the hands of Hindūs. The two sections of the people are thus often inter-dependent, in any given place, and have been getting on very well together. Relations between them in the villages generally, where both sections are agriculturists, and between the inter-dependent tradesmen in the towns specially, have been for many decades, perhaps centuries, not only courteous but cordial.

These cordial relations were only now and then interrupted by outbursts of religiosity, in connection with sacrifices and processions, with their intoxicating orgic feel of "mass-power," during the preceding decades. But they have latterly been subjected to a very violent strain by various excitements and causes, which may well be regarded as adventitious and connected with the Balkan wars, the involvement of Turkey in the Great European War, the Khilāfaṭ movement, etc. Among them, the chief is, as has been pointed out by just and impartial and far-sighted Musalman friends themselves, the fact that Indian Musalmāns have begun to forget that they are of the same race as the Indian Hindūs and that India is their home, domestically, socially,

economically, politically, and even religiously, even though the most sacred places of their religion may be in Arabia, and therefore an object of occasional pilgrimage.

So soon as they recover the realisation of this, and give up the idea of proselytisation by other means than free convincing, so soon will relations become peaceful as before.

* * *

I must put on record the passing away of a very old colleague on the London School Board, the Rev. Stewart Headlam, a splendidly broad-minded clergyman of the Church of England. We fought side by side for the cause of the poor, for free meals for little children who, under free and compulsory education, would sometimes drop fainting from hunger on the school floor, while the teachers were trying to teach them. We were told that we were pauperising the parents! But he had the joy, long before he passed, of seeing a law passed which gave children the free meals for which we vainly pleaded. He was a Christian Socialist, and suffered much for his faith. Peace be with him.

* * *

I have also to record the passing away of a very old and prominent member of the Theosophical Society who was its Vice-President for some years. It is Dr. Subramania Iyer, a faithful and devoted servant of the Theosophical Society. He passed to his rest soon after 8 p.m. on December 5th. He had belonged to the Society from the early days of Madame Blavatsky and Colonel Olcott, and was her loyal friend from his entry till she passed away. Then, two years later, I met him at my first Indian Convention, in 1893, and he remained ever the staunchest of friends and the most loyal of adherents. He was ill for very long, but to the end his splendid brain remained strong; the last few months were full of pain, but the dear old man remained patient throughout, only longing to go Home; and he went

gladly to the Master he loved and served. The Peace is on him, and the love of us all is with him.

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Members who are interested in politics will read the following and see how things are progressing :

DRAFT BILL ISSUED

A COMMONWEALTH: NATIONAL CONVENTION'S PROPOSALS

The National Convention's Draft of the Commonwealth of India Bill has been circulated to the Indian Press and to Political Associations for opinions, comments and amendments. The National Convention whose office is at Madras issues this Bill as a First Draft, after preliminary discussions on December 19, 20, 21 and 22, 1924. It has requested its General Secretary, Mrs. Annie Besant, to present it to the All Parties' Conference, meeting at Delhi on January 23, as a contribution to a discussion of the subject therein dealt with, and she will ask permission to present to the February meeting of the Convention at Delhi, 1925, any draft scheme that may be formulated at the Conference.

The draft is as follows :

A Bill for submission to the British Parliament that it may be passed into an Act, to constitute the Commonwealth of India.

Whereas it is the desire of the Indian people to exercise anew the ancient and recognised right of self-government, enjoyed by their ancestors from time immemorial, and to recognise H. I. M. the King-Emperor as their Sovereign and the Protector of their Commonwealth, and to provide for that exercise of power from the village upwards in each successive autonomous area of wider extent, to be earned by good character and by increased knowledge or administrative experience, or public service.

And whereas it is necessary for the dignity, peace and contentment of the people of India and also for the welfare and continued amity of the British and Indian nations, that India should be placed on an equality with the self-governing Dominions, sharing their responsibilities and their privileges, as a free nation in the Federation of Free Nations owing allegiance to H. I. M. the King-Emperor.

And whereas it is convenient to continue the five areas of the village (gram or mauza), the taluka (tehsil or pergunah), the district (Zilla), the province (rashtra) and India (excluding the Indian States) (Hindustan), as units of Government.

And whereas it is necessary for the preservation of the liberty of the subjects and the efficient discharge of the functions of Government, that its three great spheres of activity, executive, legislative

and judicial, shall be independent of each other while correlated in their working.

And whereas it is expedient to make provision for the eventual creation of provinces in areas where at present they do not exist, and for the division of provinces found to be too large, and their delimitation for convenience of administration or other reason.

Be, it therefore enacted by the King-Emperor's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled and by the authority of the same as follows:

SHORT TITLE

1. The Act may be cited as the Constitution of the Commonwealth of India Act.

ACT TO EXTEND TO KING'S SUCCESSORS

2. The provision of this Act referring to the King shall refer to His Majesty's heirs and successors in the sovereignty of the

PROCLAMATION OF THE COMMONWEALTH

3. It shall be lawful for the King with the advice of the Privy Council to declare by Proclamation that on and after a date therein appointed, not being later than one year after the passing of this Act, the people of India shall be united in a Commonwealth under the name of the Commonwealth of India.

COMMENCEMENT OF THE ACT

4. The Commonwealth shall be established, and the Constitution of the Commonwealth shall take effect on and after the day so appointed. But the Parliament and the Provincial Legislatures may, at any time after the passing of this Act, make any such laws, to come into operation on the day so appointed, as they might have made if the Constitution had taken effect at the passing of this Act.

OPERATION OF THE CONSTITUTION AND LAWS

5. This Act and all laws made by the Parliament of the Commonwealth under the Constitution, shall be binding on the Courts, Judges and people of every province and of every part of the Commonwealth, notwithstanding anything in the laws of any province; and the laws of the Commonwealth shall be in force on all Indian ships and on all ships within its territorial waters, the King's ships of war excepted.

FUNDAMENTAL RIGHTS

I. The liberty of the person is inviolable, and no person shall be deprived of his liberty except in accordance with law and by ordinary Courts of Law, provided, however, that nothing in this section contained shall be invoked to prohibit, control, or interfere with any act of the civil or military forces of the Commonwealth of India, during the existence of a state of war or rebellion.

II. The dwelling or the property of every person is inviolable, and shall not be entered or expropriated or confiscated except in accordance with law.

III. Freedom of conscience and the free profession and practice of religion are, subject to public order or morality, guaranteed to every person.

IV. The right of free expression of opinion as well as the right to assemble peaceably and without arms, and to form associations or unions is guaranteed for purposes not opposed to public order or morality. Laws regulating the manner in which the right of forming associations and the right of free assembly may be exercised, shall contain no political, religious or class distinction.

V. All persons in the Commonwealth of India have the right to free elementary education and due arrangements shall as soon as possible be made by the competent authority for the exercise of this right.

VI. All persons have an equal right to the use of public roads, places of public resort, courts of justice and the like, provided they do not disturb public order or disobey any notice issued by a lawful authority.

VII. All persons of whatever nationality, residing within the Commonwealth, are equal before the law, and shall be tried for similar offences in courts of the same order and by judicial officers of the same grade; and no person shall escape the penalty annexed to any breach of the law, on account of his nationality or his caste, or his class, or his occupation.

There shall be no sex disqualification with regard to the franchises, membership of the Governments, of the Legislatures and of local bodies, and all offices, functions and powers shall be open equally to both sexes.

SUMMARY

The legislative power is invested in a Parliament consisting of the King, a Senate and a Legislative Assembly and a Governor-General appointed by the King as His Majesty's representative in the Commonwealth, who will use such of His Majesty's powers and functions as His Majesty may delegate to him. The Senate shall be composed of

one hundred citizens of mark, sitting for six years (after the first Senate). A candidate for a senatorship shall have completed the age of thirty and must be a person eligible to the Legislative Assembly. There will be a panel of three times as many persons as ought to be elected, and one-third will be elected by the Legislative Assembly, one-third by the Legislative Council and one-third nominated by the Senate. There may be added to the panel the names of ex-members of the Senate of the Council of State under the Government of India Act of 1919 who shall signify their wish to stand. The Senate elects its own President and Deputy President.

Qualifications of members of the Legislative Assembly laid down and the number of members suggested is three hundred. Also the qualifications of electors. The Speaker and Deputy Speaker shall be elected by the House. Provision is made for rules on details wherever necessary and the powers of the Parliament are defined.

The executive power of the Commonwealth is invested in the King and his representative, the Governor-General. The Cabinet shall be responsible to the legislature and his members must be, or become within a fixed time members of the legislature. The Prime Minister is nominated by the Governor-General who also appoints the members of the Cabinet, styled ministers of states on the Prime Minister's nomination.

The command in chief of the military, naval and air forces of the Commonwealth are vested in the Governor-General as the King's representative.

Judicial power of the executive is vested in a Supreme Court and in such other courts as the Parliament creates. (Trade and finance are dealt with and the chapter is to be amplified.)

The Provinces are given provincial autonomy and are provided with a Legislative Council and ministers responsible to the Legislature. It sits for five years and elects its own Speaker and Deputy Speaker. The general features follow those of the Parliament modified as necessary. Power is given to establish a second chamber if any province desires one.

The local bodies mentioned in the preamble are under the head of local Government and treat the constitution of the District Board, Taluq and Village with their electorates powers and functions on the same plan as the above.

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Let me wish all our readers a happy Christmas holiday, and a useful and happy New Year.

I am writing on the 24th December. In wishing my readers a Happy New Year it is to be noted that it will need, I think, either philosophy or religion to make it "happy," as from the outer standpoint, it is not likely to be happy, but troubled. "But all things work together for good for those who love God" and Man, and there is no anxiety and no fear for those who have seen the Oneness.

* * *

The first day of the Theosophical Society's Forty-ninth Anniversary is over, and has gone very well. There are about 1,000 delegates registered, I hear. The Presidential Address was delivered by myself at 1 p.m. to-day, and I delivered the first Convention lecture at 5.30 to a huge audience of delegates and members of the public. The Art Exhibition, arranged by Dr. and Mrs. Cousins, was open yesterday to invited guests, and will be open every day to the public. There are some admirable pictures of the Bengal School.

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There are some very important factors that are noticeable in the Order of the Star in the East. The first and most inspiring one is the gradual emergence of the Head of the Order from the period of preparation into the period where he is becoming more and more the positive guiding influence of the whole movement. This is making apparent the need for greater organisation within the Order. The Self-Preparation Groups which are directly under the guidance of the Head will provide, it is hoped, a nucleus from which the Great Teacher may choose His disciples, upon whom He may rely to build up the new religion which He will teach.

* * *

Baron van Pallandt, a Dutch Star member has given a magnificent two hundred year old Castle with some 6,000

acres in Ommen, Holland, to be used by the Head of the Order for the service of the Teacher. This spirit of extraordinary sacrifice is becoming more and more apparent in the members as the time of His coming in approaches. The castle will house the European Headquarters of the Order, and the Head is considering the appointment of a Secretary for Europe.

* * *

In order that the members may come together and rekindle their enthusiasm it has been decided that a Congress should be held every year in Europe. The extraordinary success of the last European Star Congress has strengthened the idea of holding Annual Congresses. Later on, America, Australia, India and Europe will perhaps each have a Congress every two years. If arrangements could be properly made, it might be possible for the Head to attend each of the Congresses in the different continents, and ensure the value and success of the gatherings. At the last Congress in Ommen, all who were present realised to an extent which we have never done before, the magnitude of the coming event and the splendour of the coming years. His benediction seemed to be upon us, and all the multitude of difficulties and troubles seemed to vanish. Every country and every people in the world will long for His Presence, for His blessing and it is for the Order to make easy His path.



THE COMMUNITY SPIRIT

By L. E. TRISTRAM

ONE of the most noticeable signs of the New Age is the growth of the community spirit, the feeling that all men are brothers, that all should have equal opportunities, that each has his own particular and valuable contribution to make to humanity. Each person has his own particular niche to fill, which nobody else can fill for him. None can be despised, all are necessary; we are parts of one whole, and must treat each other as brothers.

This feeling sometimes expresses itself in an actual physical organisation, a body of people who hold all things in common, each doing his share for the upkeep and support of the whole. It is well known that the early Christians lived

like this,¹ and the monasteries of the middle ages were managed on this plan. The Quakers and other reformers adopted it, and generally speaking it is the sign of a new impulse and of a new type of thought.

There are other people who do not go so far as to share all their worldly goods, but who live the community life together.

A Theosophist will at once think of Adyar, where Indian and European, Australian and American, men and women of many different nationalities, live together, often in the same house, sharing the same amusements, the same work, and the same food. After Adyar are modelled many other communities. There is one near Geneva in Switzerland, one at Brussels, another at Ommen in Holland. There are others being started in Bombay and at Letchworth, and all Theosophists will think of the Manor, that large and ungainly building overlooking the Heads, the beautiful entrance portals of Sydney Harbour, in which lives a truly happy family, presided over by that prince of teachers, Charles Webster Leadbeater.

These organisations are not found among Theosophists only. The Community Spirit is one of the factors at the back of the "Garden Cities" of England, such as Welwyn, Letchworth, Bourneville, or Port Sunlight, though there are also other reasons for the existence of these places, such as the necessity for providing good and healthy country dwellings for town workers. Port Sunlight is probably unexcelled in the world for a workingman's village, and Messrs. Lever's have introduced a profit-sharing scheme for their work people which is having magnificent results. The firm benefits the community as well as its shareholders, though perhaps it was the cupidity of the shareholders as well as their public spirit that led them to adopt such a scheme. There are no strikes at Port Sunlight. Altruism and material prosperity as usual go hand in hand.

¹ *Acts of the Apostles IV, v. 32.*

America is a country where communities are very much in the public view, and where they are at present more successfully developed than anywhere else in the world.

Employee administration of company-owned towns is being successfully tried in a good many industrial communities, according to *Law and Order*, which describes an enterprise of this kind at Abbeville, South Carolina:

"The Abbeville Cotton Mills Company has worked out an interesting and novel plan by which its employees are given full charge of the administration of its village. It not only gives the employees a chance to express their ideas as to how the village should be conducted, but gives them an opportunity to execute their ideas through a board of eleven members, elected by the employees, who have full charge of the administration of the village. This board is known as the board of operatives, and operates under a yearly budget, which it prepares, covering the estimated cost of operation of the property and activities under its direction. After approval of this budget by the board of directors, the board of operatives becomes responsible for all expenses covered by the budget. The board of operatives, in its administrative capacity, has charge of all matters having to do with housing and community welfare. It has three standing committees, which are: (1) Village administration, (2) working conditions, and (3) recreation and education. This board also has the right to carry any grievance of an employee, or group of employees, to the management. The purpose of this board, as expressed in its constitution and by-laws, is 'to represent the interests of the whole body of operatives in matters pertaining to work, recreation, education and community life, and to co-operate with the company in all things tending to promote the common good.'"¹

There is a piano industry in Alabama which is managed entirely by the employees, organised in two elected chambers, a legislature and a senate. The owner of the industry is President, the chief officials are the ministers. The Legislature fixes all the salaries, including that of the owner, and makes all the appointments. It recently voted the President a holiday, because it wished to show appreciation for what he had done for the community!²

The City of Middletown, Ohio, has recently formed a Civic Association—with a majority of labouring members, for developing the city. It is a very small town, and yet in a

¹ Christian Science Monitor.

² See *The World's Work* (London), 1922.

very short time one million dollars was voluntarily subscribed to form a fund with which to build Y.M.C.A. buildings, to improve the equipment of the hospital, to provide better playgrounds, and to increase the pay of the teachers. Two hundred and fifty thousand pounds subscribed voluntarily by the inhabitants of a town which only numbers twenty-five thousand people! Out of the twenty-five thousand total inhabitants, no less than four thousand five hundred are members of the Civic Association.¹

A recent example of the beneficent spirit which animates some American business men is that set by Nash, the head of a great clothing emporium, who presented his workers with a sum of money equivalent to a hundred per cent dividend on the capital of the company, in order to prevent himself becoming a millionaire.

A notable example of an Idealistic community is that of Arden, founded by Frank Stephens.

About twenty-five years ago a young instructor of sculpture in the Academy of Fine Arts at Philadelphia, became weary of the round of school rules and regulations—made to fit a few, yet forced on many—and also he was sick of the sights and sounds of the crowded cities. He wanted more than anything else to find a peaceful place in which he could continue his creative work in clay and stone, live quietly and yet fully, and at the same time earn a livelihood for his family.

A deserted farm not many miles from the city was offered for sale and with a friend he purchased the 165 acres, hung up a sign "Trespassers Wanted" and began the founding of a home-site. A few friends of these two pioneers, attracted by the natural charm of the old farmland, wanted to settle there also, and thus the nucleus of the unusual community began.

SINGLE TAX PRINCIPLES

The founders early decided that as few rules and regulations as possible should govern them, and the principles of the

¹ See the *Outlook*, February 29, 1924.

single tax government were chosen, so far as possible, as their governing policy.

These two young Elysians believed in the single tax and the practicability of the system, and they hoped that the residents of the colony would be able to enjoy a greater amount of personal and economic freedom than under the conventional forms of government. Their land to-day, as it has been from the beginning, is held in common and is leased to the residents for ninety-nine years, but none is sold. The land rentals, from which all state and local taxes and the village expenses are paid, are the only community expenses of the people living there.

High points of the village system include a land plan recognising the common right of all to the use of the earth, a tax system which does not fine labour and thrift or encourage land speculation or monopoly, and a scientific plan of assessment based upon the Somers system, with publication of assessments. Equal suffrage existed from the community's foundation—not only woman suffrage but minor suffrage as well. It is the first village in the United States to establish the Raiffeisen banking system, based on character and not collateral—a penniless citizen can borrow and pay back on the easiest of terms. The town has never issued bonds, granted an exclusive privilege nor had a public debt, except for a part of the original purchase price of the land; the community acts on a definitely stated principle as to the functions of government and the rights of individuals—that the government should do nothing which an individual can do without the power of government.

THE TEN GUILDS

The plan of the club is unique. The members have grouped themselves into ten distinct guilds, according to

personal interests or preferences, Folk Guild, Players', Scholars', Athletes', Yeomen's, Musicians', Craftsmen's, Housewives', Gardeners' and Church guilds.

Through these guilds the Arden ideals of work and play find their fullest expression and hope of development. One of the most distinctive features of the summer season is the production of Shakespearean plays in the field theatre, one each Saturday night, by the Player's Guild, followed by a dance in the guild hall of the clubs, under the direction of Folk Guild. At the informal Sunday night campfire, also directed by the Folk Guild under the trees and stars, the people gather round the leaping flames and sing, listening to readings and music. Concerts, lectures, classes in economics, dancing, tennis, baseball, golf, swimming and other sports, special events such as fairs, pageants and the production of some modern dramas, are all a part of Arden life. During the winter season study classes continue. Esperanto is one of the principal interests of the study groups, the Arden founder having been one of the ten American delegates to the conference of 15,000 Esperanto students at Nurnberg.

Arden citizens are bound by no laws but their individual desires to become members of the Club or any of the guilds. They have no obligations to the community. The proceeds from their gardens or crafts or business go into their own bank accounts.

SCHOOL, WORK AND PLAY FOR ADULTS AND CHILDREN COMPLETE THE VILLAGE LIFE

Children are not schooled in the "three R's" but in the community school, where the mothers take a hand in the teaching, they learn painting, sculpture, music, dancing, literature, economics, homemaking, cooking, marketing, the simple crafts, cultivation of flowers, fruits and vegetables, appreciation

and care of animals, social conduct, sports, games; in fact everything which makes a contact with the life of the broad-minded, progressive individual.

Many well-known musicians of Philadelphia and New York spend their summers in this community and they contribute to the Sunday night musicals or campfires; an internationally famous dancer lives there for the summer months and teaches the Arden children her rhythmic, body-building dances; a young Italian sculptor has converted the old icehouse, which was on the farmland, into a studio which would be the envy of any Greenwich Village *Poseur*, and, while he is busily engaged in his own work executing fountain and garden pieces and smaller objects for art shops and special orders for decorators, he has time to instruct the Arden youngsters in the handling of clay.

House building, garden trucking, flower gardening, mushroom growing on a large scale, handicrafts and teaching are occupations of different residents. A monthly magazine is published and a number of writers for magazines and newspapers live in this community. Painters and novelists whose names are known everywhere live there for the summer, if not throughout the year.¹

Many rich men are applying their money to community purposes and America is a country of rich men. The two richest people in America up to a few years ago were Andrew Carnegie and John D. Rockefeller. These two men were brought to organise methods for giving away much of what they had. Mr. Carnegie's crude plan was the building of libraries, sensational enough in his day, since few forms of charity of real benefit to the community were then possible. Rockefeller, at a rather later date, has employed his money to better purposes, founding hospitals, research Institutes, schools and colleges. The richest man at the present day is Ford, richer by far than

¹ From the *New York Herald Tribune*, April 13, 1924.

his two predecessors. Rumour has it that he is "worth" over two hundred million pounds, and his activities are increasing every day. How will he use his money? There are possibilities of greater service now than there were a few years ago. Experiments have been made and much has been learned from them. The Community Spirit is in the air. It is reported that Ford has plans of the highest industrial and social interest and significance. The scheme which appears to interest him more than any other, we are told, has to do with an industrial-agricultural combination of labour, developed in small communities, whose people would be both industrial and agricultural producers according to the season.¹ Probably the last statement may be discountenanced, but they would certainly be communities in which both production and distribution are properly and economically organised, so that there is no unnecessary and redundant labour, and no unnecessary middlemen. Such a scheme would be of incalculable value. This is agreed to by all authorities. It also would be perfectly possible to put it into practice anywhere in the world and on the largest scale, if only people would allow themselves to be managed and do what they are told. But human nature is not so. People are still out for what they can get. But a very rich man, like Henry Ford, with the immense power that money gives, could start some such scheme on a small scale, with perhaps fifty thousand people to begin with, a community in which all labour and the production and distribution of all necessaries would be properly organised. It is probable that in such a community, with modern methods of production, the hours of labour for each man need not exceed four or five a day, and yet he would live in great comfort. A vision of such a community of the future some hundreds of years hence, may be found in *Man: Whence, How and Whither*, but the labour required there is greater than in an ordinary township.

¹ See *Philadelphia Public Ledger*, January 11, 1924.

since the community there portrayed is so rapidly expanding. The extra labour required for this expansion, and also for the grand scale on which all the affairs of the community are conducted, balances the increased productive power of machinery caused by inventions in the intervening centuries. One of the most interesting events of modern times will be the occasion on which Ford will outline his schemes for an ideal community.

There are many cases in which the community spirit manifests in more indirect ways, but which are still signs of the increasing recognition of the Brotherhood of man. Among these may be classed the increasing care which is being taken of children and the homes which are being provided for nursing mothers, in such a place as Bradford, a pioneer town in Social Welfare. Work done for children in slums is another sign of the new age, such as the Children's House at Bow (London).

In the dispensary of a society, in a Manchester Slum, working children whose limbs knock together, who are too weak to stand, whose mental outlook is dimmed by physical handicap, are turned into strong limbed urchins, alert of mind, self-reliant in work and play.

The society has just been celebrating the opening of what it calls a "remedial playground". It is merely a clearing in a dense slum—a little open space, but at least it supplies open air and sunshine (filtered through smoke, it is true) and these are the chief factors in the society's treatment. The treatment lasts three years, and the society has only enough funds to treat 25 children at a time.

What are we doing in England that every child that needs such care has not its dispensary and its "remedial playground"? Space, air and sunshine—God's remedies for sickly children—are so easy to provide, and yet we fail to provide them, and too often the little ones die or live useless lives in helpless misery.¹ This gives an indication of the direction in which public opinion is now moving.

"To-day, according to statistics gathered by the Playground and Recreation Association of America, there are more than 6,600 civic playgrounds and recreation centres in the United States. This compares with some 2,400 ten years ago, or upward of a threefold increase in a single decade.

¹ *Children's Newspaper*, June 7th, 1924.

And the progress made becomes even more impressive when it is recalled that it was as recent as 1835 that the first public playground—Boston's "sand garden for children"—was opened in the United States.

Originated as a health measure, the recreation movement has justified itself in many ways.

For hundreds of thousands of men, women and children, it has added immensely to the joy of living. It has made for greater social solidarity. Through the self-expression it affords it has helped to an appreciable degree in offsetting the deadening effects of our machine industrialism.

This, in fact, is one of the outstanding values of organised public play. As it has been well expressed by Joseph Lee, able exponent of the social significance of play :

"Under our modern industrial system men and women are often automatons, tenders of fool-proof machines. Expression of the creative instinct must be found outside the joy if the worker is, in any true sense, to live."

Given recreation centres available for all manner of leisure pastimes, from the playing of games to taking part in musical or theatrical performances, the machine worker promptly gains relief from the routine of his monotonous task. This manifestly is to his benefit—and to the benefit, too, of his employer and of society at large.

Society as well as the individual gains likewise from the part played by recreation centres in affording safe and pleasurable outlets for energy that otherwise might be diverted to harmful ends. It has already become almost proverbial that wherever playgrounds and recreation centres are opened under competent leadership, there soon is a decrease in juvenile delinquency.

In some places it has been possible to close juvenile courts altogether, following the opening of directed playgrounds, in others months have gone by without a single case in court. This means, of course, that there has been a desirable depopulating of reform schools.

Hence, if only on the score of economy, money appropriated or donated for the providing of public play facilities is money invested to real advantage. Increasing appreciation of this accounts for the headway the playground movement has already made, and its promise of making still greater headway within the next few years."¹

There has also come to our notice an account of Children's Playgrounds in South America, which are taking a foremost place in these schemes of beneficence. "The descriptive material

¹ *Chicago Daily News*, June 9, 1924.

is in large part from the pen of the Mayor of the Chilean capital, Señor Rogelio Ugarte to whose untiring efforts is due in no small measure the completion of this estimable public work. Señor Ugarte, in outlining the motives which underlay the inception of the undertaking says :

Immediately after I became Mayor of Santiago, at the beginning of the year 1923, the President of the Republic, Don Arturo Alessandri, spoke to me in favour of a beautiful idea proposed by the distinguished Dr. Senorita Cora Mayers, referring to the installation in our capital of playgrounds for children, such as she had been able to inspect and admire in the cities of Montevideo and Buenos Aires.

I could do no less than to hearken to such a proposition with accentuated enthusiasm, for to me also had fallen the good fortune to see how in all the streets of Montevideo the children made themselves happy in the midst of parks or playgrounds of all kinds, and how, at the same time, they developed their little bodies, with great benefit to their health.

A few days afterwards he was appointed by the Scholastic Beneficent Association, at the suggestion of Dr. Mayers, as President of a commission having for its object the consideration of plans and the supervision of the work of constructing the playgrounds. This commission was composed of distinguished citizens of Santiago who agreed with marked enthusiasm to co-operate fully in the realisation of the idea.

At the first meeting on May 7th, 1923, it was agreed to construct three such health centres at convenient points in the city, to solicit the assistance of the principal business houses and interested persons and to perfect plans for the projected work. The Mayor, on his part promised to obtain from the municipality the necessary authorisation for the occupation of the selected sites. This was granted on the 24th of May, the project was applauded unreservedly by the press, and many new offers of assistance were received.

The business firms, to whom appeal had been made, responded nobly with donations of material and money. Enough apparatus was given to meet nearly all the needs of the

first playground, which was opened with an enthusiastic celebration in September.

Since that time three other parks have been constructed in Santiago with funds supplied by private individuals or organisations. The experience gained in this construction has shown that all such parks ought to be divided into sections for boys and girls, and for the larger and smaller children, and that Basket-ball and volley-ball courts ought to be provided, as well as baths, dressing-rooms and a swimming pool, if possible. The latter, however, should be made inaccessible to the very young children, because of the obvious peril of drowning to which they might be exposed. There is, of course, the usual apparatus for amusement purposes, such as swing, see-saws, slides, etc., and usually a kiosk for band concerts, and open spaces for games of skill or for dancing.

A petition was directed by Señor Ugarte to the Mayors of cities and towns throughout the country, and there has been a marked response in following the example set by Santiago.¹

Another symptom of the changing world is the provision of free libraries which are being established all over England and America. The chief libraries of America have nearly all been established by magnificent grants and gifts from rich men, those of New York, and Chicago being conspicuous examples. In this connection we must mention the recent gifts by Mr. J. Pierpoint Morgan to the City of New York of the magnificent library collected by his father, and now established as a permanent memorial to him. It is housed in a building of its own and contains books and manuscripts valued at three million pounds, many of them being unduplicated and irreplaceable. A great library drawn from all lands is really a greater public trust than great wealth in almost any other form, and Mr. Morgan has shown a fine sense of the responsibility of riches.

¹ *American Review of Reviews*, May, 1924.

One of the most remarkable developments of public libraries in the last decade has been the growth of special departments for children.

The Manchester Public Libraries Committee is well aware of the child's needs and is striving to satisfy these. In many of the branch libraries there are now finely-equipped children's rooms, with a librarian to look after them, where children of school age may go and read in quiet and comfort; where they may take their puzzling questions with the certainty of having them patiently listened to and then answered, where, in fact, all the cravings of their inquiring minds will be met and satisfied.

The children's room of any library is an interesting and most instructive place, even for a supposedly well-informed grown-up. There are interesting pictures, taken from all sorts of current periodicals, fastened up where the children can easily see them, and these are renewed from week to week, or as often as is necessary. News items, clearly printed and relating to illustrations, find a place beside them. Does some centenary—and we live in an age of centenaries—happen to fall about the time of your visit, you will get all that there is to be learned about it in news paragraphs and illustrations. In addition, you will be sure to find a well-written and frequently artistic list of reference books compiled by the librarian and hung up close to the other particulars of the current event illustrated—centenary, or whatever it may chance to be. No child can possibly be a regular visitor to such a room and remain ill-informed on things that matter.

The children go by tickets to these rooms in two shifts each evening. The first batch go from 5.30 till 6.50; the second from 7 till 8.30. They take with them their school difficulties of the day, and about these they consult the librarian, who if not able to answer a question outright, can give the inquirer a list of the right books to consult on his subject. This is really a practical carrying out of the Dalton system, and the schools are eager to bear witness to the usefulness of these children's rooms.

LECTURES

In addition to time given for silent reading and reference work, there is a portion of each session allotted to the telling of a story by the librarian. To these stories the children listen eagerly and many interesting talks arise out of them. On certain evenings all the children who belong to the room are admitted by ticket to listen to a lecture given by someone outside the library staff. These lectures are on all sorts of topics, and some are illustrated by lantern slides. But, illustrated or not, they are well attended by children and listened to eagerly. In fact, it is often not at all an easy matter to accommodate all the members who wish to attend the lectures, and for this reason admission by ticket has to be resorted to.

The questions asked by the children are interesting, and sometimes quite perplexing to the librarians in charge of the rooms. But, puzzling or not, no question is ignored provided that the child asking it is really sincere in his desire for knowledge. And it is surprising how seriously the children take their room and how keen they are on keeping abreast of current events. There is no snubbing in the children's room; no grumbling at or hinting that one should be seen and not heard. The atmosphere is one of restful activity, and the pervading feeling one of good-fellowship. The children are proud of their room and delighted to show it to their friends, and it is certain that no child who has at any time belonged to a children's room of one of our public libraries will be ever anything but a lover of books. And those who have made it possible for such rooms to spring into existence may be thankful that they are the means of gratifying in many children that "thirst to know and understand" which is the beginning of wisdom for all.

But this brings us on to the subject of Education, which we will deal with in a separate article.

Before leaving the subject of the community spirit we must mention hotels, which have a great resemblance to communities. They are really large communities in which everybody takes the communal life as a matter of course. Some people even prefer hotel life to ordinary life. This is mostly because in a hotel there is none of the trouble and worry of keeping a house of one's own. Everything is provided near at hand and free of trouble. But the competition between hotels is leading to a greater exemplification of the community spirit. Let us read an *Advertisement* of the United Hotels of America, whose general Manager is Dr. Frank Crane.

The United Creed :

TO SERVE ZEALOUSLY, EFFICIENTLY, JOYFULLY.

Everything else, profits included, is incidental. Without profits there can be no service, but the service is not for the sake of profits; the profits are to make possible the continuation and the development of the service.

TO EXPRESS ABIDING FAITH IN HUMAN NATURE, ASSUMING THAT EVERY MAN GUEST IS A GENTLEMAN AND EVERY WOMAN A LADY.

TO GET THE UTMOST PROFIT FROM MISTAKES. It makes no difference who has made the mistake, the correction of it is the most instructive exercise anyone can accomplish.

TO EXPAND THE BUSINESS AND ADD TO THE CHAIN AS SPEEDILY AS MAY BE, BUT NEVER TO OPEN AN HOTEL WHICH IS NOT FIRE-PROOF.

TO MAKE THE APPOINTMENTS OF EACH HOTEL AS LUXURIOUS AS POSSIBLE, AND THEREBY TO ASSIST IN DEMOCRATIZING THE GOOD THINGS OF LIFE.

TO MAINTAIN UNSEEN, UNSUSPECTED EVEN, A PERFECTION OF ORDER AND DISCIPLINE. A Hotel, like a ship, cannot be run by parliamentary methods. A "parliament" is a "talking place". Hotel-keepers, like ship's officers, must be men of action, not men of glib tongue.

TO ASK FROM TIME TO TIME, "HOW WOULD I LIKE TO BE TREATED IF I WERE STOPPING HERE?" By this means to inspire guests to ask themselves, when they are tempted to find fault, "What would I do if I were running this hotel?"

TO REMEMBER THAT A CHAIN IS NO STRONGER THAN ITS WEAKEST LINK. Every hotel in the chain and every employee in each "link" is united in a joint endeavour, one for all, and all for the public.

TO REALISE THAT A GUEST IS ALSO A HUMAN BEING. He is away from home, but he yearns to be made to feel at home.

TO MAINTAIN A HOMELIKE ATMOSPHERE. This means being neither too cordial nor too cold, neither experts at enthusiastic glad-handling, nor icicles from Alaska. It means keeping everybody happy by just the right degree of warmth. Too much heat is oppressive, and too little is freezing. A sixty-eight degree demeanour may be hard to sustain at all times, but a constant effort should be made to approximate to it.

TO HAVE THE SAME GOOD MANNERS FOR EVERYBODY. While continuing to distinguish between a dear, grey-haired grandmother and a pink-cheeked child of five; between a jovial commercial traveller and a distinguished foreigner; between a college boy and a political conventioner, while expressing toward each just the right amount of cordiality he prefers. The "golden rule" for hotel-keepers and hotel employees must ever be the familiar variant of the Biblical rule:—do unto others as *they* would you should do unto them.

TO RESPECT THE PRIVACY OF GUESTS. To afflict them with no unwanted assistance. To permit them to make undisturbed use of the home they have hired and not to intrude. One of the greatest joys of being in a hotel is to be alone and to be left alone.

TO BE COURTEOUS, BUT NEVER TO BE OBSEQUIOUS. A servile attitude implies that the guest enjoys servility, and is an insult to the common humanity of the man who serves and the man who is served.

TO ENJOY BEING HOSPITABLE—and to find happiness in supplying food and drink and shelter and entertainment.

TO KEEP POISED AT ALL TIMES—secure in the knowledge that nothing is more natural, more dignified, nor more praiseworthy than to serve one's fellow creatures.

Finally, TO BE SO CONVINCED OF THE HONOUR AND WORTH OF THE ART OF HOSPITALITY, now and forever, in this world and the next, that heaven would not be heaven without a wayside inn to be conducted not on the American or European plan, but on the Celestial plan for the refreshment of pilgrims headed toward their eternal abiding place.¹

Such a hotel, considering all the different types of humanity who must stay within its walls, must be one of the greatest schools for the training of character that the world has yet seen!

The development of flats is analogous to that of hotels. The "Service" flats now springing up in the suburbs of

¹ From an advertisement in *Current Opinion*.

London, notably in St. John's Wood, are a very important novelty. There are 40 or 50 very attractive and well appointed flats all in the same block, with a central kitchen which serves them all. People can either take their meals in the central restaurant, or can have them in their own rooms, in which case they have to pay extra. They can also order their own food, whatever they like, and it is cooked in the central kitchen; or they can partake of whatever is on the general menu for the day. There is a great demand for these flats. The present housing conditions in London, the accessibility, the cheapness, the convenience of these flats assures that they will become increasingly popular. There is no trouble about servants. The rooms are cared for by a housekeeper and central staff, or one can have one's own servants if one wishes. There is no compulsion about anything, other than that a flat has to be kept in a reasonable state of cleanliness in the interests of the other people in the building. There are several new blocks of these flats in the course of erection, and many old houses are being turned into them. They form the beginning of a true community life. The influence of such a building upon the people who inhabit it will be very great. People will get to know each other better, prejudices will be broken down, people will become more friendly and neighbourly, more willing to think the best of each other and to help each other. The civilisation of England is changing rapidly, and not the least of the contributing causes will be the new "Service Flats". When each large block of flats will have its common recreation rooms, its club and its common facilities for games, then their influence will be even stronger. They are destined to play a large part in the England of the future.

L. E. Tristram

THE CAUSE OF ALL OUR TROUBLES¹

By W. R. C. COODE ADAMS, PH.D.

IT is said that in the process of physical evolution, each individual of a species in the very early stages of its life passes rapidly through a series of changes which represent, in summary, the changes which the whole race or species has gone through during the long course of its evolution. If this is so, and all books on biology contain abundant evidence that it is so, into which I need not enter here, we may presumably reverse the proposition and say that the race passes through, or has passed through, a series of changes which represent *in extenso* the changes gone through by each individual. It is my purpose to apply this biological principle to the realm of Psychology, and show that our Western Āryan race is just at a point represented in the psychology of each individual, and this explains many things which perplex and disturb the Society and the world.

Let us consider the psychological development of the individual from early childhood. Broadly, he goes through three main stages. In the first or childish stage his consciousness is almost entirely turned inward, that is, his thoughts are always on himself and his feelings, and the external world is only of importance in respect to what reaction it produces on himself, and other people only come into his horizon when they minister to his wants or amuse him, or the reverse. Everyone who has watched very small children will recognise this. They

¹ A transaction of Verulam Lodge, Cambridge.

live in a world of their own, remote from the affairs around them, and really only interested in arranging the external world to suit themselves and their own convenience. The next stage is when the parents begin to take the child's interest. A great attachment is conceived for one of the parents, or for both, more often that of the opposite sex, and the centre of interest is shifted to him or to her. At this point the child throws upon this parent the responsibility of all its decisions ; it shares all its troubles, and uses this other individual who has come into its life as a prop to support it or as a shield against the external world. The coming of adolescence is marked by a second and very difficult change. Here the individual should begin to detach himself from the support of the parent, and attempt to face the problem of making his own decisions, and facing his own responsibility without any external aid. The turning of this corner in the road of life is often very difficult, and involves great stress. Some people turn it easily and unconsciously ; some never seem to turn it at all. We all know people who seem incapable of making their own decisions without consulting someone else : they are those who have never grown up. All business managers know the type of man who, however efficient in his routine work, seems incapable of taking undivided responsibility. He is a man who has never turned this psychological corner in his life. This change often is accompanied by great stress ; the individual has to forsake old standards and acquire new : he has to let go his old anchors to which he trusted, and until he has acquired the new orientation, he feels himself drifting alone upon the sea, helpless, forsaken and deserted. This is why many individuals never face the change. Various causes contribute to this : sometimes an unwise over-attachment to one parent prevents the child from growing up.

If we now turn to the consideration of the race, we shall see that in its religion, its myths, and its legends it has its

infancy, its childhood and its adolescence. The religious ideas of primitive man that are classed together under the general category of "Animism," are mostly concerned, as the name itself implies, with spirits, malevolent or benevolent, who people the woods, the fields, the mountains and all the world around. The primitive religious practices are concerned with placating these spirits. In other words, the man is not striving after ideals but after bending these beings to his will, making them benevolent, and avoiding their supposed wrath. He is in the infancy stage: he is thinking only of himself, and the spiritual world is of importance to him only so far as it comes within his own circle, and contributes to his comfort or discomfort. Let anyone study the very primitive religions, and he will see that this is so.

The second stage is clearly marked in the western world by the development of Christianity. Christianity put forward the idea of the Fatherhood of God: it had of course, been known before, but not so prominently, and in the Catholic Religion this was rapidly supplemented by the Motherhood idea, developed in the veneration of Our Lady. Christianity bears all the marks of a "parent" religion. It encourages man to cast his spiritual decisions on the shoulders of a Holy Church, or in the Protestant division, on a Holy Book.

In the fifteenth and sixteenth centuries, the man or woman, in Catholic countries, chose their confessor and their spiritual director, and consulted them, particularly the director, in all matters not only of spiritual but also of temporal import, throwing on them the responsibility of decision to an extraordinary degree. This age is passing away, and we are on the verge of the next, and, because it was seen that this was so by the Guides of Evolution, the Theosophical Society was sent into the world to help. Now this is the period of stress—the time of trouble and of searching of the heart, and it is only natural we should see the reflex of it in the outer world. Man is

learning to release himself from his old comfortable props of infallible Church and infallible Book and even old standards of right and wrong, and to think for himself, finding his own reasons for his own decisions. Because of its mission, the Theosophical Society has attracted many such into its ranks: it is full of rebels—how, therefore, can it have peace? Many people cannot face the stress of this change. Some of them evade it in a most curious manner. Having reached the haven of the Theosophical Society, they select some leader or book, and make him, her or it their infallible authority, and drift back into old methods of thought with a new name. Thus our Society has been called the “casualty clearing station,” and so often it acts as a temporary or permanent abiding place for those who have been wounded in their religious struggles. It is part of its mission, but it does not conduce to an atmosphere of peace. We are further harrassed by the extraordinarily persistent division of thought between the Catholic and the Protestant mind. We know of it in Christianity, we know of it in Buddhism, in the division between the greater and lesser vehicle, and it has broken out again in the Theosophical Society, with all the old symptoms under a new guise.

It is during this critical change that a man has often to withdraw into himself for a time, to introvert in order to gather strength to overturn his old standards of life. This is the meaning of all the myths of the world where the hero or hero-god dies for a time, and then comes again in added power. I am informed that psychologists constantly discover in individual cases that any great change of a man's orientation in life is preceded by an introversion of the “libido”.

In short, the world has come to a psychological crisis from which we hope it will emerge to the full stature of manhood. It is interesting to see so well-known an authority as Dr. Chichon Miller saying: “Between the present revelation of the Cross and man's ultimate attainment to divine perfection,

there stands a new and most critical phase." Must we, therefore, expect peace when all the world is in stress? Sir Oliver Lodge has said: "Once Religion was a pillar of fire which went before the people; now it is an ambulance which comes behind them: this, too, is a great and noble work, but it is not enough:" and because it is not enough the Theosophical Society has come into being.

W. R. C. Coode Adams

THE LIMITS OF FELLOWSHIP

COMPILED AND TRANSLATED BY A. SCHWARZ FROM
COUNT HERMANN KEYSERLING'S WRITINGS

IN the third number (1922) of *The Way to Perfection*,¹ the official organ of the School of Wisdom in Darmstadt, Count Hermann Keyserling publishes an article on "The Limits of Fellowship," which deserves attention. It is a comment on the almost feverish tendency of the present time to start societies, clubs, communities for all sorts of purposes, and, while he addresses himself to Germany, his remarks apply with equal force to similar conditions existing in other countries of the world. While recognising the value of real communion and brotherhood the article analyses the causes which render so many attempts at fellowship ineffective and short-lived, and points out what Count Keyserling considers the true and indispensable basis of fellowship.

With these preliminary remarks we now turn to the article itself.

No definition is so often and so ill applied as that of fellowship; no idea blocks real progress more frequently. The persistent call for fellowship points above all to the fact that it does not exist. At no time has humanity been more split up than at present and at no time has it therefore been in greater need of real association. To that extent, therefore, the call for fellowship is justified. The assumption, however, that it can be "manufactured" through societies, rules, meetings, discussions, etc., is wrong; fellowship can only *grow*. Fellowship, however, succeeds least where it is directly aimed at, for it implies an inner, not an outer, unity. It is unimportant whether or no it manifests outwardly; the masses have never even noticed the most essential, the deepest fellowship. How does this inner fellowship arise? Only in this way, that the deepest men find each other.

¹ *Der Weg zur Vollendung.*

On the surface there is the eternal struggle for existence; there competition is the law, each being living at the expense of another. One may analyse ever so minutely the working of nature, but no sense of fellowship can be discovered which is not founded on an inner, organic unity, *i.e.*, on something which lies beyond the immediate appearance. Consequently fellowship can only grow from within. Now comes the question: Can it grow at all where the inner is shut out from our consciousness? It cannot. Therefore the failure of so many efforts, as we may see daily in many of the Youth movements, is due to the decisive fact that the members have not sounded their own depth. He who desires real fellowship must not directly aim at it, but rather at self-realisation; for only in the innermost centre is humanity really united. For which reason the wisdom of all times and of all peoples has taught: He who has found his Self, thereby becomes selfless, a source of pure love and goodwill. On the other hand no sage has ever upheld the view that fellowship as such makes us "deeper". Thus we arrive at a conclusion which may seem paradoxical. The lack of fellowship is undoubtedly the great defect of our time; it is the real exponent of its superficiality. But in order to reach fellowship we, inasmuch as we have become superficial, must not aim at it directly; we must get into touch with our solitary Self; we must in solitude reflect on ourselves. The deepest in man is necessarily a certain aloofness; no one can communicate from it in the usual sense of going out from one to another. True communion arises through a deeper unity being discovered, on the *other* side, not on *this* side of our ultimate point of isolation. To gain fellowship we should therefore in the first instance aim at isolation.

To this is due the complete and fundamental error of most of our modern movements, however noble their aims may be. Fellowship is only possible if we regard the *whence* and not the *whither*. From this point of view it is unprofitable if, coming from different inner regions, two people strive after the same goal. It is a mistake if, feeling a certain inner impulse, one joins a society having objects akin to one's own, expecting thereby to advance one's inner life through association, and discussion. Such association can only do harm. That which has found expression ceases to be active in the inner life, the depths are brought to the surface, the subject of discussion fades out.

I advise very young students to associate on the basis of their youth, leaving alone the question of similar intellectual striving. If they learnt to be silent about the latter, to go in for sport, dancing, wandering to their heart's content, they would thereby draw nearer to the goal of communion.

Is there no progress through outer association? Certainly, but only in so far as it makes solitude bear fruit. This is done by any already existing higher level, whether incorporated in a person or an atmosphere; but it can only be done by something higher to which we subordinate ourselves. Only that which exists can have effect. An existing higher level, recognised as such, transmits itself to others.

Where nothing exists, nothing positive can result. Most people associate on the basis of the non-existing, hoping to reach a longed-for, unexperienced goal. Such associations fall flat. Those only deepen which are linked up with the idea of *whence* and not *whither*. Communion is only possible through the reflection of an already burning light. Its ignition is due, however, to isolation, never to association.

Such is the case with the community in the School of Wisdom at Darmstadt. We are opposed to mere association; discussion and disputings are not encouraged. Darmstadt is to be a retreat for everyone who comes there. He begins by learning to be silent. But just because outer association is made difficult, a real fellowship is already in course of formation. It is composed of those in whom this attitude has become a living factor. These form an ever widening inner circle, which to the outer world is not apparent, as it is composed of persons who are more solitary than is usual with most people; which signifies, however, a more genuine circle, as its members have found unity beyond their solitude.

Briefly put, the failure of associations is, according to the above article, in the main, due to the absence of a higher "level" incorporated either in a leader or an "atmosphere," while success depends on the presence of such a stimulating and uplifting centre. Every great association has its leader or thrives through the special "atmosphere" created by him; hence the responsibility of leaders to stand by the organisations started by them till the "atmosphere" is strong enough to replace them. To evolve leaders of a higher "level" is the chief object of Count Keyserling's School of Wisdom and from his latest work *Schoepferische Erkenntniss* (Creative Cognition), which serves as an introduction to the School, we may usefully add a few abstracts which will further elucidate his intentions.

The principal aim of the School of Wisdom is the development of the individual, his lifting up to a higher level (*Seinsniveau*), wider self-determination, deeper veracity, enhanced inner superiority.

The School of Wisdom can and shall be only a centre for personal influence.

The first aim of the School is the recognition that men are creators; to show that with each idea and invention something has been created. Only if this becomes an undoubted belief can the majesty of man have free development.

The *second aim* is to create self-reliance, a sense of responsibility. Only when each man is his own final court of appeal, at whose bar he rejects all self-delusion, all cowardice, will he become the focus of cosmic forces. Each must himself bear all responsibility; this is the only way for the individual as well as for the race to progress.

The *third aim*, the most important, is to realise that the ultimate question is that of a man's *level*. If evolution is to progress, a hierarchical order based on quality must arise, corresponding to the Indian idea of Dharma. It is not necessary that all should reach a common level; for equality is never helpful, since inequality causes tensions which keep the rhythm of progress going. It is merely necessary that all should recognise *level* as the deciding factor, for from this recognition would follow a reorganisation of humanity equivalent to an immense rise of the level of all.

It is the purpose of the School of Wisdom, which is centred on "how to be" rather than on "how to know," to turn rudiments into men, to develop them into leaders, men with merely theoretical knowledge into sages; to sound out the thorough-bass to the individual's melody, to take nothing from any one, to give something to each, to create the pioneers of the new epoch in the world's history which is about to begin.

At present the School works in a threefold way:

1. There are the annual meetings of the "Society for Free Philosophy" which last about a week. The lectures have a common background dealt with by different speakers according to their personality and outlook on life. The subject for 1921 was "The Problem of the Relation of the Eternal Essence to the Phases imposed on it by Time and Space". In 1922 "Tension" was chosen as the general theme; the fundamental idea being that our ideal does not consist in abolition of opposites, but in the attainment of a condition of harmonious antithetical tension, which persists as rhythm. Not the balancing of opposites but, on the contrary, increased tension is the productive power in the world. That which lacks tension is dead. It is not a question of getting rid of excrescences, but of balancing them by others, of uniting differences in a higher unity. The ground plan for 1923 was "The Mutual Relation of World Practice to World Theory," based on the assumption that every lively concept has a corresponding expression in life as its necessary corollary. In 1924 "Coming-to-be and Ceasing-to-be" (Life and Death) will be dealt with.

2. *A course of training in meditation*, three times a year for a maximum of thirty-five persons, lasting about a week, opened by Count Keyserling with two lectures and a symposium on the technique of meditation, the practices being under the direction of Dr. Rousselle.

3. *Individual treatment* depending entirely on the pupil. It may go on for a week or a single talk may be sufficient. Its purpose is to lift the pupil to a higher level through suggestion. The main thing and the one condition for being influenced is the right attitude of

the pupil, the will to be influenced. He must give himself to the teacher as the patient gives himself to the doctor. Without faith nothing can be done. He must co-operate with his whole being, conquering his natural inertia.

After the hours of exertion Wisdom demands silence above all things. Silence makes one wiser than the cleverest speech; it makes one stronger and healthier, for therein dwells a mysterious virtue. For this reason the *prohibition of discussion* will always remain in force in Darmstadt, and we shall never encourage familiar intercourse between visitors. Progress is only possible if tension and slackening, the latter implying silence, are rigorously maintained.

Real communal life cannot be imposed from without; it can only grow from within. The way to it leads through solitude, not through society. The School of Wisdom will remain a centre for the solitary few. We emphasise life as such; a higher kind of life is started. This does depend on living together, but the attitude must be changed, to suit the special aim. The prudent one prefers to see an exceptional person at rare intervals, at specially receptive hours, perhaps once in a life time, rather than amid the banality of daily life. Association in the *extraordinary* alone has value. Therefore the highest law of soulful communal life is distance, not intimacy.

A condition of tension between men presupposes a certain distance which cannot be crossed. In the School of Wisdom a certain distance between teachers and pupils is necessary. The teachers are not to be known in their human personality, in flesh and blood, but merely as stimulators, as givers of rhythm; for this reason they can exercise a beneficent influence despite personal imperfections. The proper distance between teacher and pupil will imply a truer communion.

Motion and Rhythm are of final importance. The more a pupil tries to find out my personal opinion, the more paradoxically do I express myself; so that, in extreme cases, if he seeks peace and salvation, he becomes despairing and restless. That is what I want; whoever wishes to help does not bring peace but the sword. Only the rhythm and my viewpoint concern others; they must think their own thoughts.

Attitude and rhythm come first and last. The School of Wisdom has no special programme; it aims at the one thing, the right attitude. It does not matter what our profession may be; it is merely a question of looking at it in the right way. More important than a number of philosophers is a large number of deep men in every walk of life, because only through them will that which the philosopher is perhaps best qualified to express penetrate as living impulse into all strata of Society. Wisdom is not the monopoly of Philosophy.

Only that which we do spontaneously is lastingly successful. The silent presence of a great one does more than the most profound discourse of another. In lectures the level of the lecturer is the most powerful agent. If he is somebody it matters little what he says and whether he is understood; so long as he does not descend from his level, he lifts up the audience and the innermost impulse of his being

releases similar impulses in them. The real efficiency of man rests on the magic of his personality, and if it works through his writings it means that these express more than the letters contain. In the highest case the magic of personality works independently of utterance.

How can the School of Wisdom affect the masses? Through educating leaders it does all it can do. It affects the few, deals with the individual, in order that he may pass on his achievement. Only self-reliant men are called to represent the impulse. Our School has no disciples, nor an outer community, because that might easily degenerate into a Sect; no one is allowed to speak in its name, because that would lead to a School in the ordinary sense of the word.

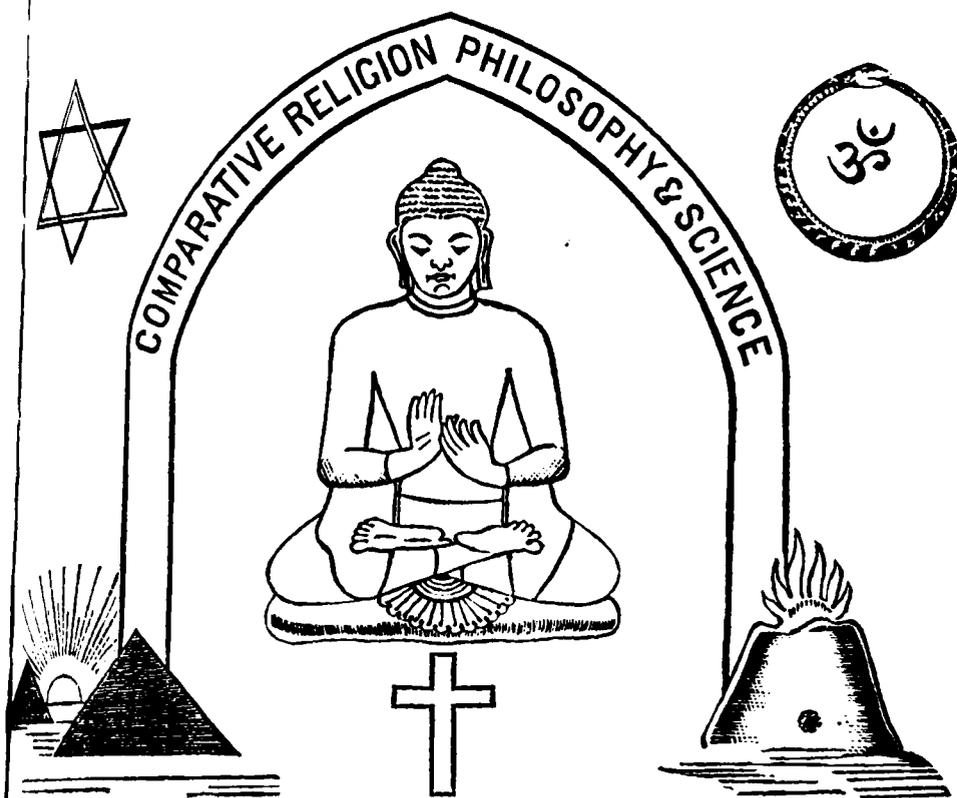
Each, inasmuch as he is different from me, speaks for that reason to a different circle, in harmony with himself

One may ask: Are those who teach here so far advanced as to be able to serve as examples? The reply is: The leaders need not be perfect. The greatest pioneers have not been harmonious but inharmonious and difficult characters. This must be so, because tension and rhythm transfer themselves the more readily the greater the resistance of the material. A perfectly balanced being could no longer be of use on earth. With the teacher the question that matters is: How far is he efficient. If the pupil can only accept what he gives as long as he believes in his perfection, he must first of all get over the cowardice of his soul to such an extent as to be able to live without illusions.

We need not be perfect in order to give the needed impulse.

We have quoted at some length, stringing together paragraphs from various articles, in order to give in Count Keyserling's own forceful language an idea of his School and its aims. His writings disclose what is in many respects a new viewpoint, worth pondering over; complementary, not contradictory, to the presentation usually found in our Theosophical books. It is evident that his School aims high and cannot but be productive of the greatest good if carried on in the spirit indicated in the above quotations. It is not an occult School and does not aim at occult development; for that very reason it will appeal to a special type and temperament, and should be welcomed as one of the great uplifting agencies of our time, as one of the signs that, in many ways, efforts are being made to guide the world through its present chaos to a better future.

A. Schwarz



THE SACRIFICES OF OLDEN TIMES AND THE
THEOSOPHICAL IDEAL OF SELF-SACRIFICE

By WM. WYNN WESTCOTT, M.B.

THE ideal of sacrifice as an act of religious duty may be traced in the earliest records of all nations, and indeed it has been assumed that the origin of all creation is founded upon a Divine Sacrifice. The worlds came into existence, by reason of the Divine Father of all by His Will entering upon an era of active manifestation, which has led to the process,

to us incomprehensible, which is called evolution, a series of continuous changes by means of which the Universe began, our own world emerged from chaos and our humanity has arisen.

Regarding the meanings of the word sacrifice, it is first in general use for the destruction, abandonment or surrender of anything to obtain something else, a loss incurred for some gain.

Second, a high ideal is the devotion, or giving up of self, or of some desirable object, on behalf of a high purpose, or to a higher or more perfect claim or duty.

Third, as regards religion, it is that which is offered and consecrated, either alive or dead to God, or to any Divine Being by way of being a form of appeal, or of thanksgiving, of atonement, or of conciliation.

The word sacrifice has come to us from two Latin words: *sacer*, meaning "holy," and *facio*, "to make," and we use the word to indicate the act of sacrifice and the thing sacrificed, that is made holy by being a thing possessed by man and offered to God. The offering has been made by each religion and nation to the god or gods to whom the people turned in their devotions. Sacrifices have been made by material objects of value, of various animals and even of human beings, of children, men and women. Such sacrifices have been merely forms of organised worship, or have been specially intended to gain spiritual or material blessings, or with the idea of avoiding punishment for sins committed, to ensure general prosperity or to gain some personal advantage. Otherwise sacrifices have been recognised as a proper manner in which to express thanksgiving and gratitude for favours received from Divine world rulers.

Two other occasions which were often consecrated by a sacrifice were "the taking of a vow" and "the making of a covenant".

The notable investigator, E. B. Tylor, in his *Primitive Culture* traces three stages in the evolution of sacrifice among the earliest races.

- (1) The ideal of a sacrifice being a gift to a god.
- (2) The ideal of homage, submission or gratitude, and—
- (3) The ideal of abnegation, the forfeiture of some *one* or *something* greatly prized.

The sacrifices were of life, human and animal, or of possessions, such as meat and corn, wine and oil, or the burning of incense, or of such substitutes of one for the other as met with priestly approval.

A minor and later form of sacrifice is performed not by the forfeiture of life or possessions but by changes of human personal conduct and devotion to a god; or by some high ideal such as the forfeiture of pleasure or comfort, or the deliberate performance of unpleasant actions, as an example of which we may remember that the saints of old scourged themselves for the glory of God; this was a form of personal sacrifice. Our Theosophy, as I shall show later, esteems the beauty and worth of acts of self sacrificing conduct designed to benefit other persons around us, either spiritually, morally or materially, while of course it condemns any taking of life as an act of ritual worship, and discourages any reckless undertakings which endanger life, for it holds that human life is a sacred gift to be retained until its end, as fixed by kârmic law, and must not be thrown away by voluntary martyrdom on behalf of any god or ideal, nor by suicide to avoid earthly suffering or penalty.

Modern students of religious archæology have made long and widely extended researches among extant records of the earliest nations known to history and have found traces of the custom of sacrifice to a god or to several gods in all of them. Many ancient nations have left us but the scantiest of records, and of some there have survived only a few legends quoted by

later races. Other nations have preserved some details of their modes of faith, on stone and brick tablets as of Assyria and Mexico, while others have left us papyri inscribed with prayers and thanksgivings as well as historical notes, such as have been found in the temples and tombs of ancient Egypt. The peoples of India and China have a great theosophic literature which may be very ancient, but it has not been shown that the actual writings extant are earlier than the time of Buddha in the sixth century B.C. There are extant copies of the works of Greek philosophers regarding Greek mythology and the subsequent Roman literature from which we may learn the views of religion enshrined in the Latin works of historians, philosophers and poets. The northern portion of Europe has left us but little knowledge of its religions, I mean the Scandinavian races, though there are still fairly full stories of the relations between gods and men in the old poems called the elder and younger Eddas of Denmark, Norway and Sweden. Researches have also been made into the beliefs of men of races which have never reached a state of civilization, as we understand the term; races which have never learned to write or leave engraved records: but even among these traces are always found of the practice of the sacrifice of human beings, and of animals and of things valued. It is even thus probably that even all old nations, which had a form of civilization, had once passed through a period of barbaric religion in which human life was deemed of small value compared with the benefits obtainable from unseen beings thought of as gods, by blood sacrifices ordered by priests who claimed special knowledge of the wishes of the gods they served.

In some cases of human and animal sacrifices, the victim was simply killed on a stone or altar with more or less priestly ritual, or it was also consumed by fire and converted into ashes, or it was only cooked by fire and then eaten by the

priests or by priests and people : but there are records among some ancient peoples showing that priests or people or both ate the raw flesh of the sacrifice. This custom has been traced among the Semitic nations and the Arabs, as well as among wild tribes of Asia and Africa and Central America.

The ancient Druids of Celtic France, England and Wales are alleged by Roman authors to have been notable for human sacrifices, especially by the act of burning alive of the victims.

The old races of Mexico practised human immolation very widely, one old author alleges even 20,000 victims a year.

So far as we can learn, the North American native races performed human sacrifice less often than many other wild tribes of Africa and Asia, yet we know that the Pawnees had a festival sacrifice for a human being to the spirit of the Morning Star and sprinkled his blood over their fields. The Iroquois sacrificed a white dog, with the Hebrew ideal of its becoming a scapegoat. Some old races worshipped a Totem, and sometimes sacrificed it. The uncivilized negro races of Africa were great sacrificers of men ; Dahomey was notable for an annual festival when hundreds of victims suffered death by reason of the peculiar faith held by the chiefs : animal offerings have now replaced this wicked religious custom. In the Congo region an offering to the gods is made when the murderer of a man is expelled from the tribe instead of executed. Suicide by religious law to follow certain offences is also known among African natives. In India and Japan men sacrificed themselves for loyal reasons called Hari Kari, or at the doors of houses where enemies dwelled as a form of public reproach. Among Australian natives a child was murdered at the initiation of a magician.

In Polynesia, so far as can be discovered human sacrifice is comparatively modern. As regards India, I mean Hindustan, there are so many races dwelling alongside each other, and differing so much in religion that one must not generalise too

freely. At any rate sacrifice has been recognised and practised for hundreds of years by the Hindūs, especially the sacrifice of horses called the *Asvamedha*. A very notable and objectionable form was the suttee, or the burning of a man's wife alive together with his corpse, at his cremation. Other forms of human sacrifice took place at the death of notable men, and were said to be for the purpose of providing the deceased with a companion, or with slaves to do his will, or to provide messengers from his old world to him on his new plane, or lastly to provide by their blood sustenance to his new frame. But in the oldest Vedic times, before the era of Gauṭama, the Buddha, we do not hear of sacrifice of human beings, while that of animals did prevail.

In some ancient races which sacrificed animals, so long as they were nomads, that is, living in the wilds. When afterwards they dwelled in cities, there was a scarcity of animals and so they substituted human beings, as Jevons notes: and he adds that the sacrifice of men as a funeral custom or as tribute to the dead is of earlier origin than the same offering as a form of religious duty.¹

Of sacrifice as a principle in actual use our authorities make several classes:

(1) Cathartic or those regarding purification. In ancient days men often made a distinction between animals which were clean and unclean. This ideal was a form of the Taboo or ritual doctrine related to a tribe or family; we read of this distinction in the old Jewish Law of Moses or attributed to Moses.

(2) Then there was the expiatory sacrifice for the benefit of the people; an animal was killed and eaten by the assembly for the benefit of all.

(3) A deificatory sacrifice was intended to sanctify a temple, house or place with a deity to dwell there and to bring good fortune.

¹ See *Ancestor Worship*, p. 199.

(4) An honorific sacrifice was a means of praising a god, and of thanking him and of securing his favour, or even of nourishing his divine life.

(5) A particular sacrifice is an answer to an assumed divine demand for a life as a penalty for some sin, and so the powerful and rich man provided a human substitute for himself by his power over his poor and more ignorant followers.

The remains of Greek literature supply much information regarding the system of sacrifice practised in the great cities of Greece and in its numerous Colonies. Its general purpose seems to have been as a form of worship of their many gods and goddesses whose spiritual home was deemed to be the mountain of Olympus; otherwise sacrifices were a means for the expulsion of evil.

Human sacrifice was quite prevalent at some periods; and animal sacrifices with special adornments upon the animals was prominent. They were at one time encouraged by the Oracle at Delphi the most holy shrine of Greece. But this approval became withdrawn about the fifth century B.C. Greek religion was more a matter of Ritual than of Faith in the Pantheon of which Zeus was the omnipotent ruler, and it was strictly allied to state purposes.

Great festivals required sacrifices, as at the *Thargelia* held near Ephesus; at this ceremony two victims were put to death, and in the presence of two great calamities two persons were stoned to death to avert disease, one on behalf of men and one for women, selected from a group of outcastes kept for the purpose. These men were called *pharmacoi*, i.e., remedies, hence we have our word pharmacy.

There was held in Attica a great festival called *Dipolia* at which oxen were selected and placed around the altar of Zeus and cakes were placed upon it; the ox which first began to eat a cake was seized and its throat cut, after one

priest had first struck it with his axe: than all present but this one priest partook of the flesh.

The Greek myths show that expiation by human sacrifice was deemed efficacious; read the stories about Theseus, Orestes and Iphigenia. Human victims were also sacrificed to arrest the course of plague and other national calamities.

We may then study the Persian cult of Mithras, as a saviour; he was represented by a sacred bull, which used to be stabbed as a sacrifice and the blood allowed to flow over the worshippers. This religion in the first and second centuries after Jesus came near to supplanting Christianity.

The religion of ancient Rome was derived largely from Greek culture, and from that of the Etruscans; many of their gods were adopted with change of name into Latin forms. In Roman times human sacrifice grew more rare and substitutes were offered. There was no annually recurring human sacrifice, although these had been prominent in Etruria.

The Romans largely abolished the regularly established priesthoods of the temples which had been so notable in Greece; here was another reason why sacrifices became fewer and less gruesome.

From this ancient system of human sacrifice came the notable custom of building a living human form into the foundation of an important public building to ensure its permanence, but this was new thing, for we read of the same action in *1 Kings*, xvi, 30, that Hiel founded Jericho, building the wall of the town upon his eldest son and the foundation of its great gates upon the body of his younger son.

Our main source of information regarding religious sacrifices is gained from the Old Testament of the Hebrew race. They are mentioned in the earliest chapters of the Book of Genesis, and are fully developed in the Pentateuch, the Books concerned in the publication of the so-called Mosaic Law. Yet there is no proof that these Mosaic Law-books

were known even in the period of the early kings of Judah and Israel and not until the reign of Josiah and the priesthood of Hilkiah a thousand years later.

In the book of Leviticus rules regarding offerings of corn, wine, oil and other valuables, and the sacrifice of animals are laid down, and sacrifices are declared to be needful and proper under certain circumstances, such as appeals to Jehovah, or as thank-offerings to him. Of course also side by side with the Jehovistic practice there existed at all times among the Jews some worshippers of false gods, with the constant use of animal and sometimes human offerings to the gods called Baal, Moloch, throughout Canaan, Moab and Phœnicia, the parts around Judaea.

According to the Mosaic Law as stated in *Deut.* xii, a true sacrifice must be offered upon a sacred altar and by a priest. The Court of God's Sanctuary is declared to be the proper place.

As to Hebrew altars, these were at first only a rude stone or a heap of unhewn stones; but later two are especially named—the altar of burnt offerings at the Tabernacle of Moses, and the Altar of Incense or Golden Altar of Moses and of the Temple of Solomon. Sometimes an altar was used as a place of refuge, as in the case of Adonijah,¹ so was the altar of a church in the Middle Ages.

It is true that the Old Testament books nowhere declare that Sacrifice was actually introduced by order or Jehovah or was inspired by Divine Revelation as a definite, proper and regular act of religious worship of Jehovah. It is not specified in the Ten Words given to Moses—which we call the Ten Commandments of *Exodus* Chapter xx, nor by the way, is prayer there commanded to be offered to Jehovah. Yet at the very beginning of the Creation story we read that the two sons of the first man Adam each offered a sacrifice unto God.

¹ See *1 Kings*, 1, 50.

Cain, who was a tiller of the ground, brought of the first fruits of the ground as an offering; while Abel was a keeper of sheep and he offered a lamb. For some unstated reason God approved of the sacrifice of the lamb, and had no respect for the vegetable offering of Cain, who at any rate did offer what he had. This event led to the first crime due to jealousy, and Cain killed Abel. In *Hebrews*, xi, 4, we find it alleged that "by faith" Abel offered a more excellent sacrifice than Cain, but this has no Old Testament authority.

Here is noted the first animal and first human death (*Gen.*, iv). The next instance is given by Noah, who on leaving the Ark offered one of every clean fowl and one of every clean beast, and sacrificed them upon an altar to God; and the Lord smelled the sweet savour and decided to curse the ground no longer and not again to drown everyone.¹

The first occurrence of the actual word sacrifice is found in *Gen.*, xxxi, v. 54, when Jacob made a covenant with Laban and then offered a sacrifice upon a high place.

In *Gen.*, xxii, we read by the amazing order of Jehovah to Abraham to offer up his son Isaac as a Burnt Offering on Mount Moriah, it is said that God gave this order as a temptation, but how the prospect of killing of one's beloved son could be a temptation I know not. Anyhow we read later on that an Angel appeared and took away the decree of temptation, and a ram was sacrificed in the place of the boy. Inasmuch as Abraham made no protest at the order, it would seem that human sacrifice was familiar to him, and it may be that this incident was the first instance of Divine approval of the substitution of animal for man as sacrifice.

In the eleventh chapter of *Judges* we read that Jephthah made a vow unto the God of Israel that if he was allowed to conquer the Ammonites he would sacrifice whoever came out to meet him from his house on his return. His only daughter

¹ *Gen.*, VIII, 20, 21.

came out, so she was burned as a sacrifice to his vow, and it is added that this was a custom in Israel. I call it wilful murder, and protest against the approval of any abominable act simply because it was prompted by a religious motive.

In *Jeremiah*, vii, 31, we read a condemnation of the Jews for burning their sons and daughters at Tophet in the Valley of Hinnom, but this might refer only to cremation of the dead. Samuel hewed Agog in pieces before Jehovah and David sacrificed seven sons of Saul to Jehovah¹ a trace of the same sacrifice is found in *Exodus* xiii, where the Law gave to Jehovah the first-born of men and beasts, the sacrifice of life being redeemed by giving money to the priesthood.

The old Hebrew sacrifices have been arranged in several classes of purpose; such as burnt offerings for sin, trespass offerings, peace offerings, daily offerings, and the weekly Sabbath offerings. The burning of incense upon an altar was also deemed to be a sacrifice. There were also sacrifices offered on the days of the full moon, and special annual festivals, such as the sacrifice of the Paschal Lamb in memory of the Passover and *Exodus*, corresponding to our Good Friday.

In the days of King Ahaz about 742 B.C., as we read in *11 Kings*, xvi, 15, there was a *morning* burnt sacrifice, and an *evening* offering of meat upon the great Altar of the Temple by Uriah the Priest.

Mention must be made of the Azazel or scapegoat offered on the annual day of solemn Expiation, see *Leviticus*, Chapter xvi. On this great day the people brought two goats as an offering, one for Jehovah and one for Azazel, the priests cast lots which of the two should be slain and which one be set free to carry away the sins of the people. The one spared was hunted away into the wilderness.

In our own time in Durban the Indians living here have held a ceremony in which after prayers and ritual a goat

¹ *11 Samuel*, xxi.

has been turned loose and disowned, upon the scape goat principle.

Later, in the history of the Jews, toward the end of the Kingly period there arose a series of prophets such as Amos, Isaiah and Jeremiah, who not only uttered warnings against the idolatries and other sins of the Jewish people, but they taught a higher aspect of religion and that the reverence due to God and human duty were of more importance than sacrifice to Jehovah.

We revere the prophet Micah for example, who in Chapter vi of this tract, warns his hearers, "Will God be pleased with thousands of rams or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" He meant certainly not; for he goes on to say—"What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" And in the later 51st Psalm we read "the sacrifices of (for) God are a broken spirit," and "a contrite heart . . . thou wilt not despise".

So the *later day* prophets discouraged the notion that animal sacrifices served to secure Divine favour, and did not encourage the idea that an innocent sufferer could secure pardon for a sinner: this was not the old-time Mosaic teaching of the worship of Jehovah, the God of the Hebrews.

Yet the old Hebrew ideal of sacrifice was approved by some famous authors, even after the life of Jesus, for we read in the Epistle to the Hebrews, that extremely Hebraic Christian tract, "Almost all things are by the Law purged with blood, and without shedding of blood is no remission of sin." Christian commentators apply these words to the death of Christ but only in an emblematic manner, for the Gospels tell us that Jesus died suffering from crucifixion, and no blood was shed to cause his death; his side being pierced *after death*, as is narrated in the Gospel of St. John.

But not only was Hebraism gradually led away from animal sacrifices, but other nations, such as India and Greece, which have been already referred to, also gained a higher ideal of life and duty. For example Isocrates about 400 B.C. said man's most true sacrifice is for a man to make himself as good and just as possible (letter to King Nicocles). In the Indian Brāhmaṇic Upanishad we read, "There is something far better, higher and more enduring than the right performance of sacrifice."

We now come to the Christian religion which sprang entirely from a Hebrew source. The Jews had for centuries been taught by prophets that a holy messenger would be sent to their particular nation, and the title Messiah became associated with this ideal man, who they deemed would become a beneficent ruler and king over them and give the nation dignity and supremacy over other nations.

In considering the life of Jesus who became the Christ, and the greatest teacher of the love of God and of the morals of human life, we must remember the people among whom he appeared, they were of the great fifth Āryan Race indeed, but they were Asiatics, with all the ingrained characters of Asian growth, the ideal of royal state and gorgeous ornamentation, pomp and power, and the personal Jesus was Himself an Asiatic, while we English are of a different type derived from later sub-races, Teuton and Celtic. Hence when the great Teacher came to them as a poor man, son of a villager, who wandered about their land teaching peace and humility, doing marvellous works indeed, but submitting to the civil law, being tried and executed by crucifixion, they naturally as a race failed to recognise Him as the promised Messiah, although numbers of the poor and of the unlearned classes of Jews accepted Him gladly as did many of the Gentiles who lived in their land. By analogy of the Hebrew animal sacrifice, the death of Jesus has been regarded as a sacrifice to God the Father, and

so was given Him the title of "The Lamb of God"—"which taketh away the sin of the world," securing to erring man salvation from punishment, if by faith he accepted the Redeemer.

Jesus, upon whom came the Christ Spirit, was a Hebrew, and in his boyhood became learned in the Hebrew Law, in Jewish history, and was fully conversant with the writings of the great Prophets: indeed so learned was He as a Jew, that we read that in the great central Temple at Jerusalem he argued with the Rabbis who were the priests, and they wondered at him.

There is no suggestion in history that Jesus was anything beyond a very learned young Jew until, when baptised by John, the Holy Spirit in the form of a dove came from heaven upon him and he became inspired by the Logos, and was manifest as the Christ of God. A second Divine approval was at the Transfiguration upon the mountain, *Matt. xvii.* From that time indeed Jesus became the Christ, the Divine teacher of Humanity, the gift of God to men, the Divine Logos, the Word made flesh and dwelling among men. The duties of ceremonial Religion and Temple worship were changed into human duty to God and man, to be shown by supreme love of God and loving conduct to all that lives.

Within fifty years of this great change in religion and human duty, the nation of the Jews, which had always claimed the special favour of Jehovah, ceased to exist as a nation, its people were dispersed and have never since been a nation. Was this the cause? Jerusalem was taken by the Romans under Titus, in the year 70 and the Temple was destroyed, the remains became little better than a desert until claimed by Arabs and later by Mohammedan Turks.

For a few years only it was taken by the Christian Crusaders in the twelfth and thirteenth century, then again it was given over to the rule of Mohammedan powers, until in the recent German War the English occupied Jerusalem, and have

made efforts to repatriate the surviving Jews in Judea, but the Jews are, as a matter of fact, not at all desirous of being repatriated, at least those in England are not so.

The new Religion as founded by Christ was sweetly simple, it was a Religion of the heart and not of Temple Ceremonial. It was not ruled by a code of laws such as was the Mosaic Law, but it was to be guided by the Spiritual power of the God within every man which taught humanity, reverence, self-sacrifice and a constant aspiration to be like Christ; life was to exhibit the emotions of purity and love which Christ had Himself shown while on earth. The Christian doctrine of Sacrifice especially with regard to the recognition of the death of Jesus Christ as a Sacrifice, has been gradually extended from the words of the Synoptic Gospels, through the Gospel of St. John, the Acts of the Apostles, the Epistle of St. James, the Epistles of St. Paul and St. John and that to the Hebrews and later varied in ideal by the Church Fathers.

The Great Church Councils for several hundred years also made many doctrinal changes on this subject. Upon a general consideration we may say of the Christian Faith in the words of the Rev. J. S. Miller, that Sacrifice is now only deemed acceptable to God, in virtue of the spirit which it expresses, not by reason of its value and never by the amount of suffering which it entails. It is assumed that the multiplicity and value of the offerings in olden days, became regarded in later times as improper attempts to bribe the Supreme Being. The Sacrifice of Christ was accepted not because of the suffering or the shameful nature of the death, but because it manifested perfect obedience, love and holiness. So it is deemed that God will accept our present day personal sacrifices as tokens of self-dedication and as the thank-offerings of a grateful love, and as proof of the presence in man of the Christ spirit and ideal.

According to the teachings of the Christ repeated by His disciples, the Sacrifices of olden times were to be replaced by

offering the self as an humble oblation through prayer and with thanksgiving in acknowledgment of the love of God to man and His willingness to pardon the sinner who duly repents. We may read, He that loveth me loveth the Father, and he that loveth the Father shall do the works as I have taught you, and he that loveth me shall be loved of the Father, who is God.

The Christian Church alone is now so far heir of all the ages fulfilling the expectation of humanity which has almost universally believed in sacrifices and oblations: in it alone the Holy Meal of Bread and Wine of the Sacrament, by order of its Founder, commemorates the Divine Sacrifice which is deemed the propitiation for the sins of every man (F. B. Jevons).

I must now refer to the Theosophic ideal of sacrifice, and to its fervent practice in the daily life of a Theosophist who must (however vague may be his theory of the origin and religious value of sacrifice)—I say he must put into practice the virtue of self-sacrificing conduct, calming his emotions and guiding his natural desires into forms of Spiritual aspiration. He must be prepared to forfeit possessions—in reason, pleasures which distract his mind from advancement, and to sacrifice his leisure and his talents to the welfare of his fellow-men. He should seek opportunities for service as well as for self-progress, and should do with delight and enthusiasm whatever may be the duty of his life and position. He should not criticise others unfavourably, unless it is necessary for him to act upon his judgment, but be always ready to help others to escape from evil courses, and be glad to teach such as have a desire for Theosophic knowledge, ever remembering that he must himself take every means to raise his own view of human life to a more spiritual level, transmuting physical energy into good works, and so rise on the ladder of lives, toward the perfect state.

A noted teacher of our modern Theosophy has said that it is possible to trace progressive stages in the evolution of

the duty of Sacrifice, considered from the theoretic aspect. First, man was instructed to give up and forfeit a part of his possessions in order to gain future prosperity for his race, his nation, community, family or for himself later on in life.

Second, man was to give up present possessions or some desire of his life, or some act of pleasure in order to gain reward and bliss after death in some other world or some other plane. This was a forward step, giving up the tangible and visible for the unknown, unseen; for the things of the world, as we all have felt, have a great power of attraction. Still there remained the idea of gaining reward, which is not the highest of ideals.

Third, a man made a personal sacrifice for some other or others, or for the general good of the whole: this is the duty of the unit to the whole. He learned to do right, and to endure because it was a sacred duty, to give gifts because such are due to humanity and not in hope of repayment or reward.

The last requirement is the sacrifice of all the separate human unit possesses; it is to be offered because the Spirit of man is not really a separate being, but is part of the Divine Life, and so the man pours himself forth as part of the Universal Life, and in the expression of that Life he shares in the joy of the Lord.

Every life which thus shapes itself, is preparing a home for the abode of the Logos, the Christ (the Krishna ideal), it becomes a growing at-one-ment bringing down the Divine into closer and closer touch with the human ego. Every such life shall grow into the position of a beloved Son of God and shall shine in the glory of the Christ. Man may work in this direction by making each action a sacrifice until the Spiritual Gold of the Higher Self is separated from the lower human nature and itself remains alone exalted, pure and holy, and so becomes one with the Eternal Father.

Wm. Wynn Westcott

SYMBOLISM

By AN INDIAN STUDENT

(Continued from p. 345)

NOW, at this stage of our study, it is getting abundantly clear that the scriptures of the world, do not contain collections of prayers and supplications which people supposed them to contain but on the contrary constitute a summation of knowledge which, revealed or unrevealed, is all stored up there.

The Mystery Tongue as a code language must have various methods of unriddling it, but we have been able to detect four only, *viz.*, (1) By linking up synonyms. (2) By breaking up words into syllables and regrouping them in new combinations, a method of word juggling. (3) By tracing these newly regrouped words in ancient myths and allegories for elucidating enigmas thus created. (4) By finding out the numerical values of figurative words, mythological or allegorical, as the case may be.

Let us take the word *Vāch* which means both "cow" and "speech". The potency of sound and its intimate connexion with all the finer forces of nature, etc., could be conveyed to the mind by the word *Vāch*, but that idea to be one objective should have an ostensible representation, which could be supplied by picturizing the word *Vāch* by a "cow". The cow, thereafter, as a symbol, took the place of *Vāch* as *Verbum* and its other substitutes. The cow and the bull thereafter stood for the negative and positive aspects respectively of Creative Nature representing broadly the germ of all animal life, including man. Thus did the cow and bull allegory originate in India and then spread over different parts of the world.

This process of the picturization of abstract ideas acquired an unending variety of presentment through the Samskr̥t language which possesses a profusion of the necessary elements as will be seen from the following :

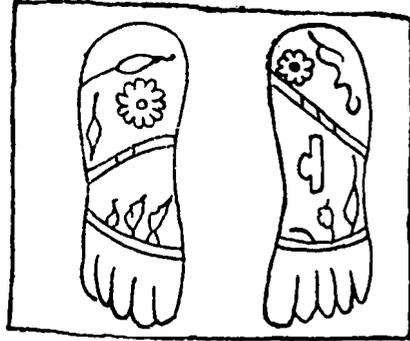
TABLE

No. 1 Abstract Idea (Spiritual)	No. 2 Ostensible Object (Realistic)	No. 3 Synonym (Idealistic)
अज—Spirit		मेषम—Lamb
वाच—Logos		गो—Cow
ह्रस्व—Divine Wisdom		नारायण—Mover on Water

It is evident that it is possible to evolve an enigmatic language in which synonymous words like those in column 3 could be employed deliberately, with a set purpose, to convey to the mind abstract ideas connoted by the words in Column 1. For example, "Mesham," which has no connexion with the word "Spirit," is made interchangeable with it, replacing it designedly as a substitute.

The use of the Mystery Tongue has a predetermined purpose of hiding knowledge behind riddles. The unconventional use of synonyms, and other similar devices, are with the object of insuring highly technical knowledge derivable from scriptural abstract ideas against misuse.

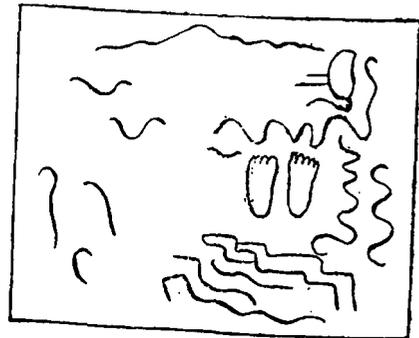
The second aspect of the Mystery Tongue consists, as said above, in dividing and shuffling letters and syllables of certain words. The well-known symbol of the pair of soles is found all over the world.



FROM BENARES



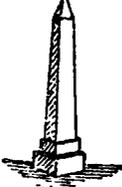
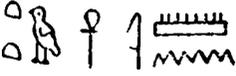
FROM GOVARDHAN



FROM ARZON, MORBIHAN, BRITTANY

It is found in Ireland, in Samoa, in the South Pacific, in Egypt, in Greece, in Ceylon, in Brazil, in Sweden and in India. This ostensible sign of the footprint when rendered in Samskr̥t is expressed by the word *Dvi-pāyan* which by shuffling becomes *Dvīpa-āyan* meaning "One borne from the Island". *Dvaiṣa-āyan* was the designation of *Veḍa Vyās*, the author of the *Mahābhārata* who was one of those Great Beings who come amongst us from the Sacred Island previously mentioned in this article. It is for this reason that the design of the pair of soles is found all over the globe with the object of perpetuating the word *Dvīpa-āyan* through the ostensible sound-sign *dvi-pāyan*. Here are some similar ostensible signs:

TABLE

No. 1 OSTENSIBLE SIGN	No. 2 SIGN-WORD	No. 3 PERMUTATION
	Dvī-pāyan	Dvipa-āyan
	Haricula	Hercules
	Kalpatru	Cleopatra
	Harimookha	Harmkho
	Tut-ankh-amen	Tutankhamen

The ostensible signs when expressed in words convey the meanings intended, but the shiftings of the letters of these very words make them yield entirely new interpretations. And this is the real riddle of the Mystery Tongue which makes it possible to build up historical, astronomical and perfectly mythical Pantheons based on the legends and the Pantheon of Ancient India. Thus it will be admitted that the ancient religious texts are not worded in modern phraseology as we understand it, nor is there any intentional falsification of facts by forgeries. In the process of interpretation if the original thought is missed, then all chances to the right track are entirely lost.

In this way the one primeval record of pre-historic knowledge and revelation became symbolical then emblematical, then parabolical or allegorical, then hieroglyphical and thereafter logogrammatical, made up of syllables and letters, every letter whereof representing a whole word. Hence it is, that no one not initiated into the mystery of the Occult religious logography can say with confidence what the ancient names really mean, unless he studies the old Devanāgarī alphabet and knows correctly what every letter stands for.

The Man-Lion symbol rendered in Samskr̥t would be नरसिंह *Narasimha* or letter by letter न-र-स-ह-म *Na-ra-sa-ha-ma* or *Nara-that-am-I-Nara* is the *Paramātmān*, the "Supreme Soul," and *soham* is "that-am-I" or The Supreme-Soul—that-am-I. As a representative pictograph or stone image it is the Sphinx called by the ancient Egyptians *Harmho*, in Samskr̥t it is *Harimookha* or the "Image of the Best of Gods".

The Sphinx is really speaking a logogram in stone instead of in letters. To *sphinxiad* a word is to caricature an abstract idea in stone under physiological masks. These monumental caricatures were taken by most of the Western symbologists as actual portraitures and hence the off-track conclusions and unjustified ridicule of the mentality of the ancients.

The numerical aspect of symbolism is the real *Sāṅkhya* philosophy of the original *Kapila* (Hebrew Qbl) embodied in fragments of the Chaldean system of numbers, as well as in

the Pythagorean system of numerals. Its main object being to summarize "God's Plan" or the "Creative Design" in qualitative, quantitative and dimensional aspects by mere numerals, the whole fabric being based on the ratio of the diameter to the circumference (Chakra), *viz.*, 1: 314159... where 1 stands for the diameter and 3: 14159... for the circumference. At the same time 1 can represent a line, 3 a triangle, 4 a square or a cube, and 5 a pentagon and so on running into geometrical figures and architectural designs. These numerical values have been utilised in the construction of the ancient Zodiacs, caves and temples and also of the Great Pyramid, the measurements whereof are expressed in words and names instead of in numerals.

In the sixteenth century Peter Metius discovered that the ratio of the diameter to the circumference was 113: 355, whereas John A. Parker of New York put it at 6561: 20612. The reader will be agreeably surprised to find that 113 is *हंस* *Kapila* and 355 is *गणेश* *Ganesh*. Also 6561 or 81×81 is *जय* \times *जय* *Jaya* \times *Jaya* and 20612 is *नरचक्र* *Narachakra*. In the Hebrew texts Moses is 345 and its reverse 543 is Jehovah.

Much more could yet be said but space forbids it.

We have arrived at the end of our efforts and we find that a *Symbol* is a single sign of Knowledge, and *Symbolism* is knowledge hidden in signs as a single act of imparting that knowledge. *Mythology* is the primitive mode of thinking the thought as an abstraction. *Allegory* is the repository of man's most ancient science dealt out in Parables and Fables in a mode of expression of Sign Language which is liable to seven interpretations in the explanation of the seven Mysteries of Nature. This Mystery language was universal and known to all nations alike in days of old. But now it is intelligible only to the few and partially understood by those who, like Skinner, devote their lives in a conscientious comprehension of truths behind blinds and veils.

An Indian Student

MIRACLES

THE world is full of miracles,
And God with manifold wonder fills
The sun-kissed pond and verdant grot.
But we are blind and see them not !

God breathes on winter-ragged tree,
And sets its fairy blossoms free
To dance upon Spring's jubilee.

God touches every humble seed,
And then each flower-captive freed
Bursts out to perfume dale and mead.

And safe are God's bright diamonds
In flashing streams and sun-kissed ponds,
For blind to them are vagabonds !

The dreamy Poet oft can see
God veiling His divinity,
And flame in a mimosa tree !

The world is full of miracles,
And God with manifold wonder fills
The sun-kissed pond and verdant grot.
But we are blind and see them not !

LEON PICARDY

THE ANCIENT WISDOM OF THE HELIOPOLITAN PYRAMID-BUILDERS

By T. R. DUNCAN GREENLEES

DOWN to our own time, ever since the days when the Greek travellers were returning from Egypt to their own land, bearing strange stories of the marvels of the Nile valley, all men have agreed that the Pyramids at Gizeh are among the Wonders of the World.

Many clairvoyants have told us that in the greatest of these were held those initiations into the Mysteries which have so puzzled modern students that they almost refuse to believe that such ever took place. Of these Science can tell us almost nothing, neither can it in any way confirm the immense age claimed for this huge building. Indeed, material evidences seem almost to have proved that the Great Pyramid really was built in the reign of that King Khūfu who reigned some five thousand years ago, though there is no proof that it was ever used as his tomb, as has been generally assumed. Yet, of course, it is very probable that the present building is upon the site and plan of one vastly more ancient wherein such initiations really were consummated.

Perhaps the Pyramids were all built as the Initiation-Temples, each of one of the Initiate-Kings, and were later used as their sepulchres so that their bodies might rest at last in secret places sanctified for ever by the memory of those holy

Rites. For M. Moret¹ has shown that the Funerary Ritual was sometimes performed for the living, not the dead, and it may well have been used as the Ritual for the lower degrees of Initiation.

Be this all as it may, there is no doubt that the greater interest in the Pyramids to students of religion lies buried in those other and smaller buildings that skirt the great desert near Saqqāra, in the cemetery of ancient Memphis. For here, hidden away in underground rooms, are the oldest datable religious texts that we still have with us in the world.

THE SOURCES

In the earliest ages, whereof we have now any literary remains, one of the chief religious systems of Egypt was that whose centre lay in the holy Sun-City, Heliopolis. Here at a very remote date was established a religious college and university to which aspirants to the priesthoods came for study from all parts of the land—for even before the Pyramid days the influence of this cult was widespread and predominant. The Kings who reigned in the old capital of Memphis were devoted to it, and the very form of the Pyramid, identical with the tip of the Obelisk, reveals the Pyramid-builders as its adherents. And the great Neweserrē¹ erected at Abūšīr a beautiful temple to Rē¹ the Supreme God, and built a large solar barque near to his own Pyramid. It was about seventy years after the passing of this King, quite at the close of that Fifth Dynasty so glorious in progress artistic and social, that Wonnas ordered the inner rooms of his Pyramid to be sculptured throughout with those archaic scriptures that to-day, from this circumstance, we call the *Pyramid Texts*. Even now, after the lapse of nearly fifty centuries this beautiful blue writing survives—a monument alike to the faith of those old Kings and to the skill of their sculptors.

¹ *Mystères Égyptiens*, page 104.

But these Texts were already ancient before they were graven and painted in the Pyramids of Saqqāra, and many were certainly earlier than the founding of the kingdom by Manni nearly eight centuries before. Some, indeed, bear within them clear traces of a far remoter antiquity, when the earliest traditions of the Gods were yet uncrystallised, and the memory of archaic savage customs yet lingered among the people.

These religious Texts are of the following main classes :

- (a) A Ritual of Funerary Offerings,
- (b) Various allusions to the Divine Myths,
- (c) Hymns and Prayers,
- (d) Magical Incantations.

Of these four classes the second and third contain a mass of material invaluable for close study, much of it in language not lacking in real beauty. They have not yet been translated in full by reliable scholars. The style wherein these hymns are written may fairly be judged by that here presented, as I believe, for the first time in English.

Their form is semi-poetical, without a clearly marked metre, although a certain rhythm may in places be detected. It must be remembered that, like the Semitic languages, Egyptian is written with consonants only, and unlike them never developed a system of vowel-pointing, so that often the correct pronunciation is still unknown. Rhyme is almost entirely absent, its place being in part taken by an elaborate and obscure system of punning. This gave force to the utterance much as do our own rhymes, and several instances of it may be noticed in the hymn soon to be before us.

A specimen of the original text, vocalised as nearly as possible as it would have been pronounced by the priests of the period—as reconstructed from the later Coptic forms, and from Greek and Assyrian transliterations—may be of some slight interest.

784. Ehróti er Tó,
 Náth tap Yóteth Shów,
 Eskhóm̄ti émmof.
 Emrónef thém,
 Ewdóneth su chároth,
 Ekhet nib éseth.
785. Eythóneth nath Núther nib khéroth
 Chári hebó'ef,
 Eskóth sen ém Khobó'es,
 Eymósen nehómi eróth em Sibáwe,
 Eymóth redóyu ehró Pyópi pen éroth,
 Em ráneth (ni) Hóret.

In reading this passage, it may be remembered that Egyptian is a language akin to the Semitic tongues, and shares several special consonants with them, ' represents a soft breathing like the Arabic or Hebrew *Alif*, *h* is a deep-throated aspirate, the Arabic *Hha*, *ch* is spoken as in the German *noch*, and *kh* is an even deeper and more forcible guttural aspirate than that. As in French the *t* at the end of a word is silent.

It will be best now to give our specimen hymn without any further preface.

THE HYMN TO NŪT, THE LADY OF HEAVEN

777. O Nūt, when thou standest over the head of thy son Usīre Pyōpi, thou dost protect him from Sētech; inspire him O Nūt. Thou hast come to protect thy son—lo, thou hast come to inspire this great one.
778. O Nūt, the head of thy son Usīre Pyōpi sinketh down; may the great Inspirer (Fountain) inspire him—this great one who is among thy children.
779. O Nūt, thou wast shining and mighty in the womb of Tefnēwet thy Mother ere thou wast born, and when thou inspirest this Pyōpi with life and power he shall not die.

780. Thy heart was mistress when thou didst arise in the womb of thy Mother, in thy name of Nūt.
781. Thou art a Daughter prevailing over her Mother and shining as the Diadem. Make thou this Pyōpi to shine within thee and he shall not die.
782. O Great One coming to be in Heaven, because of the power which is thine thou hast hastened, thou hast filled every place with thy beauty. All the earth is in thy care and thou hast overrun it. Thou hast embraced the earth and all things are within thy hands. Thou hast adopted this Pyōpi as an Imperishable Star within thee.
783. Because I have associated (?) thee with Geb in thy name of Heaven, Geb hath added unto thee the whole earth, in every place.
784. Thou art far from the earth, and the head of thy Father Shōw is thine, thou art possessed of it. Because he hath loved thee he hath put it under thy care together with all things.
785. Thou hast received unto thyself every God (to be) near thee, each in his barque. Thou makest them Stars in the Milky Way (?), so that they be not torn from thee among the Meteors, and that thou let not this Pyōpi be far from thee in thy name of the Celestial.

NOTES

The text here employed is from the standard publication by Professor Kurt Sethe in two volumes, *Die Altaegyptischen Pyramid-entexte* (Leipzig). The numerals before each verse are the numbers of his sections, by which the Texts are now usually quoted.

A few notes explanatory of certain words and allusions in this hymn may make its meaning a little clearer.

777. *Standest over.*—The word used means literally—divide, share, but as it is determined by the picture of two legs straddled wide apart the meaning seems here to be as suggested. The feet of Nūt are separated so that the head of Pyçpi may go between and be protected.

Usire, or in the Greek form *Osiris*. As Usire dying yet triumphed over death, so the Egyptian was sure that by identifying himself with the God he would himself conquer death. Hence it became usual for the departed to prefix the Divine Name to his own.

Inspire.—The word used means to form, recreate, imbue with. It is allied to the Divine Name, *Chuūmu*, and to a word meaning fountain.

778. *Among thy children.*—Usire was son of Geb and Nūt.

779. *He shall not die.*—The faith of the King is revealed in this and in many similar passages when it is remembered that they are written upon the walls of his own tomb.

780. *Mistress*, literally—powerful, prevailing over, taking possession of.

The pun in this verse is somewhat far-fetched, The verb *wnwn*, to leap up, arise, is made to pun with *Nw.t* the name of the Goddess.

781. *Diadem.*—The word here used is *by.t*, which properly is only the crown of the Delta Kingdom.

782. *Overrun*, literally rushed upon and seized.

783. Because Geb, Lord of the Earth, was the husband of Nūt, Lady of the Sky, he gave her also the earth as a dowry (?). When Matter is reminded of the glory of Spirit it yields its own dominion.

785. *Barque.*—Many of the Gods, especially those belonging to the solar cycle, were worshipped in association with ships. This may be compared with the Ark in so many other religions, and perhaps symbolises the permanent vehicle of the Soul, Manas.

Milky Way, literally—*Thousand its Soul*. Mr. Griffith, of Oxford, has suggested this meaning. It, like the phrase "Imperishable Stars," is evidently used to distinguish the deified souls from the flickering and temporary stars whose name I have rendered as Meteors. The same idea is in the well-known text of the Book of the Revelation, "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out."

Meteors.—The word *sb'w* is the usual for stars, but the meaning is here evidently referring to planets, comets or meteors and not to the fixed stars.

Celestial.—Here is a pun, hopelessly obscure in translation. The play is upon the word *hry*, to be distant, and *Hr.t* that which is distant, in Heaven.

COMMENTARY

Theogony of the Priests at On.

It will now be interesting to study the system of religious and philosophical thought which lay behind such a hymn as that we have just been reading. We shall not forget also to gather together several passages from other works which may help us to understand a little the esoteric doctrines here so vaguely hinted at—for that, even at this date, there was an esoteric side to religious teaching in Egypt it is hardly any longer possible to doubt, since the general acknowledgment of the great antiquity of that Memphite Ptaḥ-document now in the British Museum. (No. 797.)

In the beginning Nūn was, the God Unmanifest, the Mighty Deep, the Darkness that is Parent of Rē'.

I am Atūm in that I was alone when I came into being in Nūn . . . Who then is this? It is Rē' at his

beginning to shine forth as King in the City of the Royal Child (Herakleopolis).¹

*I will return into Nūn to the place wherein I came to be.*² That is the "Silence" we find mentioned in the *Chaldaean Oracles*, the "Darkness of the Boundless All" in the *Stanzas of Dzyan*. Of That can be asserted nothing save through negatives, and in Egypt we find very few such attempts to define It as are common in the Upanishads, and in the late Indian works on philosophy.

From That came all things, and when purified and justified from the assaults and accusations of Sētech all shall return to That.

317-8. The Two Truths have ordained that the thrones of Geb return to him (Usīre), and that he should uplift himself to that which he hath loved. His Limbs are gathered together which were in concealment, he joineth the Dwellers in Nūn, he maketh an end to the words in On. And so Wonnas ascendeth on that day as a doer of right to the Living Spirit.

Then at the divinely ordained moment a change slowly occurs in the Deep. The eternal waters are upheaved and Rē' comes into being, Rē' the Supreme God of On, the Almighty or Solar Logos of other philosophies, who *dwelleth in the disk* of the Sun. In later and decadent days He was entirely confused with the material sun, but the esoteric doctrines always clearly distinguished Him from that, His body.³

He it is who shining gloriously at the dawn of the Manvantāra was known as *Khōpri*, the New-Evolved, and at the close of the Manvantāra as *Atūm*, the Aged One, the Infinite.

¹ *Book of the Dead*, Ani. XVII, 8.

² *Myth of the Destruction of Men*.

³ *Cf.* the beautiful pantheistic hymn to Rē Royal Tombs at Thebes. *La Litānie du Soleil*, by Naville.

Behold the Majesty groweth old, his bones are white,
and his limbs yellow, his hair is truly grey.¹

The story of the coming of Rē' and of how He brought all things into being is told for us in the Myth of the Creation which Sir E. A. Wallis Budge has published with a translation.²

He it is of whom the Stanzas speak as "Bright Space, Son of Dark Space". He is the Creator and Almighty God of all the religions, with whom the glorified and triumphant Spirit of Man at last becomes One, as our Pyramid Texts assure us.

1461. Thy Body is in Pyōpi, O Rē' : feed Thy Body in Pyōpi, O Rē'.

703-4. Atōti (the King) is Thou, and Thou art, Atōti
Thou shinest in Atōti, and Atōti shineth
in Thee.

With these texts it is interesting to compare the Christian

Abide in Me, and I in you,

and the Gnostic text from an Egyptian school

I am Thou, and Thou art I, and wheresoever Thou
mayest be I am there.³

Rē' out of His own Body gave forth Shōw (hot and dry air) and Tefnēwet (moist coolness), the twin Eternal Male and Female Principles of Being, the primal Opposite Poles within the Divine Nucleus of the living Cell, the first which were evolved into being out of the One.

I emanated Shōw, I poured forth Tefnēwet.⁴

They are the *Father-Mother* of the Stanzas, who *spin a web* between Spirit and Matter, giving birth, as the Egyptian

¹ *Myth of the Destruction of Men.*

² *Legends of the Gods.*

³ *Gospel of Eve.*

⁴ *Myth of the Creation.*

Legends have it, to Geb the Earth and Nüt the Sky or Heaven.

Births by Shōw and Tefnēwet were (Geb) and Nüt.¹

This *web* is symbolised on the physical plane by the *nuclear spindle* formed during the division of a zoological cell by karyokinesis, where the fine threads of achromatin are drawn apart towards the two Poles until they split and two nuclei arise in the place of the original one.

So Spirit (Nüt) and Matter (Geb) come forth from Heat (the Ray of the Stanzas) and Water (the Mother Deep of the Stanzas). Our hymn has told us how even in the womb of her Mother before her birth Spirit was shining within that Ocean.

O Nüt, thou wast shining and mighty in the womb of thy Mother Tefnēwet ere thou wast born.

Nüt is the Purusha of Vedāntist thought, pure and universal Spirit, radiant and motherlike in her watchful care, omnipotent and gentle, surrounding and interpenetrating the world with her Body, the Home and eternal Abiding-place of Man.

She is the *Divine Dark* of the poets, the *Dark Night of the Soul* of the Spanish mystic, St. John of the Cross, and the *Night* so glorified in beautiful language by Wagner²

O sink hernieder, Nacht der Liebe,
gieb vergessen dass ich lebe;
nimm mich auf in deinen Schoss,
löse von der Welt mich los.³

She is the sky at night, silent and sublime, bejewelled with those eternal *Imperishable Stars*, which shall never

¹ *Myth of the Creation.*

² *Tristan und Isolde.* Act II, Scene ii.

³ O sink downward, Night of Love,
Give forgetting that I live;
Take me up in Thine embrace,
Give me freedom from the World.

again wander from her into the gloom of blinded incarnation, and whom we know and revere as the Masters, the perfected fruit of the Human Race.

Thou makest them Stars in the Milky Way, so that they be not torn from thee among the Meteors.

But she is also the radiant sky of the day, beautiful in her azure robes as the Virgin Mother-Goddess and Madonna of all the Creeds, and supported over Geb by the kneeling Shōw, whose arms are spread abroad and upwards, his head lost within Nūt herself, his feet upon the body of her husband Geb.

1101. Ye men and gods. Your arms under Mernerē' (the King) and raise him up. Uplift him to Heaven even as the arms of Shōw are under Heaven and he uplifteth it.

We are told how Rē' ordered His son thus to devote himself:

Spake the Majesty of Rē', "My son Shōw, place thyself under My daughter Nūt, and watch for Me the supports of the millions within her.¹

Clearly the Egyptians knew the truth that that upon which we often meditate we shall surely become, for few have ever striven so consistently to forget their human limitations as they. Few have so strongly affirmed their absolute oneness with God, the One, the Infinite, the Immaculate, as they. Always their aspiration was that they might consciously realise that oneness. To this end they filled their scriptures and hymns with monotonous assertions of their purity and divinity, and we see in them but very few traces of that humility before the Supreme so often found in Christians and Muslims. The King, as the representative of perfect or initiated humanity, frequently affirms his cosmic might and dignity in the old Texts of the Pyramids.

¹ *Myth of the Destruction of Men.*

1466. This Pyōpi was formed by his father Atūm before Heaven came forth, before the Earth came into being, before mankind came forth, before the Gods were born, before death appeared.

Breasted in his valuable *Development of Religion and Thought in Ancient Egypt* (p. 125), says:

We behold the translated Pharaoh a cosmic figure of elemental vastness, even superior to the Sun-god in the primeval darkness,

and quotes this amazing text from the Pyramids,

605. O Father of Atōti! The father of Atōti, Atūm, is in Darkness. The father of Atōti, Atūm, is in Darkness. Bring to Thyself Atōti unto Thy side that he may light a flame for Thee and protect Thee.

Here so mighty is the deified King that he is able even to shed light and protection upon the Solar Logos Himself. And this deification was to be achieved by at-one-ment with Usīre, the Royal Son of Nūt, Queen of Spirit.

Geb and Nūt are the Parents of the evolving Soul, and of the universal conditions surrounding it. In that It is child of Nūt, Spirit, It is of Heaven and lives always therein; in that It is child of Geb, Matter, It is of Earth and must labour therein until redeemed by the union with Usīre.

In the Egyptian Myth the children of Geb and Nūt are Usīre and his wife Ēset (Isis), Sētech (Sēth) and his wife Nebthō'et (Nephthys), and as some said a Horus also.

Of these, Sētech seems to represent the dark passionate side of Nature, the Dark King, the Destroyer, eternal Enemy to the Powers of Light; Usīre symbolises the aspiring and ennobling side of Nature, the White King, the Preserver and Restorer.

The story tells how Usīre and Sētech strove until Geb divided the Earth between them and bade them live together.

in peace. Usīre ruled well and justly in his land, taught his people all arts and religion, and was beloved by them. But Sētech, jealous of his brother, and having in vain accused him of bastardy, plotted his death. The news came to Rē' and He warned Sētech that he would strive against his brother in vain.

1477. Have ye done anything against him, ye who have said that he should die? He shall not die—this Pyōpi shall live eternal life.

The name *Pyōpi* has been substituted in the text for the original pronoun *he*, for the King has already been identified with the God Usīre.

Yet Sētech arose and slew Usīre his brother upon the shore,

1256. They have found Usīre whom his brother felled to the ground upon the beach,

where he lay during the night until at the coming of Rē' he arose and lived again with the dawn.

721. The Great One is lying upon his side. He leapeth up upon the shore at the raising of his head by Rē', whose abomination is sleep and who hateth weariness.

So ever it is that the upward strivings toward the Divine are opposed by the passions, and the Spiritual Ruler slain and dismembered, and his limbs scattered afar, until in the *Day of the Restitution of all things* the Virgin-Mother, Ēset (as in another version of this great Myth), gathers them together and restores the God to life and conceives the Infant Christ, Horus, in her womb.

In all am I scattered, and whencesoever thou wiltest thou gatherest Me; and gathering Me thou gatherest Thyself.¹

¹ *Gospel of Eve.*

1981. Thy libation is poured by Ēset, Nebthō'et hath purified thee, thy two great and mighty sisters, who have gathered together thy flesh, who have fastened together thy bones, who have made thy two eyes to sparkle (again) in thy head.

(Ēset) . . . making a shadow with her pinions and causing a wind with her wings . . . raising the weary limbs of the silent-hearted, receiving his seed, bringing forth an heir, nursing the child in solitude, whose place is not known, introducing him when his arm grew strong in the Great Hall,¹

wherein he was received by the Gods as their equal.

And during all this hidden childhood of Horus, Sētech made many efforts to destroy him, but when the young God emerged from the obscurity of the northern marshes and battled fiercely with the Evil King from end to end of the land he overthrew at last his enemy and vindicated his father, Usīre, before the Supreme Father Rē.

And so after the long darkness of the slain God, the morning comes, according to the other version of the legend, and with it comes the light of our Father Rē¹ to awaken Usire from his sleep. For that it is Rē¹ who is our true Father, the old poets and mystics who composed these Pyramid Texts most clearly knew, they who said in the voice of the King;

886-7. I, O Rē¹, am he of whom Thou hast said "My Son." My Father art Thou, O Rē¹, my Soul, my Power, and my ardent Desire . . . Behold Nefrekerē¹ (the King), O Rē¹. Nefrekerē¹ is Thy Son.

Surely there is no great difference which in any way corresponds to the vast distance in time between this and the Faith of that other King who said, "I and My Father are One." And even the wording of this text bears a curious resemblance to that of the Gospel, where the Logos from Heaven bears solemn witness, "Thou art My beloved Son."

¹ *Bibliothèque Nationale*, No. 20, lines 15-16.

CONCLUSION

And if it be asked why we who have in the Christian faith so rich a field of truth and beauty should wander into the pasture of other folds, may we not answer that we look in them for other aspects of that One Truth which could not be transmitted to us by those men who, under the Great Master, founded our Churches? They were men like ourselves, with narrow outlook, limited experience of the various ways of God in His worlds, and the prejudices brought to them by their own national traditions.

Not wholly fictions invented by a crafty priesthood in order to "dope the people," as our Russian friends and many scientists have thought, are these old-world Myths. Perhaps indeed within them there is a far deeper truth than in the paler beliefs of our modern world.

Show the Great Masculine yet struggles to connect the Earth and Heaven as he kneels upon the ground. His arms are still outspread to keep the division between Spirit and Matter, even as he himself unites them in his own body—the body of active Force in the world, as that of his wife Tefnēwet is the body of rest and peace in the heavens.

In a far later day than this, one of the followers of the great Alexandrian Doctor wrote in the Gnostic Acts of John an account of the Crucifixion from the Cosmic viewpoint, which still preserves in another form the old belief of the God with arms outspread in sacrificial effort.

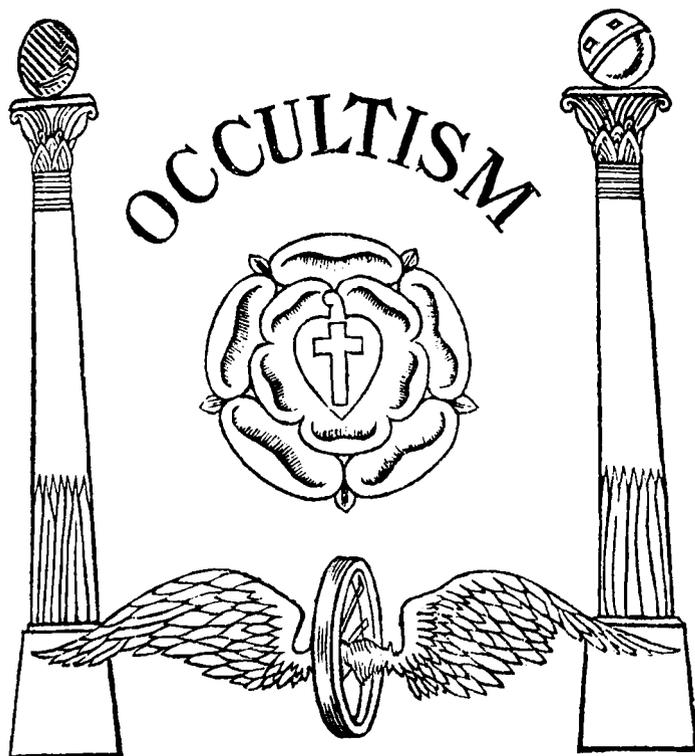
And having thus spoken He showed me a Cross of Light set up, and round the Cross a vast multitude, and therein one form and a similar appearance, and in the Cross another multitude not having one form . . . This then is the Cross which by the Word (Logos) hath been the means of crossbeaming all things—at the same time separating off the things that proceed from Genesis and those below

it (from those above it), and also compacting them all into one. But this is not the cross of wood which thou shalt see when thou descendest hence . . . New the multitude of one appearance round the Cross is the Lower Nature. And as to those whom thou seest in the Cross, if they have not also one form every Limb of Him who descended hath not yet been gathered together. But when the Upper Nature, yea the Race that is coming unto Me in obedience to My Voice, is taken up, then thou who now hearkenest to Me shalt become It!

And on that day when we, becoming one with the Upper Nature that is within ourselves as we kneel upon the Earth our arms outspread in Heaven in the form of the Cross, know that we are indeed One with our Father Rē¹ who has bidden us thus support the Heaven upon the Earth—then we shall find the shadows fled away and the eternal Light revealed.

T. R. Duncan Greenlees

¹ From *The Gnostic Crucifixion*, by G. R. S. Mead.



THINK ON THESE THINGS

By ISABELLE M. PAGAN

THERE has been, of late years, a regrettable increase in the output of books frankly devoted to nosing out scandals about the lives of prominent personages long dead and gone ; and it is refreshing now and again to come across a volume setting forth dispassionately the documentary facts that contradict these highly spiced collections of gossip. The simple policy of leaving the first type of book unread, makes it a waste of time to wade through the second ; yet there are some slanders of such standing, and so bound up with our

impressions and interpretations of literature that still influence our modes of thought, that it may be worth while to offer a brief commentary upon a few of them. I have been studying Elizabethan times of late, especially in so far as they had any bearing on the life and work of Shakespeare; and I have been, in the main, heartened and exhilarated by the fine examples of loyalty in friendship, of courage in action, and of keen interest in religion, shown by the persons with whom I was most concerned; but I have also been struck anew by the readiness with which ordinary average humanity will start or repeat a calumny, and the difficulty of putting an end to ill-natured rumours when they are once set a-going. It is probably true that the Tower and the block ended the earthly careers of many, in those days, who would have attained a ripe old age and served their country well, but for the poisonous character of thoughtless sneers and slanders, prompted by envy, and exaggerated by malice. The type of jealousy which cannot bear to hear anyone praised, and always lodges a cheapening protest, is one of the ugliest things in life, and it is responsible for incalculable harm;—which thoughts have been brought to the point of expression in me by perusal of Mr. Chamberlain's recent book on *The Private Character of Queen Elizabeth*, a careful and somewhat laborious production, of great value to those who wish to study turstworthy testimonies. From the author's own verdict on the great Queen we quote the following:

If great events were dependent upon the personality of the head of England, surely no other country at such a time of crisis ever saw a monarch so well endowed, so trained in the art of statecraft by actual experience, enter upon the scene with nearly fifty years of life yet remaining (in which) to institute and complete what Providence had decreed.

From her fifteenth to her twenty-fifth year she was in the very centre of English politics . . . and altogether apart from her education through books, it was a most astute and successful politician—schooled by long years of danger, and exercised in almost daily negotiations with the most ambitious and unscrupulous men and women—who, at the age of twenty-five, ascended the throne.

Extracts from the reports and letters of statesmen, diplomats and ambassadors—many of them being taken from confidential communications sent by the latter to the royalties they served—amply confirm the above estimate. The cautious old statesman who knew her longest—Lord Burleigh—tells us that

there never was any great consultation about her country at which she was not present, . . . when her council had said all they could, she would find out a wise council beyond theirs; . . . she was the wisest woman that ever was; for she understood the interests and dispositions of all the princes in her time.

A Venetian ambassador of her period, reported to his court after her death, that :

She was the most remarkable Princess that had appeared in the world for these many centuries—the most prudent in governing, the most active in all business, the most clear-sighted in seeing events, and the most resolute in seeing her resolutions carried into effect.

Mr. Chamberlain's own reference to her as the instrument required for "the completion of the decrees of Providence," is interesting to Theosophists in connexion with our teaching that in the rhythm of racial evolution there is always one race engaged in empire-building, and that the sceptre passed from Spain to England in Elizabeth's reign, to remain with Britain so long as her methods should be in accordance with the Great Plan. Elizabeth's mental grasp and entire devotion to what she considered her country's welfare were needed at this juncture, when Spain failed through the cruelty of the methods employed. The transference of dominance took place, and we find many other references in contemporary documents to Elizabeth's foresight and clearness of vision.

"The Queen penetrates everything," wails a papal nuncio in Flanders; and other baffled emissaries in the service of Spain and Rome can scarcely find words to express their fury over the defeat of their plans by this "heretic" whom they regard as "a daughter of the Devil," and as "cut off from the

Mystical body of Jesus Christ". But these are the passionate outbursts of the defeated, and not worth considering in face of the tremendous praise given to her in the balanced utterances of those who knew her well, and it is not only her political ability but her personal character that wins admiring tribute from those whose opinions carry weight.

Former historians have had the mistaken idea that the Queen had, to aid her in her task, an iron constitution and unbounded health. Mr. Chamberlain's patient research shows how wide of the mark was such a belief. None of the children of Henry VIII could hope to be strong, for the results of his profligacy made that impossible; and most of them died early or were stillborn. Elizabeth survived, but from her fourteenth year onwards she knew the discipline of much suffering; and reading the record of her ailments in letters from herself, or from her governess, or from those whose business it was to chronicle accurately all that affected the likelihood of her survival, one is moved to compassion. Besides the inevitable whooping-cough, colds, and so on, we have smallpox twice—"suppressed" once, and probably falsely diagnosed and wrongly treated; bad dental troubles, frequent fevers, undifferentiated then, but which modern physicians consider may mostly have been malarial, and in one case "scarlet," for kidney trouble followed it; with long years of ill health, the chief and very painful symptom being recurrent dropsical swellings in the head, arms and hands, and sometimes all over the body. Breathlessness, sleeplessness, jaundice and fainting fits are mentioned. Often she cannot write for pain, and she had persistent headaches, and constitutional difficulties due to anæmia—probably increased by the fashionable tyranny of tight-lacing, as well as by the "regular bleeding" which was the remedy prescribed by physicians of the day for most ailments! Only careful asceticism in diet, extraordinary self control and an indomitable spirit enabled her to undertake the

colossal strain devolving on her as sovereign ; but naturally her sufferings were kept from the public, and, sick or well, she played her royal part as best she could, her task being continually complicated by the odious calumnies spread abroad concerning her by malignant tongues. Sometimes it was merely the tittle-tattle of wayfarers meeting on the road. What was the news? Why, Lord Robert Dudley (her kinsman, afterwards Earl of Leicester) had given the Queen a costly "petycote". What! "Couldn't she buy her own petticoats?" The gossips drink together and snigger, and the very next time the tale is told, the "gift" given by Lord Robert is reported as an unborn child. The second hearer notes that the old harridan who cackles out the calumny is half drunk ; but the tale is repeated none the less, and circles round and spreads ; till the law steps in and tracks its origin, and the sorry jest is kept for us in the annals of the trials of the times. The first time that Elizabeth had to protest against these "shameful schändlers" she was a child of thirteen. Her letter, "written in haste" is sore-hearted, but full of quiet dignity—the fearless utterance of one who takes the straightest path :

I most heartily desire your Lordship that I may come to the court after your first Determination that I may show myself there as I am.

She had, as her tutor Ascham noted, quite extraordinary judgment for her years, and Mr. Chamberlain justly points out how wise her letters invariably are, leaving no chance of wilful perversion by her enemies. By 1559—when only five-and-twenty—she was sorrowfully alive to the fact that "there were people in the country who took pleasure in saying anything that came into their heads about her"; and every time the question of her marriage came up, it was the policy of one or other of the foreign representatives to blacken her character and frighten the bridegroom off. Yet such Princes as seem to have been temporarily taken in, are found, after delay and

enquiry, keener on the match than ever; and until diplomatic documents begin to mention that it was improbable that she would ever bear children, proposals of marriage from the royal houses in Europe were showered upon her, to say nothing of the hopes and ambitions in that direction of certain of the English noblemen. Leicester she refused, despite the affection she bore him from early childhood, deeming it unfitting that she should wed one of her own subjects. Anything that might set her nobility by the ears would be bad for England; and, setting her personal partiality aside, she remained single, habitually using her own eligibility as one of the best cards in her hand, and ever steadily playing the game of "Motherland first and foremost". Even in playing it, she had much to endure. A French ambassador, pressing the suit of the Duc d'Alençon, dared to tell her to her face that she was practically committed to the match he suggested, because scandalous gossip as to her intimate relations with the Duke had already been circulated. She replied with dignity that she could "disregard such rumours"; to which he answered, she might well do so in her own country, but not elsewhere, where it had been publicly said". She was extremely angry, and retorted that "a clear and innocent conscience feared nothing".

In time, anger gave place to a cynical contempt. *They say. What do they say? Let them be saying!* was her attitude; and she even learned to use the outrageous slanders against her own "honesty"—a word which at that time generally meant chastity—to shake the policy of her country's enemies, and win some advantage for England. Her own ambassador—presumably by her orders—once threw dust in the eyes of Spain by dropping hints that a direct heir to the throne of England might yet be produced, in the person of a daughter of Elizabeth, secretly brought up, with whom it might be prudent to arrange a Catholic alliance! Too wary

to be caught, the diplomat addressed merely noted the suggestion for further consideration and forwarded it to the Pope with the information that he could find no confirmation of the story. The Pope's world-wide secret service was evidently equally in the dark, for his Holiness answered in a tone of cautious scepticism that, if such a tale were true, it might be worth consideration. Historians can only conjecture that Elizabeth was playing for delay in some important political move; but perhaps her woman's wit may have devised this plan to force her unscrupulous enemies into recording the fact that they had made enquiries and failed to find any evidence that there was even a foundation for the slanders that their agents spread abroad. If that was her object, she succeeded, and many another diplomat was forced into similar sifting too; in consequence of which, Mr. Chamberlain is able to cite the deliberate conviction of many who affirm that Elizabeth had been grossly libelled. Further, these convictions are recorded in documents which put their sincerity beyond suspicion, and by men whose writings rank high among the trustworthy records of the age. Take, for example, the verdict of Castelnau, Sieur de Mauvissière, written in memoirs for the benefit of his own son, after the death of the Queen, whom he had known personally for over five-and-twenty years:

If some persons have wished to tax her falsely with having amorous attachments, I shall say with truth that these are inventions forged by the malevolent, and from the cabinets of some ambassadors, to prevent those to whom it would have been most useful, from making an alliance with her.

Bacon's verdict—equally important—states that

this Queen was certainly good and moral; and as such she desired to appear.

“Most horrid lies have been written concerning the Queen,” writes Sir Christopher Mundt, one of England's most worthy representatives in Germany; and Nils Gyllenstjerna,

Chancellor of Sweden, reporting on Elizabeth's suitability as a bride for his royal master, declares, "I would stake my life itself that she is most chaste." Still more important is the emphatic declaration made by Lord Burleigh, her counsellor for a quarter of a century, to one of his intimate friends, to whom he writes deploring the cruel gossip which had broken forth afresh during a correspondence with Austria as to the possibility of the Queen's acceptance of the Archduke Charles as her consort. Elizabeth as usual kept her own counsel, and, true to her astrological type as a Sagittarian, continued to entertain the idea of possible marriage, while invariably finding some flaw in every match proposed, and shying off it in the end. Even Burleigh himself was evidently in the dark as to her intentions at times; but here he dismisses as improbable her ultimate selection of Lord Robert Dudley, and favours the foreign suitor of the moment :

Lord Robert is so dear to the Queen that she could not love a real brother more; and from this, those who do not know the Queen as she really is, are apt to conclude that he will be her husband. But I see and understand that she only takes pleasure in him on account of his more excellent and rare qualities, and that there is nothing more in their relations than that which is consistent with virtue, and most foreign to the baser sort of love. And I write to you in good faith so that you may surely understand from me what the truth is; and this I would wish you to believe and to assert boldly amongst all, when occasion demands it.

This is very emphatic, and the writer took pains to have the letter kept for posterity, making two copies and giving careful directions as to the disposal of both. Elsewhere he writes more informally :

In truth she is blameless, and hath no spot of evil intent. Marry, there may lack—especially in so busy a world—circumspections.

In connexion with such lack of "circumspections," we may remember that a reigning sovereign *must* have long private interviews with many men, all possible eavesdroppers being removed; and that Elizabeth never shirked her duty

on the score of her sex or of propriety. Her orders were, that messages of state importance were to be brought to her on their arrival—day or night—*without one moment's delay*. If abed, she rose and summoned what counsellors she required, keeping those in attendance lodged conveniently near her for the purpose. We see that Burleigh admitted unconventionality, but that is far too prosaic an explanation for the "shameful schändlers" who prefer to believe the worst; and though more than three centuries have passed, their gossip still goes on. Myself, when touring for the T.S. and giving interpretative lectures on Shakespearian drama, have been informed by stray people among my listeners that it had been "discovered" that Bacon was the son of Queen Elizabeth and the Earl of Leicester; and that it had been "proved" that he had written the whole of Shakespeare's works. Further on in my pilgrimage, I was told that "Bacon was her third son, and, some years later, that this "Virgin Queen" (for whom *Virginia* was named!) had had "six children at least".

"Do you like to believe these things?" I once asked one of these misguided enthusiasts.

"I glory in it," was the astounding reply. Apparently the theory that Elizabeth had really married Leicester in secret, carries some people away, so that they lose all judgment and will swallow not only all the lying and deception involved, but the further assertion that Sir Francis Bacon and the Earl of Essex—two of the most famous men of her court, whose honourable birth has never been called in question—were actually the smuggled away fruit of this royal union; and that the Queen was so inhuman as to demand the murder of her eldest born and the execution of her youngest; to say nothing of the ugly corollary that the Earl of Leicester had committed bigamy twice! It is difficult to understand how people who hold fairly respectable views on life and conduct, can let their judgment be perverted to such a point. Even those who write

grave articles on the subject, make the most amazing lapses from the normal. Thus in an article in *Broad Views*¹ a defence of the Baconian cipher slanders in general, and of Mrs. Gallup's outpourings in particular, is attempted; but the case reads so badly that nothing its keenest critics could say could give it such mortal stabs! Thus, it is there admitted that Mrs. Gallup's cipher story—culled not merely from the folio edition of Shakespeare, but from a large assortment of writings of other men such as Spenser, Burton, Peele, Marlowe, Greene, etc.—is “either what it claims to be or a stupendous literary fraud”; and that “most people attempting to verify any part of it soon abandon the attempt in despair”. The author further quotes the verdict of a Baconian eyewitness of repute who watched her at work, and testified that:

The case with which Mrs. Gallup read the cipher was very remarkable. Either she was a thorough impostor and had made up what she professed to read, or she had completely mastered the subject. We felt that we believed the latter.

Feeling is not always a safe guide, and those onlookers *wanted* to believe the cipher genuine. The writer of the *Broad Views* article offers the following uneasy comment:

A cipher of this kind is bound to contain a great many mistakes, and the task of deciphering it resembles that of reading very bad hand writing. Many letters in such a case—even *words* of minor importance—have to be guessed at by the sense of the context. The decipherer has for a time to pass over the confused portions, making the most of those which are smooth and intelligible and filling up the gaps with the obvious words suggested by the context.

In other words, the cipher story is admittedly partly guess-work!

From these dubious comments by biased Baconians we turn to the verdict of a keenly observant and highly trained man, accustomed to note experiments made accurately with delicate scientific instruments, Dr. Walter Blaikie (LL.D.), whose inventive ability has aided aerial flight and other achievements, and whose work has brought him honour from the Royal

¹ Vol. III, p. 527.

Society. As a partner in one of the most famous printing houses in Scotland, and expert in the history and technique of the craft, his curiosity was aroused by notices of the cipher claims; and in a letter answering some queries of mine, this authority writes:

I once read Mrs. Gallup's book on the bilateral cypher, and although I studied her facsimiles carefully with her decipherment in my hand, I could not see how she made out her crypts, and believed that it was pure imagination on her part . . . I could not trace the typographical points she made—although certainly there were some Italic letters among the Roman.

It was quite common in former days when type was less plentiful than now, that a printer should run out of "sorts," and make up with another cut of type. Practically in these days there were only three cuts—Roman and Italic and Gothic black letter.

So the bubble of "significant changes in the type," is easily pricked, and even the material for the various conflicting ciphers disappears before the verdict of an expert; much to the satisfaction of those who desire to keep their respect for the various famous personages involved, and especially for Bacon, who appears in the cipher rigmorole as a terrified tell-tale of the worst type—an "ill bird filing his ain nest," and doing so in the most futile and pusillanimous way possible. For what do these extraordinary pages give us? Paragraph after paragraph of stuff that reads like the voluble vapourings of a muddle-headed woman, so strung up and excited by the notion that she has a thrilling secret to impart, that she cannot keep to her theme and tell it intelligibly, but constantly breaks off into long explanatory interpolations and self-justifications that neither explain nor justify the demands made upon the reader's time.

We have seen a would-be defender of Mrs. Gallup admit that her cipher messages might be imposture. Dr. Blaikie more gently describes them as the work of her imagination. My own conviction is that the rhythmic counting and calculating of the supposed cipher had induced a state of hypnosis in

the author, and that the story should be read as one of the many mediumistic productions which are written down by the hypnotised subject while reason and judgment are suspended, without either conscious fraud or the use of the imaginative faculty. Planchette often covers reams of paper with similar stuff, full of breathless apologies and incoherent babblings and dark insinuations and accusations, with now and then a fairly intelligible account of some incident which may be true or false but is frequently the latter; and very often the whole thing is signed by a name famous in the history of literature, and likely to awaken the respect and interest of the circle. But the style of expression and the quality of the thought makes any honoured name a misfit in the case we are considering. The essence of a cipher message is its weight and significance. It implies a grave reason for secrecy and is usually a clear and compact utterance, embedded for safety in something necessarily more verbose, and often so trivial or obscure as to attract little attention. In this case, however, it is the message that is wordy and worthless and often obscure, and the enclosing matter that is worth reading. There are pages of it, telling badly what has already been given to the world in wellnigh perfect form—as for instance the stories of the *Æneid*, the *Odyssey*, and the *Iliad*! Even the valiant defender of *Broad Views* finds it difficult to understand why so much familiar literary matter should have been introduced; and the “Control” itself feels so dubious of our acceptance of its garrulity, that it spends much energy in beseeching us to have patience, and to believe it, complaining that *Time will not serve to make its reasons understood*. That is true, any way! Neither would Eternity!

Isabelle M. Pagan

(To be concluded)

OCCULT TRUTHS IN COMMON PARLANCE

By ETHELYN EBNER KENNEDY

IT is safe to say that, if the average man in the world to-day, were asked if he believed in Occultism, he would vigorously deny that he did ; and yet in his everyday speech he attests many truths which are explainable only by inner Occult knowledge.

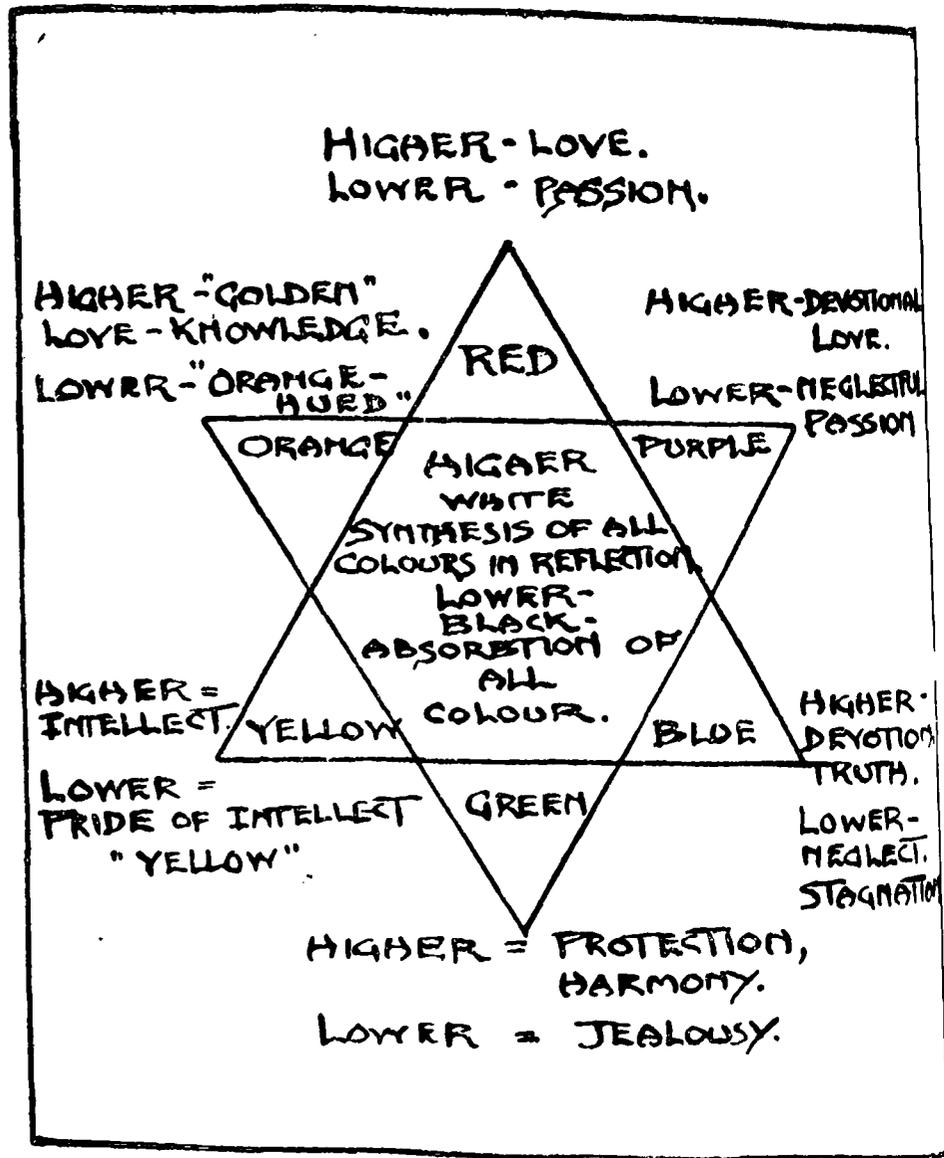
One of the most outstanding examples is that of colour. As students, we know they have inherent meanings and powers and it is interesting to follow this line of thought in the phrases of everyday speech and writing. As a help to visualisation, we will use the two interlaced triangles, the one to represent the primary colours, and the other the secondary colours, which are but the blending of any two of the primary : with white as the centre, the combination or reflection of all the purest highest colours.

In all manifestation the two poles or pairs of opposites are existent as good and evil, positive and negative, higher and lower, and this fact will be depicted in this diagram by the use of the terms "higher" and "lower" to express the positive constructive types on one hand, and the unevolved destructive types on the other.

With the use of the above key, we will follow out the colour meanings, using as authority the least occult of books, the common dictionary.

White being the combination of all the highest, purest colours in reflection, represents purity, goodness, unselfishness ;

the highest human traits brought to perfection as expressed by the Great White Brotherhood.



On the lower pole is black, being the absorption of all colours and light which connotes the unevolved, the self-centered, the selfish; represented by the black Brotherhood,

black magic, black art, blackmail, blackleg, blackhand, blacken one's character, and all such expressions.

Red is a fundamental colour appearing at the lower end of the visible spectrum. It varies in hue from vermilion toward orange and toward purple, scarlet being slightly yellowish and crimson slightly bluish. Tints of red are called pink.¹

In all colours we can realise that there will be all gradations from the deepest darkest shades, as of red mixed with the black of self-absorption and self-centredness, up to the highest delicate pink and rose shade when the red is lightened by the white of the highest vibrations of love and unselfishness.

Common usage gives us such phrases on the higher side expressing health, strength, vitality, and vigour, as "red blooded men," "rosy children," "rosy with health," love's rosy dream," "rose-coloured anticipation".

At the lower pole, red betokens danger, anger, violence, passion, lust, injury, bruises, soreness and discomfiture—"red with rage or anger," "when a man sees red," "burning shame," "like a red rag to a bull," "red devils," and the "red light district," "a Red," an anarchist, one who practises or advocates violence.

Blue having the colour of the clear sky or a hue resembling it whether lighter or darker.¹

It connotes devotion and truth to the Occult student and is so accepted popularly as in the phrase, "true blue," "they have blue blood in their veins," denoting pure strain whether in men or animals showing devotion to a physical ideal, and on higher planes, devotion and loyalty to a cause, ideal, or country. "Blue stocking," devotion to learning. On the lower we have such sayings as, "feel blue," "blue days," "blue Monday," "I have the blues," expressing depression and despondency usually caused by stagnation of physical processes or feelings of apprehension. "Blue laws"; gloomy

¹ Webster's Dictionary.

severe law, lacking love and understanding. "Blue devils," "air blue with oaths," betokens the presence of devils, derived from the colour of burning brimstone whose flame is blue, lacking the usual redness and glare, and thereby suggesting the association of devils and brimstone.

Yellow, the most luminous colour of the spectrum and classed as one of the primary colours in some systems.¹

On the higher plane it suggests illumination, whether physical, mental, or spiritual: symbolically, intellectual light and pursuit of truth by power of the enlightened intellect.

On the lower plane we find "yellow," "yellow sheet," "yellow journalism," as the pursuit of knowledge concerning individuals or groups for use against them, the publishing of mistakes and misfortunes by unscrupulous scandal mongers pandering to the sensation loving public. "Yellow streak," and "yellow dog," a man who exemplifies a cowardly sneaking outlook on life.

Regarding the secondary colours it will be found, by following the diagram, that as they are made by the blending of the two primary colours, so are the qualities represented by the secondary colours formed by the blending of the qualities expressed by the primaries. And in this blending all grades and shades will suggest themselves from the direct combination of the two highest primaries to the two lowest, darkest shades of the same with all the blended variations caused by the predominance of one or the other primaries, until there is as bewildering a variety of shades and tones as there are types of people on this earth.

Orange: reddish yellow or golden, expressing the combination on the highest plane of the love aspect of the colour red with the yellow of intellect, and on the lower, the passion expressed in darkest red with the deep yellow of selfish intellect.

¹ Webster's Dictionary.

Golden, expressing the highest, is the colour of the purest metal, gold, the symbol of the combination of love and intellect which is true wisdom. It is the colour of the auras in paintings. The golden sun is suggestive of the glory and light of the Inner Spiritual Sun. "Golden Age," an age of beauty and intellectual superiority. In our literature we find *The Book of the Golden Precepts, Golden Chain Links*, with the underlying idea of purity, love and unselfishness coupled with intellectual struggle toward the goal of wisdom.

On the lower we find it best characterised by the "orange hued," those who through selfish pride of intellect refused to create, as explained in exoteric works.

Green, the colour of verdure, suggestive of youth, freshness, renewal, growth, is the combination of yellow and blue, intellect and devotion or truth, suggesting intellectual protection as the colour of the covering of the earth, trees, plants, and green eye-shades, green lanterns as signs of safety. "Green old age," retention of youthful viewpoint.

On the lower side it stands for the uneducated and unsophisticated, those lacking intellectual training and judgment, a "green person," "greenhorn," "green at his work," "green eyed monster, or dragon," which is selfish protection or holding to one's self, jealousy.

Purple, the combination of red and blue, ranges from highest, lightest shades of violet, expressing loving devotion in a spiritual sense, down to the deepest darkest shades, suggesting neglectful selfish passion.

First of all it suggests royalty; "royal purple," "born to the purple," connoting devoted love to the people, the ideal of rulership.

These inner meanings are shown forth in the vestments worn by priests in the various religious festivals.

White is used for Easter, Christmas, Ascension, Trinity, and for feasts of our Lady, of the Angels, and of all saints who are not martyrs.

Violet is the colour which promotes and stimulates introspection and is used previous to great feasts and to festival days in the preparation for them. It is used for all exorcisms, for Holy Unction, for the sacrament of absolution and at funerals.

Red is used in the celebration of all festivals of the Holy Ghost and of martyrs symbolising the tongues of fire at Pentecost and the blood of martyrs. Red symbolises the fire of love.

Rose supersedes violet on the Third Sunday of Advent and the Fourth Sunday in Lent and symbolises pure spiritual love.

Green is used in the vestments when no special times are being celebrated. It represents the balance of the forces and sympathy and loving kindness which should be the general attitude of the spiritual aspirant.¹

Other Occult truths expressed almost unwittingly will be found in such phrases as "shades of the past," "she haunted him," "wise as a serpent," "he was gnome-like," "like a fairy".

The inner meanings of fire on the higher and lower planes give us, "he was fired with ambition," "the fires of youth were burned out," carrying the creative idea while on the destructive side we have, "his words seared," "scorching epithets," and all such descriptive phrases.

The little known fact of a man's ability to leave his body or be conscious outside the physical brain is daily expressed in, "he was out of his head," "like one possessed," "beside himself with rage," "he could not contain himself," "he was not himself," and in the American slang expression "nobody home," inferring mental deficiency.

"Sleep over it," implies the ability to reason even more satisfactorily than is possible in the ordinary waking consciousness.

¹ *Science of the Sacraments*, by C. W. Leadbeater.

The Occultist knows that the currents of the earth flow from east to west drawing men like magnets. Men go west for material, physical reasons, but look east for spiritual inspiration. These points find expression in "Look to the east from whence cometh my hope".

Churches which still hold the knowledge, place their altars in the east. The material side is exemplified in "Go west young man, and grow up with the country". "Westward the course of empire takes its way."

The septenary division of life and matter has given us these facts. There are seven days in the week, seven notes in the musical scale, seven colours in the spectrum and the life of man is divided into periods of seven years. One to seven, comprising early childhood, seven to fourteen, childhood; fourteen to twenty-one, youth; and twenty-one onward, manhood.

Science tells us the body is entirely renewed every seven years. The periodicity of disease comes to mind with the one, two and three weeks periods of incubation for many contagious diseases.

All the great religions of the world attest the significance of the number seven, as, the Seven Spirits before the Throne, the Seven Archangels of our Christian Bible, the Seven Planetary Logoi of Theosophy, the Seven Sephiroth of the Jews, the Seven Sons of Aditi of the Hindū, also the Seven Pitṛs and Seven Rṣhis of the Indian Pantheon, the Seven Amshaspends of the Zoroastrians and the Seven Mystery Gods of the Egyptians. In many of these religions the seven branched candlestick represents the great Beings.

Popularly we find the "Dance of the Seven Veils," the seventh daughter of the seventh daughter is supposed to be a seeress, breaking a mirror is seven years bad luck, and the expression of the "seventh heaven" as a state of exaltation.

The inimical effect of the moon on humanity as known in our philosophy is shown in such terms as, "lunacy," "loony," "moon-struck," "moon-light madness," etc.

Would it not seem from the foregoing that occultism stands behind our everyday thought as expressed in speech and writing?

Ethelyn Ebner Kennedy

CONCRETE INSTANCES OF INCARNATION WITH MEMORY OF PAST LIVES¹

By SHYAM SUNDAR LAL

THE boy was examined at his own house in March, 1923, by the Naib Tehsildar and made the following statements :

"In my past life I was Harbux Brahman of village Hatyori in Bharatpur. I had two sons Chure and Sham Lal and two daughters Kokila and Bholi who were married respectively to Ramhet of Kherli and Gokal of Navar. I had taken some money as consideration for the marriage of the former of the two girls but had given away in marriage the latter without any consideration. I had a *pukka* dwelling house (Haveli) at Hatyori. Swarupa Jat's house adjoined mine. Swarupa Jat had a son and a daughter. There was a raised pathway paved with stones and there was a *pukka* tank and in it there stood a *pukka* house and over the tank there was a Chhatri (domed cenotaph). There were two houses (in the tank) one on the top of the other. In Hatyori there were drinking water wells as follows :

1. Panhariwala which had two Pipal trees :
2. Kankarwala which had plum (ber) trees :
3. Mooliawala which had mango trees.

I had a Gujar of village Bhore as my Yajman. There is an inscription in a fortress in which there is a serpent. In

¹ Account of a boy named Prabhu Brahman son of Khairati Brahman of Salempur (Bharatpur State) aged four years, who remembers his past life, whose case was brought to my notice by His Highness the Mahārāja of Bharatpur in August, 1922, on my visit to Bharatpur.

the famine year of Samvat 1934, I was in my village Hatyori and I had a pair of bullocks with which I used to cultivate my fields. I died in my father's life-time in a bungalow. After my death I lived in the spiritual (God's) world. God had a moustache and beard. God told me to go to Salempur (my present place of birth). My wife's name was Ganjo (which means bald headed). My father's name was Munde. My maternal uncle was in Baragaon. My father-in-law was in Burhwari. Moola Jat once fell into my well when I managed to save his life and brought him out alive."

Note.—The Tehsildar remarks that while being examined the boy at times smiled and indulged in childish talk.

On receiving the above statement from the Private Secretary to His Highness the Mahārāja of Bharatpur, I asked him to kindly get the statements verified on the spot. The boy was at my suggestion taken over to the village Hatyori by the Naib Tehsildar of Weir on the 23rd April, 1923.

The Naib Tehsildar's report is as follows :

Under instructions from the Private Secretary and Palace Member, I took the Child (Prabhu) in a bullock carriage to Hatyori. I arrived there at sunset. I halted at a little distance from the village and asked the child where the *pukka* tank was. He replied that the tank was just below the village but could not point out the exact position of it, nor did he offer to walk over to it. It was dark. We accordingly drove to the village and passed the night.

Next day early in the morning, I collected the following leading inhabitants of the village :

1. Dharma Singh Foujdar, aged 60 years :
2. Faujdar Azmat Singh Lambardar of the village, aged 50 years :
3. Harkanth Brahman, aged 40 years.

The child was then examined in the presence of the above mentioned elders of the village.

He said his name was Harbux and his father's name was Munde. This was verified.

Then he said he had three brothers :

1. Gilla who was living when he (Harbux) died :
2. Chunni who predeceased him :
3. Name not remembered.

On enquiry from the villagers it was however found that Har Bux had only one brother Sheo Bux, but Chunni and Gilla were his first cousins (sons of his uncle Bhola) and of these Chunni had predeceased Harbux as alleged.

He said he had two sons Sham Lal (who predeceased him) and Ghure and two daughters Bholi and Kokila, which was found to be true. He repeated his previous statement about the marriages of these girls, and these statements were found to be true in every detail.

He said he had a *pukka* house (Haveli) in Hatyori, and Swarupa Jat who lived next to his house had a son and a daughter and that there was a raised pathway paved with stones.

Note.—All these details were verified and found to be correct. The Haveli is now in ruins and the pathway is a raised one coming down from the hill at whose foot the village is situated.

The Kankarwala well has been dry and in disuse for a long time. It was so even in Harbux' lifetime. It was found on enquiry that formerly there were ber trees on it but there are none now. There is now a pipal tree there. On the Jhasroyawala well there is a mango and a pipal tree as alleged. On the Panhariwala well there are pipal trees. There are no trees on the Khera Kuan well. All these details have been found to be quite correct.

Har Bux' statement that he died in his father's lifetime and his thatched bungalow is outside the village was found to be incorrect as the Naib Tehsildar's local enquiry showed that

he (Har Bux) died at his house in the village and after his father's death.

The exact year of Harbux' previous birth could not be ascertained. It is said that he died at 55 or 60 years of age in Sambat 1962 which would point to his having been born in his previous life in Sambat 1907 or 1908.

His statement about his having a pair of bullocks and cultivating his fields in the famine year of Sambat 1934 has been found to be quite correct.

Har Bux stated that his maternal uncle belonged to village Bugaon in Tehsil Hindaun of Jaipur and this was verified by the villagers.

His statement about his maternal grandfather's residence and that of his father-in-law were also verified. He could not however remember the names of the members of those families.

He said he had himself nicknamed his wife as Ganjo. It was found on enquiry that the real name was Gauran, but she was nicknamed Ganjo as she was slightly bald headed.

His statement that Moola Jat fell into a well and was rescued by him could not be verified as nobody has any recollection of it. His statement about a big tank and building on it is verified. There is a big tank and there is a house of three storeys, two of which are under water. He was shown the tank and he recognised it as the one he had referred to.

His statement that he was Purohit of village Bhond Gaum is found to be correct, and his son Ghure is even now a Pūjāri (priest) in the temple in that village.

In his examination about the fortress at Hatyori he added that there was an inscription and a serpent in it. This was found to be the general belief in the village and Harbux seems to have relied on what he heard in his lifetime.

Regarding his post-mortem existence, in his examination he said that he was not aware of it nor did he repeat his

statement that God had a moustache and beard. He said that he himself had a long beard which has been found to be true.

In connexion with the story of the serpent, he added that he once came across the serpent in the jungle when he hypnotised it and then struck it dead against the trunk of a Gular tree. There is however no corroboration of the story.

He was then asked himself to find out his way to his old house. He accordingly advanced four or five paces and then halted and hesitated. I then took him by his hand and we proceeded. He then turned to another street and after a little hesitation, from that point himself took the right way to his house and held his son Ghure by his finger. There was a long and circuitous one but the child managed to reach his house. There were houses in ruins. On reaching the site of the porch of his house he was in great suspense and could not exactly recognise his house from amongst the ruins of blocks of houses.

The Tehsildar remarks that the child would not have been able to trace his house if he had been all alone and that he has only a dim recollection of his house.

The child did not recognise any of the persons from amongst the Hatyori people whom he had seen in his past life nor could he remember the names of others, excepting those which he has already given.

In conclusion the Naib Tehsildar remarks that in his opinion the child has not been tutored by anybody and that his is a genuine case of remembrance of a past life.

At the suggestion of an esteemed European friend of mine of agnostic tendencies I was led to make further enquiries to make sure that there was no tutoring or suggestion at the bottom of the story.

The child's father was accordingly examined by the Bharatpur officials to show how and when the Child's father

first came to know of the child's recollection of his previous incarnation and to find out if there was nobody in the village who had any connexion with or knowledge of the village Hatyori, the place of the child's birth of his last incarnation.

The following is the statement of the child's father which is quite clear and conclusive.'

Prabhu's horoscope was prepared at his birth, I shall send it over on my return home.

Prabhu first of all told me of his past incarnation. He all of a sudden exclaimed that his darling little sons were in trouble, and that he would bring them over on his shoulders. He repeated this several times and then I asked him who and where his sons were and why he was talking nonsense and that made him silent.

He then once remarked sitting by his mother's side when she was churning her milk, that she was very niggardly in giving him butter while his former mother used to make him sit by the churning pot and give him large doles of butter.

His mother asked him where his former mother was. He thereupon replied saying that his former mother was in Hatyori and that his real name was Harbux and he should be called by that name and not by "Prabhu" the present name.

Then again once at midnight when he was sleeping by his mother's side he was startled and exclaimed: "O my Rama! My children are in trouble." He was then asked to give an account of his past incarnation, in reply to which he narrated the facts which he had already repeated to the Naib Tehsildar, and the news spread in the whole village.

I had never been to Hatyori nor had I any connexion with it, nor is there anybody in the village who has any relationship or communication there.

' Statement of Khairati (father of the child Prabhu of Salempur, Pergunnah Weir, Bharatpur State) taken down by Ram Singh (Naib Tehsildar).

I am Prabhu's father. The narration about the past incarnation was first of all made by the child to me and my wife. It became known to others afterwards and the horoscope which has been obtained shows that the child was born on the night of Mah Sudi 2nd Sambat 1975, so that his age is 4 years, 7 months and 18 days.

Shyam Sundar Lal

ALCHEMY

GOD! burn this ecstasy of Spring
Into my limbs; distil this flood
Of music into my hot blood,
To stir, to shape the body and rapt brain
Into the understanding of three things:
All muted dreams, starlight, and unspread wings.

E. G. SALT

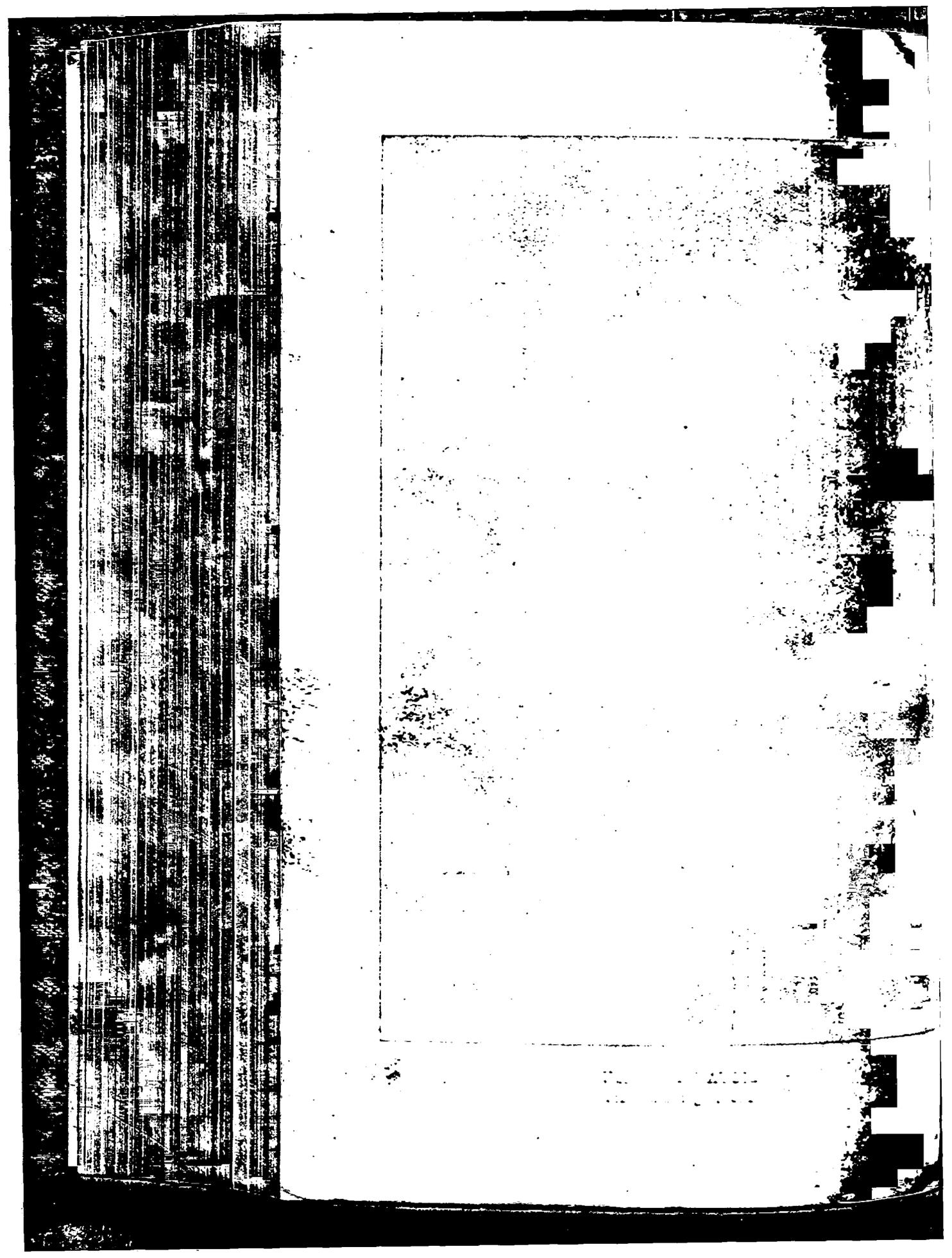
THE ART SECTION

GIOVANNI CELLINI

GIOVANNI CELLINI, the painter of "The Virgin Enthroned", was born in Italy in 1430 or 1431, and died in 1516. His earliest works were painted in the tempera method that preceded the use of oil colours in Europe; but when the new medium was introduced into Venice in 1473 he adopted it, and developed its possibilities to a high pitch. Cellini lived a long, happy and successful life in the full and widely appreciated exercise of his artistic powers. The school of painting that he founded became in his lifetime the most brilliant then in existence in Europe. Two of his pupils went even beyond their master in achievement, and made for themselves immortal names—Giorgione and Titian. His adoption of oil painting led to a diminution of the devotional and emotional elements which characterised his early work; but the appearance of the external grandeur of the Venice of his time in his later work, did not reduce the great nobility of his art. He maintained the strictness of drawing and particularity of drapery of the Venetian school, and infused into the technique of his art a religious and human emotion that was all his own. "The Virgin Enthroned" belongs to his mature period. Its calmness and human kindness are remarkable.



GIOVANNI CELLINI
The Virgin Enthroned



THE SOCIAL VALUE OF ARTS AND CRAFTS

By JAMES H. COUSINS

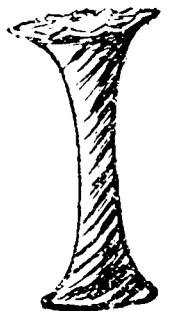
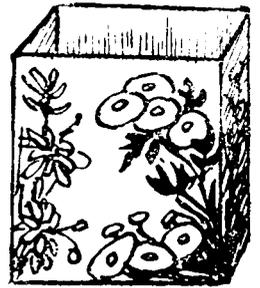
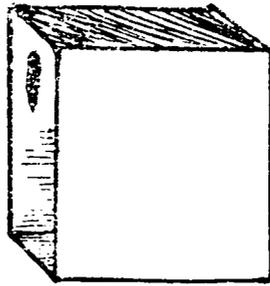
I

THERE is a popular superstition that art is a polite luxury, the perquisite of the financially fortunate, but to the commoner a thing remote, reserved, the gift of the higher to the lower through the medium of a turnstile or a ticket of admission.

The universal human desire for beauty in nature and in objects of art falsifies the superstition. The love of a gaudy, tawdry thing is the love of the beautiful frustrated by social or economical denial. The right of every man and woman to æsthetical sustenance is as inalienable as the right to bodily nourishment. Starve either in the individual, and the body corporate is impoverished and diseased, and the body incorporate finds barriers of inadequate instruments in the way to the fulfilment of its destiny.

It is no use arguing that there are phases of life in which art would not feel at home. Beauty is not unmade by environment; beauty makes its own environment, even as the sun makes light. It seeks no pampering, but demands that where the conditions of life are least artistic, there art should be bestowed in greatest measure: where life is not itself beautiful it should be beautified.

These are dogmas of conviction. What is their ratification? What is the social value of Arts and Crafts? First,



however, what is Art? It is the destiny of every articulate lover of the beautiful to answer the question—and leave it unanswered. Hence—

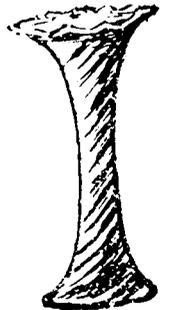
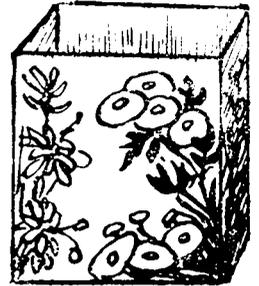
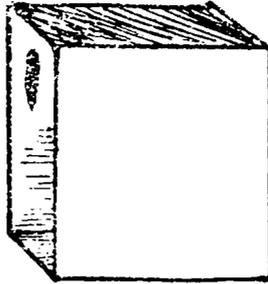
II

An empty kerosene tin is not accounted an artistic object. It serves its purpose as a conveyer of water from the well to the home in India—and that is all; and the thing of which “that is all” can be said is not of the kingdom of art; for just as Keats truly said that poetry surprises by a fine excess, so art belongs to the surplusage of life, to the “little more (and how much it is)” which, being freed from the tyranny of mere usefulness, becomes matter for free enjoyment.

Take the kerosene tin and put upon it a simple design (a lotus or waterlily for the touch of affinity) and it may be set within the door of the Temple of Art. Yet, the addition of quite useless ornament has not subtracted anything from the carrying capacity of the vessel: its utility remains, but its water has now a power to quench a deeper thirst than that of the body, the thirst of the spirit for the draught of æsthetical joy.

If for the kerosene tin we substitute one of those vessels of brass which, on the heads of Indian women at sunrise, make the drawing of the day's water a ritual of beauty, we substitute the artistic surplusage of beautiful form for that of simple decoration. But the result is the same; to carrying capacity there is added some measure of the burden of pleasure.

We define art, then, as the addition of pure pleasure to usefulness. Art does not, as we see, negative usefulness, but exalts it; it lifts mere use to the level of the Higher Utility. And this it does because it is itself a thing of the



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creative spirit and therefore higher than created materials. For which reason it can take a piece of clay, whirl it on the potter's wheel into form, impose upon it the adornment of design, and set it, as a wholly useless object, in a place apart, where, in fulfilling the purpose of doing nothing but looking beautiful, it subtly draws together out of the ugly chaos of our belligerent thoughts and feelings the elements from which it may mould some miniature of the cosmic beauty and peace. You cannot look on a simply beautiful object for five concentrated minutes and be the same as you were; it will change you in some degree into its likeness.

III

The method of art is selection, whether its objects be simply artistic or artistically useful. Out of the medley of general noise it selects a succession of sounds and produces music which proves nothing (as the mathematician objected) but gives wings to the soul. Out of the chaos of inconsequential happenings that make up the drama of life it builds a cosmos of the imagination thrilling with the compelling life of the drama, and sets us weeping for a Hecuba of dreams, whose sorrows are not ours, or laughing in the face of present or impending disaster. It takes the prison of four walls and invites the painter to turn their insulating opacity into transparencies that give the outer and inner eyes worlds to wander in.

From selection comes power. Weakness is the offspring of diffusion and indefiniteness. Art, by its elimination of the unnecessary, and the association of the related around a focus, turns the ineffective into effectiveness; and this not by the imposing of an external order, but by the clearing away of all obstruction to things assuming the cosmic order, which their inner impulse moves them to. For things at

core are beautiful, and seek beauty; and ugliness is but beauty strayed temporarily down the wrong path. For this reason, art, the revealer of the Cosmic Beauty, does not offer itself to the inartistic as a gift that burdens and softens the receiver but as a goad that braces and impels: it does not say take me; it says, become me. And that becoming is power—the power of the weak thread turned by reinforcement into the scourge to drive ugliness out of the temple of life, the ineffectiveness of self-weakening noise turned by concentration to the mantram that lays low the walls of all the Jerichos.

Such is art—a selective process, that adds pleasure to use, and generates power not only in those who exercise it but in those who have the ability to appreciate it.

And such is the social value of art and art-crafts in a general sense. But there are degrees of pleasure and grades of power.

IV

On the material level of civilised life the use of art in the production of articles of craftsmanship sets up a needed reaction against the anti-social herding of men and women in unhealthy and inartistic surroundings for the large-scale manufacture in which the participants have no intelligent interest, and the products of which are robbed of the touch of personality. Hand-crafts, being decentralised and close to personal interest, are amenable to human needs and tastes, and give wealth a wider circulation. The total of wealth may be less than that shown in the trade returns of highly industrialised countries; but five hundred pounds in the hands of five artisans means wealth in local circulation, whereas the same amount in one speculative purse may go abroad in useless spending or rival investment. Japan has her economic problems, and they are increasing as her industrialisation increases.

But there is still enough of her art-craft activity left to distribute the substance of life over a greater area (both humanly and spatially) than large-scale industries could do. The old self-dependence of her pre western days has been as yet little touched by the cringing beggary that is the inevitable accompaniment to the false wealth of industrialism. Certain of her modern cities and sections of Tokyo are nearly as horrible as the manufacturing towns of England. In these are produced the shoddy stuff for foreign consumption which is earning for Japan so bad a name abroad, and, in its accompaniments of deceit and sham, is playing such sad havoc with the morale of a naturally honest people. But seek the things of art that Japan makes for herself, and you are in another world, the old world of joy in artistic craftsmanship, with its vitality, its openness, its sufficiency without plethora or poverty.

Let us make a distinction here between hand-crafts and machine manufacture. Hand-crafts do not preclude the use of implements under the control of the craftsman. Japan has installed government provided electricity in every part of the country. The poorest cottage in the remotest village has its bulb and its extra plug—I saw them. Elsewhere I watched in a country cottage a family turning large shells into coat buttons in their spare hours from farm labour, each using a small tool driven by electricity for polishing the shell, punching the discs, rimming and holing them. There was happiness and comfort in that cottage, and a corner for a picture and a flower, and a platform for *O cha* (honourable tea). Each button was handled individually and had its own touch of more or less perfection. It was not, however, an example of real creative art-craftsmanship; it was on the verge of manufacture; but it was saved from industrial monotony and sordidness by its freedom from the herding system and by the opportunity for each worker to share in the

whole process. That is just the difference between the use of machinery and the use of tools; the machine uses the worker, the worker uses the tool. The development of electrical power and its wide distribution among the people may yet prove a deciding factor in turning the world away from the machine age. Henry Ford is doing much in this direction in America by bedding-out, so to speak, the manufacture of small parts for his motor cars.

V

But apart from the material value of art-crafts, they have a value no less important in the true life of a civilised community, that is, their æsthetical value. To feel creatively and richly is to add the wealth of happiness to the common life. The impulse to happiness is fundamental in human nature; it must find its satisfaction, and if it cannot find it legitimately it will find it otherwise. The crazy fads, the inane entertainments, the neurotic ebullitions, the crimes of city life, away from the large cool sanity of nature and personal contact with creative activity in arts and crafts, are monstrous caricatures of a true impulse which is frustrated and starved. Feeling will out, and if it outs by the natural way of escape into artistic creation, it will carry with its expression the control which is inherent in art in the natural limitations of each form of art-expression which have to be obeyed if there is to be the satisfaction of expression at all. This playing of the game of art according to the rules will automatically affect the playing of the whole game of life. It will not eliminate adventure and competition, but will make them fuller and sweeter by reducing the irritating wastage of effort which characterises the inartistic life of to-day, and by softening the ugly asperities of the present social chaos. The rivalries of art are artistic rivalries, not inartistic antagonisms. And art has this æsthetical

value just because it is creative and therefore turned outwards from itself, not accumulative and therefore turned inwards to itself. In art, as in the spiritual life, he who saveth his life shall lose it.

Between nations, as between individuals, art is the coherer of the illogicalities of the surface of life, the nexus between the apparently disconnected and remote; and this power of establishing a sympathetic relationship amongst the illusory separations in the expressions of life, it derives from its intuition of the One Beauty seeking realisation in a multitude of beautiful forms. The artists know that they do not create Beauty, but that it creates them. They are not its makers but its manifestors. It is in them, but it is also beyond them and therefore in others. Art is the foe to exclusiveness which is the parent of bigotry. The beauty of Promode Chatterjee's "Chandrasekhara"¹ raises the picture beyond theological obnoxiousness to the non-Hindū lover of art. Its exquisite power takes the observer into the truth of his own nature and of the Cosmos. Credal connotations fall away, and truth and beauty emerge triumphantly. Art, given free scope, will yet bridge the irreligious separations between the religions.

And between the warring nations Art will do the same when they have ears to hear her message:

"Come forth out of your finite and therefore death-doomed assumptions of superiority and exclusiveness into the joyous infinity of realisation that you are essential complements of one another in a purpose that enfolds you as one.

"Come unto me, for I am she who, out of the heart of the Cosmic Beauty, touched Greece of old to beauty of form, Europe and Japan to beauty of appearance, China and Arabia to beauty of simplicity, India to beauty of elaboration, and shall touch the future to the beauty of the Spirit when my

¹ Reproduced in THE THEOSOPHIST, October, 1924.

winged and radiant and pulsing Ministers have free course in your hearts and minds.

"In vain, without me, do ye seek order and peace. Seek first the Kingdom of Art (which is the true Kingdom of God) and the righteousness which is art in life, and all these things shall not need to be added unto you, for they shall be there."

VI

To material profit and æsthetical joy the development of art and art-crafts will add an increase of mental power, an intellectual quickening. The individual and corporate mind, sharing the general pleasure in expansion, will seek to know the causes of its pleasure, to comprehend, not merely to conceive. The intellect, denied the vital comradeship of creative art, becomes cold and cruel, abstract, unreal, arrogant in the assumption that it is all that matters. But the intellect is not creative, it is formulative. Art comes not by it but through it from the creative impulse of the Cosmic Personality. Intellect is a necessary constituent of the creative process, as necessary as the driving power of the emotions. The two must operate in unison. Unemotional thought is ice; unthoughtful emotion is vapour; art has no use for either. It lives only in a reasonable measure of warmth and solidity. These things the intellect, vivified by artistic creation, will apprehend and examine, and the enquiry into the laws and purpose of artistic creation will bring out of academic obscurity the enthralling study of æsthetics, which heretofore has been as the grain of wheat in the sarcophagus of philosophical mummification that hereafter will bring forth fruit for the spiritual nourishment and pleasure of humanity. Not until we study the Philosophy of Beauty will we know the beauty of philosophy.

Out of this study of the problems involved in the creation by art of objects of beauty will arise in another form the joy of

recognition of the complementary variety of human speculation towards a unifying end. From the fifth century B.C. till to-day the mind of the West has asked the question, What is the purpose of art? In many different voices the same answer is made: at the lowest level it is for the giving of pleasure; at the highest it is a means for putting the individual in harmonious relationship with the larger life of which he is a part. Out of this non-mystical mood has arisen the concrete, naturalistic art of the West, with its pleasure in the slightly exalted reproduction of the familiar beauty of form and appearance. The mystical mind of the East sees art as both a means of invoking the God without and evoking the God within. It seeks to set the individual not merely in touch with the extra-world but with the supra-world. It contemplates beauty as a quality of the Cosmic Personality which is shared by every cell in the Body of God, to wit, the universe including humanity; and it sees a picture as both a reflection of the universe, external or internal, and as an aid to the better because more beautiful fulfilment of one's duty and the consequent attainment of liberation from the lower degrees of life in the flesh into the freedom of the life of the spirit. Beyond these complementary ideas, as beyond the varied qualities of creative art itself, glimmers the promise of a future unified Philosophy of Beauty.

VII

This, then, is the threefold gift of art to social life, material, æsthetical, intellectual. How is that gift to be realised in its fulness? By first encouraging the young in the home and the school to follow freely after the beauty which they naturally seek but which is generally denied them. Particularly in schools should the environment have the touch of beauty in nature from flowers, and in art from choice pictures and

objects of art. There should be periodical exhibitions of good works of art in every village and town, with free admission to all, and a special welcome to the poor and the artistically stunted. There should also be a permanent collection as a living centre of artistic beauty, not as a stuffy or sacrosanct museum. And there should be in every legislative area a Ministry of Arts and Crafts whose purpose should be the encouragement of every means to the ends above stated, beginning with the fostering of local art-activity ; for art springs from the creative centre in every individual, and passes out through racial and national varieties of expression to the realisation of its unity in the Cosmic process of creation by which the worlds were brought into existence, by which they are maintained, and by which they will be redeemed.

James H. Cousins

THE LIGHT IS WITHIN YOU; LET THE LIGHT SHINE

By KATE BESWICK

THESE words are so familiar to most of us that we are sometimes apt to overlook the wonder and the full meaning of the great truth which is embodied in them. The use of the word "let" in this connexion is interesting. It is a little startling at first when one thinks of it, because it implies a passive attitude to that part of oneself with which one is constantly engaged in a state of constant activity. It is an exact reversal of the ordinary attitude whereby we, or more truly that part of our make up which we mean by our personality, is asked to adopt a passive attitude, and allow the real active principle within us, the divine spark, to perform its true function. Although not implicitly stated, the implication is that in the sense used above there cannot be two active principles, and in ordinary life we usually obstruct the working of the active principle because most of our attention is directed towards converting (or perhaps it is truer to say perverting) the nature of the passive one by trying to make it adopt the function of activity.

But what do we mean by remaining passive and allowing the spirit to do the work? What is it which has usurped the function and power of the spirit? For most of us, our minds are our masters; our lives are controlled much more by our minds than we are sometimes aware, in spite of the fact that we have spent much time in "controlling" them.

It is not always recognised that a mind under perfect control is perfectly relaxed. In complete relaxation there is no effort: in fact relaxation and effort are at the opposite ends of the pole. When effort ceases passivity begins, hence the condition of a perfectly controlled mind is one of passivity. When this state is attained the spirit's activity is unimpeded and the command given us in the Scriptures is fulfilled.

The only thing which can interfere with relaxation is effort, which by its very nature sets up strain. The root of strain is in the mind although it manifests itself in various ways in one or other of the manifold nervous diseases. Perhaps the commonest form of strain is imperfect sight. It has been demonstrated that when the mind is perfectly relaxed the sight is perfect, and *vice versa*. The causes which

conduce to strain are almost endless. To mention a few of them, noise, and almost every condition of "civilised" life; but perhaps one of the most interesting is that when a statement is made consciously or unconsciously which is not in accord with Truth an error of refraction can be detected in the eye. The production of this error of refraction is due to one cause only, namely, strain. All strain is caused by an effort originating in the mind. As shown above the mind ceases to be under perfect control when it makes the slightest effort; the result of this effort is to obstruct the free passage of the light, and the interesting thing is that it can be detected in the physical eye. One is reminded of the words in St. Matthew's Gospel:

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.
But if thine eye be evil, thy whole body shall be full of darkness."

Those difficult words of the Eastern Scriptures which have puzzled so many western minds also recur to one's memory:

"The mind is the slayer of the real."

When one reviews the happenings of an ordinary day it is a little surprising to find how many are the utterances which have been made which are not in accord with Truth, to say nothing of the thoughts which were not given utterance. All social and conventional life as we know it to-day would almost cease, if nothing but the truth were spoken and felt. A realisation of true brotherhood is the only remedy, but this is a slow process and one not easy to acquire.

Keeping in view the cause of imperfect sight, and the inevitable load of strain which we encounter every day, it is not surprising to learn from the oculists that nine out of every ten people over twenty-one year of age suffer from imperfect sight, which in other words means they suffer from that particular form of mental strain or lack of mental control.

Many are the ways in which control of mind is taught, but most of these methods only appeal to those who are interested in the subject from a high motive either religious or philosophical. This type of person is always in the minority and if it is true that one's mental outlook will not be normal unless one's physical vision is normal (and according to statistics nine-tenths of the population of any civilised country is suffering from a strained mental outlook) then is it any wonder that we have social, industrial, national and international problems?

A nation is composed of its masses, and the tone of the mass population is practically the tone of the nation. For those interested in the betterment of conditions, it is an interesting subject for thought to dwell upon the connexion and interaction between physical sight and mind control. Mind control is the fundamental principle in all character building, and no real change can be brought about unless through some

method which consciously or unconsciously will contribute to growth of character.

This is realised by many, and the various systems of meditation used by the different schools of philosophy are designed to this end, but as previously stated this method only appeals to those who have already awakened in themselves the desire for character growth and have made it a paramount desire.

It cannot be said that this is the condition of the masses. For those really desirous of helping evolution, one lesson which is not too easy to learn is that of helping a person in the way in which he is capable of taking help, and not in the way we think he ought to take it. It is not of the smallest use to ask a blind man to admire a picture, if we really want him to admire it, we shall show him how to see it. In the same way to talk philosophy to one who cannot mentally see is not helping the evolution of the man in a practical way. If the desire to help is there some common ground will be found which can be used as a starting-point.

Perhaps one of the most universal ways of helping the masses is through the helping of blindness and imperfect sight. In using the methods originated by Dr. Bates in the curing of imperfect sight and the helping of blindness, it is not possible for the person to gain any degree of physical sight without a corresponding degree of mental control, which invariably re-acts upon the nervous system and the character. Some notice it after a while and ask the reason and then one gets another avenue of help opened. In the methods used the patient is not necessarily conscious that in following the methods for the improvement of the physical sight that there will be any re-action on the mind. They come to get something—their physical sight—but in this method they only get it in proportion as they control the mind; but this is camouflaged in the method because otherwise it might not have the same wide appeal. It is an example of the law that one only receives as one gives.

This is not the place to go into the various used means in the application of the methods of Dr. Bates, but one of them is of great interest to thinkers.

It is stated in one of the systems of philosophy that there is a close connexion between the physical eyes, the visual centres of the brain and the intellectual and buddhic principles in man. Dr. Bates affirms that he has proved that not only is there a close connexion between physical sight, memory and imagination, but that it can truly be said that they are identical, though each has a separate existence. It has been demonstrated that when one is perfect, the other is perfect and *vice versa*, and further that the degree of vision of two people will vary in the same proportion as their degree of power of memory or imagination.

A good memory according to McDougall is a "well organised mind". Remembering what has been said above about mind when under control being relaxed, it follows that a good memory involves a relaxed mind.

This is interesting when we remember that it is the mind which sees, and not so much the physical eye. All that the physical eyes do is to collect the impressions from the objects and transmit them to the centres in the brain ; it is the mind which interprets these impressions. Now if the mind is well organised, that is, under control, it will not have much difficulty in interpreting the impressions. Fortunately for us the standard adopted by oculists for what is called normal vision is not a high one, and one wonders as evolution goes on whether the standard of normal vision will be increased, because it seems to be in one way a gauge of the normal mental control of the masses.

According to Dr. Bates, perfect memory means perfect mental control. This he declares is so very rare, except for a minute or two at a time, that for practical purposes we can neglect it. One school of psychologists tells us that a perfect memory is impossible because if it could attain perfection it would cease to be memory. Most of us who have made any attempts at mind control will admit that we should be grateful if we could attain and *maintain* a degree somewhat less than perfection. This can be attained through practice ; and the greater the degree of control the greater the degree of relaxation.

It is important to remember this because much that passes for mind control is repression, the reverse of control. In meditation for instance we first attempt to still the mind and bring it under control, but in actual practice what is more often done is to repress the activity of the mind through effort. Control is relaxation, repression is effort. It is possible through effort and strain to get the mind to some extent under subjection for a time, but this process simply adds one strain to another. A strain means a waste of nervous or spiritual energy and if persisted in must find an outlet somewhere. For the occultist this is important, for his object is to use what force he has to the best advantage and to eliminate waste. As stated above one of the commonest outlets is imperfect sight, and when we remember that the eyes are the sense organs most nearly associated with the mind and the spirit we are not surprised that they are the first to be affected. The poet spoke more truly perhaps than he knew when he described the eyes as the windows of the soul.

It is undoubtedly true that Dr. Bates' method of eye education is an enormous contribution to the rationale of mind control, and it is put in such a way that many who could not be approached along other lines can be very truly helped.

In its essence (though like all essences, it needs a little distilling in order to arrive at it) it is a method of character development for it means the dethronement of the usurper, Mind, and the enthronement of King Will. By Will I mean the Divine in us, the Inner Ruler Immortal from whom all goodness emanates, the Light which is within us, which can shine as soon as we assign to mind its proper function of a subordinate officer.

Kate Beswick

THE THEOSOPHICAL FIELD

READERS of *Man: Whence, How and Whither* will remember the new systems of teaching which will be practised in the schools of the Californian community. One of the most interesting lessons is that in which the pupils are taught to visualise pictures. The procedure is to place a picture before the children, for a few minutes, and then to take it away. The children then have to make an accurate mental image of the picture, and the teacher, being clairvoyant, can see if they do this successfully. The pupils then try to change the form of the actual material picture by the exercise of their will-power and by concentration.

In Germany at the present day experiments of this nature are being tried. They have developed out of "Kim's Game," a game for scouts and other young people, in which a number of small objects are placed on a table for a few minutes, and then are covered with a cloth. The spectators have to then describe the various objects which they saw on the table.

During the last four years a German scientist, Jaentsch, has carried out a large number of interesting experiments with a type of Kim's Game. His method has been to display a fairly complicated picture for a minute. At the end of that time he covers the picture with dark grey paper and questions the pupils about the details of it.

The pupils have to keep their eyes fixed on the paper while they answer. Now the scientist has discovered that pupils in the old type of schools, where there is a fixed curriculum, are so bad at this game that only about ten per cent of them can describe the picture with any accuracy. In the new schools, however, where the pupils are more free and learn only what interests them, over eighty per cent describe the picture accurately. This is a most convincing proof of the educative value of the new schools as compared to the old.

One interesting point is that the scientist holds that the pictures are not memorised in the ordinary way. The children who have this power, he says, really see the picture although it has been covered up

or removed. They can describe the smallest detail, and by examining the grey paper more closely can pick out extra details which they were unable at first to perceive. To them their vision of the picture is very real, and they may become quite annoyed if a doubting adult refuses to believe in their veracity.

These experiments have excited a great deal of interest. It has been proved that these pictures are not mere "memory" pictures, in the ordinary sense. Well, then, what are they? Is science beginning to discover some of the inner faculties lying deep in man's nature, having to do with other worlds beyond the physical? It certainly seems so.

* * *

QUAKE SPOT LIES UNDER NEW YORK

There is a very real danger that New York city may suffer an earthquake, and unless that world gets over its mad search for oil there are going to be radical changes in the surface of this planet.

This was a prediction made by Prof. Todd of Amherst College, professor of astronomy, internationally known scientist and author of half a dozen books and innumerable articles.

Earthquakes almost invariably come to a point where two strata or layers beneath the surface of the ground join.

According to Prof. Todd, it has been ascertained that just such a joint lies beneath Manhattan Island. The pressure which eventually will force this joint apart and cause an earthquake is being produced by the thousands and thousands of tons which are being heaped on to the island in the shape of huge buildings and foundations.

He predicts that, when the earthquake finally comes, the destruction will be far greater and more terrible than that which followed the Japanese upheaval last summer.

Prof. Todd is also pessimistic over the consequences of "oil madness".

"Did you ever see a driller strike oil?" he asked.

"If you have you will get some idea of the tremendous pressure which is locked up in the ground beneath us. It is this pressure which holds the world in shape. And with countless hundreds of oil wells tapping this pressure in every part of the globe, what will be the result I dare not predict.

* * *

NEW ZEALAND

The premier lodge of this Dominion has just completed a very successful year's work largely as a result of now being able to work in its own premises. We have now 420 members in Auckland, a city having a population of 120,000 and although our ranks consist only of people with slender purses, we have been able to not only meet an expenditure this year of £930 but to set aside a small sum towards the reduction of our liabilities.

Until about three years ago our only assets consisted of two allotments of land in an unsuitable locality for a hall about which opinions were widely divided. Now we are all in accord with our present home which is in the main street; but out of the business area, we possess one of the most artistic buildings of its kind in the city. Moreover the capital value of the property is now worth nearly £20,000 and only £5,000 is due to creditors outside our own ranks.

It is somewhat remarkable that in a small country which is only just on the map, Theosophy should so flourish: for we hear that in some parts of the world cities, with a population of two millions, can only muster 33 members.

These results are not so much due to propaganda as the term is commonly understood—in fact, our activity in that respect is very limited. It is certainly not due to imported speakers from abroad because we are so placed geographically that we are out of the beaten track. It is due to many causes. We have a tiptop President. We have practically no paid labour, but we nearly all add our quota in some line or other, small though it may be, and most of our members feel they have a stake in the business.

One interesting feature is that a comparatively small proportion of our members are New Zealand born and our membership is largely recruited from people who have left other countries, mainly European, who discovered a philosophy as well as a country suited more to their needs here. Strange to say, such members rarely hear of Theosophy in their own native lands in spite of all the propaganda that our movement indulges in, and yet the New Zealand Section which carries on a minimum of propaganda draws them in to our ranks. This seems to be a case for occult investigation some day. A possible explanation may be that the thought atmosphere of older lands is so "thick" that some people can only find Theosophy in a less congested mental field such as this country affords.

Another feature, which is somewhat unique in New Zealand, is that we allow all our various tributary movements far more scope in our buildings than would seem to be the case in other parts of the world. This year Auckland received over £300 in rents from these numerous bodies, but apart from increasing our income in this way most of our members find occupation in one or other of these bodies. Under other arrangements members might be without occupation with a tendency to become self-centred through having to listen to Theosophy or pay nothing for it, whereas most of our people are also working for it.

* * *

AUSTRALIA

The circulation of life between the Motherland and the dominions increases year by year. A recent instance of this is the invitation that has been extended by the British Academy to Professor Mac Callum of the Sydney University to deliver the Warton lecture for 1925. Citizens of Australia feel that a very signal honour has thus been conferred upon the recipient and upon the University with which he has been for so long associated. Professor Mac Callum accompanied by his wife will leave for England about December returning to Australia in March.

* * *

An interesting proposal on foot is that of establishing a community Hospital at Roseville, a suburb of Sydney. The hope may be expressed that, if the old saying is true, "a straw shows which way the wind blows," the movement is a definite indication of a growing spirit of corporate service among Australian citizens. Speaking at a public meeting in regard to the scheme, the Attorney-General (N.S.W.) said the provisions of the Co-operation Community Settlement, and Rural Credits Act were specially applicable to the establishment of a hospital. One of the forms of co-operation provided for in the Act was the Community Advancement Society which provided machinery for carrying out any community service or benefit. At the public meeting in Roseville those interested were advised that if they formed themselves into a Community Advancement Society and registered under the Act they would be serving two very useful purposes. In the first place they would obtain a cheap and efficient form of organisation, and in the second place, they would be acting as pioneers in a very useful form of social enterprise.

* * *

The City Girls Amateur Sports Association is a very interesting organisation in Sydney. The idea of arranging for sports among business girls originated with Misses Nell Hinder, Margaret Thorpe, Gwen Varley, Gladys Armstrong and Jean Stevenson and the growth of the movement has caused a wide interest and scope among women in the sports field. No restrictions were placed on membership, except that individuals were not eligible. Any group of business girls can form themselves into a club and become eligible for affiliation with the City Girls' Amateur Sports Association, so long as they can put a sports team into the field.

* * *

The Kindergarten Union of Sydney has for many years been strongly advocating the necessity of children's playgrounds in the congested areas of the city. Great rejoicings will be felt at the good news that the City Council is arranging to spend immediately £1,200 on children's playgrounds.

The welfare of the little people also came up for consideration at a meeting of the National Dental Association of Australia which took place recently in the Town Hall basement, Sydney. Dr. Harvey Sutton struck the right note when he said in his paper on Dental Hygiene, that he personally did not think that children ought to be instructed by dentists in schools, because the essential thing was to create a healthy habit rather than give information about defects and diseases, and healthy habits ought to be formed at home. It was the parents who needed instruction by dentists.

Under present conditions, however, oral hygiene was not enough to ensure tooth preservation, without the aid of dental surgery. The question was how to make dental surgery available to all the children in the metropolitan area. In rural areas there were 11 school dentists and dental assistants who travelled about over the State completing a tour every three years, during which time they visited places where a dozen children who required dental treatment could be gathered together, that was to say a full day's work for the dentist. Last year the 11 officers treated over 1,500 children.

* * *

Many interesting things were said at the First Conference of the Australian Rotarians which was held last month at the Hotel Australia, Sydney. Delegates were present from all parts of the Commonwealth and from New Zealand. After the welcome to delegates by Sir George Fuller the opening address was given by the chairman of the Conference.

Mr. Emery, and the following extract will reveal the keynote of a sheaf of fine addresses.

The chairman said that Rotarians had no politics, and their creed was in a few words "Service before self". Rotarians were full of optimism, and optimism made the world progress. Rotary was the philosophy of life, and philosophy was the love of wisdom. In every man there was a desire to accomplish something for himself, but Rotary taught service before self. By working together they could do a good deal for many. As a pacer in a bicycle race stimulated the riders, so they derived stimulus from association with each other, and it was much easier to live effective lives in company. There was no doubt they themselves made the world they lived in.

Their clubs were still in their youth, and their first duty was to build up an established true fellowship, a genuine brotherhood, out of which would come all forms of good will and love of humanity. It was astonishing what perseverance could do, and when the Rotary spirit was thoroughly established in their hearts, it would be like a great ocean that sent up its riches. It was a common practice to separate sentiment from business. Their aim was to associate sentiment or religion and business to the extent that they might establish a much higher standard of living and a higher standard of business.

Reference to the Rotary Club is not complete without making mention of the Boys' Week held recently in Sydney and organised by the Sydney Rotarians.

The public thought and talked of the big possibilities ahead of the young people of the Commonwealth, and their attention was most carefully directed to the valuable work carried on by existing organisations and the best means of helping on that work and supplementing it where necessary.

The aim of the work is to develop useful citizenship by providing healthy amusements and educational and technical instruction. The importance of this work may be gathered from the fact that there are at present 43,000 boys from 14 to 19 years of age in Sydney and its suburbs. The Press speaks of the exhibition of boys' work and hobbies organised by a school committee in co-operation with other organisations in the Sydney Town Hall as in the following words:

... Of all the phases of Boys' Week none is of richer interest for old and young alike than the exhibition of boys' work and hobbies.

The display indicated alike the extensive range of the educational activities as all the vital things in science and art which to-day can become the hobby of an intelligent youth.

The following extract appeared in the *West Australian* and is worth broadcasting :

The power that music has of bringing people and nations together is too often forgotten. The world seldom condescends to make use of it, and yet it is perhaps the only thing that nations have in common and in which they unite in their appreciation. The Bolsheviks have found fault with the literature and art of other nations, but with music, realising that it is the expression of the heart of mankind, and not of the policies and prejudices of men, they have never interfered. Russians will almost forgive Mussolini his principles when they listen to a record of the songs of Galli-Curci his countrywoman. For us, Russia has a new meaning when we hear Chaliapine sing, and so it must be I fancy with all nations, when they listen to the singing and playing of the great masters.

The introduction of the gramophone into schools is a great and important step in the achievement of this brotherhood by music. In time the other nations of the world will fall into line and when the songs of France are heard in Germany, and French children hum the ballad of the Rhine, when Caruso is known in far Japan, and Kreisler plays to the peasants of Russia, then we shall be able to say with something like certainty in our voices that universal peace and the brotherhood of man are not just idle dreams.

This is the substance of a letter which appeared in the columns of the *London Daily Telegraph*, and gains, in the opinion of the contributor who reprinted it, added interest from the public position of the writer, Commander J. M. Kenworthy, member of the House of Commons.

J.

CORRESPONDENCE

"DICTIONARY OF THE SACRED LANGUAGE"

MY attention has been directed to a review of my *Dictionary of the Sacred Language* in THE THEOSOPHIST (January). The writer has quite ignored the Introduction which explains the basic principles of the book, and so has failed entirely to understand it.

The review is a tissue of misconceptions and unreasonable fault-finding. It opens with the sentence—"This book may be called a history of symbolism." This is an obvious mistake, for there is not a particle of history in the book, either of symbolism or anything else. The concluding passage is equally absurd.

After a number of carping observations on details that are not understood, the writer exclaims—"One can squeeze a mystery out of anything." For instance when S. Paul says "take a little wine for thy

stomach's sake". How should we interpret this symbolically? The mere asking the question is supposed to show how foolish the Dictionary is. It was not thought worth while to consult the Dictionary for my meanings of "Stomach" and "Wine". Yet under "Stomach" this very text is quoted with a suggested meaning of a quite rational nature. It did not occur to the writer to use the Dictionary and judge my views on the result, instead of judging those views by prejudice.

So determined is the writer to disparage my book to the public, that a number of details are wrested from their contexts and held up for derision at sight. Then comes a climax—"but best of all *Fat is a symbol of the love-nature!!* and so on." As if symbols could be judged of by their appearance. Every word in every language is absurd if it is compared with the object symbolised. The word "Fat" has no sort of connexion with a greasy substance any more than the greasy substance has connexion with the love-nature. If it is proper to ridicule the last symbolism, then it is equally proper to ridicule the first. If "Fat," "Butter," "Oil" had been studied as symbols it would have been seen that they all have the same high significance in sacred writings. This I have explained in my book. (See also "Cruden".)

Then to cap all these travesties of my views I am told of "several errors" I have made in Greek and Samskr̥t words. This is amusing, for I have simply copied the obnoxious words from the writings of learned scholars, and am not responsible for the spelling.

My Theosophical book is unjustly held up by this Theosophical writer to the scorn of Theosophists, as a book quite foolish and valueless. No reader of this review could have the least inclination to buy the book. The publishers have reason to complain that the sale of it is retarded by false representations of its nature.

In asking my publishers to send a copy to Adyar I did expect to see it fairly reviewed in a kindred publication.

I was hoping to advertise my book in THE THEOSOPHIST but advertisements are powerless to counteract an unfair and misleading review.

I have put half-page advertisements in the *Co-Mason*, *The Quest*, *The Occult Review*, *The Science of Thought Review*, and other journals which had given useful reviews of my book.

You solicit Publishers for their books—"The Editor will be glad to receive suitable books for review";—and when an expensive Theosophical book is sent to Adyar, a review of it is written which, on erroneous grounds, destroys all prospect of its sale to your readers!

I cannot imagine that a fair-minded Editor can leave this travesty of a review unqualified, or leave my response to it ignored.

I enclose copies from the Dictionary of the articles on "Stomach" and "Wine"; also what Cruden states as to the meaning of "Fat".

STOMACH

A symbol of the appetites of the lower nature.

Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. *1 Tim*, V. 23.

Imbibe no longer (drink not the) errors and illusions (lower water), but seek wisdom (wine), so as to be able to control the appetites (stomach) and desires (infirmities).

WINE

A symbol of wisdom, or spiritual life and truth, which when partaken of by the soul intoxicates or paralyses the lower nature, but brings joy and satisfaction to the higher.

And wine which maketh glad the heart of man, and oil to make his face to shine and bread which strengtheneth man's heart.—*Ps. civ.* 15.

The Self bestows upon the receptive soul (heart) spiritual life (wine) and truth which bring joy and satisfaction to the causal body (heart): and love (oil) to cause the mental aspect (face) to radiate knowledge (light): and truth-goodness (bread) which gives sustenance (strength) to the soul (heart). The symbols are referred to in ink. These interpretations are simply translations from the language of sacred symbolism.

THE INNER MEANING OF "FAT"

Even a large *Cruden* will show the ignorance of these gibes against sacred symbolism.

Says *Cruden* :

Fat denotes abundance of spiritual blessings, *Jer.*, 31, 14, "I will satiate the souls of the priests with fatness" Fat is also used sometimes for the source or cause of compassion or mercy.

The Psalmist upbraids the wicked with being closed in their fat.

This last use of the symbol "fat" obviously means self-love.

In accordance with the law of the opposites which I have explained in the Introduction, many symbols have dual meanings—high and low.

"Fat" is one of these, and means either *love* or *self-love* according to the indication of the context. It is only persistent ignorance that can laugh at these undermeanings of "Fat," and ridicule a book which treats of a symbology which is Theosophic in origin.

G. H. GASKELL

REVIEWS

The First Fifty Discourses from the Majjhima Nikāya of Gotama the Buddha. Translated from the Pāli by the Bhikkhu Sīlācāra, Second Edition. (Oscar Schloss Verlag. München-Neubiberg. Price 12 marks.)

This is a second edition in one volume of the work published in 1912 in two by Walter Markgraf, Breslau. It may be obtained, we believe, from Messrs. Probsthain, London.

We learn from the translator that very few alterations have been made in the original work owing to press of time. The first edition contained a fair number of misprints. As the translator remarked, it is meant for the general reader and does not profess to be a literal translation, but is in places a paraphrase, to suit modern ideas and readers, not listeners.

The *Majjhima-Nikāya* or Collection of discourses of middle length, (as opposed to the *Diḡha-Nikāya* or Collection of the long discourses, and the later *Saṃyutta* and *Anguttara Nikāyas*, which select and classify the Master's teachings) is the second of the great Pāli Canonical scriptures, and when printed in Roman characters is equivalent to three octavo volumes. The present work may be considered as the first of these three volumes. It contains some of the most picturesque and instructive passages in the Buddha's Dialogues, notably those in which the Master describes the struggles through which he went in the jungle, in the endeavour to attain self-mastery. There are also many striking parables, well known to all Buddhists, that of *The Raft*, to mention one instance, where the Master says that when you have learned the Doctrine, the Norm or Law, and by its help have crossed the stream of *saṃsāra* or existence, you should throw it away as a useless thing for you personally. Then he makes the striking statement, "You must give up morality, not to speak of immorality". Another parable, full of the symbolism dear to this great teacher, as to others, is that of the "Ever smoking anthill," by which is typified the human personality, which smoulders by night and blazes forth by day. Others worth remembering are "The Herdsman" and "The Man Searching for Heart-wood".

The method adopted by our translator is to compress the narrative by omitting the (to western readers) tiresome repetitions of phrase and formulæ. It should be remarked here that these scriptures were originally learned by heart, not read or printed or written. Thus to carry on the sense and aid the memory, each statement is repeated in full whenever referred to. Thus there are whole passages in which, for several printed pages, only a single word is different. The introspective habit of the reader is not that of the outward-turned listener to a discourse, in which the slightest variation would arrest attention, much as a child listening to a well loved fairy tale stops the narrator at once if he diverges from the original. In this way these scriptures have been handed down for two thousand and five hundred years without much variation.

The translator 'Mr. J. F. Mc Kechnie' is a Buddhist monk or *bhikkhu* or beggar, of many years standing in Burma; so he understands not only the letter but also the spirit of the Law, from long experience of the life which must be led by a member of the Order of Mendicants. He has seen the life from the inside, and his translation is not that of a mere scholastic. He is moreover no mean poet; and the whole work bears the impress of an artist in its choice and apt selection of epithet, in its wording and the balance of its sentences.

As is well known to students of Buddhism, the whole of this Middle Selection has been translated into German by Dr. K. E. Neumann, some years ago, and the translator of this English version admits his debt to that eminent Pāli scholar. The *gāthās* or verses which conclude some of the chapters are well turned in poetic form.

Students of Pāli Buddhism and others will find here a most interesting sketch of the main doctrines of early Buddhism, which brings before us the actual conditions of life in those days spent by the forest-dweller, both in his dealings with other brethren and with the generous laity with whom he came into contact, of the ascetic practices deemed essential to enlightenment by the zealous devotee, practices tried and rejected by the Master as unessential to salvation.

It may be added that the book is tastefully printed and bound in a serviceable manner, though we must confess that the German type of Roman letters, owing to their narrow spacing and shape, is rather trying to eyes unaccustomed to it.

F. L. W.

The Human Atmosphere, by W. J. Kilner. (Kegan Paul.)

Dr. Kilner is a medical man who has discovered the existence of the health aura, by the methods of ordinary scientific investigation. He has found that the aura becomes visible to ordinary eyes if it is looked at through glass screens filled with alcoholic solutions of Dicyanin. Instructions are given for arranging the subject in the most suitable lighting conditions. It has been found that the vast majority of people can then see the aura. Dr. Kilner gives a large amount of information about what he calls the outer and inner auras, how they change in nature according to the age of the subject, and how the auras are adversely affected in cases of disease.

He has found that the etheric aura is composed of four parts; the etheric double, extending about one-eighth of an inch from the surface of the body, the inner aura, extending further out, the outer aura, extending to about nine inches, and the ultra-outer aura, beyond this. Do these bodies correspond to the Theosophical four etheric sub-planes? It is found that certain changes take place in the aura in cases of disease. This is a discovery of supreme medical importance. The effects on the aura of electricity are also studied. It is to be greatly hoped that Dr. Kilner will pursue his researches, for in this book he has only touched upon the fringe of a vast subject. The orthodox medical opinion naturally takes no notice of him whatever. They never do notice anything really important, or anything really helpful to humanity, until about a hundred years after it has been discovered. It would be an excellent thing if Dr. Kilner would combine his researches with those of Dr. Abrams in San Francisco. This combination would bring immense advantage to both. Let us hope that the younger generation of doctors will refuse to be bound by the prejudices of their elders and will at least investigate these new discoveries.

W. I. I.

The Wonder Child, by C. Jinarājadāsa. (T.P.H., Adyar. Price Re. 1).

We seem to greet a little brother book when we read *The Wonder Child* for it is of the same series as *Christ and Buddha* and *In His Name* and we loved all of them so much. It is not only the author's style and his beautiful language but the lovely thoughts that are therein contained that make one say that this little book is a brother to his other little books and all this has been said and felt of them. When one has said that, what else is left to say except that no chance should be missed of getting this one to add to the others. Somehow to me this seems the best of the series, it is very beautiful and gives one thought for many a day.

G. H.

Studies in Islāmic Mysticism, by R. A. Nicholson. (Cambridge University Press. Price 24s.)

The greatest fruit of the idealistic reaction against gross materialism of the last century is undoubtedly the coming into its own of Mysticism. Mystical literature, unearthed in the East and resuscitated in the West, has served to show the essential identity of the spiritual experiences of mystics all the world over. This by itself is a result of great consequence to the future of humanity. And if we take into consideration the saying of Edward Caird that "mysticism is religion in its most concentrated and exclusive form," all religions in the last analysis become one in essence, converging as they all do at the same central point.

The Theosophist therefore welcomes all mystical literature. And it welcomes *Studies in Islāmic Mysticism* all the more, because Muhammadanism as a great religion has been greatly misunderstood. It has been regarded as a merely positive religion devoid of any depth of thought or profound spirituality, and its well-known Muslim exponents, yielding to the clamour of arid rationalism, actually went so far as to claim that of all the religions in the world, Muhammadanism alone could stand the test of reason, and that it had no esoteric side to it! Even to-day Papini, the author of the well-known "Story of Christ," asks us to believe that

Jesus is in no way esoteric. His doctrine is not to be communicated to a few hierarchs only. And this in the face of what the Christ Himself has said: "Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given . . . Therefore speak I to them in parables; because they seeing see not, and hearing hear not, neither do they understand."

As against the rationalistic propagandists of Islām, the *Sūfis* hold that

Sūfism was really the esoteric teaching of the Prophet communicated by him to his son-in-law.¹

On page 59 of the book under review, it is said that the

early writers like Sarrāj, Qushayri and Hujwiri maintained that the doctrines of Sūfism are contained in and derived from, the Korān and the Traditions, of which the true meaning has been mystically revealed to the Sūfis alone.

Sūfism, therefore, is the very core, the quintessence of Muhammadanism. To quote Dr. Nicholson,

Mysticism is such a vital element in Islām that without some understanding of its ideas and of the forms which they assume we should seek in vain to penetrate below the surface of Muhammadan religious life.²

The book is divided into three chapters. The first chapter is given to a description of the life and doctrine of a remarkable personality—Abu Said Ibn Abi 'l-khayr (967-1049); the second chapter contains The Theory of the Perfect Man of Jili (1365-1406?); the third chapter (pp. 162-266) is wholly taken up by the Odes of Ibnu 'l-Farid, a great Arabian poet and Theosophist.

Abu Said was called by a contemporary Sūfi "the royal falcon of the mystic way". He was a very learned man and yet to a Sūfi—he says—learning has not much value.

Books, ye are excellent guides, but it is absurd to trouble about a guide after the goal has been reached (p. 21).

A Sūfi, like all genuine mystics, is a subverter of the prevailing values. And so was Abu Said. He was persecuted by the blind adherents to the letter of the law, and yet he remained unruffled.

Sūfism is two things: to look in one direction and to live in one way (*Ibid.*).

According to Abu Said the Mystic passes through six stages. The last stage is the gate of unity, where "he perceives that all is He and all is His" (p. 51). The perfect mystic is not merely a cloistered contemplative: "The true Saint goes in and out amongst the people and eats and sleeps with them and buys and sells in the market and marries and takes part in social intercourse, and never forgets God for a moment" (p. 55). The consciousness of unity with God can be expressed in no better terms than: "There is nothing inside this coat except Allāh" (p. 57).

The whole chapter is extremely interesting, revealing as it does a most extraordinary personality, fearless in his doctrine, ever in touch with the realities of things and extremely charitable to the failings of others. (See p. 56 for an instance of this.)

No less interesting from the Theosophical standpoint is the second chapter (pp. 77-142) devoted to a thorough discussion of Jili's

¹ See the author's article in *Encyclopædia of Religion and Ethics*.

² Preface, p. VI.

doctrine of the Perfect Man. The philosophy of Jili is deserving of close study. It reveals a mind of a high order, endeavouring to cast into a logical mould his mystic-metaphysical doctrines. They are mystical because they are dogmatic in conclusion and not logical in evolution. But there is also an unmistakable metaphysical flavour about them, strongly reminiscent of the Aḍvaiṭa Vedānta and Hegelianism. The conception of the Absolute and Its descent into the plane of manifestation, and the doctrines of Essence and Attributes are no doubt Vedāntic in spirit.

Jili's mysticism is intellectual in conception and outlook, with the result that he is difficult to follow. Dr. Nicholson has, however, spared no pains to make Jili comprehensible to the conscientious student. By way of introduction, which is indeed a blessing, he gives us a lucid summary of the ideas of Jili before plunging into his philosophy in detail. And translations from the original are plentiful, so that we can check in the light of them the author's elucidation of Jili's doctrines.

The third chapter of the book contains some Odes of Ibnu 'l Farid who flourished in the first half of the thirteenth century. Almost all of them have been rendered into English for the first time, and Dr. Nicholson says:

I hope to persuade my readers that the *Diwān* of Ibnu 'l Farid, though it will not please every taste, is too curious and exquisite to be left on one side by those who take an interest in Oriental poetry.¹

The most important Ode, "the author's masterpiece," is entitled *Nazmu 'l-sulūk* ("The Poem of the Mystic's Progress"), with the commentary of kāshāni, whom Dr. Nicholson follows in the main. A number of the Odes are baffling in the extreme. Some of them are veiled in curious symbolism to which, perhaps, only the initiated has the key; a number of them are, however, of exquisite beauty and delicacy, emitting an aroma redolent of the Arabian plains, and a few are distinctly noetic and metaphysical.

Dr. Nicholson has laid under an obligation every student of mysticism. His deep learning and accurate scholarship are only watched by sympathetic comprehension, a quality very rare in a foreign interpreter. We need hardly say how greatly we appreciate the prodigious industry of the author, and not only the Muslim world but Theosophists all the world over are infinitely obliged to him for his *Studies in Islāmic Mysticism*.

KN. P.

¹ Pp. 165-166.

The Indictment of War. An Anthology compiled from the works of the World's Greatest Men by H. Stanley Redgrove and Jeanne Heloise Rowbottom. (C. W. Daniel Ltd. Price 10s. 6d.)

This book contains quotations condemning war, compiled from the works of over two hundred famous people of all ages, countries, and walks of life. As one reads the book one cannot but be astonished that such an iniquity as war should still be possible in the face of such a powerful body of testimony. Such a book as this always fulfils a useful purpose. It supplies many levers to the hand of the campaigner for Brotherhood. Politicians should be forced to read a chapter a day. It ought to be read like the bible in every church, chapel, temple, club, and public meeting place, until its lesson is driven home.

O. M.

Palestine Peasantry. Notes on their Clans, Warfare, Religion and Laws. By Mrs. Finn. (Marshalls. Price 1s. 6d.)

This little book is hardly as comprehensive as its title indicates. It is mostly a collection of articles first published about fifty years ago, giving a few brief glimpses of peasant life in Palestine. The greater part of the book is occupied by arguments intended to prove that the peasants are descendants of the pre-Israelite Canaanites.

O. M.

The Path of Life, by J. Mangiah, B.A., L.T.

Once more we welcome a book under this authorship. *The Path of Life* is a book of essays on what we might roughly call ethical subjects. The book is not divided into chapters which is rather a pity, it is trying to find a book of 260 pages without a break, this however is a minor point as the subjects are interesting and they are extremely varied.

We heartily wish success to the book. The whole trend of this volume is to aid and emphasise the importance of character-building. There are to be found therein many valuable hints on this subject and all who read it will find something to learn.

J.

The Karma Mimāmsa, by Berriedale Keith, D.C.L., D.Litt.
(Association Press, Calcutta.)

This publication is one of a series of publications that have come out as the "Heritage of India Series". The writers deal sympathetically with their subjects and the publishers have done real service to the cause of Indian Art, Philosophy and Religion. The subject of Karma Mimāmsa, which is by nature a tough one, and difficult to be understood by the lay reader, is dealt with very cleverly and in a scholarly way.

Chapter I deals with the development and history of Mimāmsa. Herein the writer claims priority for the Mimāmsa Sūtras over others such as the Yoga Sūtra, the Sāmkhya Sūtra, the Vaisesika Sūtra, the Nyāya Sūtra and the Vedānta Sūtra. He says:

Mimāmsa is prior to Vedānta because it deals with the sacred rites, the knowledge of which, in the view of one school of Vedānta, is an indispensable preliminary to the knowledge of the absolute, though Sankara declines to accept this view and insists instead on the diverse character of the ends of the two disciplines, which renders it impossible to treat the former as the necessary prelude to the latter. Nevertheless it remains true that we must assume that the Mimāmsa as a Science developed before the Vedānta.

Chapter II deals with the problem of knowledge. Then come the World of Reality, God, the Soul and Matter, the Rules of Ritual Interpretation, the last chapter dealing with Mimāmsa and Hindū Law. His comparison of the various schools of philosophy, such as that of Kumārilla, Prabhākara, Nyāya Vaisesika, and Vedānta are very delightful reading. In the Chapter on Mimāmsa and Hindū Law, speaking of the influence of Mimāmsa on the law of evidence he says:

Even more interesting is a case in which the law of evidence is influenced by the Mimāmsa doctrine of the self validity of cognitions. Yājñavalkya lays down (II, 80) that, if a man has brought forward witnesses, yet if at a later period he can produce more satisfactory testimony, the evidence already adduced is to be discredited. This procedure, at first sight drastic, is justified by the adduction in the *Mitākshara* of the arguments adduced by the *Vṛttikāra* in support of the self-evidence of cognitions. Evidence is *prima facie* valid, unless it can be shown that the witness could not have known the facts, that his means of knowledge were defective (*karaṇaḍoṣa*), or his evidence is displaced by other evidence, that is, the first cognition is sublated by a second cognition.

The book is worthy of study by all lovers of philosophy and I recommend it.

V. R.

Ancient Lights, by Mrs. St. Clair Stobart. Introduction and Preface by Sir Oliver Lodge. (Kegan Paul, Trench & Co. Price 7s. 6d.)

This is a very welcome book on a subject of unusual interest—namely, psychical phenomena as recorded in the Bible. The authoress is very well known to the general public for the splendid way she led her column during the Serbian retreat in 1915, carrying out the task with energy and confidence. “She recalls the attention of Christians, both cleric and lay, to forgotten and abandoned truths.” . . . says Sir Oliver Lodge in his preface “summoning them to see in Hebrew history—not a fanciful record of mere legendary occurrences, but a faithful, albeit somewhat primitive account of the workings of Divine Providence, upon an uncultivated and receptive people.”

The book is of absorbing interest, and full of suggestive thought. It is invaluable for any student or critic of the Bible—and should be studied by anyone interested in the elucidation of the old historical so-called Myths. Mrs. St. Clair Stobart reviews all the phenomena in the Old Testament, New Testament, and the Acts of The Apostles—a wide field of careful research. She has done it exceedingly well.

M. H. S.

Babylonian Problems, by Lieut.-Colonel W. H. Lane. With Introduction by Professor Stephen Langdon of Oxford University. (John Murray. Price 21s. net).

This book is a most valuable contribution to the study of Babylonia, dealing especially with problems of topography. Colonel Lane had the opportunity during the war to go over the land of Babylonia in person, and being a trained topographer, and also interested in archæology, his researches have produced very useful results. The chapters on the site of Opis, on Nimrod's Dam and the Babylonian system of Irrigation Canals, and the Fortifications of Babylon, are of great interest. But we were especially absorbed by the most realistic account of the Emperor Julian's invasion of Mesopotamia, in which the author has not only combined his archæological and topographical knowledge, but also his power of making events and characters live.

L. E. T.

Precious Stones (curative,) by W. T. Fernie, M.D. (John Wright & Co., Bristol. Price 6s.)

In all ages precious stones have been regarded as sources of magical power, and have been used for many magical and medicinal purposes. The Egyptians placed the highest value on the proper use of stones. The Romans and the alchemists of the Middle Ages followed in their footsteps. It is well that at the present day there should be an attempt to find out the truths at the base of their beliefs, and to discover how the value of the stones for healing can be turned to practical purposes. Precious stones are being more and more utilised as the world more and more emerges from the darkness of materialism. This book cannot be described as a scientific investigation into the healing power of stones, it is rather a compendium of all that has ever been believed and taught about them. It is an encyclopædia containing evidence derived from a vast number of authorities. Since the first step towards the proper use of stones in the science of healing must be to gather together all the evidence on the subject, it will be seen that this book has great value. The metals are also dealt with.

O. M.

Love's Legend, by H. Fielding Hall. (Constable & Co.)

Burmese scenery, Greek Legend, Burmese philosophy, and a love story! Could even Mr. Fielding Hall produce a more delightful mixture? And in addition, as the reader who knows his other work will expect, there is an undercurrent of lovely, melancholy, musical exposition of the deepest secrets of the human heart, as wonderful as the river which floats the honeymoon raft to wreck, and so saves the souls aboard it from the same fate.

It is a book to read and re-read, to dream and ponder over, and from which to draw inspiration, instruction and ever more and more delight.

G. M. A.

BRAHMAVIDYĀSHRAMA, ADYAR

THE close of the first half of the Third Session of the Brahma-vidyāshrama was marked by a social gathering at Blavatsky Gardens on December 15, when students, lecturers and friends to the number of fifty partook of light refreshments. Mr. J. Krishnamurti and Mr. J. Nityananda attended. The Principal, Dr. J. H. Cousins, gave an account of the work done in the new session, and emphasised the enthusiasm and application of the students and staff.

Mr. Krishnamurti commended the Āshrama's work as a means of attaining unity. The Āshrama could only remain alive by sharing itself, as it was doing. Book learning failed if it did not find the sense of what was behind the book. The work of the Āshrama was to translate its knowledge into a form that would make it serviceable to others.

After questions and answers and short speeches by students the meeting closed.

OUR EXCHANGES

We acknowledge with many thanks the following :

Boletin Trimestral (July-September), *Bulletin Théosophique* (November), *The Calcutta Review* (November), *The Canadian Theosophist* (October), *The Co-Mason* (October), *De Theosofische Beweging* (November), *El Loto Blanco* (November), *Heraldo Teosofico* (September), *Isis* (August), *Light* (Nos. 2284-88), *The Messenger* (October & November), *Modern Astrology* (November), *The New Era* (October), *The Occult Review* (December), *Prabuddha Bhāraṭa* (December), *Revista Teosofica* (October), *Revista Teosofica Chilena* (October), *Service* (October), *Shama'a* (October), *Teosofisk Tidskrift* (October), *Theosophie in Ned. Indie* (November), *Theosophy in Australia* (November), *Theosophy in the British Isles* (November), *Theosophy in India* (November), *Veḍāṅṅa Kesari* (November), *The Veḍic Magazine* (November).

We have also received with many thanks :

The Beacon (October), *The Harbinger of Light* (November), *The Hindustan Review* (October), *Koinonia* (November), *Museum of Fine Arts Bulletin* (October), *Pewartia Theosofie* (October), *Revue Théosophique le Lotus Bleu* (October), *Sofia* (October & November), *Theosophia* (November), *The World's Children* (November).

BOOKS RECEIVED

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

Meister Eckhart, translated by C. de B. Evans (John M. Watkins); *Superphysical Science*, by A. P. Sinnett (T. P. H., London); *The Life and Letters of Sir Henry Jones*, by H. J. W. Hetherington, *John Henry Jowett*, by Arthur Porritt, *Religious Experience*, by R. H. Fisher, *Studies in the Life of the Early Church*, by F. J. Foakes-Jackson, *The Men Whom Jesus Made*, by W. Mackintosh Mackay, *The Sorrows of God*, by G. A. S. Kennedy, *There They Crucified Him*, by John A. Hutton, *Possessing Our Possessions*, by W. Justin Evans, *Addresses in a Highland Chapel*, by G. F. Barbour, *Education and Religion*, by various authors, *In Quest of Reality*, by James Reid, *Life in the Heights*, by J. H. Jowett, *Turn But a Stone*, by Archibald Alexander, *Prayers for Women Workers*, by Mrs. G. H. Morrison, *Lord, Teach Us to Pray*, by Alexander Whyte, and *Life on the Uplands*, by John Freeman (Hodder & Stoughton); *To Lhasa in Disguise*, by W. Montgomery McGovern (T. Butterworth); *The Company of Avalon*, by F. Bligh Bond, *The Sayings of the Children*, by Pamela Grey, *The Rose of India*, by Francis A. Judd (Basil Blackwell); *The Secret of Ancient Egypt*, by Ernest C. Palmer (W. Rider); *Fields of Faith*, by Crichton Clarke (Macoy Publishing Co.); *Three-Dimensional Thinking*, by J. G. Gubbins (Maskew Miller); *The Spiritual Universe*, by Oswald Murray (Duckworth); *Christian Beginnings*, by F. C. Burkitt (University of London Press); *The Amazing Refuge*, by Enid Lorimer (J. M. Ouseley); *The Heart of the New Thought*, by Ella Wheeler Wilcox (L. N. Fowler); *Ramblings and Jottings in the Dream of Life*, by Dudley M. Wallace, *Practical Nature Cure*, by B. N. Grainger, and *Fruit*, by Edgar J. Saxon (C. W. Daniel Co.); *The Making of Modern India*, by Nicol MacVicol, (Oxford University Press); *Muhammad the Prophet*, by Moulana Muhammad Ali (Ahmadiyya Anjuman-i-Isha'at-i-Islam); *The Century of Life*, by Sri Aurobindo Ghose, and *The Wizard's Mask and Out of the Deep Dark Mould*, by Harindranath Chattopadhyay (Shama'a Publishing House).

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Forty-ninth Anniversary of the Theosophical Society lies behind us, and already we are looking forward to our Jubilee. In order that the Fiftieth Anniversary might be at Adyar, we accepted the invitation of the Bombay Lodges to hold the Forty-ninth in their great City, and right nobly they rose to the occasion. The Government very kindly gave the Society the use of the Elphinstone School and its big compound for our meetings, so we were able to hold them all in the one place, a very great convenience. There was the compound for the public lectures; a large hall for the meetings of the Society itself and the Indian Section, and smaller halls and rooms of various sizes in abundance. Two rooms were given to the Art Exhibition, organised by Dr. and Mrs. Cousins and Mrs. Adair, and there were, as usual, some admirable pictures from the Tagore School. The public lectures were delivered by myself, Krishnaji, the Vice-President and Lady Emily Lutyens, in the order in which the names are given, and they were very much appreciated. The Order of the Star held its meetings as usual on December 28. Pandit Iqbal Narayana Gurtu did not stand for re-election as General Secretary, and Sir Sadasivier, ex-Judge of the Madras High Court—who, since

he left the Bench, has devoted his whole time to the work of the Society, was elected to that high office. Much regret is felt at losing Iqbalji from his post, but heavy family responsibilities compelled his resignation, and he could not have a better successor.

* * *

Telegrams of affection and confidence have reached me from the Annual Conventions of Mexico, New Zealand and Uruguay. Also New Year greetings from Scotland, Australia (Section, Myola and Manor). I send my kindest wishes in return.

* * *

The three Kamala lectures in Calcutta—of which the Synopsis was published in a recent *Theosophist*—were delivered before very large audiences in the Senate House of the University, with the Vice-Chancellor, Sir Ewart Greaves, Judge of the High Court, in the Chair. The close attention of the great audiences was remarkable, and—except at the beginning of the first lecture when there was some noise by people trying to get in—there was utter silence not a movement even, throughout the whole of each lecture. As one person present said, she thought “the audiences were the most remarkable part of the lectures,” I may give here the Vice-Chancellor’s kindly little speech at the end :

Dr. Annie Besant concluded her Kamala Lectures last evening (14th) with a discourse on Indian Ideals in Art. In conclusion, the Vice-Chancellor, Sir E. Greaves, expressed the grateful thanks of the University for the remarkable lectures which Dr. Besant had delivered. The Value of Indian Ideals in Education, Religion, Philosophy and Art, he said, had been enhanced twofold, when depicted by the magic of her wonderful personality who had steeped herself in the Spirit of India. The great crowd which had assembled to listen to her and that with patience, concluded Sir E. Greaves, was an eloquent tribute to her and also to the founder of Kamala Lectures. He wished her long life so that she might render fresh service to the country of her adoption.—(*Forward*)

The Calcutta press was very good to me, three of the leading Indian papers giving verbatim reports of the three

lectures, and the leading Anglo-Indian paper a column. I think that it would help British people to reach a truer idea of India's value to the world, if these lectures could be widely circulated in Great Britain.

* * *

The first lecture on the "Commonwealth of India Bill" was also given on this visit to Calcutta. The Bill is now out for public criticism and comments, and a very crowded audience gave it an exceedingly good reception on its debut. It is the work of the National Convention, made possible by the three years of educative work of the National Conference. The Calcutta press gave very good reports, and I shall be interested to see what comments are made thereon.

* * *

The Lady Emily Lutyens gave three lectures during our six days' stay. One was an address to Star members and was restricted to them. Her lecture on "How Youth Can Save the World" was given at the University Institute, was public, and attracted a large audience. The other on "Is Brotherhood Applied?" was also public, and filled the Theosophical Hall. Both were much enjoyed, as she is a very attractive speaker.

* * *

Mr. and Lady Cynthia Mosley were also much in evidence, visiting the jute factory, enquiring into the conditions of the poor, attending small meetings of leading Bengali politicians, and having interviews with men of all parties. Mr. Mosley also spoke on "The Capital Levy" before the local Calcutta Parliament. It speaks volumes for the Governor's liberality that we were all staying at Government House, and that he took an interest in our proceedings, for it was certainly for the first time that such propagandists were welcomed there. When I was there before, I did not give any political lecture. Bengal was given a great opportunity of political progress when the Earl of Lytton was appointed

Governor; but it was unfortunately at the very height of the Non-Co-operative movement, when the Swarāj party was out for pure destruction; the opportunity was recklessly thrown away, and Lord Lytton, merely because he was Governor, was made the target for the most cruel misrepresentation and unscrupulous slander; the result was the revival and strengthening of the old conspiracy, described by Mr. C. R. Das as "widespread and dangerous," forcing the Viceroy to issue the Ordinance. It is a political tragedy, and the N. C. O. movement, now abandoned, has wrought fatal harm to Bengal, and has, for the time, robbed her of her old place in National politics.

* * *

We left Calcutta on the evening of the 16th, and reached Benares—where I am writing—on the following morning. Unfortunately Lady Emily and her two daughters have only this one day here, for they join Sir Edwin Lutyens to-morrow and go on to Delhi. I am remaining here till the 21st, when I also leave for Delhi. On the 23rd, the Committee meets which was appointed by the All-Parties Conference at Bombay, to seek for ways to draw parties together to bring about Hindū-Muslim Unity, and to outline a scheme for Swarāj. Presumably the Committee will appoint sub-committees to explore the subjects and to report outlines of definite schemes. From Delhi I come back here on the 27th, to give the Kamala Lectures on the 27th, 28th, and 31st; they have, under the terms of the foundation to be given in a second place, and I chose the Hindū University, subject to its approval. On the 29th the Convocation takes place, and on the 30th there is an All-India debate, under the auspices of the University Parliament; at this H. H. the Mahārāja of Alwar presides as Judge, assisted by Professor Sheṣhādri and myself.

* * *

The Shanghai Lodge publishes an interesting little monthly brochure, under the title of *Far Eastern T.S. Notes*. It gives

a very kind and generous article from *The Labour Woman*, written by the Editor, Dr. Marian Phillips, on the Jubilee meeting last July in Queen's Hall, London. News follows about the T.S. in Japan, with two Lodges in Tokyo and Kyoto. In China, the Hongkong and Shanghai Lodges are working well, and a second Lodge, "Dawn," has been started in Shanghai. At Teintsin, a movement has begun for the "spiritual revival of Buddhism." Mr. Manuk, the President of the Hongkong Lodge, sends the following useful note:

I quite agree with you that any lecturer, visiting China, must not only be a good and convincing speaker, but must have a good knowledge of Taoist, Buddhist and Confucian philosophy. I speak from experience, as I find that I have to be conversant with Muhammadanism, Zoroastrianism—in fact with every known religion and philosophy—to carry conviction. Indifferent lecturers will do more harm than good. I also agree with you that any lecturer coming out must not look for financial support from our Lodges.

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The Leeds Lodge (England) has always an interesting lecture list, for it embraces many subjects and different points of view; it announces a course of three lectures, in the Spring Syllabus, which are of peculiar value, to be given by the Ven. J. R. Darbyshire, M.A., Vicar and Archdeacon of Sheffield, at the first of which the Vicar of Leeds presides. The general title is: "Christ and Human Need," and here are the Synopses of the three lectures: the Ven. Archdeacon is said to be one of the foremost scholars in the north of England:

LECTURE I: "THE PREPARATION" (The Cosmic Christ).

The Jewish Law is not the only "Schoolmaster" to Christ.

The wider view suggested in the prologue to the Fourth Gospel.

Light from comparative religion.

The preparation in pagan creeds and philosophies, *e.g.*, Stoicism, Mysteries.

The needs to be met.

The problems of Pain, Sin and Death.

The preparation in the history of the "Chosen People".

The triple development of the Law (Worship), Prophecy (Ethics) and the Messianic Hope (Eschatology).

The significance of hope in Judaism.

LECTURE II: "THE REVELATION" (The Historic Christ).

Christ and Jesus. Two views to be considered. The theory of the development of a Christ-religion after the death of the man

Jesus. II. The embodiment of the Christ idea in the story of the Man Jesus.

The doctrine of the New Testament, does it identify Jesus with the Christ? The synoptic picture of Jesus. What problems does this raise? Do the Epistles teach a different religion or does the Fourth Gospel effect a reconciliation?

The problem of the Christology of the Apocalypse.

LECTURE III: "THE SATISFACTION" (The Personal Christ).

The new community pictured in Arts; its characteristic features.

The evidence of the survival of the Church.

The relation of personal faith to corporate belief.

The effect of Christ on—I. The value of human life. II. The mystery of pain. III. The significance of sin. IV. The power of death.

The historical effect of Christ upon human civilization as to—
I. The end sought. II. The power to achieve. III. The strength to consolidate.

It is obvious from this statement of the mere heads of the lectures that the Archdeacon is a man of wide reading and of broad views. He recognises the value of the so-called "pagan" religions and philosophies, and sees in them part of the preparation for "the Historic Christ," the preparation being under the significant heading of "The Cosmic Christ". The reference to the Fourth Gospel in relation to "the wider view" recalls at once the words: "The Light that lighteth every man who cometh into the world." Again: "The embodiment of the Christ Idea in the story of the man Jesus," at once suggests the view of what we should call, "The Mystic Christ," the Christ whom S. Paul longed to see born in his converts, developing into the "full measure of the stature of Christ". It is earnestly to be hoped that these three lectures will be published in book form and widely circulated. The Ven. Archdeacon must be a very brave as well as a widely read man, and must have thought deeply on the supreme value of the Christ idea.

* * *

Count Keyserling sends us some further account of his "School of Wisdom". It deals with "the meaning and aim" of the institution, and starts with the following answer to the question how so small a school can "hope to be of service to

the regenerating of mankind " in such a stormy period as the present. He says :

All the great happenings, from the creation of a world down to the causes and decisions of the late world war, sprang originally from a few pregnant words uttered by one, or a few, who became mouth-pieces or channels for impelling forces. On the other hand, great evils can only be cured radically in the literal meaning of the word, vid. by tackling them at their very root, and the root of all that comes historically, into being lies hidden in the soul of the individual. The state of chaos to which the whole civilised world seems to be returning, is not really the result of any visible outer facts or causes, therefore the eradication or mitigation of these will be of little lasting value. It springs in every instance from the fact that the life of mankind in its present form has lost all *meaning*. So it has developed a suicidal inclination. For life and the meaning of life are one. Where life has lost its significance it has also lost the will to live. On the other hand the meaning-giving process which differentiates all that is alive from what is lifeless, is produced centrifugally, from within, through the medium of the subject ; on the plane of human consciousness, it is the expression of free and creative personality. The working out of this fundamental view, which represents at the same time the Magna Charta of human freedom is the chief aim of Count Keyserling's "*Schöpferische Erkenntnis*" (Creative Perception).

A very interesting account of the methods of the School, if so set a word as " methods " may be used of the natural outgrowths of a living conception, which seeks to give to life a new meaning and a new content, may be had by writing to the Count Keyserling's School of Wisdom, Prinz Christiansweg, 4, Darmstadt, Germany.

* * *

Readers will be glad to know that the promised Bill to be brought forward in Parliament in the coming session—the Commonwealth of India Bill, we call it—is now being placed before the Indian public, with a request for criticisms, amendments, and comments. I lectured on it in Calcutta on the 16th inst. for the first time, and there was a big meeting, which received the lecture very favourably, and it had a "good press" the next morning. I shall lecture on it here on the 20th, and in fact shall do so wherever possible. It is necessary to popularise it, as we popularised the Congress League Scheme in 1917; the agitation which arose in that

year brought about the declaration of August, the visit to India of Mr. Montagu, the Montagu-Chelmsford Report and the Reform Act of 1919. We have a bigger case now than we had then, but only the expression of the united people of India behind the scheme will render it practically strong enough to pass through Parliament. We shall need a strong and determined agitation, not a noisy or violent one: in 1917 there was never the smallest riot, there was never a hint of violence, and that is the model we must set before ourselves. The Will to Freedom, thus shown, is irresistible, and it is that Will which must assert itself, and place India in her right place, a Free Nation in the Indo-British Commonwealth, an equal partner, and the strongest factor for a World-Peace.

* * *

It is very like Mrs. Sharpe to have written the following little note. Slander gives no pain, but the generous words of friends give pleasure:

IN DEFENCE OF ANNIE BESANT

To the Editor, *Southampton Times*.

I find myself driven to thankfulness that, according to your report, the Rev. A. Penry Evans, in his address at the Anniversary Meeting of the Above Bar Congregational Church, did not speak of Christianity, but only of the Christian Church. In this country, Orthodoxy does not allow a man to be a Christian unless he be a member of a church, and a person like Dr. Annie Besant, whose life, every act of it, is so startlingly Christ-like, can, with impunity, be described in the language used by Mr. Evans.

As one who has known Dr. Annie Besant for over thirty years as we may say, intimately, I consider that there was never a greater travesty than Mr. Evans' picture of her; so great a travesty that it cannot hurt her friends, but it may mischievously mislead those to whom she is merely a name, and this would be an injury to them. Dr. Besant's followers are literally legion; very large numbers of them, everywhere, have never seen her nor are ever likely to do so. Why do they follow her? They are not fanatics, but for the most part men and women of experience, strong character, sober judgment. Most of them are taking their full share in the practical work of the world—some a very distinguished share. It is the old story: the "tree is known by its fruits," and that is the secret.

S. MAUD SHARPE



MONETARY REFORM

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

MANY of us are aware that great efforts are being made by trained thinkers to find a means of introducing stability into the extremely sensitive economic machinery that runs our present day civilisation, with a view to eliminating those recurrent periods of prosperity and depression, with their consequences, known as "trade cycles" which are characteristic of industrial development.

We should definitely recognise that this task is one which must be left to experts in economic science, who are well aware of the pitfalls which beset the layman and who are able to put their finger on the fallacies which crowd the "short cuts" to the millennium enthusiastically advocated by

those who gave no attention to economics until they came across the particular "solution" which takes their fancy, and who have no knowledge of any economic fact or theory apart from those found in the writings of their "authority". These people find a curious satisfaction in branding those who differ from them as ignoramuses, unwilling to learn, deliberately refusing to understand, or the originators of abuse.

These considerations however, do not absolve us from our duty as Theosophists of acquainting ourselves with the main principles at issue, so that we can at least intelligently grasp the implication of the facts and arguments that are constantly being put before the world by those whose knowledge and training preclude the possibility of half truths or false reasoning being used to support their premises.

It may be stated that the leading economists of the world are agreed as to the chief cause of economic instability and differ only in the details of their proposed remedies. This cause lies in inherent defects in the monetary system, the term "monetary" being used here to include all those means by which payments for commodities are effected.

It is generally known that the chief function of money is to facilitate the transfer of commodities and that its purchasing power at any given moment is necessarily equal in value to the commodities available. It is not, however, clearly realised that the value of money (its purchasing power) is entirely independent of its nominal value, so that the commodities that can be bought with a money unit vary with the supply of the former and the number of the latter.

An increase in the purchasing power of money can only take place when there is a corresponding increase in the value of commodities. This purchasing power may obviously be in the form of units of any magnitude. If therefore the production of commodities remains steady, but the amount of money (not its purchasing power, be it noted) wherewith to

buy this production is increased by any means (by the issue of coin, paper or "bank money"), then, if this increased amount is still to buy the production, the price of the latter in terms of money units must be increased. In other words, the value of the money unit is depreciated, although the total purchasing power of the whole of the money units is of course the same.

If however, the number of money units remains unaltered, but production declines, then the purchasing power of the currency, and therefore the value of each unit, depreciates in the same proportion.

In order to make the above clear let us take a concrete example and represent prices, money and production at any given moment by the figure 100 in each case. Now if the figure for the money units is raised to 200 (doubled) and production remains unaltered, then the figure for prices must also rise from 100 to 200 (be doubled). Further, if we suppose that production, instead of remaining steady, declines from 100 to 80, a rise in prices will take place in the same proportion, namely to 125. Therefore the total rise in prices due to the two factors is from 100 to 250. This simple example is a statement of the state of affairs for which a remedy is being sought. That is, a means is required whereby the level of general prices can be kept stable, not lowered or raised—just *stabilised*.

The detailed study of the sequence of events in past "trade cycles," the last of which was the trade "boom" immediately following the declaration of peace, and the subsequent depression from which we are only now beginning to recover, shews us that in times of prosperity the amount of the money units tends to increase beyond the value of the production, in other words "inflation" takes place, and subsequently the amount decreases more rapidly than the actual decline in production warrants, and we have "deflation". The

disturbing effect on the money incomes of the working classes which compose the greater part of the population of industrial countries gave rise to the saying that prices go up in the lift and wages by the stairs, but that wages come down in the lift and prices by the stairs. In fact "trade cycles" result in a disastrous disturbance of economic life, with its resultant unemployment, poverty and decline in production, until a further period of prosperity sets in, and the process is repeated.

It should be understood that the nature of the currency unit, whether gold, paper, or other material, is of no consequence. A large amount of uninformed controversy has centred round the question of the gold standard, and in some quarters it is pointed to as a superstition, the speedy removal of which would speedily solve our problem of stability of general prices. The fact is that no country is able to adopt and maintain an effective gold standard without first attaining to a high degree of general price stability, for if general prices tend to become higher than those ruling in other countries then gold would leave for those countries. Similarly if the general price level tended to become lower the country would be flooded with gold. A return to the gold standard of pre-war days is impossible for one country alone, it requires the co-operation of the country holding the world's largest stock of gold, namely America, and England, as representing the greatest free market for gold. This matter will be referred to later. There is nothing radically defective in the use of gold as the basis of the currency, but on the other hand there is no particular reason why it should be employed, except perhaps as a concession to the tradition that the money unit should be intrinsically valuable, which probably arose as a result of confusing the face value of the unit with its purchasing power.

It is now recognised that the economic stability of any one country cannot be effected without the co-operation of others, for there is no country in the world, with the possible

exception of the United States of America, which can be self-supporting and yet maintain its present standard of civilisation. It has been asserted that certain countries could be self-supporting if alterations were made in their monetary systems. No facts have been adduced to support this statement, whereas all the evidence indicates that it would require an increase in production by the employment of improved technical methods far beyond anything that can reasonably be foreseen in the near future in the great industrial countries of the world. Further, many commodities are physically impossible of production by the country where they are used. Adherents of the "self-supporting" theory forget the theory of comparative costs, whereby each country concentrates (or should concentrate) on the production of those commodities in which it has the greatest natural advantage.

Arising out of the economic inter-dependence of nations we have international trade, with the consequent complications of payment for commodities being effected in different currencies, the amount of any particular currency that is equivalent to a fixed amount of another being indicated by the rate of exchange. The number of money units of one country that can be obtained for a given number of the money units of another is primarily dependent upon their internal purchasing powers. In equilibrium the external purchasing power of a country's money tends to equal its internal purchasing power, so that the rate of exchange tends to be equivalent to the ratio between the internal purchasing powers of the two money units concerned.

We see then that the internal purchasing power of the money units of a country, and therefore the general price level, may be stabilised, but unless foreign countries with whom we exchange commodities are also willing to do the same, we shall not get stability of the rate of exchange, which is obviously necessary if any degree of stability is to be brought into foreign trade.

Economic stability is therefore an international question, and can only be solved satisfactorily and permanently if the great industrial countries bring stability into their internal economics.

We have seen that what is required is a means of maintaining a highly stable general price level, and in order to do this we must be able to obtain indications of changes in production and of the amount of money, so that the counteracting influence may be applied. We must therefore have detailed information at frequent intervals of, among other things, the prices of representative commodities, the volume of production and stock, the quantity and value of foreign trade, the consumption of commodities, the quantity of money in circulation, and the amount of bank money and the position of the gold reserve if any.

It is precisely in the ready availability of the above information and its accuracy that most countries are defective. If index numbers of prices are available at all, they are usually calculated for an insufficient number of commodities, and figures for production, etc., are even more defective. In both cases they are usually available after too long a period to allow of any effective action being taken. Statistical science is still in its infancy, and the results obtained by the employment of statistical methods have so far only a limited usefulness.

Assuming however, an efficient system of collecting economic information of the kind indicated we come to the question, how is the amount of the money units to be regulated in accordance with our information, so that the general price level remains stable? Several proposals have been made by economists of world-wide repute, which we will briefly describe.

Prof. Irving Fisher, an eminent American economist, has formulated a scheme for the stabilisation of the dollar price level in the United States of America, by means of a

compensated currency, which is applicable to the currency of other countries. He proposes that the money unit should be a standard unit representing a constant value, but containing a variable quantity of gold, according to the volume of the gold supply and the state of production, etc. The currency would in effect be based on gold, but the amount of gold in the money unit would be varied so as to bring about stability of the general price level. A practical objection to this method is that a change in the gold content of the money units already in circulation and the gold behind the paper currency (if any) would be very difficult to effect in practice.

Prof. Cassel, the world's authority in monetary questions, whose services have been much in request by the League of Nations, favours a return to a "gold exchange" standard, wherein gold is the basis of the currency, although not put into circulation. As was pointed out, a stable internal price level is essential to the maintenance of a gold standard which is to be real and not in name only. But the return to such would require an initial impulse. Prof. Cassel proposes that a "centre of stability" should be created by stabilising the internal purchasing power of the currencies (and consequently the exchange rates) of England and the United States of America. The absolute figure of the price levels is immaterial, but those figures should be chosen that could be most easily attained by both countries. If it is desired to return to the pre-war rate of exchange between the two countries then the relative difference between the price level chosen and that before the War would require to be the same in both cases.

The distinguished economist Prof. Lehfeldt also urges the restoration of the pre-war gold standard with certain improvements. In his view the argument, that the inflation of the currency by dishonest Governments (apart from abnormal circumstances such as existed in the War) is more difficult

with a currency having intrinsic value than with a pure paper currency, greatly outweighs the objection that under a gold standard changes in the gold supply, although small and spread over large periods of time, cause undesirable disturbances to the general price level.

Prof. Lehfeldt proposes that, as the British Empire and the U.S.A. control more than four-fifths of the world's gold production, they should set up a Commission of Control to regulate the gold supply. Its duties would include the collection of information relating to price levels, money and banking statistics, the geology of existing sources of gold, and the position of gold mining companies and lands. With this information the Commission should be able to counteract rising prices by checking the gold production, to be brought about by preventing the development of new mines and retarding the production of those already existing. In times of falling prices production would be increased by exploration for the purpose of discovering new deposits of ore, instituting research into new and improved methods of extraction and the development of deposits on which work had been suspended.

Prof. Keynes, who was principal representative of the English Treasury at the Paris Peace Conference and deputy for the Chancellor of the Exchequer on the Supreme Economic Council in 1919, has made proposals for the introduction of a modified gold standard as a means of producing stability, as follows:

A tendency of the general price level to fall leads to a tendency to buy currency from the money market with gold bullion. The Treasury or other State Department should then sell currency below the market price, which would have the effect of increasing the currency and raising the general price level. A tendency of the general price level to rise leads to a tendency—to sell currency for bullion. The Treasury should then buy currency above the market price, which

would decrease the amount of the currency, and lower the general price level. The gold and currency bought by the Treasury would of course have to be removed from circulation altogether.

The theory requires that the money unit is either paper of no intrinsic value, or token money containing such a proportion of gold that the intrinsic value could not under any circumstances rise above the token value, for in that case a tendency of the general price level to fall would make it necessary to issue a greater weight of actual gold contained in the money units for a given weight of gold bullion, which would of course prove extremely expensive.

It is too early to forecast accurately the actual method which will be eventually employed to effect the requisite amount of stability, but it seems probable that the "gold exchange" standard will be adopted by the chief industrial countries, led by England and the United States of America, and the internal price level of each country kept stable by regulating the amount of money through the discount rate of the central bank of each, by the manipulation of which it is possible to determine the quantity of "bank money" which of course is just as much money as actual coin or paper.

It should be stated in conclusion that all economic science is a statement of tendencies, and that, although the description of causes and effects in the above may appear somewhat too definite and rigid, this is because it is not the place to include the operation of minor tendencies which may bring about considerable modifications, which may be omitted from a general outline of the trend of economics in so far as it concerns money.

Leonard C. Soper

(To be continued)

THE GOSPEL OF EFFICIENCY

By LAMBDA

THE cry for efficiency is one of the great catchwords of the day. We hear it flung from mouth to mouth by men of all kinds; we see it printed everywhere, in type large or small, with or without a capital initial. It is used as a touchstone on which to try men, machines and systems, and the inefficient are sent to the scrap-heap. With regard to machines and systems of business, the term is well enough understood, but where human beings are concerned, the meaning is lost. For a man is said to be "efficient" who is quick and keen at his work, irrespective of whether he is actually wasting much of the energy which might be used to increase his capacity for work. For man has to be considered as a machine, a wonderful and infinitely complex machine, such as can only be created by a God; and to him must be applied the same criteria as to a mechanical instrument. The actual power of a machine has nothing to do with its efficiency,¹ which depends solely upon the ratio of energy used to the work produced, so that a crossing sweeper may well be found to be a more "efficient" worker than a prime minister.

We can draw a parallel between them and the giant who relies on brute force to overcome his opponents, and who is

¹The mechanical efficiency of a machine is represented mathematically by the proportion of energy used up to the amount of work produced. Thus, a machine said to be 10 per cent efficient uses only one-tenth of the energy (heat, electricity, etc.) which goes into it, in doing the work for which it is designed, the remainder being dissipated in leakage, in overcoming friction, etc.; while a machine which is "95 per cent efficient" is only wasting 5 per cent of its energy, the remainder being put to good use.

defeated by a midget Japanese who has made a science of the art of attack and defence, basing them on mechanical laws. How much more could the giant do were he to use his great strength in the same way.

Most of our workers are, I believe, inefficient in the mechanical sense, not from any desire to shirk, or from carelessness, but because they have not been taught how to work, and have lost the natural instinct of how to do so. The cause of this, I believe, can be explained by the stage we have reached in our development.

Humanity as a whole is now undergoing what is, we may assume (and hope), the most strenuous stage of its development—that connected with the perfecting of the concrete mind, or *Kāma Manas*. It is the stage of transition from savagery, ruled by divinely-appointed kings, to civilisation in the true sense, where the people form themselves into a community and rule themselves with the ideal before them of “work of each for Weal of all”. I say deliberately that this is only the stage of transition, because no sane person will imagine that the present state of the world is really capable of being called civilisation. It is true that our catchwords reflect the ideals of true “civil” life; but actually, there is too much of the feeling of “Work of all for weal of self” among our practical citizens. We are like Adam and Eve, who, having tasted of the fruit of Mind, have lost their Garden, and are thrust forth into the world to seek their own salvation. If we can imagine their first attempts to manufacture a society, with their blunders and mistakes, we shall see a picture of the world as it is to-day.

The strain comes from hyper activity on the part of the mental faculty on the one hand (for Mind, is also symbolised by *Agni*, for Fire is characteristically active), reacting on the physical body which (also typified by Earth) is characteristically inert. Between the two we have emotion (or Water), which appears to have something in it of the activity of the mind and

the inertia of the physical body respectively, making a person a prey to his desires, and an adherent to old beliefs and associations, however fallacious.

In large measure, emotion still dominates the majority, so that the developing mind is first used to rationalise both to himself and others the prejudices a man could not logically hold.

The term *Kāma Manas*, or Desire Mind, is evidently most suitable to this particular portion of the mind which is associated with concrete and material things. And we see in the loss of true æsthetic sense, in the wave of materialism which is, fortunately, just past its crest, and is slowly, (how slowly!) receding, and in the chaos which exists to-day in the world, the truth of the saying "The mind is the great slayer of the real." It is the loss of vision of the great Truths of the universe which has led us for the time being into what H. G. Wells has so aptly called "The Age of Confusion."

One of the things which, in our confusion, we have forgotten, is the art of repose, of "laziness," whether at rest or in action. Industry is, rightly or wrongly, out for great production, and keeps millions working as rapidly as possible making goods. The workers last for a time, and then go to pieces, and are replaced by others, so that nobody cares much what becomes of the wrecks, or whether a labourer works efficiently and economically of his own strength. Some few, at last, have found that in many cases workers are *not* working to the best of their ability, and that their capacity has been underrated, owing to inefficient and unscientific methods of work. By the application of scientific principles, they have increased the output of work without increasing the amount of energy used. Taylor, in a book on *Principles of Scientific Management* gives a striking example in connexion with the ancient craft of building: he found by observation that a man laying bricks made over twenty motions to each brick

laid, including lowering and raising his body twice. By a simple re-arrangement of the materials, and by re-educating the men, he reduced the number of motions to about one-quarter of the previous number, and avoided entirely the necessity of raising and lowering the body to pick up the bricks or mortar. The output also was greatly increased, without deterioration in quality. In other cases, Taylor found out the most suitable arrangement of hours of work and rest to bring about the best results, or the optimum weight for a shovelful of earth, coal, or other material, and supplied the men with shovels of different sizes, so that with whatever they might be working, they always had about the same weight to a shovelful.

These experiments show the value of scientific considerations when dealing with a body of men or women, by which a mean may be reached which approximately fits the majority. But in all such cases, there are some who are a little above the average, and some a little below, owing to individual peculiarities. As one comes to consider more intelligent work, and more complex individuals, these peculiarities become more marked, so that systems suitable to an average individual become valueless, as there are too many exceptions. In other words, the crowd has turned into a collection of separate persons, each one highly differentiated from the others.

It is this highly developed individual who tends to become strained, because he has to "find his own salvation" when he has a task before him; and because he tends to take on greater responsibilities. But even where manual labour may be concerned, elements of possible strain enter in, owing to the fact that the mind-emotion-body-complex is developed more than it is in the scarcely intelligent yokel.

The latter, instinctively, when he has finished his work, relaxes and forgets about it, just as an animal, when he lies down, falls asleep at once. We have all seen navvies, when they lie down to rest, lying limply in "the careless attitudes

of death," quite oblivious of the world around. And when working, they do so without thought of anything outside, of possible dangers, etc., so that the grimy, beer-sodden navy breaking up a road with a sledge hammer is often transformed into a living image of some perfectly beautiful old Greek god.

In contrast with this, consider the intellectual man, however strong physically: in wielding his hammer, he may become conscious of an element of risk, both to himself and others—suppose the hammer were to slip out of his hand, or the head to fly off; suppose he were to aim badly and hit his neighbour. The clod-minded is not anxious about these things, and does not anticipate possible dangers, and so does not "worry". It is perhaps because he does not worry that he is a better man at a crisis than is the other, if the other has allowed his worry to "get on his nerves," and has not acquired the self-control to pull himself together when the time comes for rapid action.

Again, when the intellectual ceases work, he cannot rest because he is too acutely aware of sights, sounds, smells around him, and of the fact that, in a certain time he has got to resume his task.

Thus, often, a vicious circle is set up; a man loses his rest, and so his efficiency. He then broods over this loss of efficiency, and can rest still less, and so on until he lands in a lunatic asylum, or takes his own life (as he thinks), to end his troubles.

We have lost the art of repose, and scarcely anyone knows how to economise his strength instead of wasting it by doing things in the wrong way. Annie Payson Call, in her book, *Power Through Repose*, remarks that it is scarcely to be wondered at that conversation is difficult for people who use every muscle to emphasise their speech, or to show their interest; or that travel is tiring to those who will not allow the car or train to carry them, but sit bolt upright, grasping the

side of the seat, and trying to correct the motion of the vehicle, putting on a little extra tension at every corner in the fear of a collision which they could not in any case prevent.

These things, while they do not occur with the unintelligent man who has not developed the power of anticipation to any extent, occur in the ill-balanced person in the transition stage. They are then eliminated as the person develops further, and brings that rare thing, common sense, to bear on the problem. For the well trained person is one who, when he is helpless, however unpleasant the conditions, resigns himself to them and does not try to break his head against a brick wall.

No sane person gets angry and sulky because the weather is bad, because he realises that he cannot help it, annoying as it is. It is only the next step to learn that no amount of strain and anger is going to make a train reach its destination the sooner: if one understands that one is at the mercy of the engine driver and other officials of the railway (none of whom, as we know, will be in the least moved by any amount of anger, however much it may appear justified), one learns to put up with it, and turns once more to one's book or newspaper.

This part is easily enough learned in theory by anybody who wishes to do so, those who say, "I cannot learn to behave reasonably," or, "I am too old to learn," really mean, "I am too lazy to conquer my inertia and to make the effort to be reasonable". The next, and more difficult part is to put the theory into practice, and is sure to be fraught with many failures.

The three things which have to be learned are:

1. When to act.
2. How to act.
3. How to rest and recuperate.

With the first we are not here concerned, as it involves a large ethical or technical field. The second and third concern

us, as it is only by such knowledge that we can adequately put into practice the conclusions to which we have come as to right or wrong action, and to keep our bodies healthy and vital. The details may be studied elsewhere, but the general principles are of use. Moreover, individuals vary so much that it is for each one to adapt these principles to his own particular needs.

If one knows how to rest, to relax properly, when one is not at work, it becomes easy to see how the principle of repose in activity may be applied. At first, the practice will be difficult, and there will be many lapses when the mind is occupied with other things; for, in the beginning, it will take a conscious effort to bring about the desired relaxation and it is only after some time that it will tend to become automatic or "subconscious" to do so.

A useful exercise as training for rest is given by Miss Call. The subject lies on the floor or on a fairly hard couch or bed, flat on the back, and with only a small pillow, or none at all. He then thinks of each foot in turn as being very heavy, and pressing into the couch of its own weight. Then the legs, then the thighs become limp and very heavy. Then the trunk weighs down the arms and head. Finally, the face relaxes. At this stage, unless some part of the body has again contracted, one is half way towards sleep. If a friend then takes up an arm or leg, it should move perfectly freely and, on being dropped, it should fall back on to the bed, as if it were dead—if it tends to stay in the position in which it was being held, or to fall slowly, it is not perfectly relaxed. And any muscle which is being held contracted is using precious energy.

The same principle is applicable to sitting on a bench or chair: the seat should support one as much as possible, and one should not brace oneself up so as to touch it only at rare points. If this can be done, it will make even an uncomfortable

seat less unpleasant, and will allow of as much rest as possible under the circumstances.

It should be possible for the physical body to relax perfectly, while the mind goes on working actively. Perhaps this is rather troublesome when one wishes to sleep; and certainly, active thinking tends towards allowing the body to become tense again. The way out of the difficulty is to focus the mind on some simple thing. The best, if one wishes to sleep, is perhaps to make it govern the breathing: in sleep we breathe more slowly, and perhaps more deeply than when awake. Therefore, the mind is set to make the body draw deep, slow breaths; and, thus occupied, it cannot start the trains of thought which lead to tension. Again, concentration of the mind for long at a time is no easy thing; but it has to be learned.

When we know how to rest, we shall see how the method is applicable to actions. The person who is lying relaxed on his back, is disturbed by a fly on his face. He lifts a hand to brush it away; but he should in no way tighten any muscle except that required for the purpose. Thus, he is using only so much energy (in the form of muscular contractions) as is needed, and there is none therefore used without purpose. This is the principle on which all action should be based. Conversation, for instance, is not carried on with the hands, but only with the muscles involved in producing and articulating the voice. The face muscles have nothing to do with writing; and so on.

Moreover, a singer who is rigid and tense cannot produce an agreeable effect, but strangles his voice, and a dancer who strains cannot be graceful. A good athlete may put out great effort, but does so apparently easily. If we could learn to speak and to move easily, with a low, even voice, and without rushing, and becoming excited, much ugliness and clumsiness would vanish. It is perhaps noticeable that there is always a

sense of repose in the finest Greek statues, even those representing violent action. There is a further consideration of the effect our own condition may have on others : a restless, fidgety person makes others fidget ; a nervous driver makes his passengers apprehensive also, whereas one who feels at ease, and drives apparently without being aware of what he is doing, and can carry on a conversation at the same time, cannot but help to inspire confidence even in the most timorous of his companions. The more responsibility a person has, the greater this effect on his neighbours. It is well known how much an officer, in the field or on a ship, can inspire or shatter confidence in his subordinates. Therefore it becomes of increasing importance that we should cultivate repose and self-control.

With most of us, the various principles of our personalities are so closely interlinked that one cannot act without in some measure reacting on the others. Yet it should be remembered that the physical body is the only one which suffers real fatigue, and needs rest and recuperation : students will know that at night, while the body is lying asleep, the emotional principle is working perhaps more actively than when we are "awake". An emotional whirlwind, especially when it is started by stimuli received through the physical senses, reacts on the body, and tends to manifest itself by some means such as laughter, tears, the flush and tension of anger, the fatigue induced by worry. This represents one aspect of the picture. Let us now see how we can use the connexion in the reverse direction.

If we suffer some injury which makes us angry, we find that our muscles become tense, even though we do not intend to strike out. If, on remembering that anger is always futile, and never justifiable, we make an effort and relax, we find most of the anger allayed and, before it has time to return, there is an opportunity to argue with ourselves, to try to

see the thing in a truer proportion, and from the other person's point of view, so that the cause of our annoyance no longer exists. One cannot, in any case, imagine a person angry or in an agony of nervousness, sitting quite relaxed and comfortable in an arm-chair. Moreover, this method prevents what psychologists call repression, by which an emotion is pushed below the surface, by force, only to find some round-about way out, where it reappears in a more or less morbid form.

By the same method one can learn to diminish sensations of pain, or the anguish of anticipating pain, as in the dentist's chair. If one can teach oneself to relax, the pain is halved; and in any case, we do not come off the rack tired out and nervously a wreck. The only difficulty with the method is in keeping it up for long; but that has to be learned like everything else, by practice.

It is interesting, while on this subject, to mention a claim made by Doctor William Bates, of New York. He is an oculist with original, but undoubtedly sound theories, whose method of cure is based on teaching the eye to rest, and in exercising it in the right way, so that it learns to see as it should. The method of resting the eye is to teach it to "see blackness," instead of the coloured lights which are before most people when they shut their eyes and exclude the light, showing that the eye is not completely at rest. Bates claims that if a person can remember blackness perfectly, he will be insensible to pain, and will be able to undergo painful operations without the need of an anæsthetic. Here again the difficulty comes in of keeping up the visualisation of blackness. But the mechanism is the same as in the former method, *i.e.*, the withdrawal of the consciousness from a part of the body, and the focussing of it elsewhere—an example of the application of the occultist's principle of "one-pointedness," on the physical level.

It may be of interest to mention that Bates, in his book, claims that spectacles are unnecessary when the eye has been taught to see. He makes all his patients discard theirs from the beginning of their treatment, and makes them exercise their eyes until they can see properly. He points out to them that, if they see the print they are reading brown or grey, they are imagining it so, as it is really black, and they know it. Therefore, they must visualise it as black as possible. There is no doubt, from practical experience, that the print at once becomes clearer when it is "imagined" black. Bates further asserts that the person who can always remember a black object (such as a full stop) will never strain his eyes, and will therefore always have perfect vision. Moreover, that the memory of a black object will help to improve one's memory in other things; thus, he states that, if he has forgotten a name, he at once visualises a black full stop, and the name generally comes back to him. This may seem beside the point, but, in so far as the memory of blackness constitutes relaxation, and the relief of strain, so does it show the effect of tension in diminishing our efficiency even in such things as the memory of names.

A few words now on the subject of the will. There are many who are considered by themselves and their friends to have iron wills: they will not give way to disease, they sternly repress their animal nature, and, like the "Hatha Yogīs," put themselves to all sorts of tests and disciplines. Yet they are often far from healthy either in body or mind. Then there is the type of strong man who is inflexible where his desires are concerned. Yet, if he is asked to give up some little pleasure, not even for the sake of somebody else, but for the sake of his own health, he cannot do it. In both these cases the will is being applied wrongly. And it is to this sort of thing that Coué's remark applies, "*La volonté, asseyez-vous dessus.*" ("The will, sit on it.") What he means, I

believe, is that the will should not be used as a means of repressing an unpleasant fact: if one is ill, it is as necessary to face the fact as it is to face the fact that one has a certain weakness in one's character, if it is to be got rid of. Coué bases his method on a suggestion to the body that it is better (not that it is well: that would not be true), and the efficacy of the method lies in the fact that there comes out the *will* to be better, which transforms a negative into a positive attitude, and tends to relax the attention which is being paid to one's ailment.

The will is also used to overcome weakness such as nervousness, by forcing on an inhibition of the muscular tension which often goes with an attack of such weakness. Thus, a nervous person speaking, cannot find a word, gets tense and begins to stammer. This only makes things worse. If he can, by an effort of will, regain his self-control, and relax his muscles, he finds the evil is remedied, and he can go on. In this case the action of the will is to produce a negative result, and to bring certain activity into passivity.

The will in itself is a positive force, which can be brought to bear on the personality in two ways, either to drive it to action, or to restrain it. And the lesson to be learned is how to use it, now in one way, now in the other, so as to ensure efficiency and balance.

There is an aspect of the subject which is of considerable importance in our relationship with other individuals. For we can hinder or help them in being efficient by the nature of the thoughts with which we surround them. For instance, if a friend is in a dangerous or difficult position, he requires all the clarity of vision he can achieve. Unfortunately, in many such cases, those who love him can do nothing less futile than worry about him. The result is, not only injury to the person who worries, but that the unfortunate subject of it becomes enveloped in a fog of grey and clammy thoughts, which, much as they may be coloured with love, cannot do

anything but cloud the horizon. Worry and sorrow are, at the root, selfish. In *Light on the Path*, it is said, "Before the eyes can see they must be incapable of tears." Tears are a symbol of these depressing and useless feelings, and have no place in the real and high compassion we should have for all our fellow creatures. Rather is it our duty to send strong and hopeful thoughts to the sick and to those in trouble, to help them and to give them strength.

Moreover, a true server, when nursing a sick friend, is not of the sort who will never leave the bedside to rest and feed. On the contrary, as she has the foresight to see that she must keep up her strength or lose her skill and efficiency, she takes on an attitude of "selfish unselfishness," to borrow a phrase, in which, recognising her absolute needs, she caters for them so as to be able to continue her ministry as long as may be required. This is certainly a less melodramatic thing than is the attitude of the devoted mother who remains at the bedside until she collapses, and then has to spend the rest of her time in recuperating, while the child is tended entirely by others. Needless to say, there are exceptional circumstances in which the latter action may be necessary, and others in which the crisis is passed before the stage of collapse is reached. But the example will serve.

So we may say, "Why worry about all this? We are quite happy as we are, and get on quite well. Why should we be so unromantic as to turn ourselves into machines?" The answer is to the student of occultism. He knows that the Path cannot be trodden without much hard work. As a person develops, he seems to find himself asked to do more and more, until a limit is reached, when he does not know which way to turn. Now, by learning how to act in the most efficient manner, he may be able to find just the extra energy to undertake something more—and there is always more to be done. At last there comes an absolute limit, when the worker

cannot undertake anything more. Here again, by knowing himself well, the wise man knows when to refuse, in spite of the great temptation there is, at least for the younger of us, to try and crowd ever more into a time-table already fully occupied.

One of the Yogas is that known as *Karma Yoga*, or the Path of Action. In the present state of things, every aspirant is called upon to act on the physical level. And so becomes in some measure a *Karma Yogī*. Therefore the principles of action are applicable to all. There is perhaps a temptation to forget "Brother Ass," as well as, in our enthusiasm, to waste valuable energy. Hence, I have tried, on a very low plane, to outline something of what appears to me to be principles which should guide us in our actions, and help us to keep our health, as is our duty. For economy of force is one of the most fundamental rules of occultism. Doubtless there are many who have, consciously or unconsciously achieved efficiency; others can do so with ease; but others still, who have to deal with unruly personalities, find it more difficult. There can be no doubt, however, as to the value, or rather, the absolute necessity of learning to act in the right manner, at some stage of our development, and before circumstances load us with burdens for which we require every fraction of our power, or before opportunities of useful work arise but pass away because we do not know how to make the best of them.

Lambda

THE STORY OF MY GARDEN

THE SEED FROM WHICH THE STORY HAS GROWN

By NADARBEG K. MIRZA

Seek in the heart the source of evil and expunge it . . . Only the strong can kill it out . . . It is a plant that lives and increases throughout the ages . . . He who will enter upon the path of power must tear this thing out of his heart . . . But, O disciple, remember that it (the ordeal) has to be endured, and fasten the energies of your soul upon the task.¹

THE STORY

FAR away back in the period of time the authorities made me a gift of a piece of land. I was proud of my holding and, with great labour, I built upon it a rough sort of house. Round that house, in the vast grounds surrounding it, watered by the purest waters of natural streams, I planted a pretty garden. It was a pleasing sight, this garden of mine, and it had within its boundaries the loveliest of lawns, the nicest of trees and the prettiest of flowers that ever the eyes of man rested upon. On that pure, virgin soil it seemed that every seed could take root. I had only to sow the seed and, of its own accord, with but little care, it would take root and grow. Naturally, not only the flowers but also the weeds would come up in patches; but very carefully I would clear the beds of all this undesirable growth to give my seedlings a chance. And so the garden grew better and better and, as

¹ *Light on the Path*, Chapter I, Rule 4.

time went on, I added to and improved the house so that both the house and the garden were fit for even a king.

Even in those distant days there was what we now know as the Co-operative system, according to which, though nominally the house and the grounds were gifted to me and I alone tended the garden and improved the building of my house, it really belonged to the State. All my neighbours and all my friends, those with whom I had but a nodding acquaintance and, better still, even those who had not a shadow of a claim upon me, were to be allowed the use of the garden and the house as freely as if they were their own. Although I was, so to speak, the gardener, the person in charge, the entire property was placed at the disposal of all. Now that I come to think of it after a lapse of countless centuries, I am inclined to believe that it was a splendid system. It was the idea that others had the right to come in and enjoy what we had taken the trouble to beautify that kept us up to the mark. We took a sort of unselfish pride in our possessions. We measured our pleasures by the extent of pleasure our respective holdings gave to others; and we judged of the fruit of our labour by the number of people who were made happy.

So time rolled on.

But, gradually, as each one began to set about improving his little holding, there grew up among us a mild kind of competition which became keener and keener as time passed. In the end we were aware of the distinction between "mine" and "thine". Each one of us, while competing with his neighbours improved his little holding, not that it should afford pleasure to others but that "it may be better than my neighbour's".

It was in those times, I remember—Ah! how distinctly—when I would recline lazily in an arm-chair (or what served then as an arm-chair) of an evening and

admire the beautiful scenery; immediately around me. What pleasure did I not revive from peeping over my garden wall and comparing the struggling growth in my neighbour's garden to the gorgeous beauty which Nature had lavishly laid out in mine! Lonely? Yes. Separated? Yes. I had become all that and more, for I resented even the feet of my friends treading rudely over my lovely lawns and I was jealous even of their admiration. I was lonely indeed, but it was a loneliness that I gloried in, for it left me to mine and mine to me.

It was in those happy days, I think, that I first noticed a bright green creeper climbing one of the best trees in my garden. I looked about for its roots, but roots, such as I had known, it had none. Every shoot and every branch of it seemed to contain a fresh root. Wherever it could find a footing it climbed and grew. It was certainly not a plant which I had planted or watered. Whence then did it receive its life? How then did it grow? A very little observation showed me that it grew upon the life of the tree it climbed: A veritable vampire which sucked the very life-blood of my tree. This thing could not be allowed to grow. No, most decidedly not. And, one morning, I awoke fully determined, (Save the mark!) to pull it off and throw it away, out of my garden. But, Oh! how it had grown in but a single night. How glorious it looked with its dew covered leaves shining in the morning light! It changed the whole aspect of my garden. That contrast of colour, that sweet, clinging clasp of its tender branches, were they not special arts of Nature? No neighbour of mine could boast such a display of colour in his garden. Was not Nature specially kind to me? Was I not being rewarded in this unusual way for the care with which I had tended my garden? Would it not then be the very height of ungratefulness to throw away such a gift, perhaps (awful thought) only to see it growing in my neighbour's land? All these questions rushed through my brain—and, after all, could

not that huge tree afford to give a little of its life to maintain the delicate life of the tiny leaves ?

So it happened that in a weak moment I decided to allow the creeper to stand. And, presently, except to admire it now and again, I gave it no other thought.

Just then I got entangled in some business enterprises which took me away from home for weeks at a time. Each time I returned home I cleared up my house and my garden, I planted new seeds and I pulled up the weeds that had gathered round the flower beds. But my favourite creeper, it grew and it grew. It had so completely covered the original tree that none of it could be seen and it was steadily covering the trees on either side. Underneath, since the shade of the creeper was so deep and so persistent, the grass was decaying for want of sunlight. Surely it was a little thing to sacrifice the grass to the shade of the creeper.

And so the creeper was allowed to remain and it grew and grew.

The very next time I returned home I was not a little surprised, and perhaps also a little pleased to see the fresh green leaves of the creeper spreading over the walls of my house. The windows were beginning to darken from the overgrowth without and even the air was heavy. Yet, what fragrance the creeper brought into the house! How cool it kept my rooms! Truly, the advantages seemed easily to over-balance the discomforts the creeper occasioned.

So the creeper was allowed to remain and it grew and grew and grew.

Nor did I awake to the extent of the mischief that had been wrought by the creeper till one day suddenly two of my biggest and best trees fell lifeless to the ground, and the neighbours gathered round my garden wall to point fingers of scorn at the desolation in my grounds. It was high time indeed to pull down the hateful creeper and save the

rest of my trees. In real earnest (?) I started the very next day, but how could I, single handed, cope with the task? When I tore out the creeper in one corner of the garden it shot out in another as strongly as ever, and the struggle seemed to give it added life. At last, out of sheer disgust I gave up the attempt and determined to do without a garden altogether. True, several times thereafter I put up half-hearted efforts to remove the creeper and get back to my original garden, but the thing carried all before it and it grew and grew till not a flower or a tree could be seen in my garden anywhere. My very house began to totter; a few more years and that too would have gone.

In desperation I appealed to the Authorities. My house and my grounds had become uninhabitable and I wanted a fresh grant. The impudence of the request makes my hair stand on end when I think of it even now, but the fact remains. The reply I received to my repeated applications was gentle but firm: I had been given a holding for the use of all and I had made it exclusively my own. As I had excluded others from sharing its benefits, others must now be excluded from giving me a helping hand. I and I alone must put things straight. Some kindly old men of my neighbourhood were told off to afford me every convenience *if* I made the effort; but, beyond that I must either clear my house and restore the pristine beauty of my garden or . . .

Ah, me! There was nothing for it left but to make the effort.

I returned home dejected but determined. Not till I had restored my garden to its original loveliness, not till it was fit to be thrown open to all my neighbours to share its fruits would I rest content. With this determination I worked and laboured and I laboured and worked. Night and day, day and night, sleeping or waking I had but the one aim: to uproot the creeper, if I should perish in the attempt. My

fingers bled—often. My very being ached. At times it seemed that even my heart would break—but I kept on.

I often invited my neighbours in the hope of getting a helping hand, but none would enter. The whole garden was so tainted with the smell of the wicked weed that none would have even of its fruit. As the Authorities had declared, I and I alone had to shoulder the burden, receiving but advice from the old men in the neighbourhood of how to go about the task.

The task is not yet over. The roots of the creeper were legion, and although the creeper itself is now nowhere to be seen, I am ever on the watch for suspicious little green leaves that are for ever shooting up in all odd corners of my garden. I pull them out the moment they grow. It is much easier so. But this very growth shows that the soil is not yet rid of the disease. But, once again the plants are beginning to grow; once again the decayed trees are beginning to bear fruit. My old house still leaks now and again, but that too is receiving attention. The neighbours are once again kind and do not leave me quite so much alone. Yet, even as they begin to share the pleasures of my house and garden, they unconsciously help me to put it straight, for now their effort is my effort even as mine is theirs.

But I have a long way yet to go; a long while yet to labour and toil, to water my plants, to watch them grow. For not till the Authorities think it worth their while to come to inspect my little holding and to give me another because I have tended this one so well, not till then can my labours cease.

* * * * *

AN ANALYSIS OF THE STORY

The Authorities in this story are the Lords of Karma. The holding given to me is my individuality, the garden its

Character. The house I built was the physical body, and the natural streams which watered the garden are the innate qualities of the soul.

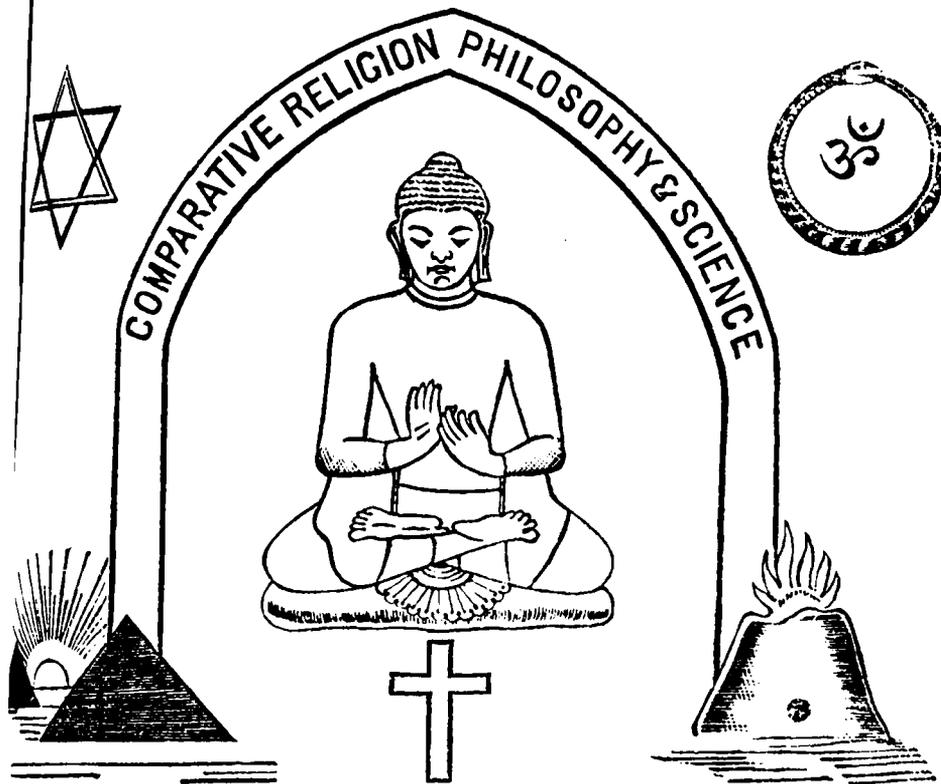
The plants and the trees in the garden stand for the smaller and the greater virtues, and the creeper is none other than egotism or selfishness, the creator of "I" in man, of which it is said in *At the Feet of the Master*, "For selfishness has many forms, and when you think you have finally killed it in one of them, it arises in another as strongly as ever."

The Co-operative system referred to is the great ideal of Brotherhood which, if properly understood, would tend to service of and for others.

The journey on business enterprises which necessitated absence from home means the death of the body and the interval after it, during which the ego assimilates the virtues and the seeds of virtues when the vices are taken into the permanent atom. The old men are the disciples of the Masters or even the various teachers and elders who take classes and give teaching in various branches of the Theosophical Society.

Read with this key, the moral of the story, which is only a story, is clear.

Nadarbeg K. Mirza



ISLAM AND OTHER FAITHS¹

By C. JINARĀJADĀSA

IN a country like Egypt, which for so many centuries has grown under the influence of Muhammadanism, there is no need to emphasise the fact that no right conduct is possible without the spirit of consecration. The very essence of Muhammadanism is the recognition of the Divine Will at work in all men's affairs. Therefore, the only proper basis for life for any man lies in his recognition of this Divine Will,

¹ A Lecture delivered in Cairo.

and in his subservience to it. Indeed, the one word which describes the religion—Islam—expresses the inmost spirit of Muhammadanism. For Islam, that is, resignation or inner peace of heart, is the direct consequence of recognising the Divine Will in everything in life, both of the individual and of the community. It is this attitude of heart and mind which is inculcated in all the observances of the religion, and there is no religion which surpasses Muhammadanism in the way that the spirit of prayer is associated with the very breath of man.

All who study the great religions of the world know how lofty a Monotheism is proclaimed by Muhammadanism. The firm determination, to dissociate the thought of God from any image or symbol of Him, has resulted in a purity of monotheistic idealism and devotion which is unsurpassed in the history of religion. On the side of practical organisation too Muhammadanism stands out for one great achievement. This is the right given to woman to have full control over her property, whether she is married or not. What a great reformation Muhammadanism brought about in this matter can be seen when we realise that in England the Act giving a married woman control over her property was passed only in 1874. In many Christian countries that right is withheld from women.

Perhaps the most wonderful of all achievements is the success which Islam has made of practical brotherhood. I know no religion where the sense of brotherhood is so strongly developed in the members professing a common faith. It is true that, in these days, the ideal of Universal Brotherhood "without distinction of race, creed, sex, caste or colour," as proclaimed by the Theosophical Society, is gaining adherents everywhere, and that men and women are trying to rise to a conception of Brotherhood which is not limited by race or religion. But this lofty ideal is comparatively new, while in

theory for centuries the adherents of each religion are supposed to live as brothers. But I think it may be said that the only religion where the members of one faith have really lived as brothers, not allowing any division of caste or class, is Muhammadanism.

I have pointed out these salient characteristics of Islam in order to show that there is no reason why one who is a Muhammadan need look outside his own religion for ideals as to conduct. All that a man requires in order to honour God and to serve man can be found in the teachings of the Prophet. But often this very completeness of Muhammadanism is misunderstood by Muhammadans, for they imagine that a Muhammadan has nothing to gain by sympathy with, or study of, other religions. It is indeed quite common to find everywhere, in all the religions, the attitude which says, "My religion is the best of all religions, for it is the final expression of Truth." This sense of superiority is everywhere, and it frequently leads to hatred of a religion or a cult which is not one's own. Perhaps it is only in Buddhism and Hinduism, where men are taught to believe in Reincarnation, that is, that a soul has not one existence on earth but many, one after the other, that a little tolerance is shown, but that tolerance, too, is largely due to a sense of superiority which says to a man professing another religion, "If you are a good Muhammadan or a good Christian, perhaps in the next life as a reward you will be born a Buddhist or a Hindu, and you can then come to final salvation."

Even a little study of the great religions of the world shows quickly that spiritual truths have been discovered in all lands and at all times. In these days, when modern science is a power, we do not label scientific truth as English or French or German, even when particular laws of Nature have been discovered by English, French or German scientists. The recognition that Nature is one whole brings with it the

deduction that all truths of Nature have no nationality or epoch. In a similar way, he who studies the history of man's Search after Truth very quickly realises that man has found the way to God from the beginning of time. Indeed, the study of the many roads to God brings wonderful inspiration, and especially an illumination on that road with which one is familiar in one's own religious tradition.

I will illustrate the way in which the study of other religions enables a man to realise the deeper significance of his own. I have mentioned that the very essence of Muhammadanism is "Islam," that is, subservience of the individual will to the Divine Will. When suffering and calamity come, it is not for the follower of the Prophet to try to understand the cause of his suffering or to question the Divine Will. He offers up no prayer, he beseeches no lessening of the suffering which comes to him; he asks no justification whatsoever from God. He simply determines to bow his head in submission to the Divine Will, asking no question and needing no justification. When a man has been stripped of everything which he holds dear, and when only bitterness and darkness are around him, it is no small thing to be serene at heart, with no spirit of despair, but, on the contrary, with a spirit of triumph, and say "Islam, Thy Will be done."

How can man, who is limited and so much a thing of clay, put forth out of his nature this terrific force which is needed to say in direst calamity, "Thy Will be done"? How is it possible for man, who seems as a bubble in the great sea of existence, to identify his will with the Divine Will?

It is here that the teachings of other religions explain this mystery. There is one religion, Buddhism, which does not say a word about the existence of God, and never leads the human imagination to contemplate a Being who is the Creator or the Ruler of man's affairs. Buddhism teaches the existence of a universal Law of Righteousness, called Dharma.

The strength and comfort which the Christian devotee finds in the thought of God has to be discovered by the Buddhist in the abstract thought of a great natural Law of Causation. By going deep down into his own inner nature, and by finding that there this law of nature or Dharma works in him, the Buddhist finds the strength of heart necessary to be serene and serviceable, in spite of the calamities of life. That attitude of pure conduct and lofty strength which the Muhammadan gains by bending his will and saying, "Islam," is gained by the Buddhist by saying, "I take my refuge in Dharma," that is, the "Law". Once again we have the same mystery that man, in spite of all his littleness, somehow finds a strength at the root of his being, which he can oppose to the forces of life when they are ready to crush and annihilate him.

Hinduism, and partly too Christianity, gives us a clue to understand how man, with all his littleness, can yet put on the rôle of a God, and assert his identity of will with the supreme Will of Allah. The profoundest truth in Hinduism is the declaration that the nature of the Supreme lies at the root of the nature of man. The ancient teaching is phrased in a striking way in the words, "That art thou". "That" is the Supreme, the Almighty, Who created the Universe. "Thou" is man, the creature, created by God. These two—man and God—are one, says Hinduism. Therefore in all its teachings, there is a constant affirmation of the Unity of God and man. All the prayers of Hinduism are in reality affirmations of the fact that man has within him the fullest divine nature.

This conception is, of course, blasphemous to the Muhammadan. So lofty is his conception of Allah, so supreme is Allah as Creator and Lawgiver, that it seems a blasphemy ever to imagine that man can in any way be related to Him, except as His servant. Unless man were of a nature totally

different from the nature of Allah, it seems to the Muhammadan impossible that God can be supreme. Of course all know that this seemingly blasphemous conception has developed in Muhammadanism itself, in the very beautiful Sufi philosophy, which like a flower still gives its exquisite scent wherever Muhammadanism has spread.

Undoubtedly, when the heart of man realises the wonders of the Divine Nature, it does seem a blasphemy to imagine that man can have anything in common with that inexpressible wonder. Yet, on the other hand, we have the unexplainable phenomenon that, side by side with God's expression of His Divine Strength, man can develop an identification with that Strength. Indeed, it is possible for man, though battered and bruised and almost annihilated, to play the rôle of a God and stand serene, self-confident, trusting in none but Allah. But is not the very existence of that serene strength in him an indication that man is greater than man, and that he has indeed a spark of the Divine Nature? This is the statement of Theosophy.

Just as a Muhammadan, who is not in sympathy with Sufi teachings, instinctively shrinks from the idea of the identity of man's nature with that of God, so is it with the orthodox Christian. The average Christian, when he hears of this doctrine of the Immanence of God in man, feels that he is losing something from his own conception of the reality of God, if he were to believe that God exists not only in a heaven, apart from human affairs, but also in the hearts of men. Nevertheless, this teaching of the Divine in man was once upon a time a fundamental teaching of Christianity. The Christ Himself said, regarding the relation we bear to Him and He to God: "I am the vine and ye are the branches." It is noteworthy that He did not say that we shall be the branches some day, if we are good, but that we *are* the branches. His great disciple, St. Paul, gave the wonderful

mystical teaching that no man could be a true disciple of the Christ till the Christ was born in that disciple. "Till Christ be born in you" is one of his very significant phrases. Another equally graphic phrase, leading to this same conception, is where St. Paul speaks of "Christ in you, the hope of glory". It was none less than Christ Himself who offered the seemingly impossible ideal to man in the words: "Be ye perfect even as your Father in heaven is perfect." Unless there is something of the Divine Nature in man, how is it possible for him to accomplish this perfection, which is a supreme characteristic of Divinity? In the religion of the Jews, the idea of the divinity of man is not stressed; nevertheless the idea exists, and one of the Prophets gave the teaching, "Ye are gods."

The utter subservience to the Divine Will and the complete consecration to its purpose enable an individual to find in himself a power to renounce everything. He finds too the power to resist the pressure of all circumstances which are against the fulfilment of his aspiration. He who does Allah's will with absolute perfection, knows that, while a seemingly impassable gulf separates him from Allah, yet also the presence of Allah is so near that it cannot be separated from the texture of his loftiest thought and devotion. The highest renunciation and the purest devotion embody within them a Divine quality.

It is a strange but beautiful fact that the more spiritual a man is, the less he sees differences in the world. A saint of Muhammadanism, if he meet a saint of Hinduism, forgets all about the differences of creed, but feels at one with his Hindu brother in the spiritual life. Indeed, he who has studied the mysticism of his own religion, that is to say, not the formal statements of creed but the experiences of living men and women who have tried to tread the road to God, will find that the mysticism of one religion is close akin to the mysticism

of another. All mystics talk a common language, though their symbols may differ.

It is this great fact which has been emphasised by Theosophy. The full understanding of the Divine Nature is, to the Theosophist, never complete at any one epoch or in any one civilisation. How can all the mysteries, which have emanated from God as the visible and invisible Universe, be ever comprehended in the mind of one man or of one generation? It is true that mankind has discovered great truths as to God. But it is equally true that, as human consciousness expands with civilisation, and as age by age our control of the forces of nature become greater, we know more fully about the nature of God. To imagine that any one religion can contain all the truth as to God, or all the truth about Him necessary for all men of all ages, presupposes a very restricted conception of God's nature. Surely it is far more reasonable to presume that Divine Truth is like scientific truth, and that each generation adds by its spiritual experiences one more chapter to the great Bible of Humanity.

This is, frankly, the attitude of the Theosophist to the great Religions. He reverences each, because each contains a wonderful truth, without which the spiritual life of humanity would be the poorer. We know that all the colours of the solar spectrum—red, orange, yellow, green, blue, indigo, violet—are all of them but varied rates of vibration in one solar ray. The white ray of the sun made up of all the seven is so powerful and so blinding that the pupil of the human eye cannot turn to it without being destroyed. It is only when this blinding white ray is broken up by the atmosphere, or part of it is absorbed by the substances round us, that the eye can look at the diminished light from the sun. And of this light which emanates from the sun and is broken up into the colours of the spectrum, who dares to say that the blue is more beautiful than the yellow, or the violet than the green?

Some one of us may have a special peculiarity of his sensorium which makes blue or violet more attractive to him. But this can never mean that the other colours are less important in the solar ray, or are not equally necessary in the work of growth which the sun's ray is fostering.

In exactly the same way, all the great religions are, to the student of Religions, needed for humanity. What seem like contradictions among them are only differences of statement, but not differences as to the fundamental truths of existence. Time and tradition have superimposed upon each religion many an accretion, which now passes for the original teaching of the Founder of the religion. But when a student, with the help of Theosophy, studies his religion, he begins for the first time to discover what was the original pure religion which his Master and Teacher gave in the earlier days of the faith. The study of one's religion, with the help of Theosophy, certainly leads a man away from many an accepted tradition, but never away from the innermost heart of his religion. Indeed, though it seems a startling statement to make, it can truly be said that it is the Theosophist alone who knows fully his religion. It is the Christian, who is a Theosophist, who will, more than any other of his co-religionists, understand in a fuller measure the significance of the message which the Christ gives.

So wonderful is the life of humanity as it strives to go to God, that, in the very trials and difficulties on that road, man discovers something of the Will of God. The Scripture of God can be written only in a very partial measure in any one faith, for the most important part of that Scripture is the story of mankind. That is why the study of the other faiths is so essential to one who desires to realise more fully the spiritual world. Our religion is like one symbol which explains the indescribable mystery of the Divine Nature. Each additional symbol which we understand gives us a larger

comprehension of the manifold ways along which the Divine Nature expresses itself as Creation.

Through many forms and symbols, this Divine Nature has so far revealed itself. In far-off days in Hinduism, the Sun, who is the giver of all life and light and heat, was taken as the symbol of God, as was done in ancient Egypt also. The greatest doctrine of Hinduism is that the Divine Nature, which upholds the Universe, is at the root of man's nature too. The method of spiritual realisation in Hinduism is by a recognition of this unity between man and God, and by a constant affirmation of that fact. In Buddhism not a word is said about God, but every insistence is made upon the fact that there is a great Law in the universe, to which everything and every one is subordinate. The planets go round the sun because of this Law, or Dharma. It is this Law—innate, and inseparable from the nature of the Universe—which proclaims the ethical doctrine that hatred ceases not by hatred, but only by love. He who discovered these things was the wonderful teacher Gautama Buddha, but He claimed no quality of divinity, and only proclaimed Himself merely to be a man as all other men are, though one who had achieved liberation by strength of will and compassion. When we come to Zoroastrianism, we have the very striking conception of God as Ahura Mazda. There is always taking place a struggle between Good and Evil, and God has decreed that the good shall triumph. But this triumph will come only through the actions of men, and therefore it is said that every good Zoroastrian must be a fighter on God's side, with the threefold weapon of good thoughts, good words and good deeds. Every element is sacred, but supremely sacred is the element of fire, for in the destructive and purifying force of the fire, the Zoroastrian sees a symbol of the Divine action. When we turn to ancient Egypt, we come to a land where the Light was a symbol of God. It was said that within each man

was the Light, and that men are ignorant or do evil only because they do not know of the splendour of the Light within them. It was in Greece that men were taught to recognise their inmost spiritual nature as Harmony. Sound was the great symbol of God taught by Orpheus, and the key with which to unravel the mysteries of the Universe. It was in Judaism that the life of the righteous man was stated as one of continual struggle in order that he might do the Will of Jehovah in as pure and perfect a way as possible. From Christianity we have the great doctrine of self-sacrifice, and associated with it is a teaching which has almost disappeared now from Christian thought, the deification of man. I have already pointed out how in Islam we have the lofty doctrine of Renunciation to the Divine Will.

One after another each of these great teachings is like one facet of a diamond. As the diamond is turned about, the pure white light of the sun is broken up into the colours of the spectrum, and we have colours flashed from facet after facet. So, too, is it with regard to the nature of God. Symbol after symbol has been discovered by man as a road to God. The Unity in Hinduism, the Law in Buddhism, the Fire in Zoroastrianism, the Light in ancient Egypt, the Sound in Greece, one after another reveal to us just a little of the great mystery. Meditation or Action, Combat or Non-Resistance, Renunciation or Consecration, the Worship of the Beautiful or Retirement from all contact with it, have all been so many roads to God, suited to different temperaments and to diverse epochs.

When all is said and done, the great mystery is that the spiritual life is everywhere and for all men. It is not so much that man seeks God, but far more that it is God who is seeking man. In a thousand and one ways, He is trying to come down to men's hearts and abide there, according to the age and race tradition of a people. He comes to them along that way which is most understandable by them, and

which means the fewest obstacles from them to Him when they go towards Him. The soul who lives not only his own religion, but is also in sympathy with other religions as well, discovers that not only is each religion a way from man to God, but that it is also a way along which God descends to man.

So God came to the Muhammadan world as Allah, the Great, the Compassionate. But He has come along other roads to mankind, and those who have found Him call Him Atman or Dharma, Ahura Mazda or Jehovah. Sometimes, God has been discovered by men who have separated themselves from all formal religion; they have known Him as the lofty ideals, Duty and Dedication. Every mystic from every religion knows the wonderful truth which has been so beautifully put in Hinduism, where the Supreme under the guise of Shri Krishna says:

However men approach Me, even so do I accept them, for the path men take from every side is Mine.

One very striking conception which Theosophy offers is that the Founders of all the religions make in the unseen world a great living Brotherhood of God's Messengers. There is no rivalry among Them as They live in the invisible, and as from those realms They still direct the forces of the religions which They founded. To the Theosophist, the Prophet Muhammad is still a living force behind Muhammadanism, since, from its foundation, He has stood behind it and guided its development. A religion has always behind it a spiritual guidance by that great Elder Brother of humanity, who gave to humanity that particular message of the spiritual world. Therefore it is possible, even in the twentieth century, to commune directly with the Founder of a religion, and it is not necessary to limit oneself to His recorded sayings in order to understand His thought. Theosophy says that no man need rely exclusively upon a tradition, because he can go, by his inner unfoldment, direct to the Founder. Surely it is a wonderful and inspiring thought that Muhammad, Christ, Buddha,

Shri Krishna, Moses and Zoroaster form one living Brotherhood, uniting man and God. Whatever may be the quarrels between the devotees on earth who claim to follow Them, the great Teachers are not rivals before the throne of God.

Since each religion is both a way from man to God, and also a way from God to man, it follows from this and from the great thought which I have earlier mentioned, that the Divine Nature is in man, that all these many roads lead from the heart of man to God. I may be a Muhammadan or a Buddhist, but that does not necessarily preclude my unfoldment along lines of religion characteristic of Christianity or Hinduism. Indeed, it is one of the fascinating marvels of the spiritual life that, as a man is profoundly a follower of his own Lord, he finds that he can reverence other Lords as well, without any lessening of his allegiance to his Master. Indeed, the more spiritual a person becomes, the more he discovers that, if he is a Muhammadan, he cannot be the full expression of his Muhammadan idealism until he embodies in himself something of the ideals of other faiths as well. So too is it with the truly spiritual man in every religion.

A very great change is taking place in the world to-day, breaking down barrier after barrier of race and nationality. The best of mankind are moving away from the narrow grooves of race culture and national patriotism, in order to live in a larger humanity and in a more universal culture. This new spirit in the world makes it incumbent on all, sooner or later, to adopt the Theosophical standpoint with regard to the great religions of the world. Humanity is striving its utmost to leap the barriers which now divide nation from nation. Men meet in international conferences, and desire to attain to an international organisation of their social and economic activities. The great dream of Brotherhood is coming steadily to realisation. But this dream will only be realised effectively when its intellectual framework is the spiritual unity of mankind. It is this spiritual unity which Theosophy proclaims

in the doctrine of Universal Brotherhood. All men are brothers, for the same Divine Life flows through all, and all religions are ways to God, because there is only one God, and it is He who has mapped out all the roads for the different temperaments of His many children. Three centuries ago, there were two great Muhammadans who foresaw this era of an international and united world. They planned then to lay a foundation for it in a new conception of what is Religion. One of the two was Akbar, the Emperor of India. Akbar was a Mughal and a follower of the Prophet. The second was Abul Fazl his prime minister, who had such a great influence over Akbar's religious beliefs. These two, reared in Muhammadanism, lived in India. Men of earnest and inquiring minds, surrounded by the ancient culture of the Hindus, finding on all sides a non-Muhammadan religion full of strength and lofty philosophy, it was obvious to Akbar and Abul Fazl that the millions of the Hindus around them who lived deeply religious lives could not be labelled "infidels". In what consisted the greatness of Hinduism? Why were Hindus, Parsis, and Christians, who were Akbar's subjects, as noble and as devoted to God as his Muhammadan subjects? Akbar set out to inquire.

We know what he did, for Abul Fazl, who was not only an administrator but a historian, has left us a record of Akbar's search for truth. Twenty miles from his father's old capital, Agra, Akbar built a new capital, Fatehpur Sikri. In the wonderful palace which he built, which men from all parts of the world still come to see, there is one most remarkable small building, the Diwan-i-Khas, the private Hall of Audience. In this building, every Friday evening, Akbar when he returned from his campaigns, held a religious session. Representatives of all the religions were called before him, and each by turn described his faith, his ideal of righteousness and his way to God. So Moulvi argued with Padre, Brahmin with Dastur, and Akbar and Abul Fazl listened to them all.

Slowly there arose in Akbar's mind a new idea of what is Religion. He saw there was only one God, and that there are many paths to Him. Akbar then wrote a prayer, his offering to God. This is that prayer :

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.

Polytheism and Islam feel after Thee.

Each religion says, Thou art One, without equal.

If it be a mosque, people murmur the holy prayer; if it be a Christian church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque.

But it is Thou whom I seek from temple to temple.

Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of the Truth.

Heresy to the Heretic, Orthodoxy to the Orthodox; but only the Dust of the Rose-petal remains for those who sell perfume.

This was Akbar's conception of Truth. Roses are of many kinds, and they grow in many lands, and many are the gardeners. But there is only one beauty of the rose—of the white rose or pink rose or the yellow. That beauty of the rose comes from God, and when once we have seen and smelt one beautiful and exquisite rose, all roses remind us of that one perfect Divine Rose which lies at the feet of God. Shall we, who love roses, quarrel and come to blows over the colour and shape of the petals? Or shall we, loving the perfect, Ideal Rose, and delighting in its exquisite scent, gather such petals as lie at our feet? If every rose reflects the beauty of the Perfect Rose that is at God's feet, no one rose can ever contain the perfection of that Heavenly Rose. Seeking that Heavenly Rose, let us be thankful for any petals which we find from any rose which remind us of God the Beautiful.

So felt Akbar, one of the greatest followers of the Prophet in the history of Muhammadanism. And Akbar's message is the message of Theosophy.

C. Jinarājadāsa

SOME ASPECTS OF HINDŪISM AND ITS PHILOSOPHY¹

By D. K. LADDU, PH.D.

IN India, the Hindūs do not separate religion and philosophy as is customary in Western Countries. We regard religion and philosophy as but two aspects of one thing which must equally be grounded in reason and scientific truth. To trace the origin and development of Hindūism is, therefore, to trace the origin and development of Hindū Philosophy.

THE ORIGIN AND DEVELOPMENT OF HINDŪ PHILOSOPHY

The birth of philosophy marks an era in the annals of a nation. The enquiry as to a nation's origin is inseparable from the investigation of religious and social history.

The history of most nations is divisible into three periods, and these periods apply also to their religious and social conditions.

The Hindū Philosophy falls into three periods which are strongly marked in the general history of Hindū Civilisation and are dependent upon the geography of India. India, as Sir William Jones has remarked, has the form of a square whose four angles are turned to the four cardinal points and marked by the Hindu Kush in the north, Cape Comorin in the south and the mouths of the Ganges and the Indus in the east and west. This square is again divided into two triangles—Hindustan in the north, and the Deccan in the south. The

¹ Presented by the request of Prof. Geddes at the Religious Conference in London, 1924.

northern triangle is again divided into the valley of the Indus and the plain of the Ganges. Thus India falls into three parts—(1) the Punjab, (2) the plain of the Ganges, and (3) the Deccan plateau. The first of the historical periods is the time when the domain of the Aryan Hindūs was limited to the valley of the Indus with its five tributaries. This period has been fixed by great scholars of the East and the West as falling between 2000 B.C. and 1000 B.C. The only literary monuments of this period that we know of are the hymns of the Ṛgveda which number 1,017. They are chiefly religious and give a lively and picturesque delineation of that primitive manner of life in which there were no castes, no āshramas or stages of life and no Brāhmaṇical order. They not only display the ancient polytheism but also contain the first germs of philosophy.

The second period may be roughly said to extend from 1000 B.C. to 500 B.C. This second period of Hindū life supplies us with the Samhitās of the Yajur, Sāma and Atharva Vedas together with the Brāhmaṇas and their culmination in the Upanishads. After these two periods which might be distinguished as “old Vedic” and “new Vedic,” follows a third period of Hindū history—the “post Vedic,” beginning about 500 B.C. with the rise of the heretical tendencies of Buddhism and Jainism, and producing a large number of literary works on Grammar, Law, Medicine and Astronomy together with a rich collection of philosophical works in Samskr̥t which enables us to trace the development of the philosophical mind down to the present time.

FIRST PERIOD

The first philosophy of a people is its religion and for the origin of religion, there is no book in the world more instructive than the Ṛgveda. This shows that the gods were in ancient India, as in every other religion of the world,

personifications of natural forces and natural phenomena. These personified natural powers were considered as the origin of the moral Law. In later hymns of the Ṛgveda, we see emerging the thought by which begins the conception of the unity of the world. We find in the Ṛgveda a remarkable seeking and enquiring after that One from which all gods, worlds and creatures originate as an eternal unity. The Hindūs arrive at this Monism by a method essentially different from that of other countries. Monotheism was attained in Egypt by a mechanical identification of the various local gods, and in Palestine by proscription of other gods and violent persecution of their worshippers for the benefit of the national god, Jehovah. In India Hindūs reached Monism, though not Monotheism, along a more philosophical path, seeing through the veil of the manifold the unity which underlies it. Thus the hymn, I, 164, after mentioning various deities such as Agni, Indra and Vāyu, comes to the conclusion that there is One Being of whom the poets of the hymns speak under various names.

The same idea of the unity of the Universe is expressed in hymn X, 129. After the great thought of the unity had been conceived, an attempt has been made to find out what the unity was. In the first, the query is put, "Who is that god that we may worship him?" And in No. IX that god is called Prajāpati, who thenceforth occupies a higher position in the Pantheon until he is displaced by two other philosophical conceptions—Brahman and Ātman. These three names, Prajāpati, Brahman and Ātman dominate the whole philosophical development from the Ṛgveda to the Upanishads.

SECOND PERIOD

The second period or the new Vedic period is the period of the Upanishads. Just as the Old Testament is superseded

by the new, so, all ritual performances, being insufficient, were replaced by a higher view of things which forms the subject of the concluding chapters of the Vedas, which are called Vedānta or Upanishads. The four Vedas produced different schools with Samhitās, Brāhmaṇas, and Upanishads of their own. These Upanishads treat of Brahman or Ātman, which two terms are treated as synonymous. In the Brihadāranyaka-Upanishad, we find the whole doctrine of Brahman summed up as :

- (1) The only reality is the Ātman ;
- (2) The Ātman is the subject of all philosophical enquiry ; and
- (3) The Ātman itself is unknowable.

There is a Yājñavalkya Smṛti which denies the existence of the world. But the reality of the world forced itself on the beholder, which led to a second stage of development, Pantheism, according to which the world is real and yet the Ātman is the only reality, for the world is the Ātman. This leads to very beautiful conceptions in Chandogya-Upanishad, 3, 14 : "The Ātman is my soul in the inner heart, smaller than a barley corn, smaller than a mustard seed, smaller than a grain of millet ; and he again is my soul in the heart, larger than the earth, larger than the atmosphere, larger than the heavens and all these worlds." The Ātman, as we have seen, is an absolute unity, while the world is a plurality. In order to remove their incomprehensible identity, causality had to be taken as a connecting link between the two, which, as might be expected, did away with the theory of Prajāpati being the cause and the world the effect. The identity of the highest and the individual Ātman is distinguished from a plurality of souls different from each other and from the highest Ātman. This distinction between the highest soul (paramātman) and the individual soul (*jīvātman*) is a special feature of the later

Upanishads. For instance, in the Katha-Upanishad, 3, 14, God and the soul are contrasted as light and shadow, showing the latter as having no reality of its own. But this contrast was sharpened by the growing realistic tendencies, and at last, in the Sweṭāshwaṭara-Upanishad, the highest soul, Almighty, and all pervading as it is, is represented as different from the individual soul which lives in the heart, smaller than the point of a needle, smaller than the ten thousandth part of a hair, and becomes infinity.

Thus theism distinguishes three entities, *viz.*, a real world, a creative Ātman and the individual Ātman dependent upon him. Thus the highest Ātman, who had already drawn his vital force from the soul living in us, became superfluous, since the active powers could be transferred without difficulty to Prakṛti. Thus God having disappeared, there remained only Prakṛti and a plurality of individual souls (Purusha). This is exactly the standpoint of the Sāṃkhya system. We see its beginning in the later Upanishads, especially in Maiṭrāyaṇīya; but its development is attained in the post-vedic period.

In the oldest hymns of the Ṛgveda, the hope is frequently expressed that after death a good man will go to the gods to share their happy life. As for the wicked, it is their destiny to fall into a deep abyss and disappear. Yama was the first who found the way to the luminous heights of the happy world for all the following generations. Different stages of happiness for pious worshippers seem not to have been a part of the oldest creed. In course of time this was modified, and the belief arose that good and evil deeds find their corresponding rewards and punishments in a future life. A very striking passage of a Brahmana says: "Whatever food a man eats in this world, by that food he is eaten in the next world." Among the evils which await a bad man in the world to come is a definite fear of dying again and again even

in that other world. This notion of a repeated death leads to the idea that it must be preceded by a repeated life, and in transferring this repeated living and dying from the world beyond to the earth, the Hindūs came finally to that dogma which has been in all subsequent ages more characteristic of India than anything else—the great doctrine of “re-incarnation”. The first passage appearing in the Brihadāraṇyaka-Upaniṣad discloses to us the real motives of the remarkable dogma. Yajñavalkya, when asked what remains of man after death, takes the interrogator by the hand, leads him from the assembly to a solitary place and reveals to him there the great secret: “And what they spoke was work, and what they praised was work; verily a man becomes holy by holy works and wicked by wicked works.” This passage together with others proves that the chief motive of the dogma of reincarnation was to explain the different destinies of men by the supposition that they are the fruits of merit and demerit in the preceding life.

A religion, after having come to a better view of things, cannot discard the preceding and less perfect steps of development which have led up to it. So the Upaniṣads, after having come to the creed of reincarnation, had to retain the old Vedic creed of rewards and punishments in the other world. The two views combined led to a complicated system which taught a twofold reward and punishment, the first in the world beyond and the second in a succeeding life on earth. This theory is fully explained in the “doctrine of the five fires,” an important text found in Chandogya-Upaniṣad, 5, and Brihadāraṇyaka-Upaniṣad, 6. This combined theory of compensation distinguishes three ways after death—(1) the way of the fathers, (2) the way of the gods, and (3) the “third place”.

(1) The way of the fathers is destined for the performer of pious works, leading him through several stations to the

placid realm of the moon, where the soul enjoys the fruit of his good works until they are consumed. Then it passes through various intermediate stations of ether, wind, fog, rain, plant, semen and womb, to a new human existence in which again the good and evil works of the previous life find their reward.

(2) The way of the gods is meant for those who have spent their life in worshipping Brahman. They pass through the flame of the funeral pyre and a series of luminous stations first to the sun, thence "to the moon and afterwards to the lightning; there is a spirit, not like a human being; he leads them to Brahman. For them there is no return".

(3) The third place is destined for those who have neither worshipped Brahman nor performed good works. This third place leads to a new life in the lower animals, such as worms, insects etc. This punishment is not found in the Upanishads and appears first in the system of the Vedānta.

Transmigration is believed to be just as real as the empirical world. But from a higher point of view, the empirical reality together with creation and transmigration is only an illusion. For, in truth there is no manifold, no world but only one being—the Brahman, the Ātman. The attainment of this knowledge is the highest aim of man and in its possession lies the final liberation. The knowledge is not the means of liberation, it is liberation itself. He who has attained the conviction, "I am Brahman," has reached with it the knowledge that he in himself is the totality of all that is, and consequently he will not fear anything because there is nothing beyond him; he will not injure anybody, for nobody injures himself by himself. There are no means by which to attain this knowledge. It must come and does come of itself. He who has obtained this knowledge, continues to live, for he must consume the fruits of his previous life; but life with all its temptations can no longer delude him. By

the fire of knowledge his former works are burnt and no new works can arise. He knows that his body is not his body and that his works are not his works, for he is the totality of the *Ātman*, and when he dies, his spirit does not wander any more, for Brahman he is and into Brahman he is resolved.

THIRD PERIOD

It was in this period of Post-Veḍic philosophy that the two great religions of Buddhism and Jainism and the six schools of Hindū philosophy sprang up. The six orthodox schools or *Ḍarsanas* are: I. The *Mīmāmsa* of Jaimini, II. the *Yoga* of *Paṭaṅjali*, III. the *Nyāya* of *Gauṭama*, IV. the *Vaisheshika* of *Kanad*, V. the *Sāmkhya* of *Kapila*, and VI. the *Veḍānta* of *Baḍarāyana*.

The important heterodox systems are Buddhism, Jainism and the materialistic system of *Charvakas*. But the six orthodox schools are not strictly philosophical, inasmuch as the *Mīmāmsa* of Jaimini is simply a methodical work treating of the various questions arising out of the complicated Veḍic ritual. The *Yoga* of *Paṭaṅjali* is an exposition of the method of attaining union with the *Ātman* by means of concentration in oneself. The *Nyāya* is a work on logic and treats of all kinds of philosophy incidentally. The *Nyāya* system is attributed to *Gauṭama* and the *Vaisheshika* schools to *Kanada* who follows the same method as that followed by *Gauṭama* with some difference in the introduction of the theory of Atoms. His atom is a little different, it being the sixth part of a mote in a sunbeam. The cause of the concurrence of these atoms is either the will of the creator, or time, or any other competent thing. This is all interesting more from a physical than from a philosophical point of view. The only systems of meta-physical importance are the *Sāmkhya* and the *Veḍānta*; but even these are not to be considered as original creations of the

philosophical mind, for the common basis of both and with them of Buddhism and Jainism is to be found in the Upanishads. It is the idea of the Upanishads which by degeneration have developed into Buddhism on one side and the Sāmkhya system on the other. Unlike both, the later Vedānta of Baḍarāyana and Shankarācharya goes back to the Upanishads and founds on them that great system of the Vedānta which is admittedly the ripest fruit of Hindū wisdom.

From the Vedas to the later system develops a philosophical system, the history of which, for want of special documents, must be supplied from the vast bulk of the Mahābhāraṭ. Here we find, in the *Bhagavad-Gītā* (Book VI), the Sanaṭ-Sujaṭ Parva (Book V), the Moksha Ḍharma (Book XII), and other texts, the materials which, though in an earlier form than that of the Mahābhāraṭ, have formed the common basis of Buddhism and Sāmkhya. The philosophical system of Mahābhāraṭ is the common mother of both. Some scholars maintain that the religion of Buddha is an offshoot of the Sāmkhya system, while others hold that it is anterior to the Sāmkhya. Whoever may be right, we at any rate find that Buddhism depends upon the Sāmkhya in the Mahābhāraṭ. Originally Sāmkhya does not mean a certain philosophical system but philosophical enquiry in general. It is the opposite of the Yoga, which means the attainment of the Ātman by means of concentration in oneself. It is doubtful whether the words "Sāmkhya and Yoga" occurring in the *Bhagavad-Gītā* particularly and in the Mahābhāraṭ generally are not so much the names of philosophical systems as general terms for the two methods of reflection and concentration.

Prakṛti is therein opposed to a plurality of souls (Purusha) but both are more or less dependent on Brahman. This is the starting point of both, of the later Sāmkhya which rejects Brahman as the connecting link and of Buddhism which denies not only God but also the soul.

The success which Buḍḍhism achieved in India might be said to be due partly to the overwhelming personality of its founder, Gauṭama Buḍḍha and partly to the breaking down of caste prejudices, by which he opened the road to salvation to the great mass of the population. Buḍḍhism owed this success only in small measure to the originality of its ideas, for almost all its essential themes had their predecessors in the Vedic and Epic periods. The fundamental idea of Buḍḍhism is that we can extinguish the pains of existence only by extinguishing our thirst for existence. We see in this Buḍḍhistic idea only a new form of what Yājñavalkya teaches in the Brihaḍāranyaka-Upaniṣaḍ; and if Buḍḍhism denies the soul, this denial is only apparent since it maintains the theory of transmigration effected by Karma, the work of previous existence. This Karma must have an individual bearer and that is what the Upaniṣaḍs call the Ātman, which the Buḍḍhists inconsistently deny. A common feature of Buḍḍhism and Sāmkhya is that they both regard pain as the starting point of philosophical enquiry, thus clearly showing the secondary character of both.

There are many other features in the Sāmkhya system which show clearly that it is not the original creation of an individual philosophical genius but only the final result of a long process of degeneration. The theism of the Upaniṣaḍs separates the highest soul from the individual soul, opposing to them a primordial matter. After the elimination of the highest soul, there remain two principles—(1) Prakṛti, Primeval matter, and (2) A plurality of Purushas or Subjects of knowledge. This dualism which is the starting point of the Sāmkhya system is in itself quite incomprehensible. The aim of man is the emancipation of the Purusha from the Prakṛti, which is attained by the knowledge that Purusha and Prakṛti are totally different, and that all pains of life which are simply the modifications of Prakṛti do not affect the

Purusha in the least. In order to awaken this consciousness in the Purusha, Prakṛti produces by a gradual evolution the cosmic intellect (Manas or Buddhi), etc. If the Purusha understands that Prakṛti is different from himself, he is emancipated; if not, he remains in the circle of transmigration and suffering. In fact, the whole system is based upon an assumption that there is only one Purusha and one Prakṛti by the separation of which the final aim is attained for both.

Then comes the Vedānta system, as represented by Baḍarāyana and Shankar. The pure idealism of Yājñavalkya and its later modifications, such as Pantheism, Cosmogonism, and Theism presented a great difficulty to Shankar, which he has met with great philosophical astuteness. He distinguishes throughout an esoteric system (Para-Vidyā) containing a sublime philosophy and an exoteric system (Apara-Vidyā) embracing "under the wide mantle of a theological creed" all the fanciful imaginings which spring in course of time from the original idealism. The exoteric system gives a description of Brahman, treating it partly as the pantheistic soul of the world and partly as a personal god, with a full account of the periodical creation and re-absorption of the world and of the never ending cycle of transmigration, while the esoteric system maintains that Brahman is absolutely unknowable, and attainable only by the concentration of Yoga, that there is neither creation nor world, neither transmigration nor plurality of souls, and lastly that complete liberation is attained by him and him alone.

Such is the brief outline of the philosophical systems of the Upanishads, of the Sāmkhya and of the Yoga along with other systems of philosophy referred to above. As has been pointed out above, all the three systems of Upanishads, Sāmkhya and Yoga are agreed as to the ultimate aim, which principally is to arrive at that supreme state of consciousness, where the notion of individuality is merged in the realisation

of the true nature of Self. As long as the individual soul does not realise its real nature, it exists in the world of non-reality and has, therefore, to submit to the working of the law of Karma, which weighs pleasure and pain as the result of action. Just after the body is dissolved, the soul has to spend thousands of years in the worlds of bliss either for good works done or for sins committed; but as soon as the Karma is exhausted, the soul is again born on earth and is subjected to births and deaths with their necessary concomitants of pleasure and pain. It is only the Karma, the law of cause and effect, that prevents the soul from arriving at the goal.

For every thought and every act sets in motion the forces that must work themselves out on the generator for good or evil, and so long as man creates Karma, he cannot attain liberation. Of course to reach this, the Upanishads lay down certain qualifications, such as, knowledge, purity of life, restraint of desires and senses, and a calm mind. For the Katha-Upanishad says that when all the desires lingering in the heart of man are driven out, the mortal becomes immortal and wins Brahman. Again it says that so long as man has not ceased from evil doing or controlled the senses or has no calm mind, he cannot gain that self by knowledge. Contemplation is necessary but the wise should sink sense into mind.

Thus in the Upanishads there are many qualifications. The Sāmkhyas emphasise one side of this teaching of the Upanishads, declaring that man has only to realise that he is not the material world with all its fantasies by Prakṛti. The way of knowledge, according to the Sāmkhyas, is the only way to salvation.

The Yoga system lays stress on the other side of the same teaching of the Upanishads. It admits a divine consciousness, declaring that man must strive for union with Īshwara. The Yoga does not insist on knowledge like the Sāmkhyas, but on contemplation which has to be practised

according to certain methods, such as, the regulation and suppression of breath in certain postures of the body for the development of faculties. The way of contemplation is therefore, according to it, the only way to salvation.

Such in brief were the paths laid down by Hindū philosophies before the time of the *Bhagavad-Gītā*. But the *Bhagavad-Gītā* unites these paths in the light of the new doctrine of Bhakti—love, and shows them as not different paths but only one path. It points out for the first time that the act done as an offering to God without any thought of reward here or hereafter leads to salvation. Knowledge by itself is not sufficient for its attainment. Renunciation is only a means and not an end. Ecstatic contemplation and ascetic practices lead man to the goal but not without knowledge. The *Bhagavad-Gītā* proclaims the way of sacrifice as the only way, for it is only the act that makes no Karma and hence the goal.

So far we have given a brief analysis of the different schools of philosophy, showing how the Yoga of Patañjali and the Sāmkhya of Kapila, both atheistic and theistic, have been developed into the most judicious, convincing and, at the same time, comprehensive working of the Vedānta system of which the *Bhagavad-Gītā* has been the ripest fruit.

D. K. Laddu



THINK ON THESE THINGS

By ISABELLE M. PAGAN

(Concluded from p. 500)

WE have already quoted Bacon's belief, recorded openly, and in his own person, that Elizabeth was "good and moral"; and we should also note that in his grave analytical way he tells us *why* she had critics "of the graver sort" who censured her "for loving to be admired" and "for having love poems written to her" and adds, with his usual dispassionate tolerance that "even these matters claim a due admiration,"

and recalls some ancient fable of a similar court in which "love was allowed, but lust banished". The tribute is hardly "filial" in its wording, but it is temperate, clear and just, contrasting oddly with the references to Elizabeth in Mrs. Gallup's decipherings, some of which make the bogus Bacon rave as follows:

Th'proud selfish hating parent . . . my mère Elizabeth . . . She who bore me even in the hour of my unwelcomed coming, outraging every instinct of a naturall woman, in the pangs and perils of her travail cherish't one infernal purpose, "Kill, kill, kill".

Again the story continues with the assertion that "the lady Anne"—by which misnomer Lady Bacon is apparently meant—"slily" bore him away, and guarded him "till a boy, still-born . . . made natural place for the royal child". Imagine the accurate Bacon writing of Mother as Lady Anne!—even in a cipher! But inaccuracies abound. Both Leicester and Elizabeth died in their beds, the former after a brilliant career, the latter at the close of one of the longest and most celebrated reigns ever recorded. Who would guess that, from the following cipher lament over the hard luck that prevented the bogus Bacon from claiming his succession?

The few that knew these inner cruel stings, these questions concerning justice, expediency as well as permanency of measures—so unfathomable in respect of motives, never allowed hope of Our crowne to die but themselves were taken from things of time before Elizabeth's raigne drew to tragicall close. A like accidental death (*sic*) tooke the Earle, soe that none in whom nature could (soe to speak) prompt his stammering tongue was left to plead our cause.

Reading on, one gathers that no thought of putting his own case and claiming his own rights had ever dawned upon this imaginary Bacon himself. He felt bound to keep the secret? By no means! He tells it—quite uselessly—to Mrs. Gallup, with much pitiful whining. The idea that nobody knew that he was really Prince of Wales made him weep for hours, like a hysterical girl; but his own tongue was kept

silent by the craven fear to which constant, and most unprincipally, reference is made throughout. A possible scolding from "Her Ma.," as he calls the Queen, sets him a-quiver. Danger and death appal him; but it is only his own possible death that gives him pause!

"My fears grew from that which I have called dread," is one of the silly solemnities recorded; and the particular dread is made quite clear in the following choice extract:

Essex who was also son unto Her Ma. and a brother bred—bone, blood, sinnews as my owne—was sentenced to death by that mère and my own counsel . . . Had not I thus allowed myself to give some countenance to th'arraignment, at subsequent trial as well as the sentence, I must have lost th'life I held so pricelesse.

To which is added with fatuous complacency;—

"Life to a schola' is but a pawne for mankind."

There is a suggestively modern flavour about that "schola'";—but the spelling all through is ludicrous and impossible, the contractions often giving an effect of drunken incoherence only matched by the subject matter. Thus we have *Ki'gdom*, *assura'ce*, *inte'tio'*, *galli'g*, etc.; for *Kingdom*, *assurance*, *intention*, *galling* and so on; besides the *Her Ma'*, for *Her Majesty*, which gives a refreshingly comic touch to some of the outrageous sentences. Other passages that arouse risibility are concerned with inverted views of life, or with literary technicalities. The *Broad Views* writer already quoted considers that "The whole body of circumstances connected with the Queen's treatment of Essex is exactly in harmony with the idea that he was really her son". One feels rather sorry for an author whose personal experience has apparently led him to conclude that it is truly "motherly" to refuse to see one's youngest born for years, and finally to order his execution; and we may suppose that in a similar way he considers it "brotherly" of Bacon to have assisted Elizabeth in bringing Essex to the block.

One more extract from the cipher and we have done. In a particularly cumbrous passage, the "control" hazards the opinion that it may have been because it had used the names of both Spenser and Shakespeare that none of the readers had been "soe keene of sense and quick of essential true observation and apprehension as to see our stile in both"; and so we come to the real crux of the matter; for *the style is the man*, and as has been truly said, by Dr. Georg Brandes, Shakespeare's Danish biographer, in his *William Shakespeare*:

Anyone who has read even a few of Bacon's essays or a stanza or two of his verse translations, and who can discover in them any trace of Shakespeare's style in prose or verse, is no more fitted to have a voice on such questions than inland bumpkin is fitted to lay down the law on navigation.

Further, people incapable of recognising variations in style are probably as rare as those who are colour blind or tone deaf, and possibly rarer. An all but illiterate peasant may enter a room and catch a couple of sentences from a letter his daughter is reading aloud; "Is that from Tom?" he asks, guessing correctly; because, although this daughter of his may have twenty friends and relatives who write to her, *only* Tom strings his words together in that particular way. Nothing, indeed, shows individuality more clearly than style of expression, written or spoken. Edmund Spenser's fanciful phrasing is entirely different from Bacon's rounded periods, and Shakespeare's rhythmic flow—equally lovely in verse and prose—stands utterly apart from either of them. When he and Bacon quote the same authors—as they sometimes do—the wording is naturally approximately the same; and when in the plays non-Shakespearian passages are found, scholars are able to apportion them correctly to Greene, Marlow, Fletcher and so on, according to the locutions used by each; but the real style of William Shakespeare stands alone, showing the simplicity of phrasing that might almost come from the lips of a little child, but that it somehow generally falls into rhythmic measure, and carries a

depth of meaning far beyond the range of childish understanding. Take the well-known lines beginning :

All the world's a stage,
And all the men and women merely players :

and the equally famous quotation :

Duncan is in his grave ;
After life's fitful fever he sleeps well :

Here are texts worthy of lengthy meditation. Yet the words follow each other so easily, that these and other extracts from the poet's best scenes can be read with pleasure and profit even by a ten-year-old—or by any foreigner beginning English—whereas it would be a toil and a penance to take the same pupils through an equal number of pages in Spenser or Bacon.

This matter of style alone is a sufficient answer to all the Baconian theories that ever were written ; but volumes have been effectively penned in answer to other points. It is, for instance, a pet belief with some, that Bacon bribed Shakespeare, giving him a thousand pounds to make him claim the plays. In answer we may say that Bacon never had a thousand pounds to spare. He required all the money he could earn—or borrow, in order to carry on his costly scientific experiments, and maintain his rather sumptuous way of life. We may likewise point out that, even if there was an atom of proof for such an assertion—and there is not—it is calumniating Bacon to say that he ever bought lies from any man. The man who offers a bribe incurs a far heavier karma than the man who takes one. The latter may fail through the pressure of hard circumstance. The former is doing the devil's work in dragging his brother down.

Being by nature a peaceable person, much goading was necessary before I laid other work aside to pen this article ; but *fair play is a jewel*, and the calumniators cannot be allowed

to have it all their own way. So far as my experience goes, they never even put their own case and its objectionable implications clearly before the victim they are haranguing. What seems plausible and possible is dished up, with never a hint of how much detrimental gossip about Bacon and Queen Elizabeth must be swallowed too, if the cipher is to be accepted as genuine ; and busy people, whose minds are concentrated on other forms of research, may easily be taken in by their pose of having thoroughly examined the question. If they even gave a brief summary of the stories embodied in Mrs. Gallup's outpourings, they would get short shrift from most of their hearers. Who is going to believe on the evidence of this uneducated "control," whose statements are full of mistakes, historical and grammatical, that the one and only love of Bacon's life was a violent passion for a French Princess, whose love affairs, fictional or historical, have already been sufficiently dealt with in literature ? Even if such a tale had the slightest foundation, why should Bacon confide his early love troubles to posterity ? Of course he would hardly want to tell his wife that another woman was his "one and only love" ; but why tell anyone, and by such tedious means ? There is no common sense in the cipher story—no hint of purpose behind it. It helps no one ; it teaches nothing. It is pure hysteria and waste of time.

In addition to all this, it should be realised that no start can be made in preaching Baconian doctrine without abuse of Shakespeare himself ; and very often scurrilous abuse is used, even by those who steer clear of the cipher. I have sat through a long, dull hour of Baconian "argument" which began pompously : "I suppose you admit that Shakespeare was a drunkard and a profligate ?" "There is not an atom of proof for such an assertion," I answered, "and much evidence to the contrary." But words were thrown away ; for after a slightly disconcerted pause, the orator calmly proceeded on the

assumption that Shakespeare was at least an impostor, a liar and a cheat! Time was when I used to lose sleep from the pain of hearing such assertions; now after twenty years of study, my ground is too sure. Yet why, oh *why*, should such things be said at all? If it is wrong to speak evil of the living, surely it is even worse to speak evil of the dead. They are not here on earth to defend themselves.

Laying aside Mrs. Gallup's costly book and taking up one by any genuine student of documentary facts, is like coming into heaven's clear sunshine after breathing the fumes of sulphurous fog. William Shakespeare was not only greatly gifted in poesy. He was upright, honourable, gentle and loving—and very greatly beloved. I rejoice that it has been my good fortune to have been guided to a special course of study that has made conviction on these points unshakable. The last two years have been spent almost continuously in the literary society of himself, his friends and his fellow-workers—a goodly and joyous company. The result has been to make me endorse whole-heartedly every word of affectionate appreciation written about him by those who knew him best; and I have, oddly enough, to thank the Baconians to some extent for having driven me to my task of reconstructing in dramatic form some of the most interesting scenes in the lives of the poet and his comrades. Impossible to give here all the list of works consulted, but the writings of Mrs. Carmichael Stopes, especially *Shakespeare's Industry* and *The Bacon Shakespeare Question Answered*, are apropos.

That the question of the origin of Shakespeare's plays is a simple one, no one will affirm. All except *Love's Labour's Lost* were ancient stories and chronicles, myths or legends recast; and in many cases Shakespeare was not even the first to put them into dramatic form. His power to transform this mass of material into works of genius must have been of long growth, not only in previous lives of experience in dramatic art, but

through actual personal experience in the period with which we are dealing. *We are all members one of another*; but in a peculiar sense artists are members of their own age and generation, sharing in its nurture and embodying its spirit; so that every great man that Shakespeare met had some share in building up his capacity. In every new era that is dawning for the world, we find clusters of capable people co-operating to give it a start. Shakespeare's friends and comrades meant much to him, and one of them was Ben Jonson¹ the poet, who was for a while Bacon's secretary, and through whom—as well as in other ways—the two men probably met. The sayings of the scientist would be pondered by the poet and compared with other views, Shakespeare ever storing up any treasures, new or old, that might be poured forth when the scene and setting were appropriate. But there is no traditional documentary evidence of any actual friendship between the two, as there is in the case of Shakespeare and the Earl of Southampton, his one and only acknowledged patron. Southampton's influence and interests were paramount, and his adventures and experiences may be seen reflected in the plays from the time when, like Bertram in *All's Well that Ends Well*, he refused to wed the bride his guardians chose, till, like the King and nobles in *The Tempest*, his enthusiasms were turned in the direction of colonial experiment and adventure. When the Masters have new messages to give, they look for new leaders who will act in different ways, and so reach different minds. The man of science makes one channel for the work; the saintly type of Mystic well might make another, but one of the most efficient must ever be that of the rich and varied mind of the dramatist. It was Bacon's task to lay the foundation of modern materialistic science which had its own work to do. It was Shakespeare's "to hold the mirror up to nature" and show us what we are. To each his glory; and when we

¹ Ben Jonson's praises of both Shakespeare and Bacon are very lovely.

think upon these mighty ones who have gone before and helped our race upon its way, let it be the much that is pure and lovely and of good report concerning them that we hold in our memories, and never what is base and low and slanderously reported by those unworthy to name them.

Isabelle M. Pagan

BISHOP C. W. LEADBEATER

HEROIC man ; one of the noble few
Who did not only say " If youth but knew,"
But strove to help young life, and knowledge give
That he who would be strong must purely live.
" Old man of dreams " but true dreams ; comes the day
That men shall ask, when you have passed away
" Surely he was rewarded, loved, and praised ? "
Ah no ! he was reviled, and thorns, not bays
Composed his crown, but gladly they were worn
For " The Great Orphan " human life forlorn.
You helped, by your clear vision, and your toil
To higher heights, far from all things that soil.

F. H. ALDHOUSE

IMPRESSIONS OF "THE EARLY TEACHINGS OF THE MASTERS"

By L. A. COMPTON-RICKETT

PROBABLY the majority of those who glance through *The Early Teachings of the Masters* for the first time will do so with considerable surprise. One question that may arise in the mind of the reader is whether these Early Teachings represent truths so beyond the appreciation of a world ignorant of Theosophy as to make the publication inadvisable until the present time, or whether essential truths have been distorted in statement and style, owing to the initial difficulties of a new line of communication, and are published now as the rough ore of the gold of wisdom that has to be broken up and sifted by such discrimination as the reader possesses.

In order to do justice to a publication of this kind it is necessary to keep three things in mind.

Firstly, the conditions under which a teaching is given.

Secondly, the fact that all occult statements are of an implicit nature and require explanation through intuition.

Thirdly, that a receptive attitude should be maintained so that neither deference robs criticism of its freedom, "explaining away" apparent contradictions, nor on the other hand criticism becomes presumption, forgetting its dependence on the stage of the critic's unfoldment of consciousness.

Let us make our profound salutations to Those whom we feel embody the Truth behind these teachings and let us be free, wholly free, to criticise according to our measure of light.

Taking a broad view of statements and style it seems that we are faced with matter of the deepest philosophical import and with a style fragmentary, forensic and partisan. The Teachings resemble a volcanic eruption in which fragments of burning truth are flung out amid smoke clouds of obscurity. It is in the nature of things that the Teachings should be fragmentary in statement, but that they should be partisan in attitude gives the impression of a fighter among fighters rather than a lofty voice from the serene height of Olympus.

Contempt for Western civilisation is dominant; the West being regarded as absurd in religion and cock-a-hoop in its science. Its weaknesses are touched on but not its strength. Although its savants of science are spoken of as more hopeful than its priests yet there is no recognition of their virtues and conquests.

"That strutting gamecock Modern Science" is one of the amusing expressions, suggesting H.P.B.'s "Monkeys of Science," and while raciness of language is to be hailed as drawing nearer to us those dim figures on the horizon of consciousness yet we look also for what is comprehensive, judicial, dignified, tender—and we look in vain. When the religion of the West is mentioned the attitude of scorn becomes even more pronounced.

Mystical Christianity and its fruition in the "saints" are nowhere referred to but only the irrational piety of popular theology, while the Founder as the Christ does not exist. There is no World-Teacher, Lord of Compassion or Boḍhisattva. Let those unfortunate deluded Christians know that the real Christ of any Christian is the *Vach*, the "mystical voice," while the man Jeshu was but a mortal like any of us, an adept more by his inherent purity and ignorance of real evil than by what he had learned from his initiated Rabbis. Thus Jesus is not shown as the vehicle of a greater being. There is only Jesus and the Word or Cosmological

Christ. "Adept" as used here might merely mean Initiate, but whatever the grade of initiation the suggestion is surprising that a person could become an initiate, ignorant of real evil.

But if the Christian sheep are shorn of the comfort of a personal glorified Christ, they fare even worse when they turn for consolation to a Heavenly Father, all-wise, all-loving, all-powerful. Such a being is replaced by Blind Force. There is an infinite Life that is the ultimate reality so far as the highest Intelligence in the Solar System reports. Its characteristics are matter, energy, motion, and its motions are in accordance with law. Man as he acquires understanding and ability may govern more and more of this Life through its laws. Love and Intelligence like individual existence come forth from Blind Force and it is implied that Love and Intelligence like individual existence is an illusion. The message of Theosophy had told of Love behind Law, while we have here a conception of the Universe as Law behind Love. The answer to man's questioning is much the same as that given by Omar :

Then to the rolling Heaven itself I cried
 Asking "what Lamp had destiny to guide
 Her little children stumbling in the Dark?"
 And—"a blind Understanding!" Heaven replied.

When H.P.B. wrote of Be-ness as behind Be-ing, the expression was sufficiently indeterminate to admit the idea of that which transcends the nature of Being. And such a view can be taken of the Greek Fate or three Fates weaving the web of destiny behind gods and men; likewise the Celtic Dalva of Fiona McCleod, the dark primeval spirit of madness in love with the soul of life, Etain. Such ideas may be taken as merely suggesting a stupendous Reality which is "dark with excess of bright". But the plain statement of Blind Force is quite different. It would be as futile to read it in a mystical

sense as to read it in a Pickwickian sense, for it is not the language of mysticism given with a *caveat* as to its meaning.

The Universe is a machine and there is no god behind the machine. We are parts of its mechanism.

It avails nothing to exclaim with Wordsworth :

I'd rather be
A pagan suckled in a creed outworn
So might I
Have glimpses that would make me less forlorn.

If we are the blind children of a blind parent it is as well to know it.

Blind Force in its vast unconscious working is said to correspond to the sub-conscious sympathetic system of Man that has its seat in the cerebellum. The voluntary intelligent life of the cerebrum has no cosmic correspondence. There is no cosmic self-consciousness that governs this infinite unconscious activity, no cerebrum inter-working with a cerebellum and providing manifestation for an entity. The Teachings definitely state that, as far as this truth is concerned, man is not a microcosm of the macrocosm. This is quietly dropping overboard one of the most important teachings in esoteric philosophy. If the doctrine of man the microcosm is erroneous in one respect it vanishes entirely. A man may be a bit of an ass but he cannot be a bit of a microcosm. We are given the conception of Man who is neither made in the image of God (for there is no God) nor in the likeness of his material maternity.

Such passages as the following suggest the philosophy of Locke rather than the idealism of Berkley :

Intelligence requires the necessity of thinking; to think one must have ideas; ideas suppose senses which are physical and material; and how can anything physical belong to pure spirit?

This is much like saying that consciousness in any form is dependent on the physical senses, whereas Theosophy has taught that the physical senses are the result of supra-physical consciousness.

Elsewhere matter is spoken of as "solidified spirit" and spirit as "vapourised matter," so that here there is no kind of dependence but different stages of the same thing :

Rejecting with contempt the theistic theory we reject as much the automaton theory . . . Everything invisible and imponderable—the spirit of a thing—is positive, for it belongs to the world of reality, as everything solid and visible is negative. Primate and ultimate, positive and negative. As the forces move on and the distance between organised and unorganised matter becomes greater a tendency towards the reverse takes place. The power between attraction and repulsion becomes gradually weaker. Then a complete change of properties takes place and for a time equilibrium is restored . . . the effect becoming in its turn the cause *ad infinitum*.

This is more familiar ground, but whatever the method of Nature's activity it is the activity of Blind Force. Are we to wonder that this neo-atheism and quasi-materialism delivered *ex cathedra* by Adeptship caused Messrs. Sinnett and Hume furiously to think? Mr. Sinnett asked for intellectual breathing time and suggested that, as this teaching was based only on the knowledge of the solar system, vast as that system is, it is but a fragment of the Cosmos, and therefore as the universe of discourse was the universe itself the teaching need not be taken as conclusive, and that he, Mr. Sinnett, might maintain a critical attitude and yet be eligible for occult teaching.

The reply was to the effect that if he questioned his Teacher's knowledge he had not sufficient confidence to accept him as a teacher at all :

Either we know something of what we teach or we know nothing.

Surely Mr. Sinnett might have answered that something is not all.

How are we to reconcile this demand for intellectual submission with the intellectual liberty Theosophy has always told us is necessary for our growth. Of course the Teacher may have been answering a distrust realised or unrealised by the questioner which would have made guidance in practical

psychological matters impossible. We can only examine the words that are given.

While we have noted that religion in general is taboo, here we are met with a double difficulty. To scoff at all religions is not to have transcended religious forms and to see in each religion a portion of the Truth.

But worse than scoffing at all religions is the attitude that shows a preference for one religion; yet only when Buddhism is referred to is the tone one of reverence and tenderness :

In our temple there is neither a God nor gods worshipped, only the thrice-sacred memory of the greatest as well as the holiest man that ever lived.

Thus in the Temple of Truth, the Temple of Adeptship, the Man Buddha is the one who comes nearest to being worshipped. Is it irreverent for us to ask what has happened to the Solar Logos ?

Compare the above quotation with the former reference to Jesus. Note also the scorn that is poured upon the Christian when, lifting up his heart in worship to what he holds is the highest, he uses a capital letter for the personal pronoun. The passage denies the need for a God, least of all one whose personal pronoun requires a capital letter. Yet our Theosophical leaders have not refrained from using such a capital in writing of the Masters. No, the deep seated and widespread yearning of the heart towards a beneficent and transcendental Being is not allowed in these pages to serve as an argument for such an Existence.

The idea of God is not innate but an acquired notion.

We may be pardoned for having thought it was innate. Certainly comparative mythologists find it in the infancy of humanity and equally certain it is that it is found at the other end of human evolution, in the experience of the mystic. The mystic's experience may be union with "the seventh

principle," but it would be difficult to show that there is no innate tendency to accept the idea of God, and a feeling out at an early age towards the idea.

If the Solar Logos and Rulers of vaster systems are recognised, why should all such be passed over whenever the name of God is mentioned, with only the academical insistence on the falsity of an infinite God? The question, how could a highly intelligent humanity be evolved out of unintelligent law is countered by another question,

how could congenital idiots, non-reasoning animals and the rest of creation have been created by or evolved from Absolute Wisdom if the latter is a thinking intelligent being, the author and ruler of the Universe? . . . They (men) would have to admit that in creating an idiot God is an idiot, that he who made so many irrational beings, so many physical and moral monsters must be an irrational being. We are not Advaitis.

So we gather. Had we not known from whom the argument comes or partially comes we might have attributed it to some youthful and zealous member of the Rationalistic Press Association.

Theosophy has taught the doctrine of involution and evolution; of life limiting itself as a sacrifice of love; of the illusion of the senses and thoughts, of the symmetry of the whole when existence is viewed *sub specie aeternitatis*. Where are we to find a place for these doctrines? Again we read:

It is religion under whatever form or in whatever nation: it is the sacerdotal caste, the priesthood of the churches. It is in these illusions that man looks upon as sacred that he has to search out the source of that multitude of evils which is the greatest curse of humanity and that almost overwhelms mankind. Ignorance created gods, and cunning took advantage of the opportunity.

It is easy to imagine this passage also issuing from a rationalistic pen and had it done so we might have smiled a calm superior Theosophical smile and said, "Ah, one day you will know of that hierarchy of beings, towering up tier

beyond tier, and you will know that these are fitly to be called the high gods. Moreover in following the golden rule of Pythagoras, "First worship the immortal gods according as they are established and ordained by the law" we are doing what is as natural and beneficial as when a flower opens its petals to the Sun, for what we call sacred is the purest love of man by which he is both quickened and purified. Something of this we should have said or felt. This has been the doctrine declared by Theosophists. Now come the Early Teachings with their *nous avons changé tout cela*.

There will be Theosophists who, reading these teachings will feel that they ought to give up God as they gave up meat eating. But the iconoclasm does not cease with Theology, for when we turn to ethics we read,

Remember, the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of truth, morality and universal charity, the altars of their false gods.

Russian Bolshevism alone may have been bold enough to make an honourable attempt towards the Utopian goal. However, it should not be difficult for us who are F.T.S. to guard against the danger of universal charity.

The legitimate inference here is that we conquer Blind Force by destroying morality and universal charity, and this after having made a clean sweep of the priesthood on Earth and of Deity or deities in the Heaven. Some people have thought that Theosophy in its early phases was anti-Christian, and these Early Teachings would not be calculated to change that impression. Whether true or false the statements in the main clash and clash violently with those already "given out". If all things we call evil are evil and the mills of Blind Force grind out the lives of men with the indifference of mechanism, then the Heart of things certainly is not sweet, for the sweetness of Nirvāṇa would be a fool's Paradise if it

tailed to completely rationalise and justify existence. Mere sweetness would at best "drown the memory of this insolence".

If we turn for comfort to the thought of intercourse with those we have "loved and lost" how do we fare? In this age of increased communication we have said communication between the seen and unseen world has been established by Spiritualism. Not at all, say the Teachings. The methods of Spiritualism, except in very rare instances, are a snare and a delusion. Astral shells and Earth-bound spirits are the shams and small fry that mock the solemn findings of a Sir Oliver Lodge or the enthusiastic asseverations of a Sir Conan Doyle, beluded Quixotes, not to mention the millions of unknighthed but equally benighted spiritualists.

Theosophical lecturers have informed the public, and it has been stated, we believe, by the august President of the Theosophical Society that Spiritualism has proved the continuity of life beyond the grave and proved it by establishing communication between those in the flesh and their relatives and friends who have passed on, although this method is often attended by danger and delusion. It has even been said that the Spiritualist movement was inaugurated by a Master. Is this world-wide movement then a huge hoax, and are mediums simply bamboozled by "Joeys" and such-like? It is hard to believe, and impossible to think that a hoax could be the work of a Master.

But worse is to follow, for the speculation of Coleridge is quoted that the majority of mankind may resemble the majority of seeds, as containing the potentiality of indefinite existence and yet dying through the exigencies of environment. So the picture is given us of a soulless multitude, here and there ripening into personal immortality; while the remainder of mankind are digested, so to speak, the personalities becoming the manure of Nature. This Gehenna of the "Eighth

Sphere" is the fate that Peer Gynt was threatened with by the Button Moulder.

One of the mortal sins that robs us of the harvest of personalities seems to be a life of sensuality followed by the act of obsession. It is not the principle of the severance of the higher from the lower that presents a difficulty but the suggested prevalence of the principle. The principle as we understand it is that, if Man cannot separate the pure from impure, digest life, then he, like food in the cosmic stomach, is digested, the unessential part becoming manure that will again be worked up into future life as it is in the plant, while the higher triad is assimilated into the cosmic body. If instead of being weak he has the strength to be really wicked and as a Black Magician becomes "immortal in Satan" he eventually finds himself a denizen of Avichi, that quite effective equivalent for the Hell of the poor superstitious Christian.

It may be of some comfort to remember that Dr. Besant has told us that when she was tracing back her line of evolution and experienced the sensation of a "discontented mineral" (a state of grumbling lethargy we seem to re-experience) the sense of self-identity was still present, showing as Dr. Besant remarked, that our sense of self is a thrill of the monadic consciousness. It would suggest that, even after dissolution of the personality in the Eighth Sphere, we recognise ourselves as ourselves, that with the increased transcendental consciousness of the monad there is also a continuation and intensification of self-intimacy, although we may be unable to function in the three lower worlds.

How are we to understand all these iconoclastic doctrines—and the style? Have these teachings been distorted in their transmission? Are they, as we have suggested, both more recondite in matter and cruder in form than popular Theosophy?

If they have not suffered an astral "sea-change" in their transmission, if they are exact in statement, then popular Theosophy has out-jesuited Jesuitism, while, if the teachings have been distorted, we find it difficult to comprehend why they have been published without a commentary or explanatory preface.

Paradoxy may be tonic for sleepy orthodoxy, and wholesome for the Theosophical student, but we opine it is throwing too heavy a strain on the public's infant organ of vision to interpret such teachings optimistically.

With Goethe we ask for "More light, more light" and bear in mind what is said on page 231 :

Our language must always be more or less that of parable and suggestion, when treading upon forbidden ground; we have our peculiar mode of expression and what lies behind the fence of words is even more important than what you read, but still, Try!

So again we salute with profound reverence Those who speak from afar, and we try.

L. A. Compton-Rickett

A GAME OF GOD

By "TWO WAYFARERS"

IT has been said that Hindustan was the cradle of Chess, and certainly the recent excavations at Harappa in the Panjab and at Mohenjo Daro in Sind revealed chessmen in a period long antecedent to the Christian era.¹

Rhadhakant, an Indian paṇḍit, said that it was invented by the wife of Rāvan, King of Laṅkā (Ceylon), in the second age of the world, in order to amuse her husband while Rāma was beseiging his metropolis. He also said that Chess is mentioned in the earliest law books.²

The game seems to have run through all nations. In early times it passed into Burma and Persia, and it was considered a necessary accomplishment for the sons of chiefs in the heroic age of pre-Christian Ireland, occurring in a prominent place in many of the earliest legends.³ Professor Giles of Cambridge says that it appears to have been introduced into China about A.D. 600. This was soon after the Mahāyāna teachings of Buḍḍhism were spread in that country, and van der Linde believes that the game had been played by the Indian Buḍḍhists.

In the West, an old book was translated from the French by the famous printer Caxton, in A.D. 1474, called *Ye Game and Playe of Ye Chesse*. This work tells us that it was the most renowned of all games among the Philosophers, and that

¹ *Illustrated London News*, 20th September and 4th October, 1924.

² *Encyclopaedia Britannica*.

³ *Joyce's Social History of Ireland*.

it came from the Chaldees. It then proceeds to give us the meanings of all the Main Pieces and Pawns, and says how a philosopher of Chaldæa reproved a King "that was named Evilmerodach" and his court through this game, and taught them how they might live more moral and upright lives.

Thus the evidence of the antiquity of Chess, and its universality, and the association with it of Philosophy and Ethics, all made us wonder whether we could trace in it the game of the Evolution of the World. And as the result of our search we are putting forward the following ideas as suggestions to be worked out by people who know more than we do.

THE BOARD

The board being a perfect square consisting of eight squares on each side, seems to represent the World (or Matter)

The White Squares . . . The Light side of GOD . . . Outer Action.
The Black Squares . . . The Dark side of GOD . . . Inner Action.

The Board is so placed that a white square is on the right hand of each Player's back row, thus indicating that Evolution begins with an Outward Impulse from GOD, which brings Matter into being. This is the Outpouring of the Third Logos.

THE CHESSMEN

The two Colours of Chessmen, Black and White, represent the Eternal Pairs of Opposities, Good and Evil, always at war in the World.

The Main Pieces of the Chessmen are; the King, Queen, two Bishops, two Knights and two Castles; they represent the Powers standing behind Humanity.

The Eight Pawns placed on the second row show Man at the starting-point of his evolution.

	Reflection of God the Father	...	...	The King.
	Reflection of the Holy Spirit	...	...	The Queen.
Reflection of God the Son in the World of Manifested Form	{ 1. White Bishop } { 1. Black Bishop } { 2. Knights { 2. Castles { 8. Pawns	Church	Nobility,	{ Occultist.
				{ Mystic.
				{ Initiates.
				{ Developed Men of the World. Aspirants to the Path.

THE PIECES

The King.—The King is the reflection of GOD the Father the Deity round which all the Game centres. "For the kynge in his royame representeth God (and god is verite) . . . and therefore him ought to say no thyng but yf hit were veritable and stable."¹

He is limited to the movement of one square at a time, as GOD does limit Himself when coming into Manifestation. He may not step on to a square adjacent to that occupied by the opposing King, because He could then take His Opponent directly and the Game may be won only through the intervention of the other Pieces. Good may only overcome Evil, or Evil, Good, with the aid of the Two Other Persons of the Trinity.

The object of the Game is to checkmate the King, as is done when He yields Himself to His Opponent and becomes One with Him.

The Queen.—The Queen is the reflection of the Holy Spirit, Manifested Breath in all Life. She may move freely everywhere and work in the Material Plane (*i.e.*, straight course on the board) or in the Spiritual Plane (*i.e.*, Diagonal course on

¹ *Ye Game and Playe of Ye Chesse*, translated by W. Caxton, 1474, Book II, Chap. I, page 21.

the board) but she cannot move in the two directions simultaneously.

In the oldest Game she was limited to the movement of one square at a time, and that diagonally, and was consequently the weakest of the Main Pieces. She is now the most powerful Piece, for although working in similar laws to those of the Knight, she can go farther in either direction and so do bigger work, because she is one-pointed.

N.B.—The straight course seems to represent the *material* path, because it runs parallel to the edges of the Board representing Matter. In it the Pieces pass upon the "broad and easy way" of Humanity.

The diagonal course seems to represent the *spiritual* path because it divides the Board into two triangles (always symbolical of Spirit), and is the "narrow way" or "bridge" between any two black or white squares. This in other symbolism means the "razor edge" of the balanced spiritual life.

The Bishops.—The Bishops stand for the Church. They are placed on a black square or on a white square, from which they may not change. They alone are thus limited to colour of square. It seems that the Bishop on the black square represents the Mystic Path with its own rules, he on the white square the Occult Path with its own rules; and they cannot be interchanged. Also they must move diagonally, by the Spiritual Mode, and like the Queen cut the square of Matter, forming two triangles, or breaking it into fragments. This is still shown forth in the Sacrament of the Mass, where, by the Breaking of the Body, we discover the Spirit . . . a Sacrament which goes back into the most ancient Egypt, where the same Elements, Bread and Wine, are partaken of (by the King or Initiate) as the symbol of Union with Osiris. We remember also the Myth of the scattering of the fragments of the Body of Osiris by the God Sēth. It is the anointed

Priest of the Church alone who is qualified to administer this Sacrament.

The Bishops in Chess are placed immediately next to the King or Queen, because of this their status as Mediators.

The Knights.—The Knights, Initiates . . . those who use both paths combined, the Occult and the Mystic. This is shown by his move, . . . one forward in Matter and one diagonal in Spirit. His starting place on the Board is between the Church and the Nobility. Owing to the character of his move, he is the only Piece who can pass another Piece by without being compelled to clear his own path by taking it. This has often a disconcerting effect upon the policies of the opposing Side.

The Castles.—The Castles, or Rooks (Per. RŌKH. Warrior) represent the Nobility, who are the Developed Men of the World. They can only move on the Material Way and are not tied by special rules like those of the Bishop, for they may choose their own colour of square.

The King's Castle has a great privilege in the present form of the Game, which is probably a restoration of the original form as given out by the Masters of the Wisdom. When the Game has reached a critical stage, he and the King may "castle". Thus when the world is full of evil and ignorance the King may veil Himself behind Developed Humanity in an Incarnation. While changing places with His own Castle, He will step into the square (or body) of the Knight (Initiate) and the Castle (Developed Man) places himself upon the square of the Bishop to form the New Church. This happened in the case of Zoroaster, the Buddha, and the Christ, who all were born of noble parentage.

In the other mode of castling, the King steps upon the square of the Queen's Bishop (*i.e.*, incarnates in the Church at large), while the Castle moves on to the Queen's square,

receiving from Her an outpouring of the Spirit upon all the Nobility (*i.e.*, upon such as are able to respond to these "vibrations"). This is the other type of Coming, wherein the Initiate (Knight) has no part.

The Pawns.—The Pawn is the Individualised Man evolving through the Matter of the Seven Planes (represented by the seven squares of his path).

He is allowed at his first move to step onto the third square, which we think refers to the arrival of most of our Humanity on the Earth in the Third Root Race. He may then move only one step forward at a time, and having conquered the Physical, Astral, Mental, Buddhic, Nirvāṇic, Anupāḍaka, and Ādi Worlds, he is enrolled among the Powers behind Humanity, and may become the Queen (the "Bride of GOD") or any other of the Main Pieces. These seven Main Pieces which may be chosen, represent the Seven Choices of the Perfect Man after the last Initiation.¹ However the Pawn may not become the King, or Eighth Piece.

The Pawn can only move forward and in the straight line of Matter, for Man cannot go back in evolution, and must develop through action in the World.

During the Game two Pawns may come into opposition on their respective third squares (mental plane), which in a certain sense seems evil, but for a time may not necessarily be so, provided that by this advance, they have enabled the Powers behind to come into play. The Pawn must use his latent spirituality to escape from such deadlock, by advancing diagonally and taking a hostile Piece, when the occasion offers. In this we see the breaking of a "form" by spiritual means, and such opportunity, if taken, will help the whole Side. This allows the Pawn to enter the next square, the fourth on the Board (which represents the Buddhic Plane or the World of Unity). Having now crossed the centre of the Board he

¹ *First Principles of Theosophy*, by C. Jinarājādāsa, p. 154.

has taken the First Initiation and entered upon the Path of Return. It is at about this stage of his advance that his further progress is made possible by the assistance of the Main Pieces, who often come to his aid. Sometimes they are at the far end of the Board, but yet can send him protection and assistance. We think this may symbolise his "Master," who at this stage forms a definite link to give him aid, often unknown, during the last stages of his progress. When one of the Pawns is taken in the course of the Game it falls out of this Wave of Evolution, and must wait until the next Chain provides opportunity for a fresh Game of Life.

The Main Pieces, however, are different. They are Powers not Men, and when they are captured it shows that Man having reached the stage where he can "stand alone," his Powers seem to leave him. Then he passes through a period of loneliness and spiritual darkness, and during this time the evolving Pawn must depend on his own strength (inner Godhead) which cannot shine forth until he reaches the last square, and he himself becomes one of the Main Pieces, now definitely able to help his own Side. Even yet the Game is not won; he has still to work hard, and strive to capture the opposing King. In this checkmate he first comes into unity with both the light and dark sides of GOD.

THE PLAYERS

The Game is played by two people of a higher evolution who are Friends. To widen Their experience They each strive eagerly to win the Game, and by Their efforts They come into closer union, and so strengthen the Friendship already existing between Them. They know that the sets of Chessmen, Black and White, are enemies fighting against each other, but it is a matter of indifference to the Players which Colour They choose. They see by Their greater

Wisdom that Good and Evil are part of the Game of GOD,
and must here do battle with each other for the fulfilment of
His Plan, which is Evolution.

'Tis all a Chequer-board of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates and slays,
And one by one back in the Closet lays.¹

“Two Wayfarers”

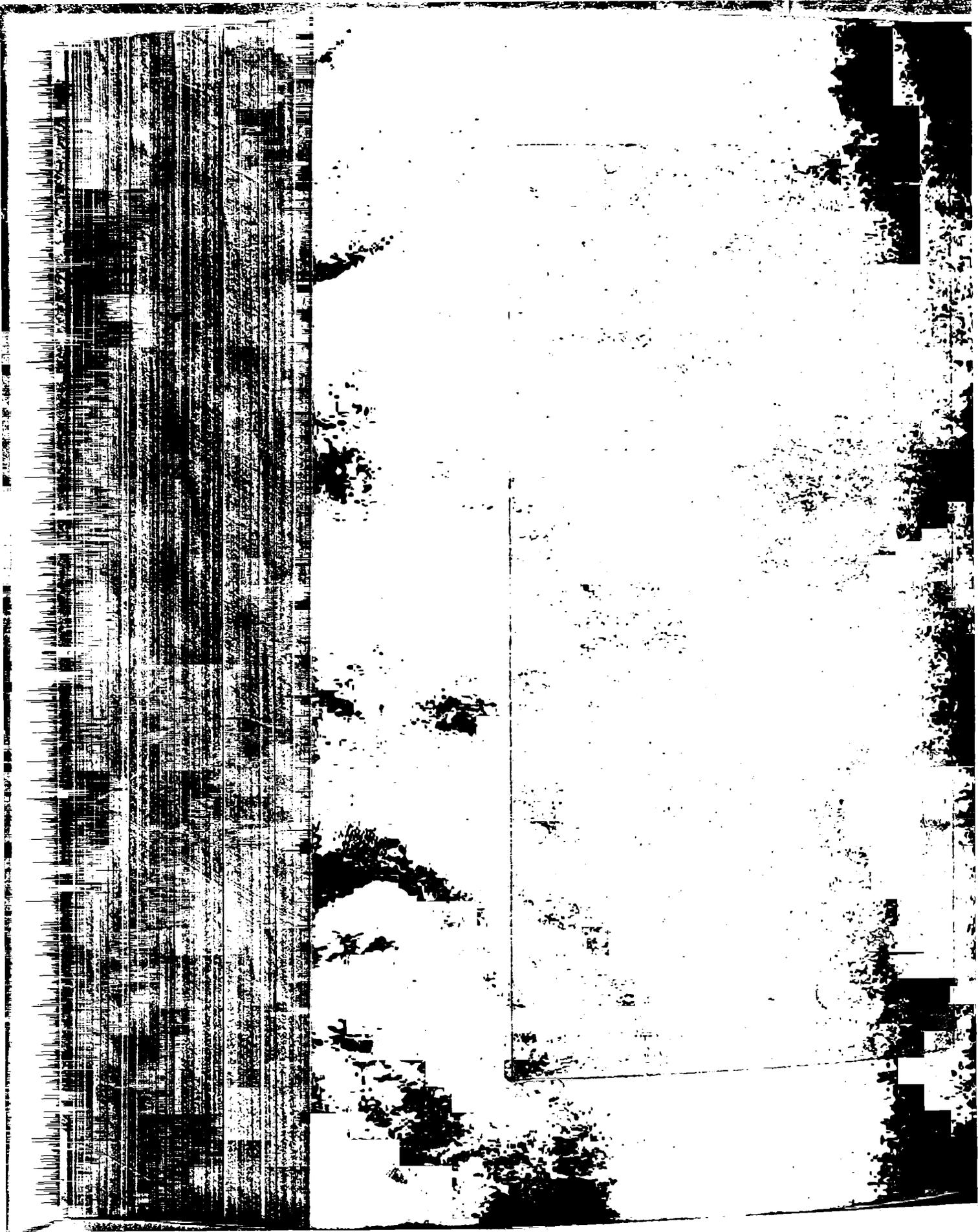
¹ *Omar Khayyām, Rubā'iyāt, XLIX. (Fitzgerald).*

THE ART SECTION

THE GAMBLING OF YUDHISTHIR

OUR pictorial supplement shows a troupe of Javanese actors, in traditional costume and postures though on a modernised stage, performing the story from the Mahābhārata of the gambling of King Yudhisthira, eldest of the five sons of Pāṇdu, and King of Indra-prastha (now Delhi). Yudhisthira had made the sacrifice which implied the assumption of authority over all the other kings of India. All the kings submitted except Duryodhan, his cousin and Sakuni of Gandhara. These conspired to overthrow Yudhisthir by working on his passion for gambling with dice. Sakuni challenged Yudhisthir, and, being an expert cheat, beat the honest but conceited Yudhisthir. In game after game Yudhisthir staked—and lost—his money, his jewels, his stables, his servants, his realm. Frenzied by his ill-luck, yet hoping to retrieve his losses by a turn of fortune, he staked his brothers as slaves, then himself, and lastly his wife Draupadī. As a result of this wild game the whole Pāṇdu family went into exile. In his article on the Javanese Drama in this number of THE THEOSOPHIST Mr. A. J. H. Van Leeuwen tells the interesting story of how the immortal classic of India, and its companion the Rāmāyaṇa, became the subject matter of the drama of Java.





THE JAVANESE DRAMA¹

By A. J. H. VAN LEEUWEN

THE origin of the Javanese Drama is lost in the darkness of time, and to give any idea about it, it is necessary to say something about the origin and history of the Javanese people. It is supposed that the original population of Java and of the other islands of the Dutch East Indies has disappeared. According to ethnological theories, about ten or twenty centuries B.C. there was a migration of Polynesian and Mongolian races out of the North and North-East, who settled down in various parts of the country. But the traditions of these old races are too vague to give us any point from which to start our speculations.

The period following that first migration is without any documented history, and only the present state of things can give us some information about the doings and the lives of the inhabitants of Java, before about the first and second century A.D. We know that there have been three definite settlements in the Western, Middle and the Eastern parts of Java. Wars between the Middle Javanese people and those of the Western part, "the Soundanese" were settled by an Act, which stated that the river Tji Pemali (River of Prohibition) should be the frontier of the kingdoms of the Javanese and the Soundanese. This frontier was long maintained, and even now we have a quite definable difference between the

¹ A lecture delivered at the Brahmaviḍyāshrama, Adyar.

Javanese and the Soundanese. The Javanese of Middle and East Java have had quite another cultural evolution than the Soundanese.

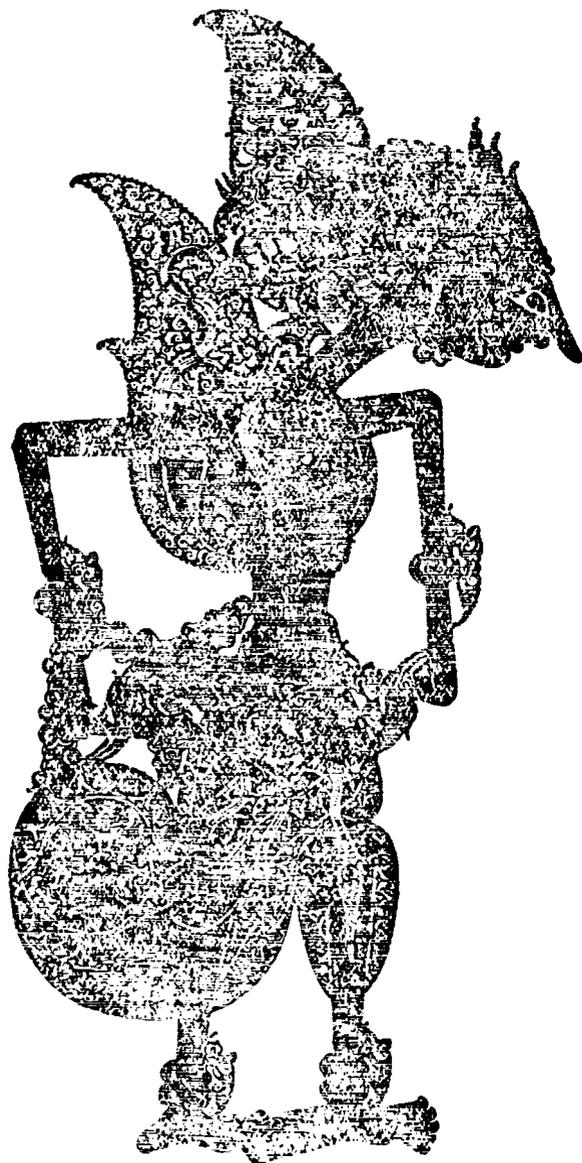
The former, being a strong and enterprising people, extended their travels throughout the whole Archipelago, and reached China and Madagascar; and it is said that there were Javanese merchants even in Alexandria in the times of Ptolomæus. The great wealth of Java could not remain unknown, and so other peoples came to the country, and from about the fourth century B.C. history gives us a fairly good account of what happened in Java. Ptolomæus mentions the wealth of Java in his writings, and in the Rāmāyana there is a passage (most probably an addition of later times), relating to Djawa-dwīpa, the gold and silver land, adorned by jewellers.

The Hindū peoples that came to Java were those of the Krishna and Godavari districts of the East Coast of India formerly called Kalinga. In the fifth century A.D. there is mentioned by Chinese historians a kingdom "Kaling" in Java. These Hindū people colonised the land, and found a second home in Java and Sumatra. They mingled with the original people to some extent and made Java's famous history, culture and art.

Originally the religion of the Javanese was a kind of Animism. It is known that they had in each village a Sorcerer, a kind of devil-dancer, called the "Sjamaan," who was thought to be in intimate contact with the spirits of the deceased and the Gods of all the visible and invisible worlds and processes. When asked for advice the "Sjamaan" went into trance, in which condition it was thought he stepped out of his body and the spirit, whose advice was sought, stepped in and spoke.

But the Sjamaan was also a priest, and when a great event was to take place, a marriage, a funeral, and so on, his help was asked to invoke the benediction of the piṭrs and of

the Gods. To procure the good-will of the Gods and Spirits, the Sjamaan invented a very efficient ceremonial. In order to please the spirits of the deceased the history of the dead



ancestors should be told at every great event. This would call the spirits, and, though invisible, they would hear the story

that had the property of making him imperishable as long as no one could decipher it. After all his brothers had died, Yudhistra went in search of a decipherer of his charm, and at last came to the Wali, Soenana Kali Djogo, who read it and declared it to be the "Lajang Kalima Sohadat," that is, the Muhammadan Credo. Yudhistra could now die in peace, and they still show you his grave in Demak, an excavated stone about ten feet in length owing to the extraordinary tallness of Yudhistra.

The Wayang (notwithstanding the opposition of orthodox Muhammadanism, which objected to the portraying of man, and of course saw the danger of the Hindū worship of Gods and Heroes not related to Islām) became more and more popular and was greatly encouraged by the proud and self-conscious Sultans of Mataram, one of the mightiest kingdoms in Java in the fifteenth and sixteenth centuries. Each Sultan thought it his duty to contribute to the evolution of the Wayang. All the figures were minutely described, and in fact a standard set of figures was manufactured according to which the other Wayangs had to be modelled. In the course of time the figures were duplicated, triplicated and even multiplied. In a complete Wayang-Koelit set there may be, for instance, seven or eight Arjuna figures, each a little different from the others and expressing some different mood or age. For us it is extremely difficult to distinguish between all those figures, as it needs long study to know the different persons. An experienced dalang, however, takes his Arjuna with the appropriate mood, right out of the three to five hundred Wayangs which are at his disposal. The Sultan Agoang Anjakrokoesoemo (1613-1645) for instance, who caused so much trouble to the Dutch, contributed to the Wayang the figure of Arjuna called "mangoe," that is "wavering" or "not-knowing-what-to-do". New persons also were introduced, mostly demons and rākshasas, and they symbolised several

now lost ideas and even dates of great events. The Sultan Anjokrowati contributed the popular demon "Tjakil" symbolising the year 1552 (Chronogram).

The ancient stories of Hindū Gods and Heroes (although these were assumed to be Javanese ancestors) did not quite continue to satisfy; and more up-to-date history was wanted on the stage. This they found in their own history, and in the course of time two new series of dramatic plays grew up, the Pandji cycle, and the Damar Woelan cycle, each relating to a certain king, and to a remote history filled in with fantastic and mythic details. They further quite modernised the Wayang history by introducing living persons into it; and we may find in old Wayang collections the figures of former Viceroys of the Dutch East Indies, such as Jan Pieterz, Coen, Real, Pieter Both and others. This modernising has continued up to the present day, and figures of motor-cars and trains sometimes cast their shadows upon the screen and are used as a means of transport not only by the heroes but by the Gods. The Javanese are a humorous people, and it is not unusual to see a dalang pushing on to the stage the devil, riding on a bicycle.

Now four different kinds of Wayang drama were known in Java. The first was regarded as a holy ceremonial and only staged, in case of great festivals of a religious character or at the request of kings, by Soenans only. There the tradition remained unaltered, and through it so much is known by the Javanese people of the old Rāmāyaṇa and Mahābhāraṭa stories. In fact, some lakons are so holy, that they may only be shown by specially qualified dalangs after a long purification and when the moment is astrologically right. For instance, the lakon called "Dewa Roetji" is known to bring bad luck if not played in proper conditions. It is a story of the initiations of Bhīma, a story not told in the Mahābhāraṭa, but full of deep occult meaning and showing

that the Javanese mystics were quite able to construct mystical dramas of a high dramatic value, and that Java has had also her Kālidāsas, though their names are not yet known to us owing to the lack of translations of the numerous pakems which abound in Museum libraries and the private libraries of the Soenans, Sultans, Pangerans, etc. The dramas, however, that dealt with the events of the Hindū Itihāsa were summed up in the collective name of Wayang Poerwa, *poerwa* meaning "ancient and holy".

The other series are known as the Pendji and the Damar-Woelan, and often were used as a means of entertainment for the general public. The fourth Wayang series is not a series at all, but consists of the dramatising of special historical events, of mere fantastic stories or the staging of some interesting popular customs. Religious teaching also was propagated by these "Petangans" and even Islām used it for that purpose.

The stage in the meantime developed also, and about the sixteenth century we find two other kinds of Wayang referred to, one the "Wayang Klitik" and the other "Wayang Golek". The former resembles the Wayan-Koelit, only the figures were cut in wood, and were thicker, although they were still flat; the screen was suppressed, and the figures were plainly shown to the public through an open frame, much like the western puppet-show. So also was the Golek, only here the figures were regular dressed puppets. The dalang now sits unseen by the public behind the curtains of the stage, and in the open frame, which sometimes measures six feet in length and three feet high, and exhibits the Wayangs in a remarkably clever manner.

But there was one more step to be taken in the evolution of the Javanese drama. This step was taken only two or three centuries ago, also by the ruling princes. It was born of the combining of drama and dance. Dance was an art

practised by the Javanese from the oldest times, and it has become quite elaborate as it was held in great veneration and regarded as a kind of religious ritual. The Sjamaan, as already stated, danced when entranced. Various religious sects practise dancing in order to gain contact with the unseen worlds and their denizens. This dancing was introduced into the Javanese temples and held in great veneration. There came into existence a caste of dancers who were supervised by the priests and enjoyed all kinds of privileges. But it was not long until the kings desired to have their own bands of dancers; and so the first sacred dances were gradually profaned and dancing became a kind of royal entertainment. Though secularised, it maintained its high reputation, and only royal persons, Princes, Sultans, Pangerans, and some of the highest nobility were allowed to take part in it. Subsequently dancing by women gradually developed.

Ultimately the Javanese dance became very elaborate, and to-day a great number of dances is known, with their definite character and meaning. The dances of men and women, however, were kept separate, and this remained so till a few years ago, when an experiment was made by one of the leading Pangerans in Djocjakarta in combined male and female dancing, but the young men who were taught dancing would not be convinced and won to the idea, and only combined for the pleasure of their royal protectors, or kept away from the lessons altogether. Behind this lay the same reason as compelled Soesoehoenan Mangkoenegara IV (who introduced human actors in the Wayang, who were to dance and sometimes speak some words), only to admit men on the stage, for according to Muslim law, it was not fashionable for women to show themselves in public meetings. One of the first scholars who inquired into Wayang, Dr. Serrurier, says that in the early days of the so-called Wayang Wong or Wayang Orang (that is the Wayang with living actors) women took the rôle

of women figures, but it is nowhere confirmed, and I think he may have confounded it with the ordinary staging of dramas inspired probably by what the Javanese saw their Dutch invaders doing. But this never became popular and died away gradually, and is only occasionally heard of in the Soundanese part of Java to which we shall refer later on.

The way in which human actors were introduced was not quite as it is to-day. The actors wore masks and moved as the dalang required them, and only to the extent that the Wayang-Koelit figures could move. This kind of Wayang is generally called the "Topeng," and because it is so very easy to stage, as no costumes are required and only some masks for the various personages, it is still a means of Wayang performance for the lower classes of the people, the labourers and the country men, who delight in the stories and only need a few indications to stimulate their imagination and see the Great Gods, Demons, Kings and Queens and heroes in the poorly dressed and masked persons before them. All depends on the ability of the dalang to impress on his auditors the scenes he wants them to imagine. And in view of the great popularity of this kind of drama, and the knowledge that even the most illiterate have about the persons and Gods of Mahābhārata, Rāmāyaṇa, Pandji or Damar Woelan, we can conclude that the dalangs are quite up to their task.

The Rājahs were not yet satisfied with this improvement, and introduced dancing itself, and began to dress the actors as the original leather figures were dressed. Tradition prescribed definite costumes, colours and head-dress, and this was rigorously carried out in the new Wayang costumes, and still in the Wayang one can at once identify the characters assumed by the actors by their dresses and crowns. This is the last form of the original Wayang-Beber, and because very beautiful costumes could be displayed it became the favourite dramatic art in the courts. The princes and the younger

nobility sometimes devote themselves to dancing, and one who sees for the first time a Wayang-Wong performance at the courts of the ruling Rājahs is astonished by the exquisite dress, the shining of the fine jewels, the splendid colours and the noble features of the actors themselves. Such a performance in the Pendoppo (the great open hall in a palace for all events of any importance), although lasting sometimes for six hours at a stretch or even longer, is almost like living in another world. If one can catch the beauty of it, and understand the deep esoteric meaning of the Wayang-Poerwa lakons, one cannot become tired of looking at the beautiful scenes and the magnificent dances accompanied by the music of the Gamelan, or listening to the Javanese orchestra with nearly forty different instruments, and the song of the dalang.

In another article we shall consider the development of the Soundanese drama.

A. J. H. Van Leeuwen

THE 1925 CONVENTION

(THE ARTS SECTION)

THE President having expressed her wish that the Arts should have a definite place in our Theosophical life and work, we must do all in our power to realise her wish. At Adyar we have made our beginnings. An Arts and Crafts Exhibition is now an accepted and established feature at our Annual Conventions in India; and a small group of people called the Adyar Arts Centre devotes itself to this work of fostering Arts and Crafts.

The nucleus of a Museum of Arts is already formed and will increase and grow round the generous gift of Professor Nicholas Roerich of a wonderfully beautiful painting of his own called "The Messenger".

We feel here that the stream of inspiration is with us in our efforts and the idea that is now urging for expression from the heart of the little group at Adyar with our beloved leader to encourage us is a miniature International Arts and Crafts Exhibition at the Jubilee Convention of 1925.

Nothing grandiose is desired nor expected, nor would it be practicable for obvious reasons, lack of space, money, etc.; but it will surely be possible to get a small collection from each Section which has a group of people or even an individual Theosophist who will share our enthusiasm.

Already at Adyar we have volunteers for working China, Mexico, France, Russia, Egypt and New Zealand; and we hope to have several others.

The Exhibits might come under three groups:

- (1) Permanent Gifts to Blavatsky Museum.
- (2) Loan Exhibits.
- (3) Articles for Sale at the Exhibition or afterwards for helping the Arts and Crafts work at Adyar and in India.

It is our wish that this Exhibition shall give special attention to "living" crafts, that is crafts that have in them vital and beautiful significance for the present and future; so that, whatever Spiritual

response may come in answer to our efforts, may be directed into the most useful and profitable channels, and that thus our Jubilee Convention may result in an infusion of Spiritual force into all creative work, however small and unrecognised.

To do this thing well, and we *must* do it well, we must begin at once. There are nine months before us and it will take every bit of that time. All Exhibits should be at Adyar *not later* than the end of October (if earlier so much the better) to allow for cataloguing and arrangement.

We want the *best*, and to have that we shall probably be forced to select simple rather than costly things. A really lovely piece of cotton weaving is to be preferred to an inferior quality of gold tissue, for example. It is *standard* we must work towards, not quantity or price.

As the Adyar Arts Centre has no money, we must leave it to each Section to decide whether it will or will not take part in the Exhibition and also what it can or cannot afford to spend. There will be freight or postage and customs dues to be met. With regard to the latter we shall try to get some concession and the result of our effort in that direction will be communicated to the representatives of Sections later in *The Theosophist* or by letter. But we do strongly hope and urge that each Section, or Unit not yet a Section, will do something to make this the most beautiful (from the artist's standpoint) of all our Adyar Conventions.

All communications should be addressed to the Honorary Secretary, Adyar Arts Centre. A single representative in each Section will greatly facilitate organisation.

A special feature might be art and craft work within the T.S. Many of our members are doing interesting work in different parts of the world and it is good that we should know about it.

HON. SEC., A. A. C.,

Adyar, Madras,

S. India.

THE OTHER WISE MAN

THE OPENING PLAY AT THE STAR AMPHITHEATRE,
BALMORAL, SYDNEY

By H. A. C. WILLIAMS

ON a glorious afternoon, amid some of the loveliest scenery in the world, a large concourse of people gathered in the Star Amphitheatre at Balmoral to learn the story of the Other Wise Man. It was a perfect story in a perfect setting. The gleaming white Amphitheatre was flooded with brightest sunlight, and between the severe Greek columns that flank the stage one could see the sparkling blue waters of the Harbour, encircled by dark headlands, beyond which sea and sky were fused in the far distance in a haze of misty blue. No other scenery was needed. The rich Eastern garments of the players stood out in striking contrast against that incomparable background, and their very voices were sustained by the murmur of the waves softly breaking upon the shore below.

"The Other Wise Man" is a Mystery play of extraordinary beauty, adapted from the book of that name by Henry Van Dyke. It is the story of Artaban, the friend of the Magi, who sought and failed to find the King as did his brethren, but who in failure gained a yet more lasting success. A curiously subtle device is used which has the effect of lifting each scene out of time and space into a world of dreams and visions, for each is preceded by a kind of choric dance, performed by the leader of the chorus who recites the story of the play, and by three Dancing-girls dressed in golden Greek robes who by conventional gestures and to the sound of clashing gongs outline the scene that is to come. This strange foreshadowing of the action of the play throws the story itself into high relief; it is as though a veil of mist had parted to reveal some exquisite fragment of Truth or of Beauty, and then had fallen again upon a world of wraiths and shadows.

The Play opens at the House of Artaban in Ecbatana. Several of the Magi are gathered together to worship the Fire; and to them, after a solemn ceremonial Invocation, Artaban announces that he and his three companions among the Magi—Caspar, Melchior and Balthasar—

who dwell at the Temple of the Seven Spheres in Babylon, have observed a new Star, and that they believe that the prophecy concerning the Coming of a King is about to be fulfilled. He himself had sold all his possessions, buying in their stead three costly jewels—a sapphire, blue as a fragment of the night sky, a ruby redder than a ray of sunrise, and a pearl as pure as the peak of a snow mountain at twilight—which he intends to lay at the feet of the new-born King. He proposes to start at midnight so as to meet the other Magi near Babylon in time to set out with them upon the great quest. All but one of his companions doubt his judgment, and that one is too old to travel so far; so Artaban sets out alone and in haste upon his journey, striving to reach his goal before the appointed hour. But just outside the walls of Babylon he comes upon a dying Hebrew, stricken with fever; and he is faced with his first great trial. Shall he use his healing art upon the sick man, and put aside for the moment the quest for which he has sacrificed his all; or shall he leave the man to die and so reach the Temple in time to travel with his brethren? He decides upon the work of mercy, and after tending the sick man sets out for the Temple of the Seven Spheres, only to find that the Wise Men have departed, and that he must cross the desert without them. To do this he must buy a train of camels and provisions for the journey; and being without sufficient money is forced to sell his sapphire, the first of his gifts to the King.

The Dancers show his path across the desert; and the next scene reveals the village of Bethlehem. Here he meets a poor woman, nursing a little child, who offers him food and shelter. From her he learns that the Wise Men have adored the Child Jesus, but that His father Joseph has already fled with Him into Egypt. As they converse the soldiers of Herod rush in, pursuing a crowd of frightened women trying to protect their children; and Artaban buys the life of the woman's child by giving his ruby, the second of his gifts, to the Captain of the guard.

Next we see him in Alexandria where he has wandered after many years of search; and here he learns from an old, blind Hebrew Rabbi that the Son of Man was not to be found in a palace among the rich and great, but that He would be "despised and rejected of men, a Man of Sorrows and acquainted with grief"; and again Artaban goes forth in the light of this new revelation upon his long quest, healing the sick, feeding the hungry, clothing the naked—but never finding a trace of the King.

Finally, after three and thirty years had passed and he is an old man, bent with travel and toil, Artaban enters once more the city of Jerusalem, only to find that One called the "King of the Jews" in mockery is being crucified at Golgotha because He called Himself the Son of God. He has but one gift left—the pearl of great price—and this he hopes to give in ransom for his Lord. But as he bends his weary steps towards Golgotha, he meets a Roman soldier dragging off a captive girl, who cries to him in the name of the Magi to save her

from dishonour. Artaban is faced with the supreme decision of his life. He gives her the pearl as her ransom. As the girl thanks him darkness falls and an earthquake shakes the city to its foundations. Artaban is struck down by a falling tile, having failed utterly in his quest. But suddenly he half raises himself from the ground; a wondrous smile lights up his worn features, and in a dazed and awestruck voice he murmurs: "Lord, when saw I Thee an hungered and fed Thee? Or thirsty and gave Thee drink? Three and thirty years have I looked for Thee; but never have I seen Thy face, nor ministered to Thee, my King." And the answer comes in low, sweet, thrilling tones: "Inasmuch as thou hast done it unto one of the least of these My brethren, thou hast done it unto Me."

So Artaban, the Other Wise Man, finds his King at last.

The part of Artaban was taken by Mr. Harold Morton, who lent to it an inner beauty and a dignity which lifted it into heights of pure spirituality—a rendering which will not be forgotten by those who had the privilege of witnessing it. Miss Enid Lorimer was responsible for the production of the play, and herself took among others the part of the dreamer, which she filled very beautifully, weaving round it that atmosphere of the ideal which is its most striking characteristic. Miss Muriel Beaufoy danced a barbaric Eastern dance, which was also far above the ordinary, and which brought vivid colour into the street scene in Babylon.

The whole play was well carried out by a company of amateurs, nearly all Star Members, and it was indeed a fitting opening for the first Greek Amphitheatre in the Southern Hemisphere, one dedicated to the service of the same great Lord of Love Whom the Other Wise Man both lost and found.

H. A. C. Williams

INDIAN STUDENTS IN AMERICA

SEVERAL Theosophists in America have been kind enough to offer their help, financial and otherwise, to young Indian Theosophists who might benefit by continuing their studies in the universities of America.

It is a serious responsibility to send young Indians to America, and since it is Theosophists who are providing the help, the first condition in the choice of students is that, when they return from America, they shall devote their lives to the work of the Masters. It is thought that American educational facilities are specially suitable to Indian students who have an aptitude for education and engineering or an interest in agriculture.

A committee has been appointed which will *select* students and *recommend* them for a course of study in America. If Dr. Besant finally approves of the candidate, he will be sent to America, where competent people will take charge of him and help him through his course of study. Many of the members of the committee are working in the Theosophical educational institutions and they will have an opportunity to come into touch with the students whose attitude and capacities will repay a course of training in America.

We would beg the members in America, who have been kind enough to promise help, to reserve it *only* for those who are chosen by the committee, for it will ensure a certain amount of guarantee of the suitability of the boys. Many Indian students, knowing the kindness of the American Theosophists, may apply to them for help, but we would strongly urge them not to help, *in any way*, a student from India, unless he has been specially selected and recommended by the committee. The members of this committee are :

J. Krishnamurti.
G. S. Arundale, M.A., LL.B. (Cantab.), F.R.Hist.Soc.
P. K. Telang, M.A., LL.B.
J. Nityananda.
N. S. Rama Rao, M.A. (Cantab.).
G. V. Subba Rao, M.A.
C. S. Trilokekar, M.A.
D. K. Telang, M.A. (Oxon).
Yadunandan Prasad, M.A. (Cantab.), B.Sc. (Lond. & All.).

(Signed) ANNIE BESANT, D.L., P.T.S.

„ J. KRISHNAMURTI

„ C. JINARĀJADĀSA

RECENT DISCOVERIES IN PALESTINE

By L. E. T.

THE country in which archæologists are at present taking the greatest interest is Palestine. This is quite natural, if we remember that the majority of the world's archæologists come from Christian countries. During the rule of the Turks little or no excavation was possible, and the finds, such as they were, were carried off to Constantinople. After the war, however, a great change took place, and the country became crowded from end to end with archæological expeditions, English, French, American, and others. With an entirely virgin field of work it was obvious that great discoveries would soon be made. The results of the expeditions which have been excavating at Gaza on the sea coast, in the Kedron valley, at Jericho, at Sodom and Gomorrah and at other places, have been of surpassing interest and importance. The American work at Beisan (Beth-Shan of *The Bible*) has been productive of the best results, as has also the French work at Byblos. But by far the most interesting and important work has been done at Jerusalem by Professor Mac Alister.

It has long been known by archæologists that what is now popularly called the Hill of Zion, just south of the present city of Jerusalem, has no claim to that title. There are two ridges, or hills, placed side by side. One of these is now called Zion, and the other, the easternmost, is called Ophel. Ophel is not so high as Zion, but it is provided with water, and in the days when weapons did not carry as far as they carry now the proximity of its higher neighbour was not dangerous. It is Ophel upon which the fortress of Zion was situated, where David built his city of Millo. Very happily there were no modern tombs on Ophel whose presence could prevent excavation.

The Millo just discovered is the rock site of an ancient fortification. The excavators have uncovered the remains of two great walls, the outer of which must have been of enormous strength, since the thickness, judging from the stones remaining, must have been at least fifteen feet. This wall is the Jebusite wall, and is dated by pottery found within it. A breach in this wall was made by David, when he captured the city. He did not repair it, but built out a smaller covering wall. The breach has been found. At one point the Jebusite wall has

been violently thrown down, and this is at the uppermost end of the city, just where an attack would be expected.

Among the other things discovered is a great tower, the largest fortification ever discovered in Palestine. The water gate has also been found, with other fortifications, including a trench so old that it had gone out of use and was filled up before 1600 B.C.

Everything that has been discovered exactly tallies with the description of Millo as given in *The Bible*, even down to the smallest detail. No inscriptions have as yet been found, but the excavation of such a place is a matter for many years before the site can be considered exhausted.

Palestine and Jerusalem have been occupied at different times by many peoples. At Millo have been uncovered remains showing evidence of Jebusite, Herodian, Byzantine, Crusader, and Arab occupations.

Thousands of years of the history of Palestine are made clearer by the ruins unearthed on a single hill at Beisan by the expedition of the University of Pennsylvania. Beisan (the Beth-Shan of *The Bible*) is on a high hill, commanding the valley of the Jordan, and every possessor of Palestine occupied this stronghold. It therefore contains what is probably a complete and continuous record of Palestinian history.

The top layer of ruins contains a fortress begun by the crusaders but never completed because the invaders found the position malarious. Just beneath these remains there are the remains of an Arab town, the Arabs having taken the citadel in A.D. 632. The plan of the houses and streets was easily uncovered. Beneath the Arab town are the remains of a magnificent Byzantine church of about the sixth century A.D., with marble columns and floors. The marble is of European origin, and perhaps was brought from Italy. Under this church are two other religious buildings, one of which was a square church with a beautiful mosaic floor, from which marble had been taken to build the church above. Beneath the square church is a Roman temple, built with magnificent masonry. It was perhaps dedicated to Bacchus, or else to Demeter. In this temple was found a whole jar full of silver coins, bearing the inscriptions of Ptolemy Soter of Egypt. In a layer a little beneath the Roman temple were found a number of mud huts, perhaps made by Scythians, who tried to invade Egypt, and who passed through Palestine on their way.

The Greeks called Beth-Shan "Scythiopolis" or "Scythion-City." Under the mud houses is a great mud-brick building with stairs and heavy walls, built about 1250 B.C. This is a great Egyptian fortress, which was held by the Pharaohs for generations, when they acquired a large Empire in Asia in the time of the New Kingdom. It was here, in a small inner room of this fortress, that the explorers discovered two great stelæ; one of Rameses the Second and the other of Seti. The Rameses stele is very important. It describes how the Pharaoh obtained certain Semitic peoples to build store-cities for him in Egypt. This looks as if it might be a confirmation of the story of the Captivity.

It is evident that the Egyptians employed Philistine soldiers in their army, for a cemetery containing the graves of Philistine officers of the Egyptian army has been discovered. After the death of Rameses the Third the Philistines took over the fortress for themselves. They probably belonged to that horde of invaders who swept down upon Mycenæan Greece from the direction of Central Europe.

It is said in *The Bible* that "They defeated Saul on Mount Gilboa and hung his head on the wall of Beth-Shan". The stratum which belongs to this period is burnt.

Just lately, the excavators sunk a fifty foot shaft away down into the hill. For forty feet out of the fifty there is layer upon layer of remains, going down to the flint period.

L. E. T.

THREE PATHS

By M. VENKATARAMAIYA

MAN loves power and pleasure and knowledge. The highest embodiment of all power, all pleasure and all knowledge is God, the Supreme-Being. It is not God that has discharged His functions but God, the Supreme Being who is Immanent, Existed, exists and will exist for all time to come, to whom time or space have no limits. These expressions are somewhat obscure and commonplace to some persons. The meaning is that God pervades the whole Universe and every portion of it and this He does during all the ages of eternity. And the Universe never ceases to exist. *Ergo*, God can never cease to exist.

As man, however good and noble and virtuous and true, strives after power, pleasure and knowledge; he is working on the lines on which God works. The man is simply working—knowingly or unknowingly—towards or in conformity with Evolution, that is, towards the attainment of those qualities which *par excellence* have made God, a God. He has however to learn in order to follow in His footsteps.

I. God is all powerful, all pleasure and all knowledge and I want to be like him.

II. He manifests himself in all that lives, moves and exists in the Universe. So should I stretch out myself (=spirit=love) in all that lives, moves and exists.

III. He makes all that lives, moves and exists to grow and develop into fullness and excellence—whatever may be the nature of the particular quality he, she or it possesses. He has not destroyed the most poisonous herb—or the venomous reptile or the cruel beast or the rancorous man or the mischievous sprite. From the attributes considered above, He exists (moves, manifests Himself) in some things which we (probably not all) would rather like to see perish. As I want to be like God, I shall do likewise, as he does. I shall endeavour to show my love to all that exists, without concerning myself about its qualities, so that it may grow and fully develop.

IV. I can show my love—stretch out my spirit—in all that lives, moves and exists, if I think always of the wants, sufferings, and pain of all that lives, moves and exists and forget myself in all that lives, moves and exists.

This is the form of extreme love—which in the knowing of it is Jñāna mārga, in the working of it is Karma mārga, and in its essence is Bhakti mārga. All these mārgas (ways) lead to the same goal and all the three form the highroad or the path of the sannyāsi.

M. Venkataramaiya

THE TWENTY-THIRD WORLD PEACE CONGRESS AT BERLIN, 1924

THE fact that this Congress was held in Berlin, where it had never been held before; and that the opening session was held in the Reichstag Building are perhaps the most significant features of this gathering. Another very interesting fact was the presence of the French General M. Verraux and the German General von Schoenaich. Both had held important commands during the World War, both have seen and experienced all the horrors of modern war, and both are now fighting together for peace, mutual understanding between their respective countries, and the complete abolition of war. General von Deimling, the courageous leader of *The Reichsbanner Schwarz-Rot-Gold*—an ever-increasing organisation destined to protect the German Republic against any attack on the part of the monarchists or the bolshevists—was unfortunately hindered from being present. He sent however a message of sympathy, and his whole activity shows that he is one of the most prominent pacifists we now have in Germany. It seems rather as if the peace movement needed the straightforward way of seeing, judging and managing things which is the characteristic of many of the best officers, in order to become a power to rule things and guide people. It is the spirit of self-sacrifice employed for the good of mankind and not for its annihilation. The English General Sir Ian Hamilton, who sent greetings of sympathy to the Congress, belongs also to the soldiers of peace.

About five hundred people from all parts of the world were assembled to discuss the best means of bringing real peace to the nations. The special Committees for: (1) Actualities, (2) Problems of Law and the League of Nations, (3) Disarmament, (4) Economic and Social Problems, (5) Education, and (6) Propaganda, did some strenuous work, for views as to ways of attaining the goal were often very different, even nearly opposite.

Commission No. 1 passed the following important resolution:

“The Commission is of the unanimous opinion that the peace societies have to regard it as their duty to oppose in the inner life of the state anything tending to encourage acts of violence or civil war.”

In another resolution the same Commission speaks of the great necessity of bringing together people who were adversaries in the war, especially *France and Germany*.

Commission No. 2 in a resolution asks the League of Nations to put into its rules a statement that all races and religions have equal rights. The same resolution speaks of the necessity of an international language to be taught in all the schools of all states which are parties to the League of Nations, and to be used as the exclusive means of translation in the Conferences of the League of Nations—without proposing a special language.

Commission No. 3 recommends to the League of Nations to forbid compulsory military service to all member States and to issue an "edict of tolerance" for all those who refuse to perform military service in case of war, in countries where compulsory military service is still the rule.

The Congress welcomed the decision of the last conference of the League of Nations to declare aggressive war a crime, but Commission No. 3, in one of its resolutions, states its opinion that this is not enough, but that every kind of war "whether it be of attack, of defence, or in the way of sanctions, *i.e.*, every kind of organised murder" is a crime.

The following telegram was sent to the Danish Government:

"The Twenty-third International Peace Congress, having learnt that the Danish Government is laying before the Folksting a proposal for total disarmament, sends its enthusiastic congratulations, and fervently hopes that this large-hearted initiative will be adopted by the Chamber."

Commission No. 5 requests that all friends of peace may exercise control over literature for young people, so that all imperialistic tendencies may be abolished and the idea of international reconciliation be spread. The exchange of students, teachers and literature is to be encouraged, and an international bureau should be established for the purpose of circulating information as to pacific methods in education and schools throughout the world. The fixing of a general Peace Day for all schools is recommended.

The opening session in the Reichstag building was a wonderful demonstration of the noblest thoughts and feelings, expressed in the words of the most prominent delegates of Belgium (Senateur La Fontaine), France (M. Buisson), England (Mrs. Pethick-Lawrence), Norway (Dr. Fridtjof Nansen), Germany (Herr Löbe, President of the Reichstag A. D.)

Senateur La Fontaine said: "To kill war is a murder which is no crime." He spoke of a vision of the future where Power, Beauty and Wisdom will reign. In this vision he sees a city, composed of huge

buildings where all the work of the real League of Nations will be done, the League containing *all* the Nations of the world.

Monsieur Buisson said: "We have come together here to honour the victims of the war. Absolute impartiality has to reign in the honouring of those who died in the war. Humanity has to accomplish the realest of revolutions, the abolition of war. Let us hearken to the voice of the ten million dead, crying: No more war, no more war! There is only one morality: the reign of justice. We are not anti-patriots, but we are against the crime which lays our country waste."

Mrs. Pethwick-Lawrence spoke about the heroism of the conscientious objectors in England and the sufferings they had to undergo.

Fridtjof Nansen was welcomed by the whole assembly rising from their seats, in token of homage for his noble work in the League of Nations and in Russia to save the starving population there. He, like most of the speakers during the Congress, said that the last Conference at Geneva had been the most important and far-reaching one held since the League's foundation. Many of the recommendations of the pacifists were accepted by the League, and formed now a part of the minutes to be ratified by the Governments. Dr. Nansen said: "We see the dawn, the morning. In the Europe of the future mutual love will reign."

Herr Löbe said: "The seed is growing, truth is on the way. Friends of peace are being multiplied a thousandfold in these days."

In the full sessions on October 6th, 7th and 8th the political situation, the problem of disarmament, the educational problem and the problem "Pan-Europe and the League of Nations" were fully discussed. The most remarkable lectures were those given by Professor Paul Oestreich, the leader of the Bund Entschiedener Schulreformer (League of Radical School Reformers) and by Count Dr. Coudenhove-Kalergi, who explained in a masterly speech the meaning of his programme set forth in his famous book *Panuropa*, which is one of the most eagerly discussed books of the day. Even if one does not agree with all the points of Count Coudenhove-Kalergi's programme for uniting Europe, no one can deny that his book is one of the most logically and clearly written in political literature. Count Coudenhove speaks as clearly and definitely as he writes, and he gives the impression of being a born ruler and leader, notwithstanding that he is not yet thirty years old. Maybe he is destined to play a very prominent rôle in the unification of Europe.

Professor Oestreich said: "The world can only recover if true humanity is nourished. Men must be educated to discipline, reason and religiousness."

Mr. Ali, a delegate from India, exclaimed: "Be just towards us and the world will become a cosmos!"

Dr. Elisabeth Rotten, well known to Theosophists through the public lecture given during the Theosophical Congress at Vienna in 1923, said in her short but remarkable speech: "Spiritual disarmament is the condition of military disarmament. Force must be overcome by the spirit, diplomacy by truthfulness. The human soul must be pacified from within. A new meaning must be given to the words Love and Brotherliness."

As a whole the Congress was an interesting demonstration of the increasing influence of the peace movement, though the pacifists themselves diverge in their points of view as to how to realise the ideal of a pacified world. It is perhaps this strong divergence of opinion which hindered the Congress from becoming such an overwhelming manifestation of unity as Theosophical Congresses have been wherever they have taken place. Here lies the great duty and mission ready to the hands of Theosophists and spiritual internationalists to take up: to emphasise brotherhood not as an aim worthy to be striven for, *but as a spiritual fact*, the starting point from which all real helpers of humanity ought to start; the firm basis upon which the temple of a freed humanity has to be erected; the eternal truth which alone can bind men of differing opinions together in a unity which will always act as a channel for the Higher Powers Who lead mankind. Pacifists who have not yet realised this truth are working mainly in the mental sphere, where difference is still the ruler, whereas humanity can only be saved through the living power of Brotherhood as a manifestation of the immanence of God in all creatures.

AXEL VON FIELITZ-CONIAR,

Secretary for Germany, I.L.F.N.

THE THEOSOPHICAL FIELD

THE World Mirror (Welt-Spiegel), an illustrated supplement of *The Berlin Daily News* (Berliner Tageblatt), gives the following interesting news :

Dr. Leo Jacobsohn, the Berlin scientist, has succeeded in transmuting sound-waves into light-waves by producing a series of definite light-signs, so as to make it possible for the deaf and dumb to read the spoken word in the kathode-tube. If you let the light-glow in the tube, which is affected by sound, rotate then by pronouncing a vowel, a consonant or any sound, a number of light-lines are produced. You can make any amount of combinations of light-lines to form word-pictures and so you will be able to read the spoken word or a song in the language of light.

Some illustrations are given of the light-lines produced by the vowel O and the vowel A, spoken by a contralto, a tenor and a soprano.

Word and Sound have always played an important part in the ritual of different religions. To produce certain effects, invisible to the physical senses, the priest will chant certain words in a certain succession, in a certain rhythm, with a certain intonation. In Oriental countries they call them MANTRAMS. Special MANTRAMS CAUSE SPECIAL VIBRATIONS, which makes it possible for certain forces to play upon the assembled worshippers and thus to spread themselves over the neighbourhood of the Temple. This sounds like mystification in the ears of the uninitiated, but it is a quite natural thing for the initiated, who know the inner laws of nature and use them consciously.

The experiments of Dr. Jacobsohn give new evidence of the urgency for modern science to ascertain as facts what the occultist always has recognised as such, and used as such.

Nature is objective, science is neutral, and the scientist is bound to acknowledge as facts the results of his experiments as registered by his instruments, facts which the Occultist has always taken into account. What else are MANTRAMS but the language of light, which is seen and obeyed by the hidden forces? Definite causes have definite effects. The whole atmosphere of the earth is full of light-signs: for every word, every sound uttered by men causes vibrations which produce light-signs. Whether these signs of light shall become a consuming fire or a healing balm depends on the character of the words which fall from our lips. The words uttered are the expressions of our thoughts and feelings, so that in reality we are

responsible for the building and evolution of this our world by the character of our inner being.

* * *

Our Dutch brother Mr. J. L. Reuneker is the architect of a Javanese theatre in Solo, the capital of a Javanese State in Java (Dutch Indies). At the opening of the building for the public, the Soesoehoenan (H. H. the Prince of Solo) was present, a rare honour.

In his opening speech Mr. Reuneker said :

"Never forget that the arts and sciences are the highwater-mark of civilisation ; where they are honoured and highly evolved, there the culture of the people stands on a high level. My idea in building this temple for Javanese art was to stimulate your love for the typical Javanese art, the Wayang-Play, whose "lakons" (stanzas) are based on the Mahābhārata, whose heroes are the heroes of the Indian epos ; but they are reborn out of the Javanese mind with a pure Javanese character, which made of it a pure Javanese epos. Many of the stories you find in the "lakons" are not to be found in the Mahābhārata, though the heroes bear the same names. They are the creation of the Javanese mind, woven into the text of the Indian epos."

The building of the Javanese art temple is a work of great importance for the Javanese culture and a truly Theosophical act of our brother Reuneker.

* * *

Talking of cremation, Mr. Leadbeater said :

"Even in the case of sudden death, the astral and etheric matter is completely driven out of the dense physical body, and thus it is altogether impossible for the deceased to feel what is happening to his forsaken body.

I mean to say he cannot feel it, as the cord is definitely broken off. What *may* happen is, that the deceased being present (in spirit) at the cremation and fearing the effect of cremation, and thinking he *must* feel the burning of the body, the imagination begins to play on his astral body and he thinks he feels the burning pain.

But it is pure imagination ; it would have been absolutely impossible for him to have felt real pain."

Mr. Leadbeater was asked if the Nine Orders of the Angelic Host could be classified under the Seven Rays. His answer was :

"It is very difficult to classify them under the seven Rays, for they possess forces and characteristics, which are not to be found in human evolution. The only thing we could ascertain was, that the Thrones belong to the First Ray and their Chief is the Angel Michael. St. Gabriel is Chief of the Second Ray—the Dominations. And the Powers belong to the Third Ray, whose Chief is St. Raphael."

M. G.

CORRESPONDENCE

SANTA BARBARA

IT is a common custom in Theosophical literature, and especially so in the articles of Theosophical magazines, to quote new discoveries, hypotheses, scientific facts, without giving full information about the name of the author, name of the book or periodical, number and year of issue. This is very difficult for those who want fuller information about the subject, or who want to use the information in a possible controversy with non-Theosophists. In these instances a full quotation is necessary. Especially in the case of *The Secret Doctrine* a vast amount of work had to be done to search for all the literature cited.

To illustrate my point I should like to give the following example: H. P. B. gives in the *S.D.*, II, an extensive treatise on the descent of man. Against the statements of science the facts of occult research are given, e.g., that man existed in this round before the mammals, and that the anthropoid apes descended from man.

Now the Dutch professor L. Bolk published in *The Zeitschrift für Morphologie und Anthropologie*, XVII, 1915, an article about: "Über Lagerung, Verschiebung und Neigung des Foramen Magnum am Schädel der Primaten," and in: *Verhandelingen der koninklykeakademie van wetenschappen te Amsterdam*, XX, 5, 1919 an article: "Die Topographie der Orbita beim Menschen und Anthropoiden und ihre Bedeutung für die Frage nach der Beziehung zwischen Menschen und Affenschädel." From these comparative embryonic studies of man and anthropoids results that the constitution of the embryonical skull of man and anthropoid is very much the same. This type is more or less fixed in man, whereas the skull of the anthropoids later on develops the more bestial qualities. Considering the biogenetic law, this is a very strong argument for the descent of the anthropoids from man.

In an article by L. E. T. : "Santa Barbara" in THE THEOSOPHIST, September, 1924, many very interesting discoveries of human skulls in America are announced. But no literature is cited, only the names of the investigators are given. As these discoveries might help to introduce to modern science the facts given by H. P. B., it is important that those who are interested in these treatises might easily

find them. It is very difficult to search in the overwhelming mass of new literature for a treatise of which only the writer or the contents is known.

May I express the hope that Mr. Tristram will be so kind as to give full literature citations about his article; further writers will I hope follow this example.

Buitenzorg, Java

CH. COSTER

BUDDHIST LODGE IN LONDON

A BUDDHIST Lodge of the Theosophical Society in England has just been founded in London, and its Members would very much like to hear of similar organisations in other parts of the world. The Object of the Lodge is to endeavour to point out to Theosophists and Buddhists alike the fundamental identity of the two philosophies, although most of its Members naturally have a bias towards one or the other. It is the intention of the Lodge "to form a nucleus of such persons as are willing to study, disseminate and attempt to live the fundamental teachings of Buddhism as viewed in the light of Theosophy," and by the encouragement of Corresponding Members in all parts of the British Isles and elsewhere to make that nucleus as far reaching in its activities as possible. Will all who are interested in the spread of the Dhamma in the West please help the Lodge by getting in touch with the Hon. Secretary, Miss Aileen M. Faulkner, 101a, Horseferry Road, London, S.W.1.

CHRISTMAS HUMPHREYS,

President.

REVIEWS

The Philosophy of the Upanishads, by S. Radhakrishnan. (Geo. Allen & Unwin, London. Price 5s.)

This book is introduced by prefaces from Dr. Tagore and Mr. Edmond Holmes. It is a section of the author's larger work *Indian Philosophy*. As remarked by Mr. Holmes, in order to be understood by the West, Indian philosophy must have as its interpreter "an Indian critic who combines the acuteness and originality of the thinker with the learning and caution of the scholar". These qualities are indeed possessed by Professor Radhakrishnan. He has the further qualifications of a clear and delightful English style and a wide knowledge of Western philosophy. It is shown in the book that Dr. Deussen's otherwise excellent work misunderstands the Upanishads in holding that they maintain the Universe to be complete illusion: while on the other hand Gough, in his *Philosophy of the Upanishads*, says "this empty intellectual conception (*i.e.*, the identity of God and Soul) . . . is the highest form that the Indian mind is capable of." It is true, I think, as Mr. Holmes remarks, that "the only metaphysics that can justify the Buddha's ethical discipline is the metaphysics underlying the Upanishads . . . Buddhism helped to democratise the philosophy of the Upanishads, which was till then confined to a select few (the Brahmins)".

It is shown that the numerous commentators on the Upanishads have given their own particular views, some of which have forced the meaning of words into agreement with their special doctrines; and still later commentators have attributed to their predecessors quite erroneous ideas. This, however, is human nature everywhere, and is the tendency in all religious and philosophical systems. We can see only with our own eye. He maintains that the Upanishads have no particular cut and dried philosophic synthesis, but contain fundamental ideas which are the outline of a system.

In this work he considers first the number and date of the Upanishads and the hymns of Rg-Veda, to which the attitude of the Upanishads is not favourable, so far as their sacredness is concerned—that knowledge of the Vedas alone will not liberate. Thus in *Mundaka Upanishad* we read: "Two kinds of knowledge must be known, the

higher and the lower. The lower knowledge is that given by Rg, Sama, Atharva Vedas, by ceremonial and grammar . . . but the higher knowledge is that by which the Indestructible Brahman is apprehended."

The problems discussed here are the Nature of Reality, Brahman, Brahman and Ātman, Intellect and Intuition . . . of which latter we read "Let a Brahmin renounce learning and become as a child." "Not by learning is the Ātman attained, not by genius and much knowledge of books" (*Kath.*, 2, 23) . . . (a passage which is translated otherwise by Max Müller). The view is supported by a quotation from Plotinus "In the vision of God, that which sees is not reason, but something greater than and prior to reason . . . He (the seer) belongs to God and is one with Him: like two concentric circles, they are one when they coincide and two only when they are separated." So also, those who think they know the One are the ignorant. For, says Kena-Upanishad: "It is unknown to those who know, and known to those who know not." As soon as one begins to reason or exercise the discriminating faculty, duality arises, the grasp of the One is lost, or, as Professor Radhakrishnan says: "The first touch of logic is responsible for the transformation of the One into a system."

The chapter on Ethics upholds the doctrine of "laying hold of God by force and action," of *karma yoga* for the man of the world. The Upanishads require us to work, but disinterestedly. "The righteous man is not he who leaves the world and retires to a cloister, but he who lives in the world and loves the objects of the world, not for their own sake, but for the sake of the Infinite which they contain." But in the opinion of Gough (referred to above) they teach attainment "by the crushing out of every feeling and every thought, by vacuity, apathy, inertia and ecstasy". On the contrary, the true trials are to be found in life itself. "Death is easy. It is life that is taxing."

The latter sections of the work deal with *Karma*, *moksha*, the problem of evil and suffering, of rebirth and the debt of Pythagoras to Indian thought. This suggestion was repugnant to western philosophers some decades ago, but has been supported by scholars like Comperz and Macdonell. Finally we have a short discussion on the psychology of the Upanishads and the elements which later developed into Sāmkhya and Yoga. But we have no space to deal with this interesting topic. All students of Indian philosophy will surely enjoy the reading of the book.

F. L. W.

Lotuses of the Mahāyāna, by K. Saunders. [Wisdom of the East Series.] (John Murray. Price 2s. 6d.)

This little book is another of the handy volume series which gathers a few fragments from the Eastern sages. It may be used as a companion to Dr. Barnett's *The Path of Light* (a manual of Mahāyāna Buddhism) which sets forth in prose the essence of the Great Vehicle. Mr. Saunders, on the other hand, has collected the cream of the 'Hymns of the Faith,' and gives us a poetic anthology which includes, with his own, translations by Anesaki, Suzuki and other Japanese Buddhists. It seems that, with Dr. Anesaki, he had planned a larger work, which was destroyed in the earthquake at Tokio.

A useful introduction sums up the main differences between Hīna and Mahāyāna, which two divisions of Buddhism, as is well known, present the ideals of the *Arahant* and the *Boḍhisattva* respectively: the latter form of faith growing up mostly in Northern India and developing in China, Korea, Japan and Thibet, while the former, or orthodox creed is followed by the Buddhists of Ceylon, Burma and Siam. The former accentuates 'salvation by knowledge and self-training'; the latter, 'salvation by faith and aspiration, holding that the Buddha is within the heart rather than in books and images'. It has certainly civilised and reformed the yellow man in its own way, presenting what may be termed a reformed Hinduism and adapting itself to the prevalent customs and beliefs.

Section 1 consists of a few quotations from the Pāli Canon, to show how the idea of the *Dharma-kāya* (body of the Dharma) arose, which has been developed in Mahāyāna into a Trinity, resembling that of the Hindūs and Christians. Section 2 gives similar passages from the Upanishads; and, as Mr. Saunders remarks, Mahāyāna is 'the almost inevitable harvest of the soil upon which the seed of early Buddhism fell, a monistic pantheism with pantheistic elements—a pantheon in which Amitābha, Lord of the Western Paradise, the compassionate Avalokitisvara and other charming figures, provide a satisfaction for hungry human hearts,' a satisfaction, it may be added, which the generality of the followers of Hīnayāna to-day find in the adoration of the relics and image of the Master.

F. L. W.

Evolution at the Crossways, by H. Reinheimer. (The Daniel Co. Price 6s.)

In *Symbiosis* a previous book by the same author, he gives a fuller description of the word "Symbiosis" than in the present one and it is good to read the two to fully understand the subject. This however is not necessary for in *Evolution at the Crossways* one is literally "caught up" in the author's ideas and should the reader happen to belong to those who are studying the law of Internationalism this book is invaluable.

Mr. Reinheimer claims that the time has come to throw aside the Darwinian theory that the law of the survival of the fittest is the Law of God, for he has proved that each form of life is interdependent the one on the other, and that no form of life can live to itself alone but that each and all are dependent on each other for food and for existence. This applies, as we have said, to insect, plant, and mammal life. To quote two out of many pregnant phrases :

"More than one writer on evolution has asserted symbiotic adaptation to culminate with insect and bird. But Mammalian services to, and alliances with, the plant are numerous and important, whilst special significance attaches itself to the fact of the continuity of the symbiotic relation throughout evolution. In man the plant has a conscious partner—one whose essential intelligence may well be presumed to be subtly supported by numerous plant influences.

"The fact is that the legitimate traffic between plant and animal, by allowing the good of the whole community of life to take precedence of that of individuals, has vindicated itself."

This book is written so that all may understand, it is not too technical and we strongly recommend it to all thinking people. There is a great deal for us to read between the lines, and it explains much of the present day problems. Perhaps the consciousness that we are all one, that we belong to one life, is awakening in us, and the author has helped us on the way by proving it to be the Law of God. This short volume will, we are sure, prove an inspiration to many.

G. H.

The Company of Avalon, by F. Bligh Bond, F.R.I.B.A. (Basil Blackwell. Price 7s. 6d.)

"A study of the script of brother Symon, sub-prior of Winchester Abbey in the time of King Stephen."

This book is in fact a continuation of Mr. Bligh Bond's *The Gate of Remembrance* and deals with the excavations at Glastonbury Abbey. It is of remarkable interest and the author has taken endless trouble to examine and verify all the "communications" he has had from the dwellers and owners of the Abbey. These "communications" have mostly, almost entirely, been made by means of automatic writing and the author has called down upon his head much criticism and distrust on account of this fact.

He tells us: "But alas! that series cannot now be completed. Orthodox archæology and psychical research, like oil and water, will not mingle, and the student of the coming time will have to look elsewhere for the later chapters of information concerning the excavations of Glastonbury."

We all know what unnecessary difficulties have been put in Mr. Bligh Bond's way in the work of excavations. It seems as if the one thing that matters to those who prevent his work is that he should not be able to prove himself right. They would have had a stronger position if they had allowed him to continue his work and if they had helped him to do so and waited for the time to prove themselves right if they could do so. All along the line he has been right where he has been able to prove himself unmolested. Scientists of to-day are not worthy of the name if they fear investigation, and fear has played a great part in their actions towards Mr. Bligh Bond's work at Glastonbury.

The book is of immense interest from many sides, and there are many who have found in Glastonbury a centre that is almost unparalleled in history from many points of view and there are many who hold that its history is not yet finished and that it may still play a part in the story of the world to-day or even to-morrow. There are many diagrams among the pages and it is well worth studying. If you know Glastonbury you will revel in it. We congratulate the author on his continued work in the face of opposition from the prejudiced and unscientific.

A Practical Samskr̥t Dictionary, by Arthur Antony Macdonell, M.A., Ph.D., Hon. LL.D. This is a reissue, corrected, of the well-known Dictionary first issued by Messrs. Longmans, Green & Co.

"The aim of the present volume is to satisfy, within the compass of a comparatively handy volume, all the practical wants not only of learners of Samskr̥t, but also of scholars for purposes of ordinary reading."

C.

BOOK NOTICES

We have received quite a number of books on Christianity and we hope that it is a sign that the world is waking up to the fact that jewels must be sought for amongst the ashes of Christianity that appear before the world to-day. The jewels are there, of that we have no doubt, but it takes an earnest, unbiased soul to find them, for they are not only hidden in the ashes of materialism but have been tarnished so that their lustre is almost gone, and, this makes it the harder to find them.

We notice these books from this point of view for we feel very strongly that all books on the subject have their value to someone and those someones vary so much in temperament that we should not dare to gauge what would help them most.

The Art of Preaching, by Professor David Smith, M.A., D.D. (Price 7s. 6d.), is a book which shows that the author considers that salvation can be gained by much preaching. He has caught a great truth, though to our thinking he has possibly mistaken the setting. The Word goes forth, we know, and creates: that is the truth behind the spoken word which is now called preaching. The author is right when he suggests that the word has ever been spoken, but when he affirms that the preaching is essential we find ourselves wondering whether by too much preaching he misses or hides the Word.

Sheer Folly of Preaching, by Alexander MacColl. (Price 7s. 6d.) As a preface the author inserts:

"For when the world with all its wisdom failed you know God in His wisdom. God resolved to save believers by the sheer folly of the Christian message."

This book bears on the life, the importance of the choice in shaping the life. "Therefore choose life" and, "To me to live is Christ," may be termed the keynote to the book.

It is in its way an inspiring book and shows the futility of "doing" if one has not started to "become". The author's idea of what we are to become is set forth by trying to tell us what the Christ-life means, he claims that the Life is in each one of us and only needs a great search to find it there and everywhere. He quotes "If I ascend into heaven" or "if I make my bed in hell Thou art there". This author feels that preaching is not helpful to make us to become that which we *are*.

Addresses in a Highland Chapel, by G. F. Balfour. (Price 6s.)

These addresses show an orthodox mind and doubtless will be found extremely useful to those who have not yet thought for themselves. They are well expressed and the type of the book is a pleasure to read for its clearness. It is clear that the author has confined his study to one religion only and the book is therefore limited in vision, though, as we have said, it will be extremely useful and helpful to those who are willing to be led blindfold.

As Pants the Hart and Other Devotional Addresses, by J. Rendal Harris. (Price 6s.)

A book of sermons, which again may be useful to some. We wish the book every success for the author has taken infinite trouble in trying to make his subjects clear.

Prophets of Yesterday and Their Message To-day, by the Rev. John Kelmen, D.D. (Price 7s. 6d.)

The author traces the two great tendencies of Hebraism and Hellenism which have ruled the world of thought since the Greek and the Hebrew times. He compares the line of thought to-day as represented by Carlyle, Arnold and Robert Browning. This book has only just been published, but in the last ten years the line of thought has altered considerably we venture to think, and the author has left this all out of his calculations. It is true that as time is counted it is a very short span, but we must not forget that time counts for naught and in this ten years "things" have flown, whereas before we may count that they crawled. This book is therefore behind the times, but there are many who have not lived up to the times and they will in all probability find it of value.

Possessing Our Possessions, by the Rev. W. Justins Evans. (Price 6s.) This, yet another book of sermons and lectures, is a posthumous work. It is not quite fair to the writer as they are only from notes and though the friend may have done his level best he may have missed essentials: but this does not take away from the value of the book which we are sure that many will find very great.

They are orthodox in tone and do not bring out the great Life of Christianity which alone can be brought out when limitations of Churchism is broken or at the least very much extended.

Turn but a Stone. Addresses to Children by Archibald Alexander. (Price 3s. 6d.)

Some of these stories are very delightful. They were given to children in a church. They are by way of moral teaching and we would recommend them to those who wish to teach children of the Christian Faith in its simplest and best form.

Lord Teach Us to Pray. Sermons on Prayer, by Alexander Whyte, LL.D. (Price 3s. 6d.)

The Christian conception of prayer is to ask and to receive. This book brings out this side of it in practically all the chapters except the one entitled "The Secret Burden," which tells of prayer that makes for a union with the Divine and is a chapter which is very uplifting and should be read carefully.

In Quest of Reality, by the Rev. James Reid, M.A. (Price 5s.)

Again we find the author who has read of one religion only and therefore he has a very limited vision of the vastness of the subject that he has undertaken to speak of. He claims a right theoretically to guide the thought of men and forgets that by so doing he limits their possibility of vision. Yet, we add, this book can be of decided help to those who have not got the vision for themselves and are content to look through the eyes of others. After all we all go through that stage but the sooner we seek for ourselves the sooner will the Light come to us.

A Translation of Luke's Gospel, by Rev. Prof. A. T. Robertson, M.A., D.D., LL.D. (Price 7s. 6d.)

Dr. Robertson is an acknowledged Greek scholar of no mean type. After many requests to translate the Bible he has at length given to the world a new translation of Luke's Gospel.

This volume contains grammatical notes and should be exceedingly useful to all students of the Gospel and will undoubtedly be very welcome. Dr. Robertson is so well known that this translation will take its stand, for it will have authority as coming from his pen.

Syllabus for New Testament Study (Price 7s. 6d.), is also from this eminent scholar and is "A Guide for Lessons in the Class-room."

Religious Experience, the Baird Lecture for 1924, by R. H. Fisher, D.D. (Price 10s. 6d.)

This should be a very useful contribution to the Church which follows the line of thought which the author expresses. It is written by a student of human nature, by one who has touched and communed with humanity. Herein will be its strength and power and there is much to read and to ponder over. We recommend it.

Education and Religion. Lectures given in Bristol Cathedral, by different speakers.

This book is edited by the Dean of Bristol and has a Foreword by the Archbishop of Canterbury. The lectures are on orthodox lines though the speakers are students of the times. Amongst them we find Rev. H. R. L. Sheppard who has an immense experience of human nature. His word should carry weight in this particular line. We also note that the Headmaster of Eton has contributed, and his experience of the youth of the country of England should make his contribution of peculiar value. Both are advanced thinkers as the times go and their ideas on education are towards new ideals. Though they do not go very far, they could not be called revolutionary in any sense but somewhat tame and conservative. This does not interfere with the scholarly side that is manifested and we venture to think that, taken as a whole, this volume may prove of great value in the educational world of England which must be acknowledged to be behind the times of to-day. This book is on the side of progress and is therefore a welcome issue.

Heralds of Dawn, by William Gunn and Mrs. Gunn. (Price 5s.)

This book tells of missionary work in the Hebrides and of early converts there. It is very well illustrated. Perhaps the story of the people themselves is the most interesting part of the whole and that is well told.

(All these are published by Hodder & Stoughton.)

Love Beyond the Veil: An Echo of the Great War. (Kegan Paul, Trench & Co. Price 3s. 6d.)

This is one of the many books that have come to our hand that are a special outcome of the war. Very many were particularly sensitive at that time and since and there is no doubt that many persons got in touch with the "other side" by means of the help given them to do so perhaps from those who passed on in the war. These books have their value and it is to the doubter that that special value may appeal. We hope that this may be so in the case of this book for to dispel doubt is a grand work. We gather from the foreword that this hope is the reason that induced the publication of the book.

LUNA

BOOKS RECEIVED

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

Civilisation's Deadlocks and the Keys, by Annie Besant (T. P. H., London); *The Simple Way of Lao Tsze* (Shrine of Wisdom); *The Sankhya System*, by A. Berriedale Keith (Association Press); *Ghosts Helpful and Harmful*, by Elliott O'Donnell, and *The Way of Attainment*, by Sydney T. Klein, *Esoteric Philosophy of Love and Marriage*, by Don Fortune (W. Rider); *The Vocabulary of the Greek Testament*, by J. H. Moulton, *Essays on Literature and Education*, by Sir Henry Jones, *The Philosophy of Religion*, by D. Miall Edwards, *Idealism*, by R. F. Alfred Hoernlé, *The Imprisoned Splendour*, by J. H. Chambers Macaulay, *With Mercy and with Judgment*, by Alexander Whyte (Hodder & Stoughton); *The British Empire, New York, and Other Poems*, by Hewson Cowen (A. H. Stockwell); *Avernus*, by Mary High Bond (Basil Blackwell); *The Races of Men*, by A. C. Haddon (Cambridge); *How a Unitarian Found the Saviour Christ*, by G. A. Ferguson (S.P.C.K.); *The Coming Light*, by Mary Bruce Wallace (J. M. Watkins); "Therefore" (Oxford University Press); *The Psychology and Tradition of Colour*, by Hylda Rhodes, *The Blue Fairy*, by Alice Gaze, *The Life Ray*, by Maud S. Levett, *The Causes of Cancer*, by A. Rabagliati (C. W. Daniel Co.).

OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (December), *The Canadian Theosophist* (November), *De Theosofische Beweging* (December), *The Herald of the Star* (December), *Heraldo Teosofico* (October), *Gnosi* (November-December), *The Indian Review* (December), *Light* (Nos. 2289-92), *The Message of Theosophy* (December), *Modern Astrology* (December), *O Theosophista* (September), *The Occult Review* (January), *The Papyrus* (July-September), *Prabuddha Bhārata* (January), *Revista Teosofica* (November), *Teosofi* (December), *Teosofisk Tidskrift* (November), *Theosofie in Ned. Indie* (December), *Theosophisches Streben* (September-October), *Theosophy in Australia* (December), *Theosophy in the British Isles* (December), *Theosophy in India* (December), *Theosophy in New Zealand* (November), *Veḍānta Kesari* (December), *The Vedic Magazine* (December).

We have also received with thanks:

Bollettino Ufficiale (November), *The Harbinger of Light* (January), *The Health* (December), *The Indian Library Journal* (October), *Pewartia Theosofie* (November), *Rincarnazione* (September-October), *Revue Théosophique le Lotus Bleu* (November), *Teosofia* (November), *Theosofisch Maandblad* (December), *Theosophia* (December), *The World's Children* (December), *The Young Theosophist* (Chicago, No. 1).

SYNOPSIS

OF

THE THREE KAMALĀ LECTURES

ON

INDIAN IDEALS

OF

I. Education. II. Philosophy and Religion. III. Art

TO BE DELIVERED BY DR. ANNIE BESANT

I. EDUCATION

(PREAMBLE—*Homage to the Great Founder as Father*)

Education and Culture—Their common Basis, their Difference, their Divorce—"Mathematics and Music"—Beauty essential—Ancient and Modern Systems—Relation of the State to each, its cessation, and renewal—Necessity of a definite Ideal—Caste in relation to the functions of organic National Life, and to Vocational Training—Value of Learning as such, and the homage paid to it in Ancient India—The Āshrama, the Vihāra and the Madrasah—Their Ideals, and their several contributions to the National Life—Their Relation to the Life of the People—The Disappearance of Indian Ideals, and its rapid and disastrous effects—The invasion by a new System—Aims of Modern Education in India and its unexpected corollaries—How to revive Ancient Ideals, and to adapt them for the Moulding of a National Civilisation, to serve as a Model for the new World Era.

II. PHILOSOPHY AND RELIGION

Meaning of the two terms and the Sphere of each—Human types to which they severally belong—Knowledge and Love—Their interdependence, and the danger of separation—Their function in Realisation—Supreme value of Hindū Philosophy and Religion, meeting every

human need—Object of its Philosophy to put an end to pain—Its method, Realisation of Brahman, Bliss—It aims at the recognition of the One, and the understanding of the Many—A rational Philosophy leads to Pantheism—Spinoza and Mansel—Hinduism recognises infinite Gradations of Beings, as Modern Astronomy recognises infinite Gradations of Solar Systems; Nirguṇa Brahman—Saguṇa Brahman—The Darshanas—Advaita Vedānta the link between Hinduism and Islām—This highest manifestation of Human Intellect cannot comprehend the Supreme—Lord Buddha speaks last word of Logic—The three branches of Vedānta Moksha—The Pravṛtti and Nirvṛtti Mārgas—Their three subdivisions—The Sāṃkhya and Modern Monism—Yoga succeeds where Intellect fails—The Stages of Consciousness—Shri Shankarāchārya's conditions for Study of Vedānta—The Peace of the Eternal.

III. ART

The "Philosophy of Beauty"—Two fundamental Views—Created by Human Mind, through analysis followed by synthesis—Emanated by Divine Ideation embodied in Satṭva—A Substantial Idea generating numberless particulars—The Arūpa world and the Rūpa—Hebrew conception of Archetypes, the World of Ideas preceding the World of Forms—Abstract Beauty and concrete beautiful things—Greek Trinity, Truth, Goodness, Beauty—Plato's View—Indian View—Rasa—True Art (as true Science) comes from Above not from Below—Music and Architecture—Natarāja and His Damru—Contrast Tolstoy's View—What is Art?—Worlds of Being and Becoming—Observation of Nature or Memory Pictures?—Indian sculptures and pictures of Devas—Contrast with Greek and with Europeanised pictures—Modern Attempts at reproducing Mental Impressions—Beauty and Art as instruments of Culture—The Revival of Art in Bengal—Its Promise for the Future.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Thirty-ninth National Section of the Theosophical Society has just been formed by ten Lodges in the Island of Porto-Rico; it is the child of the T.S. in Cuba, and is recommended as an autonomous Section by the General Secretary of Cuba, the ever faithful and devoted Rafael de Albear. He is seeing the result of his long years of toil in sowing the seed of Theosophy in what seemed to be the somewhat arid ground of Spanish-speaking America, and it is now springing up with wonderful vigour and vitality, and promising abundant fruit in the future. It must not be forgotten that these lands will form part of the continent of the seventh Root Race of our Humanity, after sharing in the development of the sixth Root Race. The view, however imperfect, of the far-off horizons opened to us by the Occult teachings, lends a wonderful interest to the changes, as they shew themselves in their infancy in our own times.

* * *

The legal mind, when it develops into Judgeship, tends to theosophise itself. We have had three Judges on the Madras High Court Bench: Dr. Subramania Iyer, who has lately passed to his rest, after more than forty years of

distinguished service, both in the public arena and in Theosophical usefulness. Then followed Sir T. Sadasivier, who was the great authority, after our "Mani's" retirement, on Hindū Law, when he reached the limit of public judicial service, retired from the Bench and dedicated himself wholly to Theosophical work, lecturing in the towns and villages of the Presidency in the vernacular, and spreading Theosophical Ideals; he has now become the General Secretary of the T.S. in India. The Hon. Mr. Justice Ramesan is still on the Bench, a devoted member. Now the Chief Judge of the Mysore State Court, honoured by his Sovereign and deeply respected by all, Rāja Dharma Pravina Chandrashekara Iyer, on retiring from the Bench, writes to me :

With my final retirement from Government Service, my remaining years are dedicated to full Service of the Blessed Ones, to the extent of my health, strength and capacity.

In both these cases of retirement, the wife of the ex-Judge has long been known for devoted public service; Lady Sadasivier is a good speaker, addresses large Indian women audiences, and helps in work for the training of women and girls for usefulness; and she has just been appointed as an Hon. Presidency Magistrate in Madras, as a Justice in the newly developing Children's Court in Madras City—the first Children's Court in India. Parvati Ammal (Mrs. Chandrashekara Iyer) is also a good speaker, and a leading worker in women's organisations and in uplift of the submerged classes. Her husband writes, in the letter already quoted :

My wife is equally devoted to that Service. She takes active part in movements for women's advancement and child welfare. Last week she presided at the inauguration of a special Theosophical Lodge for Pañchama members at Ukkadpalya, a suburb of Bangalore Cantonment.

The "Awakening of Women"—which I mentioned as one of the promising signs of the Indian Renaissance in my Presidential Address to the National Congress of 1917—has

been one of the great Reforms initiated by the Theosophical Society in India. Another was the Education of Pañchamas without converting them to an alien Faith, begun by the President-Founder of the Theosophical Society in the early nineties of the last century.

* * *

Another line of Reform has been that of disregarding the rigid lines of caste that have been set up, not only in all Theosophical gatherings, where all meet on a platform of equality and social friendliness, but also in initiating a closer intimacy by those who are willing to have it, living a communal life, without forcing it on any who are unwilling. I remember, in one of my early visits to Adyar, how hurt the dear old Colonel was when, at a T.S. Convention, he looked into a hall in which some orthodox Brāhmaṇas were dining, and they all rose up and would eat no more of the food "polluted" by a white man's glance; he was only eager to see that they had everything they needed, and was much wounded by their action. Now there are "cosmopolitan dinners" at our Convention, and no one takes offence. The E.S. has led the way in several of these social reforms, and Bro. T. V. Gopalaswami Aiyar writes to me that at an E.S. Conference lately held, at which the General and the Asst.-General Secretaries presided:

We lived a communal life during the Conference as members of one family. I had a big Pandal put up in the premises of the Lodge, and we all lived and ate together as members of one family, Brāhmaṇas and non-Brāhmaṇas, ladies and gentlemen, forgetting all distinctions of caste, creed and sex. A Brāhmaṇa lady from one city and a non-Brāhmaṇa lady from another were among the delegates. There was perfect peace and harmony among us, and we all felt the influence of the Higher Ones.

Only those who have lived for many years in India can realise the immense changes brought about by those whom the Masters have used to reform evil social customs, and to prepare India for the great change coming to her, so that she may enter the cosmopolitan family of Free Nations, and

influence them in all spiritual ways. In education, in social customs, in the dawning public spirit, in the feeling of responsibility for the prevalence of social evils and the individual duty of working to remove them, in the awakening of India to a knowledge of her glorious past and of her power to create a glorious future, the Theosophical Society has done magnificent work. One realises how near is the recognition, promised in its early days by a Master, that Theosophy would be "the corner-stone of the religions of the future". Truly, the stone which the builders refused has become the head of the corner.

* * *

It is very pleasant to hear that at the First Theosophical Congress in Rumania, held in Bucarest, a thoroughly friendly feeling was shown among the Nationalities which took part in it. The proceedings were conducted in Rumanian, German, French and Hungarian. No delegates were present from Bessarabia, the journey being long and expensive from Chisinau, and Bessarabia being still under martial law. The Presidential Agent writes that they hope next year to welcome from Bessarabia some Fellows of the T.S. whose "native tongue they share with H.P.B." The ever-ready General Secretary of Austria was there, "and reminded all of the essential one-ness of the T.S. however scattered its Branches may be. His presence was inspiring and energising. The former Transylvanian delegates, headed by the President of the Tuoda Lodge, Mme. Hélène Lazar, were well received by their Rumanian hosts; the President of the "Fratia Lodge in Bucarest, Mlle. Fanny Seculisi, presided over the proceedings, and helped us to overcome the language difficulty". The Lodges from the different countries sent me a loving greeting, signed by them, in token of their fraternal feeling.

* * *

Transylvania was formerly part of Hungary, and there are naturally race antagonisms to be got over; but Theosophy

should enable all to transcend these, and the Transylvanian delegates said publicly that they desired to work in harmony and goodwill with the members in Rumania. If Europe, as a leading Indian newspaper states, is seething with racial jealousies and hatreds, and is likely to plunge into another war, there is nothing which can spread peace and soothe into calm the tossing waves of passions, save the teaching of the One Life in which all are sharers, so that he who injures his brother injures himself.

From Denmark comes a Christmas greeting of a unique kind from "The Christmas Colony," persons who are gathered as a group in Nakskov to "try to live together in His Name"; they are mostly Danes, but the group includes two Britons and two Germans. It is very interesting to see how "Colonies" are springing up in the midst of all the National hatreds and jealousies. Those will pass, but the Colony spirit will endure.

* * *

A very hopeful sign is the spread of the Youth Movement. Miss Willson has been making a long tour, including Mhow, Indore, Gwalior, Ujjain, Agra, Tundla, Saharanpur, Moradabad, Lucknow, Cawnpur, Allahabad, Benares, Gorakhpur and Calcutta. She writes:

The bright spots everywhere I went were the Youth Lodges. They don't say: "The difficulty is . . ." but go brightly about things and are full of hope and enthusiasm. It makes one happy for the future.

That is so, and it will be good for India when all the elders realise the value of the attraction which Theosophy has for the young, embodying as it does the spirit of the new sub-race now being born into the world, the spirit of friendliness, of brotherhood, of internationalism. They will show no communalism in politics, no sectarianism in religion; those evils will be buried in the graves, burnt on the funeral pyres, of the elders who are now tearing their

Motherland to pieces with their sordid quarrels and their selfish greed.

* * *

It is worth while putting on record the fact that Mr. Albert Baily George, a Negro gentleman, has been elected as a Municipal Judge in one of the Municipal divisions of Chicago by a vote of 470,000. The enrolled Negro vote is but 60,000, but Mr. George was 78,000 votes ahead of his nearest competitor. Mr. George graduated from the public and high school, Washington, D.C., in the North-Western University Law School in Chicago; he is a practising lawyer, and his candidature was endorsed by the Bar Association. The *Literary Digest* says :

Judge George's ancestors were slaves in old Virginia. His success, says the *Chicago Tribune*, "has sent a thrill of hope through the black belts—a new incentive to work and decent living". It is considered "a milestone in the journey of the negro race out of the wilderness of slavery, an application of the principles of democracy which may point the way to better things for both races".

It is a day of hope for the United States, when a huge popular majority judges a man by his fitness for office and not by the colour of his skin. Lynchings should soon become impossible when one of the race treated so cruelly sits on the Bench.

* * *

The way the British Government has treated some of its subjects, with regard to money invested by Germans before the war in business within the British dominions, is extraordinarily unjust and cruel. A German lady many years ago invested £1,000 in the *Vasanta Press*, and later presented the capital to the Press on the promise to pay interest on the money to her or her sister during their lifetime. The war prevented any payments to enemy subjects, so the interest accumulated. In the statements demanded after the war, all moneys lent had to be claimed and the debt acknowledged. My German friend did not at first make clear

the fact that the money at first invested had been subsequently given on the above condition, and I did not acknowledge the debt but only the obligation to pay interest on the capital sum. The English Enemy Debt Office claimed, through the Government of India Debt Office, the immediate payment of capital and interest. I was advised to pay and recover from the English Office ; as, naturally, I had not the money, I had to borrow it at interest, and paid over Rs. 25,000. The Government of India official was very helpful, but was compelled to enforce the claim. The English Office demanded a sworn statement by some one who knew the facts above stated, and it was sent. Then it demanded certified copies from Germany of the letters containing the arrangement. The German lady obtained all these and a declaration from the German Government that it accepted the arrangement made. The Government of India official agreed and gave me copies of all the necessary papers, advising me, as I was going to London, to see the English officials to avoid delay, and he congratulated me on the transaction ending satisfactorily. What was my astonishment, on going to the British Enemy Debt Office with my solicitor, after it had put my German friend to the trouble and expense of fulfilling its conditions, to receive a blunt refusal to repay the sum taken from me. What became of the money it is impossible to find out; the German Government had only to pay the unfortunate lady the sum represented by twice the value of the mark *before the war*—and the value of the mark had dropped practically to nothing; so she did not get the return of her capital which I paid in India—a dead loss to me, *plus* interest—and she also lost her £1,000 and the interest which she would have had for the rest of her life. I have often wondered who got the Rs. 25,000 odd which I was forced to pay under threat of proceedings to recover it, that would have meant ruin to me. And I have also often wondered how many other people were similarly treated, and

who profited by the peculiar morality prevalent in the recovery of "Enemy Debts". The German Government behaved honestly and honourably; so did the Indian intermediary; but what of the British, which refused to pay back the money unjustly taken, although it had demanded the proofs that the money paid was not a debt due from me—except so much as was interest—and had obtained them? It was suggested to me at the time that, as I was friendly with the Secretary of State for India, I might appeal to him to interfere. But the use of backstairs influence is not in my line; I prefer to be robbed, rather than to stoop to the use of illegitimate means. Besides, as a Theosophist, I do not believe that anyone suffers unjustly; I had probably swindled somebody in a former life, and was getting rid of a past debt, long overdue.

* * *

Our energetic Brother, Fritz Kunz, sends the following suggestion :

I have a little idea that you might like to support in *The Theosophist*, to be carried out at the Jubilee Convention this year.

It is that each National Society supply a compact selection of the best of its National dishes of vegetarian food, the whole to be put together as the Adyar Cook Book! I am just now staying with a lady, Madame van der Hell, whose knowledge of cooking in the Dutch manner is superior. She knows a number of special dishes which are admirable. There must be special Spanish, French, Chinese, Cuban and heaven only knows what other sorts which might be shared round in the Theosophical Family. If an appeal to General Secretaries were made to send with their representative a list of such *specialités des maisons*, with the method of making them, translated into English by some gourmand who knows the vocabulary of food—Query: are there any Theosophical epicures for this purpose?—we should be able to add Indian dishes and publish quite an unique cookery book.

I answered that I would publish the note, but that the recipes must be translated by a competent "epicure," as I could not provide one. The quantities would have to be given, I think, on the metric system, lest the eating epicure should suffer uncomfortable surprises. A "pinch," a "spoonful," and similar loose terms should be avoided.

The Forty-ninth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

With pleasure I accepted the invitation of the Bombay Lodges that this Forty-ninth Anniversary of the Theosophical Society should take place in their great City, the Gateway of India. Last year we met at Kāshi, Benares, the ancient seat of Hindū Learning, the intellectual Metropolis of Bhāraṭavarsha; our next year's meeting is that of the Jubilee of our beloved Society, and it is fitting that it should take place in the International Headquarters, at Adyar, the Home of our outer Founders, H. P. Blavatsky and H. S. Olcott, and, as the centre of action of our Founders in the higher world, receiving ever Their Benediction, since there is the centre of the Society which radiates over the world of men that spiritual influence which renews the life of our earth.

Let us, then, renew our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality.

May Those, who are the embodiment of Love Immortal, bless with Their Protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

The General Work of the Society

Last year, I said, under this heading that the storms which had left traces in 1923 had exhausted themselves, and that "the Great Hope of the Coming of the World's Helper grows brighter and brighter". This year, 1924, has been one of peaceful and successful activity and of useful achievements, as we shall see in a moment. But I must, before dealing with these, mention one or two matters, causing a passing sense of loss in the physical world, though we know that of real loss there can be none.

Let us pause for a moment to remember, and gratefully to show our reverence and affection to, one of the oldest and most faithful servants of the Masters and of Their Society. Dr. Subramaniam joined in the very early days of the Society, and he never wavered in his courage, his faith and his devotion. He defended our H. P. B. against the wicked attacks made on her through the Coulobms, and his clear legal mind and acute brain pierced through the pitiful evidence brought against her, and scattered it to the winds. He stood like a rock through all storms, and his loving devotion to his Master was the strength of his heroic life. He is with the One he served so faithfully, and with him all is well. Another strong man has passed away in England, Colonel Lauder, who literally worked himself to death during the War, and broke down completely when the strain ceased; he gave his life for his country, after he had for long years dedicated it to the Society, and been one of its pillars in England. Equally well known in England and India, and again one of the oldest of our members, Miss Francesca Arundale passed peacefully away at Adyar, but her services to the Society in both countries, and the self-sacrificing work she rendered here to the education of Indian Girls will long keep her memory green among us. Another serious loss of a good worker befell our Society here in India in the passing of Bro. H. K. Patwardhan of Ahmednagar, but a fortnight ago; he will be greatly missed at this Convention, which he had anticipated with much pleasure.

In Australia, our loved Brother, Bishop Leadbeater, has been in danger from a sharp attack of rheumatism, which not only caused great pain, but also for the time rendered his arms useless. He is recovering slowly. We are all hoping that he will be able to be with us next

year for our Jubilee Convention, for none among us has done more to render that joyous event worthy of commemoration than he.

We have to congratulate Dr. Mary Rocke for the splendid success of her daring conception, the building of a Greek open-air amphitheatre in Sydney, Australia, on the shore of that famous harbour, and it is a dream of beauty. Unstinted admiration has been poured out on it in the Sydney press, and, judging by the pictures we have received, it is indeed beautiful. She has toiled for it in the hope that one day the Coming Teacher may use it; it is an offering laid at His Feet. Another great piece of construction is the "Adyar Building" on a fine site in Sydney, erected by the Blavatsky Lodge, and its hall is said to be the prettiest in Sydney.

Sydney is to be a great Theosophical centre in the future, and they have made a good beginning, for neither of the two great works was begun when I was there in 1922.

Our International Lecturers

It is difficult to over-estimate the valuable services rendered by our International Lecturers, who travel far and wide, distributing the bread of life. Among these I may name the Vice-President and his wife, Mr. and Mrs. Ernest Wood, Dr. and Mrs. Arundale, Mr. Knudsen. Miss Clara Codd and Miss Selene Oppenheimer have worked in Australia and New Zealand.

Mr. Fritz Kunz has worked incessantly, not only in lecturing but in helping the business side of Sydney activities.

Revised List of Charters issued up to the end of 1924

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	437	1913	1,441
1882	46	1898	526	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,033
1890	235	1906	913	1922	2,133
1891	271	1907	958	1923	2,221
1892	300	1908	1,041	1924	2,331
1893	344	1909	1,116		

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	250	6,916	1,211	
2	" England ...	151	4,821	510	
3	" India ...	363	5,358	427	
3a	" Federation of Young Theosophists	47	1,000	825	
4	" Australia ...	24	1,580	123	
5	" Sweden ...	42	1,076	65	Report recd., late.
6	" New Zealand ...	18	1,227	88	
7	" The Netherlands ...	37	2,531	228	
8	" France ...	68	2,740	362	
9	" Italy ...	31	613	124	
10	" Germany ...	32	792	201	
11	" Cuba ...	43	916	172	
12	" Hungary ...	10	413	8	
13	" Finland ...	22	610	89	
14	" Russia ...	12	392	27	
15	" Czecho-Slovakia ...	7	1,129	...	No report.
16	" South Africa ...	12	430	53	
17	" Scotland ...	30	804	79	
18	" Switzerland ...	17	232	13	
19	" Belgium ...	10	310	72	
20	" Dutch East Indies ...	28	1,774	166	
21	" Burma ...	10	211	20	
22	" Austria ...	12	505	85	
23	" Norway ...	14	302	20	
24	" Egypt ...	8	113	25	
25	" Denmark ...	9	363	36	
26	" Ireland ...	7	116	14	No report
27	" Mexico ...	25	440	...	No report
28	" Canada ...	24	627	76	
29	" Argentina ...	18	550	140	
30	" Chile ...	10	191	24	
31	" Brazil ...	20	348	88	
32	" Bulgaria ...	13	200	45	
33	" Iceland ...	8	285	25	
34	" Spain ...	14	559	117	
35	" Portugal ...	11	237	41	
36	" Wales ...	14	293	19	
37	" Poland ...	8	177	28	
38	" Uruguay ...	10	...	...
	Non-Sectionalised Countries ...	31	711	204	
	Grand Total ...	1,540	41,492	5,859	

Only three countries have sent no report; the figures of the last report are given.

Our National Societies

Let us look at our National Societies, 38 in number:

United States. The T.S. in the U.S.A. reports that its "most important fact this year is the spirit of intense activity. Everywhere the Lodges are unusually alert and our lecturers are speaking to larger audiences than in any previous year. More new Lodges were organised last year than in any preceding one and the prospects are excellent for still greater success in new territory." Its very useful new enterprise, the Theosophical Correspondence School, has evidently met a real demand, and has had the largest degree of success. "Aside from the better education of the members through systematic study under the direction of skilled educators, it has been especially useful to new Lodges and has also served a number of non-members." An Intermediate Course has been added to the Elementary Course for the coming year.

The Lotus and Round Table work is flourishing under the careful direction of Mrs. Vida Stone, who has established many Centres during the year. This activity is particularly useful in reaching the children of non-members. Some Tables have been established in churches, in public schools and in State institutions of various kinds, and of course at least some little knowledge of Theosophy inevitably reaches such groups.

The States have been fortunate in the visits of Mr. and Mrs. Ernest Wood, and of the Vice-President and Mrs. C. Jinarajadāsa. All four of these fine workers have given lectures, and have been welcomed by large audiences.

England has been well served by visitors this year: The President, the Vice-President and his wife, Dr. and Mrs. Arundale, Mr. and Mrs. Ernest Wood were among those who paid long or short visits. A special Convention was held of which a very full report is given. It showed very marked sympathy with the methods and policy of the officials. The Annual Convention was remarkable as having representatives present from 28 National Societies, of whom 15 were General Secretaries. Miss Codd has returned home from Australia, and Mrs. Ransom has gone thither and has been elected as General Secretary. The much-loved General Secretary of the T.S. in England, Major Graham Pole, resigned partly from ill-health and partly from the pressure of other duties, and his place has been filled by Mr. Gardner, who is much liked and trusted. Many books were sold at the Theosophical Kiosk at Wembley, and 100,000 leaflets on Theosophy were given away.

India. The T.S. in India has suffered from the uneasy political conditions, and the intense interest felt in political questions, which absorb public attention. On the other hand, we have the movement of Young Theosophists, and the report says that the chief event during the year "has been the great impulse given to the Theosophical movement in India by larger facilities being offered to the Youth to join the Theosophical Society. Dr. Arundale by his remarkable influence over Indian Youth has called forth an enthusiastic response from young men wherever he has gone and addressed their meetings. Our thanks are due to Dr. Arundale for the great work he is doing in this direction. Our workers have sent us very good reports of the working of these Youth Lodges, and there is hardly a town of note that has not at least one Youth Lodge in it. It will be these members that will spread the knowledge of Theosophy in the years to come and will be the mainstay of our work". Their Lodges and members are not borne on the rolls of the Society, as they should be; I am adding them to the Indian total, though not to the Section itself.

The General Secretary speaks well of the T.S. Muslim League, which he thinks has a great work before it.

Australia. The General Secretary, Dr. Bean, retired, and his place was filled by Mrs. Sidney Ransom. She writes in her report that the Section "had the great privilege and pleasure of the presence of the Vice-President of the T.S. at Convention in Melbourne in April last. His friendly, gentle presence greatly helped in solving difficult problems in a spirit of co-operation and sacrifice. He had already lectured in Perth and Adelaide, and after the Convention, came on to Sydney, where he gave a series of noonday addresses in the Town Hall vestibule to crowded audiences. His Sunday evening addresses were equally crowded by very attentive audiences, eager to hear his message, so beautifully delivered".

Mr. Fritz Kunz has been the main lecturer in Sydney for the Sunday evening public lectures. He has a gift for attracting the "business man," "and presents to him a practical application of Theosophic principles in a kindly humorous style".

Dr. J. J. van der Leeuw and Capt. Ransom (at the present moment lecturing in Melbourne) have also done much good work for the Sunday lectures. Mr. Ernest Wood is in Australia and will be able to travel round the Section before he leaves.

The Youth Movement is getting a firm grip. The movement in the T.S. itself is directed by Miss Dora van Gelder, and has great promise in it, and will produce capable lecturers. The sister movement engineered by young members in Melbourne, and known as The Australasian League of Youth, hopes to serve the Masters by bringing youths together on a wide and unlabelled platform. They have their own magazine called *Youth*.

There is no report from Sweden, though from visitors I hear of much activity and good work. (It came too late for inclusion here.)

New Zealand is proud of its new Headquarters, "its beauty and simplicity, its artistic colouring and joyous atmosphere". Six Lodges own their premises, a very good sign. At the Convention, the Opening Address was given by Miss Clara Codd, National Lecturer of the English Section, who was visiting the Dominion. "She said that she always attended Conventions when possible, and recommended the members to make a practice of doing so, reminding them of the words from our Scriptures saying 'Forsake not the assembling of yourselves together'. When we come together we catch fire from one another, and each one of us draws according to his capacity an increasing fullness of life and inspiration, and in the inner world a beautiful light and colour flows into the city and spreads that particular inspiration which radiates from the Society."

Miss Oppenheimer is mentioned as having done splendid work in visiting the Lodges, and other visitors are recorded. The Vice-President and Mrs. Jinarājadāsa passed through Wellington on their way to America; Dr. Mary Rocke, Bishop Irving S. Cooper and Dr. van der Leeuw also had a day or two there while journeying to Australia and America. Just recently, Mr. and Mrs. Ernest Wood have also visited Wellington *en route* to Australia. They all held meetings both private and public, much to the delight of the members who were able to gather there for the occasion.

The Netherlands, says Miss Dijkstraaf, look back on a fruitful year of steady growth and harmonious development. "The increase of membership was larger than last year, and altogether there is a growing interest in Theosophy, showing itself in a favourable attitude of the press, the Churches, well attended lectures and a good sale of books."

"Wanting to help in the general difficulties of life of brothers in Central Europe, several Lodges in this Section adopted each a German

Lodge, and this has done much to establish a warm personal feeling of nearness and brotherhood between the two countries."

France writes cheerfully of the growing interest. "The elementary course of Theosophy, by Mlle. Aimée Blech, was sedulously attended by enraptured audiences, and provided an excellent recruiting ground of new members. Mr. G. Chevrier's evening classes on *The Secret Doctrine* have shown how fascinating the study of H.P.B.'s writings can be made by a specially gifted lecturer. The second year's course, by Mlle. V. Reynaud, was most masterly, and brought home the truth 'that there are also in Theosophy teachings deep enough to cause even a giant to swim'."

In the Provinces, Theosophical work has been well sustained through the year. A valuable asset was the visit made to many French Lodges by Mr. and Mrs. Muirson Blake, who delivered in the principal towns scores of lectures in French and in English.

A new venture which met with considerable success in Paris is the "Théâtre Esotérique". "It was started by one of our members, Mr. Paul Castan, with the object of bringing to the notice of the public plays of a spiritual or occult character. Accordingly, every month a performance comprising one or several plays is given in the main Lecture Hall of the Headquarters, which can fairly well serve the purpose of a theatre. Ten such performances have been given up to now, all of which have drawn numerous and appreciative audiences, and have been extensively reported upon by the daily newspapers.

"So much for the Theosophical side of activities. The cause of Brotherhood has also been served. A League for Promoting Good Will between France and Germany was established last year during the Vienna Congress by a devoted member, Mr. J. Demarquette. It has hitherto been the means of bringing together French and German Theosophists in a common endeavour, and will—let us hope so—help to build a channel whereby the Peace from above shall be able to come down into the world of men."

Italy was much thrown back by the War, but is now showing signs of revival in active work. Colonel Boggiani, the faithful General Secretary, writes that the outstanding feature of the year 1924 has been this revival. He gives the following interesting note on Italian characteristics :

"It is necessary never to forget that Italians generally are not in the habit of joining societies or clubs of any kind; they very much prefer to stand aside, even when very soundly interested in the various matters. Moreover they have more in view the spreading of the ideals than increasing the number of members on the rolls, and consider T.S. membership very much as the enrolment in an army of workers and of servers; and therefore when somebody, after having attended a few lectures or an open meeting, asks for application, it is generally suggested to him to wait, to attend more lectures and meetings and study, till he feels quite sure he is in harmony with the Theosophical doctrine and its Ideals. So it happens that membership is not so numerous as perhaps it could otherwise be; but on the other hand, when talking to outside people, very frequently one finds that many of them are deeply interested in Theosophy. This is the most important thing; and it is so much so, that the orthodox Roman clergy feels now very uneasy, and gratifies us with angry attacks and special sermons full of false statements. Such attacks, however, virulent as they have been, have had no result but that of evermore increasing the general interest; and so we can feel very grateful to our generous, though unwilling, co-operators. Another sign of the increase in the interest for Theosophy and things spiritual in this country has been very clearly prominent in the Philosophical Congress held last spring in Napoli, where not a small number of lectures, papers and speeches by the Congressists were marked with a true Theosophical spirit.

"The 'Young Theosophists' movement, which was started in Italy, has met a considerable success; there are already Branches in Torino, Milano, Trieste, Bologna, Roma and Bari. They are still in a period of organisation and of research, but their working is very promising. In Roma through the care of these Young Theosophists will shortly be edited a fortnightly paper, *Alcyone*, which, though not openly stamped with a Theosophical mark, aims at the spreading of Theosophical Ideals among the Italian youth, so that, if living, it will assuredly perform a very useful work.

"Side by side with this Y. T. movement which is a part of the European Federation, another important activity has had its beginning this year, the 'Order of the Goliardi Theosophists,' promoted by some young members of ours who are students in the Pisa University, where they formed a special Branch 'Isis,' which has been fully admitted to

the rights and privileges of every Goliardic association; so this Branch with our Theosophical emblem was officially inscribed in the University Register, and soon attracted the most benevolent attention of all teachers and students. A second Branch is in process of being formed in the Firenze Athenæum, and they hope to have others in other Italian Universities."

The Italian Section of the "Karma and Reincarnation Legion" is going on steadily in its useful work of the popular spreading of these two fundamental tenets of Theosophy. The Section has now a monthly magazine of its own, *Rincarnazione*, which has met with the most sympathetic public favour.

"Another new departure is the starting of a Vegetarian Restaurant by two members of the T.S. in Turin, and they hope it will prove to be a real centre of preparation, guiding the general public to a materially and morally more hygienic system of life, and contributing in this manner to make them ready for the impending Coming of the Great Teacher, and for the new Way that has to be trodden by Humanity in the future."

Germany sends a long and interesting report, showing 199 new members, and 4 new Lodges. Here again we meet our Young Theosophists. They have formed two Groups at Berlin, one at Hamburg, at Essen, at Ruhr, at Dinslaken, at Iserlohn, at Elbing (Ostpreussen). "They are bringing quite a new spirit into the body of our Section, a spirit of enthusiasm, joy, enterprise and strong will of co-operation. They are in touch with representatives of other German Youth Organisations, and this mutual interest is opening splendid vistas for our work in the future. On May 15th a Youth Festival took place at Berlin, where members of the Youth Groups and the Round Table gave a performance of Gertrud Prelliritz's *Heiteres Marchenspiel*, for the benefit of poor children."

The Vice-President collected during his stay in England £20 for the Propaganda Fund; Birmingham and America also helped. Members from Australia and South Africa sent whole volumes of *The Theosophist* and *The Herald of the Star*, which are circulating amongst our members. The European Federation of the T.S. has once more given the sum necessary to continue the Sectional Magazine.

The help given by the Order of Service to German F.T.S. and Star members in distress has been really marvellous. The Section thanks

Mr. Burgess, Mr. Thomson and Mme. Poushkiné, who, with the help of F.T.S. all over the world, have constantly been sending money and clothing. They have enabled several Lodges to feed a large number of members during months. England and Norway have taken care of children. The American Section alone has collected more than \$800 for the Relief Work of the Order of Service, and Mr. Burgess is intending to continue his selfless work, because utter misery and poverty are still spreading in this country and he has not yet been able to help all the members who are in distress. The General Secretary says: "May I take this opportunity to send once more in the name of all those whose suffering has been diminished, whose hope and confidence has been strengthened through the help received, the heartiest thanks to Mr. Burgess, to his noble co-workers and to all the F.T.S. who have supported the Relief Campaign of the Order of Service."

"It may seem strange that six years after the war people are still so dependent on financial help from other countries. The main reason is that the German Section has *not one rich member* since about eight years, whereas in other Sections there are always some members who are able and willing to cover the deficit in the budget of their Section. Work done for Theosophy in Germany is work done for humanity as a whole, as all the Nations are only different manifestations of the One Life."

Much work is being done for Internationalism, and the General Secretary says: "I am encouraging the international aspirations of our members as far as possible. In the beginning of October I shall attend the World Peace Congress at Berlin and represent there the International League for the Federation of Nations, being its Secretary for Germany."

Mr. Knudsen has continued his unceasing work in the Central Countries. Visits are noted from Professor Kulkarni, Dr. and Mrs. Arundale, and others. These have done much to inspire in the sorely stricken Germany courage and hope, and they feel that they are welcome everywhere in the Theosophical Brotherhood.

The T.S. in *Cuba* is one of the most active of our Societies, and formed seven Lodges during the year; two were dissolved. 10 Lodges are in Porto Rico, and the Cuban Mother is thinking that these might well form a National Society of their own.

Hungary has worked very steadily; the Round Table has been started in two Lodges, and the Hungarian Branch of the Federation of

Young Theosophists has been formed. The translation of the *Bhagavad-Gītā* is in the press. Some of you may remember that I mentioned in *The Theosophist* that the translation had been made and was held up for want of funds for printing it. That want was supplied.

Finland has had much lecturing activity during the year, and mentions gratefully the visit of Dr. and Mrs. Arundale. There are four Round Tables, all in Helsinki, and Dr. Sonck winds up:

“The Theosophical work has thus been performed perhaps a little more intensively and successfully than during the preceding years, bearing richer fruits in form of steadily increasing number of members and Lodges, and more and more changing opinion of the public in favour of our movement.”

Russia must not lose her place in our list, the fourteenth, though her children are scattered about in many countries, being exiled from their own. I authorised their linking themselves up, and this has cheered them much, and they have a little Russian paper the *Vestnik* (Messenger). Mme. Anna Kamensky remains their General Secretary, with a roving commission.

[There is no report from Czecho-Slovakia.]

The T.S. in South Africa seems to be making a little way. It has received from Miss Knudsen a beautiful plot of ground and fine buildings, named “Adyar,” to form which she has “slaved for years”. It will be the Headquarters of the Section. To spread Brotherhood in S. Africa is an uphill task. It is practically meaningless in a country where it depends on the colour of the skin.

Scotland reports a year of steady work. The Sunday evening lectures in Glasgow aroused so much interest, that a study class of 70 persons was formed. The Headquarters Library has opened a department for Braille Theosophical Books for the Blind. Groups of Young Theosophists are being formed. The Edinburgh Lodges work steadily for the League of Nations Union, and have brought into it 200 members.

The Swiss Section has been very active during the year, and is recovering from the many difficulties of the years after the War. It has difficult work, with French, German and Italian Provinces, their inhabitants being of such different types. They are very active in the diffusion of vegetarianism and the protection of animals, and have opened in Geneva a Star shop, which forms a good centre of propaganda.

Belgium speaks of the number of Professors from the Universities and other well known men and women, who like to speak on the Theosophical platform. A lecture on the Intelligence of Animals, brought in 2,000 francs, which were distributed among Societies for the Protection of Animals.

In the Netherlands-Indies, steady growth is maintained, but the General Secretary asks that one of the leading members of the Society may find time for a visit to "this earnestly striving Section," and it really deserves such help, as it has every year recorded a growth in membership. A Branch of the T.S. Muslim League has been started and it should be very useful, as there are many Muslims in the country, who are descended from Hindūs and are often Sūfis. The Theosophical Order of Service has many branches. The Young Theosophist Movement has started, and a Loan Society, well managed, has proved useful.

Burma has had a number of visitors this year, and the report speaks earnestly of the urgent need of an active Theosophical propaganda, that the new life which is pulsing through the country may flow in right channels.

Mr. John Cordes, Austria, writes, as ever, cheerily, though struggling with many difficulties; Austria has been so reduced in size and population, to say nothing of its poverty, that the T.S. has there a hard task. Mr. Cordes has, wisely, gone carefully over his register, and has cut out all members who are dormant. His list is therefore reduced to 505.

"The policy of consolidation brought in its train the hoped-for increase of inner strength. Formerly, members in this Section might have been fitly compared to bees swarming, whilst to-day they are truly quite like a bee-hive, so intensified have their ways of working become. A glance at the new edition of their *Schätze 1923* reveals over twenty different activities, all carried on in Vienna, chiefly at Headquarters, where every evening is taken up by well-attended Lodge and other meetings, whilst behind the scenes intense translation activities are carried on by a small but specially devoted set of workers, who translated into German Krishnaji's monthly messages to the Star Self-Preparation Groups, his new work *The Path, The Lives of Aleyone*, those of Orion, etc. Mr. Knudsen's liberality enabled these extra busy ones to flood us with Brotherhood Campaign leaflets also all in good German."

Norway has made no special progress, but speaks of the establishment of a group of Young Theosophists.

Egypt reports a quiet year of steady work, unmarked by any special features. She works on perseveringly under many difficulties, and shows a little progress under the devoted General Secretary, M. Perez.

The General Secretary, Denmark, remarks that "during this last year the conditions in Denmark altered in a way which has been very favourable to the spreading of Theosophy and to the Theosophical work in general. The public opinion, both as a whole and in literature and the press, has in many ways shown that the interest and the respect for the Theosophical attitude towards life has evolved to an astonishing degree. One sees, for instance, that the Theosophical way of regarding life is discussed in several of the books published by the greatest Publishing House of this country, and the leading papers are bringing articles before the public on Theosophical meetings as well as reports of them. One result is that the Society has engaged one of the finest and biggest halls in Copenhagen for a series of public lectures. All looks well for a great development."

There are no reports from Ireland and Mexico.

Canada is, at present, divided as to policy, some good workers standing by the General Secretary, others finding it impossible to work with him. With his consent, several Lodges have been attached to Adyar and these are forming a Federation.

There is much activity in Argentina, which mothers Peru, Bolivia, Paraguay and Uruguay; but the last named has fulfilled the hope expressed in the Argentina report, "that it is confidently expected that within a very short time, a Uruguayan Section will be formed". The application for a Charter has been received and granted. A very large number of lectures have been given, and with the help of a friendly press much propaganda has been carried on. The end of the report tells us that Señor A. Madril has been elected General Secretary and, as I have since been notified, Mrs. Gowland has been elected in the daughter Section.

Señor A. Zanelli, General Secretary of the T.S. in Chile, writes a very bright report, as he considers the "outlook for the future very promising". The *Revista* is much appreciated in the Spanish-speaking world, and a book containing translations of Mr. Ernest Wood's lectures

has been published, and is selling very well. Spanish-speaking America evidently means to come to the front.

There are 19 Lodges in Brazil, but one is "in lethargy". The General Secretary sends a full report of work; he notes that there is much collaboration between Theosophists and Spiritualists in Brazil, as many Theosophists have come through Spiritualism, and as they have much respect for Allan Kardec, most of the Brazilian Spiritualists are believers in re-incarnation.

Bulgaria is much disturbed politically, but it is noted that the discussions after the lectures shew interest in Theosophy.

One of our members in Iceland, Sig. Kristofer Peturssen, published during the year a book on the Spiritual Life in Iceland and a translation of the *Bhagavad-Gītā*; last winter he wrote a scientific book on the Icelandic language, and the MS. was read by some of the professors of the University; it was so much approved, that the University has given the money for its publication from a fund set apart for the publication of noteworthy scientific works. In the Introduction he states that he could not have written the book without his Theosophical knowledge.

Spain is making progress, slow but sure. A noteworthy fact is the donation by a Catholic priest of a large plot of land. *Sophia* has been revived, after a suspension of nine years.

Portugal shows an expansion of members, and claims that it has 40 members per million of inhabitants, a higher percentage than that of many other countries. It has started Leagues for the Protection of Animals and for Helping Orphans. An adventurous Theosophical aviator, Captain Manuel Sarmen Beires, left Lisbon last April for Macan, in China, and carried a message to me from Portuguese Theosophists, prefacing his long flight with a profession of his Theosophical beliefs, that was published in the Portuguese papers.

Wales sends a very full report of its many activities, among which we are glad to see the work for the League of Nations Union. The steady work of the groups is planned for strengthening the organisation, so as to carry the message of Theosophy all over the land.

Poland has this bright beginning:

"This year of work in the T.S. in Poland was a most successful one. It has grown in strength and unity. The Section has built up the consolidation of the collective organism, and has fully realised the spirit

of the Section, which is, the Spirit of Youth—real, live and active brotherhood, joy and enthusiasm—and has widened outer activities.”

It has an Action Lodge, which is collecting all the evidence available on the Jewish problem, so as to discuss it fully and if possible arrive at a conclusion. The General Secretary says :

“Not only many of the members are working in various social, religious and political movements, but several societies are coming themselves to us to ask help and co-operation, because they feel the strength and readiness for impersonal work and service. A great part of the members is training itself to become workers and ‘living examples’ of the standard of the New Era. In this fact lies the strength of the Society.”

We have no figures yet from Uruguay.

Unsectionalised

Rumania is not yet sectionalised, but hopes to fulfil the necessary conditions by next year. The report is interesting, showing the difficulties with which our brethren in those unsettled regions of Europe have to contend.

Jugoslavia also is unsectionalised and has but two chartered Lodges, but it has a very energetic and devoted Secretary in Miss Jelisava Vavra, who is the Presidential Agent there, and we expect good news.

T.S. Outposts in the Wilderness

Sokaren, Finland, and Den Danske Loge (Denmark), remain separate organisations, for no very clear reasons.

Shanghai and Hongkong are really in the wilderness, but are in the full current of Theosophical life. Shanghai is doing well, led by that earnest and devoted worker, Miss Dorothy Arnold, who hopes to be able to leave it and start a centre in Peking. It has published its first book in Chinese, not as I had hoped, *At the Feet of the Master*, for the translation turned out to be unsatisfactory, and it is being redone. Miss Lily Noblston is the Hon. Secretary. Its activities are most creditable.

The Hongkong Lodge is also doing most admirable work.

There has come no report from Hankow or Barbadoes.

The World Federation of Young Theosophists

A report has reached me of this Federation, but I have had no direct information about its formation. In India, we have a Federation of Youth Lodges, of which the members are members of the T.S. but apparently it is not so in other countries. Details will doubtless come to hand later. Details apart, it is an admirable movement, and has my warmest sympathy.

The T.S. Muslim League

The T.S. Muslim League in India has a useful record of service since its inception last year, largely due to the work of Bro. H. C. Kumar, who has lectured on the teachings of Islām to both Hindūs and Muslims in many parts of India.

Headquarters Activities

Our T.S. Headquarters have become a centre of many activities which affect our neighbourhood and the larger world outside. The Treasurer's Report is very satisfactory, and again shows how well the Gardens are flourishing under the skilful care of Mr. Jussawalla. There is no change in our old and faithful workers: Messrs. Schwarz, J.R. Aria, Ranga Reddi, A. K. Sitarama Shastri, helped by Mr. C. Subbarayadu—under whose care the Vasantā Press is one of the best in India—and Rao Sāhab Soobhiah Chetty, H. P. B.'s old friend; Mrs. Stead, Miss Ware and Miss Whittam look after the Leadbeater Chambers, Blavatsky Gardens and Headquarters; Mrs. Cannan, Miss McCulloch work in the Editorial Office; Mr. Ramachandra Rao, Corresponding Secretary, assisted by Mr. Raghavachari, Miss Willson and Mr. C. Ramayya in the E.S. Central Office; Miss Ridge and Mrs. Dinshaw in the T.P.H.; Mr. Shah caters for Leadbeater Chambers and looks after the Dairy; Mr. Mudaliandan Chetty works in the Laundry; Miss Bell, Messrs. Raje and Srinivasa Iyer in the Private Secretary's Office; Mr. J. Srinivasa Rao in the Bhojanashāla; Miss Noble and Miss Palmer in the Mylapur Girls' School; Messrs. Telang, Shiva Rao, Shriram and S. Natesan in the *New India* Office; and Mr. Zuurman in the Power House.

The *Library* sends in a good report, and announces a fifth volume of its Upanishat series—15 Shaiva Upanishats—as in the Press. It has been delayed by the much-to-be-regretted failing eyesight of the Director, due to cataract, but after a successful operation, the eyesight is now improving, and aided by glasses, he hopes soon to resume his work. All our sympathy is with him in this painful trial. The Buddhist Pāli-Sinhalese MSS. are noted as probably unique. Mr. F. L. Woodward has just completed an edition of the Commentary on the *Udāna*, to be published by the Buddhist Text Society, and he has published at the Oxford University Press a translation of the *Samyutta Nikāya* for the Pāli Text Society. *Sayings of the Buddha* is about to be published and other works are in hand. 144 MSS. have been given, bought, or copied—the last when originals were unprocureable and the works very rare.

The *T. P. H.* is, under Mr. S. Raja Ram's care and devotion, beginning to revive from its long depression. It has added five more valuable little books to its Asian Library, Vols. VII, VIII, IX, X and XI. The Vice-President has published *Early Teachings of the Masters*, answers to some of the questions of Messrs. Sinnett and Hume; *The Reign of Law*; *Eight Buddhist Lectures*; *First Principles of Theosophy*, a most valuable book; *I Promise*: Talks to Young Disciples. Also it has reprinted Bishop Leadbeater's *Hidden Side of Things*, and a third edition of Bhagavan Das' valuable *Science of the Emotions*, revised and much enlarged.

Dr. Cousins is responsible for the growing and most useful work of the *Brahmaviđyāshrama*; it was his conception, and his enthusiasm has carried it through: it adds a most useful element to Headquarters.

He has done another marked service to the Society by adding to its Theosophical presentments of the Divine Wisdom, the Creative Activity of Īshvara, manifesting as Beauty; his lectures have aroused so much interest that his services have been requisitioned by the Calcutta and Mysore Universities. Mrs. Adair has aided much in this by the Art Exhibitions they have co-operated in organising with our T.S. Conventions at Adyar and Benares, and now this year in Bombay.

Mrs. Cousins has her own line of Art—Music—and she is much sought in high class amateur concerts for her brilliant playing. Another line of work started by her—Adyar residents being now regarded as pioneers in Service among Indian women and children—has been a

most successful *Women's Home of Service and Baby Welcome*, which is doing much useful work among the poor mothers and their babies in the *cheris*, and is also teaching home industries to middle class girls and women, so that they may add to their small incomes. The latest work is the setting on foot of the first *Children's Court* in India, a step rendered possible by the coming of a lady well trained in such work to Adyar as resident, Mrs. Stanford, who is one of the three Hon. Presidency Magistrates appointed specially for this work, a second being Lady Sadasivier, known in all good work for women and children in Madras, the wife of the just-elected General Secretary of the T.S. in India, and his comrade in all his work as T.S. lecturer.

Another of the activities centred in Adyar is that remarkable little company, known as the *Brothers of Service*, without whom our educational work could not be carried on. They set a delightful example of willing, joyous service, which is an inspiration to all of us.

Miss Barrie, who came to us some years ago to teach the Montessori method in our schools, and who later, with my full approval, accepted the offer of the Government of Madras to take up work under it, and is now the head of the Training College for Women Teachers, started last May a *Village Improvement Society* for the little hamlets close to Headquarters, in connection with her Montessori School at Adyar. A large shed has been opened for spinning, weaving, carpentry, to train the children to use their hands as well as their heads, and some of the village women have also learnt to earn a little by spinning. Mme. Manziarly is very active in this, and has learnt from one of the rare Indian experts in the use of vegetable dyes, a perishing art, its practical methods and is introducing that to complete the old village industry. Thus are we trying to carry out the injunction of one high in the Hierarchy, given through H. P. B., "Theosophy must be made practical," for Theosophy is 'Their chosen instrument for the redemption of India from bondage, for the revival of her religions, her intellectual greatness and her material prosperity, and for winning back for her her place among the Nations of the world.

Subsidiary Activities

Our Subsidiary Activities carry on their most useful and necessary work. Some of these, carried on by residents in Headquarters,

I have noted under "Headquarters Activities," as it is well that members should realise how great a centre of the Masters' all-embracing work for human evolution Adyar is becoming. But these that are classed as subsidiary are so named because their work is largely carried on outside Madras by members not residing in Headquarters, and also they admit non-members. Foremost in importance is the Order of the Star in the East, energised to a wonderful extent by its Head, our Bro. Krishnaji. We have not as many reports from the Order as we should like, but those we have received are very good. The event of the Star year was the wonderful Congress at Arnhem (Holland) and its sequel, the Camp at Ommen. The gift of the castle and lands at Ommen have rendered an International Headquarters possible. *The Herald of the Star* has become a power, largely due to the remarkable editorial notes of the Head, some of which have been republished under the title of *The Path*. Brazil sends in a report, and asks for help and guidance, as the movement there is lethargic. Two monthly magazines, *Avatār* in Hindi and *Brothers of the Star* in English are issued by the Star Office at Adyar. Mr. Varma is managing the office.

The Theosophical Educational Trust flourishes exceedingly, both in India and Britain, and sends most interesting reports. The Indian one remarks that "our ideals and practice are more and more being adopted by other institutions". That is very well. It is what I call "Theosophising Education," and that is exactly why we carry on a few Schools and Colleges. In Adyar, in Guindy Road (Madras), in Madanapalle and in Benares, our educational work has been going on admirably during the year, and is likely to expand largely in the near future. In Guindy, Mr. Subba Rao has built up a fine institution, and is helped by Adyar residents, Miss Herington, Messrs. Yadunandan Prasad and Mr. Rama Rao. The Benares Boys' High School and the Girls' College and School do extraordinarily well in their examinations; all the girls sent up to the Matric. and Intermediate passed; at the first Messrs. Damodar Prasad, Kanitkar, Anandamurti, Brijojilas and Dr. Phansalkar, and in the second Padmabai Amma, Sitabai Amma, Miss Amery and Miss Orr work admirably. The Girls' School at Mylapur, near Adyar, with Miss Noble and Miss Palmer, has become a High School. I should add that all our schools are strong in Boy Scouts or Girl Guides. For the power to keep these up, I have to

thank our Public Purposes Fund, though it has not been as large as in its first year, and I have had to make two large loans, which much strain my now scanty resources.

I would urge upon each of you, who talk about the service of the Masters, what are you doing to prove your earnestness? What real sacrifice do you make to render possible the Coming of the Lord by preparing his way? Two years ago the Lodges, 104 of them, sent a monthly contribution to the Public Purposes Fund, which, aided by two or three donations carried on the work well. The second year less was sent, and I had to make a loan out of money sent to me to use in any way in which it was wanted, and at the end of next month there will be a deficit as well. Yet our educational work is specially stressed by the Lord Himself. I trust our 363 Lodges will remember how vitally necessary this work is for the future of India, and how the Theosophical plan of education, embracing the whole nature of the student, and developing him physically, emotionally, intellectually and spiritually, is one of the chief methods which is needed for that Future. It is the surest method of bringing about Hindū-Muslim Unity, for Hindū and Muslim students learning together, playing together, and led to reverence each other's religion as they join in a common daily act of worship to the One God, in which prayers from all faiths are used, results in an attitude which cannot be lost in later life, but sweetens the whole character, and broadens it unconsciously, while deepening the individual faith. Think of your monthly gifts to this work as offerings made directly to the Masters, one of whom described Theosophy as the corner-stone of the religions of the future, not as supplanting any one of them, but as holding them together in Unity. Our Theosophical Schools and Colleges are the only ones which give religious and moral teaching to the student according to the faith of the parents, and link them all in the recognition of a single Object of worship. We have few Schools and Colleges, for the Society in India has few wealthy members, and those few do not show the same generosity as do the poor.

And here let me express the gratitude I feel for the support given by our American Brethren, who are sending over an increasing sum regularly to help our work, especially the educational part of it. This year, thanks to Brother Krishnaji's efforts, some large sums have been put into a London Bank, to be released when we

are sure of larger help from India. A great project is in front of us, no less than a regularly chartered Theosophical University, wherein the successful line followed by our Schools and Colleges, and universally praised for its results on education and character by Government Inspectors, will be more thoroughly and completely carried out. Only then shall we, by a striking practical example, succeed in Theosophising the system of Education.

The Theosophical Educational Trust in Great Britain and Ireland sends a long report of excellent work at Letchworth. Dr. Arundale much approves the Guilds, which "represent the conviction of the authorities that every S. Christopher boy and girl must be trained to become a good citizen, apart from all else". That is what is needed, and is the aim of all the Schools and Colleges of the Trust. It is, in fact, the essential of all education, yet is sadly neglected everywhere, and in India, where it is most lamentably necessary, it is ignored. The S. Christopher Co-operative Guilds are an interesting industrial experiment, and have covered their expenses during the first year. The whole report is most interesting and inspiring.

The Round Table flourishes in America. The report from England really embraces Europe, and gives a most interesting account of the various Tables. When I was in Hamburg last summer, I was much struck with the beauty and devotion of a Round Table I attended. It is a touching tribute to the Chief Knight, the Founder of the Order, Knight Lancelot, that a seat in the Amphitheatre at Balmoral has been bought for the Order in his name.

Spain sends a report of The Golden Chain.

The Musæus School and College at Colombo continues to flourish and its Training College has achieved a unique success. It sent up 99 students to the Government Examination, and every one of them passed. Mrs. Higgins, the Director of the whole Institution has indeed a right to feel pleasure in the splendid service she has rendered to the Education of Buddhist Girls and Women.

The Olcott Pañchama Schools enter on a new phase. Madras is one of the seven Provinces in which the Indian Minister of Education passed a Free and Compulsory Education Act. The Corporation of Madras becomes responsible for Primary Education therein, and the Trustees have handed over the three schools within Municipal limits to the proper authority. Their names will be

retained. The other two schools, outside the limits, remain in the hands of the Trustees, and if friends will make the same donations as heretofore, we shall be able to raise the teachers' salaries to the Municipal level, and thus make easier the lives of a most deserving set of persons. The new Superintendent, the son of our Library Director, is doing excellent work.

The Theosophical Order of Service is becoming world-famous, thanks to the priceless services of its remarkable International Secretary, Arthur Burgess. No praise could be too strong for his work and he is nobly served by his comrade Thomson. It is truly a World Social Service Movement.

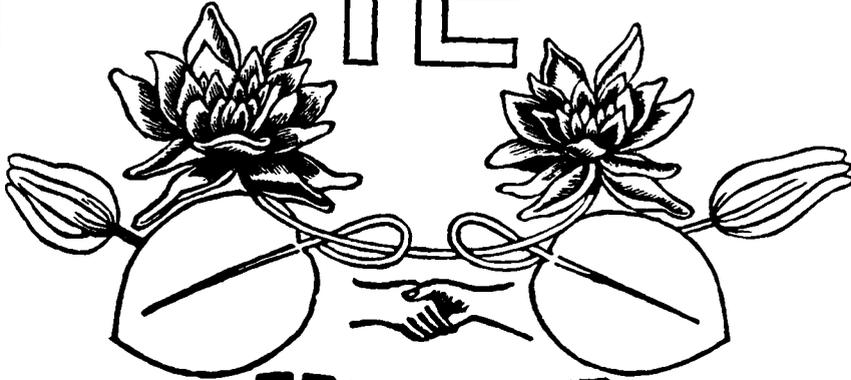
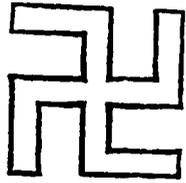
The Women's Indian Association is one of the remarkable institutions which have taken birth by the energies of the Fellows of the Theosophical Society. It has 51 Branches and 18 Centres, with a membership of 2,700, and it has been at the back of the great political movement of Women in India. The vote has been gained in three Provinces of India and in Burma, and given to women in Mysore, an Indian State. Two of its members have become the first women admitted to the Indian Bar. Six have been appointed to Municipal Councils. Three are Hon. Bench Magistrates. Two of the three Presidency Magistrates just appointed for the first Children's Court in Madras belong to it. The Hon. Secretary is a member of the National Convention as its representative, and has just taken part in the drafting of a Commonwealth of India Bill. The Association has warmly engaged in Social Service, and has shared much of the responsibility of the National Baby Week in different places. The Women's Home of Service in Madras is one of its beneficent institutions. There were 20,000 attendances of infants and children at its Baby Welcome; 150 pupils were taught handicrafts at its training School. Classes in Samskr̥t and English were held. No record has reached me as to its work in connexion with women doctors, though the T.S. has escorted several to Europe and America through its sea-port members.

Conclusion

Let me, in conclusion, acknowledge inadequately—for I find no fitting words of thanks—the extraordinary love and kindness lavished on me during my visit to Europe last summer. Nothing I have done

deserved the welcome I received; it was due to the loving hearts met in each country I visited—England, Wales, Scotland, France, Holland, Germany. The love I keep in my heart as a priceless memory, to be an added inspiration to better work, to less imperfect service.

Brethren, do you recognise the Joy of Service, when it is rendered as a humble aid on earth to that Will which makes for Righteousness and Bliss, that is served so perfectly by our Elder Brothers? We speak of it as a "Service which is perfect Freedom". It is far more. It is a Service which is Joy so profound that it is uttermost Serenity; a Service which is fed by an ever-upwelling fountain of intarissable strength; a Service which accepts every frustration, every set-back, knowing each as a seed of a vaster good, that acknowledges no failure, no defeat, because victory is ever with Ishvara, the Ruler, and a fragment of His Being is the Hidden God in man, the Inner Ruler Immortal. O my Brethren! if in the silence of the mind and the calm of the emotions, you had ever caught one glimpse of the Glory, of the Majesty, of that Supreme, you would not need my feeble words; for you would hear the Voice of the Silence, the Silence which speaks more eloquently than any sounds which are known to mortal ears, the Silence, because the REAL is ever inexpressible.



BROTHERHOOD

ABOUT THE FUTURE OF THE THEOSOPHICAL SOCIETY

By A. ROSS READ

AN intelligent Theosophist will not doubt the permanence of the profound truth which the Theosophical Society teaches, but he may doubt the permanence of the Theosophical Society as an organisation; and even though the name might be changed the institution will not die, for it is founded on eternal principles.

It is of the utmost importance to the world that Theosophy, the most philanthropic, the most illuminative, and transcendent of philosophies ever known, should have the truths which it contains and the problems of life which it explains made clear to the inhabitants of every clime, country

and corner of the globe. This is the great mission of the Theosophical Society.

It is the only organised and world-wide association there is whose sole purpose is to aid in hastening the evolution of man. It is the only available agency or instrumentality fully equipped for that great work, and it is more nearly universal in its organisation than any other philanthropic body, unless it should be the League of Nations.

If in the future another instrumentality will have to come forward to be the vehicle of Theosophy's principles and the interpreter of the Great Law of the Universe, which the Theosophical Society has so faithfully tried to explain to perplexed humanity, it will be but a natural change in the course of evolution carrying out the Great Plan. The times and the trend of thought towards evolution demand an organisation that both in name and application are appropriate for the advancing mental status of mankind. The world is gradually outgrowing the ideas born in the dark periods of superstition and religious fanaticism which for so many years held the minds of men in their unrelenting grasp. The lingering remnants of that same tendency are still in evidence wherever free thought is hampered, free speech throttled, or religious intolerance prevents progress.

The material progress of the age, the triumphs of science, and the success in utilising the forces of nature by the genius of man are preparing the minds of men for the study and acceptance of the Great Law of involution and evolution which until now was so far from the thought of the average man that he seldom gave any attention to their marvellous operation. Now, since the virgin birth of Christ has been challenged by clergy who still claim to believe in the essential doctrines of *The Bible*, there has been an awakening of thought in the church that a few years ago would have horrified the members as an attempt to destroy all the bulwarks of Christianity.

The controversy between the Modernists, who claim the right to reason about and reject what they see fit of the old orthodoxy, and the so-called and self-named fundamentalists, who believe in the plenary inspiration of *The Bible*, some of whom are endeavouring to eliminate the study of science from universities and the public schools, has drawn the antagonism of church orthodoxy away from evolution, which it formerly considered its mortal enemy, and carried the war into their own precincts to be fought out between themselves. This battle royal between churchmen will in the course of time compel the laymen, who are not so greatly concerned about the loss or salvation of their souls as they once were, to wake up and take sides in order to learn the real truth. When that time, now steadily approaching will be fully upon us, it will be unfortunate for the world humanity, if the Theosophical Society, or some other such vehicle, be not prepared to extend to those who have lost their old faith a greater hope than that which they lost and a broader and clearer vision of life.

A DECREASING INTEREST CLAIMED

Certain individuals, who are by no means alarmists nor yet of a pessimistic turn of mind, and have been and are faithful and influential members of the Theosophical Society, speak disparagingly of its future. They say:

If appearances are not deceitful, the indications are that the Theosophical Society is on the down grade toward the end of its cycle of usefulness.

In support of this contention, one of the evidences they cite is the very light vote cast in the U.S.A. three years ago for the world President and the still lighter vote, comparatively speaking, for the U.S.A. President last spring. In each case there was no opposition to the candidates, which had much to

do with the light vote cast ; but there still remains the plausible supposition that, if there had been the interest in the philosophy that formerly existed, there would have been a much larger vote to have given tangible evidence of that interest. The vote for Dr. Besant did not show as great a lack of interest in other countries as it did in America.

Coupled with the indifference in America, there is the increasing number of independent Lodges and divided attention between Theosophy and the Liberal Catholic Church, and in Australia there has been aggressive denunciation and separation, and here and there over the world there have been some annoying episodes.

It is not my aim, however, to describe with accuracy or in detail the transactions of any country foreign to my own, nor to condemn any ; for out of all that is or has been, good may, and in the near or remote future, must come, and my reference to them is for the purpose of soliciting and receiving expression of opinions more securely anchored than mine in this sea of tossing waves, as to the future course of the Theosophical Society. In making this effort I must express my sincere thoughts frankly, freely and fearlessly.

One of the causes of the decline of interest in the Society is ascribed to the loss of Krotona. While Krotona was the Mecca of Theosophists, there was a charm even in the euphony of its name that caused those members who had never seen the locality to draw a beautiful imaginary picture of it. That picture never lost any of its graces or charms by the descriptions of returning pilgrims. Nor was there less praise from those who had the good fortune to visit it, for the wonderful progress made ; its artistic buildings, the great work being done, and the uplifting influence that was going out from that lofty, flower-decked headquarters.

But one day a false idea began to wander around that most charming spot of the world and it got into the minds of some

Krotonians. This idea was that Theosophy and business were incongruous and would not thrive together; and so the seeds of dissolution were sown and there began to be dissatisfaction and some dispute. Then the end of Krotona's glory came into view and it was declared that business was detrimental to the growth of spirituality. It was thought strange why one who labours or trades for a living cannot develop spiritually. Then another declaration was made that neither profound education nor a life of study and meditation alone will insure spiritual growth, but that good deeds and honest pursuit of any kind of honourable occupation will aid in such growth.

Truly, we cannot advance spiritually unless the principles which make for spirituality are carried into every act of our lives. Every gainful occupation, followed according to the precept and principle of the Golden Rule, will be an aid rather than a detriment to such growth, and Theosophy will make business honourable and ennoble industrial pursuits.

CHANGE OF NAME FROM BRANCH TO LODGE

It is very desirable that all local organisations should be loyal to the Headquarters at Adyar. The change from Branch to Lodge may not have had the bad effect that some have ascribed to it, but it undoubtedly had some influence in loosening the former close tie all felt under the original name "branch". That it had a psychological effect to that end can scarcely be denied.

The organisation of the World Theosophical Society was once fittingly symbolised by the strength, symmetry and beauty of a great branching tree. The roots extending in all directions, deeply and widely into nature's provision for its life and growth, as the organisation of the Theosophical Society extends into all nations and draws from the spiritual forces of all races and nations indicating that the Universal Brotherhood

of Man is the real foundation of a World Theosophical Society. In like manner was the trunk, limbs and branches of the tree emblematic of the world organisation. The strong round trunk of the tree representing the World Headquarters, its strong limbs the sections, and the smaller limbs shooting out from them the local branches throughout the world.

For nearly twenty-five years all the local organisations of the Society, in the U.S.A. especially, were designated as branches. It was in the spring of 1897 when Countess Wachtmeister travelled over the country, reorganising American Branches which had been wrecked by the Judge secession, and organising new ones, that the name "Lodge" began to be substituted for that of "Branch". Not every one then in existence changed its name in accordance with her action but many of them did; and when A. P. Warrington was General Secretary at Krotona, he issued an order that the local organisation should be officially known in the American Section as Lodges instead of Branches.

The writer is not making any accusation against the individuals named above; for what they did was done with good intentions and perhaps was best for the Society in the course of its experience, however much many members regretted the change.

OUR SYMBOLS

In an article in THE THEOSOPHIST more than a year ago, the thought was expressed that our symbols should be of a modern type, and that since a symbol is meant to be an ideal representation of an edifying thought, it should exemplify as little of the mysterious and as much of the understandable and ennobling as possible.

In our present symbol the triangles have a significance familiar to many, which a little explanation will enable

modern intelligence to grasp, but surrounding those triangles, instead of simply a plain golden circle, a serpent with its tail in its mouth is made to represent the grandeur of eternity. The serpent symbol, sacred to Hermes, myriads of years ago, does not represent ennobling thought in A.D. 1924. Its name and that of the snake have so long been associated in mind, both in the Old and New Testaments, in literature and in modern thought, with sin, deceit, and vindictiveness, and their attendant evils, that it is not suggestive of noble thought.

Without disparaging the benevolent purpose of Madame Blavatsky or any other individual in bringing out this reconcile emblem, yet what logical reason can there be for retaining the serpent, when it detracts and repels and fills no purpose emblematic of eternity, that could not be more fittingly and attractively represented by a plain circle? If any of the living animal kind is to be represented in our T.S. symbols, the most beautiful and fitting for the world at the present time would be a dove bearing the olive branch of peace in its mouth. An inspiring, sublime and beautiful philosophy should have a symbol of like exalting character in the association of thought between the two.

ANOTHER REASON GIVEN

The following is from the pen of a devoted student of Theosophy who lives in England:

It must be admitted that there has been an increasing tendency in the Society during the last twelve years to place undue reliance on ceremonial, orders, churches, creeds, and their equivalent, thereby sacrificing the virility of individual effort and freedom of thought which was so noticeable in the early days of the movement.

Those who are conversant with the history of the Society from its organisation, or have been members twenty-five years or more, and have watched the trend of thought and action of its membership and noted the tendency, as pointed

out in the quotation, and the gradual decreasing interest in the fundamentals of Theosophy, and its interpretation of the Great Law, will agree there is much truth in the quotation.

The idea of thinking that it is necessary to resort to church ceremonies to make the teachings of Theosophy more effective is absurd. The Theosophical subject itself, is, or would be if properly handled, sufficiently illuminating to invoke by its own inspiring truths all the unity of thought, serenity of mind, and concentration of attention, which it is possible to secure by any other procedure.

This departure from the former methods of conducting the meetings of the Society and the consequent loss of interest in them, because of making the philosophy less distinctive as a leading interpreter of the laws of the universe, has much to do with the decline in interest noted.

WHY ANY KIND OF DEVOTIONAL EXERCISE ?

Many people in various new and independent organisations are still creed-bound by the traditions and devotional ceremonies of the church, that they think any kind of a meeting must open either with prayer or other form, or it will be no good. This mania, following the Ku Klux Klan example, has broken out in banquets, conventions of various kinds, at political meetings, and promiscuous gatherings generally. We may expect to find that corn huskings and log rollings will be opened with prayer after awhile, if this indiscriminate use of a sacred rite continues.

We should neither denounce any ceremonies sacred to others nor make such an inappropriate use of them ourselves as to render them ridiculous and useless, or positively injurious.

There is no preliminary performance, ceremony or ritual that can add anything to the search for truth. In fact, to admit

that any ceremony is necessary to the search for truth is to have an inadequate conception of its power and the divine laws of nature it explains. When opening or preliminary practices have become the custom, they naturally and inevitably lead to a limitation of thought, produce intolerance and finally result in dogma, bigotry and superstition. Such is the natural course and consequence of form, ceremony, and ritual practised by those brought up under the influence of Churchianity.

The only safe plan is to eschew any kind of a preliminary or devotional exercise in Theosophical meetings, in order to avoid their detrimental use.

THE TREND TOWARDS SECTARIANISM

President Rogers of the American Section expressed the thought in *The Messenger*, not many months ago, that if the independent Lodges kept on increasing as they are now doing, there would soon be as many sects in the Theosophical Society as there are in the churches.

The question naturally arises, will this cutting loose from the sectional organisation have a disintegrating effect upon the unity and solidarity that one time characterised the section and its branches?

WHAT IS A SECT?

Lexicographers define a sect as "a company or set having a common allegiance distinct from others. In religion, the believers in a particular creed or upholders of a particular practice". In other words, it might be defined as a regular repetition of certain forms or ceremonies, especially so when practised until the sect or company or organisation and the members belonging to such an organisation, or the outside

world, look upon such practices or ceremonies as an essential part of the principles of that organisation.

Again, persons, or a set of persons, separating themselves from a body because of disagreeing with it, or differences of opinion on certain tenets or teachings, become a new sect and also make a sect of the ones that are left. Sectarianism in either a secular or religious organisation has a tendency to narrow the vision and prevent freedom of thought. Rituals, rites, and ceremonies are the practices which naturally distinguish the different church sects and beliefs, and because of the differences of opinion between sects, in the dark past, they caused antagonisms, ill will, persecution, wars and all the long list of cruelties and evils that followed in their wake.

OPENING AND CLOSING EXERCISES

Neither the teachings of Theosophy nor the instructions of the Master, who directed the founding of the Theosophical Society, ever suggested the propriety or necessity of opening or closing devotional exercises at its meetings, other than the opening of them by the President in the ordinary parliamentary secular manner; for it must be remembered that Master K. H. very emphatically told A. P. Sinnett, in one of his letters to him, that "Theosophy is not a religion but a philosophy" and as such the T.S. has been organised to bring together a body of people united in a mutual effort of research into the laws, marvels, and occult forces of nature and the latent powers in man.

The Society, therefore, is more akin to a body of scientists, geologists or astronomers coming together, each to bring before the others the results of his research for consideration and to gather therefrom some definite hypothesis to form the basis for still more enlightenment.

For Lodges which hold weekly meetings, if they do not have music or some other exercise which is common with secular assemblies generally, the best opening exercise which any meeting can have is simply a reading of the minutes of the previous session, followed by whatever business it is necessary to transact for the good of the Lodge, and then to take up the presentation of the subject for its consideration. And the best closing exercise that it can have is by simply leaving the illuminating thoughts that have been expressed in search of the truths of the philosophy to remain in the minds of members instead of diverting their thoughts to something else.

The reading of the minutes of the meeting in session at the next meeting will thus form a link between the successive meetings, and will recall the discussion and thoughts of the previous meeting, which will be the best mental preparation possible for effectively considering the subject of the present meeting. Thus a connected chain of thought is created in the minds of the members without any broken links from one meeting to another. The *absence* of any opening exercise after calling the meeting to order, or a closing one after the motion to adjourn, which distracts the attention from the subject considered, is far more beneficial than the performance of such exercises. Thus does a meeting avoid placing the shadow before the substance and finally making the shadow so important, in comparison, that it dims the light of truth that might have been brought out for illuminating the minds of the members in its full radiance.

A Theosophical meeting so conducted could not possibly merge into sectarianism; for Theosophy recognises truth wherever it may be found and does not ally, or at least is not supposed to ally, itself with any other organisation, except in a co-operative manner for aiding each other in the search for truth and in the work of propaganda for the benefit of humanity.

On the other hand, if this total absence of ceremony of any kind, or devotional exercise, is not observed, there can be no assurance of avoiding sectarianism. Any kind of ceremony or practice continued indefinitely will, in time, unconsciously ingratiate itself into the minds of the less thinking members as a necessary part of the meeting, who would hold that it would not go on right or have a spiritual trend if the usual form and ceremony were dropped out. At this point the lodge has already made itself a sect, whether it recognises the fact or not. Another step, and intolerance and dogma will grip it and sooner or later, if not made conscious of its digression and it sees the necessity of retracing its steps, searching for the truth will become a negligible quantity in the limitless field of knowledge and light, in that Lodge.

The objection to sectarianism in the T.S. is that it would lead to the hampering of free thought, to the throttling of free speech, and become intolerant of any expression not cut down to its narrow sectarian view. It therefore, would be disastrous to the Society.

Fourteen years after the organisation of the Theosophical Society, Madame Blavatsky wrote in *The Key to Theosophy* that, the future of the Society will depend almost entirely upon the degree of selflessness, devotion, and, last but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of its founders.

She further says :

Every such attempt as the Theosophical Society has hitherto made ended in failure because, sooner or later, it has degenerated into a sect. set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

She then refers to the fact that

all our members have been born and bred in some creed or religion and consequent on that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. and if they cannot be freed from such inherent bias or at least taught to recognise it instantly and so avoid being led away by it, the

result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

She also says :

If this danger be averted, the Society will live on into and through the twentieth century.

After some further explanations, she concludes with these encouraging words :

If the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century compared with what it is now.

The above quotation needs no comment or explanation. But following it I quote from a copy of a letter which a sincere Theosophist and esteemed friend wrote to an inquirer seeking light. I most earnestly commend the thoughts contained therein to the unprejudiced consideration and judgment of the reader. The quotation is as follows :

One of the basic conceptions back of the original Theosophical movement was the creation of an absolutely unfettered and unsectarian organisation, which would discover and express synthetic truth, in non-dogmatic form. Unfortunately, Theosophy to-day has become and is universally considered by the outside world as a sectarian cult with its own peculiar dogma. We are regarded as a group of people who believe queer things, professing to believe something we seldom practise. It is because of this fact that the wide-awake, well informed persons shun the movement, and we therefore draw our members quite generally from the more provincially minded class.

The Society is not in a healthy condition spiritually. It needs to be refocused and re-polarised. It is wasting time attacking and exalting personalities.

Apropos of the above quotation, I quote and paraphrase, in part, from an individual living in Sydney, Australia, who is a prominent member of both the T.S. and L.C.C. He, in reasoning along lines of cyclic periods, draws his conclusions that in 1928 the Society will contact another crisis. He says :

Eleven years after the founding of the Society, the Coulomb trouble occurred in the year 1884. Then another eleven-year period

began by the Judge affair in 1895; and in eleven years after that, in 1906, as a result of unreliable accusations by Katherine Tingley against Leadbeater's instructions to his pupils, a great furore was created about his head, which shook the Society to its very foundations. But in two years after that storm, it took on new life and vigour and grew in stature, strength and virility, as never before until 1917, the year of the inauguration of the Liberal Catholic Church, which was the occasion of seeds of dissension being sown among the members, and which culminated in the United States of America in the campaign for a national president which left scars of the battle fought, so deep that the three and one-half years elapsing since that time have not yet fully healed them. In four years more, in 1928, another eleven-year cycle will be rounded out and whether it will result in a period of peace and growth following the present period, is an unsolved problem.

H.P.B. AND MEDITATION

The wise discrimination so frequently observed in Madame Blavatsky's teachings were never more impressively exercised than in her sincere commendation of concentrated meditation in private, and, as one of the founders of the Theosophical Society, making no provision for its use in opening or closing T.S. meetings. By a lack of that same discrimination by the members of the T.S. they have again verified the proverb that

a worthy spiritual act, properly performed at the right time and place will redound to the greatest good, but improperly performed under wrong conditions, will result in great harm.

Because meditation is commended by Theosophic teachers as having great intrinsic merit it becomes distinctly a Theosophical attribute and its use in T.S. meetings is particularly adapted to making the Society a sect and thus bringing about its downfall. Would we prolong the life, the usefulness and the benign influence of our world-wide and loved Society, we must heed the advice of our Great Teachers.

A. Ross Read

MONETARY REFORM

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

(Continued from p. 569)

II

IN a previous article we saw that although the currency of a country is a measuring-rod of wealth, acting as a medium of exchange, a measure and store of value, yet, unlike other standards, it is allowed to expand and contract regardless of the effects on the owners of the thing measured. Following from the world-wide production and distribution of wealth, we concluded that the problem of an invariable monetary standard was one that could only be solved permanently by international action and several schemes for effecting this in whole or in part were outlined. These were summed up in the statement that on the whole the world had definitely decided to introduce a "gold exchange" standard as soon as expedient. It is proposed here to deal with the special problems that arise in the introduction and maintenance of such a standard.

We are familiar with the fact that under a "gold exchange" standard there are two factors that may cause the stable general price level, which is our goal, to vary. One is, changes in the amount of the currency (as defined in the first article) relative to commodities, the other, changes in the

amount of gold itself in relation to commodities. The pre-war system concentrated only on maintaining the currency at a fixed value with gold. The post-war system, in view of certain considerations to be discussed later, will have also eventually to maintain gold itself at a fixed value.

An examination of the amount of currency in the chief industrial nations at the beginning and end of the war, made by Prof. Lehfeldt shews that even when reduced to a gold equivalent (which means the elimination of the influence of inflation) the amount at the end exceeded that of the years immediately preceding the war by 50% to 75%. The Sauerbeck Index of 45 representative prices stood at 85 in 1913. In terms of gold in our post-war years it has been between 50% and 75% more, so that even after allowing for inflation, these prices are still 50% to 75% above the pre-war level, which is in close agreement with the results of Prof. Lehfeldt's investigation. The war stopped any increase in real production that could have used some of the increase to monetary gold, with the result that there has been a progressive decrease in its value. If, therefore, a return were made to the pre-war gold standard, general prices would still be 50% to 75% above the pre-war level.

The possible methods of maintaining a stable general price level previously described may be summed up as follows:

1. The currency to be controlled through the Bank Rate (Discount Rate) of the Central Bank of each country with a view to eliminating changes in the general price level, that is in the value of the currency relative to commodities. The currency to be based on a "gold exchange" standard, at a fixed ratio with gold, without however any attempt being made to control the long-period changes in the general price level due to changes in the supply of gold itself. This is the proposal of Prof. Cassel.

2. The currency to be controlled as above, but to be fixed at a variable ratio with gold, the Central Bank of each country to buy and sell gold at a variable Gold Rate. The general price level would be kept stable by the regulation of the Bank Rate or the Gold Rate. If for instance, gold began to leave the country, this might be due to (a) depreciation of the currency in terms of commodities, manifesting itself in rising prices, or (b) appreciation of gold in terms of commodities. In the first case the Bank Rate would be raised to restrict credit, in the second the Gold Rate would be raised to attract gold. Here again no attempt is made to control the value of gold itself. This method is that of Mr. Keynes, which he proposes as a modification of that already described.

3. The currency to be controlled by instituting (a) a standard coin containing a variable quantity of gold, or (b) a standard currency unit which should be exchangeable for a variable quantity of gold. The first proposal would necessitate recoinage when the general price level tended to change. If (b) were adopted the unit might be either a coin containing a fixed quantity of gold but exchangeable for a variable quantity of gold bullion (in effect a token coin) or paper. Gold bullion would be bought above and sold below the current market rate, to check a tendency of the general price level to fall or rise respectively in terms of commodities. The value of gold itself is not controlled under this method proposed by Prof. Irving Fisher.

4. The amount and therefore the value of the gold entering into the world's monetary system to be controlled by an international Commission with the object of stabilising the general price level in terms of gold. This is suggested by Prof. Lehfeldt with a view to eliminating long-period changes in the general price level. It does not afford any means of controlling the general price level in terms of currency.

We have, therefore, three proposals for controlling the general price level in terms of currency and one for its control in terms of gold, all based on a "gold-exchange" standard. Our task now is to attempt to decide, on the basis of practical experience and the requirements of the immediate, as apart from the remote, future, what working compromise between the ideal and the expedient will probably be effected.

- We know that the U.S.A. holds a vast stock of gold, which is continually increasing. The Federal Reserve Board, controlling the banking system of that country, has, in pursuance of a policy of price stability, declined to allow this gold to have the multiple effect on the country's currency which normally arises under a gold standard, where the currency is fixed at a certain ratio with gold. Instead therefore of rising prices, we have the spectacle of gold buried in the Treasury vaults. Now, so long as the rest of the world is in general America's debtor, and under obligation to redeem its debt in gold, just so long must gold accumulate there, unless one of two things happens. Either the industrial nations of the world introduce a "gold exchange" standard, or the Federal Reserve Board allows its accumulation of gold to exercise its normal effect and cause a tremendous rise in the general price level of America. The second possibility may be ruled out, as the probability of the Federal Reserve Board deliberately initiating an economic crisis on a large scale is remote. The second possibility is, as already stated, on the way to fulfilment.

If both internal and external general price level stability is desired (for instance, as between England and America), the procedure of Professor Cassel will have to be adopted *in toto*. This means that the Court of the Bank of England will need to work in close co-operation with the Federal Reserve Board. But in practice, in view of the considerations discussed above, the Bank will be subservient to the Board. There

is yet too little faith in human nature for English and Americans to accept such a proposition. Each will naturally suspect the other of wishing to control the monetary system to its own advantage.

There remains for decision the relative advantage of internal and external price stability, (or of home and foreign trade). Since we cannot have both in the immediate future, we must choose one or the other. The general conclusion seems to be that the latter should take first place. If we accept this we must also accept the proposal of Mr. Keynes for a stable internal price level regardless of the policy of other countries, thus leaving the external price level (and therefore the rates of exchange), to take care of itself. This then should be the immediate object of the monetary policy of England. With England and America both using a "gold-exchange" standard, there is every encouragement for the rest of the world to follow suit immediately they are confronted with the beneficial results of internal general price level stability. The stabilisation of the external price level would then inevitably follow. Summing up, the immediate aim is stability of the internal price level, the ultimate is stability of the external price level in addition, in terms of currency and of gold.

It should be clearly realised what is the precise meaning to be attached to the word "stability". By this we do not mean that the price level is to be *fixed* at a definite figure, even were such a feat possible, but that changes must fluctuate within a *small radius* of a definite figure. Of course seasonal and trade demands cause the rate of exchange to vary daily, but normally such variations are within a limited area and are corrected by influences of the same nature that gave rise to them. It is continued and large variations arising out of changes in the value of the currency that we seek to restrict within as small an area as possible.

In conclusion, a word should be said for the much advocated pure paper currency. There is no doubt whatever that such a currency would be perfect, *other things being equal*. Among those things are the honesty of traders, the veracity of politicians and the integrity of financiers. Human nature being what it is, no reasonable optimism can foresee an adequate realisation of these essentials. We are aware that perfection of a part implies perfection of the whole. Until that time comes pure paper money must be relegated to the realms of Utopia.

Leonard C. Soper



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLV, No. 11, p. 607)

CALCIUM HYDROXIDE, $\text{Ca}(\text{OH})_2$

CALCIUM is a di-valent element, and when investigated by clairvoyant magnification is seen to be a tetrahedron, that is to say, it is composed of four funnels which radiate from a centre to the four faces of a tetrahedron. The centre of

Calcium is a sphere of 80 ultimate physical atoms, and each of the four funnels contains 160 atoms. The diagram of Calcium is given in *Occult Chemistry*, p. 36, (1st. edition) and its "breaking up" on pp. 43, 44.

The appearance of Hydroxide OH is given in Fig. 14 of this series of articles. How OH is attached to another body is shown in Fig. 16 in Methyl Alcohol CH_3OH .

We can follow the arrangement of Calcium Hydroxide $\text{Ca}(\text{OH})_2$ in Fig. 25. Each Hydroxide lies at right angles to

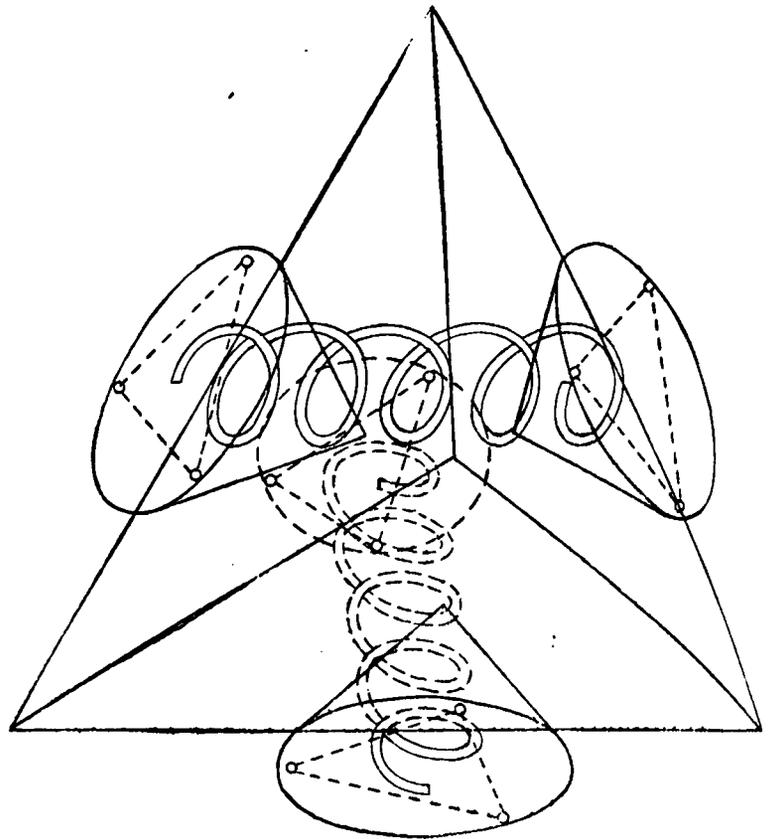


FIG. 25

two funnels of Calcium. The arrangement will be clear if one holds in one's hand a tetrahedron. In the diagram Fig. 25, one Oxygen, with half-Hydrogen triangles attached to

its ends, is shown lying horizontally across at right angles to two Calcium funnels. The second Oxygen and its half-Hydrogens will not be seen, from the angle of vision selected by the illustrator, as they will be hidden. They are however suggested by dotted lines. Calcium has a sphere as the centre of it. This of course persists in $\text{Ca}(\text{OH})_2$, but it is not shown in our figure of it.

CALCIUM CARBIDE CaC_2

In Calcium Carbide we have one Calcium and two Carbons. In the combination, each Carbon divides into four segments, each segment being composed of one positive and one negative Carbon funnel, with their linking atom.

Calcium has four funnels, directed to the faces of a tetrahedron, and a centre. In the combination CaC_2 , the Calcium centre remains unchanged. But each Calcium funnel swells out to make room for two segments (each of two funnels) of Carbon, as in Fig. 26.

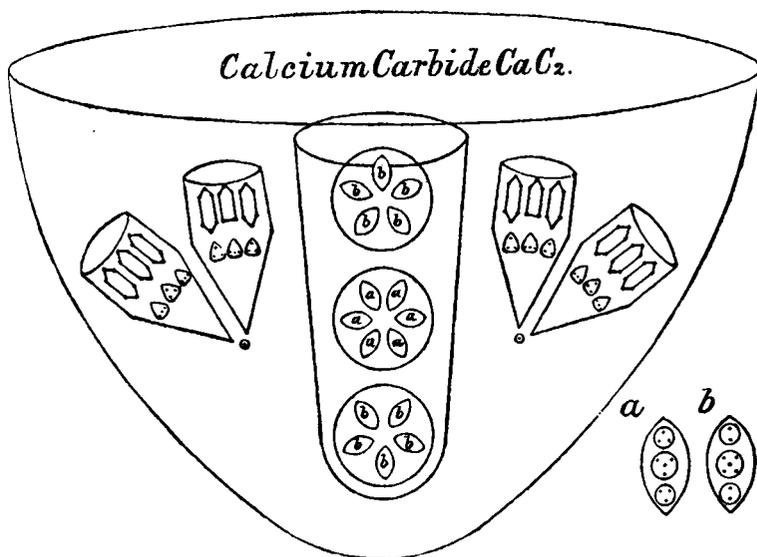
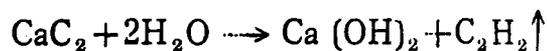


FIG. 26

ACETYLENE C_2H_2

All users of Acetylene know how simply it can be produced, by dropping water on Calcium Carbide. A chemical change takes place which produces Acetylene, a powerful illuminant. The change is represented by the formula,



A precipitate of Calcium Hydroxide is formed, and Acetylene rises as a gas.

When this change is looked at clairvoyantly, the Oxygen is seen to fly to the Calcium funnels, releasing the Carbon segments. These Carbon segments arrange themselves in the formation represented by Fig. 27. This figure is an attempt

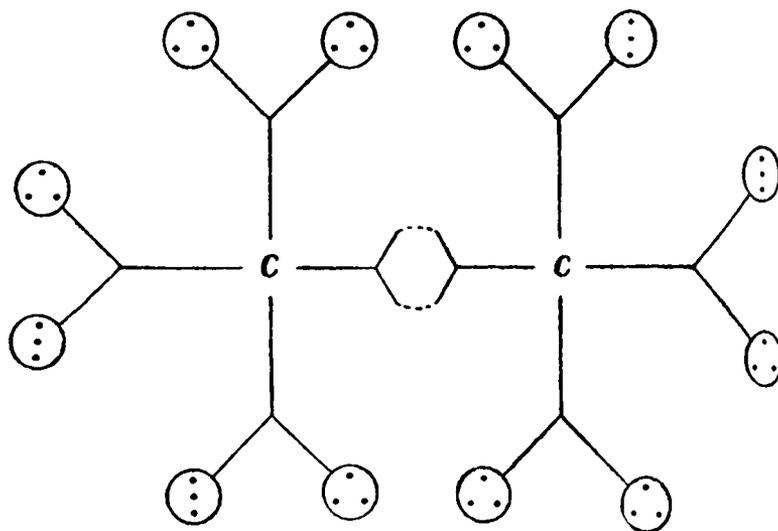


FIG. 27

to represent how the four accepted valencies of Carbon are seen clairvoyantly as 8 half-valencies. (See Acetic Acid, p. 53, THEOSOPHIST, April, 1924, where this figure was first used.)

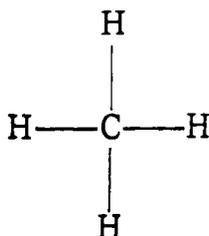
The mode of linking $C=C$ is shown in Fig. 17. Four Carbon funnels are thus used up by this linking. The two

Hydrogens, broken up into their twelve constituent charge units, each of which contains three ultimate physical atoms, then fly to the remaining twelve funnels of Carbon.

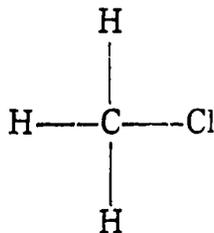
Looking at the diagrams of Acetic Acid and Acetylene, it would seem easy, as there is only the substitution of Oxygen by Hydrogen, to make Acetylene from Acetic Acid, if only a way could be found to break up Hydrogen, so that its six charge units arrange in two groups of four and two, and not as normally in groups of three and three.

METHYL CHLORIDE CH_3Cl

The first Carbon compound of the "chain" series, Methane CH_4 was shown in Fig. 10. Methane is represented as



Methyl Chloride is made by the substitution of one Chloride for one Hydrogen,



Chlorine, which is a "dumb-bell,"¹ undergoes disruption. Its two ends, each of which consists of a central sphere whence radiate twelve funnels, separate from the central rod.

¹ Fig. 3 which is of Sodium Na gives the general appearance of Chlorine. See also Fig. 86 and 92 of *First Principles of Theosophy*.

This central rod itself breaks up. The result is shown in Fig. 28.

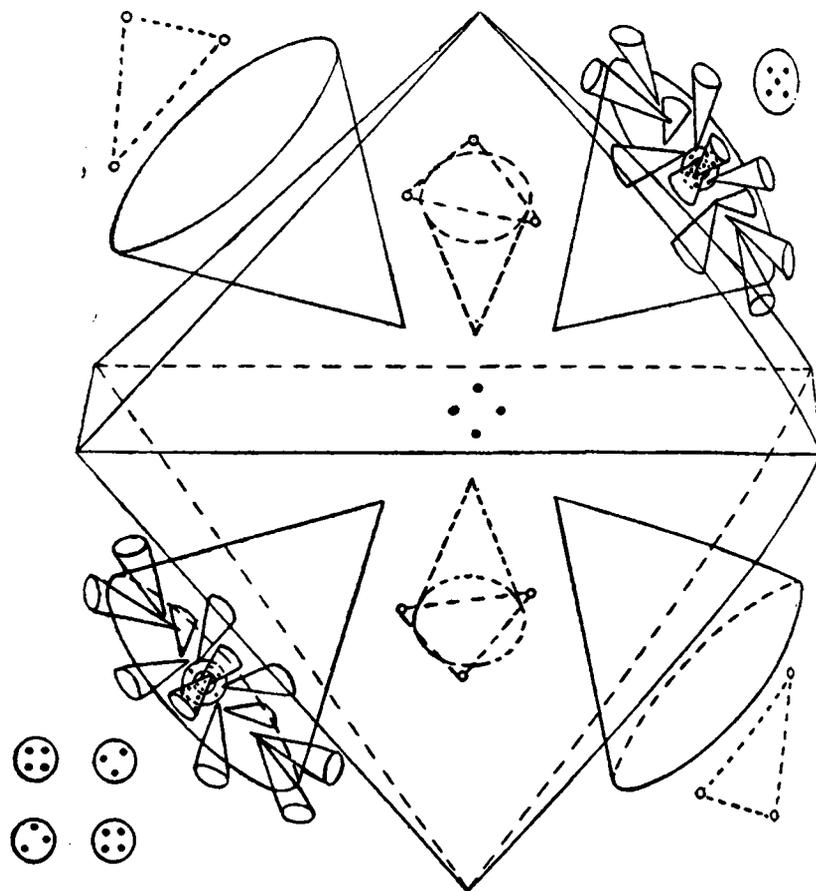


FIG. 28

It was mentioned, in the first article of the present series on *Occult Chemistry*, that "in the central rod of Sodium, there appears a body of 6 atoms. This body is positive, and appears to act as the centre of the whole atom" of Sodium. Similarly in Chlorine, the centre of it all is a body of five atoms in its central rod. This body of five atoms is positive. When Chlorine breaks up, this body of five takes one end of Chlorine with it, and floats over a negative funnel of Carbon. The remaining bodies of the central rod, two of

four and two of three, go with the second end of Chlorine and float over a positive funnel of Carbon. Over each of the six remaining funnels of Carbon, there floats a half-Hydrogen triangle, as in Methane.

ISOMER OF METHYL CHLORIDE CH_3Cl

A variant of Methyl Chloride was observed, which is slightly different in the distribution of the five bodies of the central rod. This distribution is as in Fig. 29. Over the

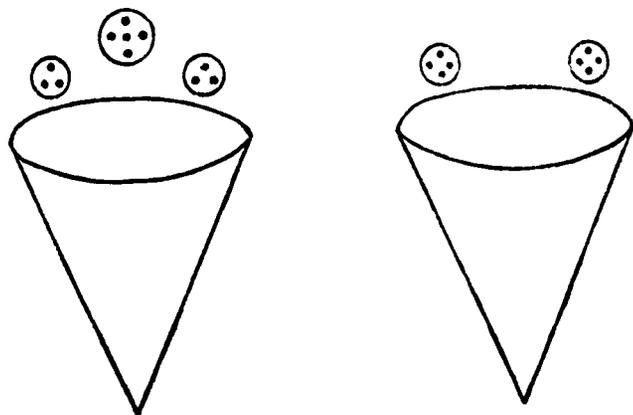
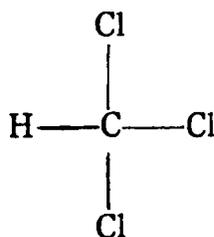


FIG. 29

mouth of the two Carbon funnels, and under the bodies from the central rod, as in Fig. 28, there float the two ends of Chlorine (each of a central sphere and twelve funnels) but in Fig. 29 they are not drawn.

CHLOROFORM CHCl_3

Methenyl Chloride or Chloroform has three Chlorines and one Hydrogen attached to Carbon. It is represented as



When examined clairvoyantly, its appearance is as in Fig. 30.

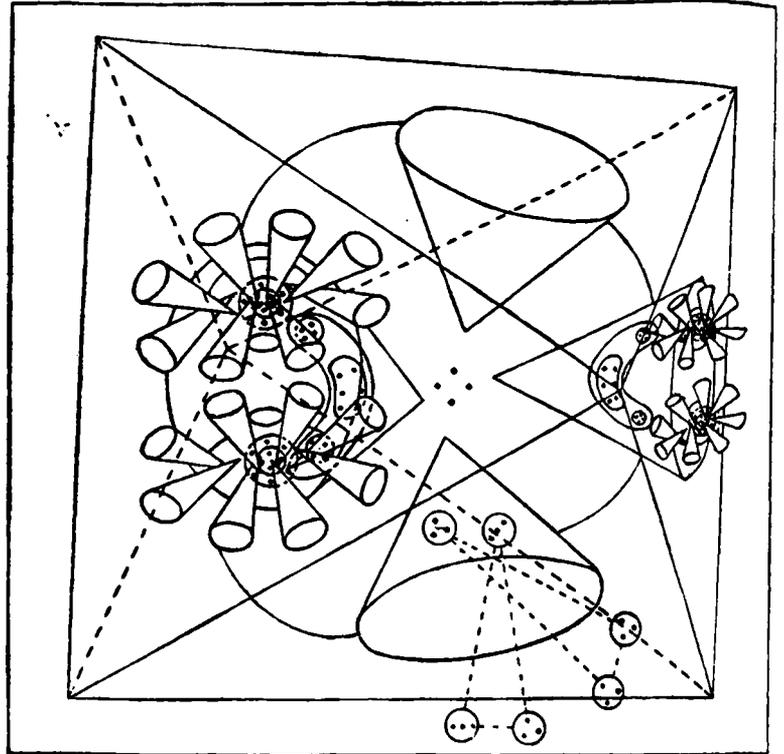
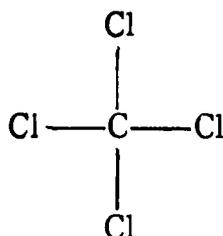


FIG. 30

In the previous combination, Methyl Chloride CH_3Cl the atom of Chlorine was broken up into two parts. Here however, each of the three Chlorine atoms is not so broken up, but attaches itself as a whole to a Carbon funnel. The Chlorine is partly sucked into the funnel. The central rod buckles up and bends in the process. The two flower ends of Chlorine however remain outside. One end of the atom of Hydrogen also gets partly sucked into a funnel.

CARBON TETRACHLORIDE CCl_4

Carbon Tetrachloride contains four Chlorines attached to a Carbon atom. Its formula is



An examination of Fig. 30 Methenyl Chloride will suggest how the four Chlorines are attached to four Carbon funnels, making a balanced combination.

C. Jinarājadāsa

(To be continued)

HISTORICAL NOTE

It is noteworthy that the Occult Chemistry investigations began *thirty years ago*. The first article, describing the clairvoyant appearance of Hydrogen, Oxygen and Nitrogen, was published in London in *Lucifer*, November, 1895.

C. J.

METAPSYCHICS

By L. CHARLSTON GOCH

MOST of us are aware of the intensity with which men are everywhere investigating and inquiring into the nature of this wonderful universe of ours, and more particularly how such investigation is directed towards the certainty of knowledge concerning the survival of life after death. At an earlier period of European thought the question was considered to be one that religion alone was concerned with, and, in fact, the Church confidently declared that it alone was the arbiter of the future destinies of humanity, and the single source of any authoritative knowledge concerning the survival of the soul after this earth-life had run its course.

Science held itself aloof from the inquiry until the latter end of last century, adopting the materialistic view that, in general it was only concerned with the present life and its manifestations, and that a future existence in which it held but scant belief was not its concern.

Perhaps it would be as well at this stage to remark that Modern Science was, as it still is, very young. Properly speaking, modern science, of which we are justly proud, does not, in fact, extend backward in time any further than the period of the French Revolution, although it had very illustrious forerunners such as Galileo, Copernicus, Roger Bacon, Newton and others, who, after all were but isolated geniuses and did not very greatly affect the living conditions of humanity. The first attempt to apply the principles of science

to human life and human society was made at the time of the French Revolution, that era of intellectual mutation in Europe which, like the present time, was distinguished by turmoil, restlessness and world wars. It was this era which gave us Laplace, destined to revolutionise science with his Nebular Hypothesis, and Lamarck the brilliant forerunner of Darwin in the field of Evolution; and these two great theories have changed human life completely.

Perhaps it was the first flush of its vigorous and triumphant youth that led modern science to adopt a lofty attitude of aloofness towards the question of the survival of the soul—an unscientific attitude, mark you!—but the work of the brave pioneers, Sir William Crookes and Alfred Russell Wallace gave a new impetus to scientific inquiry in that direction, and so in our day there are many men of science of outstanding attainment and genius, who are devoting their lives to the scientific investigation of that very problem. Can we not indeed say that science is to-day approaching the very threshold of the spiritual world in all directions? As the solid world is dissolving bit by bit before his eyes and dwindling down to a single Force, is the scientist not at last beginning to find himself, as Dr. A. T. Schofield says, “in the unclouded presence of the Divine Glory?” But this fascinating inquiry will lead us too far from our present subject and we must not now pursue it any further.

There is however a phase in the trend of scientific investigation which we might follow up just now, and that is in *Metapsychics*, and we shall take for our groundwork a little book recently published in Belgium under the title of *La Mecanisme de la Survie* (*The Mechanism of Survival*).¹ Prof. Rutot's name is a household word in scientific circles. He was formerly the curator of the Royal Museum in Brussels, and is perhaps most popularly known by his very remarkable

¹ By Professor A. Rutot and Mons. M. Schaerer.

series of restorations of the form of Prehistoric Man, on which his opinion is regarded as authoritative.

The authors precede their study of survival with a short essay upon Determinism and Morality, in order to define certain guiding principles which serve to elucidate their main proposition and give it a foundation.

They find that there are two inevitable modes underlying all phenomena, one of which is subjective and the other objective. In the first, or subjective mode, man says "I am," and is certain of his existence because action takes place in succession or duration. In the second or objective mode he senses the existence of things in his neighbourhood. The first affirms his existence in TIME, the second in SPACE, and these two forms of extent—succession in time and extension in Space—are the only possible forms of extent. The first is psychical force, the second is physical energy. But the two modes are inseparable. In Theosophy we are already familiar with these distinctions under the terms "the life-side" and "the form-side" the first being persistent, the second subject to constant change.

The struggle of the form for expression, which is imposed upon it by evolution, constantly resists the essential action of life in its impulse towards freedom. This sets up a conflict which in its turn forces Nature of necessity to progress. Nature constantly seeks to free itself from the restrictions of the form, in order to attain the more aspiring freedom of the life, and the process makes it more and more conscious of the need of co-ordinating its action, since it is brought to realise that in co-ordination and not in separateness lies its freedom. It is a necessity on the part of existence to endure, that is its very nature, and Evolution is the victorious march of Necessity towards Liberty and Knowledge. Perhaps, if we call Necessity the initial vital impulse which underlies all things, its nature will be better understood. Everything partakes of

that original or initial impulse involved in its call into existence, which urges or pushes it on throughout the ages towards a realisation of itself in all its potentialities. The life persists and continues to unfold through all its changing forms, and the forms change only in order that the life which they enclose may move forward towards the conquest of that best expression of individual liberty of which it is capable, and the two are complementary to each other. With the growth of consciousness comes the realisation of co-ordination, and this finds its highest expression in Love, which is an intuitive or sentimental form of knowledge. Evolution itself is neither moral nor immoral; it is simply necessary action; that is to say it is unmoral. It is the expanding consciousness of the necessity for co-ordination that brings the moral forces into action.

This is, briefly, their fundamental philosophy of evolution and it is one with which we cannot find much fault. We are already familiar in our own teachings with the duality which leads to multiplicity in the form, contrasted with the unity of the monadic essence which ensouls matter whatever the form. We are also aware of the conflict between the egoic life and the personal form, and in the very practical doctrine of the Universal Brotherhood of man indicate our awareness of the essential necessity for co-ordination of the whole of humanity. Similarly are we aware of the obstacles or fetters which have to be overcome ere liberation may be reached. Our authors rightly point out that liberty is in inverse ratio to the resistances which oppose the normal march of life and that, in consequence, liberty lies in knowledge, since the great enemy of all life is ignorance.

During the last ten years science has closely investigated those strange and mysterious phenomena known as metapsychical. Metapsychics is the science that investigates the phenomena, whether mechanical or psychological, due to

seemingly intelligent forces, or to unknown powers latent in the human intelligence.¹

Metapsychics show two main orders of phenomena: (1) An intelligent order in a faculty of knowing things other than by the customary means; and (2) a dynamic order, in the movement of objects by other than the customary ways. These phenomena have been known since antiquity and have been variously named mystical, magnetic, spiritual, and lastly in our own day they are beginning to be called scientific.

The intelligent manifestations, showing as they seem to do, a kind of latent universal memory, have been called by Dr. Richet "Cryptaesthesia" (concealed or occult sensibility). Dr. Gustave Geley, the Director of the International Metapsychical Institute of Paris gives the name of "Cryptomnesia" (concealed or occult memory). The specialists have agreed to describe such phenomena as subjective metapsychics.

The manifestations of a dynamic character, such as "telekinesis" (the production of movement without contact), "levitation" (heavy bodies floating in the air), the "Ectoplasm" (a substance that exudes from the body of a medium and forms the basis of materialisations), and other such manifestations are called objective metapsychics.

One party of investigators, led by Sir Oliver Lodge, ascribes all these manifestations to the action of the "spirits" of the dead. The other party led by Dr. Charles Richet ascribes them to the subconscious forces of the living. Our authors, however, consider the differences of opinion between the controversialists to be more apparent than real. They say that Cryptaesthesia explains some of the phenomena but not all, and they too fall back upon a modified hypothesis of the "spirits" of the dead to explain or aid in explaining the others.

¹ The definition is by Dr. Charles Richet.

Life and survival (*vie et survie*) say they, exist simultaneously—(by survival here let us indicate the surviving principle, for it is evident that our authors refer to the persisting or surviving Ego). The latter is like an invisible extension, by radiation, of the material form of the personality, and it is analogous to the gravitational field of a material mass, which is an invisible extension of the energetic power of such mass. Theosophists will immediately think of the astral body in this connexion, but from the subsequent argument it is quite clear that our authors not only include the astral body but also the "causal" body and indeed they state concerning this irradiating surviving principle (*survie*) that it is a psychophysical entity projected into the All. It is in fact a thought-form of the entire life, and of the entire series of lives—they have much to say about the dynamism of the thought-form and the rapidity, equivalent to that of light or wireless telegraphy, with which it is projected or dispersed. The dispersal is, they say, analogous to that of the Hertzian waves (wireless waves) which traverse all directions and can nullify, stop or accelerate other Hertzian waves according to the direction in which they are travelling. This action on the part of the thought-form is also, I may remark, quite familiar to Theosophists, who found upon it one of the most potent factors in their doctrine of the development of the Higher Self. The projection of the thought-form has a rapidity, say our authors, which, within the limits of the ambient memorial reservoir, now about to be considered, is almost instantaneous in its action.

Their investigations have led our authors to the definite, reasoned conclusion that our earth is surrounded by a spherical stratum, like the atmosphere, of what might be termed a mental material, which is influenced by, and influences thought. It is a reservoir of memory-matter surrounding the earth, and we will refer to it as the ambient memorial reservoir, or

simply as the memorial reservoir. In it is conserved a phantasmal reproduction of every individual throughout his entire life, and it contains also phantasmal representatives of the things associated with physical life such as houses, clothes, furniture, etc., in fact, a replica of all the associations of the individual. Every person throughout his life creates by his thoughts an energetic entity in this memorial reservoir, which reflects his being in its true form and conserves his individual character with all its acquisitions throughout life or throughout successive incarnations. It is morphogenetic, that is, form-producing, and every person endowed with the proper receptivity can draw from it for his needs, if he wills, that essence of the True and the Good and the Beautiful, which great Human souls have deposited therein in the past, and in which each individual ought to take care to deposit only his best, the best that his life-work is capable of giving.

Let us pause to examine this conclusion briefly. From time to time other observers have referred to the action of what they call unconscious race memory and in our day such appeals are becoming more and more frequent, but as far as I am aware no other observer has so clearly stated from the scientific standpoint the mechanism whereby this race memory may be appropriated, and their conclusion is to me a gratifying indication of the justice of Dr. Schofield's observation in his "Borderlands of Science," how that science working by the light of reason from the circumference of the disc of knowledge towards the centre, frequently encounters the illuminating light beams which emanate from the centre where resides the great first cause, the great central Divine Light. So in our inquiry this evening we see the flickering light ray of the scientist investigating the phenomena of metapsychics, encountering the steadfast beams of the divine illumination which in the dawn of antiquity gave us the idea of the "Ākāsha," or Universal Soul, and the "Ākāshic record" in

which may be read by those who have attained the requisite degree of development of the spiritual faculties, not only all his own past, but all the past of all the world. It is the imperishable record open to the Lipika, or Lords of Karma, who are the arbiters of man's destiny and in whose just balances are weighed the sum of all his acts, all his desires and all his thoughts, and who equip him for his future reincarnation with the materials which he has created for himself, which he has stored up for himself in the "Ākāshic Record," whether it be bad, indifferent or good, and which shows us how just was the exclamation of Sallust when he said that "every man is the carver of his own fortune".

Bishop Leadbeater tells of these Ākāshic records, that they

are in truth a sort of materialisation of the Divine memory, a living photographic representation of all that has ever happened.

To me it is always interesting to find indications that the flickering, fluctuating and often uncertain light of scientific research at times approximates towards the steadfast beams of Divine illumination, whether that illumination come from India, Egypt, the plains of Galilee or elsewhere. And surely as we ourselves overcome the barriers of ignorance, and penetrate more deeply into the realms of the unknown, so too must we see a synchronisation of the ephemeral wisdom of our day, so laboriously dug out, with the steadfast unalterable Ancient Wisdom.

The thought that this memorial reservoir is one to which we ought to contribute the best we are capable of and from which we can draw upon the best of others even of those Great Ones who have so freely poured forth into it their finest and noblest gifts of Love and Service, of Sacrifice and Wisdom, is both inspiring and stimulating. Nor need we fear the record, if it is of our best that we contribute to it.

But let us return to our authors. This memorial reservoir is divided into various strata, according to the stage of development or evolution attained by the individuals, those who are more highly evolved reaching the higher planes.

Discarnate entities, those who have cast off the garment of the physical body, pass to this reservoir, which is the field of survival, where they do not necessarily assume an active, conscious condition. Generally they are in a latent state which is, however, capable of being aroused into activity by the thoughts of the living, which charge them to some extent with the vital force of the living and lend them a kind of ephemeral reincarnation. Our authors do not distinguish very clearly between the varieties of condition found in the after life and I think they sometimes confuse what is Theosophically known as "Astral Shells" with astral bodies, or with ensouled thought-forms, and sometimes also they appear to refer to the Buddhic vehicle: but in an illuminating passage they refer to the planes where the more highly evolved entities lead an active, conscious existence, from which they influence the world and actually bring about profound cerebral and morphological mutations in the human kingdom on the physical plane. These are the advanced beings who through cosmic and terrestrial forces bring about that gradual transformation which will evolve physical man into the superman. They describe the process as ideo-morphoplastic metamorphosis, which being translated into simpler language may be said to be "thought-form-moulding transformations".

We may have no doubt that they are here referring to very highly evolved beings who have already passed beyond the necessity for reincarnation, and the hierarchy which they say these beings constitute will perhaps be readily identifiable with that body of evolved beings which we describe as the Great White Brotherhood.

Reverting back to their Reincarnation theories we note them saying that acts are but objectified thoughts. The thoughts or thought-entities surviving in their memorial reservoir receive transitory embodiment in the memories and in the physical lives of the living. Under certain conditions where the character and qualities of the conjugal pair furnish the appropriate material in physical condition and mental approximation, the discarnate entity leaves the memorial reservoir and once more enters upon terrestrial life in the form of their child. This view of reincarnation, though incomplete and inadequate in many respects, is nevertheless interesting as indicating a view of the subject from the standpoint of the human pair whose influence in drawing down the appropriate entity lies largely in the quality of their thoughts. But Theosophists generally prefer to view the subject from the opposite standpoint; from the spiritual side, that namely of the Lords of Karma, who make their choice of material for the reincarnating entity consciously and with the fullest knowledge of all possible circumstances, while the human pair are unaware, except perhaps in very exceptional cases, of what is transpiring from this standpoint.

Per contra, they say, that a Confucius, a Buddha, a Christ, a Plato, an Aristotle and, nearer us, Galileo, Newton, Pasteur and others have in their last terrestrial lives realised co-ordinative qualities so conformable to universal perfection that their mental bodies though partially embodied in thousands of living beings, have not yet been surpassed by any single one, and terrestrial reincarnation is not possible for them on that account, but they continue to guide terrestrial life as Idea-forces, each according to his degree in the evolutionary hierarchy. The apotheosis of these superior beings by antiquity rests, they say, upon an indisputable reality, and they find in this reality a ray of light which will one day permit believer and unbeliever alike to unite upon the common ground of knowledge.

Here we may take advantage of the opportunity afforded to us to observe that in our view these Great Ones do sometimes reincarnate terrestrially, not as the result of any Kârmic Law, nor as the result of any satisfactory or sufficiently approximate advance in development on the part of the human race, but by reason of their own boundless compassion for struggling humanity, whose evolution it is their desire to help and to advance. This is magnificently stated in *The Bhagavad-Gītā* where the Lord Kṛṣṇa tells His disciple:

Manifold the renewals of my birth
 Have been, Arjuna! and of thy births, too!
 But mine I know and thine thou knowest not,
 O Slayer of thy Foes! Albeit I be
 Unborn, undying, indestructible,
 The Lord of all things living; not the less—
 By Mâyā, by my Magic which I stamp
 On floating Nature forms, the primal vast—
 I come, and go, and come. When Righteousness
 Declines, O Bhārata! When wickedness
 Is strong, I rise, from age to age, and take
 Visible shape, and move, a man with men,
 Succouring the good, thrusting the evil back,
 And setting Virtue on her seat again.

The ambient memorial reservoir is contacted, say our authors, by what they call mediumship, which is of two classes.

1st. Unconscious mediumship. This is exercised in sleep, which includes normal sleep, half-sleep, or reverie, and in catalepsy, also in states of ecstasy or trance. With this division I am not altogether in agreement as normal sleep may be consciously used in definite directions, and the mind set to work on the mental plane where during the sleeping state it has powers which far transcend the ordinary powers of waking consciousness. It is, of course, during a period of physical unconsciousness that the mind performs these labours, but the performance itself is conscious, having been imposed upon the unconscious mind by the conscious will, and having been consciously linked up with the waking state, otherwise, of course, the whole process would be unconscious and

valueless. It is during such a time that the mind moves freely in the mental plane, and contacts those larger powers which our authors imply are to be derived from the memorial reservoir.

In unconscious mediumship, it is the passive entities who take the initiative, and these entities are reinforced either by the thoughts of the sleeper, or by the suggestions of the hypnotist, or the thought-forms of the assistants at a spiritualistic séance. Most dynamic manifestations are obtained through unconscious mediums in a state of trance, including such manifestations as materialisation, levitation and the like—and the brain, the faculties, and even the physical constituents of the medium, such as the "Ectoplasm," are utilised by these entities. Many mediums are pathological or neurological.

The second class consists of conscious mediumship. The conscious medium remains the master of his consciousness and of his will, and generally possesses good health and perfect mental faculties. Conscious mediumship is largely the result of a long evolution in which the physiological cells have been pre-formed for the exercise of such a faculty.¹ These faculties are employed by the conscious medium in order to reach that stage of identification in which he steps out of relative time and space, and his intuitions directly contact the planes of existence on the higher levels. Although our authors speak of contacting the realms of the Absolute, it were sounder if we called them the higher levels, for it is evident that what our authors deal with in relation to the universal memory belong to what Theosophy describes as the Buddhic plane. The metapsychical manifestations of prevision, seer-ship, prophecy, memory of the past, knowledge of events at a distance, etc., are all parts of that now rapidly developing faculty of cosmic consciousness derived from

¹Theosophists will here note the analogy of the "Skandhas," or Mendelian factors as they are called by Mr. Jinarājadāsa.

intuition. It is this cosmic or, if you like, Buddhic consciousness, which the mystics of all ages have attained to in the past in isolated cases here and there, but the same faculty is appearing in these days in increasing numbers and at greatly accelerated rates, and this is to me the soundest indication of the present intellectual mutation which humanity is undergoing. It is cosmic consciousness which will mark the next sub-race, now being formed, and which will become the normal faculty of the next root-race whose advent too, is no longer far in the future.

These faculties, these powers, which are being developed on every side of us, indicate the direction in which the evolution of the present day is tending. It is true that in the long run the evolutionary destiny of the race will develop these powers in all men, but what is of great concern and moment to every one of us at the present time is whether we are in the current of the onward flowing stream of evolution or whether we are merely in the backwash, clinging to straws or snatching at the rapidly receding banks.

One by one the barriers of separateness are being broken down by Science, which in all directions is showing us our own identification with all that is. But it is not sufficient that the scientist should discover these wonderful things. It is true, I regard the scientists and the philosophers, the poets, the mystics and the devotees of our day who enjoy the profound visions of cosmic consciousness, as forerunners of the New Age, but that is no reason why I too should not benefit by their discoveries and their splendid indications and be carried on by the same stream. It is no reason why I should not also follow the path consciously and voluntarily.

We cling so to self-consciousness. Instead of releasing our hold upon the things of sense and sense-attraction, we should get ourselves swept forward, not unconsciously and passively, but consciously and actively, into the very bosom of

the mighty stream that even now is flowing into the realm of cosmic consciousness, where we may fully realise our latencies and potentialities and ourselves take part wisely and sympathetically in that cosmic movement which must rejuvenate humanity and remove the unnecessary sorrows of the world.

L. Charlston Goch

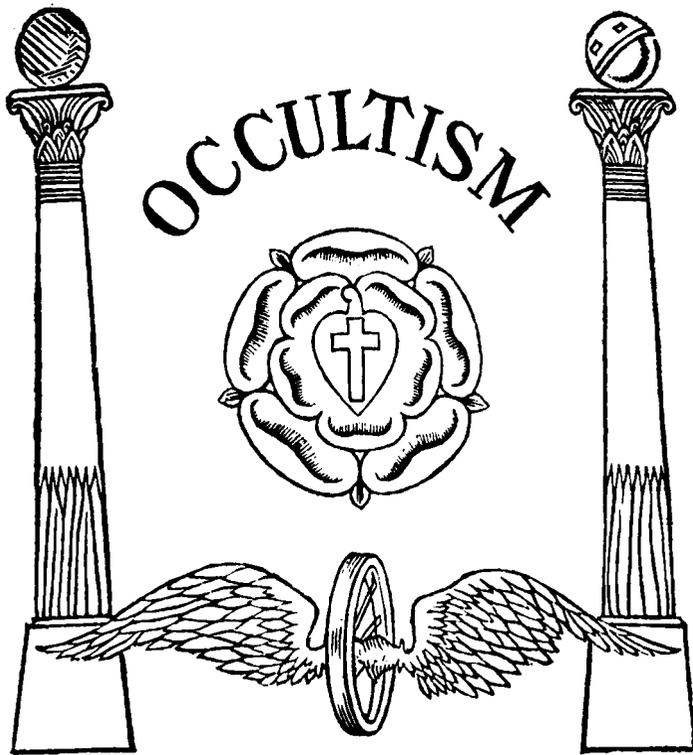
THE THREE BEGGARS

THREE beggars, by the dusty roadside met—
Abdul and Chang and Indrajot—with pain
Seeking to win the City far-off set,
Deplored their losses and extolled their gain.

Said Abdul: “By the Prophet, life is rough!
Yet what I get—God’s will—I am content!”
Said Chang: “I won but little, yet enough
To swell my bag and satisfy my bent.”

Said Indrajot: “I gathered naught to-day.
Yet from my heart there seemed to lift a weight:
When the goodwife had filled my begging-bowl,
A little child smiled on me while I ate.”

Sudden the Lord of Beggars by them stood
And said to them: “You, Abdul, have done well:
To bear your burden with content is good.”
Then unto Chang: “I praise your thrifty soul.
May the gods ever fill your empty bowl.”
But upon Indrajot He smiled and said:
“You, Indrajot, I deem most blessed; for
To you who strive to reach the Deathless State
A little child hath opened wide the door.”



THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

The Heavens, Earths, Worlds and changes changing them,
A mighty whirling wheel of strife and stress
Which none can stay or stem! ¹

Raphael—Die Sonne tönt nach alter Weise
In brudersphaeren Weltgesang,
Und ihre vorgeschriebene Reise
Vollendet sie mit Donnergang. ²

Let us seek the dignity of knowledge in its original; that is, in the attributes and acts of God, so far as they are revealed to man, and may be observed with sobriety. ³

¹ *The Light of Asia*, by Sir Edwin Arnold.

² *Faust, Vorspiel im Himmel*, by Goethe.

³ *Advancement of Learning*, by Viscount Verulam.

"Fighters, fighters, Oh Lord, we are called; in what respect are we fighters?" "We fight, Oh Bhikkhu, therefore are we called fighters." "What are we fighting for, Lord?" "For lofty virtue, for lofty endeavour, for lofty wisdom. Therefore are we called fighters."¹

And how far are we to pursue possibilities? A conclusion is unthinkable. We can always ask, "What then?" A highest stage of life which would include all possibilities of development would—according to all known psychological laws—end in numbness and death. Human thought soon discovered this. The ancient Indians early perceived that the uninterrupted duration of one and the same state can afford no joy, and the Sāmkhya philosophers maintained that he who gained admission into the heavenly world would soon discover that there are still higher stages than that which he has attained, so that *even heavenly joys contain an element of unrest*. Some thousands of years later (in a letter to Christian Wolff) Leibnitz asserted that, if blessedness did not consist in progress, the blessed would end in a state of stupefaction (*nisi beatitudo in progressu consisteret, stuperent beati*).²

They who have presumed to dogmatise on nature, as on some well investigated subject, either from self-conceit or arrogance, and in the professional style, have inflicted the greatest injury on philosophy and learning. For they have tended to stifle and interrupt inquiry exactly in proportion as they have prevailed in bringing others to their opinion; and their own activity has not counterbalanced the mischief they have occasioned by corrupting and destroying that of others.³

As to the explanation of mysteries, we find that God Himself condescends to the weakness of our capacity, and opens His mysteries, so as they may be best understood by us; inoculating, as it were, His revelations into the notions and comprehensions of our reason, and accommodating His inspirations to the opening of our understanding, as a key fitted to open the lock.

Though in this respect we should not be wanting to ourselves; for as God makes use of our reasons in His illuminations, so ought we likewise to exercise it in every way in order to become more capable of receiving and imbibing mysteries; provided the mind be enlarged, according to its capacity, to the greatness of the mysteries, and not the mysteries contracted to the narrowness of the mind.⁴

Here sighs, plaints, and deep wailings resounded through the starless air; it made me weep at first.

Strange tongues, horrible outcries, words of pain, tones of anger, voices deep and hoarse, and sounds of hands amongst them,

¹ *Anguttara Nikāya*—Dialogues of the Lord Buddha.

² *The Philosophy of Religion*, p. 383, by H. Hoefding.

³ *Novum Organum*, by Viscount Verulam.

⁴ *Advancement of Learning*, by Viscount Verulam.

Made a tumult, which turns itself unceasing in that air forever dyed, as sand when it eddies in a whirlwind.

And, I, my head begirt with horror, said: "Master, what is this that I hear? And who are these that seem so overcome with pain?"

And he to me: "This miserable mode the dreary souls of those sustain, who lived without blame, and without praise.

They are mixed with that caitiff choir of the angels, who were not rebellious, nor were faithful to God; but were for themselves,

Heaven chased them forth to keep its beauty from impair; and the deep Hell receives them not, for the wicked would have some glory over them."

And I; "Master what is so grievous to them that makes them lament thus bitterly?" He answered: "I will tell it to thee very briefly.

These have no hope of death; and their blind life is so mean, that they are envious of every other lot.

Report of them the world permits not to exist;

Mercy and Justice disdains them; let us not speak of them; but look, and pass."¹

WHAT may you see there above, among the stars of the Milky Way with philosophic eye? Gods vying with Gods! Will joins to will; or purpose becomes opposed to purpose among them. Those that preside over constellations support or constrain those below who guide solar systems. With those whom they may accept as equals they strive, wheeling songfully through the skies. Conceive the cost and also the spoil of such contest!

What is the value in these calm realms of the slightest aberration from the foreordained intent, what the limits of the plan of the supreme Architect? What collapse may befall some world because of sustained miscalculation, for some flash of wrath or some failure of deepest purpose! What glory of world-building is there!

¹ *The Inferno*, by Dante Alighieri.

Who will be of those that would retire from the world's agony? And who will come, contrariwise, and, joining in the universal contending, grow sinews day by day and age by age against those later strivings, which are of Fate and the joy of the Gods that stand forever at the very edge and brim of the manifest, to ward off the void, the seeming nothingness, and hold fast for the sake of those, ever coming on, young in evolving, who else would be encindered in some moment's lightning-flash among the angel-Gods?

The hard realities of our human life need comprehension and explanation. The actualities of our existence we can scarcely view, but we constantly gloss them over with some sort of explanation or some setting in a philosophic or religious category that seems to put them away from the need of further comprehension. The extraordinary catastrophies of the world, the blotting out of thousands of lives by earthquakes, the doings of human fiends such as we had to recognise as of fact during the recent great war, the consorting by men with the practices of devilry, and the deliberate efforts by many very intelligent human beings to wreck organised civilisation—such things seem to exist in a world not presided over by a loving Father of all men, but by some fiend incomprehensible.

We must begin by recognising as true the ancient occult maxim—as below, so above. We must realise, that there is that in the Cosmos which, reflected in earth-life, gives us not only the glories, the beauties and the pleasures of our life but its horrors too. The trippingly used phrases of karma, justice, human desert, or of punishment and discipline are not adequate alone. We must find how the exceptions in human life, the disasters and the apparent contradictions are reflections of the universal, the earthly small ratios that equal the mighty cosmic proportions existing in spiritual fact and law. We must look behind the law of karma and see why that law has such applications in earthly life.

We must either ignore the horrors observed in human existence, whether involving physical agony or suffering in the spheres of emotion or of thought, or we must grant them a deceptive, false explanation as fortuitous or exceptional, or we must squarely face the issue and decide them to be the natural or normal outcome of the universal Law of cause and effect. Many philosophies and many religious schemes have brushed aside the thought of human agony without seriously attacking the problem of its meaning but saying that it is exceptional, that it is deserved, exceptional or salutary and, therefore, being beneficial, is to be regarded joyfully. There have been no small number of priests who could sing hymns of rejoicing to God while contemplating the roasting of the wicked in hell; they had deserved it and it would be good for them! But is the suffering of men anywhere good for them? The answer is that all men must learn that the law that gives men agony is true and represents not the wrath of an outraged God, or necessarily only the infraction of the law of justice, but often the weakness or ignorance of the sufferer, unable to turn aside the shafts that pierce him. Men need to pool their powers, knowledge and skill in order to find ways to diminish suffering for all beings. All men are one; what pains one pains all in some way. Let men join to find where the administration of the law gets its leverage, its *point d'appui* on conscious beings and then set to work to ward off the cause of pain. We say that we should not only recognise the law of causes and consequent effects but that the learning of the law is good though coming out of agony. We must furthermore discover that the law comes out of the remotest realms of the universe and that the very gods contend under and are amenable to the same, though more loftily-keyed, requirements.

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record, that a part may be fought off, and that the mercy of God is really the compassionate intervention of wise and patient gods, of *devas* or of adepts of human origin. We shall learn above all that we are to become as gods to aid in the Logos' plans for our further struggles beyond the confines of our solar system. It is for that we are being trained, for that we endure asperities, for that we wrestle in spirit, gaining sensitiveness and powers; it is for that God appeals to us through the actuality of life's drama, to join in the play, never yielding our deep intent.

So we can understand why humanity must have misgovernment, plagues, universal child-birth agony which shall be a reproach to us until we have mastered and almost abolished it; and, think of it, a limbo on the farther surface of the moon which is a moral leprarium, a charnel-house for the worse than dead fag-ends of abortive and malevolent or retrogressive evolvings.

The teaching of the search for a comfortable escape from this field of agony into various remote heavens falls flat when this knowledge comes. But the struggle for Nirvāṇa and its strength gains new force, irresistible insistence, when we discover that its powers and knowledge make us able to join more potently in the delivery of suffering humanity. For, if our Logos wishes us to learn life here so that we can become as He is and then help in His cosmic struggles, we can accept His command, respond and aid all the more in the immediate work of striking off men's bonds.

Contest and struggle are universal, existing on all planes and in all realms of life. Utter perfection is beyond our comprehension. On this side the absolute is that which is less than perfection, and there is struggle for that which is better, nearer perfection. By those on the good side of evolution great effort is made everywhere to plan improved ways to do and to perfect. Contests arise among those who are concerned

with the choosing of plans as well as among those who execute them. Contests need not involve warfare or even destructiveness; we can understand that the most of all the contending is rather like wrestling than fighting. But at the very last lies the possibility of actual warfare, the assertion of authority, the vision of the *vajra*. And it is this universal possibility, reflected in human existence that gives us the strife, the distress and the destruction encountered in our earthly existence.

Just, equal, cool-headed recognition and acceptance of these facts morally forces us into the service of God, and gives us the calm, grim satisfaction of beginning as young occultists our series of millennial, well-nigh unbroken lives of sacrifice and toil, with the prospect of gaining ever keener insight and broader views, with greater sympathy and love for the Great Architect and Artist, and the confidence that, with the perpetual rolling of time as marked by the clocking of the stars that themselves live, die and live again, we shall become as are the gods, knowing the evil as well as the good and joining in the mighty inner hymns of the Eternal.

The contests of the cosmos often result, not in simple, harmless balance, but in destruction. A star sometimes ceases twinkling and the astronomer may say it is dead. We cannot doubt that the efforts of the consciously labouring celestial beings in charge of stellar life may be more or may be less successful, and that great effort and continued struggle with the inertia of matter and the opposition of the outward flowing forces of evolution result in greater success for world-systems than where will is but lightly applied. As we know that the measure of our own evolution success for our solar system depends in part on humanity's voluntary participation in well-chosen labours we must conclude that the same is true in other parts of the universe. The struggles and labours of the gods determine the destinies of constellations.

Balance is more or less temporary equalisation of opposing forces. The Lord Buddha taught most strenuously the wisdom of the search for *the Norm* in the midst of contest, and gave the illustration of the flexed and the extended limb. The search for the Norm is endless, for it moves with our growth and our changing relation to the plan of God. You may live in the light, but you may not touch the flame.

What is, for man and for our earth, this contest of life, of which we speak? First you see—the lowliest human being observes—our necessary contest with the earth, the air, the water and the fire for our existence, and then with the beasts and the fowls for the fruits of the earth. “In the sweat of thy brow shalt thou eat bread.” Then later, the evolving, reincarnating man recognises that he must not only contend with outer nature but with the rebellious elements in his own being, to gain the power of self-control so that he may use all his forces to fight yet higher battles. One sees that the man who controls not only emotion but thought, can wield ideas as weapons and become victor by wit. Self-control once gained, with much knowledge of life, is then a step to greatness in the use of the ego-body directly, and true rulership is at hand. The self-controlled man is almost ready for instruction, as the world now stands, in the use of magic powers. He is ready to be taught how he may be active in his detached higher self, leaving for a part of the day the physical body.

All the universe tells of contest, conflict and struggle, of defeat, of victory and also of balance. Stretch forth your arm, make taut the muscles of the extensor side, pulling sharply against the flexors. Look! The arm bends—the flexors have won in contest! Again, strive, observe! It is the extensors that have the victory and the arm stretches forth. The fate of an empire may lie in the victory of the one or the other set of muscles. Again suppose the arm does not move, but falls quietly at your side. Even then it is not at rest, the

muscles are pulling at balance. Even when the arm is at apparent rest in sleep the physiologist tells us of the tonus of the muscles, of their almost constant gentle testing of one another in opposing groups. And, if the nerves of one group of muscles are destroyed, the opposing muscles, by constantly acting, tend to bring about contraction with permanent shortening and final deformity.

The whirling of the stars¹ in the mightiest known curves involves forever and forever the interaction of forces that we designate as belonging to the centrifugal and centripetal classes. Antagonism, contest and occasional balance are the result, conscious beings acting in association with these forces. The inhabitants of our whirling globe do not realize or consider the mighty rush of it about its axis, and its simultaneous swift dashing through space in obedience to the leadership of our sun. This is because the world seems to be at rest; but it is only relatively so. In fact, there is no instant in which contest is not proceeding, and apparent balance is not rest! Always, forever, the vast entities of the etheric, astral and lower mental worlds who live jointly with our globe, sharing and attempting to direct its life, are straining against one another in the effort to determine and direct resultant balance of contested action.

¹ Statistics of the stars, which are becoming increasingly valuable each year as the astronomer finds new and illuminating data continually coming to hand, do not give our sun such a flattering position in the universe as we might wish. A small, yellow, dwarf star is its rating in a universe of some hundreds of millions of stars, similar in size and appearance to many million other stars; its position fifty light years above the central plane of the Milky Way and fifty thousand or more light years from its centre, in the midst of a local star cloud, not over three thousand light years in diameter, which is more or less permeated with and enveloped by vast expanses of dark nebulous matter. We are something like fifty thousand light years from the centre of the universe, or possibly one universe, which consists of the vast lens-shaped aggregation of hundreds of millions of stars known as the Milky Way or Galaxy with its centre far away in the direction of the star clouds of Sagittarius. The stars are not all equally distant, but are flowing to and fro in streams in or parallel to the Milky Way and the sun is moving onward through space at the rate of a million miles a day, one of the units in a star stream. The distances of the stars turn out to be tremendous, inconceivable. The nearest star is something like twenty-six trillion miles away. Its light takes four and a third years to reach us though it travels 186,000 miles every second. Other stars are ten, a hundred, a thousand times more distant. Each star has the comfortable elbow room of several trillion miles on the average, its distance from its nearest stellar neighbour. (From *Science*, October 31, 1924, with slight verbal changes.)

For, as we as individuals are constantly surrounded with entities that live in and upon the products of our thoughts and emotions, gaining experience and acquiring growth in the association, so are such bodies as the planets associated with mighty beings that live with them in a co-operative symbiosis.

If one considers the life of the fields, of the sea, of the air, he finds these laws we have mentioned have their counterpart in the contest between plant-life and the inorganic life of the soil and the air. The water of the lake seems peaceful; but the ichthyologist will tell you of the fierce warfare between the inhabitants of the lake. When this body of water has been existent for a few years, should man not intervene, its finny inhabitants reach an almost fixed balance of life. The volume of water is so-and-so, the movements of the water are orderly and the vegetation in the water makes pabulum for so many insects and so many birds and animals. Such and such fish and other creatures dwell in the lake, and experts can measure the annual capacity of the body of water to produce pounds of bass, eel, etc. The contest of life has been studied and measured, and its results predicted.

The same rather exact studies may be made for the fields, for the air-spaces, for the forests. Especially have men busied themselves to consider how many human beings may live in a given earth area. When the men of Britain fed upon the grain they produced on their island, the population was small. The capacity of the kingdom to support human beings grew enormously when corn grown in larger fields abroad could be brought to the island in exchange for manufactured articles made in English factories occupying but little space, but utilizing the labour of many people.

We are forced to inquire as to the drift, the tendency, the streaming of cosmic evolutionary processes toward universal purposes. Our universe consists, as astronomers tell us, of a vast congeries of heavenly bodies grouped in the form of a

disc or lens which corresponds with the Milky Way. The invisible mass of stars is mostly arranged in groups or systems, and these, in turn, in larger systems which together are moving through the heavens, revolving about some remote point in space itself probably progressing. It is thought by some that the agglomerations of bodies in the Milky Way that seem to be like star-dust are in reality nebulae of stars representing, perhaps, other universes like our own.

There is no reason for us to think that the light of the human physical eye, even aided by the most powerful telescopes, can give us information of all the stars or systems of stars or universes of space. So our comprehension of the physical universe must remain for the present, imperfect.

But it is patent that as our own solar system has its Logos, so does our own particular constellation of solar systems have its still greater Divine Ruler. And we may well believe that constellations are, in turn, joined into groups, themselves under the headship of yet loftier beings.

The logoi of constellations and systems often labour together in threes so that one may be in *pralaya* while the other two are in different stages of manifestation. This arrangement permits much aid to be given at critical times to those whose systems are in manifestation. Thus huge reserves of force are always held. The power of the logoi must determine the courses of the suns with their satellites. And beyond our dreams must be the possibilities of glory and joy for all beings that strive without ceasing for the universal perfection. We cannot doubt that our Logos has His mighty plans which He can only bring to perfection with the fullest co-operation of His Brothers of antecedent systems and His offspring, of all evolutions, who are being trained by this earth-life that seems severe, for that limitless future. But we must see plainly that, while there will always be periods of comparative rest for all beings, the life of striving will be forever.

These inspiring facts give us the clue to the most dread meaning of the law of our life. For they assure us that there is a ladder of all life, an organisation of beings in an orderly scale of evolving upward from the atom to the universes that we see with telescopes.

We are told that the Logos of our solar system is evolving! This astonishing fact must be true, for He passes on, as does every other being that has any limitations, to greater and greater life! Doubtless He enjoys a mighty evolution, inconceivable to us, in that major part of His being in which He lives beyond that phase of Himself which He has projected into us to give us life. For He must live His greater life of service and of association with His own logoc brothers. He must be busily and potently engaged with them as He is with His own creation. And we know that we are evolving at His bidding within His protecting aura, most of us as yet in the egg of limitation, waiting for that first initiation which is, in part, the adding to us, each one, of a new part of His being, that shall enable us to begin a swifter development conferring at last the power of growing to live outside His aura, at least at times. That then is one of the great proximate goals for humanity—to gain the power to know our Logos as He is; to become no longer His children only, but His Brothers; to be no more sheep, but shepherds; to be able not only to stand God-like within His aura, but to go forth from Him and to concern ourselves with Him in His major business of the constellations, beyond the sea-girt Odyssean home, the Ogygia, of the days we knew before our wanderings began.

THE LAW OF CONTEST FOR THE INITIATE

He who has set his feet upon the path of holiness finds contest indeed. Confronted at a stroke with his challenged

karma, all his previous buildings lose their foundations and topple to the earth. Struggle, contest, warfare are to be faced; and his Teacher's powers must be applied to protect him from destruction.

Never is he free of this warfare and struggle except in a relative way. As he rises, however, in his evolving he gains such powers that his contests are lifted more and more into the realms of consciousness-action; less and less must they be waged in terms of lower bodies, of outer works and matter.

But even when he has attained to adeptship, the struggle is still existent, though much changed in character and nature. Still he finds his old experiences and long-developed lower nature must be studied, challenged, aroused and embattled. But now, more than ever before, he finds himself freer to engage opponents outside himself. For he must maintain a great work in the spiritual spheres of life and also conquer footing and place for his own protégées. He must make room for them in the great work and fit each of them into the great scheme of God's plan. Each of us as he grows finds provision has been made for him.¹ So the contest goes on forever, enlarging its scope, including ever greater numbers of beings and always opening more splendid fields of effort. Yet through all the ages there must be exercised the powers of observation and reason to determine opportunities, discrimination in the choice of lines of action and caution lest too much be undertaken to be included in the powers acquired or protected with the aid of forces stored.

Recognising the æonian and beneficent character of contest we should not view our world as something to be abhorred or fled away from. We are placed in the world to do battle with all that we contact that is not in harmony with

¹ In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *S. John*, 14. 2.

the good, the beautiful and the true. Shall we not rather school ourselves as good soldiers to love the campaigns and the battle-fields that are assigned to us? We may cast longing eyes at times toward the easier higher planes, forgetting that there are struggles there. And we have innumerable loved ones about us striving and, often blindly, suffering in the contests with lower matter. If we are near them we can help them and thereby make grow the army of workers.

The old views of the world and human life must go. Let us learn and give the message of hope in the search for the balanced life, the life of the Lord Buddha's Norm, here and now on Earth. "Thy will be done on Earth as it is done in Heaven!"

CONTEST AND GOVERNMENTS

The modes in which life's lessons are taught us by the application of the Law through government are many. They change with the succeeding periods and, like the numberings on the clock face, return upon themselves, so that the great twelve of the fullness of the hour of earth-life is next to the wee, small first hour of puny beginnings.

A great principle in occultism lies lightly hidden here. For there is a wondrous kinship between the last of the eras of a world-period and the first of the next.

Hence the elaborate perfections of the harvest, the gathering of the grain, are in many respects near to the scattering of the seed. And, for world-periods, the Logos' thought-forms of a world life-time hang low at the beginning, easily seen and read; while at the time of the ending of the world-period the actuality on lower planes of all that has been attained, lived, experienced and achieved as the realisation of God's plans, is equally obvious, to be viewed by all who can read the history of life upon the globe.

In the beginning of a world-period the Logos is distinctively Creator, Builder, Doer. When, during this period, the Great Teacher appears to men He comes as Manu, King, Law-giver.

During the long life of men on a globe the rulership of the divine is almost forgotten and men come to think that their kings should be chosen by themselves.

Men would elect their rulers, letting them serve but briefly lest they claim some glamour of divine appointment and, assuming the god, affect to nod, and seem to shake the skies. Democracy, rulership by the people, truly rests on the recognition by men of their own divinity and responsibility. By the device of the franchise they rule, the mass assuming one-ness and, therefore, leadership, expressed in practice by the chosen representative's sitting in the kingly chair. A fair fiction flatters every eligible citizen with the possibility of his own election to the headship!

All this could not be if each citizen did not see that his playing the game demands that in fair play the man elected must be shown much tolerance if he errs; you may yourself not govern so well if you are next elected. Put yourself in his place, man. And, if you are yourself, in the place of divinity or Providence, to choose so weightily you may do it only by virtue of your own divinity, the untrammelling of the God within.

For some thousands of years, no doubt, men's self-government will be an ideal for humanity. But the thing is really *māyāvic*! For it is truly Providence that gives England her great prime ministers quite as easily as It has provided her with Alfreds and Elizabeths. It is truly Providence that has given America her Washington and her Lincoln! People say that great souls appear when they are needed. It is true whether they be of kingly or of peasant blood.

But men will later in the world's life learn that Providence is near, is active and that our lives are lived within the powers of Those Who are Providence. Then again when the clock is at ten, eleven and twelve, they will accept the kings that Providence gives through physical heredity. And with that we will see that the government of the last period will be like that of the first!

Weller Van Hook

(To be continued)

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from Vol. XLV, No. 12, p. 798)

XV

AMONG the records of the T.S. at Adyar, one of the most striking is the original draft of the first volume of the *Secret Doctrine*. In January, 1885, H. P. B. was at Adyar in the midst of the turmoil of attacks fostered by the missionaries and their agents the Coulombs against her with charges of fraud and immorality. She was desperately ill, and the doctor had no hopes at all of her recovery. When she was thus at death's door, sick at heart at all the vilification and the treachery which surrounded her, she half hoped that her release would come. Then it was that her Master came and put before her two alternatives, one of immediate release from her suffering body and her martyrdom, and the other of going on for a few years longer and writing the *Secret Doctrine*. H.P.B., for the sake of the work, chose the latter alternative, though it meant more years of anxiety and difficulties.

In Col. Olcott's Diary for 1885, on Friday, January 9, he has entered as follows :

H. P. B. got from M. the plan for her "Secret Doctrine" and it is excellent. Oakley and I had tried our hands at it last night, but this is much better.

The documents which I publish, though they deal with other important matters, also mention the beginning of the

Secret Doctrine. H. P. B. sailed on March 31st, 1885, for Naples. There accompanied her Miss Flynn, Bawaji and Dr. Franz Hartmann.

The *Secret Doctrine* manuscript is not in the handwriting of H.P.B., but that of Countess Constance Wachtmeister. It contains 229 foolscap pages. Its contents are as follows:

INTRODUCTION

1. TO THE READERS.
2. CHAPTER 1. On Eastern and Western Occult Literature.
 - SECTION I. *Sub-Section I.* Explanation of the 1st page of Isis.
 - Sub-Section II.* Hermetic and other Books of Antiquity.
 - SECTION II. White and Black Magic, in Theory and Practice.
 - SECTION III. *Sub-Section I.* Mathematics and Geometry.
 - Sub-Section II.* The Key of the Absolute in Magic.
 - SECTION IV. *Sub-Section I.* Who was the Adept of Tyana.
 - Sub-Section II.* The Roman Church dreads the publication of the Real Life of Appolonius.
 - SECTION V. *Sub-Section I.* Confession and Property in Common.
 - Sub-Section II.* What the Occultists and Kabalists have to say.
 - Sub-Section III.* The Souls of the Stars. Universal Heliolatry.
 - Sub-Section IV.* The Mystery Sun of Initiation.
 - Sub-Section V.* The Trial of the Sun Initiate.
3. APPENDIX I. The Star-Angel Worship in the Roman Church, its re-establishment, growth and history.

PART I

ARCHAIC PERIOD

CHAPTER I. Pages from a Prehistoric Period.

STANZA I. and Commentary.

II. "

III. "

IV. "

V. "

VI. "

VII. "

PART II

STANZA I. and Commentary.

SECTION I. Calculations and hypotheses of Geology, Anthropology, Conclusions and Modern Theories.

As she expanded the original draft which T. Subba Row did not like, she used the material of the draft in re-writing the *Secret Doctrine*. But it is noteworthy that, even then, she did not use 5 Sections of the draft in her volumes I and II. They were found after her death, among the remaining manuscripts of the *Secret Doctrine*, and published in volume III. These five Sub-Sections are :

SUB-SECTION I. Who was the Adept of Tyana.

SUB-SECTION II. What the Occultists and Kabalists have to say.

SUB-SECTION III. The Souls of the Stars. Universal Heliolatry.

SUB-SECTION IV. The Mystery Sun of Initiation.

SUB-SECTION V. The Trial of the Sun Initiate.

I

S. S. PEHIO (NEAR ADEN)

April 11/85

MY DEAR OLD CHUM,

So many things to say that I do not know with what to begin. Tibre¹—lovely. Captain as kind as Drummond—

¹ Probably the steamer from Madras to Colombo, where the passengers transhipped to S. S. Pehio.

every one as amiable and good as can be. Pehio worse than a war vessel. Splendid to look at, accommodation better 2nd class than 1st on Alan line, but then lo! can't strike a match on any part of the steamer, no more on deck than below; impossible to get a glass of water on deck—strictly forbidden; consequence, I am all day and night separated from Flyn, H. and Bawaji (for 3rd class passengers dare not show their noses even on the 2nd class staircase) and therefor I have either to die from thirst, or to climb up and down myself the steepest ladders performing the ceremony on all fours without a soul to help me. I climbed so much that here I am sick again with cold and fever, and I tremble lest it should bring back rheumatism and gout or a fit of kidney disease, which got better the few days I passed on the Tibre. Poor Mary Flyn was brutally turned out of my cabin while helping me to go to bed—and she sleeps on deck, since 3rd class cabins are full of Calcutta prostitutes—mostly Prussian and Vallachian Jewesses. H.¹ grins and triumphs over her grievances—he hates her (!!); B.² is the greatest diplomat living. He got out His secret from him. It appears that (1) H. is determined to get the *Secret Doctrine* from me and have it printed in America (I wish he may get it); (2) he is as determined to persuade me to go with him America (!!!). I believe the man must be crazy. No listen, when preparing to go on the steamer, Subba Row told me to write the Secret Doctrine and send to him through you every week what I had written. I promised this to him and will do so. Now you must, to avoid useless quarrels with H. facilitate in the task. In your first letter write to me to remind me of this. Say that I must do as I promised to Subba Row—send to him weekly what I had written: as he is going to make notes and commentaries, and then the T.S. will publish it. Where to, what for, I

¹ Dr. Franz Hartmann.

² Bawaji, whose real name was Krishnaswami Iyengar.

am going away I do not know unto this day. Of course we will stop somewhere near Naples—and what next? What shall I do with H.? How shall we live. If I have strength I will write for the Russian papers—and if I have none left? Have you sent me to die far away or to . . . ¹ and come back. If the former, then say so, and I will know what to do; if the latter then how under what circumstances what is it *that must happen* that I should come back home. For mind you, I do not suppose that you would allow people to believe that the Society has sent me away, *dismissed me* as a tricky butler, as a Coulomb, for it is *just that* the Coulombs and padris wanted. They have clamoured for it, printed it, and published that wish, saying publicly that the Society was "bound to expel me," etc. Is it that wish you have intended accomplishing? I hope *for your and the Society's sake* it is not so. For Master told me most plainly that if the Society did not recall me before 1886, They would retire entirely from any connection with it; signify so to the L. L. and other European and American Societies and break every connection with every member. THEY will not countenance ingratitude, McCott, however guilty I may appear in the eyes of fools or even wise men for the matter of that. THEY DO EXIST—phenomena or no phenomena; but as "Benjamin" remarked—I am the only one, for the present, in full possession of their doctrines and ready to give out of it as much as I can. After me comes Subba Row who knows more than I do, but who will not give out a tittle of it in its true light not for a kingdom. It is the Society that needs *me* while I can do perfectly without it. But the question is not one of interest but of JUSTICE and Pride. It is not selfishness or personal pride, but I was sent by Them and whatever my failure I am Their agent: in insulting me the Society insults Them—that's all. Well, let it try the sad experiment and it will

¹ Word indecipherable.

fall into the domain of "Women's Rights" and "Social Purity" questions. See how many members will remain. But you know all this and I will not go on repeating old things.

Now, we were turned out so rapidly that half of my things have been forgotten. Say so to Babula.¹ My spectacle case is there but the spectacles are left at Madras. My sponge, nail-brush, etc., forgotten. I cannot find my *duster*, with the green velvet collar and trimmings and I have nothing to wear except my fur cloak. All this means buying such things over again—and where's the money? I want you to ask Babula what has become of my green velvet berreto (a hat) that was in the band-box? Mrs. C. Oakley wanted to have it but seeing I might want it (which I do) she put it back in the band-box and now it is gone!

I am expecting a box from my aunt with a *Samovar* and a few things in it. When it comes, do not take it, but send it to me as it is. In Europe I will be mighty glad to have a samovar to drink decent tea out of it. Please do me the favour to do as I ask you. Send it to my address. I hope you will have *The Theosophist* sent to me monthly.

Well, that's all. The sea is as smooth as a glass ever since Madras and we approach Aden, where we will be to-morrow morning.

May the Masters bless and protect you. Give my love to all. Tell Mrs. C. O. that I have fulfilled my promise and written to London dating it from Madras. Do not forget her whom you have exiled but whom you will sorely want one day.

Yours ever the same

H. P. B.

¹ H.P.B.'s servant, who is still living.

II

Oct. 21 [1886].

17 RUE D'OUEST

MY DEAR OLCOTT—Just a *month* ago, I gave to Mme. Gebhard the MSS. of S. D. to post from Elberfeld—ensuring it for 3,000 marks. Well, last night as you wrote to me that it had not been received till now, I telegraphed to her to ask whether she had not sent it (she had asked me to copy some things, before sending it) and she answered she *was going to*. Well after what you say of S.R.¹ that he wont look at it even, of course it is better it should be printed without his approbation; for I want to begin this spring and will go to London for it. *How to*—because of the proof reading, and the British Museum, and books. But now what shall I do for the 2nd Volume, the beginning of the true Archaic Doctrine—where I have any number of Sanskrit words and sentences, and the esoteric meaning of any number of exoteric Hindu allegories from their Cosmogony and Theogony? Can you ask Shrinavas Row and Bhavani Row to help me? Then I could send you the 2nd Vol. consisting of Books 1. 2. and 3. Unless someone helps I do not know what to do. And who will make the glossary? I can't and have no time, and Mohini² hardly will. Please answer immediately. The whole almost is given by the "old gentleman" and Master and there *are* wonderful things there I tell you. But someone must see to the Sanskrit and the corrections of the *exoteric* renderings. This book *will* make our fortune (yours and mine) see if it wont.

Meanwhile I have written to Mme. Gebhard to send the MSS. of Vol. I back here if not to send it to Adyar. It does seem useless since Subba R. is no more to be hoped for. Well I will say nothing more.

¹ Subba Rew.

² Mohini M. Chatterjee.

. . . No one in the wide world will be as true to you *behind* your back as I am. I have just proved it by writing in *your* defence an article, pronounced by Sinnett and others the *grandest* thing I have yet written.¹ An answer to M . . .² Hartmann (see *Path*) and A . . .³ What N. will do with it I do not know yet. But I know that true to you I will ever remain and that's foolish and shows no discrimination in you to-day ; you *cannot* trust me, because I say every thing to others. I never said *that* yet what *could harm you* you really, wherever you did. But never mind. I will not die before I prove what I say.

The L. Lodge has now a magnificent Club at Redway's Library, a large beautifully furnished reading and Meeting Room for all the Theosophists of London and elsewhere. It was Sinnett's idea.

Rev. A. Ayton is on a visit now here to us and living in a room of mine upstairs, and the Countess takes care of him. He is now heart and soul *for us*. He can do immense good as a friend of C. C. Massey's. Now listen to me once at least in your life. Wild when President had made him an "Honorary member," whether he had a right to or not I don't know, but he did and in 1884, when Ayton claimed his rights with Sinnett, said he could not recognise it. Now he had virtually resigned all membership in our Society; but now after seeing Master's portrait he sticks to it as grim death. He would like to have the right to visit the L.L., T.S. room at Redway's, but unless he is made an Hon. member he cannot, since he broke with them on account of Sinnett's rudeness. Why should you refuse now, after the death of Cahagnet and de Potet to make him one? Yarker is one and is not worth a twopenny dam. If you *can do so* and the old man will bring us into the Society any number of real occultists, astrologers

¹ Printed in *The Theosophist*, June, 1924.

² I substitute initial for name, as the person is still living.

³ *Ibid.*

and Kabalists who will never join Sinnett's Society. Do not lose this chance, for we have to make up the deficiency of good members.

You know that Anna Kingsford and Maitland were here, come to see me on purpose and passed nearly a week with me. (It is the Countess who pays for the *entertainment* of my guests, so don't be frightened). She, the Countess, is the best and most devoted Theosophist you have. I am always thinking how to send to you Bhavani's ring and what I promised to Babula. Give my love to all, and take it for yourself.

H. P. B.

III

OSTENDE. 17 RUE D'ORIENT,

23 Sept.

MY DEAR OLD PEZZARO,

I send you the MSS. of *Secret Doct.* thro' Mme. Gebhard who will ensure the thing for 3 or 4,000 marks. She took them with her to Elberfeld whither she returned. Now I send only 1st Vol. of *Introduct.* Section and in a fortnight will send the real pukka S.D. *Archaic* Period, the 7 Stanzas, from Book of *Dzyan* commented upon. There are in the first *Introductory* Vol. *Seven Sections* (or Chapt. §.) and 27 Appendices, several App. attached to every *Section* from 3 to 6—etc. Now all this will make either more or at any rate one volume and *it is not* the S.D. but a Preface to it. It is an absolutely necessary one, otherwise if they began reading the *Archaic* Vol. the public would get crazy before reading five pages, *too metaphysical*. Now, it is so arranged that these Appendices can either go as attached to the Sections or be taken out and placed in a *separate* Vol. or at the end of each, but you cannot put the App. from the *Vol.* of Preliminary Sections in Vol. 11 or Book I the *Archaic*; I have been careful

to mark every page of App. with title, number and to what Sect. or Chap. it belongs to. If you take out the App. then there will not [be] 300 pages printed in Int. Section, but they will lose in interest. Do, however, as you please, but do not lose pages and do not allow the thing to be mutilated. If you or S. Row find anything too much cross it out lightly; and if you want to add write the addition on page and pin it to the page you add to. Remember, this is my last *great work*. I could not rewrite it if lost to save my life or that of the Society which is more.¹

H. P. B.

IV

From Colonel Olcott's Diary, under date December 10, 1886.

Recd. MSS. of Secret Doctrine, Vol. I, and a copy of H.P.B.'s Memoirs by Sinnett. Very interesting book.

C. Jinarājadāsa

(To be continued)

¹ There is much more of this letter, which deals with the difficulties of the T.S. in 1886 owing to various persons, but as some of these are still living I omit the rest of the letter.—C. J.

CHALLENGE TO THE SHADOW OF CLAY

IN cold grey glooms of clay
You dream to close me up the livelong day ;
A captive sad and lone,
My fiery dreams ensepulchred in stone,
But in my heart I hold
The rapture of the Fire that turns to gold
The greyness of the gloom
Lingering mournfully upon a tomb.

You do but strive in vain
To cast me in a dungeon-cell of pain,
To blow the crystal spark
Out of my life and hush me in the dark,
For inly I possess
The strength that fashions grief to loveliness,
That floods the darkest hours
With music of wild birds, the flame of flowers.
You cannot ever wound
The soul of one to God's deep calm attuned,
One who has conquered years
And found the inner meaning of man's tears,
Who has o'erleapt the bars
Of darkness and grown brother to the stars.

HARINDRANATH CHATTOPADHYAYA

THE ART SECTION

INDIAN PAINTING: THE MUGHAL SCHOOL

WHEN the Muhammadan princely family of western Asia, known as the Mughal because of its inclusion in its immediate ancestry of a forceful Mongolian princess, carried its conquests into northern India, the artists at the Mughal court came into contact with an indigenous school of Indian painting. This school has become known as the Rājput, and will be referred to more fully when examples of its work are reproduced in this section of THE THEOSOPHIST. The Mughal artists brought with them a tradition of great fineness of technique and much delicacy of colouring from Persia, with some touch of China. For some time these elements predominated in their work, but gradually their new environment both as regards nature and humanity entered into their imaginations, and the work of the Rājput school influenced their technique, with the result that what was at first a foreign art was modified into a new but none the less authentic variety of Indian art which became known as the Mughal school. So close indeed was the relationship of the two schools that some of the best examples of Mughal painting are by Hindū painters. From the end of the seventeenth century the school decayed. Our reproduction, though it cannot convey the delicacy of tone of the original (which is the exact size of the original), brings out the exquisitely sympathetic line-work through which these masters of the brush revealed character and expressed feeling.





THE SOUNDANESE DRAMA OF JAVA¹

By A. J. H. VAN LEEUWEN

IN a previous article we traced the development of the drama amongst the Javanese people. We shall now trace its development among the Soundanese people. It will be recalled that the Javanese and Soundanese, after centuries of struggle, agreed to take the River Tji Pemali as a definite frontier of Middle and West Java.

This agreement both peoples kept. It was said that the contract was settled between two princes, brothers of the king who reigned over Java in its entirety. These two brothers were the mythical kings, Tjioeng Wanara, who founded the kingdom of Padjadjaran and Ario-Bangah, who founded the kingdom of Madjapait.

Now, the Soundanese, being a warrior race and accustomed to many hardships, their land being mountainous and not easily cultivated, did not accept so readily the Hindū culture as the lowland Javanese did. Hence the remains of Hindū influence are far less to be seen among the Soundanese than among the Middle and East Javanese people. Temples and monuments of Hindū and Buddhist character are very scarce among the Soundanese and all date from a relatively recent time. The Soundanese had therefore their own art evolution, based of course on the same original Sjamaan players. The stories, as with the Javanese, were taken from the old history, and are full of mythical details. They call the stories the "Pantoens,"

¹ A lecture delivered at the Brahmavidyāshrama, Adyar.

and they tell us of the old kings of Padjadjaran, their wars and victories, their loves and adventures, and so on.

Here also the Pantoen singer was a priest and held in high esteem, quite as his Javanese colleague, the Dalang. But because the Pantoens were not founded on a religious basis, they were easily overthrown by the Muhammadan invaders. The Pantoens have generally disappeared, and only a few are known to us which are sometimes sung, but without any dramatic illustration.

The Soundanese, however, are very fond of acting, and many of them are born actors. The way in which they do it is quite extraordinary and absolutely extemporaneous. The actors come together, agree about the principal points they have to make clear to the public, and then start their performance. Of course this kind of drama, without any real purpose at the back of it, and only accidentally shown for amusement's sake, could not evolve a real dramatic art, and for centuries remained at the same level. The scene of these performances usually were (and still are) of purely local interest, the subject a special person of importance or the mimicking of local conditions. Religious subjects were not touched upon, being too sacred, and the old history of the Sounda also was kept secret from the common people, because it was regarded as a sacred tradition only to be told in special cases in the intimate circles of chosen people, who were considered to belong to the old races of kings and warriors of the Soundanese.

The Soundanese nobility becoming degraded in the course of time, and under Muhammadan influence, that did not recognise the Soundanese nobility, the Pantoens became degraded as well. And it happened that some five years ago, when, at the convention of the Java Institute, a society for the promotion of Javanese culture, it was decided to stage a Pantoen called Loetoeng-Kesaro-eng, it was nearly impossible

to find sufficient details. It was only by chance that an old Soundanese nobleman, the Regent of Serang, in Bantam named Radèn Toemengoeng Djajadiningrat, remembered that in a small tribe of mountaineers in his residency, called the Badouis, who (strange to say), kept themselves free from all external influences and maintained unchanged the ancient traditions, this Pantoen was known. With great trouble some of these Badouis were persuaded to come to Serang, a town a distance of only some forty miles from their own country, and recite the Pantoen before the Regent, who happened to be their patron. And there and then a wealth of details concerning the ancient customs and the old legends of Padjadjaran was obtained and facts were recorded of great historical interest. All that was needed to stage a beautiful drama was obtained; and a member of the Theosophical Society, Jr. Kiewiet de Jonge, in collaboration with the Regent of Bandoeng Radèn Toemengoeng Wira Nata Koesoema, also a Soundanese, actually staged this Pantoen, which was a splendid success and demonstrated the extraordinary acting-talent of some of the players.

This particular Pantoen is full of esoteric meaning, and sometimes reminds us of the Gnostic stories of the Pistis Sophia. It tells of one of the old kings of Padjadjaran "Pasir Batang," who had seven daughters, the oldest, Devi Poerba Rarang, betrothed to a very disagreeable and materialistically disposed man, who influenced her always to bad deeds. The youngest of the sisters, Devi Poerba Sari, was very beautiful and spiritually-minded. The oldest, being jealous, contemplated ridding herself of such a dangerous rival. A slight cause was easily found; the youngest sister was robbed of her royal ornaments, smeared with a black ungent that could never be washed off, and sent away to the forest.

Out of the highest all this was observed by Goeroe Minda, the heavenly son of the Goddess of Heaven, Soenan

Amboe, who became full of compassion and determined to help this unfortunate princess. He obtained a singular disguise from his mother, who sent him to earth as a *loetoeng*, a black monkey. In this disguise he went to the bathing place of the six princesses, and one day, when they had left their clothes on the shore and gone into the water, he stole their clothes and laughed at the distressed princesses, who were obliged to return to the palace in a most humble dress borrowed from a village woman. The princesses were full of anger, and ordered their factotum, Mamang Lengser by name, to catch the mischievous monkey dead or alive.

Mamang Lengser went to the village hunter and ordered him to shoot the monkey, promising a great reward when he succeeded, but punishment of death if he was not successful. The poor hunter went to the forest with his blow-pipe, and seeing the monkey, attacked him with his best balls. At last he threw balls as large as cocoanuts (according to the narrative), but the monkey appeared to be invulnerable. Then a strange thing happened: the monkey, after the desperate and unsuccessful efforts of the hunter, quietly addressed him in human speech, and proposed to go with him voluntarily. When the hunter reaches home, where his wife and sons await his return, there is an exceedingly pleasant scene of the excitement of the boys and the tricks of the *loetoeng* (monkey). All the good acting qualities of the Soundanese were demonstrated in this scene, and it was perhaps the most successful of the long drama, that lasted about six hours at a stretch.

But a time comes where the *loetoeng* is to be handed over to the princesses. They put him in an iron cage, and think themselves quite safe now from his troublesome pranks. But iron cages form no obstacles to heavenly beings; and the *loetoeng* broke out and spoiled all the weaving-looms of the princesses when one day they worked at them. Another day

he spoiled all their cooking, and was the most troublesome creature in the palace, the more so because no one was able to kill this mysterious monkey.

At last they decided to send the monkey away, and they sent him to the same forest where Devi Poerba Sari was doomed to live. Arrived there, the monkey began to use his magic powers. He turned the humble cottage of the Princess into a golden palace; he transformed her dress of rags into royal garments and made her appearance as beautiful as it had ever been.

This came duly to the ears of the oldest sister, who grew red with anger, and now planned a devilish thing. She said she would compete with her banished sister, and if the latter lost she would be put to death. Now a series of trials were put to her, all impossible of execution by a sole human being. For instance, the first competition was the weaving of cloths without materials, no instruments being given to the unfortunate princess. However, the *loetoeng* invoked in prayer the help of his heavenly mother; and *devas* and *devis* came down to earth, and being instructed by four heavenly wise men, they manufactured the most beautiful cloths ever seen. So, in succession, the *loetoeng*, with his heavenly assistants, won for the princess the competitions of land cultivation, cooking, fishing, tree growing and house building, till at last the seventh came; this was to be the competition in beauty of which the betrothed of the oldest sister would be the judge.

Since this competition would not be a matter of tangible results but of partial judgment, the *loetoeng* deemed the moment had come to interfere, and, manifesting himself, challenged the would-be-judge to a fight and killed him. Then he married Devi Poerba Sari and installed himself on the throne of Padjadjaran, and became its greatest king and the saviour of mankind.

Esoterically several points of interest can be seen in this story. The six sisters may be regarded as the interlaced triangles of matter and spirit, sent by heavenly wisdom to young humanity (the youngest of the sisters) to teach her humbleness and drive her to the forest and loneliness of the physical plane. Here the Teacher comes to men, not as a heavenly prince but disguised as a monkey. Do not the Teachers of humanity always come under unexpected forms? Was not Kṛṣṇa a cowherd's child, Jesus the son of a poor carpenter, and Mohammad the child of so poor a merchant that after his father's death his uncle took charge of his education? Certainly history is not always in accord with legends, but all the myths have the same idea to convey of a teacher born out of chaos (the forest or the stable) to bring the new cosmos. Indeed it is said that the ceremonial which is observed among the Soundanese in building houses, planting paddy, weaving, fishing, and so on, is still the same as was done in the days of the *loetoeng* by his heavenly masters; and it was shown in full splendour, though regarded as symbolical, in the Pantoen performance at Bandoeng. And a striking fact for Hindūs is the trick played by the Heavenly Monkey on the bathing princesses, which is a parallel of the joke that Shri Kṛṣṇa, when a boy, played on the Gopīs.

It is interesting, in conclusion, to recall the efforts recently made to revive the dramatic art in Java. For seventeen years it has been a tradition to have dramatic performances at the Java Section Conventions of the Theosophical Society. The Society in Java has a splendid set of Wayang-Koelit figures, and the Convention performances are usually of a very high standard and attended by numerous Indian spectators. Some seven years ago a new movement was started to encourage the revivalist efforts of several princes of Djocja in Solo, and to draw the attention of the Dutch public. The Java Institute was started, which intended

to have yearly conventions, and issues a periodical. The centre of this movement is still the old aristocracy, the Panjerans; and the Javanese nobility is in many cases devoted to the uplift of the Wayang. His Highness the Prince, Kandjeng-Goesti-Pangéran-Ario-Adipati-Praboe-Soerjo-di-Logo of Pakoe Alam at Djocja, one of the ruling Râjâhs and a member of the Theosophical Society, is a great lover and promoter of this art. So are the prince K. G. P. A. A. P. Prang Wedono, head of the ruling house of Mangkoenegara at Solo, K.P.A.A. Koesoemo-di-Ningrat, a member of the Board of Administration of the Theosophical Society in Java and brother of the Soesoehoenan of Soerakarta, and K. P. A. Soerjo-di-Ningrat at Djogja, who started a dancing school for girls and boys under his own patronage and with the help of forty of the best dancing-teachers. The training in this school lasts for about five years.

In Semarang, the economical centre of Middle Java and the town where most of the Europeans live, a society was started with the same ideals, and has done excellent work; and three years ago the writer himself started a society entirely of Indians in Batavia, the centre of intelligent Java, and of the Government, and this society has already a membership of over two hundred. The interest of the Dutch is slowly growing, only it is difficult to make such improvements as will satisfy both eastern and western minds. The eastern spectator enjoys the stage dialogue, the singing of the dalang and long interludes of the Gamelan-orchestra. The western spectator, on the contrary, dislikes such intervals, and generally not understanding the meaning of the Javanese dialogues, sometimes full of mirth, or deep instruction, dislikes too much talking and wants acting and dancing.

The Wayang Wong is perhaps the only form of Javanese dramatic art likely to be able to satisfy both, but the Javanese themselves much more appreciate the Wayang-Koelit, which

is not acceptable to western people if they do not understand the Javanese language, in addition to which it is intermingled with Pāli and Samskr̥t verses and very old-fashioned Javanese sayings.

A. J. H. Van Leeuwen

FELLOWSHIP IN ARTS AND CRAFTS

(MUSIC SECTION)

SOME ASPIRATIONS AND SUGGESTIONS

THE International Fellowship in Arts and Crafts was formed for the purpose of working towards the realisation of the dreams and aspirations of all lovers of the Beautiful, and especially of those thoughtful people whose gaze is directed towards the future, whose attention is devoted to the study of man's evolution, who realise the part that Art, especially the Art of Music, can play in the hastening of that evolution, and the place that Music holds in the fulfilment of the Divine Plan. The place that Music will ultimately hold has already been foretold by Mrs. Besant, in her great book *Man: Whence, How and Whither*, where she describes the wonderful Temple of Music of the world-to-be. Far off though that world may be, we have to begin, however humbly, to lay the foundations upon which that glorious temple will be erected. With this end in view—although truly it seems as distant as the stars—yet with this high ideal as our guiding star, we are trying to make a beginning, for, unless we set out, we shall never reach our journey's end.

In the musical world, increasing opportunities are being offered every year to create an interest in music where, hitherto, it has not existed, and to cultivate its further development. All these efforts are to the good, and should be encouraged in every possible way. But it is not enough to be always working at the foundations, expending all our energies on the musically uneducated or half educated. Those who are already musically educated also have their claims, and because they seem to need less help, and also because they are in the minority, their needs are becoming more and more neglected. The effort to popularise music is producing a good deal of confusion both of motives and methods, and the result is the extraordinarily mixed programmes and audiences we get in our concert halls to-day. Musical gems are scattered amongst commonplace compositions, and those who love good music are outnumbered by those who do not, by those who are out not so much to enjoy the music, as to enjoy themselves, and who needs must suck sweets or smoke during the performance of such masterpieces as Scriabin's "Divine Poem"!

It is wellnigh impossible, under such conditions, to get the full artistic or psychological effect of the music. Surely the ideal would be to produce plenty of music of all kinds: to suit all tastes and all

moods, but not to mix the manners and moods together in the present chaotic way.

The new aim must be to help on those of us who are ready to take a step further forward, and to provide opportunities for hearing perfect music under perfect conditions, so that the full artistic and psychological effect may be obtained.

Most of us have read a certain amount of psychology in these days, so that we can, in the light of that science, realise the effects one mind produces upon another—and the accumulative power of what is called 'crowd psychology'. Imagine the results that could be achieved by the forgathering of exclusively serious-minded people, stimulated to unusual spiritual energy by the performance of some great masterpiece!

Sound is a mysterious and stupendous power, existing on all planes. Knowing this, we are beginning to appreciate the inward aspect of music, and as our power to do this increases, we shall begin to realise our higher responsibilities, and find ourselves obliged to take the initiative. We shall feel it a duty to guard our treasure, as it were, and to direct the right kinds of music into the right channels—supplying the needs of all, each according to the degree of development that he has reached, and seeking every opportunity to use music for the spiritual progress of mankind.

A word may not be out of place here as to what we may regard as serious music. The expression does not mean only definitely religious music, neither does it mean only classical music, although of course it includes these two great branches of the art.

Happily, music is a living art, always growing towards the light, and rising ever from more concrete expressions to amazingly ethereal ideals. (The non-serious flippancies of the sensational writers do not count at all, and need not be considered.) But the earnest modern composers, those who contribute works like Holst's "Planets," or Debussy's glimpses of paradise, and above all Scriabin's marvellous symphonies, these are lifting the art to a mystical and spiritual height never before attained.

Fortunately for our purpose there is much chamber music written, which, although on a smaller scale, is quite as inspired, quite as spiritually conceived as the more massive orchestral works. Most of Chopin's music, Debussy's landscapes, and especially Scriabin's later piano pieces, and his most wonderful and beautiful sonatas (and other serious music of this kind), would be specially suitable for our purposes.

The growth of music is the most wonderful thing these modern days can show. We may well pay the musicians our tribute of admiration and respect, when we look back over the long history of music, from its primitive beginnings to the magnificent artistic structure which they have built. The Art is ready for us—it is an accomplished thing. Can we not make more and better use of it than

we do, striving to break away from our earth-bound limitations, and to develop our higher faculties, using this Divine Sound to stimulate our efforts.

We read a great deal about the further evolution of man, the future development of his faculties, the acquirement in days to come of a sixth sense, and other extensions of consciousness. Science teaches us that in the past the process of the evolution of organs and faculties was not the result of blind chance, but achieved by long-sustained efforts of Will and Imagination. We may well believe that the future advance of mankind will be achieved in a similar way. We have to realise that the advance is not going (in some blind, vague, way) to accomplish itself. We ourselves must make strenuous efforts of our own Will and Imagination to draw towards us the Divine forces that will bring us further extensions of consciousness. Sound, being a creative force, and Music, the art of sound, must therefore have a special power to arouse and stimulate our higher being. Indeed, it does so, whether we know it or not, and this is why it is such a joy to us. It is one of the best things we have in life. Even under ordinary conditions it is an enormous force for good. The more receptive we make ourselves to its influence, the more its power will flow into us, enriching our lives. Surely it would be worth while for people who are naturally receptive to gather together on special occasions, to see how much farther they could get by combined efforts of Will and imagination, inspired by suitable kinds of music.

Let it be clearly understood, however, that it is not intended to offer performances of this kind as a substitute for the existing concerts. Far from it! We need every kind of music, different kinds for different moods and occasions. We are simply suggesting that a new need is arising, which must be met by the inauguration of a new type of musical society.

We may regard it as a combined artistic-psychological exercise or experiment, but musicians need not shun it, or tremble for their art, as such, on that account. To achieve the best results the music would need to be above, rather than below, the usual artistic standard, in order to be beyond criticism, and beyond the possibility of causing the sensitive hearer that poignant distress to which technical imperfections can give rise. The players themselves should also be making special efforts of Will and Imagination—the Imagination to draw down that wonderful soul of sound, the Will to compel the hands to echo the secrets of the soul.

The act of performing music is one of the most direct ways of building extra faculties. Hand and eye, mind and brain, heart and soul, all linked up and pressed into the service of that ideal of Beauty that the artist is ever striving to realise. The composer pushes the matter a little further into the realms of intuition. In both cases the musician's work is an excellent training, a means of character building. He needs infinite patience and perseverance, humility, courage, and many other virtues. Besides this it is a preparation for that

extension of faculties, which we are intended to achieve. Art is, indeed, a "Path" in the highest sense.

A. H. Ward in his book *The Seven Rays of Development*, has said wonderfully encouraging things on this subject, which may well be quoted here. He says :

The real end of Art is . . . to develop the artist along his own way—the Path of Imagination. Through the practice of art . . . by degrees, he develops his higher self and keeps his body in harmony with it, and so enables his consciousness to soar on the wings of inspiration . . . His imagination bodies forth the secrets of the true, the good, and the beautiful.

Further on he speaks of the faults of the artist, the chief of which, he says, are vanity and scorn. He also speaks of his unpractical ways, saying that, for his art's sake

he sacrifices pleasure, wealth, ease, success. (If this is not always true, it ought to be!) For this he may neglect his duties as a citizen, his business interests, the welfare of his family, the remonstrances of his friends, and of course he has to pay the price.

Then he adds :

But it is well that a few pure artists should work for the love of their work in this Mammon-worshipping age, and so long as they hold to their ideals, and follow the gleam, all is really well with them, and a time will come when the inner power will dominate them through and through.

He ends with the following inspiring words :

Long and toilsome is the Path of Art, many are the lives of effort and comparative failure before the growing artist, but unquenchable hope burns in his breast, the vital force of the Ray feeds that flame for ever: none need despair, no effort is ever lost but is stored up from life to life, till the great day when Ideal Beauty is unveiled and perfectly presented to the world. Upon this path success is sure, the only failure is to cease to strive. So I would say to the artist—Grasp the greatness of your future . . . unshaking and unshaking, follow the Quest . . . tear away the personal desires which hold you back, defy the demons of doubt, disappointment and despair which lie in wait, follow, follow the Gleam . . . and then one day you will enter the palace of your Spirit and awaken your ideal self to the joyance of immortal life.

So much for the artist, and he may well feel encouraged by such words.

But besides the active side of art, the creative or the executive side, there is the passive side. There is the art of listening: and that aspect seems to be little understood. It is as listeners that we have to bring about the desired advance. As audiences we have to realise our responsibilities, remembering that thoughts are "things" and feeling it a point of honour to exclude all undesirable thoughts when we are gathered together to hear the masterpieces. The listener must also make efforts of Will and Imagination. By doing this, by attuning the mind, and harmonising the thoughts, those who listen may share in the blessings that Beauty bestows. Light from the Ray of Art will shine down upon them also.

* * *

Under its influence we may learn to transcend our physical limitations, and at last achieve the full powers of our Whole Self and win our way to the glory and joy that the Divine Love holds out to us.

If the Fellowship in Arts and Crafts can gather together those who desire these things, and who will strive towards the realisation of these ideals, it will not have worked in vain.

SUGGESTIONS

1. The occasional performance of serious music under ideal conditions of peace and quiet. They might be called "Musical Meditations," to distinguish them from ordinary musical entertainments.

The conditions would need very careful consideration. Obviously the first necessity would be to secure the services of good professional musicians, for excellence of performance is absolutely essential.

Having secured that, the aim would be for all present to combine in an effort to build up thought-forms of beauty and power.

2. That members should make the Fellowship known amongst their friends, and especially amongst those professional musicians who would be likely to sympathise, and whose advice and experience would be so specially helpful.

Progress in the outside world is constantly checked and hampered by clashing views, opposition, and personal antagonisms. Within the Fellowship we can only hope to make progress if we work harmoniously. Half-hearted members would only hamper us. We need not make large numbers an object in itself. It must be made clear, too, to every member who joins, that he joins for service and not for self. Artists will find within the Fellowship an opportunity to work for Art's sake. It may even be hoped that our ideals will serve as a new hope and inspiration for composers and others, who may be longing to produce work of such an idealistic kind, that they may have refrained hitherto from offering it to the world, finding the conditions unsuitable. We do not know how much rare music may not even now be waiting in secret.

3. That our committee should be subdivided into three groups :

(a) The artistic group, which would select performers, arrange programmes, etc.

(b) The psychological group for members gifted with occult faculties. These would be specially helpful, as their visions of the colour and form produced by music, and their study of the effect of music upon the hearers, would largely influence our lines of work.

(c) The practical group, who would arrange all the business matters and control the finances. The question of money is always a trouble. Something in the nature of "guaranteed concerts" might be devised as a way of setting our thoughts free from cares of this kind, before performances.

J. L. R.

THE THEOSOPHICAL FIELD

MR. WILLIAM CALDWELL, a West Australian by birth, and a member of the International Labour Office of the League of Nations at Geneva, is visiting Australia. Discussing the work of the International Labour Office recently with a reporter of *The Sydney Morning Herald*, Mr. Caldwell said that he thought Australians would be interested in the improvements in social conditions that had been brought about in Eastern Countries. The principal function of the organisation was to secure improved labour conditions, which, subject to local conditions, circumstance, climate and custom, it was sought to make uniform throughout the world. It was founded on the fact that international agreement with regard to labour legislation tended to prevent the keenness of industrial competition from lowering the standard of life of working classes in countries in which labour was advanced, and helped to bring to the level of those more advanced countries the protection accorded to the workers in those that were less developed.

Mr. Caldwell was emphatic that the International Labour organisation could point with very great satisfaction to the new system of labour legislation in India and in Japan, and to the beginning of a system of labour legislation in China.

A new and firm foundation had been established on which in the years to come the superstructure with all its completeness of detail may be gradually built. And these changes have been made not in blind imitation of Western institutions, but by the free and independent choice of the countries concerned, after the general principle had been agreed to in international conferences in which the representatives of the Eastern Countries sat side by side with the representatives of Western States.

Professor H. J. A. Woodruffe, F.R.C.S., F.R.C.P. Edin., writes an interesting paper upon "International and Inter-racial Relations" in the November number of *The Australian Intercollegian*, as the question was dealt with by the General Committee of the World Students' Christian Federation at High Leigh recently when representatives of thirty-five nationalities met in Conference. "The Last Session," he writes, "was devoted to two questions—that of race domination and that of the

possibilities of fellowship in the W. S. C. F. The question of inter-racial relations was opened up in a dramatic way by an American negro who had lived and worked in South Africa, and who came to the Conference as one of the representatives of the African Student Movement. The first point to be noted was that at the present time domination was a fact. Why was it so, and why was it thought necessary by the white race? By many it was looked upon as a God-given right, but probably more often it was simply part of the innate struggle for existence, for food, for land. Probably the great dominant idea in the minds of white men, whether Dutch or British, in South Africa is fear, fear of the great number of the black race who outnumber the whites about six times. What is to be the future of the white race, of the children of the white people, if machinery and education are put into the hands of the blacks? As to the effect of this domination there is only one word adequate to describe it—hatred, and it may be war will be the expression of this feeling. It may be taken as certain that the dominated races are determined to be free as soon as possible, and yet (and here was the climax which made every white man among us feel very humble) there is in the heart of the African people an earnest desire for co-operation with those who have dominated and oppressed them. This may be put down to ignorance or dulness or inability to feel and understand. No! It is none of these things—it is at bottom an innate inherent belief in God. And so we turned to think for a while on the Federation as a Fellowship; part of that great fellowship in Jesus Christ, in which are neither Greek nor Jew, bond nor free. The speaker (an American Rhodes scholar) made bold to claim for the Federation that in it there does now exist a society, a community, throughout the world in which these problems are all solved. The Student Movements must be looked upon as experimental laboratories in which to work out problems as they arise, and to find solutions. We are on the verge of a new conception of what our fellowship in Jesus Christ really means. The war broke the old chains, and there is now arising a new understanding of federation, of fellowship, of the Kingdom of God here among men. Our Federation is small but it may be looked on as a miniature, a kind of doll's house, in the great Cathedral which is to be the fit temple for the Church Universal." The extract will show something of the spirit and also something of the Inter-racial work of the World Christian Student movement. The time may be not far distant when different spiritual languages may also be realised as contributing different aspects of the One Truth in the world—the larger synthesis made possible by the study of Theosophy.

The arrival of some distinguished French students in Sydney has been the signal for a very warm welcome. The leader of the party is Comte de Roffingnac, of the School of Political Science, and a licentiate in law. All the visitors are described as "students in the larger sense". Their visit to Australia on the way round the world is due to a plan conceived by the "Ligne Maritime et Coloniale," and carried out by the generosity of the Paris *Journal*, and by the co-operation of the educational authorities. The tours have been initiated by means of travelling scholarships in order that the most brilliant students of French Universities may complete their education by seeing something of other countries and particularly French Colonial possessions. The present tour will embrace French possessions in the Pacific and the French West Indies. Other parties of students are on visits to South America, and Northern Africa, and ten girl students are making a tour of Indo-China. And so, knowledge of the various countries of the world grows and becomes more and more general—the path to a further realisation of the brotherhood of Humanity.

It is of interest to those who watch for the dawn of a new era and a new type of humanity to note that candidates for musical examinations in Australia are largely on the increase. Mr. W. Arundel Orchard, Director of the N. S. W. Conservatorium, in presenting the certificates to the successful students at the Conservatorium recently, gave some interesting figures illustrating the remarkable growth of the system of examinations conducted by the Australian Musical Examinations Board. There were, he pointed out, 848 candidates in the first year, seven years ago, but the number had so steadily increased that there were more than 6,200 candidates this year. These examinations, he reminded his audience, were quite distinct from those of the Conservatorium. The Board was a Federal enterprise, and the Conservatorium simply controlled the activities for the State of N. S. W.; but this was important, inasmuch as through the examiners in New South Wales, who were members of the Conservatorium teaching staff, the Conservatorium came into contact, not only with candidates in the country districts, but with the teachers who were doing work there, and in this way its influence was widely extended. The fact that this year, of the twelve prizes awarded, eight went to the country, was a gratifying proof of the growing interest of music in the distant centres.

The Sydney Press comments upon the significant progress made during the year in re-establishing an orchestra and quartet within the scope of the Conservatorium's activities. The orchestra was formed

by the Director Mr. W. Arundel Orchard, and is composed of advanced students, and a few competent players from outside the Conservatorium. Rutland Houghton's musical drama "The Immortal Hour" was given with great success and a splendid programme of the works of the great Masters, during the past twelve months. The union of the Conservatorium Activities with those of the Sydney Repertory Society under Mr. George McMahon had worked so happily that the Director hoped these harmonious relations would continue in future productions. Attention was also drawn by the Director to the success which had attended the country concert tours organised by the Conservatorium. These visits Mr. Orchard considered were of great value in bringing the people of these localities into touch with the work of the Conservatorium, and in extending the influence of good music.

Mr. J. P. J. Nolan in a series of articles upon music in the schools, made a plea for the establishment of orchestras in Public Schools, in order that the excellent work now being done there in fostering an interest in music among the children might be brought to its full success.

To give the children ability to read music at sight is announced as one of the chief aims in the teaching of music in the schools of New South Wales. One of the reasons for this is pointed out by Mr. Treherne, Superintendent of Music in the Department of Education, when he suggests that the schools must form the recruiting grounds for the choral societies, and in this way Mr. Nolan feels that there is a vital relation between the work in the schools and the future of choral singing in the community.

The tonic sol-fa system is used as a stepping stone to the staff system. The chief duty of the teacher in these lessons is to induce the children to think for themselves. They are encouraged, for instance, to discover the distinctive mental and emotional effect of each note of the scale; they are led to point out how one phrase may denote brightness, another sadness, another strength and so on. In order that a lesson may not become monotonous by mere repetition, the problem is frequently viewed from different angles; and the interest of the children is maintained by the method of associating mental pictures with given phrases of the music.

The teachers too come in for a share of help from the Conservatorium to make them more efficient in their work. Mr. Treherne has organised these classes at the Conservatorium and the response has been most enthusiastic. The instruction is very wide in its scope,

and includes theory, colour, pitch, breath control, and the rest. Musical appreciation, and the history of music are important branches of these studies. Indeed in going into the musical work that is carried on in the public schools of N.S.W. and in an almost similar degree in the State schools of Australia, it is not difficult to visualise the foundations that are being laid by the Authorities for the drawing forth on an almost universal scale, of the inner powers of the children who will form the new sub-race in the Australia of the future. Percy Grainger, the noted pianist, who belongs to South Australia, during his visit to his native State gave as his opinion that Australia is rich in inspiration for the Artist, especially the musician. "When one feasts one's eye," he writes in the *Musical Courier*, "on the lavish scroll-work of the South Australian desert, one can readily imagine the delicate and subtle schools of Australian decorative art to which these native influences will give rise in due course".

Australia mourns the death of one of her most brilliant sons, the late Professor John Hunter which took place in England at the age of twenty-six years. It will be remembered that Professor J. Hunter was associated with Dr. N. D. Royle in the cure by surgical treatment of spastic (rigid) paralysis. Professor Sir Edgeworth David gives a wonderfully interesting impression of this noble citizen of Australia. He writes: "Proof that the late Professor, when only twenty-four years of age, was already a master craftsman, was given at the great gathering of anthropologists at Amsterdam in 1922. The greatest living authority on the human brain, Professor Grafton Elliott Smith was to have read at this Congress an important joint paper by himself and John Hunter, relating to the structure of the skull and brain development of the oldest known type of true man, the Piltdown man of Sussex. This skull is of extraordinary interest in its bearing on the evolution of the human brain. Some leading foreign scientists had maintained that British scientists, in previous descriptions of this skull, had erred seriously through articulating the jaw of an anthropoid ape (the jaw was found loose a few feet away from the skull) on to this undoubtedly human skull. Professor Elliott Smith, taking John Hunter as his collaborator worked out anew the restoration of this remarkable skull, and both were convinced that the jaw was human as well as the skull, and that they belonged to one and the same individual. But Elliott Smith was prevented from attending the Congress, and so John Hunter had to go alone and sustain the new theoretical reconstruction in the face of opposition from some of the keenest intellects in the world. He spoke so ably and brilliantly that he carried the whole audience with him, and converted his opponents.

Sir Edgeworth David concludes his great tribute with the words:

. . . John Hunter not only bequeathed a precious heritage to our University (the University of Sydney) and indeed to the whole world, in his brilliant work as a teacher and research student, but in his simple, earnest, self-denying life, so full of courtesy, chivalry, and unselfishness has left us an example that will uplift and inspire for all time. Only those who have heard him speaking, who have marked how he lost himself in his subject, his face aglow with the glory of new truth revealed, could realise the spirituality of the man. His message was ever full of hope for humanity, and helped one to realise the mystery and majesty of life.

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THE NEW EDUCATION FELLOWSHIP

Preliminary Notice of Third International Conference on Education

to be held at Heidelberg, commencing on Saturday Evening,

1st August, 1925, and ending on Friday

Evening, 14th August, 1925

The Release of Creative Energy in the Child is the subject of the Third International Conference of the New Education Fellowship which will be held in the beautiful old town of Heidelberg (Germany) from 1st to 14th August, 1925.

Experienced educationists from many countries will address the Conference, including Dr. C. G. Jung (Zurich), Dr. Elisabeth Rotten (Germany), Mr. Powell (Bedales School), Dr. George Arundale (Educational Adviser to State of Indore, India), Dr. O. Decroly (Belgium), Dr. C. Kemp (U.S.A.), M. G. Ferretti (Italy), Dr. Ad. Ferrière (Switzerland), Mrs. Beatrice Ensor and others.

The aim of the Promoters of this Conference is to discover, and to disseminate, the most ideal methods of education, believing that by so doing they will not only be helping the child to develop its own capacities to the highest possible degree of efficiency, but also that they will be employing the only possible means of producing the best type of future citizen—citizen of his country and the world.

Upon this depends the welfare of every country. It can only be obtained by putting aside all the international causes of disharmony which divide the present citizens into opposing camps, and by securing for the present youth of the world, before it has become similarly biased, such an environment as will make the continuance of these conditions impossible. Teachers of all nations are therefore invited to co-operate in guiding the youth of their country along the best lines, and in promoting such a feeling of good fellowship between the youth of different nations as will ensure the future peace of the world.

Come to Heidelberg and discuss these problems with co-workers from other countries and at the same time enjoy a holiday in the beautiful Rhine country.

Full particulars from :

NEW EDUCATION FELLOWSHIP,
11 Tavistock Square, London, W.C.1, England.

* * *

The following is useful information, as it reminds us of different work being carried on in other parts of the Theosophical Field.

A STUDY OF THE NEW TESTAMENT IN THE LIGHT OF THEOSOPHY

Under the auspices of H.P.B. Lodge, Toronto

The Introductory Series (Three Lessons) will be of a general nature and will attempt to set forth certain facts deemed necessary for an intelligent study of the New Testament.

The Second Series (Seven Lessons) will deal with certain Teachings of Jesus as recorded in the three synoptical Gospels.

The Third Series (Seven Lessons) will be a study of Paul's Philosophy of Life, and his analysis of human nature.

The Fourth Series (Seven Lessons) will take up the study of the profound Mysticism of St. John, in which he portrays the inter-relation of the Manifest and the Unmanifest.

SERIES 1 (INTRODUCTORY)

1. *An Intelligent Theory of the Universe*--is the Universe wisely planned? Its origin, design and laws. Plan includes object and method. Place of Religion, Philosophy and Science in the Divine Plan. Relation of Theory to Facts. A discussion of general principles.

2. *The Making of the New Testament*.--The method by which the words of the Master were handed down. The gathering together of His sayings. The selection and rejection of the texts. Various Translations. The work of the translators of the Revised Version. A necessary prelude to an intelligent study of the Scriptures.

3. *Early Christian Teachings*.--Relation of Christianity to other Religions. Its particular place in the Divine Plan. Were the mysteries of the faith divulged equally to all? Or was there an

Inner and an Outer Teaching, simple truths for the multitude, more advanced truths for the disciples? Declarations of the Early Church Fathers, Polycarp, Ignatius, St. Clement and Origen, as to an Inner Teaching.

SERIES 2 (JESUS' SAYINGS)

1. *The Two Great Commandments*, (Matt., XXII, 37—39).—Since God is Spirit, how can we love Him? The realities of the First Commandment. Distinction of Heart, Soul, Mind; and the method of expression of Love by each. The basis of the First Commandment. The probability of our fulfillment of it, and when. Relation of the Second to the First Commandment. The basis of the Second Commandment. Effects of perfect compliance with it. The meaning of the declaration that the whole law and the prophets hang upon these two commandments.

2. *The Kingdom of Heaven* (as described by Jesus).—He fixes its location; describes its activities; tells how it may be found; its value when found; and its relation to our everyday life. The parables and their explanation.

Necessarily there will arise the question whether His teaching is practical for the man of the twentieth century.

References: Matt, XIII, 3—52; Mark, IV, 2—34; Luke, VIII, 4—18.

3. *Out of the Abundance of the Heart, His Mouth Speaketh* (Luke, VI, 45). This lesson will deal with that portion of the Sermon on the Mount which emphasises the importance of purity of emotions and thoughts, prescribes rules for the everyday life of the disciple, and points out the enduring results of right action. References: Matt., Chapters V, VI, VII.

4. *The Lord's Prayer* (Matt., VI, 5—13).—What is Prayer? Its object. Means by which the object is accomplished, or the laws of its operation. Best conditions (physical, moral and mental) for prayer. A new interpretation of the Lord's Prayer. The great laws and facts of existence stated or recognised in it.

5. *This is Elijah* (Matt., XI, 14).—Pre-existence and re-incarnation in the N. T. and in the Early Christian Teachings. Further consideration of N. T. Teachings. Theories held by Jews at the time of Jesus. Views held by Early Christians. Are Pre-existence and Re-incarnation consistent with the main body of N. T. teachings? Effect upon human conduct of their acceptance.

6. *The Story of the Lost Sheep* (The Prodigal Son and other things which went astray) Luke, XV, 3—32.—The background of the stories. The persistent search. Experience God's great teacher. The loss and the gain. The qualities evolved through suffering. Is any soul eternally lost?

7. *Till Heaven and Earth pass away, one jot nor one tittle shall in no wise pass away from the Law, till all things be accomplished* (Matt., V, 18).—By means of revelation, precept, experience, the gradual development of the soul is accomplished. Justice and love are reconcilable. Karma—the Law of Cause and Effect. The meeting point of the Philosophy of the East, the Declarations of the Master, and the Science of the West.

SERIES 3 (THE PHILOSOPHY OF PAUL)

1. *"In Him we live and move and have our Being"* (Acts XVII, 28).—Paul's great address to the Athenians, in which he presents a Religion which appeals to the followers of every faith. The foundation of a Universal Religion. The immanence and enveloping presence of the Divine.

2. *Body, Soul and Spirit.* (Paul's Classification).—Is there an analogy between this Trinity and that of the Triune God? Man created in the image of God; what is the full meaning of this? Meaning of the Trinity as defined in the Creed. The proper relation of body, soul and spirit, and the necessity for each part of the human being.

3. *Predestination and Freewill.* (Romans, VIII, 28—30).—These two apparently conflicting doctrines have agitated the mind of man in every religion and in every age. Can they be reconciled? The Supreme Wisdom apparently requires both in His plan. Our wish measured by our ability to find the one consistent with the other.

4. *Man's Warring Natures.* (Romans, VII, 18—23).—Why have we conflict in our nature? Is there a Divine plan in the existence of the two warring natures? If so, what is it? The origin of the two natures. The first man, Adam, and the second man, the Lord from Heaven. Methods of overcoming the lower nature, and their results.

5. *Sin.* *"Him who knew no Sin, He made to be Sin on our behalf; that we might become the Righteousness of God in Him"*. (2 Cor., V, 21).—Are sin and evil part of the Divine plan for our humanity? If so, what useful function do they perform? The *unpardonable sin*. (Matt., XII, 32.) The "Holy Spirit"—why speaking against it has such a long-continuing effect. But, is the effect never ending?

6. *Death and After* (1 Cor., Chapter XV).—Life, Death, Resurrection. A consideration of the many meanings of the words. The place of each of these facts in the Divine economy. Is death an evil? Comparison of its advantages and disadvantages. Conditions in the after-worlds.

7. *The Function of Faith in the Divine Plan*.—What is Faith? The definition in Heb., XI, 1. Distinction between faith and belief. The value of belief and how it should be guided. The supremacy of faith and its relation to reason. "The Mystery of the Faith" (1 Tim., III, 9) and the unity of Faith.

SERIES 4 (THE MYSTICISM OF JOHN)

1. *"In the Beginning"* (John I, 1—14).—Here John sets forth the relation between God, Christ and man. One of the most profound teachings of the N.T., apparently presented by John as the basis upon which rests the mission of the Christ.

2. *"I am the Vine, Ye are the Branches"* (John, XV, 5).—The mystic and intimate relation between the Master and the man. The blending of the one with the other in the one life. Does this saying throw light upon the confidence of Paul to grow to the fullness of the stature of the perfect man?

3. *The Sons of God and the Son of God* (John, XX, 17).—"I ascend unto my Father and your Father; and my God and your God." The first-fruits of them that slept. The great Exemplar. How close are the analogies?

4. *Nicodemus' Interview with Jesus* (John, III, 2, 21, 31—36).—"Ye must be born anew." The several kinds of re-birth. Theories as to the origin and destiny of the human consciousness.

5. *The Christ*—Three presentations of Christ. The Christ of Matthew, Mark and Luke, the Christ of St. Paul, and the Christ of St. John. Comparison of these three presentations. The value of each presentation when rightly understood. The "Mystery of Christ," one of the inner teachings of the early Christian Church.

6. *Angels and Saints*.—Jesus' many references to the angels. "The communion of the saints." Communication between man and super-human beings. Do the latter take an active interest in human existence? Are they affected by human emotion and thought?

7. *Salvation and Perfection*. Salvation, a transformation of character. Its method. Is it instantaneous, or gradual? The story of the rich young man. Which shall we serve? The great choice. Why

man was not created perfect. What constitutes perfection? Is perfection possible?

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At present the Orpheus Lodge meets every fortnight and we have a semi-public meeting once a month in another member's home. Mr. Labberton has been invited by two Universities at Kyoto and he gave one lecture on Theosophy and the other on Eastern [Java] Buddhism.

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Three cuttings from various papers which seem to be of interest to us.

The first, as you will see, from *The Sunday Express*, suggests that it is time that the epithet "Black Man" be no longer applied to Indians, because "colour is an accident of climate, not a stigma of intellectual inferiority. Adam was a coloured gentleman".

I hope this marks the beginning of an idea which will spread. It seems to me that, if we compare the average European with the average Indian in matters of reverence and religious feeling, we shall find that the former is no more than a "whited sepulchre," whose colour is only skin-deep.

The other two cuttings, from *The Daily News* and *The Daily Chronicle* record a number of experiments conducted by Earl Balfour and others, in which it appears to have been proved that the well-known scholar, Professor Gilbert Murray, has the gift of reading the thoughts of other people, under certain circumstances. The experiments are interesting, in that they show how Theosophical doctrines come once more to be vindicated by science. We may well say that these doctrines have been present for years, centuries or even millennia, for anybody who chose to seek for them. But, as far as I know, this is the first time that experiments of this nature have been tried under absolute test conditions, where other factors could be eliminated, by which the subject might have learned what answer to give.

This is not, of course, the first time that science has corroborated "Theosophy". But I take it that it shows where there is a gap between "Theosophy" and "Science," which it is easy enough for the Theosophist to bridge, but which is not so easily filled from the side of the ordinary scientist. And it seems to me that one of the greatest means of advancing the cause of Theosophy in the world would be for the Theosophists to advance their work in such a way as to meet the scientist on his own ground.

J.

REVIEWS

The Secret of Ancient Egypt, by E. G. Palmer. (Rider.)

This work tries to correlate the general ideas of Marsham Adams as to the Great Pyramid with the latest knowledge concerning the *Book of the Dead*. It is specially useful, since Marsham Adam's work, *The Book of the Master*, has long been out of print. The main thesis is that the Pyramid is a place of Masonic Initiation, and that its present chambers and passages are referred to in the *Book of the Dead*. That work is not merely a ritual of guidance for the departed, when he comes to the under-world, but also a reminder of the Initiation which he had gone through in the Great Pyramid, which Initiation gave him the knowledge before he died of his own perfection as an Osiris. External Egyptian religion always taught that, after death, a man became Osiris. The advantage of one initiated in the Pyramid was that at death all the consecration necessary for his exaltation had been performed while living.

Mr. Palmer rightly holds that modern Masonry is derived from ancient Egypt, and, therefore, there is a great resemblance between the Masonic ceremonial and certain things which can be discovered by a close perusal of the *Book of the Dead*. Mr. Palmer gives very striking suggestions of his own concerning the possible position of hitherto undiscovered chambers in the Pyramid. The book is small in compass, and is readable, and certainly can be recommended to Masons and non-Masons alike, as summing up in small compass many interesting and suggestive things concerning the Pyramid.

C. J.

Some Aspects of Christian Belief, by Rev. Prof. H. R. Mackintosh, D.D. (Hodder & Stoughton. Price 7s. 6d.)

This is a book of essays that have been collected in the last ten to fifteen years and have been published in many different magazines such as *The London Quarterly Review*, *The Church Quarterly* and others.

They have been carefully revised, but, as the world has flown apace during that ten to fifteen years they are obviously rather out of date. The line of thought of the world has changed and this collection which might have been something "new" to hear fifteen years ago is now behind the times, but like many of such books it will find several to help, for many have not moved with the times, and to them this volume may be strong meat and have its use and fulfil its purpose. We hope that this may be so and we wish it well.

Simple Explanations of Theosophical Terms, by Mary E. Wilkinson and Arthur W. Osborn, M.C. (Hart Printing Co., 386 Flinders Street, Melbourne.)

This is an extremely useful book and one that we have looked for for some years and welcome most cordially. It is very complete and should command a great sale. We wish it all success.

Healing Thoughts, by Heather B. (L. N. Fowler & Co., London.)

Practical Nature Cure: Health without Drugs, by B. Noice Grainger. (The C. W. Daniel Co., London. Price 5s.)

Two more unconscious protests to the medical world, that the Science of Healing is far wider, far deeper, and far more an affair of rhythmic harmony with nature, both within and without the patient, than has even been so much as indicated by the much vaunted discoveries of orthodox medical science during the past decade or so. Both these little books press for simplicity of treatment, *Healing Thoughts* treating not only of the curative power, indicated in the title, but also presenting to the reader one of the most potent prophylactics there is, namely, the power of suggestion to the sub-conscious mind, by constant repetition, and conveyed in a *spiritual thought or recognition of the One All-pervading Universal Life*.

The writer of this little book evidently knows and acts upon some of the fundamental laws of nature. On page 98 we read, "We fail to realise the universal spirit of justice and law; that as you sow, so must you reap. No other can bear your burden, we must make our own atonement." And again, "why with good things all around him, he is

yet dissatisfied, the word of the spirit has left him cold, etc.? He need not wonder. It is the fulfilling of the law, the avenues of his being are choked, he has forgotten the giving of thanks"; a Theosophist would add, *and also the passing on of blessings to others*. A cup is soon filled, but an ocean of love, joy and power can flow through a pipe or channel, establishing sweet harmony by the passing.

We wish the little book well and hope that the Healing Circle will increase in wise usefulness. There are so many cruel discords pouring into the mental and emotional spheres at the present time, that groups of finely attuned people could greatly help the world, by sending out rhythmic vibrations, constantly and all the time. Something is greatly needed to replace the spiritual work of the religious monks and nuns, in monastery and convent, who, in the days of long ago, kept up a continuous chain of unselfish prayer.

Practical Nature Cure is a more definite, if still unconscious, protest against the over specialisation with which orthodox medical practice is now overloaded. Not so many years ago, there were medical men and surgeons. Now every disease has a specialist, and often the disease cannot be diagnosed or the specialist chosen, until the bacteriologist has decided the exact formation of the particular bacteria which is poisoning the life of "impotent man";—and so on through a whole category of laboratory and mechanical methods, which are tending to swamp the individual, intuitive knowledge of a trained physician.

In the foreword, the author says: "The object of this little book is to give the reader an insight into the practical side of this system of healing." There are useful illustrations of various simple manipulations to bring relief to local congestion. There are also large numbers of Herbal Prescriptions for specific maladies, which to the mere layman, appear rather like the kind of things which might be called drugs, if they were bought at a chemist's shop. Perhaps a herbalist has some more simple mode of preparing the ingredients, which makes the difference.

A. C. D.

Life on the Uplands. An interpretation of the Twenty-third Psalm, by John Freeman. (Hodder & Stoughton. Price 3s. 6d.)

If you want a book with which to spend an hour in lovely scenery, take *Life on the Uplands* with you. You will find in it much that will raise your thoughts and much that will uplift you and teach you that there is beauty in simplicity and much that you had not thought of in the simplest and, possibly, the most beautiful of all David's psalms.

W.

There They Crucified Him, by John A. Hutton, D. D. (Hodder and Stoughton. Price 6s.)

There is a great influx of books of this type but this one stands out as remarkable in this way, that it is written by a man who has great love in his heart for humanity and for his God. He writes as if he loved the work of writing on this particular subject and not as a man who would argue all the life out of his words. He wants to lay the beauty of the Great Sacrifice before us as it is to him, and he loves. This is where, to our thinking, his power lies, which will be transmitted to his readers inevitably. It is a treat to find this book in these days, for it is a treat to find one who lives his faith and is simple in the doing of it and is unconscious that he is so doing. We are impressed by this and all avoidance of churchism which is the bane of Christianity to-day. We gladly and warmly recommend it to our readers.

G. H.

Studies in the Life of the Early Church, by F. J. Foakes-Jackson, D. D. (Hodder & Stoughton. Price 7s. 6d.)

This volume will have its uses for it is well put together and clearly presented. The chapters are short and to the point, and yet there is a wealth of information in the book which is compressed in a small space without being over congested. The author has shown great ability in this and we very strongly recommend this book for students and lecturers.

W.

CORRESPONDENCE

"THE COMMUNITY SPIRIT"

IN his excellent article on "The Community Spirit" which appears in the January number of THE THEOSOPHIST, L. E. Tristram makes a statement with regard to a certain big business concern in England which is not correct and which, from the standpoint of Labour, is misleading. After referring to the well arranged workingmen's village that has sprung up at Port Sunlight and after reminding us that Messrs. Lever Brothers have introduced a profit-sharing scheme for their workmen "which is having excellent results" he adds "There are no strikes at Port Sunlight".

Mr. Tristram has evidently overlooked the fact that not long ago there was a strike of over 1,200 clerks employed by Messrs. Lever Brothers, together with a sympathetic strike of 5,000 warehouse workers and others belonging to the same firm. The strike of the former lasted 18 days and that of the latter 10 days. It is also worth noting that those employees who struck work for what they considered a just cause—a matter of principle—forfeited all rights under the so called co-partnership scheme, which incidentally throws into vivid relief one of the objects of such profit-sharing schemes.

Coimbatore

ERNEST KIRK

BOOKS RECEIVED

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

The Influences of Indian Art, by various writers (India Society) ; *Pistis Sophia*, by George Horner (S.P.C.K.) ; *The Old Testament*, by James Moffatt (2 volumes), *Everyman's Life of Jesus*, by James Moffatt, *Health and Personality*, by John S. Griffiths, *Die to Live*, selections from Stopford Brooke, *The Dilemmas of Jesus*, by James Black, *William Carey*, by J. H. Morrison (Hodder & Stoughton) ; *India, America and World Brotherhood*, by J. T. Sunderland, *The Story of Swami Rama*

Tirtha, by Puran Singh, *Great Thoughts of Mahatma Gandhi*, *Gandhism*, by N. C. Bandyopadhyaya, *The Gospel of Love*, and *The Sovereign Rights of Indian Princes*, by Taraknath Das (Ganesh & Co.); *Ethics of India*, by E. Washburn Hopkins (Yale University Press); *The Purpose of Education*, by St. George Lane Fox Pitt (Cambridge); *The Psychology of Your Name*, by Nellie Viola Dewey (Theosophical Press, Chicago); *Self-Expression*, by E. Geraldine Owen (L. N. Fowler); *The Original Christianity*, by E. Francis Udney (Edson).

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Théosophique (January), *The Calcutta Review* (January), *The Canadian Theosophist* (December), *The Co-Mason* (January), *De Theosofische Beweging* (January), *El Loto Blanco* (December), *El Mexico Teosofico* (December), *Heraldo Teosofico* (November and December), *The Indian Review* (January), *Light* (Nos. 2293-97), *The Message of Theosophy* (January), *The Messenger* (January), *Modern Astrology* (January), *The New Era* (January), *Norsk Teosofisk Tidsskrift* (December), *O Theosophista* (November), *Prabuddha Bhārata* (February), *Revista Teosofica* (December), *Service* (January), *Teosofisk Tidsskrift* (December), *The Theosophical Review* (January), *Theosophisches Streben* (November-December), *Theosophy in Australia* (January), *Theosophy in S. Africa* (October-November-December), *Vedānta Kesari* (January), *Vedic Magazine* (January), *The World's Children* (December, January).

We have also received with many thanks :

The Beacon (November and December), *Bollettino Ufficiale della Società Teosofica in Italia* (December), *Far Eastern T.S. Notes* (November-December), *Koinonia* (December), *Museum of Fine Arts Bulletin* (December), *Rincarnazione* (November-December), *Sofia* (December and January), *Teosofia* (December), *Theosofisch Maandblad* (January), *Theosophia* (January), *Vivir* (November and December), *The Young Theosophist* (Chicago, December and January).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
"Brotherhood" Lodge, T.S., Victoria, B.C., Canada, Charter fee, £1	14	13	0
"Brotherhood" Lodge, T.S., Victoria, B.C., Canada, Dues for 13 members, attached to Adyar Headquarters, per 1924-25	61	13	0
T.S. in Finland, 600 members, per 1924, £20	275	2	3
" " Canada, 627 " \$101	302	0	0
American Section, T.S., 6,916 members, per 1924, £230-5-8	3,146	13	10
Chilian Section, T.S., Balance of dues, 204 members, per 1923, £2-11-0	34	12	0
H.P. B. Lodge, T.S., Toronto, Canada, 3 new members, up to December, 1924	22	0	0
Australian Section, T.S., part payment of dues, per 1924, £25	356	4	0

DONATIONS

Mrs. Frances M. Rattan, Claremont, W. Australia, for Adyar Library, £1	13	12	0
French Section, T.S., for Improvement of Adyar, £20	275	2	4
German " " " " " " £5	68	5	2
Miss G. Artlett, Sydney, for Headquarters, 10s.	7	2	0
	4,577	15	7

Adyar
10th September, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1924 are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Chapter St. Michael, No. 20, London, £1-11-0 ...	21	10	4
Keystone Mark Lodge, No. 2, London, £2-8-9 ...	34	0	0
Beauseant Co-Masonic Lodge, No. 760, London, £5-12-6 ...	78	10	0
Mrs. Frances M. Ratten, Claremont, W. Australia, for Food Fund, £1 ...	13	12	0
The School of the Open Gate, Los Angeles, \$60 ...	179	15	0
Collection for Clothing by Mr. M. Krishnan ...	27	0	0
Mrs. Adelaide Northam, Detroit, U.S.A., for scholarship for a child, £4-15-10 ...	65	6	8
	420	6	0

Adyar

10th September, 1924

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Dinslaken, Hiesfeld, Germany ...	Besant ...	26-4-1924
Bromley, Kent, England ...	Bromley ...	18-7-1924
* Victoria, B.C., Canada ...	Brotherhood ...	14-8-1924
† Bedford, England ...	Bedford ...	6-6-1924
† Bury, „ ...	Bury ...	9-6-1924

Adyar

10th September, 1924

J. R. ARIA,

Recording Secretary, T.S.

* Directly attached to Adyar Headquarters.

† Addition and Correction. See August, 1924.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
"Hermes" Lodge, T.S., Canada, Entrance fee of 10 new members, and Dues of 94 members, per 1924, £26 ...	354	4	0
Austrian Section, T.S., per 1924, £4 ...	54	0	0
Norwegian Section, T.S., 300 members, per 1924, £5-5-5 ...	71	2	1
Hongkong Lodge, T.S., Entrance fee of 6 new members, and Dues of 8 members, per July to December, 1924, £2-10-0 ...	34	6	0
T.S. in South Africa, 351 members, per year ending 31st August, 1924 ... £11-14-0 and for 80 members, balance of 1921 and 1922 „ 2-13-4	191	13	0
T.S. in Bulgaria, 200 members, per 1924, £6-14-0 ...	89	9	8
Annie Besant Lodge, T.S., Hamilton, Ontario, Canada, 12 members, from July, 1924 to end of June, 1925, £3 ...	40	9	0
T.S. in Spain, 393 members, per 1924, £13-2-0 ...	174	2	8

DONATIONS

"Hermes" Lodge, T.S., Canada, for General Fund, £4-18-9	67	4	0
Mr. L. Raisin, West Hobart, Tasmania, for the Headquarters, £1 ...	13	12	0
Barcelona Lodge, T.S., Spain, for "Adyar Day," 15s. ...	9	14	0
	1,100	12	5

Adyar
10th October, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1924, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
"T.S."	20 0 0
Dharmalaya Lodge, T.S., Bombay, White Lotus Day donation, per 1923 and 1924, for Food Fund	40 0 0
	60 0 0

Adyar
10th October, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

CHANGE OF NAME OF LODGE

Christian Lodge, T.S. in London, has been changed into "Christian Mystic" Lodge, T.S. in London, from 20th September, 1924.

J. R. ARIA,
Recording Secretary, T.S.

YOUTH LODGES

Location	Date of Issue of Charter	Location	Date of Issue of Charter
Guindy Road	31-1-1924	Lahore	27-3-1924
Bombay	do.	Poona	7-4-1924
Komalesvaranpet	do.	Surat	16-4-1924
Shuklatirth	do.	Shikarpur	28-4-1924
Trichinopoly	do.	Conjeevaram	29-4-1924
Ahmedabad	do.	Cawnpore	9-5-1924
Indore	do.	Bangalore City	15-5-1924
Chintadripet	do.	Nandod	17-5-1924
Baroda	12-2-1924	Saharanpur	do.
Calcutta	21-2-1924	Broach	26-6-1924
Muzafferpore	do.	Aligarh	8-9-1924
Mylapore	22-2-1924	Tanjore	17-9-1924
Chapra	4-3-1924	Benares	
Patna	14-3-1924	(Vasantashrama)	26-9-1924
Quetta	27-3-1924	Cannanore	9-10-1924
Rangapuram	do.	Allahabad	do.

9th October, 1924

K. S. SHELVANKAR,
Secretary,
All-India Federation of Young Theosophists, Adyar.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
T.S. in England, 464 members, per 25th June—26th September, 1924, £14-14-4	194	12	0
T.S. in Argentine, 444 members, per 1924, £22-4-0	293	13	1
" " Shanghai, Entrance fees and Dues, 4 new members, per 1924-1925	32	11	7
T.S. in New Zealand, 1,219 members, per 1924, £40-12-8	532	6	4
" " Egypt, 94 members, per 1924, £3-2-8	41	1	0
" " Indian Section, Benares, part payment of Dues, per 1923-1924	1,800	0	0
T.S. in Scotland, 804 members, per 1924, £26-16-0	352	15	6
" " French Section, balance of Dues, 2,554 members, per 1924, £12-3-8	160	6	9
Danish Lands Lodge, T.S., Copenhagen, 118 members, per 1924, £29-10-0	389	1	4
Hongkong Lodge, T.S., Entrance fee and 9 new members, per 1924	50	0	0
T.S. in Italian Section, 604 members, per 1924, £6-0-0	79	3	0
" " Iceland " 285 " " " " £9-10-0	125	5	4
" " Belgium " 300 " " " " £5-0-0	66	0	0
Sokaren Lodge, T.S., Helsingfors, 3,, " " £0-15-0	9	12	6
Nairobi " " Nairobi, 24 " " " " £6-0-0	79	3	0
Jugo-Slavia Section, T.S., Austria, Charter fees and Dues, per 1924, £8-11-6	113	0	0

DONATION

French Section, T.S., £67-0-0	882	12	0
	5,202	7	5

Adyar
10th November, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1924, are acknowledged with thanks :

DONATIONS

	Rs. A. P.
Beauséant Co-Masonic Lodge, No. 760, London, £4-2-6 ...	60 5 0
U. S. Adyar Committee, for Donation, \$122.05, and for adoption fund, \$42.50 ...	506 4 0
	566 9 0

Adyar

10th November, 1924

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Hague, Netherlands	De Lotus	12-2-1924
Makassar, Celebes, Dutch East Indies	Besant	10-9-1924
Zagreb, Jugoslavia ¹	Istina	18-9-1924
Zeist, Netherlands	Esther Windust	19-9-1924
Helsinki, Finland	Veljeys	1924
Kuokkala, Finland	Esperantia-bis	1924
Pispala, Finland	Valonsæde	1924
Pori, Finland	Kaukomieli	1924
Tegal, Dutch East Indies	Bhisma	Sep., 1924
Kalimpong, Bengal, India	Shambala	20-10-1924
Darjeeling, " "	Himachal	20-10-1924

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Manchester, England... ..	Chorlton-Cum-Hardy	24-7-1924

Adyar

10th November, 1924

J. R. ARIA,

Recording Secretary, T.S.

¹ Directly attached to Adyar Headquarters.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Burma Section, T.S., 186 members, per 1924	93	0	0
"Dawn" Lodge, T.S., Shanghai, Charter fee and Dues of 11 members	50	1	4
Indian Section, T.S., balance of dues, per 1924	231	0	0
Mr. W. C. Bunnell, Manila, Philippine Islands, per 1924, 2s.	1	5	3
T.S. in Denmark, 240 members, per 1924, £8	106	2	0
" " Brazil, 348 members, per 1924, £23-16-0	316	0	7
Netherlands-Indies Section, T.S., Charter fees of Bhisma Lodge (Java) and of Besant Lodge (Celebes)	26	9	2
Dr. Mario Rosa de Luna, Madrid, per October, 1924 to September, 1925	13	0	0
Wayfarers Lodge, T.S., Winnipeg, Canada, 2 new members	12	13	0
T.S. in Germany, per 1924, £4-19-2	65	1	0
Hermes Lodge, T.S., Vancouver, B.C., Canada, per year ending 30th June, 1925	134	0	0
Mr. W. W. Brooks-Warner, London, per 1924 and 1925, £2	26	5	1
Hongkong Lodge, T.S., 44 members, per 1925, £11	144	13	6
All-India Federation of Young Theosophists	16	7	0
Australian Section, T.S., balance of dues per 1924, £26-10-0	351	2	0
T.S. in Ireland, 115 members, per 1924, £3-16-8	50	0	0
Captain B. Kon, Tokyo, Japan, per 1925	15	0	0

DONATIONS

T.S. in France, £18-16-0	249	9	8
" " Brazil... ..	13	6	1
A Friend, Adyar	2,000	0	0
	3,915	11	8

Adyar
10th December, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1924, are acknowledged with thanks :

DONATIONS

				Rs. A. P.
Mrs. Adelaide Northam, Detroit, U.S.A., for Adoption Fund, £9-1-0	...	...	...	119 6 9
Anon, Java	...	...	...	337 3 9
Mr. C. H. Van der Leeuw, Rotterdam	...	...	...	40 0 0
U. S. Adyar Committee, Los Angeles	...	...	...	166 6 0
Mr. Robert Davidson in Roseville, N.S.W.	...	...	...	13 3 0
Mr. Frank L. J. Leslie, Harrogate, £5	...	...	...	66 2 3
				742 5 9

Adyar
10th December, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Maceio, Alagoas, Brazil ...	Krishnamurti ...	1-10-1923
Rio de Janeiro, Brazil ...	Jovens Rozenkreuz ...	27-2-1924
Neuchatel, Switzerland ...	Bhakti ...	3-5-1924
Fond du Lac, Wisconsin, America	Fond Du Lac	30-6-1924
Oshkosh, Wisconsin, America ...	Oshkosh ...	1-7-1924
Green Bay, Wisconsin, America ...	Green Bay ...	2-7-1924
Lynwood, California, America ...	Lynwood ...	9-7-1924
San Antonio de los Banos, Cuba ...	Luz Del Alba	11-7-1924
Lima, Peru, Argentina ...	H.P.B. ...	24-7-1924
Sault Ste Marie, Michigan, America	Sault Ste Marie	4-8-1924
Catano, Porto Rico, Cuba ...	Isis ...	12-8-1924
Moron, Cuba ...	Rafael De Albear	31-8-1924
Battle Creek, Michigan, America...	Battle Creek	7-9-1924
Flint, Michigan, America ...	Flint ...	12-9-1924
Canton, Ohio, America ...	Canton ...	21-9-1924
St. Gall, Switzerland ...	Jamblichus	3-10-1924
Perth, County of Perth, Scotland...	Fair City ...	1-11-1924
Radom, Poland ...	Towards Truth	2-11-1924
Shanghai, China ¹ ...	Dawn ...	12-11-1924
Aberystwyth, Wales ...	Aberystwyth	16-11-1924
Bucarest, Roumania ¹ ...	Activitatei	19-11-1924
Bucarest, Roumania ¹ ...	Armonia ...	19-11-1924

Adyar
10th December, 1924

J. R. ARIA,
Recording Secretary, T.S.

¹ Directly attached to Adyar Headquarters.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Cracow, Poland ...	Thy Kingdom Come...	1924

The following Lodges of the T.S. in America have been dissolved. The following resolution was passed by the Board of Directors of the American Section, T.S.

"The Board of Directors have decided to call in the Charter of these Lodges, as there are not enough members to carry on the work, and no activities have been recorded for some time."

Location	Name of Lodge	Date of Return of Charter
Richfield Spring, N.Y., America ...	Richfield Spring ...	1924
Pensacola, Florida, ...	Pensacola ...	"
Philadelphia, Penna., ...	Philadelphia ...	"
Ogden, Utah, ...	Ogden ...	"
New Rochelle, N.Y., ...	New Rochelle ...	"
Little Rock, Ark., ...	Little Rock ...	"
Chicago, Ill., ...	Leadbeater ...	"
Joplin, Missouri, ...	Joplin ...	"
Brooklyn, N.Y., ...	Hudson ...	"
Jacksonville, Fla., ...	Blavatsky ...	"
Hartford, Conn., ...	Hartford ...	"
Cheyenne, Wyo., ...	Cheyenne ...	"
Alameda, California, ...	Alameda ...	"
Denver, Colorado, ...	Rocky Mountain ...	"
Waco, Texas, ...	Waco ...	"
Phoenix, Arizona, ...	Phoenix ...	"
Puebla, Colorado, ...	Puebla ...	"
Tuscon, Arizona, ...	Tuscon ...	"
Olympia, Washington, ...	Olympia ...	"
Everett, Washington, ...	Everett ...	"
Montgomery, Ala., ...	Montgomery ...	"

CHANGE OF NAME

The name "Jinarajadasa" Lodge, of Geneva, Switzerland, has been changed to "Rajadharma" Lodge.

ERRATA

The Charters were issued to the Lodges "Bhisma" and "Besant" in the Dutch East Indies, on 26th August and 1st October, 1924, respectively, and not in September, 1924, as stated in THE THEOSOPHIST of December.

Adyar
10th December, 1924

J. R. ARIA,
Recording Secretary, T.S.

 NEW YOUTH LODGES

Location				Date of Issue of Charter
Coimbatore	...	...	...	10-11-24
Hyderabad, Sind	...	...	...	17-11-24
Larkana, Sind	...	...	...	17-11-24
Ajmer, Rajputana	...	...	...	24-11-24
Guntur	...	...	...	6-12-24

K. S. SHELVANKAR,
Hon. Secretary,
All-India Federation of Young Theosophists, Adyar

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1924, to 10th January, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Mr. Julius Arnold, Shanghai, per 1925	...	15	0	0
„ Irving J. Davis, Delaware, U.S.A., per 1925	...	15	0	0
T.S. in England, 767 members, per 17th September—30th November, 1924, £25-11-4	... ..	337	10	0
Mr. Arthur J. Wedd, Cairo, per 1925, £1	... ..	13	4	0
„ M. Manuk, Hongkong, per 1925	... ..	15	0	0
Krishna Lodge, T.S., Calgary, Canada, 10 members	... ..	34	15	0
Annie Besant Lodge, T.S., Hamilton, Canada, 12 members, Balance of dues, per 1925	... ..	19	7	0
Orpheus Lodge, T.S., Japan, 2 new members, £1	... ..	13	2	0
Blavatsky Lodge, T.S., Shanghai, Charter and Entrance fees and dues of 13 new members	... ..	66	6	1
Dawn Lodge, T.S., Shanghai, Entrance fees and dues of 2 new members	... ..	84	1	0
Chilian Section, T.S., 191 members, per 1924, £6-7-4	... ..	23	3	0
Singapore Lodge, T.S., 5 members, per 1924, and 1 member, per 1925	... ..	23	3	0

DONATIONS

Mr. A. R. Chellani, Karachi	... ..	5	0	0
T.S. in France, £24	... ..	316	12	0
		958	12	1

Adyar
12th January, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1924, to 10th January, 1925, are acknowledged with thanks :

DONATIONS

	Rs. A. P.
"A Friend," Adyar	1,000 0 0
Christian Rosen Krentz Lodge, No. 18, Edinburgh, £1-1-0...	13 15 0
	1,013 15 0

Adyar
12th January, 1925

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Brussels, Belgium	Lotus Bleu	1923
" " " " " "	Youth	1923
Szeged, Hungary	Beke (Peace)	1924
Paris, France	Hypathie	1924
London, England	Buddhist	19-11-1924
Chisinau, Roumania ¹	H. P. Blavatsky	7-1-1925
Cluj, ¹ " " " " " "	Egalitatea	7-1-1925
Shanghai, China ¹	Blavatsky	7-1-1925

LODGES DISSOLVED

Colombia, Cuba	Giordano Bruno	1924
Costa Rica	Costa Rica	1924
Newark, England	Newark	6-12-1924

Adyar
10th January, 1925

J. R. ARIA,
Recording Secretary, T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in URUGUAY" was issued on 7th January, 1925, to Senora Annie Menie Gowland as General Secretary, with its administrative centre in Montevideo, Uruguay.

Adyar
10th January, 1925

J. R. ARIA,
Recording Secretary, T.S.

¹ Directly attached to Adyar Headquarters.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. C. Bunnell, Manila, balance of dues per 1924, and dues per 1925, £1-18-0	...	...	...
Hongkong Lodge, T.S., 7 new members, per 1925	46	1	8
Danish Lands Lodge, T.S., Denmark, balance of dues per 1924, £4-15-0	...	...	...
T.S. in England, 398 members, per 1st to 31st December, 1924, £13-5-4	175	4	8
"Dawn" Lodge, T.S., Shanghai, 4 new members, per 1925	12	3	3
H.P.B. Lodge, T.S., Toronto, Canada, 21 members, per 1925	73	0	0

DONATION

Mrs. Jeanne M. Bergquest, Los Angeles, \$100	...	275	11	0
		669	13	5

Adyar
10th February, 1925

A. SCHWARZ,
Hon. Treasurer.

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SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

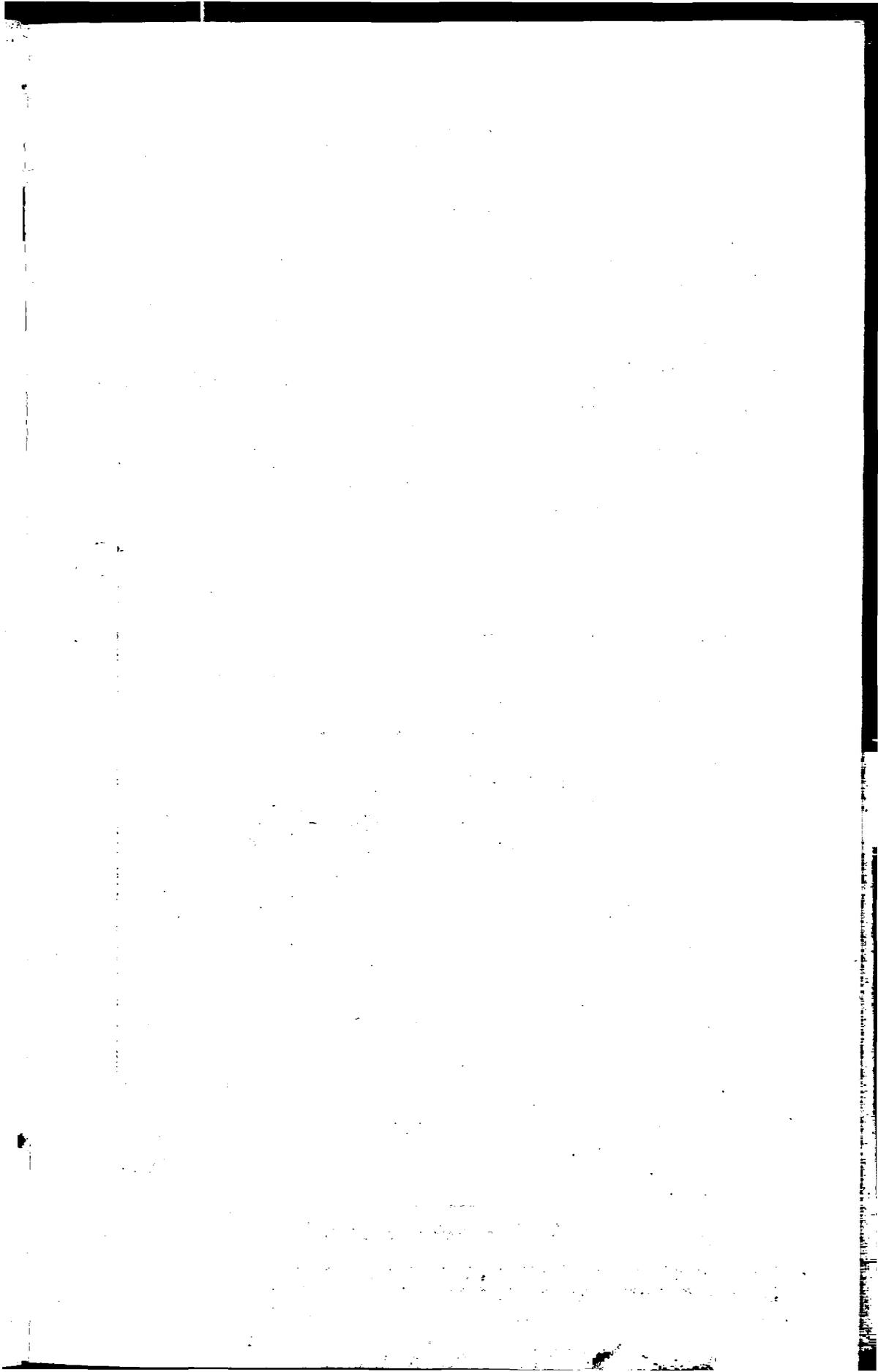
Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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.





H. P. B.

THE THEOSOPHIST

ON THE WATCH-TOWER

PART II of Volume XLVI of THE THEOSOPHIST begins with this Watch-Tower, and though the outlook is stormy from the world's standpoint, for the Theosophical Society and its widely branching activities it is very well. The restlessness of Europe and the increasing risk of war; the growing tension between the white and coloured races; the strain between Capital and Labour and the terrible amount of unemployment; the uneasiness of the earth herself, shown by the numerous earthquakes over a wide area of her crust; all these things are among the expected signs of the Coming of the World-Teacher, bidding us lift up our heads and rejoice, for the Coming of the Lord draweth nigh. The Theosophical Society itself is full of life and energy, and among the most hopeful of the signs of its growing vitality is the number of the "Young Theosophists" all over India and Europe. They are the heart and the inspiration of the Youth Movement, and the remarkable Conference held in January last in the Mortimer Halls, London, with Dr. Arundale as the President of the Conference, and Youth Associations gathered together from many countries, all fired with the one great Ideal of Brotherhood, and with the necessity of building it as a living reality upon earth, of following it as a law of

righteous living, as the strong foundation of a really human Society—all this is the presage of a brighter future, to be built up by the sixth sub-race. Already that sub-race is becoming marked, and is inspired with the Ideal of Brotherhood, on which its civilisation will be built. The Theosophical Society has proclaimed it as its first Object, and has broadcast it over the world. Wherever there is a Lodge of the Theosophical Society a little candle is lighted, and a tiny nucleus of Brotherhood glows rosily; and of such candles 1,540 are shining in the world.

* * *

“Conrad Seancais óe in érin,” which being interpreted is the Theosophical Society in Ireland, has re-elected Mr. T. Kennedy as its General Secretary for another year. Hearty congratulations both to him and to Erin. They will be having a visit before very long from two faithful Irish workers, Dr. Seumas Cousins and Margaret Cousins, whom we in India can spare with difficulty, but who carry good wishes from the Áryan Mother to her beloved fourth child. S. Patrick, I am sure, sends His Blessing with them to the Green Isle He knows and loves so well.

* * *

Mrs. Allan writes from Long Beach, California, that Long Beach Lodge gained the First Prize for its “Float” in the Carnival of States Parade. We had a block made from the photo sent, and the oddly-named trophy is seen guarded by the Knights of the Round Table. I believe that my readers would like to read the account sent to me :

November 21, 1924—A Perfect Day—The Placid Pacific lazily lapping the California shore—the brilliant warm sunshine, glistening on the white houses, and enriching the vivid hues of the flowers. Such a day did the Devas arrange for the introduction of THEOSOPHY to a vast assembly of people from all over the United States and Canada, at the Carnival of States during the Parade of Floats on Friday, November 21, 1924.

Having received a cordial invitation from the Civic Authorities—the Long Beach Lodge after much hesitation accepted the invitation to enter a Float in the name of Theosophy. Feeling that such publicity was more than a local affair, the Lodge sought the aid of the

Federation of Southern California Lodges, through whom an announcement was issued to all members in Southern California. Funds were sought—but due to the illness of Mrs. Gulick who was elected to take charge—it was only at the eleventh hour that an actual programme was mapped out and this without knowing where the finances would come from to carry it through. Various plans for the Float were suggested: Artists were invited to submit sketches, which were in turn laid before Float decorators. \$250'00 was asked for a Float we would have been ashamed of. \$500'00, yes, and \$700'00 would provide us with a respectable one. Despair settled upon us—we could not muster \$50'00 in spot cash.

Out of the Blue came a suggestion: A large truck, shaped like a ship, home decorations of palm branches, pepper foliage, and Matillija poppies (a beautiful California wild white poppy with a bright yellow centre, which naturally looks like tissue paper), over the fo'castle, the emblem of the Society; over the Bridge THEOSOPHY portrayed on a graceful scroll; and in the stern—mounted on an imposing pedestal—a huge BOOK—extended wide open—the word "Wisdom" on each side, and one page, movable—bearing on one side Karma—on the other Reincarnation. "Truth," in pure white, with sword in hand and gold crown on head, from time to time turned the page of the book of Wisdom. The president of the Long Beach Lodge, Miss Winifrid Allan, a winsome Scotch lassie, recently from Edinburgh, gracefully presided over that book.

The inspiration approved—at it we went with a will. Members of adjoining Lodges made the flowers—over 200 of them; others provided the Palms and pepper foliage; all helped to weave them into the Float, and by 11 p.m. Thursday night we were ready to move into line to be judged as to our merits amongst the Fraternal Organizations division, "The Ship of Theosophy".

At 8 a.m. we assembled in much trepidation; Knights of the Round Table in robes and with swords formed an escort, and with Truth aloft, we were subjected to the searching lenses of the official photographers.

"They're off!. They're off!" resounded the cry, as with 9 bands, representative groups from the Army and Navy, Civic Bodies and Schools, the many Floats from every State in the Union led the way through the thronged streets, for a distance of 2 miles. What the remarks to be heard relative to Theosophy were, only Miss Allan from her seat of vantage, and the driver of the Float (dressed in a Round Table Robe, and well known to many of the crowd) can relate. Never was such an opportunity offered the T.S. in this Section to present Theosophy to upwards of 100,000 persons at one time in a dignified way. The Parade was a wonderful success.

Imagine our surprise to look in the evening papers and find our Float depicted, and as Winner of the First Prize of our Division. The First Prize also carried with it \$50'00 in cash—a most welcome lift to our strained purses.

In the evening the Parade took place again, before a much greater concourse of people; our Float was illuminated, and with the decoration of First Prize drew a great deal of applause and comment. Six Knights marched as escort—and such remarks might be heard as: "Look—here come the Ku Klux."—"No! No! they are the Masons." "Here comes the Red Cross." "Oh no! they are the Theosophists." Our Lady of Truth had to listen to a good deal of badinage as to her "Knowledge". A small boy, observing the emblem, loudly remarked: "This must be Dodge Bros. exhibit." Others reading the motto on the emblem observed: "That suits me exactly". In all over a quarter of a million people had Theosophy brought prominently before them at a small cost. The movies took the whole Parade—many people took private pictures. No newspaper advertising could compare with it. Perhaps the opportunity may be presented to some other part of the Section. Grasp it; but present something unique, and do not try to be elaborate and compete in beauty with expensive Floats.

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* *

The *British Medical Journal* gives two pictures of the buildings which the Lloyd George Government commandeered during the War, on which over £100,000 of Theosophical money had been expended before the seizure. It is said that "possession is nine points of the law," and Government used its nine points so ruthlessly, aided by the pressure put on us by the Bedford Estate to fulfil obligations under the lease, which the Government had prevented us from fulfilling in due time by the seizure of the property. We were in a hopeless cleft stick between the Government and the Bedford Estate, and with no possibility, impoverished as we were by the War, of rescuing our property. So the Government, refusing to allow us to sell it at a higher price that had been offered for it, took it for £35,000. It would be interesting to know what the British Medical Association paid for it. Here is what their journal says:

In the Journal of July 7th, 1923, a preliminary account was given of the fine building off Tavistock Square, Bloomsbury, which the British Medical Association had just acquired for its future headquarters. As most of our readers are by now aware, the building, originally erected as a college for the Theosophical Society, and employed for Government purposes during the war, is approached from one of the principal thoroughfares of London, leading from the terminuses of the northern railways to the modern centre of the metropolis. The lease is for 200 years, and the terms secured, both

from the Disposals Board and from the trustees of the Duke of Bedford's estate, are advantageous.

The building was not erected for a College, but for the Headquarters of the Theosophical Society in England, but its purpose is immaterial. As in so many other cases, the Government was entirely unscrupulous, and took advantage of the patriotism of those who would not hamper its proceedings during the War, when the Empire's fate was in the balance, to enrich itself at the cost of its unfortunate subjects. We do not grudge the British Medical Association its "advantageous" terms, but we regret that a British Government should have fallen so low as to plunder its own subjects. But, after all, what can private persons expect, when British Government after British Government carries on in India an organised system of loot, by financial juggling and underhand methods which deceive people in general, and reduce many to poverty. It will not be long now before some of the

. . . . ways which are dark,
And tricks which are vain—
The [Government here] is peculiar—
Which the same we are free to explain

in the very near future. For

Though the mills of God grind slowly,
Yet they grind exceeding small ;
Though He stands and waits with patience
With exactness grinds He all.

* * *

The news from China is intensely interesting. I have just received a photograph of a mixed Chinese and English Lodge; it arrived too late for "blocking" this month, but I will give the reproduction in the next. The members are the founders of Dawn Lodge, Shanghai, a Lodge of very great promise. Miss Arnold, the indefatigable and patient pioneer worker—following in the steps of the earliest worker, Mr. Spurgeon Medhurst, now in Sydney—writes warmly of "the earnestness and devotion of these young Chinese

Theosophists to the ideals and principles of the Society; and their eagerness to co-operate in the work here has far surpassed my deepest expectations". At present there are twenty members, and they hope soon to double their number. Miss Arnold hopes to help in starting an establishment in a house with five or six rooms for the Lodge, that will give a lecture room, reading and writing room, a refectory, with a small Chinese kitchen attached, so that when members come in from their work, they may be able to have a meal without returning home, and stay on for a time for study. One room is to be kept as a guest-room for students going through Shanghai to the North or South. The house will be Chinese, and Miss Arnold hopes "to live over the top of it, Chinese fashion, living on Chinese Buddhist food". She writes :

It will be quite an undertaking, and necessitates considerable work, but it undoubtedly, when it materialises, will prove to be a most useful instrument for the work here, amongst just that section of the community which constitutes our greatest hope as regards the Theosophising of this country—the Youth section.

Is China also, that land of ancient days, to be redeemed and uplifted by its Youth? It would seem so, for some exceptionally brilliant youths are coming to the front. "My Young Theosophists believe desperately in Brotherhood, and India is to them the home incarnate of spirituality." It is indeed good that some of the Youth of China sound out this note of Brotherhood, and it may well be that the Lord Chakshusha Manu, the Manu of the Fourth Root-Race, may have preserved this ancient land of wisdom from a vast antiquity, keeping alive its peculiar civilisation and literature from the City of the Golden Gate in submerged Atlantis, such as the *Classic of Purity*, and the wonderful Mysticism of Lao-Tse, in order to send to be born in Chinese bodies, egos who have developed the qualities of the sixth Āryan sub-race, to lead a movement for the re-awakening of Chinese wisdom.

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* *

The little journal, *Far Eastern T.S. Notes*, is a very interesting brochure. It tells us that the Dawn Lodge was inaugurated on December 28, 1924. December 28 is to many of us a day full of splendid memories, and we are glad that this hopeful Lodge was born on that day. Shanghai Lodge is doing well: the public meetings are well attended:

The weekly Lodge meetings mark a real advance made in our corporate life; a very different atmosphere prevails, and sustained interest and concentrated work are showing their fruits in the acquisition of knowledge and the growth of the spirit of fellowship.

A Russian Lodge has been formed and has applied for its Charter, named appropriately the Blavatsky Lodge; she loved the land of her body, and ever wished and worked for its good. Our readers will remember Dr. Wu Ting Fang, the Chinese pioneer of Theosophy in his native land; a second edition of his *Outline of Theosophy* is coming out, with a new work left by him, *Dialogues on Theosophy*. These two, with a translation of my booklet on Karma, translated into Chinese at his wish, and a second edition of *Information for Enquirers*, are to be bound up together as "Dr. Wu's Works on Theosophy," to be distributed at the forthcoming commemoration of his death, to take place at Canton. Thus is his memory kept green.

* * *

An authorised edition in Dutch of the beautiful Liturgy of the Liberal Catholic Church has been sent to me. I thank the sender here, as I cannot read his signature. The Liturgy preserves the Catholic landmarks throughout, thus keeping open the channels for the descending influences, and the Theosophical teachings having thrown light on these and on the reality of the forces flowing through them, have given a wonderful life and reality to the services. It may well be hoped that as these teachings more and more permeate the Christian world, the invocation of Angels, found in all Christian liturgies, may once more bring the thrilling response from that great host of Devas, who have the special duty of vivifying the Christian forms. With the sixth sub-race will be developed increased communication with the

Shining Ones in all religions and ceremonies, of which the prevailing scepticism of the nineteenth century—a revolt against superstition—has deprived them.

* * *

American members of the Theosophical Society bring their business abilities into the business side of the T.S. work. Dr. Stone, the Secretary of the U. S. Adyar Committee, sent out an envelope with a special letter of appeal, a card with a pretty little button to be worn from February 1 to 17, and a directed envelope, sending these to 7,000 members. I have put them among our archives. Rangoon sent a special greeting to Adyar on "Adyar Day".

* * *

TO ADYAR

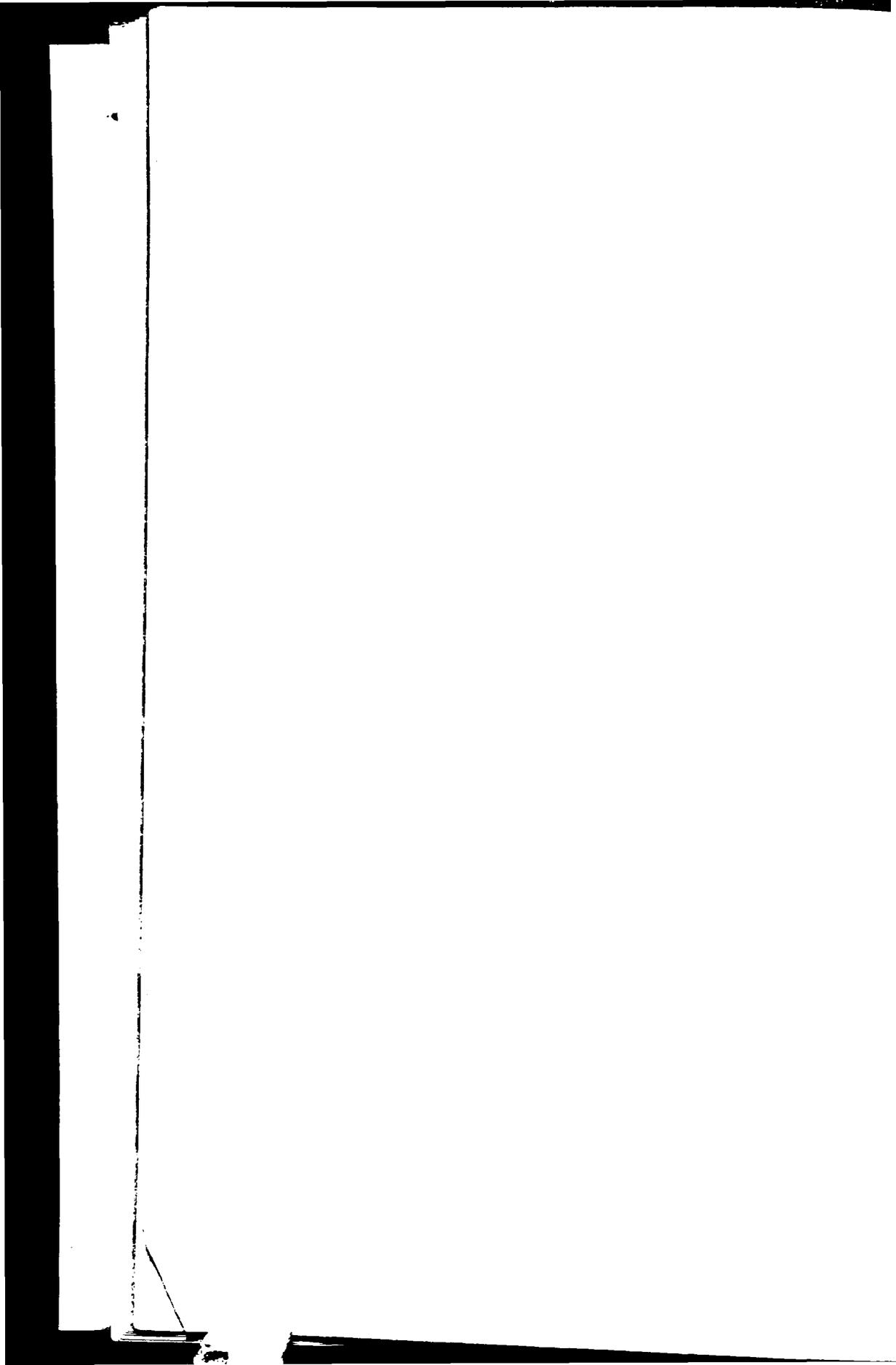
Oh Adyar! thou home of hidden light—
 And home of her, the star-crown'd messenger
 Of Those whose sacred presence, barr'd from sight,
 Broods over thee, and ever sheds on her
 Their mighty power—can any force deter
 The potent waves of light that flow from thee
 To banish darkness from men's hearts, and stir
 The sleeping God to wake and rise up free,
 Since nought else binds but chains wrought by their
 own decree?

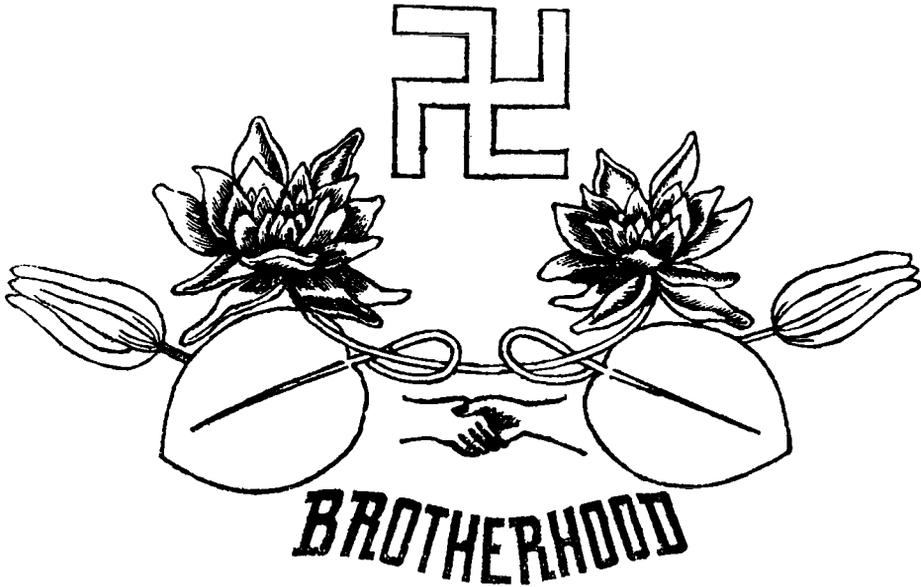
Thou art the place of peace, where ever dwells
 Eternal calm, that hastes not nor despairs,
 Because the end is sure. Thy quiet voice tells
 That "there are many days," and all our cares
 Are but a moment's ripple that appears
 To change the surface of the changeless deep.
 In thine enchanted garden all our fears
 Depart, as vanish when one wakes from sleep
 The nightmare monsters that around in dreams did creep.

D. H. S.



THEOSOPHICAL "FLOATER" FOR A CARNIVAL OF STATE PARADE IN LONG BEACH, CALIFORNIA
The figures are Knights of the Round Table. The word "Theosophy" is seen sideways. It arched across the car.





THE CYCLE OF LIFE

By MUIRSON BLAKE

THE basis of all esoteric knowledge and the possibility of knowing those things which by their very nature are hidden and secret lies in the fact that behind all phenomena, however varied, all activities, sub-human, human and super-human, there exists the one same set of realities.

That all processes of development, from the dividing off of an amoeba from its parent mass to the evolution of a solar system, from the prenatal growth processes of the mammal embryo to the regrouping of electrons within an atom to form a new chemical individual, that behind these myriads of the most varied movements in Nature there should be one archetypal process, is the reason that, knowing one of these properly, knowledge of them all becomes possible. The fact

that there is this one fundamental development process which all the forms of life reproduce within their broader or narrower boundaries of time and space, that there is this continuity of process in the "becoming" of all organisms, is the promise that our knowledge shall likewise be continuous and pass from object to object and embrace ever wider categories.

Theosophy merely takes this ancient truth and presents it to the student of to-day in the terms of modern thought, and it is the intention of the writer in this article to consider from two aspects just what this archetypal process is, of which all the products of evolution are recapitulations.

The first aspect will be that of the Theosophical theory of the seven kingdoms of Nature which a life wave successively ensouls. These, it will be remembered, consist of the three so-called elemental kingdoms, and the mineral, vegetable, animal and human kingdoms, which represent the seven stages of growth which a life wave (unit of mass) in an evolutionary scheme passes through, each stage taking approximately one so-called chain period (unit of time) to complete.

This at once presents us with our archetypal cycle, for all the forms of life are reproductions of this evolutionary cycle and for that reason will carry its impress clearly upon them. We see it to consist essentially of the movement of immense aggregates of life, the so-called life waves, through seven transformations, the whole taking seven chain periods of time to complete. It is the idea of this immense cycle as the real basis of all growth and development that is the magnificent conception that Theosophy has to offer to modern thought; it is here and here alone that the riddle of life may be solved.

This study of what we might perhaps call the outer side of our subject will lead us on to a consideration of what is the inner significance of each of these seven stages of development

which we see every growing thing must go through—what they signify to the life itself going through them—and to get at this we will make the experiment of applying the ancient and venerable system of number and succession, and by this Hermetic method see if we cannot throw any more light upon this series of transformations that the life wave undergoes as it passes from the first Elemental Kingdom, where it first appears as seven immense groups, until it becomes individualised into myriads of independent spiritual triads in the human.

THE SEVEN KINGDOMS OF NATURE

To commence the first part of our work, we read :

A Scheme of Evolution passes through seven great evolutionary stages, each of which is called a chain.¹

If we read on, or especially look at diagram III, p. 7, we find that these seven stages consist firstly of the three elemental kingdoms which represent the stages of the descending of the life wave down into ever coarser and heavier matter, known as the descending arc, marking that descent of life from some higher plane that precedes manifestation of any kind. Then there is the stage when this involutory process culminates, when life reaches its apogee in matter as the mineral kingdom; then comes the swing back of the pendulum, the return of the life back to the bosom of its Divine Father, and the three last stages, the vegetable, the animal and the human phases succeed one another.

It is this seven-phased cycle, then, that must be regarded as archetypal to the whole developing universe, for there is no organism or process of nature that cannot be referred back to it for significance or explanation. This is the one great

¹ *Man : Whence, How and Whither*, p. 4.

wheel of the world-machine from which all the lesser revolving parts are driven and whose movements they necessarily reproduce within their smaller cycles.

Now, taking our study a stage further, we find that this cycle moves through four different levels or planes of varying density of matter. The life wave descending from the spiritual worlds appears first in the highest of these, where matter is the most tenuous, and the first three phases of the cycle, or the so-called descending arc, is the process of the percolation of this life fluid downwards from rarer to ever denser levels of being, constituting, as it descends, the actual living materials of the sub-plane it is passing through. It should be remembered that it is these materials that the more evolved life waves on the upward arc of the same scheme of evolution must work their way through upwards, by a sort of process of counter currents.

These first three phases of our cycle represent the process of the involution of life into matter, which at once shows us that, before manifestation of any kind is possible, there must first be a similar involution, or descent of life from some higher plane, before there can be any growth-process or evolution out of it. The life wave then enters the mineral kingdom in complete unconsciousness, a state of blindness, of entire forgetfulness, which will be reproduced later by the individualised fragments of that life wave as, reproducing again and again this cycle, they descend from their spiritual homes to put on the mantle of flesh, and drink at the same time the waters of complete forgetfulness.

Corresponding to the three phases on the downward arc there are three stages of evolution on the upward arc, the vegetable, animal, and human kingdoms, when the life wave works its way ever upwards through the different levels, passing from denser to ever rarer sub-planes of the materials supplied by three life waves on the descending arc.

The central point of these equal and opposite movements of involution and evolution, or the descending and ascending arcs, is one on the densest material plane of the system, the physical, when the life wave occupying this level ensouls a mineral kingdom. It is here that comes the point of equilibrium, when the downward push with which the life wave descends into matter at last exhausts itself, and the swing back of the pendulum, that will carry the life back again to the spiritual worlds, begins to come into play. A good picture of this is the way we might imagine bubbles of air blown into water would behave. They would descend to ever greater depths until the force behind them became exhausted, when, after gradually coming to a stop, they would at once commence to rise again to the surface because of the difference in specific gravity between air and water. The blowing of the air bubbles down into the water is a picture of the process of involution; their rising out of the water under their own power, as it were, is a picture of the process of evolution; the moment when the bubbles come to rest between the two movements represents a period in the mineral kingdom, the connecting link between the two.

Putting this diagrammatically we have :

1ST ELEMENTAL KINGDOM	HUMAN KINGDOM
2ND ELEMENTAL KINGDOM	ANIMAL KINGDOM
3RD ELEMENTAL KINGDOM	VEGETABLE KINGDOM

MINERAL KINGDOM

each line representing a different world of matter.

This cycle then, embracing firstly the process of the descent of the life wave into ever denser levels of matter, the moment of equilibrium when the force behind this descent exhausts itself, and finally the ascent of the units of life under their own steam, as it were, out of this heavy matter that

presses on them from all sides, this is the archetypal cycle of which all the processes of nature are recapitulations, or as it is sometimes put, a materialised memory. This being so, it follows that the more knowledge we can acquire by any means of what this cycle implies, the more light we can bring to all our other studies: for this is the power-house of all development, and if we could understand this we would be able to comprehend all the secrets of growing nature.

The student will find out much as he meditates upon these things. It is only when the mind is set vibrating at the same note as these great mysteries by meditation and earnest study that something of their real nature can be communicated to it. In study, the mind seeks out the realities themselves in the mind world and attempts to obtain real experience through direct contact with them there. It is the intense thirst of the human spirit for this direct experience of reality that is at the back of the zest for scholarship that has caused men in all ages to give up their lives to the pursuit of knowledge.

RECAPITULATION

The manner in which this archetypal cycle is followed in the organic world may be traced in the formation of species by the group-souls, as individual impulses from these reservoirs of life descend through the number of sub-planes separating the group-soul from the physical plane (reproducing the arc of descent or involution) when it takes form as a plant or animal, and at the end of its physical existence it copies that portion of the ascending arc its life wave has completed as it slowly withdraws back again to its group-soul, leading its individual separated life until it reaches that particular level occupied by its group-soul, when it is reabsorbed.

A moment's thought will show that the more evolved the species becomes (*i.e.*, the higher the group-soul upon the ascending arc) the longer and more complete become the life cycles performed by the impulses issuing from its group-soul, as they descend and ascend into and out of physical existence. When the human stage is reached, the cycle of rebirth is almost, but still not quite, a perfect replica of the complete life-wave cycle. Beginning with the descent into incarnation the man unconsciously descends from his causal body in the higher mental world to the entrance of the physical, reproducing the first three stages of the archetypal cycle performed æons ago by the life wave, of which he is an individualised fragment. He enters physical life completely unconscious of his divine nature, and the signs of the immense past that lies behind him only slowly become apparent as the characteristics and capacities peculiar to himself begin to appear. After physical dissolution he recapitulates the ascending arc performed by his life wave, as in his after-death life (as it is often called by us) his awakened consciousness works its way slowly backwards to its point of origin, the causal body.

The student will follow that the more evolved the man becomes (*i.e.*, the higher the causal body in the higher mental plane) the more perfectly will the individual cycle of rebirth reproduce the complete life-wave cycle, and it might be formulated as a law that the more evolved the life becomes the more perfectly it reproduces the archetypal cycle in its process of manifestation. Taking it a stage further, when the causal body reaches the very topmost levels of the higher mental plane, when it will at last perfectly reproduce the complete cycle, we know that the man is ready then to enter a higher form of evolution; having performed the complete cycle, he is for ever freed from it and enters at once a completely different scheme of evolution.

We have so far shown the relationship between the fundamental life-wave cycle and the activities of the group-souls in the vegetable and animal kingdoms, and the cycle of rebirth in man, but as we said earlier, it may be applied to all the processes of life which are merely fragments of it and reproduce this fundamental movement of descent and ascent as a kind of materialised memory; it may also be traced in the great cultural impulses sent down into this world which bring men together to form new races and nations.

The race impulses, as the various national mythologies tell us, always commence in the divine worlds with the Gods, the Divine Parents of the race. We may trace the gradual descent of the race-impulse (following the path of the three elemental kingdoms, or the descent of the man into incarnation,) in the gradual loss of these divine attributes in the *descendants* of these divine ancestors of the race. The Divine Beings who have founded, and still found, the various racial groups in which the human souls incarnate and reincarnate, ever remain all powerful in all worlds, but after these racial impulses have left their mighty presences, the further they work their way down into the purely human worlds, the more does their divine nature become veiled.

The moment when this impulse enters the physical, and the mythical and legendary in the story of a race ceases, and what the mind of the usual modern historian can only see as actual fact commences, can rarely be seen, for there is no real break in continuity there, the one naturally grows out of the other. The various elements for the new race are gradually drawn together from older nations, welded into a new type and sent under directly inspired leaders to the country appointed for it. The great migrations of antiquity were not merely the result of economic causes but had deliberate intent and plan behind them.

So much for the first stage of the objective history of the race, which we see is preceded by the mythical and legendary but nevertheless *real* founding of it by the Gods in the divine worlds, from whom the Kings and leaders are held to be direct descendants. This stage must correspond to the mineral in our archetypal cycle. Then commences actual history and it has been the ambition of very many historians, from the days of Herodotus onwards, through the comparison of the early development of many different races, to perceive some fundamental process of growth common to them all.

If our idea of the archetypal cycle is correct, we know at once the outlines of the direction that this process of development will take through which all primitive communities must pass as they follow in their particular manner the common path that leads a race from primitive beginnings to high power and civilisation. We know that this process tends to pass from the simple pastoral state, when imagination is dominant and war is the profession of all men above the lowest ranks, and religion is all powerful, to the time when settlements commence to be founded by these wandering tribes, when the economic type begins to become dominant and replaces the warrior as leader, intellectual life opens with all its possibilities and dangers, and begins to question all those beliefs in the Divine origin of the race which hitherto have always been taken for granted by the fathers of the race.¹

This fundamental change that occurs in a race, we can see at once, will correspond to the vegetable and animal stages of the archetypal cycle and we might call it the development of the emotional and mental bodies of the race. Unfortunately, humanity is not yet sufficiently developed to get often beyond this economic stage in its communal efforts. Still, we have all read of those golden ages in history. Those are times when

¹ *Law of Civilisation and Decay*, by Brooks Adams.

through special efforts from above, the mighty spiritual forces from the higher worlds have been brought down to earth and into the common life of men has come the bliss of the eternal, joys from that world where mankind is ever at one.

We can take this profoundly interesting part of our study one stage further before we leave it. Exactly as the history of the development of the causal body links together on to one thread very many cycles of rebirth where all the incidents of thousands of lives will be registered, so are these mighty racial cycles similarly linked together in the spiritual worlds where the whole history of the human race is written in living characters. Here is that true science of the history of man which nowhere else can be found. But now we have got into deep waters indeed, for all this is part of that Science of the future when the materials of history will no longer be limited to the few fragments from past civilisations that survive to-day, but the records of the *Ākāsha*, that perfect and complete record that Nature keeps of all her transactions, will gradually become available for the contemplation and teaching of man.

There is a vast mine of wealth here for the student to unearth if he will, but we must leave this side of our subject and turn to the consideration of the cycle of the life wave from an entirely different angle. We have seen how this cycle commences with the 1st elemental kingdom and culminates at its seventh phase with humanity, and we have seen how this cycle is reproduced in the case of animals and plants as the various impulses issue from and return to their respective group-souls; we have traced it clearly in the cycle of rebirth by which the human Ego from the spiritual world develops himself in the lower realms of time and space; finally we followed the cycle in the development of races and nations of mankind, and thus we have accomplished the first part of our task; we have reduced all growth, all development, down to

one fundamental archetypal evolutionary process of which all the myriads of the movements of Nature from the greatest to the smallest are but recapitulations. A tremendous generalisation as we said at the start, and one that only the Divine Wisdom, Theosophia, could achieve. The working out of the details of all this will be among the labours of the scientists of the future which we to-day can only glimpse from afar, but we know that this superb generalisation is and that for the present is sufficient for us.

Muirson Blake

(To be continued)

PSYCHOANALYSIS AND THEOSOPHY

By L. CHARLSTON GOCH

ONLY a quarter of a century ago, a discovery of profound significance and of great importance to the human race was made by Dr. Sigmund Freud of Vienna, and the attention which the whole world was prompt to give to it, indicated how deeply its principles applied to all phases of life. This was the discovery of psychoanalysis.

Psychoanalysis is admirably defined by Miss Beatrice M. Hinkle, as "the method of reaching down into the hidden depths of the individual, to bring to light the underlying motives and determinants of his symptoms and attitudes and to reveal the unconscious tendencies which lie behind actions and re-actions and which influence development and determine the relations of life itself".

If we examine the mechanism of the mind, we shall find therein a great conflict of forces. All observations and perceptions in the ordinary normal waking consciousness make impressions and call forth judgments which vary with every individual and which depend upon a long train of associations, dating back not only to the beginnings of man's life, but into past experiences of the race, even to remote antiquity. And obviously, no two trains of association can ever be the same. That which will make an impression on one man and set in motion a complex range of emotional disturbances, with far-reaching vibrations, will leave another man completely unperturbed. But the unperturbed one will

under other circumstances react just as emotionally to other associations which the first would never notice at all. This statement is so obvious and so thoroughly known to all that it needs no elaboration, but the principles which underlie such phenomena are well worthy of examination, and penetrate to the very roots of being, as we shall afterwards see.

Before proceeding to deal with the discovery of psychoanalysis and its value in application to human problems, or in its general modifications, I would like very briefly to remind you of the constitution of man, so that, as we proceed with our investigation, we may more clearly follow the discoveries of psychoanalysis and find the relationship of those discoveries to those general principles which, in our view, underlie the whole range of cosmic conceptions. Psychoanalysis deals not merely with the individual, but with cosmic or universal concepts, present in every individual throughout every age. In other words, psychoanalysis has clearly revealed in the last few years to the European scientists, that there is a close association between every man and the total universe; (Wilfrid Lay called it the "total situation"); a fact which, I need hardly remark, has been declared in the Ancient Wisdom from the very first dawn of human history.

Man is not merely a collection of physical atoms such as his physical or dense body is composed of, and his mental properties do not result merely from a mechanistic arrangement of his brain-stuff, as was held by some of our materialistic scientists of only a generation ago. He is really composed of a complicated system of bodies or sheaths in which he functions and which for our present purpose we may divide into two groups, variously called Animal Man and the Spiritual Man; the lower and the higher natures; the personality and the individuality. This duality in man accounts for the continuous conflict with which

we are all so familiar; the strivings which take place between the desires, appetites, endless wishes and unending wants on the one hand, and on the other the promptings of conscience, man's aspirations, his genius, his appreciations of the good and the beautiful, his intuitions, his reaching out towards the spiritual. Man is a very complicated being, his personality which is the lower nature, draws him down, with gravitative force, gathering all the impetus which gravitation lends to a descending object, into attempted satisfaction of never-satisfied and really insatiable animal desires; *Facilis est descensus Averni* (easy is the descent to hell).

But the intuition of his higher nature, with its relationships that go beyond mere momentary desires or wishes, his instincts concerning his own welfare in association with that of the community, of the state, of the race, of humanity as a whole, and even of the universe, draw him upward towards nobler and loftier aspirations—towards unselfishness and service; towards knowledge and sympathy; towards wisdom and love—*per Ardua ad astra* (through difficulty to the stars).

It was with profound insight that the Roman poet Ovid, in his creation story, observed:

Whereas other animals bend their looks downwards upon the earth, to man he (the Creator) gave a countenance to look on high and to behold the heavens, and to raise his face erect to the stars.

This conflict it is that gives to psychology, as to physics, the law of Least Resistance, so that even after the many centuries which have rolled past the stage of human life since Ovid penned those lines, we see how the lower nature of man still dominates. How little man has overcome his downward tendencies may be seen in the brutality, greed, injustice and hatred in which the world is still plunged. The animal in man is so strong that still he bends his head, like that character in Bunyan's immortal allegory, over the muck-heap in which he scratches with his muck-rake, and all the while

remains blind and impervious to the angelic visitor who proffers him a golden crown. *If he would only look up!!*

We cannot be sufficiently thankful to those brave spirits who from time to time, and, I am happy to say, increasingly so in our days, scorn the perils of contumely and tell us boldly what we are and whither we are tending.

One such is Sigmund Freud. At the beginning of this present century Freud was associated with Dr. Breuer in Vienna in the treatment of hysteria and insanity—and Dr. Breuer had amongst his patients one who was suffering from severe hysteria, and who seemed to find relief from time to time in talking to the Doctor about her symptoms. Dr. Breuer allowed her to do so as often and as long as his other duties would permit. This talking patient riveted Freud's attention. He could not understand why she should like to talk so much about her trouble, and why it should afford her relief to do so. As he watched her he realized more and more that, if she could only get back to the origin of her symptoms, it would disappear. Apparently she was striving unconsciously to do so, but it had been so repressed into the unconscious that she could not succeed. At length Freud and Dr. Breuer decided to hypnotise the patient, and they asked her, under hypnosis, about her condition and its origin. Gradually they got her story, and when it was communicated to her in the waking state the symptoms disappeared by degrees and she was restored. This method they called the cathartic method—*i.e.*, a purging of the mind. The idea was that, if a patient can recall an unpleasant situation and live it over again, so to say, he loses the symptoms, and there is what is called an ab-reaction. That is, the incident is brought up to the surface and there it is dissipated like a gas bubble coming to the surface of a pool.

Now you will doubtless ask what is meant by the unconscious, and the surface of consciousness and other such terms?

When an impression is made upon the mind, it is stored there. It is not kept in the conscious memory, but it is pigeon-holed in the mind for future purposes. The memory will hold it; no part of it is lost, although the repressions of which I am about to speak will refuse to yield it up on demand. It is not lost, it is there. We could not keep in the ordinary conscious mind the memory of the multifarious impressions which we gather from day to day. The waking mind is always on the alert to pick up impressions, to see, to hear, to feel and so forth, and it would be greatly handicapped if it carried such an unwieldy burden as the sum of impressions with it constantly. It could not do it, as the mind can only concentrate on one thing at a time. So the conscious mind deposits the impressions it gathers, in the storehouse of the unconscious. It does not matter what the impression is, down it goes into the storehouse, and for the time being it is forgotten, for it is the business of the conscious mind to be ever on the look out for new impressions.

Now some of the impressions that are picked up are pleasant and some are unpleasant. Some are enjoyable, others are painful, some ideas we are encouraged to hold by our parents or friends, or by the restrictions of society, others we are encouraged to put out of our minds. Infancy is a fertile field of impressions, and the active mind of the infant takes in all it can sense, and the child is quick to question mother or father concerning something seen, or heard, or thought; sometimes unwisely to be forbidden to entertain certain thoughts. Such advice is stupid as well as impossible. You cannot at any time put anything out of your mind, once it has got in, although you can relegate it into the unconscious—and there you can even repress it—that is, keep it back and prevent it from coming into the conscious mind, and the repression may be so strong that, try as you may, by the

ordinary processes of memory you cannot recall it. Yet it is there and influences the whole life.

Let us conceive of the mind as having three compartments in order to understand our problem better. The topmost compartment is the conscious mind in which are all those impressions, ideas, memories and associations which from time to time we are actively aware of and have to work with. The lowest compartment is the unconscious mind, in which are stored all past impressions, notions, ideas and associations. The conscious exercise of memory will bring them up from there into the conscious mind from time to time, and ordinary things will travel from the unconscious to the conscious instantaneously and without difficulty. But between these two compartments lies another, called the fore-conscious. Please observe that I do not use the term sub-conscious. I regard the sub-conscious mind as an inferior part of the unconscious, and will deal with it later on. Now the fore-conscious mind is occupied by what has been aptly described as the psychic censor. Every notion, every impression, every memory welling up from the unconscious must pass this psychic censor before it is permitted to make its appearance in the conscious mind.

The psychic censor is the sum of the inhibitions, the restraints and forbiddings imposed upon us by society, including our parents, and it operates all the time whether we are awake or asleep. The censor never sleeps. It is always on the alert lest a prohibited idea should enter into the conscious mind. Sometimes we unconsciously impose inhibitions upon ourselves in the nature of aboulias (aversions) or phobias (fears).

Now the growing infant does not suffer from any restraints—it is a delightfully pure and natural creature, and whatever flashes into its mind occupies it unrestrainedly then and there. It knows no evil, it knows only good. It has a

want, it satisfies it if it can, or seeks for its satisfaction without argument and without any weighing of pros and cons. It knows of no considerations of time and place, and the little mind first learns of restraints as it begins to perceive that some things are not quite convenient just then and there. By and by an inhibition is set up, the censor is established, and the child learns the restraint imposed upon it by the psychic censor. Later on the child, whose mind from the earliest age is making comparisons, begins to delve into the meanings of things. The questions Why is this? and What is this? are everlastingly on its lips, and soon the facts of sex and the mystery of its own life are hammering at the door of its mind for admission. If it is not answered truthfully and honestly, all kinds of inhibitions and repressions are set up, and these have done more harm to the human race and its development along sane and pure lines than anything that the stupidity of man could have conceived.

The delightfully natural and pure child is told to run away and play—and the unwise mother or father, nurse or guardian has sown the seeds of a danger which may blight the life of that child, in spite of all their love and devotion for it. The child demands to know and it is entitled to know. Proper knowledge then and there given, as all-loving parents will then and there know how to impart it, will forever preserve purity and naturalness in the mind of the child. Withheld or repressed, it wells up time after time from the unconscious, and either the knowledge demanded is supplied surreptitiously, inadequately or salaciously to the moral detriment of the child, or it is so completely repressed that the censor will not allow the repeated, and more and more insistent, and mark you, always natural demands of the unconscious, to pass: and as the unconscious vital impulses which belong to sex *must* pass they become transformed in the end into perversions, nerve derangements, hysteria,

neurosis, or mental overthrow, and help to fill the lunatic asylums of the world. We have been thousands of years behind the savage races in respect of sexual education, but it is pleasing to note that the parents of to-day are acting with greater wisdom.

Let us go back now to Freud. His researches into the forgotten or repressed incidents which cause the symptoms of hysterical, nervous or even of physical disturbance, soon led him to perceive in the vast field of the fore-conscious the action of the psychic censor transforming and symbolising the natural promptings and wishes, that well up from the unconscious.

He found that in cases of hysteria, or in those cases of physical disorder having hysteria as a basis, the symptom was an outlet or acted as a kind of compromise between the unconscious and the censor. The growing pressure from the unconscious finds a safety valve in the transformation or symptom by which the conscious mind is deceived: but we may bear in mind that all the time neither the censor nor the unconscious mind are ever deceived. Extraordinary conflicts take place in the mind, of which the patient is not even aware.

There are many forms in which the compromise is effected. Sometimes they turn to hallucinations or the apparent perception of things which have no corresponding external objects; or to illusions in which corresponding external objects exist, but are misinterpreted; or delusions, false ideas which are absolutely fixed and from which you cannot reason the patient away. A chimney sweep sitting on a soap-box in the yard of a lunatic asylum will not be convinced that he is not the Sultan of Morocco, surrounded by his court. These are generally regressions, or a return to an earlier omnipotence. Sometimes they are sublimated (Theosophical transmutation).

But I cannot delay to give instances, nor to go into the details of other obscure phenomena which are nevertheless

very common, such as forgetting particular names or things, which is a protective mechanism; losing things such as keys, umbrellas, etc., indicating the wish to forget, the fear of burglars, the being naughty complex; transposing figures such as the patient who was given the doctor's telephone number, 1740, and, refusing to make a note, said: "I shall not forget, it is 17, which I am not, and 40 which I am," and then when she wanted to telephone asked for 1704. The fore-conscious always rejects the unpleasant things and retains the pleasant. The idea of being 17 was pleasant and so the lady retained it, the idea of being 40 was unpleasant and was therefore rejected by transposition. You may be perfectly certain that every little slip of the tongue or of the pen, every little lapse which you so naïvely and unconsciously make has deep associations in the unconscious mind.

Realizing the importance of this symbolism by the censor, Freud turned his attention to the study of dreams and their symbology. In 1900 he published his book *The Interpretation of Dreams*, and it soon proved an epoch-making book; it stimulated a research which soon spread all over the world, and aroused the greatest interest not only in the direction of further research by other observers, but also in a veritable storm of abuse against the author, who was charged with indecency in his exposition of the truths he had found so deeply embedded in the human mind, and which he largely ascribed to sexual instincts. Prejudice is so deeply ingrained in human thought, that it needs a brave man to announce his discoveries.

The important announcement which Freud made to the world was that dreams were man's most completely unconscious product—that in reality the symbolism of dreams was a universal language employed by the psychic censor to veil the hidden wishes and the natural impulses which had been repressed into the unconscious, but which simply refused to remain in repression.

Brill says: "Symbols are an imperfect comparison between two objects which in reality have very little resemblance and they are nothing but a form of comparison." This I think is a very inadequate definition especially from a psychoanalytical point of view. In my own opinion a symbol is much more than that. It is a super-language, a super-lingual representation to express ideas and notions for which no adequate words have been discovered. This applies I think to the whole realm of thought. The universal language of symbolism in dreams and that employed in the mythology of past civilisations or of races scattered throughout the world, as well as throughout time, to my mind forms a link which binds humanity together in a closer association than it suspects.

Freud perceived something of this when he said:

When one has become familiar with the abundant use of symbolism for the representation of sexual material in dreams, one naturally raises the question whether there are not many of these symbols which appear once and for all with a firmly established significance like the signs in stenography; and one is tempted to compile a new dream book according to the cipher method.

Now Freud in this discovery of dreams as man's most completely unconscious product, set about examining and investigating the "stuff that dreams are made of"—and he announced the dream stuff to be almost completely sexual in its significance. The Freudian conception of sexuality is extremely wide and is practically speaking synonymous with the word love in all its connotations, including all its tender feelings and emotions, the love life: and he emphasises the psychic side of sexuality and its importance rather than its purely corporeal and physical or somatic expression. He had first of all turned to phantasy-thinking or day-dreaming to discover the unconscious products of the mind, but soon turned his attention to nightly dreams for the source of feelings and ideas, and he found that nowhere is repression and transference so

frequently resorted to as in thoughts of sex. I need not go into details of the various manifestations of these hidden wishes and impulses which any textbook on psychoanalysis will give you, but Freud, in spite of giving his system a strong sexual colouring, did make the profound discovery that the unconscious mind is a vast field of perpetual activity, which upon exploration, reveals hidden instincts, desires and even aspirations disguised under the symbols of the dream-state, and once these are released from the restraining bonds of repression they become capable of sublimation, that is, being transformed from evil into good.

Dr. Carl Jung of the University of Zurich, who was one of Freud's most prominent disciples, accepted the main facts and conclusions of Freud concerning the action or behaviours of the unconscious mind, but differed from him strongly as regards his interpretation of them. He it is who first specially studied the Psychology of the Unconscious.

Although Freud had made his conception of the unconscious wish or, as he called it, "the libido" so wide as to become practically synonymous with the love life, Jung could not accept the limitations which he had placed upon it. He viewed the libido as something far more extensive than unconscious wishes and having a much wider and more universal significance than even the love life. It was a something of an unknown nature to be conceived rather as a hypothetical energy of life—an impulse at the very root of being, which related not only to sexuality but to the whole scheme of life activity, embracing all the interests and activities of life. This concept, which he finds so fundamental to human activity, is best compared to the "Élan Vital" of Bergson, who refers to a vital impetus which lies in all forms of life, urging or pushing it on in spite of multifarious divergences, towards an ascent, towards a creative evolution whose ends we cannot yet foresee. Bergson is very

luminous regarding this fundamental urge or impetus. He says :

Life had to enter into the habits of the inert matter in order to draw it little by little, magnetised as it were, to another track. The animate forms that first appeared were therefore of extreme simplicity. They were probably tiny masses of scarcely differentiated protoplasm, outwardly resembling the amoeba observable to-day, but possessed of the *tremendous internal push* that was to raise them even to the highest forms of life.

Elsewhere he speaks of it "as the very stuff and reality of our being".

Theosophists would urge Mons. Bergson to commence his vital scale earlier in time ; to place it even in what he calls inert matter, for Theosophy endows even the so-called inert matter with life—but we are greatly indebted to him for so luminous a statement of the vital process in evolution, which it has always held. Now Jung's conception of the mass of desires, inclinations, will and impulses embraced by Freud's term *libido*, which he also adopts, is very much on a par with that noble concept of Bergson. He sees it as a cosmic urge inseparable from life and the evolution of life, by which that which is is ever becoming.

It is true that Jung recognizes the *libido* as being largely the offspring or development of the primal reproductive instinct, and therefore a growth out of primal sexuality. Though he still sees in the manifestations of sexuality the most powerful expression of this urge, he rightly finds that such manifestations do not exclude other channels which the multiform activities of man have discovered for self-expression—and which no longer have any relation to its primal origins.

On the important question of Freud's "polymorphous perverse" (multiform perversity) the formidable name given by him to a large group of childish activities, Jung again accepts Freud's facts, but declines to accept them as perversities. To them they are precursors of the later development of the child. In the child's earliest stage, generally up to the

fourth year, the libīdo is concerned chiefly with nutrition and growth, and with a gradual expansion of the channels of self-expression, in which the child desires to contact the many-sided forms of life so increasingly represented to its expanding consciousness.

After that comes the "dawning of the mind" and with it "the discovery of the world and the great trans-subjective reality": with it, too, comes the growing consciousness of the necessity for leaving the parent in order to win the world, and this causes resistances and conflicts to arise which may so easily lead to regression. In *dementia præcox* the patient reverses this process; "he seeks to leave the world and regain the subjectivity of childhood," or as Dr. Bousfield puts it, "seeks to regain the place of his omnipotence."

The impulse which forces the individual to break away from the dependency of childhood in order to win the world, clashing with the resistances and conflicts against the breaking away, set up the idea of the sacrifice of which Jung makes so much and which he finds underlying so much of mythology.

With the dawn of mind and the realization of a larger sphere of activity which lies before it in the world life, there arises a conflict between the narcissistic desire to remain with the parent and the vital impetus pushing it out to win the world. The larger activities demand that the libīdo "must be taken away from the mother". In that respect it must be sacrificed. Now this is merely another mode of stating the Theosophical doctrine of renunciation. Renunciation of the self in order to realize the spiritual or Ātmic Self. It also recalls the teaching of the Christ concerning self-sacrifice and self-abnegation. Those who are interested in Egyptology will remember the violence of Horus towards his divine mother, Isis. Horus had to fight the "terrible mother," in other words, to sacrifice the wish and her strong attraction that would keep him at her

side, so that he might go out to destroy the serpents and crocodiles, symbols of the lower nature, in his warfare against the powers of darkness.

“If he must live,” says Jung, “he must sacrifice his longing for the past in order to rise to his own heights.” But later on, the life-struggle will come to be realized as a cosmic struggle, a struggle for eternal duration, not merely for present duration.

Thus Hiawatha, says Jung, after his conquest of the serpent; after his loss of Chibiabos, the embodiment of the joy of life; and after the loss of Minehaha, his beloved wife, sings of his death :

I am going O Nokomis,
On a long and distant journey,
To the portals of the sunset ;

and the poet takes up the tale :

Westward, Westward Hiawatha
Sailed into the fiery sunset,
Sailed into the purple vapours,
Sailed into the dusk of evening.

Thus departed Hiawatha,
Hiawatha the beloved,
In the glory of the sunset,
In the purple mists of evening,
To the regions of the home wind,
Of the north-west wind Keewaydin,
To the islands of the Blessed,
To the kingdom of Ponemah,
To the land of the Hereafter.

“Having reached the noonday heights,” says Jung, “he must also sacrifice the love for his own achievement, for he must not loiter. The sun also sacrifices its greatest strength in order to hasten onwards to the fruits of autumn which are the seeds of immortality.”

“But just as the sun sinks down into the sea to be reborn again, so the mother image towards which declining man

regresses is but the symbolical representation of that cosmic womb from which he shall be born renewed."

We note the reincarnational implications in this quotation, which Jung finds in the unconscious mind as a universal aspiration, and I wish you also to observe how Jung has enlarged the conception of the struggle for life from the first phantastic narcissism of emotional childhood through the freedom by sacrifice of the mother libido; through the achievement of his noonday; to a realization of the struggle for eternal duration, involving even the renunciation of life in order to save it from death. The vital impetus has changed its manifestations but has never left him even in his will for death. This he finds to be the underlying motive in all mythology, as in all religion, and so he gives to them a cosmic significance which binds together the entire body of humanity in a unity. In his view, this is not an expression of primordial hereditary impulses, but an impulse common to the whole range of humanity. Note also how closely this concept resembles that circumambient reservoir of universal memory which Dr. Charles Richet, Dr. Geley, Prof. Rutot and others, postulate in order to explain the phenomena which they group under the term "metapsychics" and which is so fully described in Theosophical literature as "the Ākāshic Records".

After all, psychoanalysis is only another set of labels, a new name for a very ancient truth. Its facts and its discoveries are not new, they are only viewed from a new angle. I should have liked to analyse the charming story of Eros and Psyche of the poet Apuleius, in which the gifted Roman has told of the redemption of the soul through Love, and I should have liked to compare his psychoanalytical system with that of the moderns, to bring out the world of esoteric meaning in his tale, but space forbids.

In addition to these correspondences with Theosophical teaching which I have already so briefly mentioned, I would

like to quote some remarks of Dr. Chella Hankin, who, in her article "Psychoanalysis in Relation to Theosophy" (*Theosophist*, Vol. XLI,—pp. 356—462) has drawn many illuminating distinctions both of correspondence and of divergence, between the findings of the modern scientists and the age-long Theosophical teachings which were revived and re-stated with such convincing force, and one may truly add, such prophetic vision by the founders of modern Theosophy. Of the science itself Dr. Hankin says:

Psychoanalysis is a big thing, for it deals with big things in an arresting, real and original way. It has in fact discovered no less a thing than how to construct a mirror in which people, if they will, may view their own souls . . . It has devised a method by means of which we can directly explore the condition of our subtler bodies, and have still further proof of their existence.

She points out how the common factors in the unconscious mind, which bind the human race together, postulate the equivalent of the Theosophical teaching of the universal brotherhood of man. How their sublimation theories correspond with transmutation in Theosophy, how psychoanalysis has discovered that such sublimation can only be effected from within, through conscious knowledge of the "God within", another way of referring to the Divine in Man, which Theosophy has always taught. She shows how the psychoanalytical study of mythology corresponds with the Theosophical study of the ancient mysteries, and how its statement of a psychological determinism approaches, from one aspect, our belief in Karma. But she very correctly points out that the single term "unconscious" does not approach the more detailed and more illuminating discriminations made by Theosophy between the sub-conscious, or the consciousness of the lower natures and the super-conscious or the consciousness of the higher enduring and undying constituents of man—and she adds that, in Theosophy these two groups are classified and subdivided still further.

She holds that Theosophy would more accurately class as the mechanism of consciousness a large part of what psychoanalysis classes as consciousness proper.

She also points out the importance of the study of dreams in both psychoanalysis and Theosophy, and gives a general subdivision of the Theosophical classification of dreams and dreamers which I would fain refer to, but again space forbids.

I am glad to say Dr. Chella Hankin pays a generous tribute to the bravery of Freud in announcing his view and says: "One realizes that he is one of those to whom the greatest honour is due. Fearlessly he shakes himself free from all the trammels which man's ignorance and wrong acting and thinking have built around the subject (of sex)."

I am happy to concur with this view and that man will yet come to look at sex sanely and purely, recognising in it, not only an inevitable biological fact and factor in human evolution, most necessary to be understood, but also in a profound way come to realize its psychological influence on human progress, which so greatly outweighs the physical. In general, man fears sex, because he does not understand it.

In concluding this, to my mind, quite inadequate paper, I desire to emphasise two important factors. One is the correlation of psychoanalysis and Theosophy in their common teaching concerning the development of the higher life through conscious knowledge of "the God within". We have repeatedly heard from this platform earnest and eloquent exhortations to realize the best and noblest of which our life is capable. Many speakers have in their different ways dwelt upon this theme. And it is right that we should be encouraged to choose the best and highest, not yielding to the propensities of the animal nature which would make us lose the best. Yet the difficulty of the struggle should not be overlooked. How often the Narcissist reverts back to his narcissism. How often those who have voluntarily and

consciously entered the path of renunciation seem to fall by the wayside, seem to fail, and fail even miserably. Was it not said of old: "the soul of the people was much discouraged because of the way." (Num. 21-4.) Yet they attained the Land of Promise.

Indeed we fall far short of our aims, our own imperfections are so frequently a source of profound grief and sorrow to ourselves as well as to our friends, but if we recall that other important factor, that larger view, also common both to psychoanalysis and Theosophy, which finds in the unconscious the common factors binding the human race together as a unity in a single evolutionary urge, in a universal brotherhood, binding us together not merely in a single life, but in all the life of all the world, shall we not learn the lessons of toleration and sympathy? Being as we are, a brotherhood—not merely brothers, but a brotherhood—shall we not see in the failures of others, our own failings, since the path is the same and the urge the same? Therefore I would re-echo the high encouragement of Theosophy towards a broader and more helpful sympathy in our failures—for are not our worst enemies often our best friends in the end, and shall not our very failures be for us in the end the stepping stones in the path along which we shall yet march to ultimate attainment? "Though our outward man perish, yet the inward man is renewed day by day." "Knowledge through suffering entereth."

Courage therefore! Endure! Be strong and never despair! As Jung so inspiringly says: "Just as the sun sinks down into the sea to be reborn again, so the mother image towards which declining man regresses, is but the symbolical representation of that cosmic womb from which he shall be born, renewed."

L. Charlston Goch

THE PATH

By JACOB BONGGREN

FROM the noumenal subjective realm into the objective world of phenomena, with its pairs of opposites, runs a road, on which young and inexperienced individuals go forth from Eternal and real Unity into temporary apparent separateness, turn round and come back to their Source, grown up and experienced. The youthful and ignorant pass down and out from the Father's house, like the prodigal son in the parable, to gain the same experience as he did, to turn back sadder but wiser, as he did. The Path as trodden downward is called by the Hindūs Pravṛṭṭi Mārga, the Path of Pursuit or of Outgoing; for on passing out the individuals pursue the pleasures that the vehicles, formed for them on the lower planes of existence, continually demand, being never satisfied, because nothing in this ever-shifting world is permanent, because every fleeting pleasure is invariably followed by pain. For awhile the individuals identify themselves with and become slaves of these vehicles; they are chasing one shadow after another, as if those unstable and shifting illusions were permanent realities. For their own lower vehicles they are selfishly desiring one unreality after another, blinded by the fatal *heresy of separateness*. This pursuit always ends in disappointment, in disillusion.

Slowly and painfully they are forced to change their views, their method and the direction in which they travel. Slowly and painfully they learn to discriminate between the

unreal and the real, the fleeting and the permanent ; they discover the unsatisfactory nature of the pleasures that lower vehicles crave, and also the impermanence of those same vehicles. Gradually their fetters break and fall off ; no longer do they identify themselves with their objective body, their astral body, their mind body or even their causal body, and therefore they no longer can be enslaved by their vehicles. Having found out the nature of the shadows, they chase these no more ; their heretical notions gradually disappear ; they turn around and go back from servitude among strangers to freedom in their Father's house, from darkness to light, from selfishness to unselfishness, from separateness to Unity. They are converted. For those who return, renouncing the selfish and unreal, clinging to the unselfish and real, the passing back is called Nivr̥ṭṭi Mārga, the Path of Renunciation or of Return.

As the source of all the separate lives is the One Life, as Unity underlies multiplicity, so Prav̥ṭṭi and Nivr̥ṭṭi Mārga are the two diametrically opposite movements on the one Path, the centrifugal movement of evolution and the centripetal movement of involution. The fact that individuals travel along it in opposite directions, forth and back, necessitates the different names.

In Genesis, 28.12 we read that, when Jacob the patriarch went from his parents to his relatives in Haran and slept in a place, to which he afterwards gave the name of Beth El, "the house of God," having a stone for his pillow, "he dreamed, and beheld a ladder set up on the earth and the top of it reached to heaven ; and beheld the angels of God ascending and descending on it." That is a true symbol of the Mārgas, the ascending being the Nivr̥ṭṭi and the descending the Prav̥ṭṭi Mārga.

As there are two diametrically opposite Mārgas, or directions to travel on the path of life, so there are two directly

opposite methods of thinking, saying and doing things, one method for each of the Mārgas.

The Pravṛṭṭi Mārga method is to think mean, unkind, obstructive thoughts, speak mean, unkind, obstructive words, do mean, unkind, obstructive deeds to others, as if they were separate beings, enemies that had to be subdued and crushed. It helps individuals to go downwards into separateness, unreality, darkness, selfishness, sin; it brings about dissatisfaction, suffering and disaster, and thereby it becomes a means to convert the deluded, the sufferers, from the way of their errors; it forces them to turn around, it induces them to seek the Path of Return, to travel in the opposite direction and to use the opposite method, looking upon other beings not only as friends, but as themselves, having removed the barriers of separateness.

The Nivṛṭṭi Mārga method is to think good, kind, helpful thoughts, to speak good, kind, helpful words, to do good, kind, helpful deeds to those who occupy other bodies. It assists individuals who are coming of age to turn away from the downward course, to come upward, and to continue to proceed upward. Those who travel downward gladly take advantage of it for *selfish* purposes, thinking good of themselves, speaking kindly about themselves, helping themselves to whatever they want; even in this way they proclaim the superiority of the Nivṛṭṭi Mārga method over their own. They smile disdainfully at those "deluded and credulous fools" who are simple-minded enough to think and talk well of and to help other people. Yet these same scoffers want by all means everyone else to continually think and speak well of them and to help them in every way, thereby in the strongest manner testifying to the superior value of the Nivṛṭṭi Mārga methods. To gain something by it, they sometimes also find it convenient to speak kindly to and about others, believing that this will be better appreciated than sneering and fault-finding. To *think* kindly

about others is rather difficult for them, for they want to see faults and shortcomings in other people, while they expect every one else to see and acknowledge only their own supposedly excellent qualities. And while they want help for themselves, they are not willing to help others, unless they expect to gain something by it. *Looking for the fruit of action* is the main characteristic of those human infants.

“As a man thinketh in his heart, so he is.” “It is obvious,” says Bro. C. W. Leadbeater, “that the systematic use of thought power will make life much easier and pleasanter for us.” (*The Inner Life*, II, p. 100.) To make life easier and pleasanter we have to use the Nivṛṭṭi Mārga method of thinking good, kind, loving, helpful thoughts.

Everything speaks in favour of this method. Even those infant souls who travel downward and habitually think mean, unkind, obstructive thoughts about others, favour the opposite method in many ways. They particularly condemn their own method by insisting upon this, that everybody else shall think good, kind, helpful thoughts about them. So for their own personalities, *i.e.*, their lower selves, they set the example by wanting kindness and helpfulness from others for these same lower selves. And while they habitually speak mean things about others, especially about those who are different from themselves, they resent it strongly if anyone says an unkind and criticising word about them. In this way they surely condemn their own method. Furthermore, while they are quite unwilling to help others, unless they can thereby gain something which they desire, they forcefully demand that every one shall help them, not only in an emergency, but always. *Selfishly they insist upon unselfishness* in others, thereby glorifying the method which they themselves do not use nor want to use, unless occasionally for selfish purposes.

On the Pravṛṭṭi Mārga all the vices appear, followed closely and inevitably by intense and prolonged kārmic

suffering and perpetual dissatisfaction. This unhappy state of affairs finally opens the eyes of the deluded, whose selfishness has blinded them ; it enables them to see their error and drives them at last over to the opposite course, to Nivr̥ṭṭi Mārga, where the virtues are gained and where peace and happiness come as a reward to the faithful.

On the Pravṛṭṭi Mārga, by using its method of mean, selfish thoughts, words and deeds, the individuals look downward, scowling, dissatisfied, like disobedient, ungrateful, disrespectful children. Here they are continually finding fault—at first not with their own method, as they ought to, but with others, especially with their physical and spiritual parents, their leaders, their officials. By the Pravṛṭṭi Mārga method those who use it will be unhappy and will make others unhappy. And this will, in the long run, make them tired of it.

With a good many people, the change from Pravṛṭṭi to Nivr̥ṭṭi Mārga, from the going out to the returning, is a slow and gradual process. There is a period of going down no further, of turning around, of stopping, before actually turning back and returning. At first the change consists in slowly recognising the fact that kind words and acts are more appreciated and give better results than unkind ones. A person wants for himself such words and acts from others, and to begin with he emulates those who habitually speak kind words and do beneficial work, without any other thought behind it than to please, in order to get the benefit himself of such acting. Reaping the sweet fruit of his changed attitude, gradually this Nivr̥ṭṭi Mārga method pleases him more and more ; he sees the folly of his old course, he turns around entirely. And behind his good, kind, helpful words and acts, there come new good, kind, helpful thoughts, not for the sake of personal gain, as at first, but for the sake of the universal happiness, which everything constructive radiates in all directions. Then the climbing up on the ladder starts ; then

the real returning takes place, and the experience for which the individual went down is gained.

On the Nivṛṭṭi Mārga, by using its method of good and unselfish thoughts, words and deeds, the individuals look upward as grateful children to their parents, looking for virtues, not for faults. Those who seek will also find. They will be happy, they will make others happy. And they will therefore continue on this path forever.

To the Nivṛṭṭi Mārga and its method belong all the virtues, and they exclude all the vices which belong to the Pravṛṭṭi Mārga and its method exclusively. Any and every virtue gives happiness; any and every vice gives unhappiness.

The wise and loving ones, those who have become so by using the Nivṛṭṭi Mārga method, have pity for every fellow-being who goes astray and who suffers from wrong thoughts, wrong words and wrong deeds, but they have no self-pity for their own lower vehicles or for any other impermanent thing that is used as garment, as tool and as servant by the permanent.

The unwise and unloving ones, those who are so by using the Pravṛṭṭi Mārga method, have pity only for their own lower vehicles and for other impermanent things. To them the unreal appears real and vice versa, and they want to use the real as a garment, tool and servant of the unreal. They have little use for anything that cannot serve their objective body, their body of desires and their lower thought-body. They want the higher to serve the lower, the Master to serve the disciple, and the unreal to be the real.

Those who use the Nivṛṭṭi Mārga method learn to discriminate between the real and the unreal, the permanent and the fleeting, the higher and the lower, the Master and the disciple. Those who use the Pravṛṭṭi Mārga method do not so discriminate. Disobedient to the rules laid down by the teachers of humanity, they look upon any and every lower

vehicle as the one reality, and insist that the lower should rule the higher. For they call the lower the higher, and vice versa. Identifying themselves not with the real and eternal in them, but with some of the lower vehicles, usually the objective and the astral bodies, they let the lower complain to the higher in this way: "Why cannot *my* will be done? Why cannot *I* have everything the way I want to have it?" When they are able to hear the answer, they will listen to this explanation: "Your will cannot always be done, and you cannot have everything you want, because the desire of the lower vehicles does not always coincide with the Divine Will, being often selfish. Because the Divine husbandman gives the labourer his hire according to his work. Because the effects will be equal to their causes."

When the Christ took a human body some twenty centuries ago, by His own life He illustrated His teaching, showing His disciples and His contemporaries the method of the Path of Renunciation, the Path of Return. At different occasions He gave this outline of it: "Lo, I go back to My Father and to your Father, to My God and to your God. His is the earth and everything upon it. He worketh in us both will and action according to His good pleasure. His will be done, as in heaven so on earth. I and My Father are one. I am in Him and He is in Me." And to this His disciples have added: The will of the Heavenly Father is done always, and the desires of our lower vehicles cannot change it. Thou knowest, O Eternal Father, better than these poor, blind, unreasoning vehicles, these everchanging unrealities, what is good for Thy child. When I work faithfully and unselfishly, Thou givest me out of Thine own abundance what for the time being should pass through my hands, withholding from me what should not now come my way. And I do not permit my servants, my vehicles, to criticise Thee, O Father! All is Thine; all will be Thine forever.

This, then, is the attitude of those on the Path of Renunciation, on the Road of Return. In contrasting that to the attitude of those on the Path of Pursuit, on the Road of Outgoing, what do we find among those who travel downward from Unity to separateness, from co-operation to competition, from peace to fights? Continual dissatisfaction, ceaseless criticism. The human babes on that path do not criticise their own shortcomings, their own method; they look for their own faults in their brothers, and they belittle the opposite method. If any one is dissatisfied with *their* personalities and *their* words and acts, they resent it; and they give the nicest names they can find to their own meanness towards others. They call it "helpful criticism," they call it "speaking the truth"; just as if *they* of all men saw the truth better than their brothers; just as if *they* were forced to think mean, unkind, obstructive thoughts, to speak mean, unkind, obstructive words, to do mean, unkind, obstructive deeds; and just as if there were no other truth whatsoever in existence than meanness, unkindness and obstruction. They always want to blame other persons for using this Pravṛtti Mārga method, and they never admit that they use it themselves. Thereby we know, that they are still unprepared for the Path of Renunciation.

Thus think and speak and act the young ones of humanity, those who are still slaves of their lower vehicles and have not yet chosen the unselfish method, trying to do God's will, which is the means of knowing the doctrine. For it is now and always thus: *If any man will do God's will, he shall know of the doctrine.* He, indeed—and nobody else. And what is the doctrine? The Christ summed it up in this short sentence: *Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul, and thou shalt love thy neighbour as thyself.*

Jacob Bonggren

THE FOUR-FOLD CHORD

WHAT is that sound of singing that I hear,
 Which seems so far away, and yet so near?
 It thrilleth me through all my being tense,
 Though small it is, methinks it is immense.
 Sometimes it seems to fill the Universe,
 Could I but fathom it, I could reverse
 The failure I have made of this, my life,
 Could move the obstacles that make for strife.
 "Whose voice is it, dost think, Thou, Mercury?
 Wilt Thou not solve this mystery for me?"

"When in the silence thou can'st hear the cry
 Of him who mourns and to him make reply:
 When thou can'st feel the agony of pain
 Which stings thy brother, it will be made plain;
 When thou dost know that which the mother mild
 Whispers so softly to the little child
 That stirs within her womb; the tears of age
 And youth and manhood seekest to assuage,
 Then thou shalt learn the secret, only told
 To those who can God Immanent behold.
 'Twas sounded out before the dawn of Time
 And will forever sound. It is the Chime
 That 'neath the falsehood searcheth out the True,
 Sees Love beneath the sin the foolish do.
 It is the cord that doth forever bind
 All things together, body, soul and mind.
 All through the earth that rhythmic beat doth flow,
 Men call it "Aum," yet few Its power know.

The surges whisper it, the nodding trees
 Cry "Aum, Aum, Aum!" The fitful, passing breeze
 That stirs the tender grasses, crieth, "Aum!"
 The fleecy clouds that heaven's blue ocean roam
 Murmur "Aum, Aum!" The madly raging storm
 Doth shout aloud one glorious, throbbing "Aum!"
 From piled-up battlements "Aum, Aum!" doth flash
 In fierce blue lightning, or in thunder crash.

The Silence echoes to that mighty sound,
 Deep calls to deep, above, below, around.
 Great rivers, rushing wildly on their course,
 The hidden fount wherein they find their source,
 Sing "Aum, Aum, Aum!" forever. From them all
 One Song Triumphant doth forever fall.

From rocky granite steeps, from lofty pine,
 From lowly mosses, comes one strain divine;
 From hill and valley, mountain-top, alway
 "Aum, Aum!" reverberates by night and day.
 The gentle stream that through the forest flows
 Cries "Aum!" unceasingly; each flower that blows
 Doth add its mite to that melodious Chord,
 All Nature joins and sends that Note abroad.

The gladness of the Spring, bright Autumn's gold,
 Each soft, green leaf that slowly doth unfold,
 The Summer sun, the Winter's ice-cold flood,
 The frozen seas, the rich, red, pulsing blood
 That stirs the sluggish soul, the tiny ant,
 The monstrous elephant "Aum, Aum!" doth chant.
 From birds, beasts, fish, who, ignorant, are wise,
 "Aum, Aum!" doth pierce and penetrate the skies.

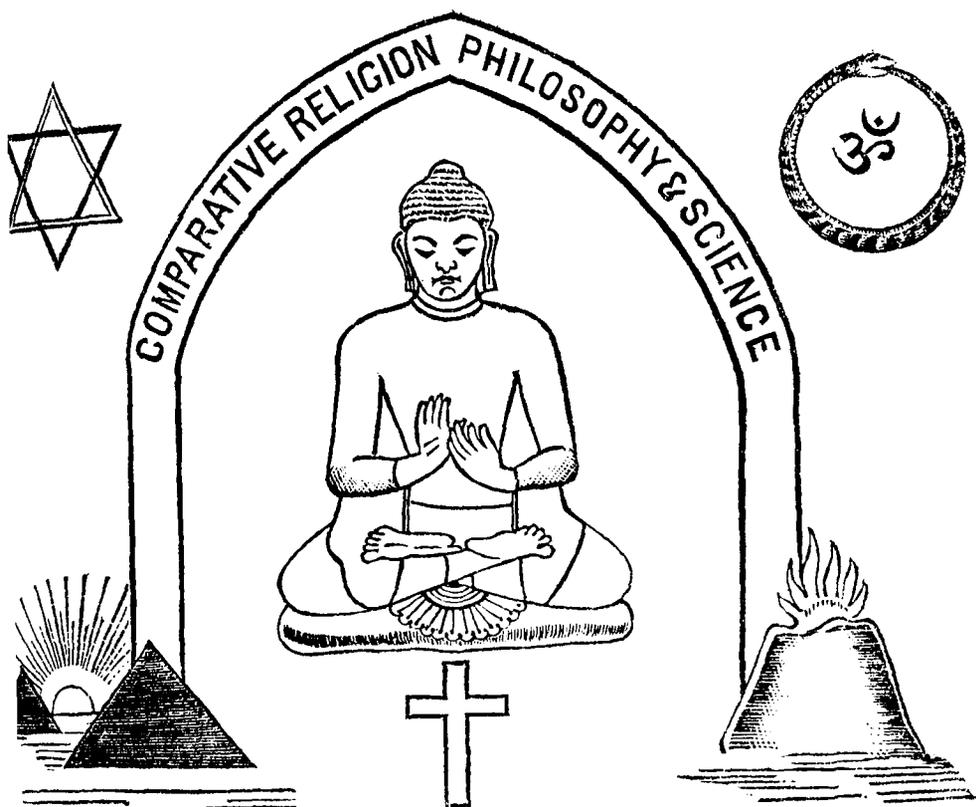
The Angels chant it, great Archangels sing,
 With one grand "Aum!" the Universe doth ring.
 Yon starry orbs that flame and gleam and burn,
 Yon planets that around their Ruler turn,
 Yon silver moon, so pitiless and cold,
 Repeat in unison the Anthem old.
 Through mighty Systems, from great blazing Suns
 "Aum!" like a mighty river onward runs.

The child that lispeneth at his mother's knee,
 The mother who doth fold so tenderly
 Her little babe within her loving arms,
 Crooning the while she stilleth his alarms;
 The schoolboy, joying with a merry shout,
 All join the Chorus that doth evil rout.
 The maiden who of happiness doth dream,
 The man who at his own dark thoughts doth scream,
 The aged, tottering feebly to the vault,
 Mutt'ring a Paternoster ere they halt,
 Each sings the self-same Song that builds or breaks,
 That of all imperfection Music makes.
 From Saint and Martyr, Savage, Fool and Sage,
 Hath come and shall, from hoary Age to Age.
 "Aum, Aum, Aum, Aum!" Through all the Cosmos vast

Resounds and will resound until the last—
The One eternal Note, the endless Song
That purifies all shame, that rights all wrong.
Right up the long, long Path by all things trod
One cry is heard, the unknown NAME OF GOD!
And thou, to whom is given the strength to hear
The Soundless Voice that rings so sweet and clear,
When in thy heart thou hearest someone speak,
Bidding thee rise that thou may'st help the weak,
'Tis God who calls, the Aum, the spoken Word,
Which is by His Beloved at all times heard.

Aum! Aum! So be it as it ever is
And was and shall be! Till the end of bliss
And pain, and joy and woe alike shall come
May'st thou too sing in answer, "Aum! Aum! Aum!"

M. BRIGHT



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 6, p. 749)

NAPHTHALENE $C_{10}H_8$

If we consult Benzene C_6H_6 , as represented in Fig. 18 and Fig 19, we see the general arrangement. Though the model looks at first sight as a number of funnels with

seemingly no order, a little study shows at once that Benzene is an Octahedron. At each of the six points of the Octahedron, there radiate six funnels from six atoms of Carbon. The two funnels which remain from each of the six Carbons change their funnel shape and become spheres. These twelve spheres, arranged as a Dodecahedron stand at the centre of the Octahedron.

Benzene is diagrammatically represented in Chemistry as follows :

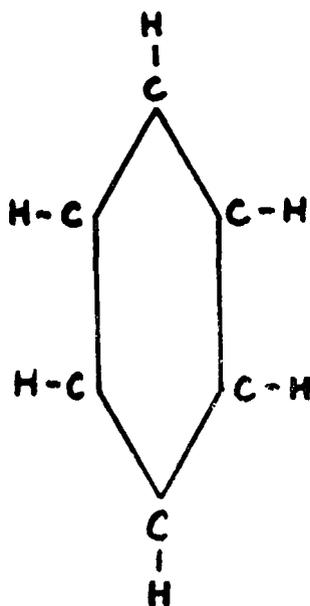


FIG. 31

The chemical formula for Naphthalene is $C_{10}H_8$. Chemists have long postulated that the arrangement of the

atoms of Carbon and Hydrogen in it can be represented in a flat space diagram only in some such form as follows :

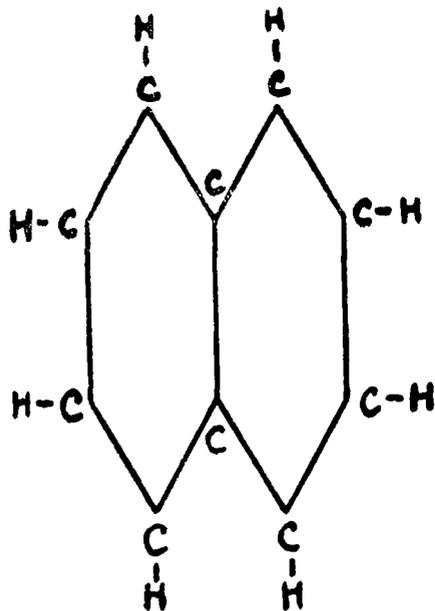


FIG. 32

When Naphthalene is examined clairvoyantly, its appearance is as in Fig. 33. We find a symmetrically balanced

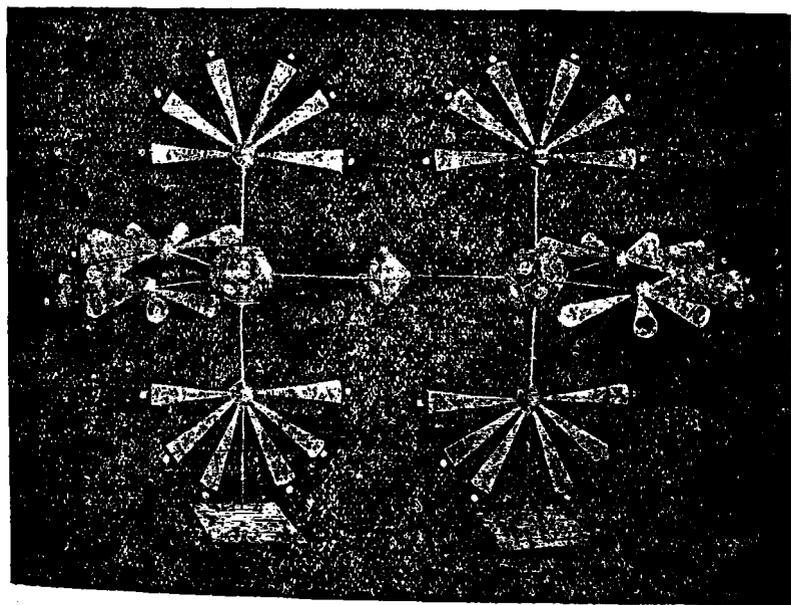


FIG. 33

molecule, which has a close resemblance to two molecules of Benzene placed in juxtaposition. The difference, however, is that out of the six arms of each Benzene, two have disappeared. But in the new combination, the symmetry is brought about by a new object between the two truncated Benzene molecules. This new object is composed of eight funnels of Carbon. These funnels become spheres, and the eight spheres make one whirling group. The arrangement of the spheres show that they are on the eight faces of an Octahedron. The technical student will at once follow the arrangement of Naphthalene, after examining that of Benzene.

We shall see in a later diagram the difference in appearance between Naphthalene and Naphthol. Chemically, the change is due only to the addition of one Oxygen to one corner of Naphthalene.

C. Jinarājadāsa

(To be continued)

KARMA: ITS RACIAL AND NATIONAL ASPECT

By ALICE WARREN HAMAKER

ONE of the axioms put forward in *The Secret Doctrine* is the solidarity of humanity—that it is a single unit of consciousness in its spiritual aspect, and that no single human ego can reach human perfection and the *Dharma* of humanity without dragging all the rest after him. In this way, even those who have reached human *dharma*, are still connected with the rest of humanity and act as a gravitating force for the redemption of it, so that every man that becomes perfect forces every other man to become perfect or drop out of humanity. Also every man who thus drops out of humanity leaves behind a gap in the spiritual unity that acts as a drag, or gravitating force in the opposite direction to perfection, or the *dharma* of Humanity.

The Karma of humanity is the problem of preventing any man from dropping out of the spiritual unity, and of increasing the number of those who can reach a point beyond the limitations of humanity, and act as a gravitating force for the benefit of man. To do this, men have grouped themselves according to their development and characteristics, and, as far as the personal karma of each man has allowed, the groups have kept together for mutual aid and effort. The object of grouping is to widen the possibility of specialising on any given point, and thus have as many openings as possible for

¹ The second of three public lectures given under the auspices of the Montreal Lodge, October—November, 1921.

any man to obtain any and every experience in every variety of circumstances possible. The only hope of "saving" every man lies in giving him the opportunity to experience what he thinks he would like to experience in the way he desires, and arrive at knowledge the way he thinks he will. He does not always find that he arrives that way, but unless he can be given the chance to find out and fail, he will refuse to try at all.

Humanity having therefore divided itself into groups, the problem is how the various groups can co-operate without interfering with the work of the other groups. Complications naturally arise, and have given birth to struggle and stress, of which war and slavery are only two of the curses engendered. It is possible for all groups to refrain from such interference, for the universe has many influences on humanity which have to be used with great care. Among these influences we find the great cyclic changes that come about, as the solar system swings on its orbit around Sirius, bring the whole solar system nearer the influence of first this group of worlds or stars, and then that group, each putting forth magnetic attraction and infusing the solar system with something of its characteristics, and the characteristics of its humanities. This great cycle is approximately 25,000 years, and the whole condition of humanity on this earth is absolutely changed in that time. We have just seen one condition come to an end only last century, which lasted just over that length of time—the subjection of women. Thirty thousand years ago women had the same legal, civic and other rights as men, as is now known by writings unearthed in ancient Babylonia: but since that time we have seen the whole world take away her rights, shut her up in harems and zenanas and otherwise hedge her around with restrictions and prohibitions. The last of these restrictions is Mrs. Grundy, who is dying very hard even yet. Slavery is another of the modern influences—

modern in the sense of such lengthy cycles—and it is not dead yet, for we have developed a kind of slavery that is even harder to bear than a human taskmaster, the economic. We are a long way from the end of that influence as yet.

At times during a Great Cyclic period, the stress engendered by these outside influences becomes too great for humanity, owing to the personal karma of each man, and struggles become the mode of living, such as wars, which usually run in succession at one part of the earth for several centuries, and then culminate in a great conflagration; and then wars cease temporarily, until the same condition starts at another part of the earth. Before there were wars, man had another way to struggle against himself, and when wars cease in the future, man will find another way yet of destroying himself. It is a pity we are not able to read the history of the world in detail far enough back to trace the course of these influences, and the nature of the struggles that ensue. We can only read and analyse the extraordinary influence of the past Great Cycle with its subjection of the female sex, its experiments in slavery, and its wars and battles.

As regards this Great Cycle, it is said in Theosophical circles that we entered a new cycle in October, 1910, the predominating characteristic being that of the sign Aquarius, whose special quality is that of humaneness, and the opposite activity to materialism. Let us hope this is true. Certainly more consideration of human nature, with all its strength and weakness, would completely change the whole tenor of our civilisation, commercialism, religion, philosophy and art. Perhaps we can detect some of the changes taking place already in these things.

Passing from the effect of the swing of the whole solar system in the universe, we pass to the wandering of the earth round the sun, bringing it nearer this planet and then that at regular intervals, subject again to the movements of those

planets changing their characteristics as they swing round. This is much more complicated astrology, and is still untabulated. What has been tabulated is the position of the Equinoxes in relation to this earth, and astrologers have so far noted that the changes of the general characteristics of men's civilisation and religion have in some measure coincided with the position of the Vernal Equinox. For this reason its astrological sign has been incorporated into the religions of the times. Five thousand years ago the Vernal Equinox was in the centre of the sign Taurus, and it can be noted how the Bull was the sacred animal of the religions in both Egypt and India. Allowing 2,155 years for the precession of the equinox, it would be in the centre of the sign Aries 2,845 years ago, and we can note the use of the sign of the lamb or the ram in the Christian and other religions founded at that time. As the equinox reached the sign of Pisces in the second century A.D., it was only natural that the early Christian church should add the symbol of the fish to its symbology, though it still maintained the symbol of the lamb. In less than 400 years the equinox will reach the sign Aquarius, and, coinciding with the Great Cycle influence, we can indeed hope to put a complete end to all the influence of the past Cycle, with its tyranny, slavery, war and cruelty.

No doubt the next Cycle will bring evils in its train of which we have no knowledge as yet, but they will not be the same ones, and it has been said that we have every reason to hope for a less miserable future than we have experienced in the past. We know that the Aquarian subject usually requires a goad to rouse him to activity, but material activity is not the characteristic of the Aquarian. It is not his interest, so we can expect to see our future civilisation and culture based on less active and strenuous arts and sciences. Man will crave and attain more rest and leisure, and some goad in the shape of something that needs leisure

will soon appear to force the attainment of such a civilisation. So far leisure has not been a necessity to life, except for health and longevity, but as we change structurally other reasons will appear, until we do change the tenor of our civilisation and culture.

This is one of the great Transitional Epochs, and the karma before humanity as a whole, and to every group in particular, is to reform itself from slavery, female subjection, war and cruelty, and establish a civilisation based on humanness and interest in spiritual matters. As this karma is fulfilled with greater or less success by those in incarnation during these four hundred years, so will opportunity be given for the various inventions that will tend to eliminate the tremendous hard work now necessary for material needs, and the terrible strenuousness of competition. The tyranny of our material needs and competition can only be eliminated by inventions not yet made, but which are immanent. The quicker we reform our human institutions and civilisation, the quicker will the inventions be made, but we must reform in the right direction, and not against the natural magnetic forces of the universe.

Turning to a new consideration of the influences men have to consider besides solar and planetary influences, we find there is the vast difference in the degree of effort put forth by each man. Taking 68 billion as an approximate number of human souls (which number can be arrived at by a mathematical calculation with 1,500 years the average time between incarnations, the population of the world about 1,600,000 and approximately three generations to a century), it is astonishing how few souls have any desire to hurry on to perfection. What more natural then than that men should group themselves according to that effort? That those that naturally put forward more than average effort should stay together and incarnate together? Thus we have periods of

advanced civilisation and culture, and periods of various degrees of semi-barbarism and barbarism. Each of these periods takes on a special characteristic according to the character of the epoch from a planetary or universal point of view; both the civilised and barbaric may be artistic at one period, scientific at another, commercial at another, and so forth, tinged only by the inevitable failings of human nature both at the civilised stage and at the barbaric.

This brings about a form of karma which is less easy to adjust. In order that the whole of humanity can be kept together and act as one spiritual unit, it becomes necessary for groups of men of the advanced type (due solely to the greater degree of effort put forward), to take on a special mission to give a helping hand to the groups of a more elementary type. This means that they have to force their way into incarnation out of their turn, and without much of a welcome from these less advanced groups who are having their day in incarnation at the time. The very laws of heredity provided by nature will also give them unsuitable bodies for their higher type of ego, and they will find themselves in incarnation under very inauspicious conditions—discontented with their lot, unable to express themselves adequately, with no career open to them for the faculties they have. We meet these people at every time, and especially in these transitional days. Trying as life is to them under such conditions, they still act as a leaven to the humanity in incarnation, by their inner spirituality, which may not be apparent on the surface, or translated into activity. They are the spiritual martyrs on the cross for the benefit of humanity. Sometimes a small group of advanced egos may succeed in dominating the less advanced ones, and hurry them forward, and sometimes a single person has succeeded in doing so. History abounds with these outstanding figures who have inspired men forward by the very impetus of their efforts.

For more than a dozen centuries now, the groups of less advanced egos have had their innings in incarnation, and they have had a good long opportunity to catch up those who have put forth greater effort and gone on ahead, but the more advanced groups are now hurrying into incarnation in great numbers, and the children now filling the nurseries all over the world, and some already filling the elementary schools, are going to make a tremendously big effort to establish the new civilisation and culture. They are here now, and more are coming in, and the karma of the generation now in activity is to see that they are prepared for their task by showing them the obvious evils of the present day. We see revolutions everywhere, and open propaganda of the worst phases of our civilisation, for the incoming egos are urging the humanity already in the field to hurry up and open the way for them. The pressure from the incoming egos is so much greater now than formerly, and we are feverishly talking and making reforms and compromises, hardly ourselves knowing what we are doing. The agitation will not cease till the advance guard of the groups of higher types of men are old enough to take charge of the changes. We say already that the affairs of state are falling into the hands of mere youths, but that will only be so long as these advanced egos are youths. The experience of age will again find its value.

We must now turn to the influences of this earth, and its changes, which still further force mankind into adjustments of another kind. First there is a time limit to the period this earth can maintain conditions suitable for egos to incarnate. The earth has changed from a ball of fiery gas to a hard condition, and will change still further to conditions resembling radium, and even more subtle variants of matter of which we have as yet no sample, and then it will not be able to exist as a separate globe any longer, and will be re-absorbed into the solar system.

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Faced by this time limit, a system of Days of Judgment has been devised by the human spiritual unit for its own benefit, and is in the nature of a sacrifice of the less advanced, or less hurrying groups of egos, for the benefit of the groups that tend to hurry forward. This sacrifice may be less voluntary, but it tends to balance the sacrifice made by the groups of the more advanced when they incarnate in less advanced civilisations to leaven the whole, and it tends to stimulate the less advanced to advance quicker at a future time. There have been several days of judgment and there will be several more. One is going on now. At such a day of judgment, the judgment is made on the basis of whether the group of men have a chance to reach the Dharma of humanity before this earth comes to an end, or not. Those that have not are drafted off to other available planets or openings within the solar system, where they can be spurred on under other conditions and either fall into line again with this humanity, or drop right out of the running as far as this earth is concerned, and fit themselves in again on the next earth.

As far as the period we are now in, every member of this humanity has the chance to reach the Dharma of humanity before this earth comes to an end, in spite of all the mistakes made by groups of humanity in the past. The last Day of Judgment is not here yet, when many groups of humanity will be definitely put out of the running for Perfection on this earth, and will have to wait for another earth. But the time has already come for certain groups to be segregated and spurred on under more favourable conditions, and that is happening already. There is plenty of room in the solar system for such groups, and there is no suffering incurred by such segregation, the segregated groups probably being the most benefited. Still the scattering of the spiritual unity of humanity will not make for heaven on earth, though it may benefit the aggregate humanity of the whole solar system, and possibly the universe.

For several millenniums yet we may therefore expect gaps in our humanity which will make for outbreaks of anarchy amongst us at intervals, in order to give the spiritual pressure and tension an exhaust, so to speak. The Revelation of St. John tells us of a group of 144,000 souls that are " virgin " that will be joined to us again at the next day of judgment, which is the present one. This was a group segregated before sex became anything like what it is now, and who will appear to us as virgins compared with the most unvirginlike sexual condition of the present day. One may almost be sorry for their coming in now, but we are promised that they will be of great benefit to us spiritually.

Besides the time limit set by the earth, there are the physical changes of the earth, which necessitate physical changes in humanity, and all physical changes bring in their train psychic and other changes, for physical form changes to suit psychic changes and vice versa. This has brought about those changes known as racial. The present race is engaged in developing a greater complexity of the nervous system, and the cerebro-spinal system, and this gives to all present civilisation the idea of the supremacy of the mind over matter. The next race will present another structural change, and the idea will be the supremacy of Inspiration over matter—something we hardly even speculate over. We are still in the midst of intellectual and practical civilisations, and have still some centuries to reach the apex. Even our arts have been tinged with this intellectuality, and the most artistic periods have inevitably run to architectural and utilitarian influences, and our religions have run to symbolical and mathematical influences for the same reason.

The previous race to the one now in supremacy, which includes all Mongolian and American Indian types, commonly called Atlantean, developed the sympathetic nervous system, and indulged in emotionalism in their religion, which in these

days has degenerated into the revivalism so dear to the American Negro, who has developed the same structural peculiarity, away from his own type. They practised divination in its highest and lowest forms, and so mediumistic were they that they were able to commune with the living forces of nature and live in co-operation with them, thereby succeeding in many things for which we require the intellectual development which they did not possess. Later, this degenerated into propitiation, and finally incantations and other rites and ceremonies, sometimes of a very degenerate character. Mediumism and divination belong to a period now ended, and analysis and tabulation are the order of the day.

Before turning to the vexed question of nationalism, mention must be made of a karma that happened in a previous race that is still a drag on our progress to-day—the degenerate humanity known as apes or primates. Humanity had not then developed sufficient spiritual consciousness as a unit to devise Days of Judgment, or to use groups of advanced egos to leaven the more backward by the expedient system of special incarnations and special missions. Probably therefore such degeneracy will not happen again on earth as it has happened. At some point in what is called the Third Race or Lemurian, (a race living in countries of continuous volcanoes and earth upheavals, developing the system of sex or reproduction and generation,) certain groups of men fell too far behind the rest, and for want of somewhere else to go, had to come back here in degenerate human bodies in which progression along the human path was barred. Their type lost the whole art of progression, and they stayed as they were while the rest of humanity changed and progressed. The animal kingdom has progressed and almost caught them up, but they belong to humanity, and will have to be spurred on to catch up, and it is humanity that will have to do this. Humanity has at all times to look after its own, and that is not delegated to any

outside agency, though such agency may assist in the process. How the primates are going to be made human again, I do not know, but the work will have to be done when the opportunity presents itself at some future time.

Even as men divide themselves into groups and classes, the groups still further tend to band themselves together to form tribes and nations, preparing themselves slowly for the time when the whole of humanity will be one group at the acme of its spiritual evolution. At first these amalgamations are small, but they tend to enlarge till large nations are formed, and even larger aggregates called empires. So far these last have been failures, for all empires have lost their spiritual basis in the craze for power or glory, or something equally unspiritual. There is every reason to suppose that empires may still succeed ; but an empire will only succeed if it maintains a spiritual unity. A modern empire might very well succeed if it maintained a standard idea of equality of races within its borders and freedom of the individual in thought and action. There would be sufficient spiritual basis for success in such a standard, and it is not so very exacting. Future empires in future races will require a much higher standard than that, but we are living now and not in the future, and our national karma is the problem of imperialism and modern nationalism.

To say the very least one can, one has to admit that the whole idea of modern nationalism and imperialism is chaotic, and it more or less happens by accident and not design, and is impermanent in consequence. Germany started to establish a military empire by design, and a very excellent empire it might have been, but by accident it turned out to be a commercial one, so the national karma was not fulfilled at the time. Someone made a miscalculation of human nature and its strength and weaknesses, and the result was chaos and internal conflict. All the nations were floundering at the

same time for lack of a spiritual basis or reason for their national existence, and the chaos and conflict was everywhere, to be exhausted by the Great War. Since then various ideas have been put forward as a basis for nationalism, and all of them are hopelessly inadequate for there is often no human basis for the delimitation, and usually no spiritual basis. It must be remembered that a nation is composed of several groups of egos who have made a pact on the spiritual plane to work in conjunction with each other to experience a definite idea, and it is this idea conceived on the spiritual plane that keeps the nation a nation. When it is lost to the nation, the groups separate for lack of a spiritual basis to keep them together, and class conflict is the result. So few nations at the present time have any real national idea, or anything they are trying to attain, and they are using a narrow idea like a different dialect of language as a basis for their national aspirations. With only such ideas there is nothing to attain, and the groups of men composing the nation will not be able to keep together very long. Some nations are intending to use their new-found nationalism for a distinctive artistic development, and if they can hold to such an idea through the reconstruction period the nation will persist long enough to make attainment possible and beneficial to humanity. There are other national ideas, but many of them are illogical from the spiritual viewpoint, and the nations will inevitably break up. This applies both to the Orient as well as to the Occident and the American continents. To modernise an Eastern nation is beneficial to it from the spiritual viewpoint, but to westernise or Americanise it simply means it would break up within a short period. Modernising is a necessity, for to live in the past, as some nations are still doing, is the same stagnation that led ages ago to the degeneracy that produced the primates, or higher apes, out of real humanity. Degeneracy

is not the order of the day now, but national or racial extinction is.

In looking around for an idea for a nation or empire at the present time, several points in the Karma of humanity have to be considered, or the whole race will be wiped out, as happened to the main Atlantean civilisation, leaving only their colonial empire to continue the civilisation in various parts of the world, such as ancient Peru, the ancient Mediterranean culture, China and so forth. The racial impetus which evolved the Atlantean civilisation could not be arrested just because the central territory had disappeared, any more than the impetus set by European civilisation would be arrested if Europe were to suddenly disappear, or the American civilisation if New York were to topple into the sea. The cohesion may disappear, but outlying European and American dominions will carry on the burden, each separated from the other. As humanity is working to form a single nation or empire which will comprise all humanity, the time lost to humanity by another disintegration like the Atlantean unity would be enormous, and very much to be avoided if possible. We are not sure of that yet.

First of all, modern empires and nations must have intellectual development as a basis of unity, instead of merely the gaining of more power and more deadly arms in warfare than another nation or empire. If the same amount of thought, invention and organisation as are given to preparing a country for war, were given to unite the groups and classes of men in the country, a nation or empire would be such that smaller nations would seek union with it, and it would grow by voluntary annexation instead of enforced military capture. For a short time Great Britain did this, but not for long ; still, having done it once, she could do it again. A nation's intellectual development is her greatest asset at the present time owing to the structural development of this period, and it must be used

for national purposes and not for isolated group or class selfishness.

Along with the intellectual development, the national art and culture that goes with all intellectuality to maintain the spiritual balance, must be diffused throughout the groups that form the nation. At present they are used to further group or class consciousness instead of national consciousness. There is no co-operation along these lines, and the loss to humanity is incalculable. Only a few small nations continue the old national culture along national lines, that gave us in the past the folk songs, dances and bards. We cannot go back to that, for the past is not the present, but we must have some art and culture that is as widespread among all classes of the nation as that was in those days. The same applies to what are called home industries and handicrafts. We cannot undo the factory system now we have it, but a more personal note may well be developed, and a new handicraft along new lines might be stimulated.

Then the economic slavery must be reduced considerably if not altogether, and a greater freedom of expression and of research given to everyone. This will give the greatest amount of differentiation within the nation, and the greater the complexity the greater the cohesion and co-operation. In this way a nation can comprise people of different languages, different religions and different ideals, and yet be a nation or empire. There is no question that this can be done, if every group or class of the nation feels a spiritual need for cohesion, and is willing to sacrifice what is necessary for co-operation. The main trouble of the world at the present time is that the general public is not conversant with the old doctrine of the spiritual unity of humanity, and that every member of the human kingdom stands and falls by every other member of it. Too long have sectarian religions taught the division of mankind into the saved and the damned, dividing the human

consciousness against itself. A house divided against itself cannot stand, and humanity divided against itself cannot stand, and neither can a nation or an empire, or even a race. The Karma of humanity is the attainment of spiritual unity, both on earth as well as in heaven, and it is only in heaven that it is a fact at this time. "Thy will be done on earth as it is in heaven."¹

Alice Warren Hamaker

A THOUGHT IN MEDITATION

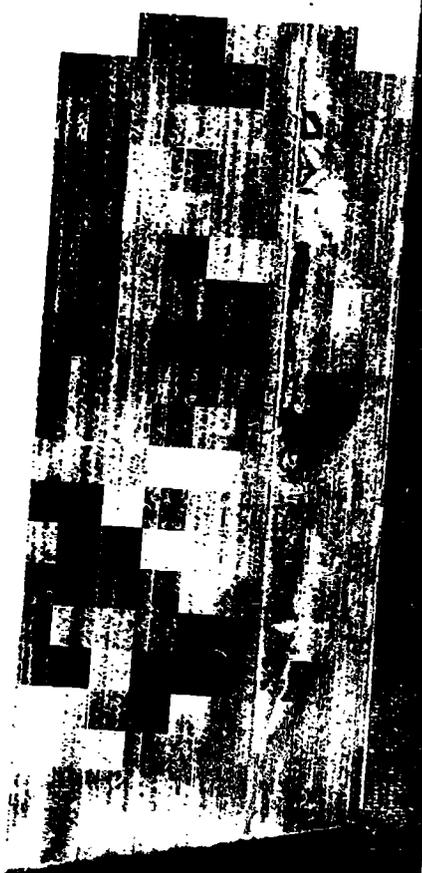
LEAD me, my Master,
 Show me the way.
 E'en though it's harder,
 Don't let me stray.

Help me go onward,
 Up to Thy light.
 Ever go forward,
 Thou in my sight.

Lead me on wisely,
 Let my life be,
 Gently but surely,
 Spirit of Thee.

HELEN M. MANN

¹ The figures of the world population on p. 57 need an addition of three naughts. The population, roughly estimated is 1,433,804,000.



CHINESE PHILOSOPHY

By REV. C. SPURGEON MEDHURST

EVERYONE knows that the pivot of Chinese civilisation is Confucius, but Confucius lived a long time ago. From 550 or 551 to 478 B.C. covers the period of his life. Three hundred years later the Emperor Tsin made a bonfire of all the books he could lay hands on which contained Confucian sayings, so that all that exists to-day are restored fragments from the memories of scholars who survived that persecution, and up to the present, the western world has known very little else of the matter. Legge's translations of the Confucian classics based on the writings of Chu Hsi, are familiar to scholars, but Chu Hsi himself has been little more than a name in the Occident. The gap has now been filled by the publication by Messrs. Probsthain & Co. of two volumes by Rev. J. Percy Bruce, M.A., D.Lit. They are the most valuable contribution to sinology that we have had since Dr. Jas. Legge's translations over half a century ago. They break new ground. Chu Hsi's works have never been translated, and Dr. Bruce's study of the philosophers who formed the so-called Sung school is unique. Its importance may be gauged from the fact that it is Chu Hsi's philosophy rather than that of Confucius which has been current in China for the last seven hundred years. It forms indeed the warp and woof of the current thought and expression of the Chinese people to-day, without reference to class or to education, and is remarkable for its strong intellectual grasp and lofty morals.

Dr. Bruce's work is the product of ripe scholarship, possible only to one to whom the extreme terseness of the Chinese language has become a personal medium of thought.

Often the same word in Chinese has more than one meaning, sometimes it may be interpreted in senses diametrically opposite, and the sentences may be so terse as to be inadequate, or, owing to poetic imagination, they may be inaccurate. No small part of the value of Dr. Bruce's work lies in the success with which he has rendered certain ideographs into their English equivalents. He has not turned aside to argument to defend himself when he differs from other translators, but in every case the original Chinese is reproduced, so that the student is enabled to form an independent judgment for himself. In the opinion of the reviewer, who has had a long acquaintanceship with the subject and who has often pondered deeply as to the meaning of certain expressions in the original, Dr. Bruce by his renderings has brought us all nearer to the heart of the matter than we were before.

These books do not deal with the religion of China, that is a blend of Taoism and Buddhism, but with the everyday practical morality of the people, apart from what may be called the accretion of the barnacles of local customs. Technically, the Chinese are not religious. They are moral. Their philosophy is pragmatic. Confucianism was studied not to improve the mental or moral faculties but to learn how to govern the people. It was, in a word, the official moral code. With the disappearance of monarchical institutions it naturally went under a cloud, but it is now recovering its own, adjusted to the new conditions. The teachings of Chu Hsi, however, with which Dr. Bruce deals, are outside these observations. They represent the basis of the behaviouristic code, the only side of philosophy which interests the Chinese, and which has always formed the Chinese ideal.

The key to all Chinese thought is Tao, and this term has a different signification in Taoistic writings from that which it connotes in the works of Confucianists. The former is fine mysticism, the latter practical ethics, without speculation on

the intangible. Confucius divided Tao into two aspects, the Tao of Heaven and the Tao of man, the former being objective, the latter subjective. By Dr. Bruce Tao is well rendered as "moral law". By Chu Hsi it was defined as "no more than the ordinary principles by which we know that this is right and that is wrong". From the beginning there has only been one moral law (Tao). Those who have become leaders have attained their position because they received into their personalities more of its truth. "The moral law cannot be left for an instant, if it could be left it would not be the moral law. It is like a road which could be travelled upon by the countless myriads of people within the four seas and nine continents. When the moral law of man's nature is perfected the moral of heaven is also perfected."

This law consists of two elements, love, and not-love. For the ideal man love is the measuring-rod. But it must be remembered that when the Chinese think of love they do not think of it as St. Paul did in terms of faith and hope. They are pure moralists. Chu Hsi devotes an entire section of his works to a comparison of love and righteousness. Righteousness, he says, is self-conserving, love is self-impacting. Summer represents love, "the store season of winter" represents righteousness. Love can only be understood as it is considered in conjunction with righteousness, wisdom, and reverence. "Reverence is the going forth of love, wisdom is the storing up of righteousness."

The term rendered "love" in the above paragraph is *Jen*, which stands for the premier virtue in the Chinese code. Dr. Bruce has supplied the word love as its English equivalent. Other scholars have translated it as "the natural goodness of the heart," "benevolence," "virtue," "humanity". The reviewer, prior to his introduction to Dr. Bruce's work, was inclined to translate the term as "good-will": "Broadly speaking," says Dr. Bruce, "it is sympathy or loving-kindness or

friendly feeling, or better, feeling of fellowship. Its significance is that there is an unborn feeling in every man's heart which is awakened to its full actuality when he comes in contact with another fellow-being, forming a permanent bond of association between them." Subsequent workers in this field will doubtless follow Dr. Bruce and render the Chinese term *jen* by "love". It is certainly better than Legge's "benevolence".

For the Chinese, the moral life is the normal life, *i.e.*, conformity to the principles of obedience, filial devotion, faithfulness, courage, and peaceableness. Even the man who can neither read nor write will acknowledge the binding sanity of these principles as being the only Tao or moral law. For the wealthier class it is interpreted to mean the fullest enjoyment of nature's gifts, the moon, the stars, the mountains, the rivers, repose, meditation, inspiration, with a long remove from anything corresponding to calculation or commercialism. For the rank and file it means cultivating the soil, but not mining. Digging below the surface, aggressive wars, amassing great fortunes, are contrary to the normal life. As Dr. Bruce points out it is "the periods in which the Chinese empire has been politically weakest which have produced her greatest thinkers and writers". Their attitude may be illustrated by a dying saying of Shao Yung, "If I already know Heaven's decree I do not need to know what the world calls destiny." Chu Hsi in recognising the mind of Heaven rejected all anthropomorphic conceptions of a crude materialistic nature. The vital impulse in that Mind, whether in man or in the universe, he knew as *Jen*, translated in these volumes as "love". It is "the one source to whose conscious agency the physical and moral order of the universe are due". To quote one of Chu Hsi's own sayings, a quotation with which Dr. Bruce closes his volume "Chu Hsi and His Masters," "The Mind of the Universe is Love". "For Chu Hsi the ever present problem was that of the One and

the Many, and in his efforts to solve that problem he reached the same goal as the philosopher of the West. Not, indeed, by the same road, nor possibly with the same content of the word Love. But it is in Love, as the principle of altruism, that he finds the true union of subject and object, of the ego and the universe, of the One and the Many.

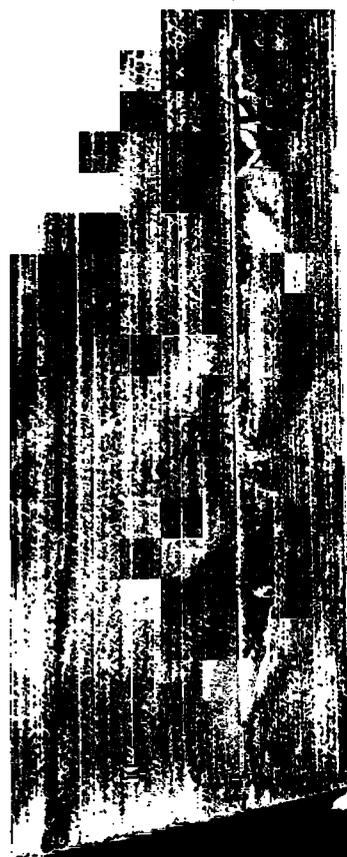
He begins, as the most modern philosopher begins, with the constitution of his own being; for what else is there that we really know? He finds that not Intellect, as the nineteenth century Idealist found; nor Will, as the present day Pragmatist finds; but Love, is the fundamental element in human nature. He finds that man's faculties are gathered up in four elemental principles, Love, Righteousness, Reverence, and Wisdom, which are but phases of the one principle, Love; and that these principles are the Law of his being. From this starting point he looks out upon the universe around him. He sees these principles running through all nature, and constituting the moral order of the universe, the Eternal Constants of Heaven and Earth. He traces them through every stage in the evolution of the Cosmos, He sees them in the beast of the forest, in the flying hawk, in the leaping fish. He comes back again to man, and sees these same principles, alike in the sage, in whom they resemble the pearl in clear water shining with the beauty and lustre of unclouded purity; and in the moral reprobate, in whom they resemble that same pearl submerged in the muddy pool. And, finally, not only does he recognize these principles as attributes of the human mind; they also are attributes of the Divine Mind. And for Chu Hsi the greatest of these is Love. Love is the foundation of the universe and 'creation's final law'. Love is the source of all things physical, the vital impulse sending forth its creative energy in all stages of cosmic evolution, in things animate and in things inanimate. Love is the foundation of all goodness, the root of every virtue, the basis of that moral order which

pervades all things. Love is the all-inclusive attribute of God Himself, the one imperishable and undying existence. LOVE IS ALL, and LOVE IS IN ALL."

Thus Dr. Bruce closes His first volume, which is introductory to his second, "Philosophy of Human Nature," and space permits but two short sentences to be quoted on the matter from Chu Hsi's philosophy: "Reverence is Love expressing itself in graceful form, Righteousness is Love in judgment, and Wisdom is Love discriminating. It is like the four seasons which, though they differ one from another, all proceed from the spring." These four are shared by man with the lower orders of life, even reptiles, they are distributed partially and unequally and like water, which is clean or turbid according to the nature of the channel through which it flows, and are affected by environment. Their ethers are active and passive, the irregularities of their rotations account for all the varied experiences of life. There is no attempt to discover the why and the wherefore of these things. They are accepted as axioms from which deductions are made. In this philosophy everything is a duality, and care is taken to keep clear of any correspondence to Buddhistic or Taoistic thought. Even the Supreme Ultimate, which is described as Mind is active and passive. But its essence is Love. In the Divine, Love is the Origin; what in man is Reverence is in the Divine, Beauty; and what in man is Wisdom is in the Divine, Potentiality. The style of the argument which is in the form of conversation between lecturer and pupils is somewhat monotonous and verbose, but less so in Dr. Bruce's renderings than in the original Chinese. Throughout, his English is fluent without departing from the simple directness of the works he is translating.¹

C. Spurgeon Medhurst

¹ Probsthain & Co.; *Chu Hsi and His Masters*. Price 24s.; *Philosophy of Human Nature*. Price 36s.



THE SONG OF LIFE

MY life jolts on with crooked wheels
A-down the road of pain and wrong,
The while my Spirit sings, and feels
That Love, and Hope, and Joy, are blent
In one unconquerable Song.

The love we trusted turned away,
Blurred image in a mist of tears,
The golden idol found but clay—
The showers they, from heaven sent,
To harvest the unwritten years.

The friend who doubts, the world that turns
A careless ear, a sceptic eye,
Upon the dream that sobs and burns
Behind the scarcely uttered sigh—
But tools are they the angels lent
To carve life as the Soul discerns.

D. M. CODD



THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 6, p. 790)

XVI

FOR historical purposes, the most valuable documents among the Adyar Records are perhaps the series of diaries of Colonel Olcott from 1878 to the year of his death, 1907, and the Scrap-Books of H.P.B. and the Colonel. It was the Colonel's habit daily to write the occurrences of the day

in a diary. He mentions in them those whom he met each day, when he visited new countries in his travels. These diaries give most valuable material concerning the development of the Society.

The diary for 1878 is the first. What happened to his diaries of 1875—7, we shall not now know. The diary of 1878 is especially interesting, because it is the only one in which H.P.B. herself wrote. It is evident, on reading through the diary, that often Col. Olcott was away. Then during his absence, H.P.B. wrote in the diary. When he returned, he resumed writing. I have taken a few extracts from this diary, for they give us a glimpse of the life of H.P.B. and the Colonel in the last year of the T.S. in America, before the Founders started for India. In order to make a distinction between the entries of H.P.B. and the Colonel, I have put the former in large type and the latter in smaller type.

C. J.

1878

October 9. Letter from Stainton Moses.¹ Flapdoodle.
 . . . Neuralgia!!! Will frighten it off to-night.

October 10. Letter from Rochelle, from Van der Linden.² Enthusiastic and prepares to send his mite of \$1.25 every month to the Arya Samaj. Asks whether he ought not to learn Sanskrit or Pali.

October 11. Article. O'Donovan and plastering.³ Made a bunion on H.P.B.'s nose on the plaster.

Neuralgia!! Damn it all. All on account of the premature withdrawing and selling off of the carpet. Damn—D—D—.

¹ "M.A. (Oxon)," editor of *Light*.

² C. H. van der Linden and Peter van der Linden, father and son, who joined at the same time, loyal members of the T.S. in U.S.A. to the time of their death.

³ See Frontispiece, Vol. I, *Old Diary Leaves* for the plaque. But this illustration is of a copy in bronze, now at Adyar, evidently copied from the original plaster. H.P.B.'s name in Tamil must have been added when the copy was made in India.

October 12. Letter from one¹ who is impudent enough to sign himself M.: Junior!! What next? Prophecy fulfilled. Letter from E. K.² sends a circular from Constant in Smyrna and recommends him for a Theosophist. All right. Captain Burton³ elected *Fellow* of the T.S. of Great Britain. Judge turned up. *Evening*: Wilder⁴ came and dined. Went away at 9. H.P.B. talked with W.⁵ alone till 2 after midnight. He confessed he saw *three distinct* individualities in her. He *knows* it. Does not wish to say so to Olcott for fear H.S.O. will make fun of him!!!!!!

October 14. Magnificent news! Letters from Massey⁶ and Billing.⁷ C. C. Blake⁸ at the last Theosophical meeting accused *us* of N. Y. and the Arya Samaj of practising Siva worship—performing the Linga and Sakti Puja!!! What next? Wrote to C. C. M. and Wim. Wrote also expressing disgust. Wrote to H.S.O. to come home. H.P.B. wrote to E. K.—and this letter will be the last. If H.S.O. not ready, I have to go.

October 15. H.P.B. wrote Billing and Thomas denying the calumny, and calling Carter Blake an “infamous liar”. Aired H.P.B. along the streets for two hours. H.S.O. succeeded in writing a French postal card. First wrote *mille*, very correctly, then crossed it out and put *mil*, which is not. His first impression always better. Sent to H.S.O. Massey’s and Billing’s letters. ORDERS received for him to create an indignation meeting whether in reality or fancy. On his

¹ H. S. O.

² Emily Kislingbury.

³ R. F. Burton, the famous traveller and Orientalist, translator of the *Arabian Nights*.

⁴ Dr. Alexander Wilder.

⁵ Possibly Edward Wimbridge (Wim. and Wimb. of the diary), an English architect in New York, who with Miss Rosa Bates accompanied the Founders to Bombay.

⁶ C. C. Massey, one of the founders of the T.S.

⁷ Dr. Harry J. Billing.

⁸ Dr. C. Carter Blake, a devoted member of the T.S. When he joined the T.S. he belonged to the Jesuit order.

obeying depends much. H.P.B. sent a telegram to Massey, Atheneum Club, London—"Infernal lie" and paid five dollars in gold. Money furnished by M.:

October 16. Letter from H.S.O. Did not yet receive the registered letter with Massey and Billing's letters. Ordered to write to him. M.:¹ came and raved. Well, I do not wonder.

October 17. No letters from H.S.O. Found a postal card in French from H.S.O. received apparently on Monday, and which Jenny forgot to hand to me. Wimb. found it in the kitchen. O America, oh, servants of America!

If H.S.O. does not write we will kill him—the heartless wretch!

October 19. A Miss Potter, tall, young, intellectual daughter of a millionaire came with a card of introduction from E. K., London. Insisted on seeing me. Lived half her life in Herbert Spencer's family. Knows Huxley and Tyndall. Interested in Theosophy; doubts Spiritualism. She and her eight sisters all Materialists. Herbert Spencer read *Isis* and found some beautiful pages and *new* original ideas.

Tuesday, October 22. Narayan² left watch—and in came Sahib.³ The latter with orders from Serapis⁴ to complete all by the first days of December. Not to change one particle of Blodget's plans, etc. Well, H.S.O. is just playing his great final stake.

October 23. And playing it successfully so far.

Friday, October 25. O'Donovan, Wimb., H.P.B. and I were at dinner when Jenny brought in a letter from Massey, left at the moment by the postman. Before it came, H.P.B. announced its coming

¹ M.: of course refers to the Master M., the Guru of H.P.B. But I often wonder whether the term "M.:" is not sometimes used for some senior pupil of the Master also. The earliest letters from the Master M. to the Colonel are in a small neat script, very clear and legible, and quite distinct from the script used by the Master later.

² One of the Adepts or pupils.

³ I do not know whom H. P. B. calls the Sahib, unless it is her own Master. The term "Maha Sahib" found in the early letters refers evidently to yet another Adept.

⁴ The Master Serapis, who was closely watching and directing the development of the T.S. in its early years.

and nature, and when I received it and before the seal was broken she said it contained a letter from Dr. Wyld,¹ and read that too, without looking at it. Massey's first page contained a message to me from the Divine Brother,² so I returned the page to Massey with a narration of particulars and Wim's certificate added.

October 30. Evening: H. S. O. gone to Philadelphia. H. P. B. remained alone with *Charles*³ who purred all the evening near the fire.

November 1.—H. P. B. finished her article for *Pravda*.⁴

November 2. A friend of Wim's, Mr. Gus Petri came. He is a kind hearted psychological fellow. Has gift of prophecy and vision. Foretold H. P. B.'s death at sea suddenly. Doubted that she would reach Bombay. Hinted shipwreck for us all, in which Wim and I would be saved and H. P. B. lost! Goak!⁵

November 8. Letter from Junior⁶—not a damned thing in it.

November 9. Body sick and no hot water to bathe it. Nice caboose. Worked all day. Belle Mitchell⁷ came and kept company with us for three hours—dear and pure soul. The letter from Junior. Becomes a lecturer. Aye. Returns Monday. It's time; and leaves half-things undone in Boston. So says—*Senior*.⁸

November 11. Very big cold. Afternoon at 5 p.m. a man came; would not allow Jenny to announce him and gave no name; forced himself after her, and introduced himself very strangely. An old, respectable white-haired party. As soon as seated, he mildly declared that he had come to *subpoena*

¹ Dr. Wyld of Edinburgh.

² This phrase does not occur elsewhere, so I do not know which Adept is referred to.

³ Possibly a cat. In a later entry, the disappearance of Charles is alluded to with consternation.

⁴ The well-known Russian newspaper.

⁵ Goak! I think probably meant for "joke," following the humorous spelling of Artemus Ward, an American humorist popular at the time.

⁶ H. S. O.

⁷ The sister of Colonel Olcott, to whom he was deeply attached all his life.

⁸ The Master M.

H.P. B. in the . . . ¹ case !! H.P. B. told him she did not know . . . , *never* saw him. Yet, the old party served her with a paper in which the "people of New York State" commanded the new citizen to appear in the court of the Surrogate and say all she knew; after which he delivered to her on behalf of the "people" a silver dollar, gave hell to Beecher, and said . . . was no better; paid compliments; said that Mr. L . . . ² had charged him to tell H. P. B. that they would give her "plenty of money" *if she helped them* to win the case—and departed.

November 12. Fearful sleepless night on account of the cold and coughing. Got up at eight, sent for a carriage and went 258 Broadway to L . . . 's office; was received politely and *cuddled*; declared (H.P.B.) she knew nothing; but was asked to REMEMBER, and try to *think of something* !! Was asked to go to court, and *promised* money again.

H.P.B. went to court and produced sensation, being seated on witness's chair. . . and lawyers stared at her all the time. Would not swear on the Bible and declared herself a—*heathen*. Disgusted went away. . . 's lawyer ran after her, and tried to make friends; was sent to hell. Her carriage was followed by *another* carriage. Will wait developments.

Evening: Mr. and Mrs. O'Sullivan. Theological and anti-Christian conversation. H. P. B. played a trick on them by suddenly *fainting*, to the great dismay of Bates³ and Wim. Used the greatest will-power to put up the body on its legs.

November 14. Naray decamped and Morya walked in, burnt finger and all. Came with definite orders from Serapis. *Have to go*; the latest, come 15 to 20th Dec. Wimb.

¹ I omit the name, as the family is well known in U. S. A.

² The lawyer.

³ Rosa Bates, an Englishwoman, who with Wimbridge accompanied the founders to Bon bay. On the coming of Madame Coulomb to the Theosophical household at Crow's Nest, Bombay, Miss Bates became troublesome and quarrelled with the Founders and left the T.S., Mr. Wimbridge leaving with her.

bothered by lawsuit. Very gloomy. Declared intentions to Bates and Wim. Taffy Bates going to London before us. On 1st, probably.

O God, O Indra of the golden face! Is this really the beginning and the end!

November 17. Visitors evening. M.'s read the girls' fortunes in cards (?) to their considerable astonishment.

November 20. Evening: Held the Vedic ceremony on casting the Baron de Palm's¹ ashes into the sea. A highly interesting episode. Our mysterious Hindoo Brother .'. was present with his helper H. S. O. cast the ashes into the waters of N. Y. Bay at exactly 7:45 p.m.

C. Jinarājadāsa

(To be continued)

¹ See *Old Diary Leaves*, Vol I.

THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

(Continued from Vol. XLVI, No. 6, p. 780)

THE ELEMENT OF CONTEST IN CIVILISATION

SINCE civilisation is the life of all men joined in the yoga of physical-plane relationships to form a unit of national or international existence, it would be the ideal of health for the organism that all parts act together in perfect harmony for the purpose of yielding that life of the whole, which should in turn shed back upon every organ or state and every limb or city and every cell or individual the maximum of environmental support and aid and the utmost of the life-giving forces.

For every era or period of a civilisation's life there is a purpose to be subserved, a lesson of the hour to be learned, an angle or a wall of the temple to be built. Those whose karma throws them bodily into the general current of the period's proper work aid in the mighty plan and may themselves prosper. But those who can see that this or that work is a crucial part of the Plan, and can enter into the work with that knowledge are indeed still more fortunate. For, not only do they do the work of the hour; but they also mark and emphasise the spirit of it, contributing to its inner as well as its outer life.

Those who work selfishly for and in conformity with the Great Plan have their reward. They gain money, power, praise, worldly recognition and some good karma. Those who work for the Plan both outwardly and inwardly are better pleased with their reward of inner satisfaction than with material benefits.

It is far better for men to work for the Plan with something of the intent to benefit themselves than not to work for it at all. In war time wise governments pay their citizens heavily, if they can, to secure services that should be rendered almost or quite without pecuniary reward, in order that all citizens, even the most selfish, may contribute to victory. The Lords of karma apportion the later returns, which must be immeasurably richer for the unselfish, the purely patriotic.

The younger souls who have not learned the value of selflessness are dear, indeed, to the Lord of the Cultural System; for He sees them as His little ones and leads them where they are and as they are. And He uses their desire nature, knowing full well that that, when grown great, will be of vast importance since it needs only to be inverted to be of utmost usefulness.

In the stresses of everyday life will opposes will and powers of the mind and of skill become increasingly important. We see contest going on everywhere between individuals and between groups of men. The whole warp and woof of civilisation are most profoundly influenced by the various contests waged.

We must, therefore, say that contests are of the utmost value in development. Certain types of men wish to avoid contests; other kinds of men rejoice in opposing resistance to resistance. Often, then, men disinclined to contend slip into fields of life where the contest element is minimal, while those of fighting type seek warfare, real or mimic. These opposing types are complementary to one another. By evolving

differently, those fond of contest grow chiefly in imitation of the Logos' first mode of being, and those desirous of avoiding it and preferring to engage in other types of action gain the powers of one of the other modes of His Nature.

We see, then, that there is provision in the great scheme of evolution for both the selfish and the selfless ways and for those of varying temperaments. The selfless is the more excellent way; but the selfish mode is not sinful or wrong when sincerely and honestly pursued.

How shall men and nations order life with respect to contests between themselves as individuals and as nations? Should all men become pacifists, laying aside all preparation for personal or national defence? Shall nations refuse to arm themselves and permit themselves to be overrun and wiped out of existence by fierce migrant men less evolved but more practical? Roman senators did that long ago.

Let us waste no effort in lengthened argument. The inclusive law of universal contest is certainly not set in abeyance at this epoch of our world life. He who will let his family be butchered without defending them refuses to recognise a natural necessity. A nation that is wise seeks peace, longs for peace, studies the arts of conciliation, practises the decent amenities of compromise and concession and engages in those appeals to Providence which place it *en rapport* with the great peace-forces forever playing upon Man from above. But, at the same time, that nation prepares itself gravely and firmly for self-defence. It teaches its citizens in times of peace how to wage honourable warfare, drilling its people in that unpleasant but necessary duty. Its defences on sea and land, of harbours and fortresses, of air-planes and of long-range guns are kept adequate in numbers and quality, furbished and manned, ready to be served. Thus the aggressor is deterred from attack; thus the citizens of a peace-loving land are preserved from slaughter in surprise attacks by wanton marauders.

CONTEST, PEACE AND SERENITY

Are we not capable at all times of seeing the ideal existing side by side with the cruel, the loathsome and the contemptible? May we not even maintain some inner poise of life, rejoicing in God's sunlight when we give ourselves moments of relative freedom from contest and then, next instant, join in the wrestling of the universe? Do we expect ever to find perfect peace in our minds and hearts, *devachanic* beatitude with harps and crowns? Or do we not rather find the deepest and most satisfactory virtue to be sought in and actually to be—serenity of the self, in which we may view our contests as ever a little outside our real Selves?

And, if we do, we may well assure ourselves that that serenity must ever move inward, pursued in contest after contest, recognised to be existent and necessary, as fast as each new consciousness-field of successively higher and ever loftier planes is conquered and found to be subject to the same requirements of the law of universal nature.

Thus we return to the first chapter of Genesis and learn anew that we must become as gods, knowing the good and the evil. Life viewed uncompromisingly has infinitely more to teach than life viewed from some petty partial viewpoint. Truly there is no view of the divine wisdom higher than that of the Truth, the facts of existence.

And never are we to forget or fail to reiterate that the Mighty Beings who, far above, ministering to God, control, regulate and make smoother the ways of being for those below. The way upward has all been trod by them and They are ever ready to reach hands down to those struggling upward. Trust and confidence in Them leads most swiftly to true victory, which is always preceded by the conquest of some part of our own selves before we may properly have dominance over others or over outer Nature!

So the consciousness of the embodied Self symbolised by the tetrahedron moves upward, not in simplicity but in complexity, not in self-satisfaction but in the consciousness of yoga and of the service of the Higher in the midst of the lower in which our labours lie.

It follows that it is only in the shifting of the centre of consciousness of the self and its advantage from the personality to the higher and universal nature that man gains the power of laying aside struggle to acquire minor advantage and merges his powers of action with the great struggle for the furtherance of God's plan for universal evolution.

Contest among very lofty beings lies in the maintenance of opinions or views regarding the way in which the Plan of the Logos should be wrought out, not in offensive promulgation of them. On the other hand, where one evolving order, as for example that of humanity, sees the general good in the supremacy of one such body over another, the mere contest by the maintenance of thought-action may be replaced by a more vigorous activity.

In fact it must be recalled that there are, on our planet, orders of evolving beings that are far younger than the human evolution. And these orders may need opposing upon the inner planes with the utmost vigour in order that the principle of leadership may be established as lying in the human or the other evolution, in order that humanity may not be disturbed or even harried by the lowlier beings, and in order that the purpose of God as seen by Man may not be frustrated.

Amongst the members of the Hierarchy it is to be said that the earlier labours of evolving have been borne mostly by the *Devas*. It is only within some measurable millions of years that our human Adept Leaders have been existent as of the loftiest grades. But now and henceforth the rôle of humanity is to overtake, rapidly, the other evolutions and, passing beyond them in power, skill and wisdom, take over the

leadership in evolution, giving them other lofty work to do. This is greatly needed.

For the training of man has to be rigid and tense ; it has driven him far down into contact with matter of the lowest planes ; it has put him into contest with the most difficult problems of gross material life and the beings that thrive in lowliness. That contest and the necessity for it give it to man to ennoble the lowlier life of the world. It is to sanctify even the grossest parts of human earth existence to the good of the Logos' Plan—to the glory of God !

Within the Hierarchy of which we know a little there are three types of Adepts of human origin ; those who, first, are trained and who labour after the methods of the Logos as Creator and Sustainer ; second, those who follow the method of the Logos as Planner and Architect ; and the third group, those who follow after the manner of the Logos-Artist, God as Grace Dispenser, God as Builder.

Contest as *dharma* must fall heavily upon those who are of the First Phase of the Logos' nature. Next come those of the Second Phase, in the Logoical order, and then the Third. But most curiously we find that the great labours of holding in order the majority of the incarnate egos in Asia have thus far engaged the attention of the Manu and many of the Brothers, so that it is the Lord of the Cultural System and His school who perform the mighty function of moulding, sustaining, protecting and of interpreting and imposing the Logoic Plan for Europe, Africa and America and the islands of the seas except those of the Far East. And contest has a large place in Their labours.

CONTEST AND PEACE

The peace you shall desire is that sacred peace which nothing can disturb. and in which the soul grows as does the holy flower upon the still lagoons.¹

¹ *Light on the Path.*

Peace is an ideal state of being which can no more be attained than can the sacred flame be touched from which streams the sacred Inner Light. The rest or peace of the physical body comes when the stress of the opposing muscles is balanced and at low tide of action, with no outward contests to be waged. For the Self the same is true; in time of peace the powers possessed by the Self are at balance and seem to be stilled utterly, though close examination would show that those powers have some subtle activity of being, not outwardly asserting itself.¹ The man knows that the time will come when the lower bodies must again be put in action. Hence the quiet or peace of the lower being is but of time. Even the Logoi have periods of *pralaya* or withdrawal from outer expression alternating with periods of manifestation in outer action.

He who can live self-conscious on highest planes observes that he is not satisfied with this or that phase of his own reactions to the not-self of his own lofty heights of being. He constantly struggles to modify his own nature of those higher realms; he constantly moulds himself into new aspects and new powers of being. Moreover every entity of the very high planes exists forever with flaming intensity; and his existence is manifest to his fellows. Hence, since he differs from them, he influences them and they influence him. The silence of those dwelling in the Eternal is not absolute and the speech of those realms is forever moulding those who utter and those who hear it. Hence we may be sure that there is contest there; that those of stronger, intenser being, purpose, and the power to transmit their view of God's purpose tend most to dominate the actuality of life there in those worlds of causation for all of us below. No doubt there is contest of views as to the Divine Plan, contest of force transmission of the qualities of the gods; contest in a thousand ways.

¹ Hoffding states that Leibnitz asserted that, if blessedness did not consist in progress, the Blessed would end in a state of stupefaction.

The peace that is there is the peace of accepted will and purpose as maintained by those who are dominating. Yet who knows but that those coming up into those inner realms from below, having been once admitted to be of that company and having gained the being, the powers and the speech of those realms, must themselves be forever heard, so that place and adjustment must be found for them. That would mean that those already there would have to change their own being and their own activities to suit the new order ! And again, may it not be that younger and intenser beings coming up in this way may, with the passing ages of burning enthusiasm for union with the Supreme, make such new expression of God's powers as will give them the seats previously held by older beings ?

Indeed, we hold that Man must eventually thus replace many of the Angels of the Hierarchy, who will find abundance of other opportunities for exercising their own mode of being and of action ; while Man, taking command, will give all the worlds sharper, more definite and more potent purposes and activities, especially quickening the focussing of consciousness of all lower beings, driving off that haziness and dreaminess of thinking that now afflicts so great a part of humanity.

Better for training for those future labours the more material life of the western world with its sharper recognition and acceptance of the purpose of existence than hazy dreams of the supreme not built into practice.

Peace in truth ever retreats towards the flame ! Contest pursues peace and ever drives it inward ; the true peace exists only in the successful pursuit of the purposes and the being of the High Gods. And their true peace no doubt dwells with Brahmā.

Let us then be satisfied with those periods of relative peace vouchsafed to us in our *dharmā* and accept as normal and as best for us the action and the types and modes of

contest which our Logos' manifestation at this time imposes upon us! And let us accept the idea that we must be, through all the limitless future, striving for that which is better and greater.

CONTEST AND GIVING

The lower worlds to-day so abound with the activity of rushing into possession, of seeking chemical affinities, electrical attachments, mechanical adhesions and, for men, the quick satisfaction of all desires by gratifying them, that the human intelligence is overwhelmed for many lives with the din and joy of getting. The Logos has given this force as the characteristic of the second outpouring into matter. Resistance, opposition to it comes only after ages of the whispering of the small inner voice and the preaching of the Older Brothers.

The discovery of the joy of devoting one's self to the satisfaction of giving instead of mere getting comes with surprise, no doubt. Competition is the struggle for the goods of the lower worlds between the beings living there. It may be brutal to the last degree. The vine strangles the tree that supports it. Wars among nations often are brought about by the desire to find markets for goods manufactured for sale. Only intelligence and inner vision make it possible to look farther and see that the good of each lies in the good of all.

Yet it is but a step from the acceptance and practice of altruism to the extremes of self-flagellation, of fierce asceticism with cruelty to one's own body, and then to refusal to resist those who would take away our possession.

There is a curious debatable ground here. To what extent will you permit yourself to be browbeaten or bullied by those who would take away your goods? Just when would you strike back at him who would pluck away your coat? Do you think your country should be unprepared to resist

destruction from without? Are you that sort of pacifist who thinks nothing justifies defence?

Knowledge of the existence of the law of contest throughout all Nature, even in the highest planes, and recognition of the purpose of our training here as preparation for contest in future, remote, spiritual and material worlds gives the clue to the truth.

This debatable territory is the training ground, the developing place of certain traits of character. Those of the gentler type, needing protection and working best in quiet corners, decline contest and slip away from it, though no man can wholly escape. Those of a different inner feeling make their opinions known and gain their own way either by direct or indirect contest. There are pacifists who refuse to fight and will let themselves be hacked to pieces to prove their point. There are pacifists who maintain peace by the presentation of force so great that battle is impossible.

It is conceived that a recognition of the universal bearing of the law of contest must put the burden of decision as to one's mode of conduct in life upon a basis of immediate insistence. No one can dally who grasps the notion of the universal need to do battle, as Arjuna was taught to do. We must enter the activity of life: this is warfare. We must form such ideals of conduct as comport with our own inner natures. We must decide whether we will live negative or tentative or aggressive lives. Only the latter mode of living leads to great strength and to the helpfulness which belongs to the ruler-type of soul.

There is contest among philosophers, there is contest among artists. The law will not be denied. Vigorous, positive life should be the goal of every thoughtful and informed man.

The advice and training to be given children is most important. The contest involved in games is salutary. Children should learn the impersonality of contest, but retain the feeling

of its reality as a part of the universal truth. The training to give and to labour for the whole is most valuable. The child should also be taught with the utmost insistence that he is responsible for the integrity of his personality, of his own inner self, because without that integrity his part in God's drama cannot be played at all. "Self-preservation is the first law of Nature."

We must return to the teachings of chivalry. For we conceive that the Divine Wisdom upheld among men demands an unblemished knightliness of life and character. The issues are too great for any servitor of the Wisdom to excuse himself from combat. Our places must be held, with wise force if necessary, in order that the purposes which enfold and grip us may be fulfilled.

Hence the milk-and-water type of service involved in pacifism, the kinds of education that involve the intellectual spoon-feeding of young minds, the sort of religious training that inculcates blindfolding to the broad truth of life are to be viewed with sternly critical eyes, remembering that, in this type of life and action, there is room for much true philosophic decision.

BROTHERHOOD AND THE LAW OF CONTEST

The general paternity of our Logos for His creatures of our solar system is accepted widely throughout the world. It seems natural to us all, knowing thoroughly as we do the family life, that God should be our Father and that we should owe Him the allegiance of children. Then follows the idea of human brotherhood that brings to all the hope of common sharing in the light of the sun, the general use of the earth's products and the freest possible administration of justice between the creatures of Earth. What a large ideal that the gnomes, the angels, men, the air-spirits and the servers before

the throne of God should participate in our joint, associative life upon the basis of a brotherhood wherein all have inherent and acknowledged rights!

Yet in all families there is contest, though not necessarily that of battle. The first-born's rights are different from those of the youngest. In many large families the first-born may have reached manhood when the youngest is born. The status of the two is unequal; the normal due of the oldest is often at apparent variance with that of the youngest. The boys of the family differ from the girls as to duties, privileges and many of the details of rights. All the children look to the father for protection, for food, raiment and housing. The father looks hopefully upon his growing sons upon whom he may lean when advancing age diminishes his power to cope with the asperities of worldly life. The girls properly look to the father and the sons for protection and guidance as well as for the building of that atmosphere of social defence and support that shall give character to all they feel and do. In every family large enough to afford examples of differences it is easy to observe that brotherhood implies mutual support in oneness of purpose for the good of all. It implies protection and obedience, support and acquiescence, wisdom of the older and acceptance of its suggestions by the younger; the authority of the strong and acquiescence in its decisions by the weaker. A very complex arrangement is that of the family relationships, even in most cultured homes where there seems to be no mechanism of government but only the loving hints of parents and the suggestions of wishes for changes of conduct by brothers or sisters. The atmosphere of affection in a perfect home smoothes away all asperities, it is like some precious oil that does away with the pains of strife and bickerings.

Let this atmosphere become tainted, let hatred or disobedience replace affection and the acceptance of authority and disruption occurs. The boys go a-pleasuring, the girls go

a-marrying, the youngest rejoice in getting away to school. The voluntarily maintained peace and unity of the family are gone and disruption brings the true family life to an end.

These principles apply in national life, but with this difference, that the family may scatter without physical violence being reached, while a nation cannot exist if its citizens segregate themselves. For the state, interaction and community of life are a necessity. Therefore laws and the very existence of the state bring a forced unity that is more or less practically effective.

Is the relation of the lower races to the higher races the same in the state? Do the third and fourth Root-race people of a nation stand on the same footing with its fifth Root-race elements? We maintain that the moral law involved in the association of older and younger brothers in a state does not imply "equality" in all details. On the contrary, the older races in a nation have gained, by repeatedly living in bodies, far more privileges, powers and duties of leadership.

So the principle of brotherhood does not mean that the individual's rights to something of segregation and retirement from mob-association are to be snatched away. It does not mean that the theory of the individual tenure of property need be overthrown in the supposed interest of brotherhood. It does not imply that there shall be a dead levelling of social and political rights to secure the advantages of confraternity. The theories of the divine rights of labouring men to leadership and national power on the basis of brotherhood are quite incontrovertibly erroneous. The theory of brotherhood bears the opposite interpretation. In nations, the wisest, not the most numerous, and by suffrage the noisiest should rule. It would seem that the Manu would have the world recognise that the brotherhood of man demands that the younger races respect and learn from their elder brothers, trusting that the good Law will, in due time, grant them leadership over those

yet younger than they if they crave it. Mighty wars may be averted if the nations will accept the lessons of brotherhood before their eyes. All nations should recognise that evolutionally older ones are to lead, while the younger must accept that leadership.

THE LAW OF CONTEST AND THE VALUE OF THE SELF

Our acceptance of the notion that the higher Self of every man is rooted in God and, indeed, is God, leads to the recognition of the infinite value of that inner Self. So that Self must be cherished, made to grow, to develop and to evolve by coalescing from time to time with new irradiations from the consciousness and the bodies of our Logos. These additions or accesses of life occur at the great initiations.

These facts give us wondrous footing, courage, confidence and sense of obligation. And they impose upon us the necessity of finding place for ourselves as of the Higher Self, in the kingdom of God, which is manifestation, emanated from Him. Our most condensed and profound guide in life, *Light on the Path*, tells us somewhat explicitly that we may find the Higher Self and that in it and through it we shall hear a voice that shall inform, strengthen and move us in the proper direction. Seek the Warrior within, we are told, and let him fight for you. Stand aside and let him be the combatant.

So we are to find our places in life, and in the work of God and, seeking the inner Warrior's art, defend that place and our work. The Higher Self then comes to have value and great power. And it is the long preparatory labour of the path of holiness that trains us for that work of action which shall be at once virile and selfless. Then that which is done, full of power, wisdom and strength, redounds to the uses of the Logos.

The crux of the matter lies here—that there are activities which belong obviously to the utterly selfless side, and there are those, naturally to be eschewed, which bear strongly the mark of personal bias or preference. But there are many works for us to perform that belong to the Great Plan and yet also are so akin in quality or character to our own individual, inmost being, that we feel keenest attachment to them. And that relationship is worthy, not to be disrupted. But we must strive mightily to oppose and prevent the growth of a personal, lower-self attachment to these works, for that would produce a binding, limiting relationship which would seriously impede our freedom of life and action.

With this crux of being and of conduct understood the man is ready to plunge boldly into action. Experience, bold activity, practice and guidance make safe the way.

And so the rôle of contest for the developing Higher Self is made a clear necessity. As the Higher Self develops he must make and hold place for himself. Neither gods, men, nor the tastes or preferences of others may be allowed to dispossess him. Through the ages he must prepare for himself as part of God's plan, intrenchment, devices of action, skill in contest, powers of consciousness-activity and especially the co-operative power of trained *Devas*, together with a herculean development of his own higher bodies. And always added to the will, there must be developed and prepared the *kundalinī* and later, the *fohat*.

Such training and development can only end in the demand for the powers of divinity, and godhead is acquired!

Nor can we imagine that the exercise of such powers could be dispensed with if they are to be retained. Those who are on the early steps of the path of conscious evolution have for their field of action our world; those who are Adepts must gain such powers as give them the co-ordination of the life of the solar system at large. And those greater still must

soon be prepared to dwell, at least in part, in the realms where separateness must be held away by great powers of will and yoga, in contests involving at that level the very existence of thousands of beings other than those primarily concerned.

CONTEST AND THE LAW OF LOVE

The law of love is the law of yoga in one of its phases. Love appeals to us through its beauty and its joy of union. Yet even in love there remains the necessary centrifugal force—that power which demands that each soul, each personality must have its place and value. A great philosopher has said that each self lives the life of an islander within the personality. Joinings in love bring selves near to one another; but, in the last analysis, there is a great gulf separating each from his neighbour, just as the stars and their reflections, the atoms, exist in a divine freedom of separation, even while they are indissolubly bound together in another way.

So even in love there is contest; even those dearest to one another in union have their celestial dignity of isolated being. Those who are wise in loving know these limits and respect them, knowing that they do not so strongly invite later repulsion if they remember both phases of the law.

But it must also be remembered that the most potent of all forces is that of love. Wisely, and sincerely applied, as springing from one common parent, the love force is a universal solvent of difficulties between men.

Weller Van Hook

(To be concluded)

THE ART SECTION

THE MESSENGER, BY NICHOLAS K. ROERICH

THE illustration gives but an inadequate idea of this remarkable picture. Professor Roerich, the artist, is famous among modern painters; and is undoubtedly to be ranked among the greatest sons of a race richly endowed with artistic genius. With true Russian generosity Professor Roerich has made a gift of this masterpiece to the Blavatsky Museum, Adyar, dedicated to his revered fellow-countrywoman Helena Petrovna Blavatsky.

The painting is in tempera, the size of the canvas is 35" x 46" and the predominant colours are purple, violet-blue and yellow. Professor Roerich sometimes uses Weimar colours, which he values highly on account of their brilliance and luminosity, as well as ordinary colours. The figure outside the door and the landscape are painted in these colours, while for the rest he has taken ordinary colours. The effect is powerful and arresting.

The figures, the landscape, the architecture and the ornament seem to flow into one whole without let or hindrance. Nothing is rigid or commonplace; all is rhythmic and beautiful. Every line of the woman's figure portrays expectancy; every line of the man's assurance and calm. The figures in the niches are the Guardians who are placed at the gates of most Eastern temples. On the pediment above is painted a Buddha and his attendant Saints and for ornament around the door is taken the symbol of the Cross.

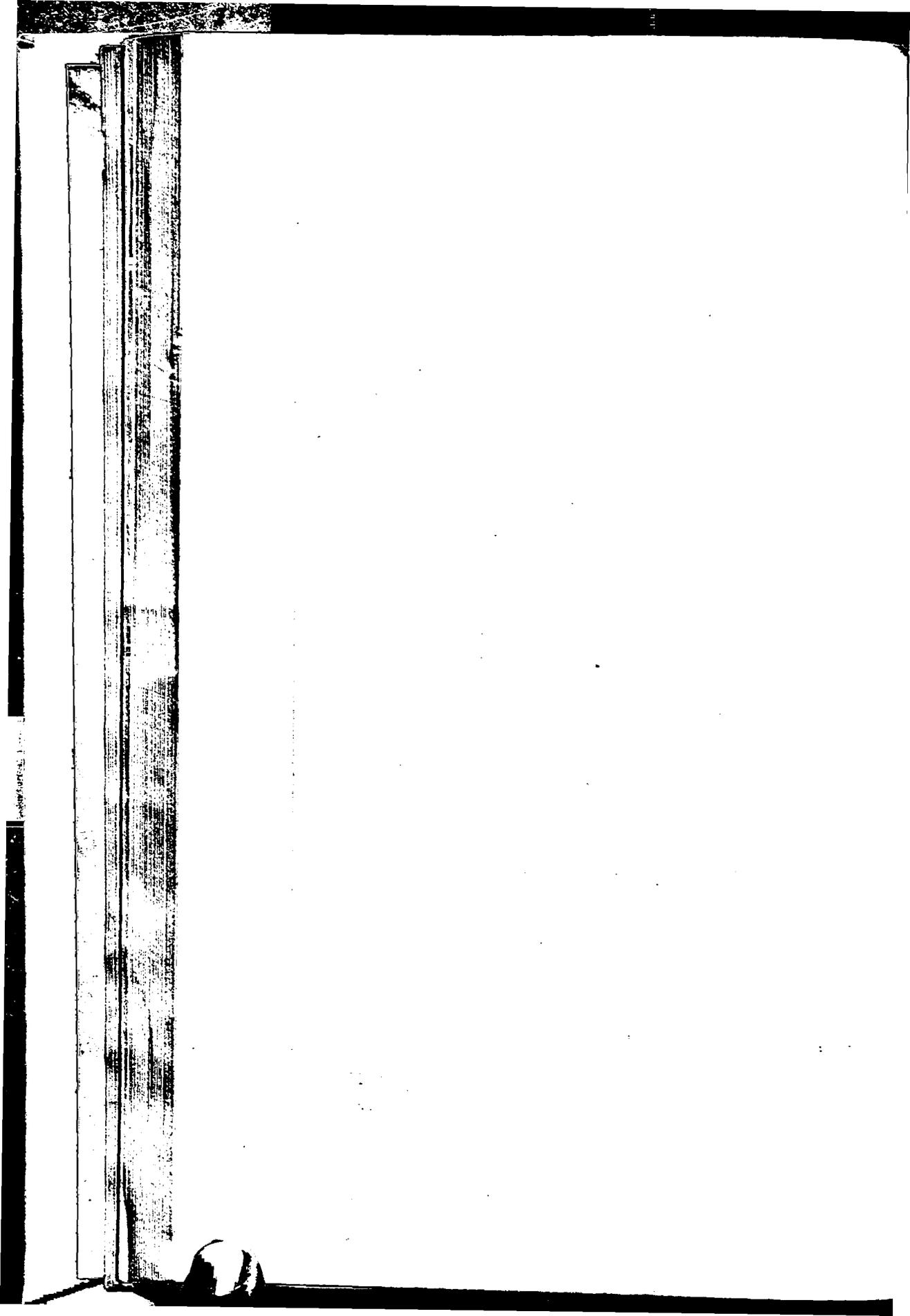


"THE MESSENGER"

NICHOLAS ROERICH

BLAVATSKY MUSEUM

Adyar



"THE MESSENGER"—AT ADYAR

By ALICE ADAIR

THE seventeenth—a number full of meaning in Theosophical records.

The month, January—the month named after Janus, the guardian of gateways, the keeper of keys, the god of opening ; for the Theosophist of the twentieth century, the month of the beginning of a new age, the month heralding the initiation of humanity into a higher phase of its ever-evolving life.

On that date, of that month, and in the Jubilee year of the Theosophical Society, Nicholas Roerich comes to Adyar. A great Russian following, fifty years after, in the footsteps of a greater Russian, whom he also worships as a fearless apostle, a messenger from the Inner World of Light, known to us as H. P. Blavatsky. Roerich leaves the Old World to take his message to the New and from America continues his pilgrimage—Eastward—to the goal of his dreams and the shrine of his hopes. India! what has that name meant for him! By his work you will know.

Nicholas Roerich comes to Adyar and in his hands he bears a gift and a torch. The gift is a painting in tempera, "The Messenger," the work of his own hands, the creation of his own genius, the testimony of his faith, the witness of his love, the earnest of his dedication to the Great Cause and its Greatest Servants. The Torch is the torch of Beauty.

What is this Beauty ?

In the Supreme Self, we find the triple aspect—Sat, Chit, Ananda: Being, Cognition, Will. To which of these should we relate Beauty? I submit that it is a composite of the three: of Being as Becoming, of Cognition as the awareness, the recognition, of things considered by the observer as beautiful, of Will which, as desire, seeks to appropriate these as happiness-giving . . .

To Plato Universals were Real, were true Being; particulars share, as it were are derived from, the Realities . . . *Beauty has Real Being*, and all beautiful things have this quality, which makes them Beautiful; they do not exist as Beautiful by human thought, but by Divine Ideation . . .

Beauty diversified into the Arts is the true refiner and uplifter of Humanity, for it is the instrument of Culture, the broadener of the heart, the purifying Fire which burns up all prejudices, all pettiness, all coarseness. Without it, true Democracy is impossible, equality of social intercourse an empty dream. Art is the international language, in which mind can speak to mind, heart to heart, where lips are dumb.

Painting, Sculpture, Architecture, Music, these need no translations, they speak the Universal Mother-tongue.

Art will permeate the whole atmosphere of the New Civilisation which is on the threshold. Religion and Art have ever been twin-angels. Let us follow them as they point to the East, where the fair Dawn Maidens are tinting our earth-born clouds with their rose-tipped fingers, to welcome the Rising Sun of India as He leaps across the horizon, and floods our world with the glory of his Unveiled Face.¹

* * * * *

Roerich had only three days to give us. Three short days. Three precious days. How to make the most of them? So much to learn, so much to discuss, so much to plan. The first was a day of personal contacts, including the Vice-President and interviewers; and all these meetings meant either the renewal of old ties of friendship or the making of new ones. Professor Roerich does not merely talk brotherhood. He *is* brotherly, fearlessly, naturally, simply and convincingly brotherly. One cannot remain in his presence at loggerheads with him, with others, or with oneself. One of his favourite

¹ Quotations from Dr. Besant's Kamala Lecture, "Indian Ideals in Art," at the Calcutta University, 14th January, 1925.

and constantly recurring phrases is "It is so simple". What says the *Gītā*?

Even here on earth everything is overcome by those whose mind remains balanced; the Eternal is incorruptible and balanced; therefore they are established in the ETERNAL.

The exterior man is well summarised by the interviewer for *New India*.

The well-known artist is a well-built, well-preserved man, full of health and virility, with a remarkably rounded and well-developed head, beautifully shaped hands, fine sapphire-like eyes, and a pleasant, kindly countenance, expressive of purity, calm, thought and refinement.

Questions were asked by the same interviewer with regard to differences in culture and civilisation between East and West; as to the correlation between the synthesis of Art and the synthesis of Humanity; as to whether Art is for all; what are the most favourable conditions for the development of creative art in a country; and what is the relation between Art and Spirituality. Professor Roerich's answers were:

To my mind, East and West are only conventional understandings; these divisions are not important. If we are still to speak of unification, the first condition is through Art. Through Beauty we shall reach a true understanding of religion and discover the easiest way of solving the complicated social problems. Where Beauty is manifested, there complications disappear.

In the West we have civilisation. In the East there is culture. First comes civilisation, then culture. To my mind, they are only steps.

We know that Art is always prophetic of the next human movement. If we already think of synthesis in Art, it means that the synthesis of Humanity is coming. To attain synthesis, the first condition is to avoid all prejudice. Only by the open door and the open eye can this be brought about. The whole world is our body. Before we can use it, we must open the eye and the door.

Art belongs to the whole people. It is not a question of poor people and wealthy people. It is essentially a question of feeling. One man might possess a big collection, another a fragment. The essential value of beauty is the same.

With sincere and open eyes distinguish the natural treasures of the country. Consider the past as the window of the future.



Keep the most beautiful traditions and combine them with splendid Nature.

Art is the expression of real spirituality. If spirituality is high the expression will be fine.

In concluding the interview Professor Roerich added :

We know there are some periods in the life of the people when questions of Art and Beauty become prominent and commanding. It is a very good sign. It shows that some of the prejudices are going away, and new solutions of life, therefore, become possible. Beauty is the Garment of Truth. Certainly in Art and Beauty we have a very hard struggle, but it is a happy struggle. During the last ten years we have seen that all events were not eventual ; they are before our eyes as the developing of an immense plan of evolution of humanity. Everything is now hastening. Some time ago it seemed as if only our grandchildren would see changes in the life around us ; later we felt our children would reach them ; now, even in our own generation, we can see some big changes coming. Through the true and silent language of Spirituality we can understand one another in full love, action and simplicity.

* * * * *

The second day, Sunday, was a red-letter day. The presentation of the picture, a small social gathering and a Talk, with lantern slides, were the special features of its morning, afternoon and evening.

After the E.S. meeting Adyar collected in the big Hall. On an easel facing the statue of the Founders was the picture, veiled with a violet wrapping. A very lovely rendering of one of her own compositions for the piano by Marcelle Manziarly brought the right mood—stillness, harmony, alert expectancy.

A few words of quiet but deeply-felt appreciation from Dr. Cousins, and then Roerich, in one beautiful and dignified sentence made his presentation ; “ In this Home of Light, let me present this picture of ‘ The Messenger,’ dedicated to Helena Petrovna Blavatsky, as the nucleus of a future Blavatsky Museum, whose motto shall be—*Beauty is the Garment of Truth.*”

The painting was unveiled, and the gift graciously acknowledged by the Vice-President, in the unavoidable

absence of our President. Then all left their seats and drew nearer for a closer view of the picture which made a deep impression on all.

An exquisite harmony of purple, clear yellow, violet-blue casts its spell over us. The delicate pure yellow hits the eye at once, bringing the light from beyond the opening door. The two figures, the woman opening the door and the messenger outside, emerge from this light, the messenger first as the bringer of the Light, then the opener of the door; and round about the walls are the symbols of the Lord of Light, the Buddha, to suggest what manner of message it is that is brought. One of the striking features of the composition is the balanced grouping of the four standing figures, two on the walls and two on the ground, not an easy feat. But Roerich has the secret of combining strength with melodious sweetness and grace. Another thing which pleases is the distribution of light and shade; and the silhouette of the quiet figure against the radiant landscape seen through the open door, where there is a path leading to a high mountain, and beyond that still further horizons where the light of the sky reflects itself as light upon the earth. The great cone of the mount is echoed in the triangular form seen in the architecture, above the doorway. But above and beyond all these sings the colour, that is the true magic of Roerich's work, that is his bridge of glory, over and through that the devas, the angelic hosts may pass. It is not without interest, nor, perhaps, significance, that the music played at the presentation was written in the key of E flat minor and the vibrations called forth by the colour harmony of "The Messenger" are those of the first, second, third, fourth and fifth harmonies of the sound of the low E or *mi*. There were strangely lovely guests present that morning, borne on the rays of the inspired art of colour and of sound, felt by many, perhaps seen or heard by a happy few. For a brief interval all were

harmonised; creators and creations, the artists, the music, the picture, and the unseen guests were in accord, a part of the Great Harmony, which is the Unity of Life, the dominant urge of Roerich's genius, and the Unity of Spirit, which is his lodestar, and ours.

* * * * *

When the small band of art enthusiasts met in the afternoon, making tea the excuse for a friendly discussion of the place of Art in the Theosophical Society, of the immediate urgency of its fuller expression therein and the best means to further that end, the same joyous atmosphere of comradeship prevailed. A vital sense of a common aim, of mutual help, of a true sharing of toil and stress and endeavour permeated the conversation and brought sunlight in the heart. In such circumstances the Brotherhood of Art is a reality—not a dream.

In the evening Adyar gathered again in Headquarters' Hall. These groupings of mixed nationalities, costumes and colours, in the beautiful hall with its *décor* of universal symbols is one of the strikingly picturesque features of our life here, and the semi-obscurity created by a lantern show further loosens the bonds of personality and sets the imagination free. In such a group, our great artist-brother spoke of the wonder of Beauty and the spirituality of Art. The reposeful manner, the gentle melodious speech, the dignified bearing, the simple language all add to the amalgamating fire of his genius. "As I look round me here," he said, "it seems to me that I am in Russia. There, and there, and here again, I look and everywhere I see types and they are Russian." And one knows that he *feels* as well as says it. So he draws India into the heart of Russia and there is no longer a gap called India and Russia, but a bridge called India-Russia, Russia-India. West and East are but "conventional understandings".

Then the pictures are one by one thrown upon the white sheet. With each, in the same quiet, even tones, is given a

short description, its colour scheme and a hint of its meaning. It would not interest to multiply details of these descriptions, so much that was added by the magnetic personality of the exponent would be lacking; but at least one picture may be mentioned. It is called "Miracle" and belongs to the Messiah Series. It was painted in America, and its home is the Roerich Museum in New York. For scenery the rocky heights of the Grand Canyon have been chosen. To the left, the great rocks bring the impression of a splendid natural temple. From the centre of the canvas and curving to the right is a massive arched bridge. Beyond this with an almost dazzling radiance, bursts on the sight the glory of the aura of Him Who Comes, while in the foreground seven figures prostrate themselves before It.

A small book of illustrations of Roerich's paintings, published by Corona Mundi, 310 Riverside, New York, and procurable at the Theosophical Publishing House, Adyar, contains several of the pictures shown that evening.

In thanking the lecturer Mr. Jinarājadāsa spoke of the delight he had experienced in seeing the Roerich Exhibition during his recent visit to New York; and regretted on behalf of the rest of us that we could not share his joy in their exquisite colouring. Apart from this, however, much remained—the nobility of form, the fine sense of proportion, the virile mysticism, the symbolism, the significant *idea*.

So ended a remarkable day.

* * * * *

Monday was primarily a day of business. Our artist-mystic is also a practical man; and Business with Roerich is but another phase of Brotherhood. He is a living example that the artist, the scientist and the capable business man can be reconciled in one person. Hence visits to the T.P.H., and the Vasantā Press and cordial relations established with the managers of both. Then a visit to the Montessori School and

its recent annexe, the weaving-shed, in which he was deeply interested. And then the last talk with some of the members of the Arts Centre, with questions asked and answered, suggestions made and the final counsel, "Cement, Cement," which, interpreted, means the building up of a Blavatsky Museum at Adyar to begin with, and many other things to end with.

* * * * *

So, on a day in January, 1925, came two messengers to Adyar—a Picture and a Man. The first remains, a promise of tangible results; the second departs, but will return. But has he departed? Miles of country may seem to separate us, but links have been made that cannot be broken. Something of himself he has left with us, something of his own fine courage and burning enthusiasm, something of his immovable faith—"Adamant like stands Beauty." This something urges—"on with the work then," the work for Theosophy, Beauty and Art. The Coming Age calls to us. The President gives her blessing, the Vice-President his enthusiasm and encouragement.

"Little Brothers" (to use a sweet and homely Russian phrase) the world over, join with us. Help us to cement the foundation stones of the Blavatsky Museum. Lend us your aid in creating a place for Art in the Theosophical Society. Help us to shrine Beauty in Adyar, "the Home of Light".

Alice Adair

GEORGE MAC DONALD

By G. HILDA PAGAN

THE centenary of the birth of George Mac Donald, the Scottish poet, mystic, preacher and novelist, took place on 10th December, 1924, and many thousands of readers must have then recalled happy hours spent among his books, and the spiritual guidance found in them. The Theosophical reader will see in them much indeed that, while dating from before the time of the foundation of the Theosophical Society—or, in the case of his later books, at least before the aims and work of the T.S. were at all widely known—yet embodies that Divine Wisdom for which so many of us seek. Take the following sentence, selected almost at random from a story book for boys.

We are put into bodies, and sent into the world, to wake us up. We might go on dreaming for ages if we were left without bodies that the wind could blow upon, that the rain could wet, and the sun scorch, bodies to feel thirst and cold and hunger and wounds and weariness. (This is) the eternal plan.

Always he distinguishes between the soul and the instincts in us belonging to nature—between what he calls Within and Without. Writing in the person of a wise parson, he remarks :

There are people who, if you ask the story of their lives, have nothing to tell you but the course of the outward events that have constituted as it were, the clothes of their history. But I know that the most important crisis in my own history—by which word history I mean my growth towards the right conditions of existence—have been beyond the grasp and interpretation of my intellect : they have passed, as it were, without my consciousness being awake enough to lay hold of the phenomena ; the wind had been blowing : I had heard the sound of it, but knew not whence it came nor whither it went ; only when it was gone, I found myself more responsible, more eager than before.

In the boys' book already mentioned, *A Rough Shaking*, there is an instance that is typical of the author's point of view. At one point in the story, the small boy hero is put in prison for an act of his that happened to break a law—a law that not only was unknown to him, but which he could not well understand even when it was explained to him. He has two or three days of prison—a change at least from hardship and anxiety, for there his food and shelter come to him automatically. So, says our author, "there are worse places than a prison when you have done nothing to deserve being put in it." Every personal instinct of the ordinary citizen rises up at such a statement, saying that it would be a frightful thing to go through the

experience of undeserved imprisonment. Impatience, irritation, grief, resentment—all these useless manifestations of our lower selves—would make havoc of one's days and nights in such a case. Our friends would expend their agitated sympathy upon us, and say, "What a shame! How dreadful! Such hard luck!" and so on. And we should take such petting as merely due to our injured feelings. But George Mac Donald sees life quite differently. In his eyes, our lower selves are simply something to rise above. The ordinary novelist stresses the passing moods of his characters, their successes and disappointments, magnifying them from the mole-hills that they probably are—and this is, I think, especially true of authors psycho-analytically inclined—into quite plausible mountains. This extraordinary novelist, on the contrary, sees but one mount in creation, the mount which is God's throne, and all our doing and being are the various paths which lead to its summit. To exaggerate our tiny earth-works on God's hill and praise them for their solidity, would not appear to him to be the right way of describing life. He quotes an old Puritan phrase, "that we ought to sit loose to the things of this world." Greatness we have, but only because we have something of God's nature in us. Now, this is very like the teaching found in Theosophical literature everywhere; and the effect of a study of Mac Donald's works inclines one to compare it with the effect that Bishop Leadbeater somewhere states that Mme. Blavatsky had upon himself "She turned me right round in a few weeks".

Of course, many readers do not read carefully enough to reach accurately the real thought of an author. But the habit of reaching through the words of a book to find the mind of the author, is a practice which Mac Donald himself very strongly recommends; and, one may say, that for those who *do* read attentively, almost any of his books, serves (in Bishop Leadbeater's phrase) to turn us right round. We have the case, for instance, in one story, of two labourers in talk together, one of whom asserts that it is every one's duty to mind one's own business, expect nothing from anyone and look after oneself; and the other—warmly upheld by the author—deliberately stating that oneself is the last of all the people that one should "look after," in that sense of the words. In the same book, too, there is the sharp woman who remarks with something very like scorn, that her husband is so simple, even a child could take him in. "Far better," the good parson answers her, "far better to be taken in than to take in!" Of course after a moment's reflection one sees it must be so, even if one does give a gasp of astonishment first.

Then there is a similarly unexpected lesson in the fairy tale, *The Princess and Curdie*, when the little princess is in great distress because Curdie doubts her word. Her fairy great-great-grandmother tells her, however, not to mind not being believed. "We are all very anxious to be understood," she says to the child, "and it is very hard not to be. But there is one thing much more necessary." "What is that, Grandmother?" Irene asks. "To understand other people," is the reply.

George Mac Donald has none of the goody-goody quality, the sickly sentiment of authors who, perhaps especially in his time, wished to get themselves read on Sundays by prim children. I have been lent such tales myself by little pupils of my own, and their name appears to be legion. Frequently in them somebody dies, and the small readers imagine they are feeling very pious because it makes them cry—a mood which cannot do them any good, besides giving them a false idea of what true piety is. Death comes a frequent visitor in George Mac Donald's stories too—even in his children's stories—but it is not the facts of a tale but the author's understanding of the facts that is important. He is not of the school of writers who, unfortunately for us, composed our childhood's hymns, and wrote, for example, of "a happy land, far, far away"! To him, life is continuous, permanent, of immense value and reality; the leaving of it bestows on the survivors, and therefore on the reader too, a genuine sense of awe. He has the tenderest sympathy for anyone in sorrow, and though he somewhere remarks that "there is nothing essentially religious in thinking of the future," as he calls it, he at once adds that the loss of friends "heaves the labouring spirit up, to the source of life and restoration".

The resemblance thus shewn to the Theosophist's attitude towards death, hardly requires to be mentioned. We shall come back to it later.

Of some people in one of his novels he tells us that :

They were under no influence of what has been so well called *other worldliness*, for they saw this world as much God's as that, saw that it's work has to be done divinely, that it is the beginning of the world to come.

There is a growing feeling in the world to-day that this life here on earth is the important thing both to God and man. To take one small example, the progress of the Theosophical movement. The Society in its early days was a band of students who astonished their friends by lecturing about astral bodies, and mental and causal bodies. The public by now more or less accepts these details of man's make-up, but has an impression, shared in by the members themselves, that the world needs practical, social work, and the perfecting of physical conditions for every man, woman and child. If you take up work for the nation, or for the League of Nations if you like, your mental and astral bodies (in other words, your mental capacity and your power of feeling deeply) will grow of themselves. George Mac Donald would probably cheerfully subscribe to our classification of the several vehicles for the various worlds or planes, astral, mental, etc., and still consider that the two important ones are this material kingdom where we act, and the inmost one of which it is but the ultimate reflection.

Among his poems for children, there is one about a little boy who says he wishes to grow up a great man, at least if his father does not think the ambition wrong. The father, on the contrary, is pleased; but he rather puzzles the child by warning him against just trying to

get above anybody else—the other boys in his class, or his brothers at home. And he tells him of the Lord himself:

The Highest is not High
By being higher than others;
To greatness you get not a step more nigh
By getting above your brothers.

The child next suggests that he should give away his shilling to the monkey-boy, a type of what many older people would do on a larger scale. His father says, "Well, if he likes; but what we may do is not so important as what we must"; and he makes the child think hard of something he knows he ought to do. He will not give him an order; he wants the impulse to come from within. The small boy remembers that he did not properly feed his rabbits that morning, and goes straight away to make good the omission, leaving his papa satisfied that he is on the true road to greatness.

To grown people, Mac Donald gives just the same advice. Do your nearest duty as a duty, and increased faculty for apprehending God's will for you, will come to you. It must be from your own conscience, and not imposed upon you from someone else's notion of what happens to be your duty. The author's ideal for us is selfless, ceaseless service rendered to others; but he does not consider that we serve them best by fussing over them with suggestions and commands. As regards even the most loving advice, he says that "a man may be helped too much".

It is interesting to compare the great modern thinker's view upon this, with the aphorism quoted from ancient Egyptian lore in *The Idyll of the White Lotus*, where it is called one of "three truths that are absolute and cannot be lost":

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment. MacDonald asks that each should be sure he is doing right himself.

We cannot judge of others. We are so different in nature and habit, he somewhere remarks, that our notions about each other are often so wide of the mark as not to be worth a straw. He also declares, with his usual discriminating wisdom, that

evil that is not seen to be evil by one willing and trying to do right, is not counted evil to him. It is only evil to the person who either knows it to be evil or who does not care whether it be evil or not. The only way to get at what is right is to do what seems right. Even if we mistake, there is no other way.

This saying much resembles the words of Christ that "He that doeth the will, he shall know of the doctrine"; and we can compare it also to the teaching of the Buddhists, that Right Action, Right Conduct, Right Behaviour, is one of the essential steps in the Eight-fold Path to "Liberation".

Our Highland sage goes even further:

"It is infinitely better," he says, "to think wrong and to act right upon that wrong thinking, than to think right and not do as that thinking requires of us. He who acts right will soon think right. He who acts wrong will soon think wrong. The

former may be a Saul of Tarsus, the latter a Judas Iscariot. Any two persons acting *unhappily* upon opposite convictions are divided but by a bowing wall; any two, in belief most harmonious, who do not act upon it are divided by infinite gulfs of the blackness of darkness, across which neither ever beholds the real self of the other."

The real self. He has great faith in that real self. He wishes us to live in it here and now. In illness, for instance, he maintains one can detach one's feelings very much from pain and discomfort and take refuge in the higher self—"That true self which the common self is so anxious to avoid and forget." The inner life, the "truth in the inward parts," must be allowed to come through. Our problems baffle our thinking at times, but the very cessation of thought gives opportunity for what he calls "the true soul thinking from another quarter". Surely, all this is Theosophy, pure and simple!

Even when he writes about supernatural beings, he tells us that when they do what has got to be done they "feel all right," as "North Wind" puts it, and that when they don't do it, they "feel all wrong". "We do not like our own wills," the angels tell Rob in *What's Mine's Mine*. For the human family, however, Mac Donald would like to see us not taking God's will as merely our law, but actually as our will—a higher step. If we turn here to the *Bhagavad-Gitā*, we see that there, also, our sense of duty guides us to put that will into practice. "Better is one's own duty, though destitute of merit, than the duty of another well discharged. The duty of another is full of danger."

Although we make these comparisons between George Mac Donald and various Eastern scriptures, it in no way alters the fact of his own essentially Christian faith, a faith that comes also, of course, from the East, and his own personal discipleship to Christ. In an essay written about him during his life, by Mr. Coulson Kernahan, it was said:

By few living writers has the philosophy of the Cross of Christ been so profoundly expressed as by Dr. Mac Donald, but he is not blind to the grandeur and the sublimity of the ancient faith that has its origin in that birthplace of religion and home of wonders—India. He has dreamed with Buddha of a state in which Nirvāna is to be found not by the development of the Ego along the line of personal identity, but by the going back of the human soul in search of the Divine Soul and source of its being, until at last the finite and the Infinite are at one. His sympathies in regard to the different branches of the Christian Church are equally broad. Though no one could be further from Rome, he does not hesitate to admit that there is in certain Roman tenets, wherein Protestantism sees only error, an abiding truth that it were well not to overlook.

This same writer had heard George Mac Donald in the pulpit, and says of him:

Preaching, he seemed ordained of God. The avowed enemy of sacerdotalism, he is nevertheless upon certain subjects (prayers for the dead for instance), curiously in sympathy with the High Church party.

This last reference, prayers for the dead, needs some sort of qualification, since the term is sometimes used unthinkingly to cover merely the idea of freeing souls from Purgatory. But Mac Donald did nothing unthinkingly, and to him the dead were alive and around us. On

hearing of the death of a friend he once was heard to say, "We shall but see the more of her." I have heard a Theosophist speak much in the same way when her invalid husband died: "We can be more together now," she said to me. Even one friend passed onward, awakens us to the possibility of a quicker, simpler and more complete interchange of thought than is accomplished here. One of Mac Donald's most beautiful poems, perfect in form and in meaning, one may say, the long *Somnium Mystici* in which, in the trance-like sleep of a dangerous illness, he is as one dead and enters on the experience of the other world. The intercommunion between souls there is simply and wonderfully described. It is easy to see, therefore, how naturally his so-called "prayers for the dead" resemble his prayers for the living, petitions that they may progress in knowledge and understanding, be comforted in loneliness, or may better serve the Christ, the Elder Brother of us all.

In one story, his hero, working with a band of helpers in a London slum, tells a puzzled enquirer that their creed "is Jesus Christ". "What do you believe about him?" asks the stranger. "What we can!" is the reply—a sufficiently striking one, that shews up well how very mechanically, as a rule, we accept the terminology of our religions. The speaker adds at once, "But we count any belief in Him, better than belief about Him." With the same stamp of reality that marks his use there of the term "belief in Christ" in the above instance, we must distinguish Mac Donald's ideas concerning "prayer for the dead".

I have heard that parents of fifty years ago were somewhat chary of giving their children Mac Donald's books to read, because they came from no stereotyped religious source; they dreaded in fact, the trouble of deciding for themselves if he were really "sound". It is so much simpler to have everything arranged for us in a formulated creed. But Mac Donald himself would not have approved of that. He says somewhere that there are thousands of people wandering ghosts, he calls them, "who would be good if they might without taking any trouble; the kind of goodness they desire would not be worth a life to hold it." In one of his poems he even declares that:

The creeds lie in the hollow of men's hearts
Like festering pools glassing their own corruption.

Perhaps it is not surprising that he was asked to resign from the charge of a church seventy years ago!

On this same subject of doctrine, he exclaims somewhere that

the patience of God must surely be far more tried by those who would interpret him than by those who deny him; the latter speak lies against him, the former speak lies for him!

But we must go on now to Mac Donald's own beliefs. Of one young lady in a story of his, he writes that "she was religious, if one may be called religious who felt no immediate relation to the source of her being". To his mind, "any salvation short of knowing

God is no salvation at all". Here we get a glimpse of the mysticism which gave him the spiritual force by which he helped the world; and he elsewhere asserts that "what time a man knows he belongs to God utterly, the Atonement is there, his Son is reaping his harvest".

The doctrine of Karma was perfectly plain to George Mac Donald, whether to be worked out in this world or in others, he does not clearly declare. One can surmise from a few remarks in one of his books that the idea of reincarnation was somewhat repugnant to him; but he hastens to avow a true respect for a belief that had been held with reverence by many great thinkers in the past. So long as its object, the gradual perfecting of humanity, in harmony with the perfecting of all Creation is achieved, it did not greatly matter to him, perhaps, in what realm or school the development takes place. The fulfillment of God's Will is the one thing that matters, and he would always uphold the necessity for thought and effort in striving to discover the laws by which that Will must operate. He somewhere speaks of "the forgiveness of the all-punishing, all-pardoning God," and even affirms that we, by our indifference and disobedience, can compel God to do "terrible things" to us. He declares that God "will have his creatures good, they cannot escape him"; and he deprecates the sort of people whose tender heartedness makes them

virtually object to the whole scheme of creation. They would neither have force used nor pain suffered; they talk as if kindness could do everything, even where it is not felt! Millions of human beings, but for suffering, would never develop an atom of affection! It is folly to conclude that a thing ought not to be done because it hurts. There are powers to be born, creations to be perfected, sinners to be redeemed through the ministry of pain that could be born, perfected redeemed in no other way.

"You are not made yet!" a father in one story tells his rather complaining young daughter when she wishes she were "good". In another place the author reminds us:

If men would but believe they are in process of creation and (would) consent to be made, let the maker handle them as the potter his clay, they would ere long find themselves able to welcome every pressure of that hand upon them, even when it was felt in pain, and sometimes not only to believe but to recognise the divine end in view, the bringing of a son to glory; whereas, behaving like children who struggle and scream while their mother washes and dresses them, they find they have to be washed and dressed notwithstanding and with the more discomfort; they may even have to find themselves set half-naked and but half-dried in a corner to come to their right minds and ask to be finished.

The author is always delightful concerning children, and among the cottage people in the north of Scotland. There are wonderful saints and teachers among the villagers in his books. Mac Donald has a very poor opinion of money and of the status it is supposed to give to its possessors. He has seen such noble characters, he says, "cast in the mould of poverty," that he regards it as one of God's powers in the world for raising the children of the Kingdom.

The poor are blessed because they are open to divine influences. They are the buckets set out to catch the rain of heaven.

Once, preaching in Glasgow he said :

One may readily conclude how poorly God thinks of riches when we see the sort of people he sends them to !

It is of course not wholly fair to quote a single sentence, apart from its context, and his feeling in the matter is more gently and also more quaintly put, when he declares that if money were really good for us, God would give of it more plentifully, for it is impossible to him to believe God has not the wealth to do so ! Again and again in his books, one can see how cramping and limiting he considers money to be. In one of his Unspoken Sermons, when writing of the treasure which is not to be laid up "in earth where moth and rust do corrupt," he points out that Christ's warning in the matter is not concerned with the treasure's loss, that would probably be very good for us, but with the fact that our hearts would suffer the same hurt as the treasure—that is, from the moth and rust—from "eating care," Milton would call it. Mac Donald says that "if it is hard for a rich man to enter the kingdom of heaven, for one who trusts in riches it is impossible". And, moreover, a dislike (or dread) of poverty, is every bit as bad as is the proverbial "love of money". "Trust in riches that are not", riches you hope will come to you, is just the same as "trust in riches that are." In the poem *Somnium Mystici*, where he passes through some of the early regions of the next world, he sees the mammon-worshippers.

The dull degraded monsters nursed
In money-marshes, greedy men that preyed
Upon the helpless, ground the feeblest worst ;
Yea, all the human chaos, wild and waste,
Where he who will not leave what God hath cursed,
Now fruitless wallows, now is stung and chased
By visions lovely and by longings dire.

In one of his story books, there is a man, a small shopkeeper, who cares for nothing but money and who is not honest in the making of it. In the end, he loses all of it and his shop and his custom, the only punishment, the author remarks, that that particular soul is capable of feeling in the very least. Another man, a miser who conceals a hoard of much prized treasures, "narrowly escaped being put in prison," we are told, but "died instead, and was put in God's prison to pay the uttermost farthing". When the maid in this man's house discovered that her master was not honest, she had been greatly distressed. "Something must be done!" she said to her best friend. "He can't be left like that!" The answer given her is a good type of Mac Donald's own philosophy of life, that perhaps a cure may be going on that will take a thousand years or ages to complete. "What if it shoulon't be begun yet?" she replies. "That would be terrible" her friend admits. But our author states somewhere that God is not only doing well for us but the very best. "Not only best, but in the quickest way possible," says our Theosophical President, Dr. Annie Besant, in one of her Adyar lectures. Alike, they emphasise that life is an eternal thing, with the idea of progress all through it. We may quote in this connection Mac Donald's statement that "it is in the nature of all things destructible to

be destroyed". Our pride must go, and everything else that, like it, belongs to our lower nature. We may hinder the process or we may hasten it, but we are powerless to stop it. We must give God time, and we must help Him.

There is plenty of time for labour and hope, none for indifference and delay. We have not to promote ourselves but to do our work. It is the master of the feast who says "go up"; if a man go up of himself he will find he has mistaken the head of the table.

We must think of others before ourselves, practically automatically. If someone is ill-tempered, you can comfort yourself at once, says Mac Donald, that it had nothing to do with you, was not anger directed against you, nor unfriendliness towards you. Take for granted, rather, that he had some excuse, some pain or anxiety that you know nothing about. But here the careful philosopher warns us, there is a real difference between excusing ourselves and other people. We should not waste our time in either excusing or condemning ourselves but should instead, as he puts it, "make haste up the hill. Where we cannot work; on the other hand, that is to say, in the life of another, which is not our business, we have time to make all the excuse we can." In other words, a physical difficulty is not to be used in our own case, to cover our ill temper; for that would be "to leave ourselves to be tossed and shaken by every tremble of our nerves, to give ourselves over, not to the music of the spheres, but to the organ grinder's jangle in the streets".

Severity to oneself, tenderness to others, is to be the rule. In many ways we shall find it hard to follow, so large is his charity to the erring! Some of the finest men in his novels devote themselves to the reclaiming of the drunkards in our city slums; and the author speaks with the utmost pity of the suffering and humiliation experienced by these poor people. Let us quote his view:

The struggles after betterment that many a drunkard has made in vain, would, had his aim been high enough, have saved his soul from death, and turned the charnel of his life into a temple. Abject as he is, foiled and despised, such a one may not yet be half so contemptible as many a so-counted respectable member of society, who looks down on him from a height too lofty even for scorn. It is not the first and the last only, of whom many will have to change places, but those as well that come everywhere between.

Our author's opinion that alcohol is bound to blunt the finer parts of our nature, will be heartily backed up by Theosophists—who, indeed, go further, and describe just which part of the brain is the link between our ordinary selves and our higher nature, and which is damaged by the use of alcohol.

There are many beautiful qualities in Mac Donald's writings that we have not touched upon. His delight in nature is a poet's delight, and even in his prose—perhaps most in his prose—he lights up all the moods of weather and the growth of vegetation with a touch that has something heavenly in it. Of the animals he is a devout lover, and his assurance of their continued existence after death and their progress towards human development is absolute. In Theosophical

literature we may read that by the time that we are superhuman and have been transferred to the planet Mercury, our most advanced animals of the present time, will then form the new humanity; so that we may look forward to being still in touch with our beloved pets, and help them in their early human stages. Dr. Mac Donald may not formulate our progression from planet to planet so clearly as that, but in one little poem, he voices the fear that "Driven ever on through space," he may lose sight of our "Mother Earth," and not be able to see the changes and upheavals that will come upon her. It can easily be seen from this, what æons of time our author takes in, in his thought for us. The whole secret of his scheme, is growth and evolution. In one book he mentions that we have only recently achieved individuality, and that, having done so, we have now to "walk back to God," by breaking our individual, separating walls entirely down till all of us are one, and one in Him. The two greatest words in the language, he somewhere tells us, are "all" and "one"—"the two halves of God's name for Himself". One of the best and worthiest means of this destruction of our walls of separation is, in his view, to be found in love and marriage; for they begin the breaking down of our selfish and self-centred personalities. That is their work in God's plan for us, he says.

All this time, we have barely mentioned Mac Donald's fairy tales—fairy tales eminently suited to satisfy any Theosophist of the author's knowledge of the laws and inhabitants of the other planes. An interesting point about his goblins, too, is that they are evidently linked with the Atlantean Race; for they are of a hard consistency, like iron, a fact that Dr. Besant somewhere states to have been a characteristic of that great Fourth Race from which our own emerged, millions of years ago. His belief that sleep is, like death, a condition nearer to God and more spiritual than ordinary waking life, is another of his beliefs that closely corresponds to the tenets of Theosophy. In his first novel, published in 1863, he dealt with both hypnotism and spiritualism, in a manner that Theosophists would heartily approve. The novel, *David Elginbrod*, gives a good example of the uselessness of the information obtained, by spiritualistic means, from the denizens of the lower planes of the next world. It was very up-to-date of George Mac Donald to deal with these matters, accepting them as real, more than sixty years ago. The instance of hypnotism that he gives in the same book, is more of a terrible warning, for in it a young girl comes under the sway of an unscrupulous man of more powerful will than her own, and suffers exceedingly both in health and conscience. She shakes off the influence and becomes mistress of her soul once more; but the effort costs her her life, and she dies very soon. In the author's view, the death of the body is a mere nothing compared with the regained freedom of her soul, and the kind helpers in the book, deeply religious and devoted to her, are of the same mind in the matter.

Before this novel came out, the dream tale *Phantastes* had appeared. It is more like a poem than a story, and is full of wisdom. In it, the flowers and streams can sing, as they do, we are told in the astral

world; and the trees are inhabited by spirits who walk abroad at night. Two special incidents remain in the memory: The hero of the book at one time gets into a ruined tower, and goes through the agony of loneliness for nights and days; until at last it occurs to him just to open the door and go out. The author, though quite a young man when he wrote the story, apparently knew depression of spirits only too well, but he appears readier than are most people with a cure!

The other point in the tale that comes back vividly in recollection, is the accidental breaking by the hero of a glass globe of many colours that made sweet music. The little girl who owned it as her treasure, runs away weeping into the wood; but later she meets the culprit again, and tells him not to mind about it, for if he had not broken it, she would never have learnt to sing, which was much better.

Thus, even in his fantasies, Mac Donald ever sees the good coming out of evil, in all the simplest little happenings of life as well as in the great. In his eyes of wisdom, life on earth is but a training ground, a starting point, for a life more real and worthy; and it is for us by study and by careful labour, to bring down to it, in ever-increasing measure, the fulness of the Great Good over all.

G. Hilda Pagan

CORRESPONDENCE

WE acknowledge with thanks Mr. H. L. S. Wilkinson's letter dated 3-2-1925, but the subject is closed and we have decided not to re-open it at present.

E.

A MYSTERY OF DOG-LIFE

By C. F.

EASTERN philosophers of a past age, possessed of a wisdom which has since been lost to man, propounded the theory with regard to the souls of animals which alone accounts for the experiences of those who have learnt to find a friend in "the beasts which perish."

These, watched over by and watching some favourite dog or horse, the companion of those hourly experiences of life which are too common to be interesting to others, find that there springs something eternal and imperishable in their relation to their dumb friends and servants, something which, in spite of the evidence of the outer senses, they feel cannot be dissolved by death; a bond just as strong and very similar to that which links them to their fellow men.

To these there are two kinds of beasts—dogs (or horses or cats) and "other animals". Their dog or cat is not like other animals. It is not a person, nor yet a beast alone, but something between the two.

The ancient philosophers explained this fact (for fact it undoubtedly is) by stating that animals, like humans, progress through the evolution of their spirits, and that the dawning of a higher consciousness is indicated by the individuality which grows so distinctly under the influence of human friendship. The story I have to tell is of the part it was given me to see of this drama of the development of an individual consciousness; when I, as it were, held open a door, and watched and perhaps helped an infant soul to cross the threshold.

The story begins in a dog shop, a dirty little dog shop, with its rows of iron cages which resemble so much the worst kind of prison. I entered this dim place not with the intention of buying a dog, but drawn from the noisy London streets by a desire for commune with the canine mind.

The longing for the feel of a doggy head and a silky ear under my hand, the patting of a friendly paw, the fur'ive lick on fingers that knew where to scratch, the gratified thumping of a tail on the floor, had overcome me before, and I had learnt to execute the manoeuvre with great cunning.

Fixing on the dog of my choice I would ask its name, age, breed, pedigree and place of birth (caressing it all the time), and finally its

price, base subject on which to touch, for who can buy a friend for silver or gold? The answer to the last question afforded an excuse for retreat, overcome to the outward eye by the rapacity of dealers, inwardly sorrowful that the desire for canine companionship had been in no wise allayed.

Fate, on this occasion seemed to favour me (how vain it is to rely on the friendliness of fate!) for the dealer in dogs was engaged with a customer and I had time to make the acquaintance of a prisoner before abandoning him. My eye lit instantly on a small white paw waving at me through the bars of a certain cage, and an eager head with bright eyes striving to catch my own. I put my hand inside and felt the puppy form (it was very thin), and an insinuating nose was thrust between my fingers. The dealer advanced and answered my questions. Then the web of fate caught me in its mesh, resisting feebly.

Sometimes in the meeting of one stranger with another in this crowded street of Life, there passes something more than the mere grip of a hand: something mysterious and undefinable is exchanged, a flash of knowledge akin to recognition, an instinctive sense of affinity which tells before words have been spoken that a friend has met a friend; and an intimacy springs up in an hour which is deeper than many which have been built up through a lifetime.

Some such unspoken message passed then between the small white dog and myself, and I knew that she belonged to me, and that I could no longer resist the appeal in those beseeching eyes, for she knew it too. Imagination? Perhaps, but what is imagination save the one link in all the world between minds so much apart that we are somewhere described as "islands shouting lies at each other across seas of misunderstanding".

I was going that day to seaside lodgings, the landlady unknown, and a lodging is not the place in which to keep a pup. Further, I had no idea whether I could continue to keep a dog, the holiday being over. Still, I had committed the folly of entering the shop, "led by dreams and visions—" like Eochaigh, and had found Etain, the lady of my dreams!

Etain came out of the shop under my arm. The shopman hurt her in taking her out of her cage and she hid under my coat, half frightened and half grateful. We went down in the train together. At tea-time she came out of my coat and partook of some toast. She seemed very small and white—more like Etain than ever. Then I discovered that she had a cough, and her thinness was quite alarming. Fears of the landlady's wrath, which had gained on me since I left the shop retreated now before the vision of a happier Etain, clothed in sleekness and carefully brushed, frisking on the beach at Pikeford.

The puppy followed me down the platform, bumping into my heels in her anxiety not to get lost, and waited to be picked up and put into the station bus. Then we arrived at the lodgings and the landlady materialised!

She had not expected me to bring a dog. She did not like dogs in her apartments. Puppies were so mischievous . . . her new carpet . . . !

It took some time to calm her. That night Etain slept in my room. It was a disturbed night, for she woke up at frequent intervals and came to the bedside to see if I was still there. Each time she had to be comforted and led back to her box, till it became a matter of routine—as soon as I was awakened by the anxious little face peeping over my pillow and before my feet were on the floor she had trotted back and settled down again.

But alas for my dreams of fattening and feeding her, a process which I tried to begin at once, Etain would not eat. Soon the fears which her appearance had suggested grew into a certainty. Etain was ill.

I took her to the vet. She shivered under my arm as we went up the hill to his house, and trembled violently while she slept on my knee waiting for him to come in. Sitting on the floor while he examined her, she looked so wretched that I almost expected a death sentence to be pronounced at once. However, I came away with a bottle of medicine and directions as to diet and nursing, which I foresaw would be difficult to the point of impossibility in someone else's house. Only the thought of a happy, sleek Etain instead of the little trembling form under my arm, helped me to feel that the difficulties before us could be overcome.

We had another bad night. Etain was not only lonely, but really ill, and it became impossible to have her in the room at night. I sought out a riding master who was reported to have a stable near by and asked him if he could house her. He and his wife were both immensely sympathetic and kind, they did not like the idea of leaving the poor little beast in the stable (nor did I!), and offered to have her by their own kitchen fire, where they could "nurse her like a baby". And this we did, for ten long days.

At first she seemed to improve. She would run to the top of the stairs when she heard my voice in the mornings (this after only two days of ownership) and seemed perfectly happy, being nursed by the hour at the fireside. As soon as she was left alone she grew unhappy and restless.

"And 'twill be a faithful little dog if un lives, miss," said Mrs. Hook again and again, as we strove to coax strength into the frail white form with brandy and milk and essence of beef, but in vain.

How I grew to hate the long hill up to the vet's, and the bottles of medicine, which were of no avail. And how continually hope sprang, though Etain ceased to meet me at the stair top, or to try to follow me away. The disease had gained too strong a hold for her waning strength to fight it, and as she grew weaker even our love, on which she had depended so much, seemed to have no power to comfort her,

and the patient, faithful eyes, so full of trust and gratitude, grew veiled with a look of knowledge which I did not understand.

There was no fear, no appeal in that look, only a shadowing of that great loneliness which comes upon the spirit when it realises, perhaps for the first time, the utter separation from other spirits which is the burden as well as the reward of individuality. With freedom comes ever responsibility, with the power of choice comes fear, and with the growth of both comes that loneliness which is part of self-realisation.

There came a night when nothing we could do brought any ease, when her breath came in laboured gasps, and all our efforts seemed only to torture her. At last I left, promising to be round early in the morning, and as I went down the stairs I looked back at my dog, watching me go from Mrs. Hook's arms. I saw in her eyes an unmistakable "goodbye," a sorrowful longing look, no longer dog-like. It was the farewell of a conscious soul, conscious that it must fare forth on its long journey alone, must face its own darkness alone, and win through that darkness to its own light, its own master, its own God.

In the morning she was dead.

C. F.

BUDDHIST SHRINE ROOM IN LONDON

MAY we, through your columns, announce that a room has been taken at 78 Lancaster Gate, Hyde Park, W. 2, for the use of all Buddhists resident in, or passing through, London. It will be kept purely as a Buddhist Shrine for the purpose of quiet reading, thought, and meditation. Books and incense will be provided, and flowers may be left on the altar. The room will be open from 8 a.m. until 10 p.m. daily, and its management will be in the hands of the newly formed Buddhist Lodge of the Theosophical Society, two members of which have guaranteed the rent and upkeep, amounting to some £55 per annum. This being a large sum they look with confidence to all to whom the idea appeals to help them find this amount every year. Subscriptions should be sent, and cheques made payable, to Miss Aileen M. Faulkner at 101a Horseferry Road, Westminster, S.W. 1, and will be placed in a separate account apart from the Funds of the Lodge.

The Shrine is now open, at the service of the Buddhist world.

AILEEN M. FAULKNER
CHRISTMAS HUMPHREYS

THE THEOSOPHICAL FIELD

THE PROJECTOSCOPE

THIS little instrument, like a miniature Magic Lantern, may be of some use to lecturers and others for illustration purposes. It will effectively display any small picture, diagram, photograph or notice on a screen, without a slide having to be made. Any ordinary picture postcard, especially if light in colour, is transmitted quite well. It is most suitable for a class or small audience of not more than 30 to 50 people.

It can be handled and worked by the lecturer himself without unduly interfering with his address—or by an assistant, either in front, or with an ordinary sheet as a screen—or from behind with a specially made transparent screen. Notices or diagrams are best done by the latter method, as otherwise the words come out backwards.

Or a small hand-mirror can easily be affixed at an angle of 45° to the lens, and pictures are not then reversed, as would otherwise be the case.

The usual electric bulbs (about 100 watts), are suitable for illumination; the apparatus can be packed up, and is easily portable. It is made in two or three sizes, prices varying from about £5 to £10 and can be obtained through most opticians, or from the makers (Messrs. Newton & Co.), 77 Wigmore St., W. 1 (London).

Smaller patterns of similar instruments sold by Gamages (Holborn, London) from 25s, to about £3. Full instructions are sent with each instrument.

I have just received one of the smaller ones from Gamages (listed at 49s. 6d., but which I purchased in their sale for 38s.). Although I had never handled one before, I was able to show pictures to my children on it within 5 minutes of its arrival, and am quite pleased with it.

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Leninsk, a town in Russia which is managed by children, has just passed its First Anniversary. It was founded by Bolshevists for the exclusive use of children. There are 872 children, 70 educationists, 69 technicians and 4 managers.

This miniature republic is managed by children in whom the spirit of rulership is awakened and trained.

The Municipal Council of Leninsk possesses a central executive council which presides over the whole of the children's organisations. The young boy at its head, the President, is himself actually seeing to the installation of electricity in the town.

—From *Le Revue Theosophique, Le Lotus Blue*.

* * *

The great-hearted savant Dr. Laugier of the Sorbonne, Paris, who has consecrated his efforts towards the abolition of vivisection, has thought of a plan which will greatly mitigate the suffering inflicted on animals in the name of science. He has made a film which demonstrates very clearly operations undergone by a dog under chloroform. This film has lately been shown to students, and the Municipal Council of Paris has promised to subsidise six films of a like nature. This will save the suffering of many a dog, if it does not yet banish the suffering of all, and is a beautiful token of human pity for our younger brethren.

* * *

The Practical Idealist Association is one of the many Youth Movements which have sprung up in Holland and other countries after the Great War. Its purpose is to unite the practical idealists among the youth of Holland and her colonies for the building up of a Society in which idealists may work out their ideals without being hampered by tradition and prejudice.

Its principles are :

Do not run in the worn-out grooves of wrong custom and bad habits. We want to be practical idealists whither and howsoever it leads us. We want to follow the truth, and serve humanity, instead of seeking our own profit and honour. We want to restrain our lower nature instead of yielding to its demands. We want to use our own discrimination to distinguish between the inner truth and the outer appearance. We want to unite with all Practical-Idealists over the world to build up a new civilisation untrammelled by the outer distinctions of race, nation, class and sex.

The P. I. A. thus begins by the reform of the human being, which alone will lead to the reform of human society. No outward laws, however idealistic they may be, can build up an ideal civilisation if the inner law of our being is not tuned in harmony with the outer laws.

What is required in the study of social affairs is more thought and less prejudice, more reason and less authority. One of the dangers is that in this complex realm of social problems, everyone feels competent to express opinions "by the light of nature" without scientific investigation, substituting his own dip for the arc-light of science. Man must solve these social problems of human organisation and co-operation—national and international—or perish. We have to face the facts resolutely; we must have a knowledge of the great phenomena of social life freed from class prejudice and national antipathies.

We want unanimity of spirit to investigate the facts and to abide by the result; a spirit that enables us to rise superior to the prejudices of the past, to liberate us for the service of the future.

What is necessary for a world in travail is the spirit of Giordano Bruno, who said when standing before his mighty judges, "For love of true wisdom and for desire of true insight I exhaust, I crucify, I torture myself."

METAPHYSICS OF THE ANCIENTS

In the October number of the *Mercure de France* appeared an interesting study by Dr. Stephan Chauvet of the phenomena of clairvoyance as presented by Mr. S. Ossowiecky, quite disinterestedly in the service of science. Mr. Ossowiecky has been clairvoyant since the age of fifteen. To show that clairvoyance was not regarded by the Ancients as incredible, he quotes well-known passages from Plutarch and Macrobius.

In the *Mercure de France* of 15 September, we found some remarks by Mr. Paul Bertrand, which emphasise the thesis of Dr. Stephan Chauvet by some interesting quotations from ancient writers as a proof of their belief in the metaphysical facts which claim our attention at the present moment.

From Apuleius¹ he quotes a report about Nigidius Figulus, a Pythagorean of the times of Cicero, who managed to recover a purse and its contents for one of the Fabius. To do this he chanted certain verses over some children and they revealed not only the place where the purse was to be found, but also the different places where the money had gone. One of the pieces of money was in the possession of Cato, who had received it from his servant at a collection for the temple of Apollo.

¹ *Apologia*, ch. 42.

He gives further the following translation of Proclus:¹

That the soul may leave the body and enter again was ascertained by the experiment with the "staff which attracts the soul" (thyrsus) being held over a sleeping child. The experiment convinced the great Aristotle, as reported by Clearchus in his book about sleep, where he writes about the soul, how it leaves the body and returns to the body and uses it as a place of transit.

By touching the child with the staff, the experimenter draws out the soul and leading it away, he shows how the body of the child, though no harm is done to it, remains inert, insensible, without movement; even when slapped. The soul remained meanwhile far from the body till it was brought back by the attraction of the staff, and having entered the body again, the child was able to tell all the things it had seen, while out of the body.

Thus all the witnesses of this experiment, Aristotle among them, were convinced that the soul could be separated from the body. Mr. Bertrand makes the remark, that we are just beginning to recover the knowledge the Ancients possessed long ago which the Middle Ages rejected as the work of the Devil.

In the East they call certain force-centres which exist in the human body "chakrams". These centres are inactive in most people, but if the "chakram" between the eyes is made active, clairvoyance will be the result. This idea forms an essential part of the Theosophical theories, says Dr. Bertrand, and he quotes a passage from Mr. Leadbeater's "Occultism in Nature". Continuing, he talks about the aura and says:

The curious thing about it is, that these ideas do not belong to modern Theosophists alone, but we find them in a little known treatise of Plutarch "Why the Deity Chastens Tardily".

He says there:

A Thespian, having fallen on his neck, remained unconscious for a long time. His soul, separated from the body, found itself in a translucent, resplendent place, where every soul had a glory round him of a colour special to itself.

Then said the guide:

See how different and varied are the colours which every soul carries round itself; the muddy-brown is only a varnish for meanness and cupidity; the glaring red shows anger and cruelty; a lurid brown-red like blood, gives a hint of sensuality and debauchery, very difficult to eradicate. Envy and jealousy show a dirty green, which circulates round the soul like the blackish liquor thrown out by the cattle-fish.

PSYCHO-ANALYSIS²

During the last years, philosophers and physicians have given their special attention to the study of the sub-conscious which they

¹ In *Republicam Commentarii*, II, p. 122, ed. Kroll.

² *Psycho-Analysis and Neurosis. (La Psychoanalyse et les Neuroses)*, by Drs. Labregue and Allenby.

had quite forgotten since Descartes, but which the ancients knew very well under the name of the "animal soul". This knowledge occultism has preserved to this day. The "Unconscious" corresponds to the astral body, the desire-elemental, which is attracted or repulsed by love and hatred.

The "libido" of Freud is but the "Eros" of Plato. We have here to do with a general force which Lafargue and Allenby call "vital tropism" and which expresses itself in all parts of the individual, but especially in the sexual life, directly connected with the feelings of love and hate.

How this unconscious force comes into conflict with the conscious will power of the Ego, the higher mental, and results in neurosis is the subject of this book of the Doctors Lafargue and Allenby. It is a medical treatise, with an introduction by Prof. Claude, but it is inspired by a clear understanding of the knowledge of the Ancients on the subject.

Besides the explanation of many nervous troubles in connexion with the sexual functions, the reader will find interesting views on symbolism in general, on the symbolism of dreams, and especially on the philosophical and religious problems in connexion with the theory of the unconscious.

FOLKLORE OF THE RED INDIANS AND THE MAORIS

The children of the Red Indians are brought up in an atmosphere of peace and goodwill. When the children quarrel, which does not often happen, the mother tells them to put down their sticks and take three pieces of wood, go to an isolated place in the woods, and make there a triangle with the three sticks and tell the triangle all their grievances. Then they separate and have to return after a month to the same spot. Usually on their return they have quite forgotten why they quarrelled. Thus they learn an important lesson.

In the olden times, when the grown-up people quarrelled, they dug a hole in the ground and each in turn talked into the cavity the complaints they had about each other. After all had talked out their grievances, the hole was filled up again and the quarrel was buried.

The Maoris had many curious customs; most of them were intended to protect them against the evil influence of black magic, which is still performed among them.

The weaving of their cloth has always to be done in broad daylight and the loom has to be carefully wrapped up during the night,

because they believe that the art of weaving was stolen from the fairies, who now come every night trying to get hold of their lost knowledge.

The Maoris believe in dreams and premonitions and the people who profess to know the interpretation of dreams and premonitions play havoc with the poor souls.

The sleeping Maori may never be awakened suddenly, for his soul may be wandering far away and it would endanger his life if he were called back abruptly.

The following appears in *The Message of Peace*: Emile Derre from Nice exhibited last year in the "Salon d'Automne" in Paris a marble statue called "Reconciliation". A French soldier and a German soldier embrace each other on the knees of Humanity; on the pedestal is inscribed "Thou shalt kill no more"!

In July, 1924, Mme. Lilli Jannasch from Wiesbaden made an appeal for a monument of reconciliation. This monument must be erected by the united efforts of both nations; both nations ought to give a small piece of ground whereon to place the monument. The choice of a plot of ground on the frontier between Alsace and the Rhine Province pleased the French very much. Mme. Jannasch proposed to cut out of the rocks a statue of the Earth as the Mother of all the peoples, embracing her French and German children.

* * *

Count Dr. R. N. Coudenhove-Kalergi writes in *The Message of Peace* about Pan-Europa. He calls "Pan-Europa" a Federation of the European Nations for the preservation of the peace and culture of Europe.

He says: Dante had already the idea of the United States of Europe; Komensky propagated this idea all his life; Henry IV of France and his Minister Sully tried to bring about its realisation; Napoleon I, in his will, recommended his son to unite the States of Europe in a strong Federation; Kant wrote of it in his immortal *Towards Eternal Peace*.

Mazzini in Italy; Victor Hugo in France; Nietzsche in Germany; Masaryk among the Slavs, all propagated the idea of the United States of Europe. The Russian Professor in Sociology Novikov and Dr. Alfred H. Fried explained this idea clearly and thoroughly in their writings. They say: "The World Powers, America, England, Russia, East-Asia stand over and against a disunited and powerless Europe,

divided into 33 States. If the United States of Europe is not formed into a political and economic federation of the democracies of Europe, European civilisation will go under."

The United States of Europe will make an end of the state of eternal warfare reigning in Europe, it will build up a new civilisation. It will not be created by war but by the united will of the democracies of Europe for the establishment of International Peace.

* * *

In "Humanity" we find a notice of a propaganda tour of the French General Verreaux and the German General von Schönaich made together in the Rhine Province, engineered by the Society "Peace through Right".

The lecture-tour was a huge success; they spoke always to crowded halls. The population of the Rhine Province was eager to hear from authentic sources of the danger of the future and the ways to counteract it. Their slogan was: "The Rhine, for centuries the fighting-line, must become the peace line." The Rhine will decide our future, the future of the League of Nations, the future of the United States of Europe.

All who are interested in this great conception of a European Federation, without distinction of nationality, party-spirit, or religion; all who believe in the necessity of a European Federation and will work for its realisation are asked to send in their names and addresses to Dr. R. N. Coudenhove-Kalergi, c/o "Pan-European Union," Vienna, VI. Gumpendorfer-Strasse 87. Membership is free and without fees.

E.

REVIEWS

Tibet Past and Present, by Sir Charles Bell, K.C.I.E., C.M.G.,
Late British Political Representative in Tibet, Bhutan & Sikkim.

Author of a Grammar of Colloquial Tibetan and an English
Tibetan Colloquial Dictionary. (Oxford Clarindon Press. Price 24s.)

To us this book is of peculiar interest because it confirms from
the mouth of a man of the world some of the best impressions many
of us have gathered about Tibet from the writings of the great Founder
of our Society, who undoubtedly gained her insight and inspiration
from that long forbidden land and its Teachers of the Wisdom.

The daily life of a people who habitually live above the snow line
must necessarily in many respects differ from that of men of tropical
or temperate zones, and the mountain masses that fence Tibet from
neighbouring nations have enabled her "to live a life of her own to
an extent," as the Author points out, "hardly equalled in any other
part of the earth".

A hardy mountain race, fighters by descent, they have found in
Buddhism, under their Reformer Tsong Kapa, the line of best advance
for them. The harmlessness of the Buddhist Law restrains their
natural martial ardour, which shows itself in the occasional outbreaks
of the Lamas and Monks of one or other of the great Monasteries
scattered over the land. Just as in modern Switzerland every man is
taught how to defend his country, so in Tibet every man is trained to
bless his country and the world. They are taught the power of real
prayer and they see its effect in the lives of the saintly Dalai and
Tashi Lamas. No one who knows can doubt that the success of the
"contemptible little army," in 1914, was in part due to the blessings
poured out for its success high up in Tibet, the highland of the world
in more than one sense.

"Tibetans," we are told, "do not try to push their Creed in
Christian countries; they are opposed to Christian missionaries
preaching religion in Tibet." For it only undermines in the weak-
lings the Faith in the midst of which their past has led them to take

birth, without their being able to accept the new outlook. "Nature-Worshipping Lepchas are converted in large numbers, Nepalese Hindūs also to some extent, but of Tibetans very few." The growth of materialism is spread by such mistaken devotion as could make a missionary pamphlet of 1908 declare: "Our God is a mighty God, and has already shown what he can do by destroying the chief monasteries on the Batang Road." Such destruction was at times accompanied by acts of inhuman savagery on the part of the Chinese troops, as an American missionary bore witness in 1916.

In thinking of Tibet we have to remember that she is still in the feudal age, and that her people are convinced of the reality of religion, and are in the care of a powerful priesthood. For the most part the priests are celibate and so have no family to injure, and no landed property that can be confiscated, if they act against the Government. Just now the chief Lamas, Their Holinesses the Dalai and Tashi, are men of outstanding saintliness, and full of the power of their self-sacrificing lives; so the monks follow them; but at times, when the body used by one of these spiritual Chiefs is very young and necessitates a Regency things are more difficult.

Like prayer, reincarnation is a living factor in the life of Tibet. They trace the incarnations of their Chief Lamas, and when a high Lama's body dies they look out for a child whose body shows the signs which mark the one in which he has reincarnated. If several children show the signs, the Lord Buddha is invoked, whilst drawn lots decide which is the real incarnation. The struggle between the old and the new, reformed, religion in Tibet concentrates round the chosen child, and many a Dalai Lama has never reached maturity. To-day both the Tashi and the Dalai Lamas are mature men, and Tibet has in consequence the blessing of a stable Government. Tibetans are opening out rapidly: "Nowadays the physician, and especially the surgeon, from the West are welcomed in Tibet." Antiseptics are greatly appreciated, and Tibetan doctors who saw them used wanted to learn all about them from Colonel Kennedy, who was in Lhasa with Sir Charles Bell.

The air of the uplands of Tibet is very pure, but strong winds carry dust and dirt from heavily manured fields and insanitary towns and villages. The standard of cleanliness is very low, consequent upon the extreme cold. "Many Tibetan gentlemen take hot water baths once a week and find that they keep better health by doing so." Consignments of baths and buckets have found their way to Lhasa since the visit of the Dalai Lama to Darjeeling, and in various ways

the standard of cleanliness at Lhasa has risen. The electric telegraph and the telephone are now connecting Lhasa with the outer world.

As with the Parsis, birds are the usual sepulchres of dead bodies, but the solemnity of the Towers of Silence seems missing. In a country where the temperature is generally below zero, bodies would only be frozen if buried; and the lack of fuel prevents burning. We may hope that if oil is discovered in Tibet cremation may become customary, until Science has advanced to the point where the body is not cremated, "but is, instead, placed in a kind of retort into which some chemical is poured—probably a strong acid of some sort. The retort is then hermetically sealed, and a power resembling electricity, but far stronger, is passed through it". In a few minutes nothing is left but a fine grey powder. This process of the future is described in *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, and the method recommends itself to us as clean and hygienic.

Sir Charles had newly-built houses and palaces placed at his disposal, and Tibet showed him the life of its men of position; so he has seen the best of its mediæval conditions, and does not describe the part of the Tibetan life which corresponds to the slums of Calcutta, London, New York and other large towns to-day. In A.D. 1,200 mediæval Europe was not famed for its sanitation, and Tibet is mediæval still.

The hope of Tibet is in the quick transition which is possible to a people of a strong devotional type. In one generation they can catch us up in the best of our life, if they continue to have good leaders and follow them, unconfused by outside compulsion. It is this freedom that the Author so emphatically desires for the sturdy folk of the hills—so that the best of them can take advantage of the promise of this new century.

Each page of his book has its own interest for the student. The Appendices are exceedingly valuable for the historian, while the many photographs make us familiar with the appearance of the country and people; from the silken masks with which the nobles protect their faces from the bitter blasts for which Tibet is renowned, to the glorious views of Kinchinjanga and the beautiful Chomolhari in their mantles of everlasting snow.

A. J. W.

Civilisation's Deadlocks and the Keys, by Annie Besant, D.L. (T.P.H., Adyar. Price Re. 1-4.)

These are the five lectures given in London in June, 1924. They are of immense value especially when read side by side, as they should be, with the lectures that the President of the Theosophical Society gave in 1909 to which she refers in the Introductory lecture.

They aroused a great deal of interest as her lectures always do in London and the Queen's Hall was crowded for each one. The ground covered in these lectures is almost too vast and each lecture is from that point of view a book in itself and to the ordinary student almost needs dilution. As a whole the series is very complete and those who heard them should get this volume so as to recall that which they heard, and those who did not hear should study it carefully, for the lectures solve many of the day's problems and throw light on what appears very darkened to most of us.

W.

Super-physical Science, by A. P. Sinnett. (Theosophical Publishing House, Ltd., London. Price 6s.)

This posthumous work by Mr. Sinnett, arranged and provided with a Preface by himself before his death, is a welcome addition to our Theosophical literature. It contains the result of investigations in many fields of super-physical science, carried on since 1910, obtained under conditions which he considers authoritative. His conclusions differ, however, in some important respects from those of other prominent writers and investigators. To point out two such differences, he holds that only in the fourth or Earth Chain "do we find the complete chain of seven planets in existence," the first *manvanāra* consisting merely of a globe or what we may think of as a globe, on the *Mānasic* level, to which in the second chain an astral globe and in the third chain a physical globe, our moon, were added. Again, with regard to the Coming of the World Teacher, "he leaves with confidence on record his solid conviction that the Second Coming of Christ is to be looked for towards the end of the century and not sooner and that it will take place in England and on the highest level of dignity which this country may then afford".

Differences in relation to problems which offer almost insuperable difficulties, and which only very few are qualified to investigate for themselves, must be expected and may even be useful as perhaps merely representing a different aspect of the question and leading to further research. The value of this, as of other Theosophical books, does not depend on accuracy in every detail, but on the breadth of view, on the high purpose of such books and the light they throw on all the great problems of life. From this point of view Mr. Sinnett's latest work is most valuable. It contains new ideas as well as a new presentation of old ones, dealing in an arresting way with such topics as Karma, the Divine Hierarchy, Elementals and *Devas*, the Super-Physical Aspect of Sex, the Animal Kingdom, to mention but a few of fifteen chapter headings.

The book is intended for the advanced student of Theosophy, but any intelligent reader will have his interest in the problems dealt with stimulated, will find himself translated into a new and larger world and will gain a wider conception of the method and purpose of evolution.

A detailed index greatly facilitates reference and we heartily recommend this latest and probably last book by our late Vice-President.

A. S.

Fasting for Health and Life, by Dr. Josiah Oldfield. (C. W. Daniel. Price 5s.)

This is a plea for less eating, better eating, and more reasonable eating, combined with occasional fasting. There is no doubt that such fasts are extremely valuable to the health. They enable the body to get rid of all sorts of impurities which have been accumulating. The entire body returns to a pristine condition of health. Dr. Oldfield shows that for the great majority of people fasts of even a fortnight's duration are not at all harmful, but exceedingly beneficial. But the period he appears to recommend is two or three days. During the fast water or orange juice should be taken when needed. We hope that this little book will help people to get more rational views on feeding, and will especially aid in abolishing the horrible idea that sick people want "feeding up".

L. T.

An Ideal Happy Life, or Do But Never Mind, by Khushi Ram, (Mufid-i-'Am Press, Lahore. Price Re. 1.)

This is another of those good, sane books which are a sign of the times, of the same class of books as the New Thought Library by O. S. Marden. We welcome this book, firstly, because we shall welcome all such, and secondly, because it is by an Indian and it contains sound practical advice and clear thought.

W. I. I.

Two works by well-known writers have recently been published in London, which embody in rather a striking manner some of our Theosophical ideas.

The first, a novel called *The Dream*, by H. G. Wells, is supposed to represent characters in a civilisation two thousand years ahead. One of these has a dream of a life he lived in the twentieth century, or, as it is aptly called, "the Age of Confusion". From a psychological and sociological point of view, it is of interest, as the Utopians interject while the hero tells his story, with remarks which show how our so-called civilisation would appear to emancipated on-lookers living in a state worthy of the name of civilisation. At the end of his narrative, the remark is made and emphasised, that the tale is too full of circumstantial details to be anything but true, and that the hero must have lived the life of which he tells, with his present love as his love also in the past. It is a tale which certainly gives a very good idea of reincarnation, and of the ties made between people in one life, lasting through to the next.

The other work is a play by Bernard Shaw, which has also been again staged very magnificently, before full houses. In "Saint Joan," it is perhaps not too much to say that Shaw has excelled himself. The subject is treated more seriously than is that of most of his previous works, although flashes of Shavian humour appear at times. Joan of Arc is one of "God's fools," who, by her faith and simplicity, leads everybody on, up to a point. But when the crisis is past, she finds that one and all of her friends come to look at her as either an excellent but over optimistic girl, who won victories by chance and by her personal magnetism over the soldiers, or else, as a proud and rebellious creature, because she refuses to deny that she hears voices and receives orders from the Saints. Finally she is condemned for heresy,

and burned. Here, it might be thought, the play would end, on an emotional climax. But Shaw does not wish for this: he believes in making his audiences think. So he adds an Epilogue, in which Joan comes to the room of the King of France who was crowned in Rheims as the result of her work. One by one, the characters who had appeared in the earlier part of the play come in. It is the time when the Church, some twenty years after her death, has annulled the sentence of excommunication, cleared her character, and censured her judges. But, as she points out, it is rather late: and she was burned just the same. One by one, the people about her, kneeling, speak their verse in a psalm of praise: "The princes of the Church praise thee because . . ." "The Statesmen praise thee because . . .," and so on. Finally, when she thinks that at last she has found those who will stand by her and help her, she says, "Shall I come back to earth?" and there is a horrified cry, "No!" And again, one by one, the people make an excuse and go off, those who are dead, to their other life, while those who are not dead, but asleep, find that they must go back to their bodies, while the twentieth century Roman priest, who has come in, in frock coat and silk hat, declares that such a contingency as her return had not been thought of when she was canonised, and he must return to Rome for instructions. Again, the Maid is left alone, friendless, and the curtain falls as she cries out, "How long before the world will be ready for Thy Saints, O Lord? How long?"

All through, we see the loneliness of the idealist in a world which is either too much absorbed in its own ends, or too stupid, though well-meaning, to understand her; the crucifixion of the one who will not tell a lie or betray her ideals; and finally, the scene on what we should call the Astral plane, finishing with the significant question. Altogether, a most inspiring play, with perhaps a special appeal to Theosophists.

L. J. B.

The Romantic Story of India, by Lt.-Col. M. C. Nangle. (Epic Tales of the Empire Series No. 3. Marlowe, Savage & Co.)

This little book hardly calls for special comment. It presents a short account of the history of India in 100 pages in an entirely orthodox manner, and in a readable style. There are some photographs.

O. M.

Letters from One Who Knows with Benediction of Peace, by "M". (Peace Publishing Press, 69 Wellington Road, Ashton-Under-Lyne. Price 2s.)

The object of this little book is to make clear to its readers how natural the life on the other side of death is, and that none should fear to pass the portals, but rather rejoice thereat.

These communications are simply told and ring true every time. This book could be put into the hands of any young people who wish to know about the after-death states, as there is a quiet peaceful atmosphere about the correspondence which is pleasant to contact while reading each chapter.

A SERVER

OUR EXCHANGES

We acknowledge with thanks the following :

Bulletin Théosophique (February and March), *The Canadian Theosophist* (January), *El Loto Blanco* (January and February), *Light* (No. 2298), *The Message of Theosophy* (February), *Modern Astrology* (February), *The Occult Review* (February and March), *The Papyrus* (December and January), *Revista Teosofica* (January), *Revista Teosofica Chilena* (December and January), *Teosofi* (No. 1), *Teosofisk Tidskrift* (January and February), *The Theosophical Review* (February), *Theosophy in Ireland* (October-December), *Theosophy in New Zealand* (January), *The Vedic Magazine* (February), *The World's Children* (February), *Veđānta Kesari* (February), *Isis* (October).

We have also received with thanks :

The Beacon (January), *Blavatsky Lodge News* (January), *De Theosofische Beweging* (February and March), *Espero Teozofia* (October-December), *Nuga* (January), *Pewarta Theosofie* (January), *Rincarnazione* (November-December), *Shama'a* (January), *Sunlight* (December), *Theosofisch Maandblad* (February), *Theosophia* (February), *The Torch Bearer* (September), *Bollettino Ufficiale* (February).

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to 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, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

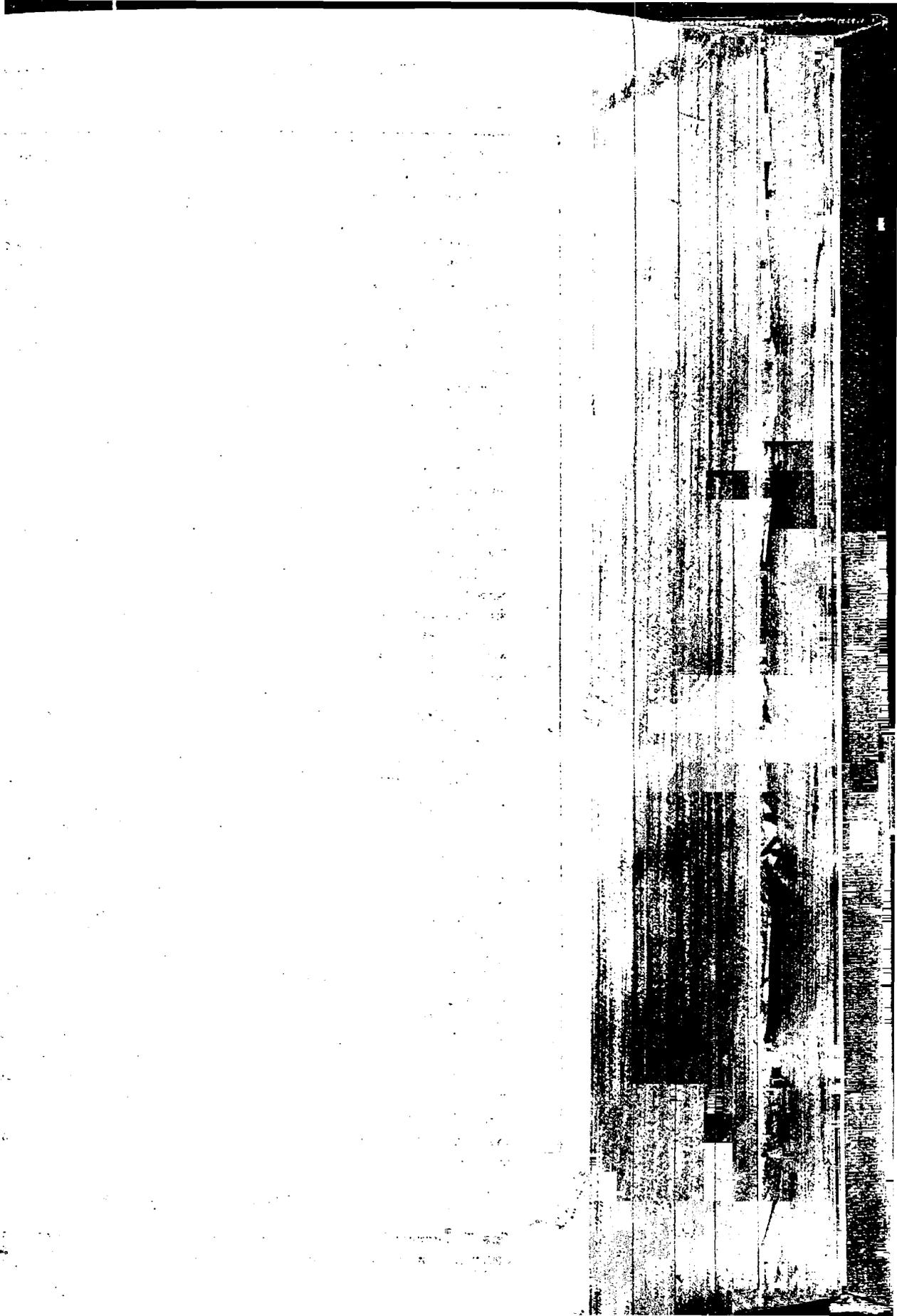
Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

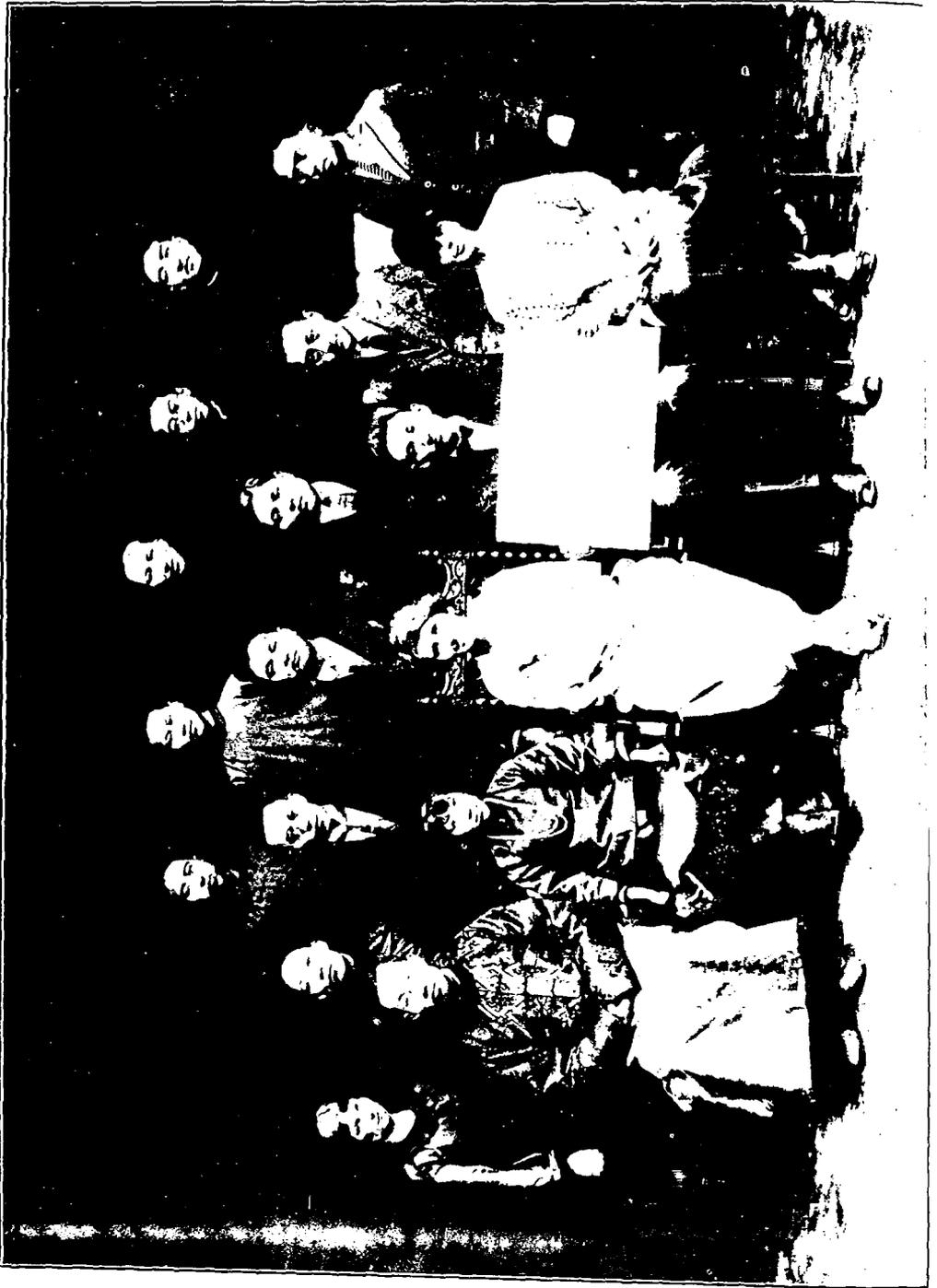
FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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





THE THEOSOPHIST

ON THE WATCH-TOWER

THIS is the time of year for National Conventions, and those which have already held their meetings must come first in our monthly record. Australia leads the way on April 10, sending "greetings, love, loyalty". Java follows on the very next day, with "loving greetings". South Africa meets also on the 11th, with its "Seventeenth Annual Convention, commemorating Jubilee of beloved Society, sends greetings of love and loyalty, and thanks Jinarājadāsa and Krishnaji for inspiring message". France "sends President loving wishes," but I am not sure of the date of the Convention, for it was addressed to Ooty instead of to Madras, and arrived here on the 14th evening, with the device: 14/30 225/13 Paris 10 E.T.H. 11—all which may mean much to the post office officials, but offers to me no illumination. Italy, on the 13th, sends "fervent greetings". Egypt in Convention sends "loyal and devoted greetings". Dr. Rocke, cabling from Sydney on the 17th April, sends greetings "from the First Star Conference held in Australia at Amphitheatre fourteenth April". It must have been a very happy day for her, and she deserves warm congratulations on her courage and faith.

* * *

Adyar Day in the United States of America has been a veritable triumph, and the Headquarters of the Theosophical Society owes most grateful thanks to the T.S. in the United States for its love and generosity to the Centre of the Society. More than the valuable money gift do I value the currents of love and loyalty which flow across land and sea to the Centre of the Masters' work, the Home through years of splendid effort of Their Messenger, H.P.B. and Their Servant, Henry Steele Olcott. Dr. Stone who bears so joyfully the burden of the Secretarial work writes to me :

MY DEAR DR. BESANT,

Greetings from the American Section membership. We are sending you, through Mr. A. Schwarz, Hon. Treasurer, 14,165 rupees, our Adyar Day offering (February 17th, 1925). The gift is given with a heart full of devotion to our cause, and is to be used at your discretion.

Over eight hundred individuals sent donations direct to this office. One hundred Lodges responded with an average collection of seventy rupees. Hundreds of personal notes, filled with devotion and good-will, accompanied the gifts.

Adyar Day has won the favour of the American Section. Hereafter you may depend upon our yearly gift.

There is much rejoicing over the return to America of Fritz Kunz, and we want to express our gratitude to you for making possible his return. Fritz is loved and admired by the entire Section.

Dr. Stone has sent me a facsimile of the draft, which will go into the archives so sedulously collected by our Vice-President. The following is also sent by him, saying that it appears in the April *Messenger* :

Adyar Day was fittingly celebrated by all the Lodges in the American Section during the week of February 17th. As tangible evidence of their devotion to Theosophy and faith in our great leader, Dr. Annie Besant, the members raised as yearly offering over five thousand dollars. This is a splendid showing and when the draft, a facsimile of which is shown above, reaches Dr. Besant it will represent in no uncertain terms our loyalty to her, and our great desire to help further the Masters' work in the world . . .

The Adyar Fund is a collective gift, and as such it should remain impersonal. Therefore individuals' names, Lodges and amounts given need not be mentioned: all are glad to have given without

praise or recognition. Many Lodges and individuals gave generously. Smaller gifts, many from slender purses, came from worthy members who shared in the joy of giving. A large number of contributors asked that their name be not mentioned, and this is the sentiment which seems to be the keynote of the Theosophist's work in the world—praises unsung, deeds unheralded in the eyes of men. But we know that the unseen guardians of mankind are watching every motive and action, and we can well imagine the great chorus of thanksgiving that is sung by the heavenly hosts made possible by the collective heart-throbs of over 7,000 members who gave to the Adyar Fund.

May the love sent out to Adyar, like the water drawn upwards by the warmth of the sun, pour down as rain of blessing on the hearts across the sea.

* * *

A very welcome cable from Denmark brings the good news that the old Landsloge founded by Mr. Thaning, that was the first Danish Lodge and did not join the Danish Section on its foundation, has now entered it. I am very glad.

* * *

I have also to put on record the passing away of one of our old and faithful workers, Manekji Dadabhoy Panday. He came to the Theosophical Convention at Cawnpur, suffering from fever, and as he was away from our first gathering of students, I enquired after him and heard that he was ill. I went to see him, and he was able to come to a meeting next morning, though very weak. He must have exposed himself, for he had a sunstroke, and passed away on the morning of the 18th inst. The loss to the Society is very great, especially to Northern India, where his work chiefly lay, and where we can ill spare him. But "the Lord had need of him," and he is at peace.

* * *

Dr. Rudolf Steiner, a man for a few years well known among us, lately gave up his mortal body. He could not reconcile himself to "Eastern Theosophy," as he called H.P.B.'s teachings, and he thought them ill adapted to the

West. He tried to press German philosophy and mysticism in the Theosophical Society, and might have done the Society much service by popularising the difficult writings of Western Mysticism in the Society. But he used them in opposition to H.P.B.'s teachings, instead of adding them as parts of the Divine Wisdom, which we of the East were too much inclined to neglect. So he broke away and had his own Western School, as he could not, in the T.S., exclude the non-Christian traditions, nor oust H.P.B. from her place, as the Messenger from the White Lodge.

* * *

It is very pleasant to hear that the T.S. in America has found a site for its Headquarters, and that site has been purchased. *The Messenger* says :

It is located just outside one of the suburban towns near Chicago, only a trifle over one mile from the post-office and railway stations and, measured in time, only twice as far from the centre of Chicago as the present location at 826 Oakdale Avenue. The little city of Wheaton, 25 miles west of "the loop," as the heart of Chicago is called, will be the future address of the American Theosophical Society. Chicago is a huge city stretching solidly for many miles north, south and west, so that a location nearer to the city's business heart was not practicable. There were certain essentials to be secured on account of our complex Headquarters activities. Not only did we want the quiet of the country, with all the natural beauty and charm available, but there must be, very close at hand, first class mail and express, banking and transportation facilities. The latter, for both people and commodities, are certainly not surpassed and probably not equalled anywhere within the 500 mile area fixed by the Convention ; for the new Headquarters site will be but five minutes from the post-office by motor truck, while the number of trains daily in both directions literally runs into scores.

After giving a brief description of the various lines the article goes on :

Wheaton is the county seat and is the only town on the line near Chicago where any of the east-bound through trains stop. One of the latter covers the distance from Wheaton to Chicago in 26 minutes. Besides the innumerable suburban service trains on the steam railway there is a limited train to Chicago on the electric road every half hour in addition to the local trains. There are also excellent concrete motor roads, among them the famous Roosevelt road that is one of the national highways.

Anybody who has travelled directly west from Chicago cannot have failed to be impressed with the beauty of the country. At about 18 miles out the low land is left behind and a panorama of beautifully wooded hills stretches away to the Fox river valley. Wheaton is midway in this expanse of fertile farms and quiet villages. Illinois is famous for its rich soil and its well-kept farms and there is no part of the State that surpasses the section mentioned.

Of course there can be no immediate removal to the new site. The Headquarters address will continue to be 826 Oakdale Avenue, Chicago, for at least a year and very probably longer. The character and style of the permanent Headquarters building must be determined and a financial plan worked out that will enable us to erect it without in any way checking the fine local growth now going on among the Lodges or the steady organisation of new territory that is carrying the teaching to parts of the country that have never before had it. Meantime a landscape gardener can lay out the grounds and with the advent of spring planting will begin. The grounds, comprising nearly ten acres, lie just outside the corporate limits, and slope gently to the east. They are high without being steep, and have several slight knolls and depressions that will lend themselves beautifully to the landscape gardener's skill. The tract is nearly square, being perhaps 200 feet longer than wide, with slightly more frontage on Wheaton Avenue than on Main Street.

On the point of just how much space we required there was a slight difference of opinion. Some thought five acres enough while others believed that we should make sure of enough room for all possible future expansion. It would seem that ten acres will surely do that as well as to prevent the too near approach of noisy enterprises.

If a fortunate beginning has any influence upon the future, the new Headquarters site should be the scene of coming success and prosperity. We were fortunate enough to learn about the new subdivision soon after it was opened and the few lots sold did not infringe upon this choice spot in the centre. In addition to other advantages we found that gas was available—a thing we had not found in any other suburban location. To crown all the rest the price was far below that of other similar properties and, after considerable negotiation, a liberal discount was made, with the result that we got the property for a little over \$11,000, while farm land, much farther from the town, is held at \$2,000 an acre. May such good karma continue to descend!

All the National Societies will heartily echo this wish. Mr. Rogers' unresting energy has a little overtaxed his physical strength, and he is in need of some rest. It is good that our Fritz Kunz, who is a host in himself, and who feels for Mr. Rogers much affection and high appreciation, will

soon be with him to lend his efficient aid. For Fritz Kunz is essentially efficient, and he has become a most effective speaker. I hear from Australia of his clear, direct, and rational way of presenting important truths proving particularly attractive to business men.

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We are told in *The Messenger* that Joanna Southcott is arousing "enormous interest" in Great Britain, the United States, France, South America, Africa and the East. The latter term is wide. So far as we know, little interest is felt in India, except so far as the advertisements of a "panacea," which cures diseases, have attracted some. *The Messenger* gives an interesting prophecy of hers, arising from her making a very beautiful embroidered patchwork quilt. She wrote:

There will always be different churches, because one religion is not enough to cover the world; but there shall come a time when the Lord shall shew the Churches how to draw together in a mighty brotherhood of amity, and to work together for the good of the World; even as this patchwork quilt is composed of pieces which together make a cover to cover a man, so shall the pieces of My Church be drawn together to cover the world.

A very Theosophical statement, that, when we remember that she was born in 1749 or 1750, and died at the age of 65. In the article above mentioned, she is quoted as prophesying that 100 years after her death (she died in 1814) a war of the Nations would break out; the date of her death is given as 1815 in the next column, but whichever date is taken, the prophecy is sufficiently remarkable. She also spoke of the shortage of gold and sugar at that time in England, and of London being in peril from the air. Also she prophesied that the French, then the hereditary foes of England, would become the ally of England against the Eagle. She left a sealed box behind to be opened in a hundred years by Bishops of the Anglican Church, but so far the Bishops have refused to have anything to do with her or her box.

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The Catholic Times is much disturbed by the fact that the idea of Re-incarnation is spreading in Europe. It remarks :

Some years ago a writer in one of the quarterly reviews, arguing against what he took to be an impossible theory, remarked that there was as much likelihood of Englishmen ever accepting it as there was of their becoming converts to the absurdities of Hindüism. When he wrote, this latter event seemed unlikely to the extent of impossibility. But one of the strangest results of the chaos of confused opinions, open unbelief and grotesque superstition among many of those outside the Catholic Church is that in recent years numbers of even educated men and women in Great Britain have accepted as a reasonable theory of life one of the central doctrines of Hindü and Buddhist paganism.

It might have added that Dr. Jowett, the erstwhile Master of Balliol College, made excuses for Plato's belief, as he thought the belief unworthy of so great a thinker. Neither Dr. Jowett, nor the writer of the above article remembers that the belief was universal in all the civilised world of the East while Europe was peopled by semi-barbarians. It was submerged for a time after a Church Council condemned it in the form taught by Origen, but was never quite forgotten in Europe, being held by various "heretical" sects, and it blossomed out again among the great German philosophers, who dominated European thought. The belief as Josephus shews, was common among the Hebrew, and was implied by the Christ in His answer to His disciples who asked : " Master, who did sin, *this man* or his parents that *he was born blind* ? " The reply was not : " How could a man sin before he was born ? " the answer that the above writer would have given ; on the contrary, the Christ accepted the idea of a man having sinned before his present birth, and merely negated it in the instance named, and gave another cause.

* * *

The fact is that without this law of mental and moral evolution, human existence is a hopeless tangle of undeserved suffering and unearned superiority, a horrible injustice, which forces the thoughtful to abandon in despair all belief in God, or, equally in despair, to accept on authority, as insoluble

by human reason, the riddle of human existence in this world, the nightmare of everlasting torture for babies, as described in the ghastly booklets on hell, taught to the little ones in Roman Catholic schools.

* * *

M. Bela de Takiachy writes to me from Budapest, sending a Hungarian translation of the ninth edition of my translation of the *Bhagavad-Gītā*, "with the love and esteem of the Hungarian T.S.":

The publishing of it has taken a long time though the translation was finished a few years ago, but, owing to the few kind words you inserted in *The Theosophist* we immediately got the necessary help, which enabled us to pay off the last instalment for the publishing of it, for which we would like to express to you our grateful thanks.

I am very glad that the suggestion to help our sorely tried Hungarian brethren reached some generous heart, and to him, or her, I pass on the thanks. It is a great benefit to that suffering Nation that the "Song of the Lord" should reach them in their mother-tongue.

* * *

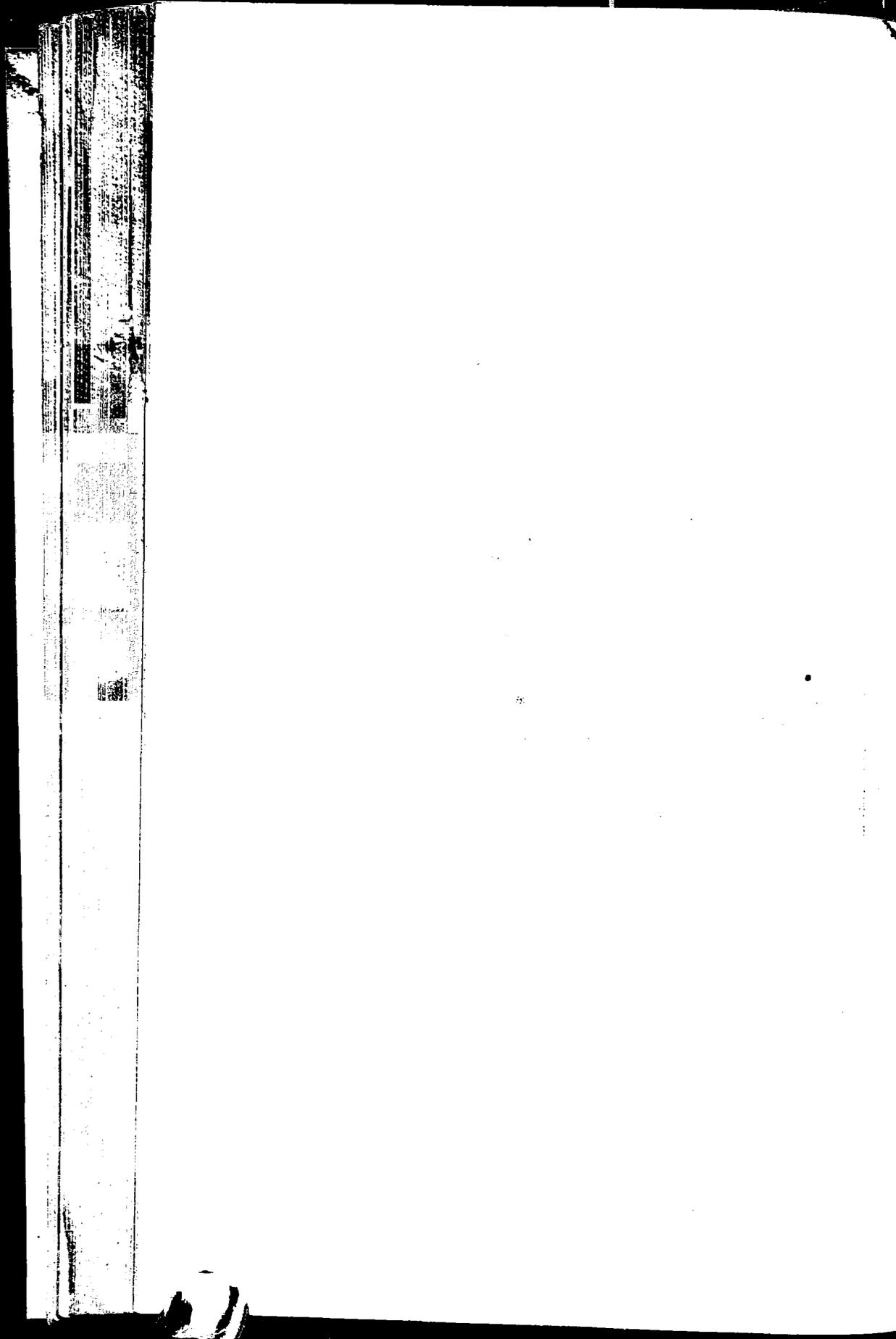
Last month I mentioned the Dawn T.S., Lodge, established in Shanghai on December 28, 1924 (see pp. 5-7). As I said, there was no time to have a block made before the issue of last month's number, but it has been made since, so the Chinese Lodge appears as our frontispiece and I know all readers will be glad to see our Chinese brethren.

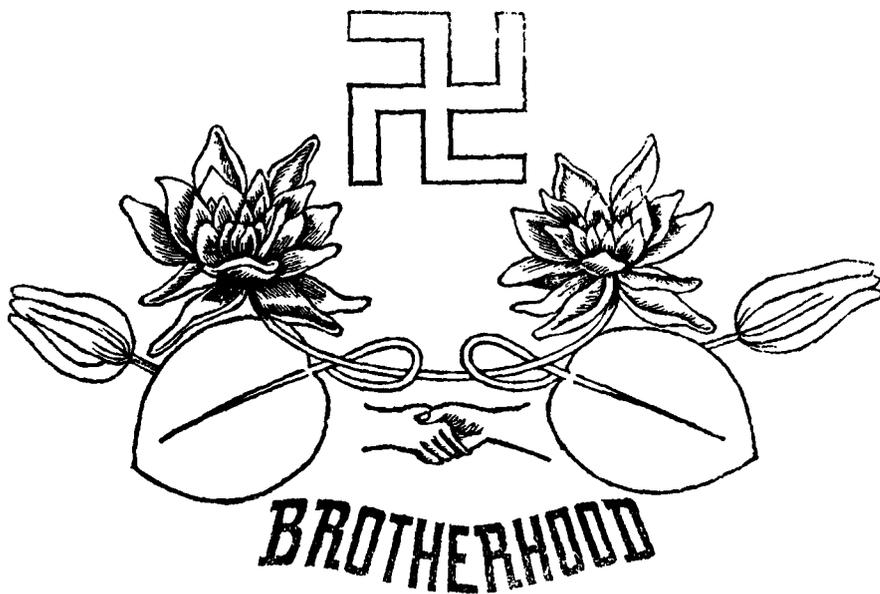
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I add another picture which will be welcome to many—that of Colonel William Bernard Lauder, as R. W. M. of a Co-Masonic Lodge, who gave his life to the providing of necessaries for some three million men during the War, working himself to death for his country as truly as though killed by a bullet. His life was full of service, for he lived Theosophy, and was a splendid example of courage and devotion.



COLONEL WILLIAM BERNARD LAUDER





THE CYCLE OF LIFE

By MUIRSON BLAKE

(Continued from p. 19)

WE have glanced at this tremendous subject from the outside; now for an attempt to see something of it from the inside.

THE OCCULT METHOD

To do this there is no other way than the ancient method of Occultism, the study of the subject according to number

and succession, the method of the Alchemist, the Hermetic Philosopher or the Chaldean Magician.

The Theosophical student is quite familiar with the idea that the Divine Creator manifests under a triple aspect and that as a direct consequence of this His life at all levels and in all forms reflects this threefold nature.

In the process of manifestation there is firstly the ONE, the Indivisible, the Father and therefore the positive, the male principle in all manifestation. The next succession is this ONE becoming two, the SELF and the NOT-SELF, or the reception of the positive outgoing energies and therefore the negative, the female, the form-principle in nature. These comprise everything in any universe; all that is not yet accounted for is the third, the *relation* between these two, the connection between one and two, or the three.

To summarise, we find we have firstly a positive, male, energising principle, secondly a negative, female, receptive one, thirdly a neuter, relative. This is sufficient for our purposes here, the student who wishes to go into this absorbing subject will find these ideas elaborated elsewhere.¹

We might further summarise the above three categories as Father, Mother, Child, but, as the *Kabbala* teaches, the Sacred Name which contains the key to the universe is not three but four syllaballed (JHVH). The three in activity become four, and the ten Sephiroth, the ten elements making up any world, arrange themselves not in triads but in tetrads thus :

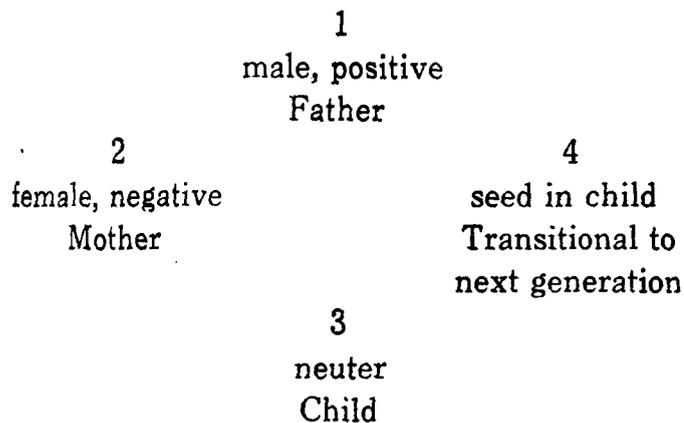
1	4	7
2 4	5 7	8 10
3	6	9

¹ *Tarot of the Bohemians, Papus.*

the four and the seven linking up the forces of one tetrad to the development of the next, the ten becoming the connecting phase between one world and another, summing up within its own nature the whole of the qualities of its own world and incorporating them as the primary positive element of the next succeeding world, and we can see the four and the seven doing exactly the same thing between their respective tetrads.

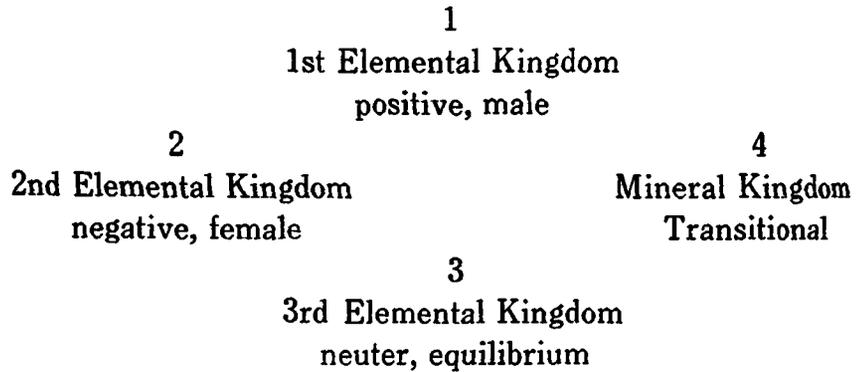
This tetradic fourfold principle might perhaps be understood in the picture of Father, Mother, Child, and the seed of the next generation which is present in the child from the moment of its birth, the germ which includes within itself all the potentialities of both parents and the child, and which therefore, for that reason, may become the positive male principle in the next generation.

Arranging this diagrammatically we have :



If this principle is universal we can at once see that our seven-phased cycle must be arranged as a pair of tetrads, the first of which will embrace the whole of the process of the descent of the life into matter and therefore may be called the involutory tetrad, and so, utilising the key which we have just created for our labours in the above diagram, we get at once :

INVOLUTIONARY TETRAD



There has been no attempt that we know of in Theosophical literature to describe these elemental kingdoms, nor the particular attributes any life wave acquires as it passes through any of these involutionary stages, and all that we can do now is to make the best of the above. The very great importance of understanding as much as we possibly can of all involutionary processes will be clear when it is seen that all the later processes of growth that follow involution are merely the ever repeated efforts of the life to rise again out of matter, or, in other words, to restore the equilibrium disturbed by this plunging of the life down into matter. Could we but see it, it is really here that the inner meaning of all growth and evolution lies hidden. Here are the causes: the vast processes of evolution that follow are merely the results.

Before leaving this tetrad, then, to pass to the next, we must just point out one thing to show how this method works. We know that the materials of the 3rd Elemental Kingdom (the astral or emotional world) are those that are most intimately connected with the physical, and we see from our key that its inner nature consists in the balancing of the positive, outgoing energies of the 1st by the negative, receptive qualities of the 2nd Elemental Kingdoms, and we will remember that

the key-note of this world in which all the activities of physical life are bathed has often been given by seers and mystics as the realm of equilibrium,¹ an equilibrium that through the active and passive qualities of our thoughts and emotions is constantly being disturbed.

We must however pass on and apply our key to the solution of the inner meaning of the Mineral stage which we see it gives at once as Transitional. We see that it covers the period of change over from the arc of descent or involution to the arc of ascent or evolution. It forms the connecting link between these two different world processes and it contains within itself the moment when the outgoing forces exhaust themselves and the inevitable process of withdrawal at once begins, which eventually will sweep the life units from the physical back again to their true habitat in the spiritual worlds.

We can see also that this stage of the mineral marks not merely the conclusion of the first half of the cycle but also must constitute the first phase of the second, and so our second tetrad must be given thus :

EVOLUTIONARY TETRAD

4

Mineral
positive, male

5

Vegetable Kingdom
negative, female

7

Human
Transitional

6

Animal Kingdom
neuter, equilibrium

¹ See Elephas Levi's description of the Astral Light.

Now we come into a realm where we think we know quite a lot. All the above kingdoms of nature are familiar to us, but this key of ours, if it is of any use at all, must supply us with the chief characteristic, the fundamental note of each of these kingdoms in turn, and not merely secondary attributes.

The Mineral we have already seen as the transitional, the connecting link between the involutory and the evolutionary tetrads, but now we see it combining within its own nature all the properties of the whole of the previous tetrad and incorporating them as the primary positive element of the evolutionary tetrad. The Mineral has within it the full return swing of the pendulum that has carried the life wave down into matter. The immense process of the conversion of the equilibrated nature of the 3rd Elemental Kingdom into the positive nature of the Mineral appears in the giving of positive form to the previously chaotic, nebulous, shifting clouds of matter, a process of *individualisation* takes place as the result of the conversion of these two forces one into the other, and the chemical atom appears as a direct consequence.

As the life wave enters the next higher world, the fifth phase of our cycle opens, and that mystery to modern science occurs, the development of living out of so called non-living matter, the originating of the organic out of the inorganic. The chemical atoms group themselves into molecules, and special groups of these, containing atoms of carbon, hydrogen, oxygen, and nitrogen, form jelly-like masses, become cells, and as these cells in turn group themselves into the tissues and fibres of the vegetable world, we see the positive individualistic impulse of the first phase of this tetrad culminating in the formation of the cell, entering on a passive constructive period as the vegetable kingdom arises out of the mineral, and thus the feminine principle of vegetation succeeds the positive mineral: Ceres follows Vulcan.

The next phase will, we see, consist in the equilibrating of the positive individualising forces of the mineral and the constructive receptive qualities in the vegetable world in the animal organism which next appears. There is only one possible way in which this balancing could be achieved and these two mighty forces of individualisation and construction—the mineral and vegetable qualities—made to neutralise each other. These masses of cells commence to become differentiated off into specialised organs, in the words of Herbert Spencer:—"The general becoming the special." This equilibrating of two equal and opposite cosmic forces is the cause of the differentiating off which we must name "Individualisation" and "Construction," simple plasm and the allocating of special functions to certain parts, the balancing of the positive individualistic force of the Mineral or fourth phase against the constructive energies of the Vegetable or fifth phase of the great cycle.

This, we see from the key diagram, really completes the second tetrad, for the next stage, the Human, is only transitional and can no more be understood in terms of this evolutionary tetrad than the mineral could be in that of the involutionary tetrad. Although the human stage certainly belongs to the great cycle of life which we have been studying here, yet for all purposes of understanding and comparison the human kingdom must never be considered merely as the concluding phase of the evolutionary cycle that includes the mineral, vegetable and animal kingdoms, *but as the opening phase of an entirely new cycle of development.*

From Theosophical sources we know that the entry of the life into the human kingdom is marked by a process of spiritual individualisation, and this constitutes the culmination of the process of evolution exactly as the previous individualising phase of the chemical atom in the mineral marked the end of the involutionary process. We see too that the human

phase is transitional also in function, and that it is transitional not merely from one process to another, as the mineral was, but also it is the connecting link between two entirely different schemes of evolution. Within the human kingdom, in other words, an immense transition must be achieved that will transfer the life-unit from its present cyclic form of development into a completely different scheme when the present form of development by cycles will be entirely superseded by some other method.

It follows then that there will be two ways in which man may be regarded, just as was possible in the case of the mineral. The human kingdom may firstly be considered as the last transitional phase of the life-wave cycle and secondly it must also be regarded as the commencement of some quite different scheme of evolution, which, to us would probably appear as divine in nature. The human kingdom in other words is the channel by which the life passes from the present cyclic form of development, which is the only one that man is directly conscious of now, into some entirely different scheme, which probably exceeds all that we know of as human, not merely as man does the animals, but very much more, belonging, as it must, to a completely different scheme of evolution.

Thus we find we have two ways of looking at man according to our key :

(1) As the culmination of the great cyclic process of evolution which includes the mineral, vegetable, and animal kingdoms in its vast sweep, and

(2) As the opening of an entirely new phase of divine unfoldment, when, freed for ever from those forces which again and again irresistibly drag the life down into the abyss of forgetfulness, the physical life, the donning of the mantle of flesh which to the higher man is death, it enters that form of being where there is no birth nor death, no forgetting, and

which to the man as he steadily draws nearer and nearer his goal must be an unbroken path of ever-deepening joy.

In considering these two aspects from which man according to our key may be viewed, it might be remembered how religions have always divided man into two classes, the "lost and the saved," "those who know and those who do not know".

Mentally, there is an almost unbroken continuity between mental deficiency on the one hand and the greatest intellectual brilliancy on the other ; there is no difference in kind between the mind of a sage or of an uneducated ploughman, it is merely a difference of degree of unfoldment ; but as soon as we begin to look at man from the deeper aspects of the spiritual category we find at once that, differing from all lower standards, there is here an apparently impassable gulf fixed that divides mankind, quite independently of mental endowments or any lower qualities, into two entirely different classes. These two classes for want of a better name are sometimes known as the "lost and the saved," and in the very last directly inspired book given to the world, this spiritual differentiation of man into two classes has been brought out even more clearly in the words :

In all the world there are only two kinds of people, those who know and those who do not know.

We are all familiar with the phenomena of religious conversion, how through some process of inner unfoldment a man's whole life can suddenly be transformed. This is only another example of this same spiritual differentiation appearing in our lower life ; there are those who have experienced this intense inner illumination that transforms all the later life and there are those who have not had this experience and to them it simply does not exist. This duality of the spiritual is apparent in all its manifestations.

Can we not at once link this up with what our key has supplied us with? There must be some time in the story of every soul when it stops, as it were, looking backwards to the lower kingdoms of nature whence it has arisen and begins to raise its eyes to the glories of divine evolution which are just in front of it and which are only waiting for it to enter. This, in some profound sense, must then be the real function of the life in man, to enter this higher life, *to forget the past*, which belongs to his previous cycle, and begin life anew under entirely different conditions.

It is this immense spiritual upheaval that is reflected down into these lower worlds as "those who know and those who do not know," and our key has been able to give us some of the truth about it. We have thus finished our work. We have traced the evolution of life through the cycle of the life wave from the inner side as well as from the outer, through the mineral, vegetable, animal and human kingdoms, and we have glanced at it entering into new realms of development that pass far beyond our possible comprehension.

To summarise then, we have considered here, from a number of different aspects, the Theosophical idea of a life-cycle through which life in any form must pass if it is to manifest. This cycle we traced firstly in the story of the so-called life waves, which appear firstly in seven groups as the first elemental kingdom, and then pass through seven phases of development culminating in the human kingdom. This cycle we have attempted to show as the prime cause of all phenomenal life. We followed it through the first three phases (the three elemental kingdoms), or the descending arc, as the life wave involves itself ever deeper into matter, then through the mineral when the life wave is at its lowest point in matter, finally through the vegetable, animal and human kingdoms when it struggles back again upwards through these dense materials, organising

and controlling ever finer matter as it works its way upwards and builds finer and more universal materials into its vehicles.

This cycle we considered from a number of different ways. There was the one from the point of view of force. The life wave is, as it were, blown down into dense matter much as bubbles of air might be into water, and then these masses of life, splitting up into ever smaller bubbles, would rise again under their own initiative back again to the higher planes whence the life wave originated.

It was no doubt this great cycle that the ancient Greek philosophers were thinking of when they developed their theories of "Condensation and Rarefaction," which appear so often in their systems. Sometimes the primordial substance from whose condensation and rarefaction all things were said to be derived, was named by the philosopher, blood, sometimes air, or water or ether, and we Theosophists are in the habit to-day of giving this the term "life".

We defined this great cycle which completes itself through the seven kingdoms of nature as the archetypal process of development for all forms, all growth processes being merely recapitulations or reproductions within the narrower limits of time and space of this one fundamental, archetypal process of development, the one great wheel from which all the smaller wheels of the world-machine are driven and which therefore in their many revolutions must reproduce all the movements of the great driving wheel of the universe.

We traced this cycle in the activities of the group-souls and the species of plants and animals emanating from them; we followed it in the cycle of rebirth by which man awakens his many-sided nature, we watched it being followed even in the growth of civilisations as the various cultural impulses descend from the higher worlds to draw men together to form new races and raise fresh civilisations. Thus we attempted to make good our statement at the beginning of this article

that all processes, from the dividing off of an amoeba from its parent mass to the evolution of a solar system, from the prenatal growth-processes of the mammal embryo to the regrouping of electrons within the atom to form a new chemical individual, were all derived from one fundamental cycle.

Leaving this side of the subject we then enquired into the inner meaning of some of the seven stages of this cycle. We found that the Mineral or fourth stage was not only a connecting link between the process of involution and evolution but that it also represented a positive, individualising force, bringing out of the previously nebulous clouds of matter in turn the various chemical atoms, culminating in the formation of plasm which constitutes the building materials for the next phase, the vegetative or constructive, when these individual cells are built up into the tissues of plants, and masses of more or less homogeneous plasm appear. The next great process (the sixth or animal) consists in the balancing of the two previous phases, the equilibrating of the forces of the mineral individualism with the vegetable constructional phase, and the simple masses of plasm become differentiated off in the specialised organs of the animal organism.

This, we tried to show, would, according to our key, complete the evolutionary scheme, for the next phase, the human, was merely transitional, the gathering up of all the qualities of this whole scheme of evolution and the carrying of them over into an entirely new phase of development altogether, one that is not included within the great cycle which we have been elaborating in this article.

According to this, Man should only in a minor sense belong to this evolutionary scheme where development is by means of this cycle we have been studying here. He really belongs to a different scheme altogether and we saw in

connection with this how, spiritually, man was always separated into two classes:—"He who is not for me is against me," "Those who know and those who do not know," "The lost and the saved," etc., and we made an attempt to link up this idea with the time when the man who hitherto has been considering himself only as a product of the past, the scheme of evolution in which he is still submerged and out of which the life within him has arisen in the past, and the time when, through some form of inner illumination, his soul is allowed to look forward and catch some glimpses of the glories of that spiritual development that lie immediately ahead of it. The man then is said to become converted, and some inner change, akin to this one, appears almost in every incarnation of the soul until the time comes when it can be made for the good of all and the liberated one rises out of this scheme of cyclic development to claim that spiritual heritage which belongs to him by right of his divine origin.

The Human Kingdom then is not merely the culminating (the seventh) phase of the great cycle of the life wave, it is also the opening phase of an entirely new epoch of development, when, we may presume, life will evolve by some method other than the painful one of the cycle of descent and ascent, and the soul will never more have to drink of the waters of Lethe, that awful cup of forgetfulness that is the cause of the great world tragedy.

This, to our mind, is the great teaching of reincarnation which, through our Society, is being spread so rapidly in the West, that man is meant to look forward. It is the vehicles of man alone that belong to the past, but his soul is of the future and belongs entirely to that. We must learn to look at the heights ahead of us, which in the future we shall all quite naturally and easily attain.

That inner change, when the eyes of the soul are opened, which for want of a better name we call conversion, must also

appear at certain times reflected in Humanity as a whole, when all the world is, as it were, simultaneously given a glimpse of its wondrous future, of the marvels of the Scheme of which it is a part. There must be, at certain periods, a kind of world-conversion, when through special efforts of the Guardians of the Universe, the whole of Humanity can rise for awhile to its full stature reaching in advance that state of redemption that will not be normally attained for some time to come. Perhaps this may throw some light on the direction of the labours of our Society in the days that are to come.

Muirson Blake

THE FOUNDATIONS OF NATIONAL GREATNESS

By JAMES F. HARVEY

IF we had lived in the sixteenth century and had been born in Spain, it might have been our lot to take part in the adventurous and epoch-making expeditions of Cortes to the New World. Had we done so, we might have penetrated into the jungle of Central America and there been struck with amazement at the evidences of a wonderful civilisation long passed away. Massive terraces of masonry rich with carving might we have seen, but ruined and overgrown with the rampant vegetation of a tropical forest. Had we been of a thoughtful turn of mind we should have wondered who built it, and how long ago, and why it was destroyed, questions which would have remained all unanswered.

Or, had we accompanied the brothers Pizarro on their invasion of the peaceful and well ordered country of Peru, there again, it may be, high up in the passes of the Andes, might we have seen relics of vast engineering works such as would tax the powers of the most efficient of modern engineers to accomplish.

And then, had we sailed westward, leaving our companions to continue their work of butchery and plunder, we might have reached Easter Island, 1,000 miles from any land and there we should have seen, in rows on the beach, many half buried in the sand, enormous sculptured figures of men, 30-40 feet high, and had we penetrated the interior of the

Island we might have found some of these gigantic figures lying unfinished in the quarries from whence they were hewn incalculable ages ago.

Then sailing still westward and arriving at the Philippines we might have found the prehistoric remains of ancient harbours, wharves, and canals pointing to the existence of a busy, seafaring commerce, far back in the dim ages beyond the memory of man.

And if our Spaniard had lived a few centuries later he might have been interested in the recent discoveries in Crete, where scientific excavations have shewn that there existed in that Island, thousand of years it may be, before the days of ancient Greece, a wealthy and powerful civilisation, all memory of which had since been lost.

And so we come down to the records of history, and still the tale of shattered civilisations runs. The Babylonians and the Hittites, the Egyptians and the Assyrians, the Persians and the Greeks, the Carthaginians and the Romans—it is still a tale of the rise of mighty empires and of their fall.

And looking thus round the World the question is bound to arise in the mind of the thoughtful person—"Can *our* civilisation endure?" For it cannot be thought that the forces which so shattered those mighty empires of the past will display any special leniency to our own. Why should they? If a civilisation fails, it fails, and must go the way of all failures—it matters not one jot whether it be Atlantean or Aryan, Egyptian or Greek, Asian or European. And the reason for these failures? Simply this, that they no longer provided a suitable social vehicle for the evolving spirit of man. The same law which breaks the human body and casts it aside when its usefulness is passed, setting free the Spirit, breaks also the social body of the race when that becomes a prison instead of an instrument of progress, and just as on the reincarnation of the individual the new body begins again as

that of a child, so is it with the new social body which arises after the break up of the older form.

So if we would establish our civilisation, as it is surely our duty to do so long as we may, we shall do well to examine it carefully, that we may judge whether or no it shews any signs of decay, and, if so, whether this can be arrested and healthy tissue induced to grow in its place.

Now the chief cause of a nation's decay is the existence within it of slavery in one form or another, in other words, of economic injustice producing on the one hand, great wealth and luxury, and, on the other, poverty and misery. Such conditions, by holding up the acquisition of riches as the greatest good, induce a race for wealth and power, leading directly to the weakening of the moral fibre of the ruling class, to envy and discontent amongst the poor, and thus to a cleavage within the nation. In all such societies there is a failure to realise spiritual values, a consequent lack of social unity, a blindness to the real object of life, and the end is death. As Mrs. Besant says: "The great civilisations of the past have perished from this startling contrast of luxury and misery."

Can we honestly say that this great evil has been eradicated from our society to-day? If not, unless all history is a lie, it is doing its work, and unless it is remedied the end is sure.

This then, if it be true, is the horrible canker within the heart, it is the quagmire upon which we have sought to rear our national greatness, and it shews itself in many alarming symptoms.

I have referred to shattered civilisations. Let us turn for a moment to the few which have endured. In India, where the land was secured to the family group and the village community, you may go back for many thousands of years, and still, in spite of dynastic wars this great civilisation, until contaminated by Western ideas and oppressed by Western

rulers, has a record of stability, of wealth, of greatness, without a rival amongst the nations. In old Peru, under a somewhat similar disposition of the land, you had another example of peace, well-being, and national unity, which, had it not been ruthlessly broken up by the Spaniards, might have remained to the present day. Also, in China, with its 6,000 years of recorded history, you have again a just distribution of the land, and thus, in each of these ancient countries whose records go back to time immemorial, the basis of their stability has been the recognition of the right of the people to the land. In other words, of social justice.

Now let us look at home. In the United Kingdom over half the land is owned by some 2,500 people, one in 18,000 of the population, while 44 out of our 45,000,000 have no ownership in it whatever. So thoroughly in fact has the evil work been done that the great majority of the people have forgotten, or never knew, that they ever *had* any rights in it at all.

It may be said that India, China and Peru are, or were, all unprogressive countries; that if stable they were also stagnant. This, if partially true of China and Peru, is certainly not true of India, where nearly every form of political government has been tried. But even if it were true, is it necessary that progress should be synonymous with injustice? If so, progress can only end, as it has ended many times in the past, in the pit, and the sphinx riddle still remains for us to read.

We are proud, and rightly so, of the scientific and industrial progress of the West, but, while taking credit for our own achievements, need we lack a true appreciation of the profound philosophical work of India? This work is to be measured, not by the accumulation of material wealth or the growth of our powers on the physical plane, but by the development of the highest faculties in man.

But there are other symptoms of decay. There is the divorce between social privilege and social duty, for which our

hereditary system is so much to blame. As a consequence we have a functionless rich class, living largely on unearned increment in the midst of penury. The Chinese were much more reasonable in this matter than ourselves, for, if a man received public honour for some great service to the State, it was his ancestors and not his descendants who were ennobled—and this for the very good reason that his ancestors had probably had a good deal to do with his rearing and training, while his posterity most certainly have nothing.

Then, there is lack of vision in our Governments. It is, I believe, quite true to say that at least 90 per cent of governmental activity has to do with questions of property, leaving a poor 10 per cent for the greater question of the national development. In place of the latter we are faced with widespread greed, individual and national, with lack of morality both in business and statecraft; with such disease of our productive and distributive agencies that large numbers of our people are denied the right to produce and consequently to consume in any adequate measure. We are faced as a natural result with the physical deterioration of a third of the population; with the starvation of education, with appalling housing conditions, and, internationally, with economic collapse of the greater part of Europe. The intellectual and moral bankruptcy of the rulers and governors of the West cries aloud for recognition, if these evils are to be checked and civilisation to be saved.

But decay is not necessarily dissolution. Decay is constantly going on in the human body and is replaced by the production of new tissue, so that the body is said to be entirely rebuilt every seven years. Nature does this for every healthy person and, because we are not in conscious opposition, does it up to time. So in the same way must new tissue be built into the body of the nation. But in this matter there is conscious opposition to change, for privilege and self-interest are always blind to the national welfare. In the face of this

opposition it is, therefore, not sufficient for us to be merely negative, we must be active, we must be positive.

And this new tissue if it is to be strong and healthy, must be capable of vibrating in harmony with the highest attributes of man. The national house must be adapted to the unfolding life of its tenants if it is to stand.

Now most of the great religions of the world agree that the Divine nature is a Trinity, expressing itself as Will, as Wisdom and as Love—and if man is, in his very essence, the same, then the Foundations of Natural Greatness, in other words the structure of our social institutions, must be such as to become instruments, to become vehicles or channels through which this highest nature of man may express itself in the world.

Do we realise sufficiently, that the manifesting of this higher nature in the individual is very largely a question of the development and control of his vehicles? The same holds good for the nation. Unless these vehicles of the national life vibrate in harmony, the result must be national discord, and the possibility of a glorious melody is lost.

And so I suggest to you that no civilisation can endure which denies an outlet for the expanding life of man. I suggest to you that our Foundations must be nothing less than noble vehicles for the expression and unfoldment of the Divinity in man. I suggest to you that here we have an unfailing touchstone, by means of which not only may we analyse our present society, but also have a clear guide as to the nature of those Foundations upon which alone the social order which we all desire may be built.

And now, having considered the question in the abstract let us consider it rather more in detail.

In what does Will consist? I think you will agree that it is resolution, determination. Will is positive—it is active—it is power—and the measure of its unfoldment in the physical

world depends largely upon the strength and fitness of its instruments or vehicles. It is the antithesis of weakness—it has no use for a negative attitude—you will remember the judgment upon the *Laodiceans* who were neither cold nor hot—simply negative and lukewarm. Kipling stresses the same point in that tale of his of the man who applied for admission to Heaven. He was asked what great good he had done, but could remember none—and so was told to apply for admission to the other place. He went, Satan asked him what great sins he had committed. He could remember nothing in particular. Then said Satan: “You poor miserable creature, good neither for Heaven nor Hell; here, take this bit of brimstone and go away and make a little Hell of your own.”

And so, I think, it is true that the man who has sufficient will-power and sufficient interest in the Universe to be positively wicked, is nearer the light than the inert and the apathetic. There is at least the power in the engine, which some day may be guided to the achievement of great ends—a weak man or a weak nation can never be great.

But, as I said, in order to express itself fully in the physical world, Will must have its appropriate vehicles, strong, and fitted for their work. And this is where the importance of the outlook of the nation and the nature of its social arrangements come in. For though these may not be able to increase Will, which is inherent in the nature of man, and which can only be unfolded, and not added to, these national and social arrangements, can, and do, have a very vital effect upon the quality of those vehicles and may therefore largely help or hinder the expression of Will in the world.

For in what does strength, and fitness consist? The basis of strength is a well nourished body, breathing pure air, and finely disciplined so that it may endure strain and hardship without undue damage. One could go to great lengths in criticism of our national life on those grounds alone,

but I am not at the moment condemning the national house as unfit for human habitation, I am seeking to suggest what should be the foundations of the new building. And so the very first of our foundation stones must be such social conditions as will ensure the proper feeding, clothing, breathing and exercising of the people, especially the children, so that the physical basis of the nation may be well and truly laid.

Let me give you an illustration. Some few years ago the Milner Field estate came into the market. A proposition was made in the City Council that the estate and mansion should be purchased by the city, to be used as a school for some of the poorer children. This was turned down on the ground that the city could not afford to build up the physical and mental bodies of its children! I presume that it could afford to run the risk of its house falling about its ears owing to the foundations giving way! Wise architects do not build in this fashion.

But not only must the physical body be strong, the mental body also must be well nourished and trained. There are few more pitiful objects than the strong brawny youths of many of our country districts whose minds, so far as any broad and far-reaching ideas are concerned, are simply blanks. What is to be expected but that they will hang round the corners of the street, or congregate in the public-house wasting what leisure they have in gossip, and useless if not vulgar talk. It takes an educated man to be happy in the country, and one reason why the towns are so attractive to these young men is that, having no inner resources, they seek continually outside themselves for something to interest and amuse.

But I will return to this subject later, when I deal with education. At the moment all I need say is, that without proper nourishment and training of the mind a man is weak

mentally, and is at the mercy of the strong, the unscrupulous, and of his own lower nature.

There is then, of course, the emotional nature, which needs direction and control: but this also can perhaps be more conveniently dealt with when we come to the question of education.

The welfare, then, of these three, the physical bodies, the emotions and the minds of all its citizens, the vehicles of their wills, and thus the channels, for better or for worse, through which those wills must flow, must be the primary care of any nation which would be great and which would endure.

And now let us pass on to the second great divine quality unfolding in the race—Wisdom. If I might venture to try to define wisdom, I would say that it is that larger consciousness which directs knowledge and imagination to the helping forward of the evolution of man. And just as the physical body, the emotions and the mind are the vehicles of the Will, so I suggest to you that knowledge and imagination are the immediate vehicles of Wisdom. I say immediate vehicles, because they are not the only vehicles—Wisdom when unfolded informs, controls and uses for its high purposes not only knowledge and imagination but also the body, the emotions, and the mind.

It will be clear to all that national greatness cannot be founded upon ignorance and lack of vision, and here again, although it may be true to say that no nation can make its citizens wise, yet it can do a very great deal towards providing the channels through which Wisdom may flow. It may enlarge knowledge—it may stimulate imagination. And here at the very outset, in considering this question of knowledge, we must discriminate. For some knowledge is most useful, some is less useful, and some has no use whatever. Therefore we must ask the question "Useful, for what?"

And a great nation will at once answer "Useful, as helping towards the highest development of mankind—useful as ministering to the development and control of the body, the emotions and the mind."

First as to the body. As I have said, there are three things necessary to the health of the body, pure food, fresh air, and sufficient exercise. We feed our bodies day by day from the cradle to the grave. What we put into them must be a matter of considerable importance to their health and vigour. But where is the systematic teaching on the subject? It simply does not exist. I suggest that a nation which was determined that its citizens should be healthy and strong would tackle this problem of diet seriously, and at once. It would have regular conferences of experts, issuing periodical reports as to quantity and quality both for vegetarians and for meat eaters. These reports might then form the basis of simple rules of diet, which could be issued yearly to every family in the land, who thus could be kept abreast with advancing knowledge. Not only so, but it would take such measures as might be found necessary for ensuring that all food should be pure, and for the restraint of those who would profit by the poisoning of the people.

The same with regard to fresh air and exercise. A great nation would train its citizens to value fresh air, and would never put up with the housing conditions which afflict us to-day. It would insist on a solution. If the whole nation could be mobilised to fight a human enemy, we could certainly do more than is done to house our people properly and fight the demons of dirt and foul air.

With regard to exercise; it is thought very necessary to teach our children the laws of physics and mathematics, but is it not at least equally necessary to teach them the laws of our own bodies, so far as we know them? There should be a gymnasium attached to every school, where instead of some

half-hour a week, daily exercise and training should be given. And coupled with the gymnasium should be a swimming bath and playing field, where habits of personal discipline and cleanliness could be cultivated.

But, of course, the nation that made up its mind to care for the bodies of its children, would also have to do a good many other things about which I need say little at the moment. Why is it that nearly the whole of the school life of a child is spent in preparing him to learn to be useful in some way or other in industry or trade? It is because of the false ideas which rule society and our false standards of value. We set such great store upon material things that we are blind to the far greater riches which are being neglected and destroyed in the human life around us. If the thousand and one articles of pleasure and luxury which abound to-day are worth the labour of making, how much more worth while is the building up of healthy human bodies, the vehicles of the evolving life?

And included under this head must be a thorough training for every child in some branch of industry, science or art, for it is by these that the activity needful for the development of human faculty and the necessary environment for the production of healthy bodies can alone be obtained: these must all be made to serve humanity and not, as is so often the case to-day, humanity made a slave to them. Not that every child should have a smattering of all these, but, after a broad and general education, teaching him as it were his way about in the world and his position in the scheme of things, his budding capacity should determine the special line upon which he should chiefly concentrate. Every child should be taught that all useful work is honourable, and that the only dishonourable thing about work is to do it badly, or to try to throw his share upon others. If it were clearly impressed that useful work, willingly performed, is a necessary foundation for a great nation, we should soon cease to honour

luxurious idleness, and social distinction would be the reward, not of wealth, but of service.

And to the training of the body must be added the training and discipline of the emotion, the desire nature.

Up to a certain stage in evolution personal desire is an indispensable condition of progress. Long before the infinite vistas of the cosmic life have begun to open out to his consciousness, a man must be stirred to activity, he must see before him some satisfaction, be it high or low, which will spur him to effort, and this is the function of desire. There are very few among us yet who do not need this spur, and to suggest to the normal man the futility of the pursuit of desire would be a great mistake, as this constitutes the greater part of his reason for action. Therefore, desirelessness is not one of the foundations of a great nation in the near future—but rather the control and the refinement of the desire nature. I think that in the training of the young the satisfactions resulting from order, harmony, capacity, knowledge and beauty and the peace and joy which come from helping others should be dwelt upon, and the craving for selfish pleasure, luxury, possessions and power over others, especially so far as the children of the wealthy are concerned, should be discouraged as the selfish and vulgar things that they are. Thus will emotion be an aid instead of a hindrance to the enlargement of the higher faculties.

James F. Harvey

(To be concluded)

HIS SHADOW ON THE EARTH

By F. G. PEARCE

[There is a North Indian tradition still prevailing that at the moment of the Vaisakh Full-Moon, every year, a great assembly of Arahats and Holy Ones takes place in a certain sacred spot on a great plateau, and that on this occasion the Shadow of the Lord Gauṭama Buddha appears and blesses all the assembled ones.]

DOST Thou indeed on Wesak Day each year
Look back upon this earth that was Thine own—
Back from those heights unthinkable, unknown,
Back to the ceaseless strivings that are here ?

What dost Thou see when Thy compassionate eyes
Look on the land Thy footsteps trod of yore ?—
Thy name scarce known from Sindh to Vanga's
shore,
And in far isles a creed that slowly dies.

A creed, and not a life! We stand and gaze,
Admiring those of old who trod the Way,
Disputing what we think that Thou didst say,
Saying we cannot tread it in *these* days.

And so our world grows darker. Blood and hate
Grow hotter, and we hasten to our doom.
Great Lord, who see'st the Truth beyond the gloom,
Wilt Thou not save us from approaching Fate ?

Save us by Truth—for Truth can make us free!
Save us from self—for self it is that blinds!
We know Thy Path; what is it in our minds
Makes us unfit to tread it steadfastly ?

What is it? In the glorious days of old
Men came and heard Thee and were not the same;
Their lives were changed; they sought no longer
fame;

They sought the wealth of Wisdom, not of Gold.

Why not we likewise? Ah! if Thou wert here,
Would not Thy Presence inspire us once again?
Would not we lift this world from out its pain?
Would we not quench with Love its hate and fear?

If Thou wert here! O vain, vain, vain desire!
For Thou hast passed beyond our utmost ken,
Far, far beyond the anguished cries of men,
Far, far beyond the flames of sorrow's fire.

Dost Thou look back upon us, Mighty Lord?
Dost Thou indeed look back, O Conquering One?
Ah! if Thou dost, let not the ages run
Until we perish utterly by the sword!

Look back in pity on us! Thou art gone;
Yet Thou didst promise unto us to send
Him who in ages past was Thine own Friend,
The Lord, Metteyya, the All-Compassionate One.

Look back in pity! Grant us but this boon—
Again to see a Presence like to Thine—
Again to hear that Teaching so divine.
Lord, lest we perish, send Metteyya soon!

F. G. Pearce



A DRUIDIC TRIAD

By D. JEFFREY WILLIAMS

THERE is a kind of sublime realism about the mystical philosophy of the ancient Druids. Three great Circles of Being were conceived by Bardic thought, the second arising from the first and the third issuing from the second. The first Circle, that of *Ceugnant*, is the unknowable, limitless Absolute, the Shoreless Sea of Non-existence. The second is the Circle of Bliss, the World of Transparency and Light. The third Circle is that of *Abred*, the world or cycle of evolution in darkness, matter or limitation.

The evolution of man began in the "lowest point of *Abred*". This lowest point, *Anwn*, corresponds to the mineral world, though the word *Anwn* in Keltic mythology connotes the lower worlds looked at from the point of the Divine Beings and personages who play the rôles of kings, knights and heroes, in the dramatic tales and *Mabinogi*. The "underworld" of the divine heroes of Keltic tales is the physical and material world of human existence. Its stricter and more technical meaning in Druid teaching is the world of minerals. *Abred* is divided into four evolutionary stages, and from the mineral the "stream" of life passes on to the vegetable, *Obryn*, and thence to the animal kingdom, *Cydfil*, and eventually reaches the human stage, that of *Dyndeb*. The word *Abred* means "a traversing of a course".

On his long pilgrimage man has to obtain every kind of experience of both good and evil. These terms good and evil must not be regarded in the moral sense with which we to-day are so familiar. Experience of every kind of evil simply means the experience of repeated embodiments in material forms. Similarly it is the experience of every limitation and "death". In the human stage, because "life" and "death," spirit and matter, or liberty and limitation, are equally balanced, there arises the power of choice. In this power of choice is the beginning of freedom so far as humans can help to determine the matter. Man can at long last choose to take sides either on the side of life or death, or good or evil. If he does not choose to fight on the side of life against death in his own nature he must continue to suffer under the dominion of death. If he chooses to range himself vigorously on the side of life he will eventually conquer limitation and death and ensure his return to *Gwynfyd*, the consciousness of non-limitation and Universal Life and Blessedness. Again and again man must return to the limitations of physical birth until the final conquest of good over evil has been achieved. Man is a

battle-ground. The triumph of life over death, of the universal over the limited in his nature and consciousness, is the return to the World of Bliss.

The following triad gives "three characteristics" of the attainment of *Gwynfyd*:

The three essential characteristics of the Circle of *Gwynfyd*: Love as far as necessity for it exists; Order (or harmony) which cannot be improved; and Knowledge as far as thought and perception can reach.

In this triad is envisaged the final conquest over "separative pride," cruelty and falsehood, which are the three greatest enemies man has to encounter in his own nature. Against these powers of "death" the forces of love, justice and truth wage unending warfare. Man not merely gives hostages to these great enemies when he is conscious of "separateness" and pride, when he condones or ignores any cruelty or injustice to any living being, or when he is untruthful or excuses falsehood in any way. He is at the same time fighting on the side of the enemies. Whosoever is not definitely on the side of love, justice and truth must of necessity be against these things.

The consciousness of Blessedness is the consciousness of every need for love wherever it exists. It is the triumph of harmony that seeks to resolve every discord and to balance every injustice. It is that access to knowledge through a union of love with the Universal Love that includes everything and of a responsive harmony with all in a universal harmony in which all things live and move.

Universal Love implies a universal need for it. A fullness in any degree cannot be conceived without a corresponding void that draws the fullness to itself. It is the realisation of the immeasurable necessity for love that characterises the consciousness of *Gwynfyd* in men. It is strictly in keeping with this view of love measured by the extent of need that Druid thought included *every living thing* as sharing in this need. "In the love of God, the love of all existences" runs the public

invocation of the Bardic *Gorsedd* Circle. It is not a question of loving in the way of personal liking and attraction: it is rather a matter of becoming love in an impersonal way in order to meet every need. Animals and birds and vegetables share this need for love, and the existence of any need is the whole reason for the existence of love to fulfil it. The greater the realisation of the necessity for love, wherever manifested, the greater the realisation of the realm of bliss in oneself.

Our triad next speaks of the realisation of a perfect order or harmony. Deep down in the human heart are sometimes to be heard a few fitful echoes of this primal, fundamental harmony. The return to this consciousness of "order that cannot be improved" is by the resolving of our own personal petty harmonies and discords. Our own little tunes, harmonious enough in our ears, in a higher and more universal key will become discordant. The fundamental harmony of the human heart is written in a universal key and its expression in the music of human life will be a perfect "rendering" according to each individual's harmonic chord. The mind will accord with truth, the emotions will be "in truth" with sympathy, and actions express the balance of both in justice. The man in tune with perfect harmony is not merely a just man from our limited and erroneous point of view, he is become the embodiment of justice in the universal sense. What this state of consciousness is like we have no conception. We can but feel that a perfect sacrifice that is a perfect joy is in some way the heart of perfect justice. From another point of view, perfect harmony and order are expressions of beauty. Even in our separated consciousness the response to beauty by one aspect of our nature will include the response to balance and proportion and order, and so on, demanded by other aspects. A life "hid with Christ in God" is a life merged in universal harmony and beauty and is a life that expresses such a harmony and beauty.

"Order was Heaven's first law," and it has been said, "man's last." In the still, deep places of the soul we dimly feel that order and harmony "mightily and sweetly" arrange and inform all things. But man, the wanderer from his own deep heart, travels continually in a far country of many distorted inclinations. He makes journey from limited perspective to limited perspective and never doubts the accuracy of his vision. He clings to his limited view and perspective because he knows no other, and perhaps because he feels he would be lost, or become blind, if a perspective of no known limitation were offered him. In other words, he fears to lose his limited self in order to find his Universal Self.

We place our trust in fear. We regard fear much as a policeman who looks after our property. And we trust this guardian of our precious possessions to see that we are safely locked and barred within our prisons. Safely inside our prisons of cherished material, moral, mental and even idealistic possessions, sometimes bolted behind our own principles, we throw out the keys to the keeping of fear, little knowing that the true possession of these things comes through not being possessed by them. We are often too blind to see in our fears the "way out" to freedom. Our fears are gateways to security and peace if only we had the courage to pass out through them. While we have anything to fear and defend we are harbouring the very enemies that would make us prisoners, and while we have anything to protect from attack we are providing ammunition to the enemy. There will be no order and no harmony in our lives until all the defensive barriers of the limited self are broken down and until we realise that all true possessions are the possessions of all.

There can be no true Love, as the Universal within feels it, without the true harmony such as the Universal within delights in; and the love of all and harmony with all must give knowledge of all "as far as thought and perception

can reach". Perfect insight is born of perfect love and harmony. It is a true wisdom that places knowledge last in this triad. Fleet-winged love entering into every need flies in the direction of knowledge and returns with added insight for the enrichment of knowledge. Knowledge ever follows in the wake of love.

Fullness of knowledge is "restored" when the limited consciousness has become one with the Universal Consciousness, when the "mortal has put on immortality". To the eye of the Immortal Spirit in man there is no veil in all Nature's kingdoms. On the plane of the Universal the philosopher's "object" or "objective" to conscious perception becomes the mystic's "subjective" in a conscious identity and unity. There is no limit to knowledge when this level has been reached; if there is a limit at all it will be found in the "reaching" of thought and intuitive perception.

It should not be thought that because Druid teaching is so impersonal and because so much emphasis is laid upon the universal as against the particular and limited in consciousness, that there is no regard for individuality. Over and over again in various triads will be found statements which stress the uniqueness of each individual and the inviolable sacredness of individuality. No one man or being is a copy of another. Each is a "little world" of its own, for there can be "but one of its own kind". Yet all the human "little worlds" are indissoluble parts of the "Great World".

In this little essay the writer has tried to enter into the spirit and point of view of the ancient Druid teachings. He is fully conscious of his great limitations. However, he submits it as a small contribution to the study of the long "stowed away" and ignored, precious wisdom of a forgotten past, once taught and followed in the West.

D. Jeffrey Williams

CLASSIC MYTHS

By ARNOLD S. BANKS

PROMETHEUS, THE LIGHT-BEARER

All hail, the Unknown Ones.
All hail, the Divine,
Whom we darkly grope after,
And fain would resemble.
In their good we believe,
Because good is in Man.

For Nature is cold,
Unfeeling, and blind ;
There shineth the Sun
Upon evil and good.
Moonlight and starlight
Gleam down in their beauty
On one and the other.

'Tis the glory of Man
To be helpful and good,
Unwearied procuring
The useful, the right :
A prototype so
Of the gods we grope after.¹

THE Myth of Prometheus is one of the greatest stories in the world. It appeals greatly to the imagination and wonder, when these are illumined by intuition and some knowledge of occult tradition. It is distinguished by its simplicity, rugged dignity and depth of meaning. Many are the poets and philosophers who have found inspiration therein. Hesiod, that lens through which we can gaze back into the ancient Hellenic traditions; Æschylus of Eleusis, the Demiurge of Tragedy; Plato, Plotinus, Bacon, Goethe, Shelley—to name but a few of the Immortals—have all been under its spell. Our own H. P. B. frequently used the myth to exemplify some part of her mighty message. Giordano

¹ Goethe. "Das Gottliche."

Bruno—no less “our own”—appears to have been deeply influenced by the Fire Symbolism. It has been well said that

with the single exception of a crucified Jesus, no example of suffering goodness has taken such profound hold on the imaginations and affections of humanity.

The sources from which we of this age obtain the myth are chiefly Hesiod, Æschylus and Plato, but these were in no sense originators of the main ideas of the story; they merely handled a tradition that was vastly ancient even in their day. Dr. John Owen, in “The Five Great Skeptical Dramas,” describing the story as being “older than the Hellenes themselves,” has allocated it to the period prior to the great Āryan migration from Central Asia. Its origin, he continues, “may be said to transcend the limits of human history.” Semitic tradition holds another version of the fundamental story, as a study of the *Book of Enoch* will reveal. Not only is the myth much more ancient than the first beginnings of the Hellenes—though it may have derived much of its actual form from their Mysteries, and their Dramatists certainly embellished it—but the most historical aspect of the story relates to events in the Third Root Race, some 6½ million years ago. These events in their turn, moreover, may be a reflection of interplanetary and cosmic influences so much more vastly ancient still, that imagination seems led by them into some remote region of higher Æther, far transcending the concrete thought-material of our planes.

Before hearing the essential details of the story, it is well to hark very far back in thought into the early mists of the inhabited world. This age of self and of intense individualism regards those mists as entirely dark and dense, whereas, could we but throw our consciousness back into that time and examine them, we should find them strangely luminous and opalescent with the lights of morning, for the Gods walked then with Man and guided him, though he could not as yet to

any great extent intelligently co-operate. We must even pass in thought further back through the dawn and the previous night of the world, to some former day of its activity. Then, says the legend, Ouranos or Uranus was the first king over the Atlanteans, "who lived in a wonderful fertile land to the West, a people distinguished for their piety". First thoughts would confuse these with the inhabitants of Atlantis, those whom we know as the Fourth Root Race—though piety seems to have been far from universal among them;—but it is probable that the reference is to altogether different and earlier conditions. In the days of the Pelasgoi and early Hellenes the continent of Atlantis must have become a tradition, a myth, yet exercising a strong predominant influence on the imagination. To them it was probably the land of "Once upon a time". Therefore in recounting the traditions of an even earlier time, a previous world-period, it was natural that these should become confused in the popular mind with the saga of the submerged continent.

Ouranos, the Ruler or Demiurge of a previous World-System—or of a set of such Systems—had several wives, of whom one was named Titaia, Earth. The stature of these lordly ones has diminished in the eyes of men till there now remains but a dim tradition of them as King and Queen of the Fairy people, and we know their names as Oberon and Titania.

Their children were Titans, six male and six female, for rarely is a creative force imaged under the guise of a male being without the female counterpart to personify the substance in which that force must work. These beings symbolise, and in truth are, the Planes, Principles, Forces, Kingdoms of Nature—superhuman, human, sub-human. Keightley, a well-known authority on Mythology, says :

The germs of all beings afterwards to be formed lie in them. Our concept of them should not at this stage be limited in any way, but rather be kept fluid, cosmic, related in thought to the time

"when the morning stars sang together, and all the Sons of God shouted for joy".

We follow the line of heredity of only one of them, of Iapetos and his family. Possibly this name, as suggested in *The Secret Doctrine*, is cognate with Japhet, that son of Noah who plays a somewhat similar rôle in Semitic tradition. Iapetos means "afflicted" or "oppressed," being derived from a Greek word meaning "to strike". It suggests "that which is struck into, or confined in, matter". And one who is learned in the inner meaning of words states that the Hebrew syllables in the name Japhet stand for "Space manifested" or "That which is everywhere extended in space". It has been said by Keightley and others that Iapetos was intended to represent the origin of the human race. But this Titan seems to signify more than the origin of the human race alone. He is the Life-tide as a whole, upon which the human race forms but one wave.

He had four sons, of the Titan race; Atlas, Menoetios Epimetheus and Prometheus. Their mother was Klymene, the Bright One, daughter of Okeanos, the Ocean of cosmic substance. Ocean is ever the ultimate parent of all forms.

It will perhaps be remembered that Ouranos, the ruler of a far-past system, ceded his kingdom to Kronos, whose reign was the Golden Age. From him it was in turn wrested by Zeus or Jupiter, the Demiurge of this World-period with which our story is concerned. Zeus is that all-comprehensive outgoing creative power which holds the world in being, but which must be met and opposed by the life or race destined to progress through individualisation to self-consciousness and beyond. The main feature in the myth of Prometheus is the conflict which he, as a protagonist of humanity, wages with Zeus. So the story runs that in earlier days the race of men possessed fire and offered sacrifice to the Gods, but Prometheus tricked Zeus into taking only the inferior parts of the

sacrificial victims, the bones and fat. The Cloud-gatherer in wrath deprived men of the use of fire, but Prometheus stole from heaven the bright-rayed fire, mother of arts, and, bearing it in a fennel stalk, *restored* it to men. Zeus in revenge devised a great woe for mankind. He caused earth and water to be moulded into the form of a goddess, and when the divine inhabitants of Olympos had bestowed upon her their own particular gifts and qualities, some beautiful and good, others mean and ugly, she, the living Pandora endowed with all gifts, was sent to Epimetheus. His brother, with the foresight which was his very nature, had warned him to accept from Zeus no gift, yet he received Pandora. However beautiful and god-endowed, she came as a disturbing element in the evolutionary scheme. At that time, as the old myths tell us, there were no evils, toils or diseases abroad in the world, but the race of men was happy and unvexed. The evils and other qualities, products of past evolutionary progress, were enclosed in a sealed earthen jar, which Pandora found and opened, being led by destiny and curiosity to do so, whereupon all, save Hope who remained, escaped to plague the race thenceforth. Kârmic potencies of good and evil from a previous world, sleeping in the retentive plasm of the lower planes, were awakened at the thrill of the downward shining starry light. These influences had to be met again by the new life wave, and the old struggle resumed, just as in the blissful state of Eden the "fruit" grew on the Tree of the knowledge of good and evil, and was intended to be plucked and digested. Such is the story of the "fall," as told in Greek tradition.

But Zeus also let his wrath fall heavily upon Prometheus, for he sent Hephæstos, the Artificer of the Gods—a divine aspect of the Titan himself—to bind Prometheus with chains to a pillar or to the rocks of Caucasus; and Kratos and Bia, "Strength" and "force," to see this properly established. And later there was sent also an eagle to devour by day his

liver, which grew again each night. Prometheus remained bound during many of the generations of men, till eventually one of his own line should, as foreseen by him, be permitted by Zeus to slay the eagle and release the Titan. This deliverer was Herakles.

It is interesting that Owen, in his study of this myth, or rather of that part which remains of the great Promethean drama of Æschylus, enumerates six meanings, recalling the statement that the key of interpretation may be turned several times. He classifies them thus: (1) Aqueous, wherein Prometheus typifies clouds or mist. (2) Fiery Celestial, as stars, lightning, meteorites or similar phenomena. (3) Fiery Terrestrial, including volcanic fires and also all useful applications of the element in the hearths and forges of men. (4) A medical or Scientific application. (5) Historical. (6) Rational, Moral and Metaphysical.

It would seem that the last three meanings naturally divide into four or more, though in actual reading of the interpretation of the myth it will be difficult to treat them separately; for no one meaning is in a compartment by itself, but they all blend and interpenetrate. The four meanings to which attention might with the greatest degree of interest be directed are: (1) Scientific, alluding to the various Kingdoms of Nature, Prometheus himself standing for the Human. (2) Occult-psychological, treating of the various principles in Man. (3) Occult-historical, wherein is shadowed that mighty event known as the coming of the Lords of the Flame. (4) Treating of Initiation and its expansions of consciousness.

It cannot be said that each son of Iapetos, the evolutionary Life wave, represents definitely one plane of matter, one kingdom of nature, or one principle in Man's constitution. We shall find, however, that they approximate to these ideas, and the reader should carry in mind a fluid and not rigidly defined concept of the general correspondences between them.

The Afflicted One had four sons. First was Atlas, the Endurer, "the grim being who knows all the depths of the sea, and keeps the long pillars which hold heaven and earth asunder". He was associated with the far West, and his name is related to a more ancient one that has descended to us in Aztlan, Atlantis and probably Tlavatli. It remains also in that range of African mountains near to the "Pillars of Hercules," where the Titan was thought to be undergoing his age-long punishment of supporting the heavens on his head and shoulders. By his association with the pillars, a version of the "pairs of opposites," he suggests manifestation and form, hence in particular the physical plane and principle. The Homeric description of "knowing all the depths of the sea" confirms this, for in these early cosmogonies the Ocean stands for the great cosmic expanse of substance, not the watery sea of our small planet.

His punishment was imposed by Zeus for sharing in the Titan War, the effort of the evolutionary forces to assert themselves. The rebellion against the authority of Zeus was but the turning of the Life wave from the Path of Outgoing to the Path of Return; from an effortless drifting flow in line with the stream of Involution, to the stern struggle to assert self. It suited the mode of thought of the polytheistic religions of those days, to take from the concept of God some of the power, wisdom and goodness which are His, and allot them to beings who seemed to be struggling against Him. The word Titan means a Striver, one who makes effort. It seems to be nearly related to the German verb "Thun," to do, and to the English word "done". As Keightley wrote, the Titans are not "wild and turbulent powers of nature; they are to be regarded as beneficent agents, and the period of their dominion as the Golden Age, during which, under the rule of Kronos, there prevailed a perpetual Spring".

The second son of Iapetos was Menoetios, the haughty and insolent, from a word meaning strength, passion, rage. He too was struck down by the bolt of Zeus and imprisoned in Erebos. He is astral matter, and the principle of desire and passion; the Kāma in Man.

The greater part of the interest centres in the ideas symbolised by the remaining two sons, Epimetheus and Prometheus. These brothers, closely united in the story, may be regarded respectively as the concrete and the abstract minds, whether as principles in the cosmos or in Man; or, if Menoetios stands for Kāma, Epimetheus is Kāma-Manas, and Prometheus is pure Manas. Hence the two may be animal man and rational man respectively. Keightley says "In Prometheus and Epimetheus are personified the intellectual vigour and weakness of man. But in this myth there is great confusion, for its original sense seems to have been lost very early." Doubtless with the loss of the Mysteries there went also the ability to read much of the teaching in the myths.

The intellectual vigour of man is that of the Higher Mind, and the weakness is that of the Lower, or of Kāma-Manas, of Animal-man. If Epimetheus is closely allied to the animal, Prometheus is that free abstract principle which, while manifesting on earth, can yet reach up to heaven and bring gifts to men. He is Humanity, with its feet on the common clay and its head in the divine freedom of the stars.

The name Epimetheus means after-thought, while Prometheus means fore-thought or forth-thinking, indicating the main difference between the concrete mind which goes only from one step to another in the light of past experiences, and the free unfettered God-like mind which soars on wings of intuition. One evolved through the animal kingdom and that of animal-man, but the other belongs to divine realms, and was a gift of the Monad from above. Æschylos, in his version of myth, rather suggests the higher origin of

Prometheus by making him, as distinct from his brothers or half-brothers, the son of the Titaness Themis, Law, who gave him knowledge of all the future.

The association of Epimetheus with the animal kingdom is seen in the Protagoras, Plato's version of the myth. The Gods, having formed men and animals, gave to the two brothers the task of endowing them with powers. Epimetheus asked for this boon to be his, and it was allowed. But Prometheus found that his brother had equipped the animals with qualities of offence and defence, giving to one fleetness, strength of limb and claw to another, and to others the protection of shell or thick hide; but, whether from helplessness or design, he had left Man unserved. Prometheus therefore stole fire from heaven, to enable Man to protect himself. Here Epimetheus foreshadows evolution and natural selection. Evolution alone did not give to Man the ascendancy which he possesses in this world. He would be ill protected if he had to rely only on such powers as he shares with the animals. Mind is the master weapon, and is his alone. Many animals excel him in physical strength and in instinctual wisdom, but to become and remain overlord he relies on co-operation with his own kind, and on his power of planning and of devising weapons, and all these qualities proceed from Mind.

Arnold S. Banks

(To be continued)

CALVARY

By G. GIBBON CHAMBERS

They crucified Him.

THE Cross and the Crucifixion are symbols which have come down from prehistoric times. The Cross is found on the monuments and temples of all nations—Hindū, Ethiopian, Tartar, and many others.

In the rites of ancient peoples the Cross had a prominent place—it was traced in oil or water on the forehead, as now in Baptism, it was embroidered on the sacred vestments, was carried in the hands of Priests, and it can be seen on all Egyptian tablets, and the Cross plays an important rôle in the religion of Christianity because the Crucifixion is an essential element in the career of the Christ.

The Cross is traced by the sun in the heavens, it is represented by the magnetic forces of the earth, it is seen in the snowflake, the human form is modelled on the pattern of the cross, all nature bears the impress of this sign of Renunciation and Redemption.

The Cross has four angles, and four points, it divides a circle into four equal parts, and represents the At-one-ment, Perfection on the material, mental, emotional and spiritual planes.

It shows the final conquest of the God within on all the planes of a man's being. Jesus was a type, His life was an example, and the Crucifixion was a stage in that life. Gethsemane and Calvary were and are processes of the soul's evolution. Jesus spent every day of His life, and every hour of the day, in deeds of love, Calvary was the final gift of love, He gave love, and died in the giving. The story of the life of Jesus is the mystical history of any person, and the Crucifixion, the final sacrifice, shows the spiritual possibilities of all.

If it were proved that Jesus never lived in history, if it were shown that the Bible story is a myth, the Crucifixion a brilliant episode of the imagination, our belief would be unshaken, for it is but symbolic of great truths. The divine drama of the soul was enacted in Jesus, and the final act in that drama was the Crucifixion.

The Crucifixion has been misrepresented: the idea that Jesus died for us, was crucified to save us, is entirely erroneous; for if that were so, His death was evil and not good: for to pay for wrong, to reap as we have ourselves sown, is part of good. As Plato said, "There is a still greater evil than injustice, namely, having committed it, not to suffer retribution for it: for one of the effects of punishment is to act as a healing medicine for the soul." Moreover, if we are redeemed by the sacrifice on the Cross, if by the death of Jesus man is rescued from eternal damnation, then should we be grateful to those who betrayed and delivered him to Judas and Pilate and Caiaphas, and to the howling mob. No! the Crucifixion is the supreme manifestation of the laws of love, enacted in each one of us. We must each one take up the Cross, must each one sacrifice in our own lives.

We are not saved by any Crucifixion or Calvary of 2,000 years ago, not by any physical blood-shedding, not by the vicarious passion and tears of Jesus, but by the God in us working through us, and redeeming us from the world.

The Cross and the Crucifixion are symbolic of the Crucifixion of the man, the idealist, the prophet, by the people—the mob.

A few days before the Crucifixion the crowd had cheered, had strewn palms and shouted "Hosanna to the Highest." It now demanded His blood. It was ever thus. The crowd, the many headed beast, as Shakespeare says, is always ignorant and easily moved for good or ill. The Martyr, the Seer, are called the "crank" and the "fool". He who would save the

world is termed the "Impostor"; he who shows the way of life is deemed to be mad. The world scoffs and scorns and jeers at its Saviours, it ever crucifies its Redeemers. Thus it is that every great deed, every noble action, every gift of self-sacrifice is stamped with the mark of the cross.

Should any Soul be touched with grace or glory,
Surely such gifts are their possessor's loss :
Hemlock to Socrates, the stake for Bruno,
And to His young Divinity, the Cross.

The Crucifixion symbolises the eternal persecution of the ideal by the ignorant, the unusual by the ordinary, the great by the petty, the few by the many.

In the second place it symbolises the crucifixion of the lower self, the overcoming of all limitation, the final renunciation, and that renunciation brings the At-one-ment, which is not propitiation for God, but the reconciliation with God.

It was the Crucifixion of all lower desires. The God within became triumphant, man at last one with God. He was then as one without sin, was perfect. "Seeking nothing he gains all, forgoing self the universe grows I. No need hath such to live as ye name life. He hath wrought the purpose through of what did make him man."

That final renunciation gives eternal life, as symbolised by the cross within the circle. The Cross has beams typifying this At-one-ment, this union between the human and the divine—the body, mind, emotion, crucified until they become the perfect means of expression, a pure channel for the manifestation of God. That final renunciation comes only through love. "O passion of love, thou givest thyself unto death." This crucifixion is the overcoming by love of all that hinders. On the Mount in the land of service came the supreme test.

Shakespeare portrayed this idea of the crucifixion in his Court scene in *The Merchant of Venice*. Shylock the

Jew, demanding his pound of flesh, is called to renounce his demands in response to Portia who pleads for the conquest by love. Shylock symbolises the lower in man, Portia is the eternal feminine, the voice of the Intuition, God speaking, demanding the giving of *all* in the interest of humanity. Shylock shrinks away!

Crucifixion then is symbolic of the final renunciation by man in the service of God and Humanity.

The Cross shows also the Redemption of man. Not in the orthodox sense of Propitiation, but by example. Jesus, the perfect man, became God by that final act of renunciation. So man can follow in himself, by bearing for himself, that same cross of love borne by Jesus. If man loves perfectly, he is able to redeem, and we are saved as we manifest Christ to others by love. Redemption is the example. Man must look within himself for the passion and the crucifixion. The German mystic truly said:

Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn,
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it to set up again.

Again, the Cross shows the eternal crucifixion of God in nature. God manifests in all, and works through all, and as God the Life is limited by form, so is He crucified. The disobeying of the laws, from which disobedience comes pain and sorrow and sin, results literally in the wounding and the crucifying of the One life.

The Crucifixion of Love and Truth takes place every day. The ideas and the ideals of Jesus were crucified with him, and the crucifixion of the truths which he proclaimed to the world continues to this day.

There is, moreover, the crucifixion of the Christ in each one by artificial and wrong social conditions. The anguish that man gives to man is ours too. It is because of our ignorance,



our blindness, our neglect, that these things are. The majority of people living in the world to-day are prevented from developing the best that is in them, of living up to the highest of which they are capable, by the economic conditions prevalent and the pressure of our so-called civilisation. "Once more the dead Christ lies. People are crucified in every land."

And what of Calvary? Calvary is the path to the cross, and, as Jesus trod that path, He suffered untold agony. Despair, loneliness, disappointment, and humiliation were his companions. He went down into the depths, he drank the cup to the last dregs.

Despair at the failure of his mission, the cruelty of the people, the conquest of the old ideals of hate and greed, of the Priesthood and the State, instead of His message of love, might had won, not right. "My God, my God, why hast thou forsaken me?"

Disappointment: He had hoped great things, had planned much, but He had failed, for even the Disciples slept. "Could ye not watch with me one hour?"

He felt the cruelty, the wasteful madness, the irrevocable loss,

He touched the anguished world with gentle solace, and in return we gave Him to the Cross.

Loneliness: the feeling of separation from man. All forsook Him, all the disciples denied Him, He went alone. Even Peter said "I do not know the man." There was not one to carry the Cross, He was alone on Calvary.

Humiliation: They came to take Him with swords and staves, Him who was the Prince of Peace. "Are ye come out as against a thief?" He was mocked, scourged, and crucified with thieves, He who gave all for love.

We must all tread that path of Calvary, all pass through Gethsemane, we must all walk by Kedron brook, we must

all pray to God in the garden, there wrestle with despair and disappointment, with loneliness and humiliation; we must all carry the cross, must all be crucified, must renounce to become one with God. Not actual death, but the will to obey the highest, the desire to give all in service, is what is demanded.

Some blessed ones I call to die for men their brothers,
Some I bid live the life of service, losing
Self through the great might of all constraining love.
Be strong to serve, bear thou love's burdens and through all
thy toils,
Thou shalt draw ever nearer unto me.

Before Calvary we search for God—after Calvary we see God,
we *are* God.

Before Calvary we cry "Not my will but thine." After
Calvary His will is ours.

Out of Calvary comes the creation of the Ideal.

Through Calvary is the way to Resurrection.

Through the bitter pangs of a soul's distress, the Christ is born
to consciousness, by the Cross is the path to the Crown.

G. Gibbon Chambers

PLATO'S CONCEPT OF MAN

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

THE message of the Sophists was, from the high, idealistic standpoint of Plato, detrimental to the true interests of man. It was to look outwards, to have and to possess all that the world could give and afford, namely, wealth, power, position, health, culture and the like. The Sophist believed that man fulfilled himself by success in the physical world, that conformity to the values of the world was all that was required of a person who would have success and prosperity. His ideal concerned the present; it did not point to some glorious destiny beyond the present, for—the Sophist would argue—there was most probably no such destiny, and to sacrifice the present, which can be made to yield happiness, for a problematic future was against all dictates of prudence and common sense.

Their ideal was in consonance with their theory, which may be termed 'sensualism' or 'sensualistic subjectivism' (Ueberweg). Their theory of the nature of man did not rise to the conception of any transcendental principle in him. Their reflective observation did not extend, as Ueberweg remarks, beyond ascribing to man the subjective powers of perception, thought and desire, which belong to the lower levels of nature. In other words, they did not posit any spiritual principle in man: the psychological principles were all that made up his consciousness. Consequently, free and

unfettered, healthy play afforded to the psychic principles of man was his end according to the Sophists.

From Plato's standpoint such a teaching was a veritable disease of the mind and soul. His ideal may be regarded as the antithesis of the Sophists'. The Sophist asked man to look outwards; Plato bade him to look within, to obey the high behest of the Delphic Oracle—*Man, Know Thyself*.

That was the message of Plato to his erring contemporary: Know Thyself. Self-knowledge was the panacea of all ills—the only astringent for the flabby soul of that time, nay, of all times. Precisely in a similar vein does the Upanishad bid us to know ourselves. "The Self is to be known"—so says the Upanishad in a dictatorial tone. It has got to be known! No dallying with the things of the world! The Self must be known! Yes, but how and why? Nay, what is this Self that we must know? Is it not an endless, bewildering kinematographic succession of thoughts and sensations? Is it anything more than a complex of these, perhaps a continuous 'stream of consciousness,' as the psychologist assures us? Indeed, the need for self-knowledge becomes more pressing, more urgent when Plato warns us thus: "it seems to me ridiculous for one who is still destitute of this knowledge (i.e., *âtmanan*) to busy himself with matters which in no wise concern him . . . I devote myself to the study, not of fables, but of my own self."¹ Which means that the aims and pursuits of life, which the Sophists assured us were the only things worth striving for, should all be put aside, and that all our energies should be turned towards the acquisition of self-knowledge. But before one is expected to take a plunge in the dark, one must know, at least theoretically, the nature of the Self which one is bidden to know, and the prize, if any, for the winning of which one is exhorted to gird up one's loins and sacrifice all that the world holds dear.

¹ *Phaedrus*, Everyman's Library, p. 209.

This leads us to Plato's theory of the soul. In *Phædrus*, the nature of the soul is discussed with great fulness and with remarkable clearness. It is impossible that his meaning should be misunderstood unless one reads one's own preconceived notions into it :

. . . the Soul resembles the combined efficacy of a pair of winged steeds and a charioteer . . . In the first place, with us men the supreme ruler has a pair of horses to manage, then of these horses he finds one generous and of generous breed, the other of opposite descent and opposite character. And thus it necessarily follows that driving in our case is no easy or agreeable work.¹

Further on once again :

I divided every soul into three parts, two of them resembling horses, and the third a charioteer . . . Now, of the horses . . . one was good, and the other bad . . . That horse of the two which occupies the nobler rank . . . loves honour with temperance and modesty, and he is driven without stroke of the whip by voice and reason alone. The bad horse . . . a friend to all riot and insolence . . . Scarce yielding to lash and goad united . . .²

In *The Republic*, Plato discusses the nature of the soul with still more fulness and clearness. The soul is divided into two parts, the rational and the irrational, the latter being further sub-divided into the 'spirited principle' and the 'desire principle'. Thus, we have the rational, the spirited, and the desire principles. The third is wholly irrational, the second is more or less of an ally of the first. All these three principles are distinct from one another and operate severally. In Book IV of *The Republic*, Plato goes on at some length to prove that they are really distinct principles, by showing that each has its own function and that the same principle cannot do two opposite things, as two contradictory impulses cannot proceed at the same time from the same source. So he gives "to that part of the soul with which it reasons the title of the rational principle, and to that part with which it loves and

¹ P. 231.

² P. 241.

hungers and thirsts, and experiences the flutter of the other desires, the title of the irrational and concupiscent principle, the ally of sundry indulgences and pleasures".¹ The spirited element cannot be identified with the desire principle, for "anger sometimes fights against the desires, which implies they are two distinct principles".² And since "when any one thinks he is wronged, does he not instantly boil and chafe and enlist himself on the side of what he thinks to be justice,"³ and since "it much more readily takes arms on the side of the rational principle in the party conflict of the soul,"⁴ it is only fair to hold that "in the soul the spirited element constitutes a third element, the natural ally of the rational principle, if it be not corrupted by evil training".⁵

Towards the end of *The Republic* in Book IX, Plato represents the soul in the form of a creature—a monster of fancy. This strange unheard-of creature is at once one in three and three in one. It is "a motley-headed monster," it has "the form of lion," and also "the form of man". Then we are bidden to "invest them externally with the form of one of the three, namely, the man, so that the person who cannot see inside, and only notices the outside skin, may fancy that it is one single animal, to wit, a man".⁶

Now, what are the distinct natures of these principles?

With the rational principle, we 'learn'⁷ and 'command'⁸ and 'reason'.⁹ It is "to command, inasmuch as it is wise, and has to exercise forethought in behalf of the entire soul".¹⁰

¹ Golden Treasury Series, p. 134.

² *Ibid.*, p. 144.

³ *Ibid.*

⁴ P. 145.

⁵ *Ibid.*

⁶ P. 330.

⁷ P. 138.

⁸ P. 143.

⁹ *Ibid.*

¹⁰ P. 147.

Again, "the individual is wise in virtue of the rational element".¹ This is, properly speaking, the human element; the other two he shares more or less with animals. Therefore, the specifically human principle ought to be the ruler and the guide.

With the spirited principle "we feel indignant".² It is "generous and of generous breed".³ It "loves honour with temperance and modesty,"⁴ and is amenable to reason, and when the individual is wronged this principle "instantly boils and chafes" and enlists itself on the side of justice. It is "the natural ally of the rational principle,"⁵ "its subject and ally".⁶ This "lion-like creature," if not properly restrained, becomes "self-willed and discontented," while "luxury and effeminacy" "relax and unnerve this same creature by begetting cowardice in him".⁷ And it degenerates into 'an ape,' "whenever a person subjugates this same-spirited animal to the turbulent monster".⁸ It is also "liable to be corrupted by evil training".⁹ It is situated in the heart.

The desire element is "the ally of sundry indulgences and pleasures".¹⁰ It is, we will remember, "the bad horse . . . a friend to all riot and insolence . . . scarce yielding to lash and goad united".¹¹ "The evil horse is recovered from his vice" by "this treatment oft-repeated".¹² With it we "feel desire for all the pleasures connected with eating and drinking and the propagation of the species";¹³ with it the

¹ P. 147.

² P. 144.

³ *Phaedrus*, p. 231.

⁴ *Ibid.*, p. 241.

⁵ *Rep.*, p. 145.

⁶ P. 147.

⁷ P. 331.

⁸ *Ibid.*

⁹ P. 145.

¹⁰ *Rep.*, p. 143.

¹¹ P. 241.

¹² P. 242.

¹³ P. 138.

soul "loves and hungers and thirsts, and experiences the flutter of the other desires".¹ This principle "in every man forms the largest portion of the soul and is by nature most insatiably covetous".² It is liable to frequent "outbreaks of intemperance" during which "that great and multifarious beast, which is so terrible, receives more liberty than it ought to have,"³ and "starves and enfeebles" the rational part, and by cunning 'flattery' wins over "the lion-like and serpentine creature". Its seat is in the liver.

Is the above a complete account of Plato's theory of the soul? Commentators believe that nothing more can be said than that, according to Plato, the soul has a rational and an irrational part and that the latter bifurcates into two—the spirited element and the desire element. We are, however, firmly convinced that the above account of the soul is but partial and perfunctory. Plato has not yet told us all about the soul. For, if this is the complete account of it, one may very pertinently ask: Is this the Self that we are charged to know? It is no doubt always helpful and advantageous to know about one's emotions and desires and thought. But for this there does not seem to be any real imperative necessity for foregoing the pleasures of the world. The process of self-knowledge and pursuit of worldly happiness need not come into conflict with each other. Both could be carried on without any detriment to the other—nay, most probably, to their mutual advantage. Besides this, if that is all that Plato has to say about the soul, wherein precisely lies the difference between the much-maligned Sophists and himself? What justification for the severe chastisement of the Sophists, for the sharp arrows of satire and sarcasm that he shoots at them in some of his dialogues? Plato posits a rational principle, the

¹ P. 143.

² P. 147.

³ P. 331.

principle of cognition; so do also the Sophists. Does the difference then lie in clearness and definiteness of presentation of the self-same truth? But will this justify the righteous indignation and the mighty foaming and fretting at their teachings, even though we concede that the Sophists prostituted the rational part of the soul to selfish ends? Nor does the difference consist in labelling this particular part of the soul as "immortal".

Krishnanandan Prasad

(To be continued)



WOMAN AND HOLY ORDERS

By A MEMBER OF THE LEAGUE OF THE CHURCH MILITANT
(ANGLICAN)

EVERY Theosophist knows that the second object of The Theosophical Society is to "encourage the comparative study of religion, philosophy and science". Part of the study of comparative religion will consist in an examination of its present state and its future evolution. There are three tenses in comparative study. Too often researchers are content with

the past tense only and their studies remind us of the exhausted air of museums. Too often have the rival claims of religions studied at first hand in the present tense resulted in fanatical bloodshed, in bigotry, in dissensions and jealousies which are the antithesis of the spirit which the Theosophical student is fain to bring to the synthetic result of his comparison of this with that. But this article is directed chiefly to the future tense of religion in one of its particulars, namely, its present exclusion and its future inclusion of women in its priestly offices.

It behoves each Theosophist to be abreast of the times. Our members should be the leaders of the times, not its followers. The New Age is in our midst. The amazingly rapid emancipation of Womanhood from a status of ignorance before 1870, of economic dependence before 1900, of political nonentity before 1918 and of decreasing legal impotence until yesterday, is one of the most arresting signs of the great gulf which has widened between the past two thousand years and the new cycle of two thousand years on whose threshold we are standing. Life is a unity, all the spheres within it are interlinked and interdependent. Political, legal, economic and social status do not exhaust the full circle of women's life. What about their religious status? There is as great an unrest in the hearts of the awakened women of to-day about their religious grievances as there was about their political disfranchisement. Women are frankly dissatisfied with the attitude of the Churches to their sex. Now that women have been admitted to equality of opportunity with men in all the other sections of life's activities the very unity of life itself admits them by implication also to equality of opportunity of service in every office of the religious life. But have the Churches admitted that equality? Regretfully we have to state—as yet, “NO,” and most regretfully we state it of the Church with which so many of the leading

Theosophists are intimately connected. But we women are not downhearted by the past disappointments. We look forward with joyful assurance to the future and indeed to the immediate future for the remedying of the defects of the vision of the past. We call to our aid in this final struggle of ours against all the Churches the New Age Theosophists, and we hear them responding to our call even as they did in our darkest days of political militancy.

Sacerdotalism is the final stronghold of the purely masculine. The reason is not far to seek. It is because the Churches worship the letter which killeth rather than the Spirit which maketh alive. History has over and over again proved this and the Churches are still making the same kind of history. The male is the destroyer, the licensed murderer, the militarist; the female it is that bringeth the new creature into existence.

It was to the Woman that the Christ first made known His Resurrection, and her He bade become His preacher of the good news. She, the Magdalen, was the initiator of all His followers into His secret of His triumph over death. She was His herald of the reversal of the curse of Adam and Eve that "dust thou art and unto dust shalt thou return". And who was she? The despised, the slandered, the reviled, the one whose accentuation of the tempting sex was counted her barrier to spirituality. Yet the Christ exalted her. By her sacrifices she had expiated her sins. By the freshly risen Christ was she raised to the veritable *Christian* priesthood in being given by Him the "Holy Order" to announce His resurrection and proclaim His ascension.

The priesthood of the *Churches* of all religions has looked on all womanhood as Magdalen, the creature of sin, the polluted, unclean, the temptress, the unworthy. Why? Because of her sex current, because of a function of the physical body, because of a quality of the rājasic body, because

of an attractive quality of the desire body. The masculine priesthood was afraid of these. The priests barred women out of the presence of the priesthood and the Churches, save as slaves, servers, listeners. They did so because they recognised their own weakness, and instead of facing their foe—their own lower nature—fair and square in the face and conquering it, they acknowledged and acquiesced in their moral weakness but maintained the innocence and purity necessary to their office, which woman challenged and tested, by arrogating to themselves occult spiritual power and so banishing from their environment possible excitements of sex. They were, and are, content to gain their own spiritual elevation at the cost of the exclusion from it of one whole half of humanity. Doubtless it has all been in the Great Plan and a necessary part of the gradual unfoldment of the race, but facts remain facts.

It has always been women's physical functions which have been made the excuse for excluding them from a place in the sun—she might be "unclean"—a statement which forgets that "sin is not of the physical but of the spiritual man. Sin does not consist in fulfilling any of the functions of nature. By the spirit the act is redeemed or condemned. . . It is sheer materialism and idolatry to regard an act as itself sinful. To do this is to invest that which is merely physical with a spiritual attribute".

At another time so widespread had been the idea that women had no souls of their own that it took the famous Council of Trent a whole three days' heated discussion to arrive at the conclusion that women had souls in their own right! It was no wonder that at a time when the general opinion of women was so low women had no place in Church government. Nor in more modern times when education was still denied to "females" was it remarkable that they were credited with having no brains as a sex and were

therefore held incapable of guiding the flocks. But step by step these untruths have been swept aside as the Holy Spirit Herself (a feminine term in all languages which express their terms in gender) has led men into more and more truth, and has led women to gain for themselves more and more Self-expression.

In the immediate present the opposition to the claims of women for ordination is being founded on the laws of the occult. It is stated that the currents of force in the etheric body are of such a kind as prevent women from becoming priests. This is a man-made prohibition, no doubt as transitional as the earlier bases of limitation were. The Spirit and the Soul are the rulers of every lower manifestation and can work the miracle of Transmutation of the Host through Man and Woman alike. When a woman's vehicles have proved no barrier to all the transmutations and expansions and magic necessary to go through the four Great Initiations they can surely by all the laws of logic and human and Divine Nature be the channel for the smaller circle of the Lesser Mysteries connected with the "laying on of hands" consecrated by the "Apostolic Succession"! Already a breach in this occult stronghold has been made by the admission of women into the occult mediatorship of Freemasonry in the Co-Masonic Order, a step of which Theosophists, though they were not its initiators and pioneers, have been the strong supporters even as they will eventually be of the admission of women into Holy Orders.

If the Church had followed its Founder, its Life—the Christ—it would have recognised that the first ordination of the risen Christ was given to a Woman and it could never have excluded woman from any spiritual or occult office. His "Go and tell my brethren" of His Resurrection and coming Ascension, the supreme message of Christianity gave the order of its first proclamation to be voiced by a Woman

follower, and she one formerly under a ban. What a mystery! What a precedent! But it was ignored, nay flouted. There is spiritual blindness in the Established Churches, but it will yet receive the full Illumination of all truth. What has been has doubtless been right for its season, for the Plan is one of gradual unfolding in time and space. But Change is the Law of Life. What was, is not what must for ever be. With the coming of the Lord Jesus Christ came also a re-valuation of the Laws of the Tables of Stone. In this era of the coming again of the Christ, the upsurging of the spirit of the Christ in the many human hearts, there is again a re-valuation taking place of the Laws written on the fleshly tablets of the Heart then enunciated by Him as "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself". It is the latter half of the command that has now to be expanded. "Thy neighbour" is thy female neighbour, and thy love must not exclude her from any spiritual vocation hitherto monopolised by men and given in love to the man neighbour, but withheld from the Spirit and Soul in the woman's form. This is a mode of super-physical materialism usurping the place of pure Spirit which seeks expression in these days through man and woman irrespective of form and function. Christ came not to destroy but to fulfil. He comes again with great knockings on the hearts of individual women, and generally to womanhood seeking to fill more full the mediatorship of the priestly office by the inclusion in it of saintly, dedicated, capable, magnetic women who are so filled with the ideal of spiritual service that they will take no "No" to their demand for unrestricted opportunities for their service even in the highest offices of the Churches—Catholic, Reformed and Non-conformist, all Churches ancient, modern and futurist, and in the priesthoods of the Eastern religions equally.

Now that women have fought their way by force of logic, justice, successful tactics, prayer and sacrifice into the

educational, economic and political spheres of service, does anyone think they can permanently, or for more than a short time hence, be debarred from the most important, the most fundamental sphere of their life, the spiritual?

In each of these spheres there is the department of general activity in which women find opportunity for public service, but in each there is also an inner circle, which may be termed its sacerdotal system and which controls the outer activities. From these inner circles also women were at first excluded on one excuse or another, but all the forces of the present Time-Spirit, the New Era, the very stars in their courses, are fighting on their side. What has been the result? There are now women Ministers of Education, Women Ministers of Commerce, Women Advocates-General, Women Cabinet Ministers and Women Governors. Will there not soon be women Ministers of Religion? Nothing in the world will for much longer hold closed the doors of that supreme office even in the most conservative, the most ancient of Churches.

Why it was Muhammadan Turkey that made one of its women the first Woman Minister of Education! It is little Denmark that creates its Woman Minister of Commerce. It is America that gives its portfolio of Law to a woman. It is England that allows a woman for the first time to preach in a cathedral—Lady Barrett in Bristol Cathedral. What will not Rome eventually do, and may not Australia be the first to ordain a Woman Bishop? It is all not only possible but certain.

The physical world is re-forming on a new axis. The spiritual world is doing likewise. It is a New Day of Creation—the Creation of Woman preparatory to the Creation at a later period of the whole Human, a being compounded more equally of male and female qualities functioning equally and freely in either man's or woman's form. These exceptional beings are probably those of whom Mr. Sutcliffe wrote so

convincingly in *The Theosophist* of 1916, (July, August, September) as the group from the Moon Chain astrologically due to arrive on this globe about this time. Already pioneers of the same type are to be met, those along the currents of whose thought and life the new forces are moulding themselves in experimentation—embryo androgynes.

The change of polarity is unconsciously affecting women and is forcing them to claim admittance to every sphere of responsibility. They are verily driven of the Spirit. Therefore are women found already in those forms of organised spiritual life, those Churches least bound by the vested interests of age-long tradition and custom, those most responsive to the forces pressing on them for expansion. Thus in the Nonconformist Churches there are already fully ordained and acting clergywomen . . . News comes of an association of women preachers in the United States and Canada which includes women preachers of fifteen different denominations, including the Congregational, the Methodist Episcopalian, the Independent, the Baptist and the Union Churches. A petition has been presented to the Scottish Presbyterian Assembly by a lady who has rendered exceptional service on its Committee for the Welfare of Youth that she may be appointed a preacher of the Gospel. Particularly significant and advanced have been the Resolutions passed by the Lambeth Conference of the Anglican Churches at which the report on the Ministry of Women, presented by a Special Committee of Bishops from all parts of the world, was converted into Resolutions which restored the Order of Deaconesses by the authority of the whole Conference of 250 Archbishops and Bishops. These women have had conferred on them the power to assist at the administration of Holy Baptism and to be the ministrants in case of necessity. They also have the power to instruct and exhort the congregation, which means to preach. But the Report of the

Committee went further and recommended that ordained women should render assistance at the administration of Holy Communion to sick persons. The grant of these powers to women in connection with the formerly jealously preserved Sacraments shows how rapidly the Established Church has already progressed. There are also signs that the Church of Rome is making ready for advances in the recognition of the Feminine to status of Divine honours. To the petitions of zealous women claiming admittance to Holy Orders the answer in the affirmative cannot be long delayed. For Theosophists, H. P. Blavatsky gave the answer in her enthusiastic approval of the attitude of the primitive Āryans—"In the Vedic period the Āryan women were not placed apart from men in penetralia or zenanas. Their seclusion began when the Muhammadans—the next heirs to Hebrew symbolism after Christian ecclesiasticism—had . . . enforced their customs upon the Hindūs. The pre- and *post*-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbolism of the early Āryans."¹ The answer in the Christian Scriptures is eternally written for all with spiritually opened eyes to see "In the Lord there is neither male nor female".

We women of the New Age ask and we shall receive, we seek and we shall find, we knock demanding entrance into Holy Orders, and—"in the name of the Lord"—it shall be opened to us.

A Member of the League of the Church Militant

¹ S.D., Vol. I, 382 (Lotus).

PITY THE BLIND ?

IT must be wonderful to be quite blind.
After the first, thick, darkness of the mind,
After the intolerable loneliness is passed,
There must be an awakening in being blind.

No more for such, the gorgeousness of colour,
Misty moons,
Or sun, or shade, or contour of the hills.
But in their place, a quickening of each sense:
New worlds in touch and texture; the romance
Of presences unseen; and all familiar notes
Grown suddenly and intimately intense;
An all-revealing timbre in each voice;
The sanctuary of music, veils withdrawn . . .
The unerring recognition of fine souls;
A comradeship with Silence; infinite space;
Where none suspect it, open doors . . .
The checkerboard of thought; the endless train
Of one's own mind-children, grown apace;
An untroubled understanding of unwhispered, un-
read things;
A lifting up, a dwelling in a holy place . . .

We, with our eyes to see, build walls
Denser than stone. The blind, being free,
Tread the white roads of eternity.

IVAN TLASANEFF

THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

(Concluded from p. 97)

THE GREATEST SECRET OF OCCULTISM

THROUGH all literature, from the remotest times to the present day, there runs the sibilant whisper that there are dire secrets of occultism that may be known by those wicked enough or good enough to gain them, secrets concerning human weal and woe, human death and damnation or man's salvation and perpetual exaltation and salvation from all ill. For personalities, for the tenure of physical bodies, a given lifetime longer or shorter, or a heaven period of measured joys, such secrets may be found and have been known.

The tales of Aladdin and his powers are apparently true as to type, and lend Atlantean confirmation to the thought of magic. The story of Bluebeard and his palace keys which, given to the new wife, conferred the wonder of happy wanderings through winding corridors and lofty mirrored halls, each new apartment opening to the turn of a numbered bit of brass until, at the final awesome moment, the forbidden lock stood between the beauteous bride and the fatal object of her curiosity. Well she knew her doom if she gave way; fully she realized how she would agonize to resist; deep in her heart lay the secret prevision that, at the last, she was going to yield!

Such magic secrets of building and destroying are abundant in story and in fact. It is only in their multiplicity, which is quite adequate, that there lies the remotest approach to universality. The limited horrors of such experiences fail to rouse our deepest nature; they belong to passing time and fleeting conditions. With the breaking of a new day such things must pass away.

But there is a secret so potently applicable to all beings, so universally cogent, so insistent for both the infinitely great and small that the realization of its truth brings a new view of the searching quality of the Law that, being universal, naturally applies to every creature and makes compulsion in life.

This secret is of the Logos driving through matter and through conscious spirit units materially embodied, forcing them, willy-nilly, to evolve by growth and by accession of powers and of parts of Him, more and more. This secret bears with it the fact that consciousness contacts upon their own planes concern every being and that these contacts, implying competition for the life-giving experience of association, are breeders of contest. The will to act is the demand of nature. The will to rest tends to deny life.

It is this law of action and of contest in action, earliest with matter, in later evolving with intellect and finally with spirit, itself, consciousness in all aspects, that, when recognized, opens for every man the deepest secret of life, held by the Sphinx to be truly told to every man only when he can comprehend and use the fact.

Neglect to enter into contest, whether of exercise or contest of muscle and brain; of contact with other beings; of the subdual and restraining of the lower self; of adding by our sacrifice of effort to the elaboration of the Great Plan and you invite disaster. The destructive tendency in Nature is manifest everywhere; it is complementary to the policy of upbuilding,

and he who does not build soon begins to destroy. The tendency to destruction soon establishes the tendency to the accumulation of bad karma.

Hence it is wisest for man to be busy, to be active in consciousness, whether that wholesome activity lie in the sphere of mechanical labour, of the intellectual functions or of the permutations lying still deeper and more complex and potent far within man's inner being.

Intensity of action is perhaps usually wisest when applied in steady pulling upon the resistances encountered where fate has placed one, for that continued, persistent action overcomes great opposition in time.

But the awe-inspiring, soul-stirring feature of the Law lies in its perpetual insistence and impulsion. No hastening or violence marks its action when its voice has been duly obeyed. When one is exalted there is a certain lightness of the effort needed to effect results, and the subtle powers are easily used. When one labours on lower planes, for alternations are a necessity of the Law, the quality of action has the character of asperity and weight. While seeming rest is given in the use of finer forces, in reality wisdom ever demands action, with the clearly labouring will. The breathing of the Logos' life through all beings assures the sounding of the Voice for ever.

The wise obey, rejoicing in the All-Father's will. Listen to your heart-beats; it is truly awesome to reflect that your continued consciousness in the routine of life depends on the action of that organ. But all accept as normal the heart-beats, unless disease raise the heart's pounding to an incessant cry of threatenings of disaster.

So we must accept the march of being, the Law of growth and evolving. We must be content with things as they are to-day, while cherishing the joy of to-morrow's access of life. And, while content to be as we are now, we must be ready to rejoice when the angels shall leap and shout with gladness

that a new stream of God's life and very being has been implanted in our own! Life must not be seen as commonplace or as filled with some kind of terror. Confidence in our Logos and His planning must be dominant even if we know that, here and there in the universe, a glowing sun may cool and cease to glow.

Think you it is of effort or is it of lassitude to maintain our system of worlds? Conceive the vast aeonian labour of the birth, the growth, the development of a solar system and its maintenance, whirling in space towards and about wondrous goals amid the opposing forces of the other entities of those loftier realms! It cannot be wholly infallible, utterly fixed, the future of our world system. There are not merely minor entities to have their choice, their will there. The balancing, the guiding, the building and the training of the beings concerned with a world-system are set side by side with those of other systems that have rival plans to reach the same or similar goals. Contest must exist among the Logoi, not necessarily of battle or of earthly hostility, but contests that will finally determine place in the larger schemes of galaxies governed by vaster Logoi presiding over many systems that have rival possibilities.

Moreover, is there not reason to believe as we have shown that here and there in the heavens the disappearances of a light-emitting sun may mean its extinction and its abandonment to retrogression with the tale of defeat, at least for an evolution-period, of the presiding deity, written in a whirling, shrivelling, cooling globe? And what could that be due to but the failure of the world entities of an evolutionary group to respond to the wishes of their Logos? What could be the cause of that if not the victory of the powers of opposition to that Logos' will, whether they be minor entities upon the globes concerned or major ones whose plans for reaching the rival goals might interfere with those of the Logos of our conception.

As above, so below. What we see about us in the world of pain, of horror, of despair, of defeat, of vengeance, of cruelty, is the reflection, in reality and often happily, too, the antithesis, of that which is above and beyond our ken. *The contest of the universe* is the lesson we must learn through the stern training in the *realities that we live in.* Only by the recognition that we must be trained here on earth, as little ones, in the ways of the universe beyond our Logos' protecting wings can we begin to understand.

The great Teacher of two thousand years ago told His pupils of the inner teaching that there were other truths that He knew which they could not yet bear! There are but few that can bear the truth. Yet it is the truth that the smooth and ordered pathway is not the real one; for there are paths, and hours and ages of treading them that belong to the actualities of that dread preparing for such contest as may occur in the actual Miltonian warfare of *fohat* or such as may be avoided at that critical moment when a show and comparison of forces proves to all rivals the inutility of carrying contests to lower planes, since aeonian preparation has placed in the hand of one set of leaders the means of overcoming, if they must be used!

Admitting the deathlessness of man and his growth and evolving into godhead with its powers, its privileges and its responsibilities, have we not here the secret of that which lies in all our hearts and for ever speaks to us of the primal need for us to "quit ourselves as men," "to be worthy of the Father," to be willing to act as do the deathless Gods? And is not the dread secret worthy of our rising to its recognition so that our spirits shall flame up with the fiery burning of the very Father's glory? In such knowledge we see the profound sadness of which we are told in *Light on the Path*; in it we realise that, with its growth, we can see a final victory toward which we trend and find there an ever-growing satisfaction.

Yet there have been and will be times when the Great of our Blessed Hierarchy find that Those above Them have let down upon Their shoulders for a time the very burden of the whole world's sustaining and have placed on Them the determining by Their courage, constancy, power, self-confidence and very effort of bodies and heart, the fate of our human evolving! Such was done during the recent mighty war among men. And the victory was gained, though with some concessions.

Our Hierarchy is but of small numbers as it now stands among men, though there are many of its members on higher planes. There is a Northern *Maerchen* tells of twelve brothers, princes that, having been placed under magic spell, wore their human bodies only at night, but in the day became wild swans that must bear their little sister upon a mat held in their beaks as they flew above and across the sea to a far distant land. Many days must they fly, many nights must they be obliged to rest on solid land. And each day as the setting sun was near the western edge of the ocean they must see on the horizon and reach, with their last drooping wing beatings, the little rock on which they might stand through the night with joined hands, the sister in the midst, waiting for their gift again of the wings of the morning. The Christian story teller added, I surmise, a touch of his own to this tale of Northern heritage when he told his children that through the night the brother princes thought always of the Christ and alternately prayed and sang hymns to Him and to the Virgin while the little sister slept. But when the morning sun looked over the ball of waters, strength flowed swiftly from Him into their veins and they received their wings. Then with wild cries of rejoicing, their mighty wings they would outspread again and with new hope would they sail away once more, always bearing between them the heartening child upon the net, in human form, of human caressing voice!

In the *Maerchen* we have, quite crudely, an image of our Hierarchy's strivings, development, contest, and victories. Forget not that our Manu, Vaivasvata, in a period of great difficulty, set back His root-race evolving by five thousand years that He then might try again the fate of another mighty effort. The contest of our Hierarchy is real; its successes may be moderate, or great, or very great. And of which character they shall be, depends on our labours, our comprehension and our patient but fiery aid!

If the great principle of contest is truly set forth in this presentment of life's reality, then what is the first mighty goal of man's contests with Nature, together with other co-existent entities?

It is that man shall have dominion over the Earth and that He shall gain many victories over the angels, below whom the Bible says, Man stands a little space. For the Devas, of an older evolution, have charge of many of the Logos' delegated powers. For example only, they have charge of much of the determining, the registering or recording and later the working out of karma. And our human hierarchy long to take over these duties, to the swifter lightening, amelioration and final cancelling of Man's debt. Long ago the ancient rule of an eye for an eye, a tooth for a tooth, has been broken. It does not always now work out so; there are many interventions. Later there will be even more; until, through man's sacrifice in labours for the Great Lodge, man's delivery shall be achieved. *There is a noble lady in heaven who has such pity of this hindrance, for which I (send Thee) that she breaks the sharp judgment there on high.¹ And that will be the first of the very great victories!* When that is attained all the evolutions will find life lightened and our solar system may march on much more easily toward its remoter goals. How strongly this appeals to the God in each of us for helpfulness,

¹ *The Inferno*, Dante Alighieri.

strength, patience and for the great determination ever to do and ever to dare! None may escape the call upon himself. All must rouse ourselves and give, forever, of our light and strength for God to flow through us for the perfecting of His purposes! Then after looking up, to be thrilled with the hope and the joy of the great victories which may be won for Man if we but try, after drinking in the splendours of the heaven worlds and the aeonian future, let us look around and about us on earth! Let us accept as true the tragic side of human life! Let us see unflinchingly the pain, the grief, the uncomprehending blankness of defeat of men, or the brute joy of physical, selfish victory. And let us also find our choicest satisfaction in aiding for God's and the Christ's sake, the ignorant that still revile or twist the meaning of the Law.

Then we can preach the need and the value of such harmony as is gained by using our will to subordinate our wishes and our preferences to those which comport with the large purposes of evolution.

We should strive forward, seeking, grasping, using power, wisdom and skill in the work. We need not fear our many defeats, our many deaths, our innumerable crucifixions. We will be righted by Those above us, and set on our feet again and again. What, then, should we fear? Only inaction, sterility, coldness, sourness, retreat from the battle-field. Since the contest lasts for ever and for ever, what rôles in the drama will we choose? Shall we be protagonists, striving always sturdily in the van, seeking resistances, or shall we be content to live through the infinite ages as members, for the most part, of the great choruses and mobs of souls that are to be shepherded and guarded in their massive associative existence?

In those very ancient days when those lived in Crete who maintained the wonderful civilisation to which the

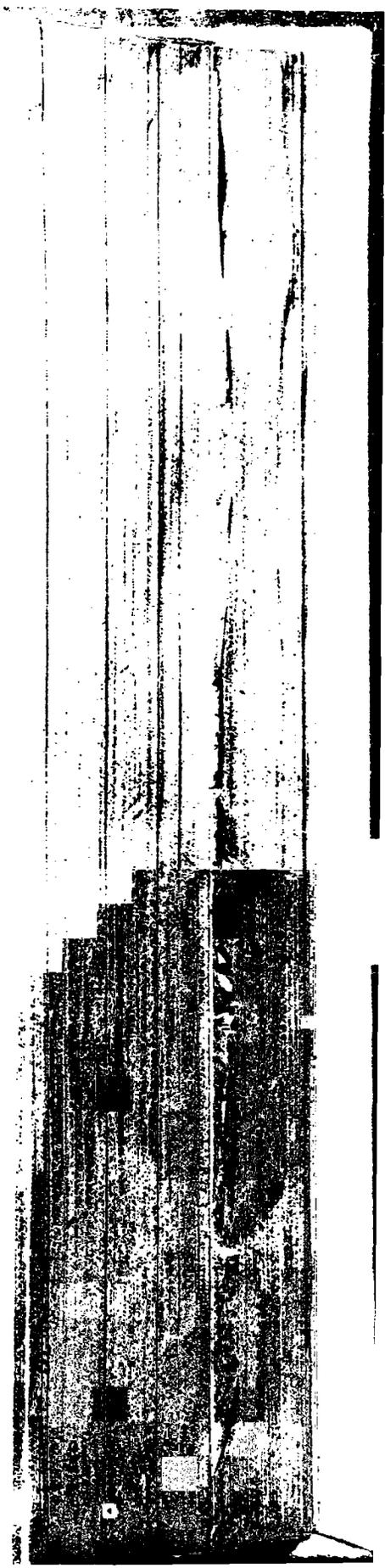
classic Greeks referred as that of the Golden Age—those who were the early Greeks—among whom dwelt many of the traditional heroes of the Achaians, two of the Adept Brothers composed the *Iliad* and the *Odyssey*. He who was responsible for the early and original *Iliad* is now of the loftiest ranks of that phase of the Hierarchy which represents the second phase of our Logos' nature. The *Odyssey*, representing an earlier and simpler, more rugged culture, is the ever-living gift of that Mighty One who represents for the world the Grace side of God's being. Both the *Iliad* and the *Odyssey* tell of Man's life of progress, with contest!

Some master lines of Tennyson briefly portray the character and the mode of Odysseus and his Westward driving, of which the pioneer stages are complete, to implant culture in the hearts of men most material:

Ulysses: Come, my friends,
 'Tis not too late to seek a newer world.
 Push off, and sitting well in order smite
 The sounding furrows; for my purpose holds
 To sail beyond the sunset, and the baths
 Of the western stars, until I die.
 It may be that the gulfs will wash us down;
 It may be we shall touch the Happy Isles,
 And see the great Achilles, whom we knew.
 One equal temper of heroic hearts,
 Made weak by time and fate, but strong in will
 To strive, to seek, to find, and not to yield.

—*Ulysses*, TENNYSON.

Weller Van Hook



AN OCCULT INTERPRETATION OF THE TEN COMMANDMENTS¹

By CHARLES E. LUNTZ

I SUPPOSE many have been to see the wonderful photo play now running at the American Theatre—"The Ten Commandments". I don't think a finer "movie" has ever been produced and it was that film which really inspired my topic.

There is probably no one in the whole of Christendom who does not know what the Ten Commandments are. During the last two weeks due to the picture there has been in this city a revival of interest in this ancient Decalogue of the Hebrews. So it seems to us very fitting that we should try to give you the Ten Commandments from the point of view of Occultism.

In Theosophy we believe that the language of the Bible veils more than it reveals. Those who have studied the text of the Bible to any extent will have noticed that some of the passages are almost maddeningly obscure. You get a verse or part of a verse that is perfectly clear and evidently means just what it says which is followed by another that does not seem to mean anything at all, or, if you do get a meaning, in some instances it seems rather to revolt you and indeed seems as though some of the teachings cannot possibly be what they seem on the surface because they do not at all

¹ A talk given on October 12th, 1924, at the Open Forum of the St. Louis Theosophical Society.

accord with man's idea of what is right and just. For instance, the statement that "God visits the sins of the fathers upon the children unto the third and fourth generation"—a statement which has long been the target for critics of the Bible. So, as I said, some of the Biblical teachings do not seem to be clear to the average person who reads them.

We explain that by saying that the Bible is an allegory. It is a history too, but some of those historical episodes have been taken to illustrate certain great lessons that these prophets and teachers want to convey. That is the way in which all Eastern races teach—always by means of parables, symbols or allegories.

The Eastern mind does not work as the Western mind works. You will notice all through the New Testament that Jesus continually illustrates his teachings by parables. He would deliver the parable and then explain it in simple language that was quite easy for the people to understand, but you will remember he told his disciples, "To you it is given to understand the Truth but to these (meaning the multitude) in parables." That same method applies throughout the Old Testament also. For instance, when the prophet Elijah upbraided King Ahab for stealing the vineyard of a poor subject named Naboth, he first related a parable about a very rich man who had many flocks and herds but who coveted the one ewe lamb of a poor neighbour and seized it by force. Elijah asked the King what should be done to such a wicked creature. The King at once answered that he should be "stoned with stones" and then Elijah said, "Thou art the man," because the King had forcibly taken Naboth's vineyard. It would seem to us that Elijah might just as well have told the King what he was driving at to begin with instead of beating around the bush with a long story about something else. We do not understand why they cannot come right out and say what they mean. We believe in direct speech and it

seems to us that everybody else should do the same thing, but you must recall that our ideas in the West are just as strange to the people in the East, and I am not at all sure that our ideas are always the best.

For instance, I read recently about some Japanese dignitary who was visiting New York and was being entertained by a committee of prominent citizens who had made an appointment one afternoon for him to see something or other that he was very much interested in. They took him down town in the subway, bundling him into one train and then hurrying him out at the 14th Street transfer and on to another train greatly to the discomfort and bewilderment of the dignified Japanese, who was not at all used to being hustled about in that way. They carefully explained to him that by making that transfer at 14th Street instead of continuing on the same train they had saved two whole minutes on the journey down town. And the Japanese replied, "Quite so, and now that we have saved the two minutes what are we going to do with them?" So you see that our frantic eagerness to save a couple of minutes at the cost of a great deal of unnecessary discomfort, which seems perfectly natural to us, appears quite extraordinary to an Oriental. Before you condemn the Orientals for their apparent roundabout method of doing things you must recognise that there is quite a good deal about our own methods that the Orientals would be likely to condemn.

One thing I must point out which may perhaps seem superfluous, but which I think necessary to emphasise, and that is that the Ten Commandments were not given to Moses in the English language. When it is put up that way, naturally everybody recognises this: but you know the attitude of mind of many orthodox people almost seems to indicate that they really believe that the King James' version of the Bible, or the Revised Version perhaps, is the literal word of God down to

the last syllable and comma. You have to remember that the New Testament was originally written in Greek and the Old Testament in ancient Hebrew. The first translation of the Old Testament was from Hebrew into Greek, I think about 235 B.C. and it was later translated into Latin and then into English and naturally it does not read exactly the same in English, as it read in the original tongue in which it was written. It must have lost something in all these repeated translations. Have you ever tried to read Shakespeare in German? A very fine piece of work has been done, but a person who understands German and also has a thorough knowledge of the English language, misses something of the inspiration of the original.

Now remember there are three distinct translations of the Old Testament from the original and I am going to try to show you in my talk that some liberties have been taken with the original text. The first translation into Greek was called the Septuagint because it is said to have been translated by seventy-two elders in seventy-two days and the legend is (you can believe it if you like, I do not) that these seventy-two elders were shut up in seventy-two cells. They were held *incommunicado*, so to speak, not permitted to look at each other or talk to each other for seventy-two days, during all of which time they were engaged in translating the Bible, or whatever part of it was then in existence. At the end of that time they were released from their cells and their translations were taken out and compared and the legend states that all seventy-two translations were found to be exactly the same down to the last comma. As I said before, you can believe this if you wish, personally I do not, but that is the legend that is given and I think it is meant to indicate that the translation was just as much inspired as the original.

Before I take the first commandment I want to say that I am perfectly aware that the Higher Criticism claims that the

Ten Commandments are not original but that they are copied from the Code of Hammurabi who lived about 700 years before Moses and was a Babylonian or Chaldean King, I forget which. I am not, however, going to pass on the Divine Inspiration of the commandments as to whether they were given to Moses by God or whether they were copied from some Code, because that really does not matter for our present purpose.

We think in Theosophy that hidden beneath the Ten Commandments there are several occult meanings and I am going to try to explain what those meanings are. I will have to take the full responsibility for what follows. I cannot saddle any part of it on to the Theosophical Society or on any of our Theosophical writers. All that our Theosophical literature tells us is that the Bible is largely an occult work and that the Five Books of Moses were undoubtedly written by an Occultist, probably by an Initiate, but the actual occult interpretation of the Ten Commandments, so far as I am aware, has never been attempted. There is a good book published by Mrs. Harriet Tuttle Bartlett which contains a number of occult interpretations of different parts of the Bible but not of the Ten Commandments, so I am unable to refer anyone to authorities and I will have to stand or fall strictly by the merit or otherwise of my interpretation.

There may be many people who will not agree with my statements at all. Well, this is an Open Forum and you are at perfect liberty to say where you think my conclusions are wrong. I may say, though, that I did a considerable amount of research work and carefully weighed every statement I am going to embody in this talk before I decided to use it, and the objections that occur to you may quite possibly have occurred to me and I may be able to tell you why I disregarded those objections and decided on the particular interpretations to which you object, in spite of them.

You will remember the introduction to the first Commandment starts, "And God spake all these words saying: I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of Bondage". I will ask you to recognise first that orthodox Christians all admit that the Ten Commandments were intended for the whole world and not only for one people. The Jews take this view also. Anyway the Ten Commandments are undoubtedly the corner stone of the entire Old Testament and if any part of the Old Testament was intended for the whole world, I should say the Ten Commandments were that part.

Now that being so, why did Moses (speaking in the name of God of course) say: "I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of Bondage?" God certainly brought the Children of Israel out of the Land of Egypt if the Biblical account is true, but it is equally certain that he DID NOT bring the whole world out of the Land of Egypt. So that statement in its literal form cannot possibly be intended for the whole world and if that is the case what is the use of repeating it every Sunday in the churches? The minister reads: "I brought thee out of the Land of Egypt" and the congregation knows quite well that that statement is not true, they were never brought out of the land of Egypt.

It is things like this that I was looking for when I did my research work with a view to ascertaining where occult meanings might reasonably be expected to exist. I looked for things that did not appear to be right on their face and then I looked beneath the surface of those things. I am going to give you what I think are the occult meanings but I shall have to presume that you are familiar with the occult teachings which I shall try to show are hidden in the Commandments, otherwise if I have to explain all these in detail we shall not get anywhere because our time is too limited to go into detailed explanations.

Now, getting back to this first part of the Commandment, which is really not a commandment at all but an introductory statement, the true consciousness of man, the monad, the Eternal Spirit, is occultly said to have come up from the mineral, vegetable and animal and then blended with something from a far higher plane and formed a human soul. Darwin's theory is that we came up from the animal, that is, our bodies were evolved through animal forms. We go a step further and tell you that a part of your consciousness came up that way also. That which is the real YOU—the reasoning power, the Divine Fragment—came down from God himself, but prior to that union or blending of the Divine with the evolved animal consciousness you functioned through animal bodies, and before that through vegetable forms, and before that through mineral encasements.

Now if the Ten Commandments were written by an Occultist he would have knowledge of that very old esoteric teaching of the origin and evolution of human consciousness. It is quite clear that Moses must have been possessed of occult knowledge. You will remember that he was brought up at the Egyptian Court as the adopted son of an Egyptian Princess. The Biblical account will be familiar to many of you. It tells how the Egyptians, alarmed at the rapidity with which the Israelites were multiplying, indulged in the habit of throwing all the first-born sons of the Israelites into the river and Moses' mother, not wanting her son disposed of in that way, made a little ark or floating cradle for him and hid him in this under the bulrushes at the river's edge. Pretty soon, along came the King's daughter and observing a little baby, apparently abandoned, decided to adopt him, and she took him home and brought him up as her own son. In those days the kings, or Pharaohs of Egypt as they were called, were also the High Priests of Egypt and as such had a thorough knowledge of the esoteric or hidden teachings

of the Egyptian religion which were in many respects identical with what we now call Theosophy.

So you see that, if Moses had wanted to bury that Occult Truth of the progress of the Ego or Soul or Spirit of man through the mineral, vegetable and animal kingdoms, what finer allegory could he have used than to refer to these lowly forms in which the consciousness first manifested, as a "House of Bondage, a Land of Egypt". So I am going to submit this as my interpretation of the first Occult Truth hidden in the Ten Commandments.

The next part of the Commandment is: "Thou shalt have no other Gods before me." I think that word "before" is very ambiguous. Most people would consider that this sounded as though you might have as many gods as you wanted to after the true God, providing you did not place any other before him. To get this straight I looked up the Latin version of the Ten Commandments and found that the word translated "before" was the Latin word *coram* which means "in the presence of". What God's words meant were "Thou shalt have no other gods in my presence." I mention this, although there is no occult meaning, to make it clear to anyone who may have wondered about that word "before".

"Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God." People wonder how God comes to speak of Himself as being jealous. In Latin the word used is *zelotes* which means zealous rather than jealous and indicates that God was zealous or jealous for the faithfulness of his people to Himself. I found a note in one of the commentaries stating that the word which stands for "jealous" in the original Hebrew means only jealous as applied to God and not to man. The word jealous was used just because there was no other word in the English language that would express the meaning.

Then we come to that bone of contention, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." People say: "How can God be so cruel and unjust. No man would do such a thing unless he were brutal and debased to the last degree." Now if you will refer to your Bible you will find that there are a number of words printed in italics and the explanation of these italics is that they are inserted words which do not appear in the original language, but were put in by the translators because the sentence did not make sense without them. Your minister will confirm this explanation if you ask him the meaning of the italicised words in the Bible. If you will look at the Ten Commandments in your Bible you will find that the word "generation," in that Commandment we have just been considering, is in italics, indicating that it was not in the original, the original language, therefore reading: "Visiting the iniquities of the fathers upon the children unto the third and fourth." It does not say the third and fourth what. The translators evidently felt that they could not leave the sentence incomplete that way—they had to put in something to make sense and the word "generation" appeared to them to be the only thing that would make sense, so they used that word.

If Moses had wanted to use the word 'generation' there is no reason why he should not have done so. You can find the word generation, not in italics, scattered all through the Bible, indicating that there is a word which could have been used had Moses seen fit to do so. Why then did he miss it out? Does it not seem as though he did so probably because he wanted to bury an occult meaning in that commandment, and the translators, not knowing anything about occult meanings, felt that they must insert the word 'generation' to complete the passage. I think that word should be 'incarnation'. Then that would accord perfectly with our occult teaching that a man suffers in one life for sins he has committed in a previous

life or lives. That would be perfectly understandable. So the phrase would then read: "Visiting the iniquities of the fathers upon the children unto the third and fourth incarnation."

But you may say, "It says children—isn't that plain enough?" The word children is quite appropriate when you realise that in a large sense we are the fathers of our own subsequent incarnations. You have the phrase in everyday use, "The child is father to the man," meaning that the thoughts and ways and actions of a child father the thoughts and ways and actions which will be his after he has grown up, and so the thoughts and ways and actions of a man in one incarnation—the causes that he generates—FATHER the effects he will reap in his next life on earth. So don't you see the word children is quite appropriate and is the word an Occultist would naturally use in trying to veil a hidden reference to karma and reincarnation in the guise offered by this Commandment?

Then follows: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." I find that the literal translation is: "For vain things." I want to call your attention to the fact that this is the only commandment which contains an implied threat of punishment. Even the commandment not to kill has no penalty attached to it in the text. Why is this?

We might also consider the fact that in the New Testament Jesus stated: "All manner of sin and blasphemy shall be forgiven unto men, but he that sinneth against the Holy Spirit shall never be forgiven." You know in Biblical times they used to practise what they called magic. We do not believe in magic but we do believe in thought power, the creative power of thought, the possibility of healing or of materialising desired conditions by strong sustained thought combined with will, or by coming into a realisation of our unity with God. These things form the basis of modern

applied psychology, Christian Science and New Thought, which is really a part of the very oldest thought in the world. The ancients used exactly similar methods and they obtained the necessary concentration of will by invoking the name of a deity. In performing so-called miracles of healing or other "mighty works" the Prophets would always call on the name of God. Jesus performed his works in the name of the Father, which of course was the same thing. By using that name with the tremendous faith and power it generated in them, they did accomplish results just as people do to-day. You will remember that the Pharisees accused Christ of performing his "miracles" by invoking the power of Beelzebub, the Prince of Devils, and he was very indignant at being thus accused of black magic and he stated emphatically that this was the one unforgivable sin, to use the Divine Power, the power of thought, the creative power of the mind, plus the will engendered by strong concentration on GOD'S name, for evil purposes and that, I think, is what the occult significance is of the phrase of "Taking God's name in vain" or for vain things. That is why God stated, "The Lord will not hold him guiltless" of that sin which Jesus also states was unforgivable.

Then the admonition, "Remember the Sabbath Day to keep it holy": the reason given being that in six days God made Heaven and Earth and rested on the seventh day. I do not think anyone outside of the very orthodox seriously believes to-day that God created the world in six days of 24 hours each. We have no right to set an arbitrary time limit to the "days" which are here meant. In the Hindū belief, what they call a Day of Brahmā (Brahmā being the Hindū word for God) is one hundred million years or thereabouts. If that is what is meant by "days" then I think the Biblical account of creation becomes intelligible and we can conceive that God evolved the world perhaps in six days of one hundred million years each, or some such figure,

In Theosophy our teaching as to the evolution of the Solar System, which is similar to that found in the esoteric teaching of various religions, is that God evolves the Universe through seven Chains, each Chain consisting of seven Globes, around which the life wave sweeps seven times, each such time being termed a Round, and the life wave remaining on each globe during a period of seven Root Races, which in turn are made up of seven Sub Races, in their turn composed of seven Family Races. This is a huge subject on which time will not permit me to elaborate to-night. It has already formed the topic of one of these Open Forums and we have a large amount of literature about it in our sales and lending libraries and in the Public Library, so I will have to content myself with saying that this unquestionably is the meaning of the Biblical reference to God having made the world in six days and rested on the seventh, because the Seventh Race and the Seventh Round and the Seventh Chain, etc., are in every case, so to speak, culminations of the six which have gone before, a sort of "reaping of the fruits of the previous six Chains or Rounds or Races and a sort of resting on the seventh, although you cannot talk about God or Nature ever resting, because the Universe is in constant activity and no rest, as we understand it, is possible or the whole of creation would collapse.

"Honour thy father and thy mother that thy days may be long in the land." In studying this Commandment I asked myself why there was no reward offered on any of the others and I also considered the special nature of the reward, "that thy days may be long in the land that the Lord thy God giveth thee". Why should this Commandment carry a reward and why should the reward be that particular thing?

The occult teaching regarding Heaven is that it is a place where one's every high and noble aspiration is fulfilled in fullest measure even though disappointed of realisation on

earth, and particularly where one who has held great love for some earthly object, whether it be a father or mother or some other relative or a friend or even a Deity or other object of veneration, finds that love continued and prolonged. It doesn't matter at all what the object of affection or adoration may have been. It may have been the Buddha or the Virgin or a Saint, but the worshipper will find that same Deity present in his Heaven life exactly as he conceived it to be on earth. The mother will find her beloved child and will have him with her throughout her entire Heaven life. According to the strength of the love lavished on that relative or friend during life so will the length of the Heaven life be. If a vast amount of love was generated the stay in the Heaven world will be correspondingly long and if such love was only fleeting, then it will be short, just long enough to work itself out, so to speak.

The word 'honour' in the Biblical sense unquestionably includes love, so if a man greatly loved his father and his mother his stay in the Heaven world would be correspondingly great, his "days" will be long in the land which the Lord giveth him. I think we have here the Occult explanation of that reward for honouring one's father and mother.

I can only give this brief sketch of the *Devachanic* or Heaven life conditions. Those who are interested will find detailed information in the manual written by Mr. Leadbeater entitled, *The Devachanic Plane*. It is an inexpensive little book and will be found in our sales library and may also be borrowed from our lending library or from the Public Library.

I am not going to take the remaining Commandments because they are perfectly clear on their face. Apparently there is no occult meaning hidden there. It seems to me that you should only look for occult meanings where the text is obscure, otherwise if the meaning is plain it is more than likely that it means exactly what it says. I do not think

the remaining Commandments have anything hidden beneath them.

So we have discovered six occult meanings: (1) The progress of the consciousness (from the House of Bondage) through the mineral, vegetable, etc. (2) and (3) Karma and reincarnation ("Visiting the iniquities of the fathers, etc."). (4) Wrong use of thought power "Taking God's name in vain". (5) Evolution of the Solar System, "In six days the Lord made Heaven and earth". (6) Reference to a future life ("Honour thy father and thy mother that thy days may be long in the land").

That is six occult meanings. I am almost sure that if there are six occult meanings there must be seven because Occultists always work in sevens, this being the key-number of our Universe. You can see it in various natural laws. For instance, there are seven octaves in music; seven colours in the spectrum, etc. If anyone cares to try to find the seventh occult meaning in the Ten Commandments, he of course may do so, and I would be very much interested to learn of any theories anyone may develop on this subject.

This is my attempt at an occult interpretation of the Ten Commandments.

Charles E. Luntz

CONCRETE INSTANCES OF INCARNATION WITH MEMORY OF PAST LIFE¹

By SHYAM SUNDAR LAL

AN illegitimate Rājput (Chhida by name) of Mhowa village on the Chambal river in the Gwalior State was in intrigue with a widowed daughter of a Brahman of the same village. The Brāhmana tried to get him into trouble and got up a case of looting of postal bags (while in transit). A warrant was issued. Chhida absconded and remained in hiding in the ravines of the Chambal river. While in hiding he gave Rs. 5 to a pedlar of his village Mhowa (when he met him in the ravines) for purchasing a bell and offering it on his behalf to the temple of Shiva in Mhowa.

Soon afterwards Chhida was tracked and surrounded by the police and by them shot dead while resting under a tree. This Chhida took birth soon afterwards in a neighbouring village in a Brahman's family, and, when he was four years old or thereabouts, the same pedlar happened to pay a visit to his (Chhida's) mother in his usual rounds, and was displaying to her his wares, when Chhida came up from behind and snatched away some of the articles spread out by the pedlar. The pedlar ran after him, and then the lad rebuked him for his failing to get the bell for the temple: this incident disclosed Chhida's identity. The lad was thereon visited by his old mother of past life, and by her taken to Mhowa, and

¹ The first of this series appeared in THE THEOSOPHIST of January, 1925.

was then made to find out his way to his old house. I sent for the lad and kept him with me for a few days when he was accompanied by her maternal uncle (a young man who had passed his Middle examination) who corroborated the whole story.

2. A young Patwari Kashi Ram was killed by Chhotey Lal, son of Bhagwant Singh, a Zamindar of Nonenhata village in Bind (Gwalior), in 1908 while they were both going to the Suba's Court in a Revenue Case in which the Zamindar was interested and the Patwari was going to give adverse evidence. While crossing the Kauri river (dry bed) and smoking by the side of a cucumber field the Zamindar tried to win him over, and having failed to do so shot him dead and, cutting off the fingers of his (Patwari's) right hand, put one of them into the Patwari's inkpot and placed the pot on the dead body of the Patwari and absconded into the adjoining British territory. Police investigation was made and warrant for his arrest was issued, but he is still at large. I have seen the Police file. This Patwari soon afterwards took birth in a neighbouring village Risalpur, with all the marks of violence which he had received at his death as Patwari. His name is Sukh Lal and his father's name is Mihi Lal. He is born with the fingers of his right hand wanting and his ribs broken and recemented as it were, and with the memory of his past life. I have compared the marks with the description of the dead body in the police file. I have seen the boy. I kept him with me for about a week I think, and he remembered the main events although the details were fading away from his memory. His father and elder brother corroborated these facts although they were very reluctant to disclose them to avoid a scandal.

3. A Rājput Zamindar was killed by his uncle in connection with a quarrel over a field. The uncle disappeared and the Police could not trace him, there was no proof. This

was in Samvat 1934 (A.D. 1877) a famine year. Later on, the murderer returned home. Meanwhile a child was born in the neighbouring village who, when he was 4 or 5 years old, one day while playing with other boys heard the firing of guns which is usual at a festival, and fell senseless. When he came to his senses he exclaimed that it was a murderer (his uncle of past life) who had turned up. This disclosed his identity and the lad's elder brother of his previous life came up and was recognised. The lad then grew familiar with this brother of his and disclosed things which nobody else had any knowledge of and from time to time asked for and obtained from his brother his favourite gun, his pistol, his stick, instruments of music, etc., which are still in his possession.

The brother, convinced of the identity, approached the Suba Major Omrt (European) who however declined to revive the old case on evidence of such a nature. The brother then approached the Dewān (Prime Minister) Sir Ganpat Rao Khadke and His Highness the late Mahārāj Jiaji Rao Scindia, who tested the genuineness of the story by making the boy recognise at a parade some of his relatives of his past life, then employed in the Army, and having become convinced of the identity issued a warrant for the arrest of the murderer, who however absconded and was pursued by the Gwalior Police from place to place until it was found that he had died at Gaya. His Highness was then pleased to order that as the culprit was no more within his reach the case should be dropped. I have looked up the original file and have got it with me. In 1912 I sent for the boy who was then thirty-four years old, and his old father and the latter corroborated the whole of the story. He also added that soon after the identity had been disclosed by the boy's brother the murderer also once came to see the boy when the latter tauntingly rebuked him for his un-Rājput-like behaviour in having shot him from behind and by stealth. In 1912 the son was found

to have forgotten all these things and could remember them only by hearsay. The story was corroborated by Colonel Surajpal Singh and the murderer's son who are both Military Officers in Gwalior. Photographs of these were taken by Messrs. Desai Brothers of Lashkar, Gwalior.

Shyam Sundar Lal

THE NIGHT OF PASSAGE

WITH aspirations high and feelings rare
Go out this night ;
And mighty efforts make to know and bear
The way to light.
In quick abandon storm the towering wall :
Your radiant soul
Awaits, until you hear God's glorious call,
Men to enroll
In the vast work of nurturing a rising norm
In spiritual power.
On! On to your destiny ; disintegrate the form ;
Propitious the hour.

DR. WOODRUFF SHEPPARD

THE ADYAR PLAYERS

I AM glad that the Theosophists at Adyar are taking an interest in dramatic art.

On March 17th, we had the pleasure of witnessing an excellent performance given by the Adyar Players.

The play, called "S. Simeon Stylites," by F. Sladen-Smith: a clever one-act satire on the power habit has over most of us.

The acting was good on the whole, but I regret to say that the Indians, who played in it, did not throw themselves sufficiently into their parts. The same thing cannot be said either of Miss Marcelle de Manziarly or Mr. B. A. Ross, both of whom acted excellently, and in a most convincing manner.

Mrs. Adair's experienced advice and careful coaching gave, at times, to this amateur performance, a truly professional quality.

The natural open-air stage proved a most suitable choice. The velvet-like starry night as a background showed off to perfection the brilliantly coloured costumes.

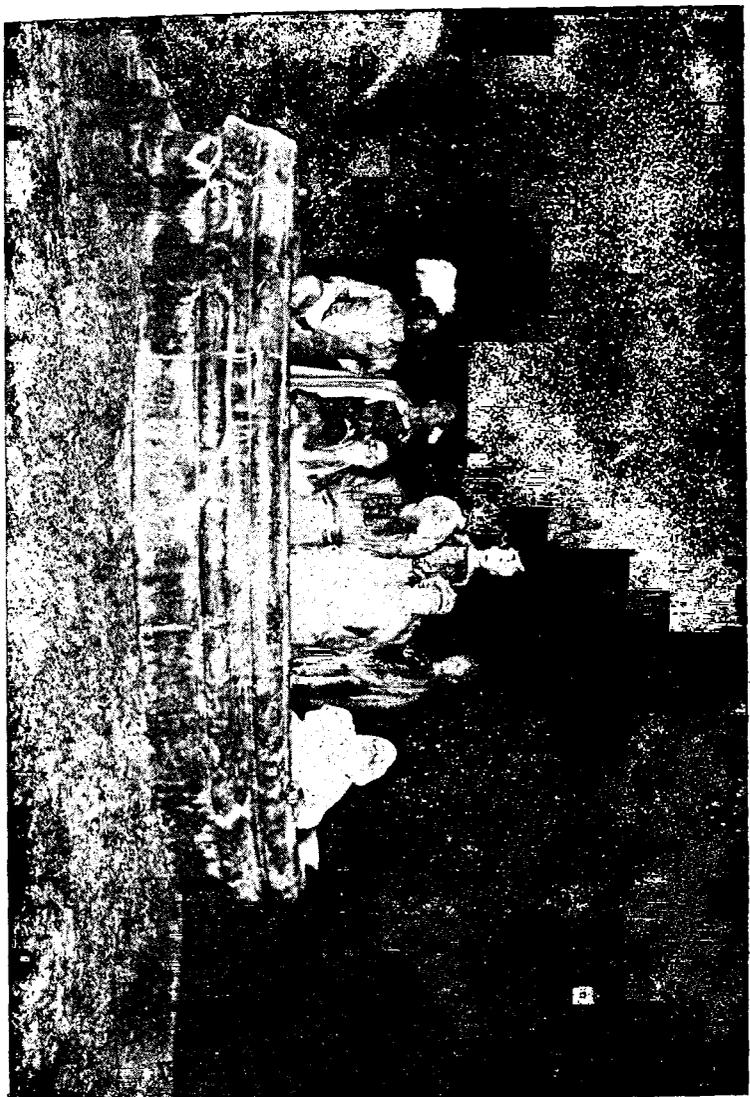
But we cannot always leave to chance this most important decision—an adequate setting. We ought to have a small theatre of our own—an open-air amphitheatre preferably—and train a permanent company chosen from amongst the group of young people who have gathered lately at Adyar.

I hope the Theosophists in India and elsewhere will take an interest in this theatrical enterprise and encourage it in every way they can. It seems to me that any new form of true artistic expression introduced at Adyar adds to our spiritual and intellectual richness. Let us make of Adyar the centre of *all* Beauty, and not the outer edge of mediocre tastelessness.

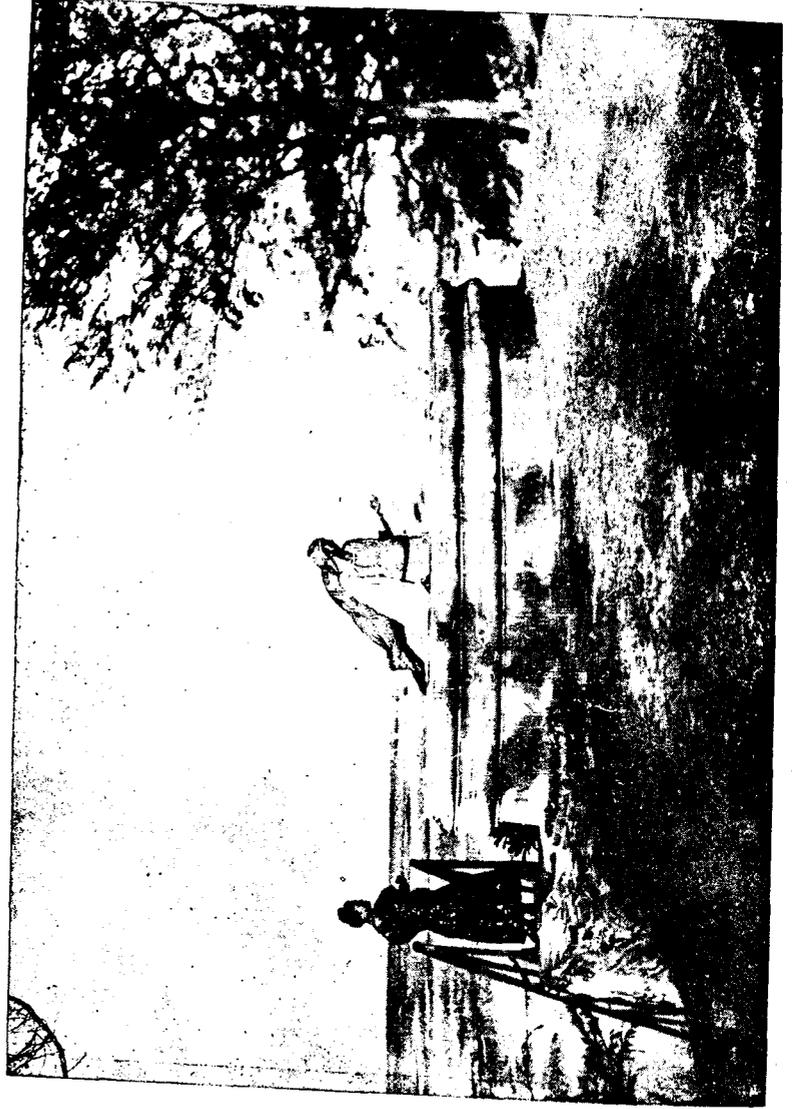
J. KRISHNAMURTI



THEATRICALS AT ADYAR--A GROUP OF THE ADYAR PLAYERS



*THE PLAYERS IN S. SIMEON STYLITES
(FLASHLIGHT OF THE NIGHT SETTING)*



EUDOCIA BIDS FAREWELL TO S. SIMEON

HINDŪ MUSIC AND THE MUSIC OF CENTRAL EUROPE

By M. DE M.

IT is extremely interesting to trace a parallel between the music of Central Europe and Hindū music. The relative conceptions which have given birth to them are so opposite, differ in such a way, that they would mutually complement each other, if they were not, alas, completely estranged. How few Westerners know anything of Hindū music and how false an idea Indians have of the music of Europe which, in their ignorance, they speak of as English (?) music!

There are so many explanations of this that it is not possible to give all of them. The difficulty of an understanding between continents so widely separated, the lack of enthusiasm which kills the desire to learn and to understand something new, and the absence of imagination, imagination which makes it possible to forget one's own individuality and identify it with that of another, are a few of the most important. Then, how difficult, even impossible, is it for the European to stifle his notion of time and listen for hours and hours to the subtle variations of Indian music! How much more difficult for Eastern musicians to quite forget that the listener is a Westerner, to lose all fear of tiring him and throw themselves completely into the music as if he were one of themselves! This last difficulty does not arise in Europe; because there music is regarded as belonging more to the general public, and because of the fact that the musician is more often only an

interpreter of written, indeed printed, works, while in India every musician is a creator. Further, music in Europe being a massive creation appeals much more easily to a general public than Hindū music which demands, indeed can only live in, an intimacy both religious and spiritual; besides, in India, if the audience is made up of conflicting elements which disturb the atmosphere created by the musician, he cannot lose himself in his inspiration.

In Europe, a concert never lasts more than three hours. Very, very rarely is this time exceeded, that it should be regarded as an error of taste. The programme includes several different works, chosen and grouped with care, in order to present contrasts, to set the works fittingly and give them the right values; otherwise the audience will be fatigued. If its attention is not held all the time by varied and numerous items, it immediately becomes aware of the passage of time, and the mind becomes preoccupied with its own multiple activities which the music has, for the moment, suspended.

In India, on the other hand, a concert is truly a suspension of time; hours succeed hours; the audience is lost in an ecstatic meditation and seems really translated to another plane in another universe.

European music is, with very few exceptions, profane. It expresses the emotions, the feelings, the troubles of men. It is absolutely human, the image of western life, based on passion, struggle, love. In short, to be lost in music is to find one's own emotion expressed as a general emotion and therefore as universal. There, music acts upon us by shocks, it is above all else emotional, and a concert composed of fine works really crushes us. A great fatigue follows on the concentration of attention, which at the same time stimulates the need to recover contact with ordinary normal life, to regain the balance temporarily lost.

Hindū music is almost wholly religious. It acts upon the auditors in such a way that they forget themselves and rise into the higher world of the spirit. In Europe, music comes into us; but in India, music compels us to enter into itself. It plunges the hearer into profound thought, lifts him above the struggle of human emotion. There is nothing but the music. There is the possibility of being lost in space, of being drowned in pure devotion, of being lifted beyond the confines of ordinary life. Contrary to European music it puts us in balance, makes us vibrate to our higher being. It is not emotional, it is devotional; and it is with difficulty that one bridges the chasm which separates it from normal life.

European music is vertical, Hindū music horizontal, the first having evolved Harmony, by effort directed to the finding of harmony in the combination of the different sounds heard simultaneously, often to the detriment of the pure melodic line. There are works which, if stripped of their harmonic vestments would appear so poor, so naked, that almost nothing would remain. These works need immense orchestras, the invention of ever-increasing numbers of new instruments for their expression.

Hindū music concentrates on the perfection of pure line—melody—as an end in itself, melody infinitely ornate, varied, chiselled. It has no need of any accompaniment and, still more strange, it gives an harmonic impression by the rapid succession of sounds, and the result is often, not to say nearly always, extraordinarily modern to our European ears. It can be expressed through one instrument, sweet and profoundly moving; and though it may be hidden by the slightest noise, its magnetic power is such that one cannot detach the attention from it.

The Hindū musical system has, in a certain sense, one great advantage over the European. The musician must know the music thoroughly, must live in it as in his own element,

his music being improvisation. He must have overcome the difficulties which are born out of the multitude of existing rules. Every musician is a creator, bearing on his own shoulders his own responsibility. The musical world of Europe has two indispensable elements—composers and interpreters. The first endure death and passion in order to express that which is in them. The second, more often than not, possess marvellous mechanical technique but do not know very much about music. (To know music means years and years of long and arduous study.) They distort the works, often murder them, making them unrecognisable; and are all the time unconscious of their responsibility. An interpreter with genius is as rare as a genius composer—but the created work lives for ever, while the interpreter dies, leaving nothing but the remembrance of himself.

One of the most important points, one of the essential differences in the Eastern and the Western conception, may be noted here. In Europe, the love of form has been pushed to the extreme. The European mind, fixed on concrete things, is so rapid that it is always seeking the new, the unknown, the original. It requires change, continual renewings. It demands means of rapid transport so as to do as many things as possible in the quickest time. Music there is changed like fashions in dress, every year brings something new which is only accepted after violent struggles. Scarcely is it accepted than the musician sets out on another search for the original. Attention is concentrated on the exterior form, every form having a name. It is classified, has a style like furniture or architecture. There is ancient music, classical music, romantic music, modern music, music ultra-modern, etc., etc. And what is to come next, in this age of restless energy, an age without repose? In India music is raised like a great monument, indifferent to time, resting on a solid base, the same to-day as it has been for centuries back,

the perfect symbol of a whole country which seems obedient to different laws of time than ours ; where everything is slow, almost immobile ; where all life is concentrated on the abstract and the spiritual ; where thought, like music, loses itself in innumerable variations infinitely ornate, and culminates in ecstasy.

In the West every composer of genius creates *his* form, *his* rhythm, *his* harmony. It is impossible not to recognise Bach, Schumann, Chopin, Debussy and innumerable others in their works, so stamped with personality are they, so much is the exterior form peculiar to each one of them. Each constructs a concrete work on an absolutely abstract base ; adds his work to others already existing ; opens a new door to those who come after him. In India, the musician makes the choice of a mode or a rāga ; selects his ṭāla or rhythmic combination ; and improvises on this fixed base a work subtle and ephemeral, which lifts, develops itself, gives birth to endless variations, constructing itself in space, and then dissolves, leaving only the foundation stones to support other edifices—and the moving thought that the same work can never be heard twice but that each is born according to the moment, like a prayer inspired by devotion, and that the inspiration came and always comes from the same inexhaustible source.

If it were possible to unite the essence (Hindū music) and the form (European music) a work absolutely perfect and complete would be born ; but is this union possible ? The mixing of two elements so distinct, so equal, would it not lead to the weakening of both ? Does not their strength lie in their limitations ? What, however, is certain is that many attempts have been made for a *rapprochement*, but no one has visualised the problem from the right angle. It is not sufficient to send an Indian musician to Europe. It is not possible in a town like Paris or London to get into contact with the vīṇa. A flower which belongs to a land of sunshine and

light loses its fragrance under dark and foggy skies. Its perfume must be inhaled in its own atmosphere where everything impels it to give out its most lovely essence, its most perfect tints. Neither is it at Calcutta nor Madras that understanding of European music can arrive. It is necessary to try to enter into communion with the soul of the country which gives birth to the form of art which interests you, to live there, to understand the thought, the conditions of life, the character of the people, their reactions, their intuitions; to know the climate in which it grows—an important factor. Then, if it became possible to discover, however vaguely, the different sources of emotion crystallised and made perceptible through the forms of "national" art, then only, could the real influence be exercised. Western emotions stimulated by the same factors express themselves in a Western form, the only one natural to us, inherent in our nature, being part of our atavism. With inspiration coming from the East, creating the desired unity more than the employment of the most exotic scales, and with India understanding the beauty of the evolution of form, perhaps, such a *rapprochement* would be possible.

M. de M.

PRESIDENTIAL ADDRESS

OF SIR T. SADASIVA AIYAR, M.L., RETD. JUDGE, MADRAS HIGH COURT,
DELIVERED AT THE SOUTH INDIAN THEOSOPHICAL CONFERENCE,
APRIL, 1925

IN the absence of our honoured leaders, the President and Vice-President from Adyar on other pressing work of our Inner Heads, the blessed Masters of Wisdom and Compassion, it has fallen to me to conduct this Annual Convention of the South Indian Conference. To entertain feelings of diffidence and doubt and to make excuses, would mean lack of faith in the higher guiding powers, lack of confidence in the blessings and loving thoughts sent by our President and Vice-President for the success of this Conference and lack of belief in the strength which the physical presence of advanced persons like our brothers T. Ramchandra Rao, C. S. Trilokekar, Yadunandan Prasad and others are sure to infuse into weaker men like myself, at least for the period during which this Convention continues. We know from our experience during our President's internment days, that the weakest of us could be infused with a giant's strength through the influence sent by our leaders from superphysical planes, and so, let us begin our proceedings in a spirit of optimism and confidence, the opposite spirit, that of pessimism, being an insult to the all-beneficent Providence which rules all things according to the Plan mapped out by Its Wisdom.

If we look at the world's affairs superficially, there seem to be good grounds for a spirit of pessimism. I shall enumerate a few prominent events in the recent or contemporary history of the world, indicating how the religious, political, social and economic unrest prevailing everywhere without exception, seems to be leading the present civilisation rapidly to destruction :

1. The scrapping of the Geneva Protocol.
2. The fall of the Labour Government in Britain with its programme of gradual disarmament and of progressive Self-government for all those countries in the British Commonwealth without or with partial Self-rule and the coming into power of a reactionary Government which has revived the Singapore Base scheme and the revival of *The . . .* of the Tory Press, some of the organs of which, such



as *The Morning Post*, are pressing for going back on the Montford Reforms. In this connection, there is the further fact that we are constantly hearing of the invention of new gases and destructive weapons to be used in future warfare.

Experiments in which all Governments appear to be financially interested include wholesale destruction by typhus and other bacilli, pilotless bombing aeroplanes and various sorts of poison gases.

Most of the European nations are spending on armaments twice the amount which they spent before the war.

3. "Fear everywhere. The world is perishing of fear." The killing of the Congress as the political organ of our Motherland by saintly Gandhiji at Belgaum (Mr. C. Rajagopalachariar of Salem recently admitted this).

4. The failure of Gandhiji's efforts in the Vaikom Satyāgraha Movement to help the suppressed classes of the Hindūs in securing elementary human, or rather, "animal" rights.

5. The failure of the efforts of our most popular Indian political leaders including Gandhiji to bring about Hindū-Muslim Unity and the failure of Gandhiji even to compose the Brahmin, Non-Brahmin quarrel in connection with the Shermadevi Gurukula.

6. The failure of America to persuade the British and the Indian Governmental Bureaucracy to restrict the cultivation and export of opium.

7. The failure of our Local Government to take any measure worth the name towards even local option as a first step towards prohibition.

8. The passing away from our midst of many helpful and selfless Theosophical workers—our respected leader Dr. S. Subramania Aiyar, of my beloved brother T. B. Bhashyachariya of Coimbatore, of brothers Patwardhan of Ahmedabad, Thakur Sanker Sinha Bhupji of Moradabad, A. K. Subramania Aiyar of Trichinopoly, Narayana Menon of Trivandrum and S. Kalyanarama Aiyar of Nagercoil.

9. The stoning to death for mere difference in religious opinion of our Ahamadia brethren by the Government of the Amir of Afghanistan and what is far more painful, the meetings held by some of our Indian Mussalmān Maulanas and Moulvis, etc., belonging to the Sunni Sect, in which meetings, resolutions were passed approving of that uncivilised act of the Afghan Government as a very pious act and denouncing any attempt even to make respectful representation to the Amir to discontinue the barbarity.

10. The persecution of liberal-minded Christian ministers, even in America and England, by the Orthodox Evangelical party: a man like W. J. Bryan not being ashamed to advocate that the truths of scientific anthropological evolution should not be taught in schools as

those truths are against the letter of the Bible which says that man was created out of red earth and woman out of one of his ribs.

11. The rejection of Dr. Gour's Age of Consent Bill by the Delhi Legislative Assembly on the ground that a child of 14 was of sufficiently mature understanding to consent to her physical and moral ruin and that the mock marriage ceremony which a child of 13 has passed through justifies rape upon her.

12. The Anti-Asiatic laws directed against Asiatics passed in America and Africa and the growing power of Asuric organisation, for example, the extreme Fascists, the extreme Bolshevists, the Ku Klux Klan, etc., everywhere.

Notwithstanding all the above we ought to know that the darkest hour is before the dawn, and that the dark forces seem most powerful and employ their most violent efforts despairingly just before their overthrow by the Eternal Guardian Watchers of orphaned humanity. Are even we Theosophists as a body devoid of the Intuitionist vision enabling us to see the Holy Dakshina Moorthy looking down from his Himalayan seat, and preparing to make His periodical Avatār, impelled by His supreme compassion, in order to save the world of humanity? And there are also not wanting the clear signs of His near coming to those who have eyes to see. The labours of the Theosophical Society (the eccentric John the Baptist of the coming Messiah) have not by any means been fruitless. Fortunately, this Baptist being a Society, need not be killed before the Christ is born in the Disciple, though the Society has had martyrs like H. P. B. among its leaders, and some of them are even now tortured by malignant and ungrateful scandals and misrepresentations. The Jesus of the twentieth century has been born and baptised, the Holy Ghost has descended on Him and the Disciple is growing in stature from day to day and even from hour to hour. Superstition and the dead letter of the scriptures upon which orthodoxy, priestcraft, religious fanaticism, persecution of honest opinion and blind sectarianism flourish, are fast being killed in the light and heat of scientific reason, of Mystic Intuition, of loving Brotherhood, and especially of the activity of vigilant self-sacrificing service, all of these being summed up in the one word "Theosophy".

I shall now quote extracts from contemporary journalistic literature to show the rapid transformation that is going on before our very eyes in preparation for the coming of the Lord:

It is now high time that the Churches of all denominations awoke to a knowledge of the fact that higher criticism is spreading like a deadly plague in the Indian Mission field.¹

You see how the Light of Higher criticism is dreaded by the Dark Forces of superstition as a deadly plague.

It (higher criticism) regards large portions of both Testaments as mythical, legendary, fictional, and entirely unreliable. It even dares, in many instances, to belittle and to dishonour the Lord Jesus Christ by attributing mistakes to Him and by

¹ Extract from *The Nottingham Guardian* quoted in *The Hindu*, dated 30th March, 1925.

asserting that He conformed His teaching to the popular opinions of His day. And not only so, it even denies, and that in the most subtle manner, the expiatory character of His substitutionary death upon the Cross.

I attended a lecture given to non-Christian Indian students by one of the foremost leaders among missionaries in India. He impressed upon his audience that he was in full sympathy with all religions, and that he had been privileged to worship with Jews, Muhammadans, Unitarians, Theosophists, Brahma-Samajists, and others, and that he would also worship with Hindūs, if their ceremonial customs would only allow him to do so. He laid special emphasis upon the point that the missionaries are not in India to convert them to Christianity, but to make of them better Hindūs, better Muhammadans and better Buddhists.

A very prominent missionary organiser, himself a higher critic, told me that of the 4,000 missionaries now working in Burma, India and Ceylon, not more than 2,000 believed in the Bible as the inherent and infallible Word of God. Another Indian Missionary of wide experience stated that probably not more than 10 per cent of the missionaries in a certain city were orthodox. Let us realise what that means; in that one city alone only 20 out of 200 missionaries were believed to be true to the old evangelical faith.

A RELIGIOUS DURBAR

Mr. Stanley Rice, Honorary Secretary of the East India Association, London, writes to *The Nottingham Guardian* :

I venture to think that whatever may be the value of the suggestion to hold a religious Durbar, it would not be so impossible to carry out as you seem to think. At the close of the Great War, it became my duty to hold a kind of local Durbar and to make a speech by offering thanks to the supreme Deity, worshipped by Christians as God, by Hindūs as Siva and Vishnu, and by Mussalmāns as Allāh. I found it quite possible to unite the audience in a common principle without offending any susceptibilities.

Hindūs are, on the whole, remarkably tolerant, and Islām is much nearer to a Deistic form of Christianity than most people imagine. It is difficult to see what influence the caste system, which is primarily social, could have upon the proposed Durbar.

Given good-will on the part of all, including Christians, it ought not to be impossible to hold a general gathering upon the principle of the worship of a Universal Deity, coupled if need be, with separate services according to the rites and dogmas of the particular creeds. Nor need a Christian be the dominant figure. Why should not the creeds take it in turn to elect a President? The Durbar could be opened by the Viceroy not as a Christian, but as the head of a State, which puts religious neutrality in the forefront of its policy and as the representative of the King-Emperor, whose personality counts for so much in India. No Indian, of whatever creed, would resent this.¹

THEOSOPHY

It is interesting to notice that at the "opening of the Congress House in Girgaum, Bombay" (by Gandhiji), prayers and blessings were offered by a Hindū, a Pārsi, a Hebrew, a Christian, a Mussalmān, and a Sikh, and Gandhiji remarked that "from the

¹ Extract from *New India*, dated 30th March, 1925.

prayers offered they should recognise that in all the religions there were eternal truths which should be respected and honoured by all'. That is pure Theosophy which seems to have reached the third stage in the progress of a truth, that everyone takes it as a matter of course. Colonel H. S. Olcott was, we believe, the first to open a building with prayers offered by men of different faiths. Theosophical Schools and Colleges are still the only ones in which, while each student is taught his own religion, a prayer from each faith opens the study daily. Theosophy has been first laughed at, then persecuted, then argued over, and finally is taken as a matter of course. If all schools followed this admirable practice of common prayers, the lads and lasses would grow up without religious antagonism and reverencing each other's faiths. It is the only foundation for Hindū-Muslim Unity. Its few great teachings are in every religion, as may be seen in *The Universal Text Book*, in which each is supported by the Scriptures of each great faith.

In fact, I find that apart from his quasi-economic and quasi-political views on khaddar and hand-spinning, Gandhiji wherever he goes now preaches nothing but undiluted Theosophy, namely: (1) Universal Brotherhood, (2) tolerant and reverential study of the great religions, which all contain the same fundamental spiritual verities, and (3) the diligent self-sacrificing service of all creatures in the spirit of self-renunciation because the One Life, Light and Love is vibrating and shining in and embracing all things (see especially his opinions on the infallibility of the letter of *The Qurān* and of the Maulana's interpretation of such letter justifying the stoning to death of Ahamadiyas). I need not say that the true followers of the great saint Ramakrishna Paramahansa are all entirely pervaded by the spirit of Theosophy and even the Brahmo and the Ārya Samājists are becoming more and more imbued with the Theosophical spirit:

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent flooding in, the main.

Other encouraging signs in India just now are the stopping of the sacrifice of animals at village festivals (the movement is very marked in Travancore and in the Tinnevely and Coimbatore Districts), and the growth of the Women and Baby Welfare movements. Theosophists like brother Narayana Aiyar of Trivandrum and like our sisters Mrs. Jinarājādāsa and Mrs. Cousins of Adyar and Mrs. Chandrasekhara Aiyar of Bangalore, have been the soul of such movements. But the most encouraging signs in my opinion are: (1) the closer and closer knitting of the bonds of mutual brotherly affection and tolerance among members of the Theosophical Society without distinction of class, sex, creed or colour, and (2) the all-important fact that more and more of our younger members in India, America and England are approaching nearer the Feet of our Blessed Masters and are being evidently used by the Holy Ones to spread the spirit of Theosophy both in seen and unseen ways throughout the world, and (3) the auspicious fact that beam-wireless broadcasting, which is one of the greatest gifts to mankind made by the advance of science (for, science along with many evils like air bombs and poison gases has invented such good things as wireless broadcasting), affords us the joyous assurance that science is really intended to be the

handmaid of the Jagat Guru to spread His Message in all countries simultaneously and fully.

Let us therefore take advantage of the grand tide flowing in the affairs of men from the seas of Wisdom and Compassion and plunge at once into our work of self-sacrifice and service. In the words of Rabindranath Tagore, "Heroes march to the Impossible across the path of derision and death."

Two exhortations I shall finally make, one negative and the other positive :

1. Never entertain malice or jealousy towards anybody.
2. Sacrifice your talents and possessions continually for the good of others, forgetting yourself in such works of sacrifice. Remember in this connection that only a fractional one-sixth alone of your income may be used, according to the *Shāstras*, for your own personal needs, that three such fractional parts out of the remaining five have to be sacrificed to the superhuman kingdoms of Devas, Ṛṣhis and Piṭṛs, one-sixth of the remaining two-sixths should be sacrificed to your human brothers and sisters, and the last one-sixth, to our subhuman brothers (of the animal, vegetable, mineral and elemental kingdoms). It therefore becomes the imperative duty of those of us who have not parted with all personal possessions to perform from this day henceforth at least, the duty of setting apart if not one-sixth of our income, at least one-sixth of one-sixth, say, 3 per cent of that income, unfailingly (and this ought to be done by even the poorest of householders according to the Hindū *Shāstras*) to be paid into the Public Purposes Fund of our beloved President, that Fund being in utmost need of our help, as all of us know or ought to have known, without my telling it.

They who enjoy without sacrificing are sinners who eat sin. Dedicate every thing to Me and you shall get rid of the effects and bonds of action and come unto Me.

BRAHMAVIDYĀSHRAMA, ADYAR, MADRAS

THE Annual General Meeting of the Brahma-vidyāshrama was held in the large hall of the Theosophical Society, Adyar, on March 23. Dr. Annie Besant presided. After prayers by representatives of the various religions, Dr. J. H. Cousins read the report of the year's work as follows :

PRINCIPAL'S REPORT

The work of the Third Lecture-session of the Brahma-vidyāshrama began on October 2, 1924, and continued until the end of March, 1925, without interruption save the winter vacation. The attendance of new students from places as far apart as New Zealand and Mexico gave a special significance and interest to the personnel of the Āshrama, and inspired hope for the fulfilment in due time of the dream of having at the Āshrama at least one student from each National Section of the Theosophical Society.

The lectures delivered during the session numbered 211, and dealt, as in the previous sessions, with the nature and evolution of Mysticism, Religion, Philosophy, Art and Science. The following forty-six lectures were valuable additions to those of the previous sessions: Mystical teachings in Zoroastrianism 6, Dravidian Mystics and Mysticism 9, A Chinese Mystic 1, The Origin and Growth of Islām 1, Samskr̥t Literature 4, Tamil Literature 2, Egypt 6, Art and Religion 1, Bose's Researches in life-movements in plants 5, Botanical studies 2, Aspects of Education 3, Economics 6. The synopses of these new lectures, added to the 320 at the end of the previous session, provide synopses and references to 366 separate lectures on both eastern and western aspects of the five main subjects, *viz.*, Mysticism 52, Religion 85, Philosophy 54, Art 83, Science 92. A series of lantern lectures was given during the session on eastern and western aspects of architecture, sculpture and painting. The use of the lantern will be developed in future sessions. It is also hoped that someone will be moved to present to the Āshrama a cinematograph for educational purposes.

The foregoing lectures were given in the Theosophical Society's Headquarters Hall and reading room. Weekly afternoon studies in poetry were held under the banyan tree. Excursions were made by certain of the students to some of the chief centres of culture in northern India, and to Mahabalipuram and Conjiveram in the south.

During the session, the Āshrama lectures on "The Philosophy of Beauty, a Western Survey and an Eastern Contribution" by the

Principal were published by the Theosophical Publishing House as the third volume of the Brahmavidyā Library, price Re. 1-4. The lectures were also given in the Universities of Calcutta and Mysore. They are a pioneering study in which the æsthetics of India is placed alongside that of Europe with a view to a future synthesis. Miss Barrie's lectures on Gnosticism are in the press. They too are a pioneering study in exposition of a misunderstood phase of western religious thought. The books are indicative of the excellent work that the synthetic method of the Āshrama will produce in increasing quantity and quality in the future.

As a result of a donation from a former student of the Āshrama, certain groups of lecture-synopses will be published shortly for free distribution as helps to Āshrama study-groups that are being formed in various parts of the world. The beneficent influence of such centres of synthesised knowledge, and consequent illumination, as bridge-builders between East and West and promoters of the spirit of brotherhood, can hardly be overrated.

The files of the Āshrama have been much enriched by cuttings from magazines sent by friends in America and elsewhere, to whom warm thanks are tendered. Certain magazines are preserved intact for binding and inclusion in the Adyar Library.

The Principal is granted leave from the end of March to the beginning of September, and will tour in Europe approximately as follows: Marseilles, Nice, Genoa, Rome, Florence, Venice, Milan, Montreux, Paris between April 20 and May 8. He will be in Paris from May 8 to 17 (c/o Thomas Cook & Son), Belgium and Holland from May 18 to 26 (c/o Den Heer C. H. Van der Leeuw, 112 Westzeedyk, Rotterdam, Holland), London from May 27 to June 4 (c/o The Theosophical Society, 23 Bedford Square, W.C. 1), West of England, Wales and Liverpool from June 5 to 16 (c/o The Theosophical Society, 18 Colquit Street, Liverpool), Scotland from June 18 to 20 (c/o The Theosophical Society, 28 Great King Street, Edinburgh), Ireland June 21 to August 20 (c/o P. Leslie Pielou Esq., "Annandale," Sandford Road, Dublin). During his tour he will be happy to explain the Āshrama ideal and method and assist in the starting of study-groups.

The session of 1925-1926 is expected to be one of special interest through the coming to Adyar of many visitors for the Jubilee Convention of the Theosophical Society. The scheme of synthetical study set out in the accompanying circular will be undertaken.

(Sd.) JAMES H. COUSINS,

Principal.

Accepted. (Sd.) ANNIE BESANT,

President of the Theosophical Society.

March 19, 1925.

SCHEME OF STUDIES 1925-1926

The work of the three lecture-sessions of the Brahmavidyāshrama, Adyar, of October to March, 1922-23, 1923-24 and 1924-25 consisted of a survey of the evolution of the five main reactions of humanity to the impulse to expression acting upon it from the Cosmic Life—Mysticism, Religion, Philosophy, Art, Science. These reactions show themselves in various persons as the qualities of spiritual realisation, devotion, wisdom, creation and knowledge. A high development of any one of these qualities produces individuality of mark; their co-ordinate development even in a small way produces the versatility which gives balance and the capacity for disinterested service to humanity; their fuller co-ordinate development leads to transcendence of the lower elements of life and the attainment of true spiritual power. Moreover, the study of the great group-expressions of these reactions along the line of human history, in the light of the conception of the One Cosmic Life expressing Itself in the varieties of Nature and Humanity, gives the true means to the solution of the terrible human problems of to-day which arise out of the false conceptions of superiority and exclusiveness in religion, culture and personality which prevail.

The evolutionary study which has heretofore claimed the attention of the Āshrama was undertaken for the purpose of gathering materials for the *synthetic* study which is the main object of the Āshrama on the intellectual side. But while the evolutionary study has been mainly intellectual and analytical, it has (by constant reference to the Āshrama's central conception mentioned above) been fruitful of many illuminating suggestions towards the synthesis which it is proposed to enter upon in the session of 1925-26. The materials now accumulated and filed for easy reference are by no means exhaustive, but they are adequate and will go on increasing.

The following is a list of subjects already dealt with. Synopses of these, with references to books are in the files of the Āshrama. Where omissions are observed (and they are many), we request the observers to make good the omissions by sending written papers, with English translation and list of books—and, if possible, a presentation copy of each book.

LIST OF LECTURES IN EVOLUTIONARY SURVEY

MYSTICISM

Zoroastrian Mysticism 7, Dravidian Mystics 10, Bengāli Mystics 1, Mahrāṭṭa Mystics 1, Sūfi Mysticism 3, Modern Indian Mystics 4, A Chinese Mystic 1, Hebrew Mysticism 4, Christian Mysticism 5, Mysticism in Poetry 15, Mysticism and Symbolism 1.

RELIGION

Vedic Religion 6, Zoroastrian Religion 10, Buddhism 16, Hindūism 6, Sikh Religion 6, Shintoism 3, Egyptian Religion 11, Greek Religion 3, Roman Religion 2,

Celtic Religion 4, Gnosticism 11, Christianity 6, Islām 6, Religion from the scientific point of view 1.

PHILOSOPHY

The Study of Philosophy 3, Vedāntic Philosophy 6, The Philosophy of the *Bhagavad-Gītā* 2, Chinese Philosophy 2, Greek Philosophy 21, Modern Philosophy 3, New Thought 1, Philosophy of Beauty 7, Philosophy of Mathematics 4.

ART

The Natural Basis of Grammar 4, The History of Handwriting 2, The Nature and Function of Drama 2, Samskr̥t Literature 10, Telugu Literature 3, Tamil Literature 3, Javanese Drama 1, Japanese Drama 1, Greek Poetry 2, Greek Drama 5, Latin Poetry 2, Latin Prose 3, English Poetry 9, English Prose 2, English Drama 6, Asian Architecture 8, Greek Architecture 1, Gothic Architecture 1, Indian Painting 3, Chinese Painting 1, Japanese Painting 1, British Painting 1, Western Music 4, Art and Religion 1.

SCIENCE

The Scientific Method 1, The Progress of Science 2, Bose's Researches 5, Astronomy 3, Meteorology 4, Geology 1, Geography 1, Botany 5, Physics 12, Chemistry 3, Medicine 6, Anthropology 8, Psychology 4, Psychism 2, Psychological Research 2, Growth of Civilisation 13, Science of Government 8, Education 6.

OUTLINE OF SYNTHETIC STUDY

Beginning with the session opening on October 2, 1925, it is proposed (in addition to continuing the general evolutionary survey as regards aspects not already dealt with) to take up the synthetic side of the Āshrama's work. This will be done from various points of view as time goes on; but the first synthetic study will be that of the five grades of Cosmic manifestation (substance, form, vitality, consciousness and super-consciousness) as they show themselves in the five "kingdoms"—mineral, vegetable, animal and human, extra-mundane, and super-mundane. The study will include both the Theosophical and ordinary contributions to knowledge.

As the synthetic course will be taken for the first time, the timetable will be kept adjustable to growing experience. It may, for example, be found practicable to spend the first month on the study of the various aspects of substance, the second on form, and so on. On the other hand, this may be found irksome or difficult to maintain in preparation, in which case the study can be varied weekly instead of monthly.

The following is the preliminary syllabus of synthetic study:

SUBSTANCE

- (1) In the *mineral* kingdom—The first life wave; Chemistry, occult and orthodox; Physics.
- (2) *Vegetable* kingdom—Plant substance.
- (3) *Animal and Human*—Composition of the physical body; and in the realm of human consciousness the study of the rudimentary materials of culture such as words as the substance of speech.
- (4) *Extra-mundane*—Cosmic substance; spectral analysis; nebular astronomy; the ether.
- (5) *Super-mundane*—Theosophy on the etheric and higher grades of substance.

FORM

- (1) *Mineral*—The second life wave ; Geology ; Physics.
- (2) *Vegetable*—Plant organisation.
- (3) *Animal-Human*—Anatomy ; and in the realm of human consciousness the study of the grammar of speech and of form in the arts.
- (4) *Extra-mundane*—Astronomy.
- (5) *Super-mundane*—Theosophy on elemental, astral and higher forms.

LIFE

- (1) *Mineral*—Physical geography and the beginnings of growth ; Physics.
- (2) *Vegetable*—Plant evolution and variation.
- (3) *Animal-human*—Biology, Zoology, Physiology ; the occult aspect of blood ; the vital element in the arts.
- (4) *Extra-mundane*—Life on other planets.
- (5) *Super-mundane*—Theosophy on life on the astral and higher planes.

CONSCIOUSNESS (INCLUDING FEELING)

- (1) *Mineral*—Bose's researches on the response of minerals to stimuli ; Barrett and others on mineral consciousness.
- (2) *Vegetable*—Bose on response in plants ; Botany as it relates to plant-feeling and awareness.
- (3) *Animal-human*—Animal psychology ; The third life wave ; human psychology ; æsthetics ; the intellectual element in art.
- (4) *Extra-mundane*—Extension of physical sight, hearing and motion ; telepathy, clairvoyance and clairaudience between human beings.
- (5) *Super-mundane*—Higher clairvoyance and clairaudience ; The survival of death.

SUPER-CONSCIOUSNESS

- (1) *Mineral*—Theosophy on the forthcoming from pralaya and monadic overshadowing.
- (2) *Vegetable*—Theosophy on plant archetypes.
- (3) *Animal-human*—Human psychism and mediumship ; the intuitional and occult element in the arts.
- (4) *Extra-mundane*—Astrology ; dream ; vision ; ecstasy ; yoga.
- (5) *Super-mundane*—The initiations ; God-consciousness ; Cosmic consciousness ; the Celestial Hierarchy.

JAMES H. COUSINS,

Principal.

Approved. (Sd.) ANNIE BESANT,

President of the Theosophical Society.

March 19, 1925.

Dr. Besant said she congratulated the Āshrama on another year's work brought to a successful conclusion. They were making roads through the jungle which would make it easier for others to follow them. They might be fairly sure that those who had studied in the Āshrama would return to their work in the world very much better equipped than when they came. It was one of the aims of the Āshrama to give to the Theosophical Society people who could write

and speak on a foundation of sound knowledge. There was a certain danger in the great sweep of Theosophy that people who began to deal with it without realising the foundations on which knowledge was built might be somewhat casual in their illustrations and might lack proper discrimination of the tests to be applied before they could speak with real knowledge. Even more important in one sense was the underlying conception of the Āshrama of the building up of knowledge on the basis of all departments of human activity being manifestations of the Divine Life. However many were the branches, the Life of them was one, and they were all related. They owed a great deal to Dr. Cousins for the devotion and energy with which he had carried the work of the Āshrama to success. The idea was at first looked at with suspicion. It was felt to be rather wide and large. But it had wide knowledge and perseverance behind it. The aim was to train men and women in their longing for knowledge, which was the essence of true evolution. The varieties of the subjects, especially the more artistic side of knowledge, was the foundation of culture which made men and women broad-minded and free from the prejudices that separated nations. If any one thing could do away with narrow-mindedness it ought to be the study that was taken up in the Āshrama.

CORRESPONDENCE

INDORE

April 5th, 1925

TO THE EDITOR, "THE THEOSOPHIST"

DEAR MADAM,

We, the undersigned members of the Theosophical Society, would like to make a suggestion concerning the Jubilee Convention of the T. S. Will you be so good as to publish it in the correspondence columns of THE THEOSOPHIST, or, if you think that to be unnecessary, will you please place it before the proper authorities for consideration?

In the near future with the aid of wireless much will no doubt be done to broadcast Theosophical knowledge, but even this cannot replace the privilege of seeing and hearing our most prominent Theosophical leaders.

But, with the aid of the gramophone and the cinematograph camera it would be possible to preserve for centuries, priceless records of their presence among us.

Surely it would be one of the most useful and inspiring outcomes of the Jubilee Convention if the principal lectures were recorded by the gramophone, and the principal scenes photographed by the cinema-camera. If this were done, the whole world could be reached and inspired by the influence of that brief week of gathering—and the records would be permanent ones, capable of being reproduced at any time especially after those who now lead and inspire us have passed out of their present bodies.

There are gramophone companies and cinema companies which would no doubt undertake the reproduction gladly if assured of a certain sale of the records. Could not the cost be ascertained and each National Society be asked to bear a portion of the cost proportionate to its membership? It is for this reason that we are making this suggestion many months before the time of the Convention.

If arrangements could also be made to have the lectures broadcasted, on the same basis, the record would be complete and unique.

We are,

Yours sincerely,

F. G. PEARCE

D. B. DHANAPALA

W. KALUPAHANA

L. M. PEARCE

G. P. WIKRAMANAYAKA

J. P. GUNWARDENA

ARTUR PERERA

QUAKE SPOT LIES UNDER NEW YORK¹

I REMEMBER Colonel Olcott saying that when he read out of a newspaper to H. P. B. that it was intended to build the Statue of Liberty on the island on which it now stands at the entrance to New York harbour, H. P. B. remarked: "What a pity! for that is to be submerged."

JOHN BARRON

¹ THE THEOSOPHIST, January, 1925, p. 533.

PROHIBITION IN INDIA

A BRIEF STATEMENT OF POSITION AND PLANS

THERE is an insistent and growing demand in the Indian Empire for prohibition.

1. Resolutions of various representative and important Conferences have urged it. The National Social Conference, one of many, may be cited as an example. Its fifth resolution at its meeting last December reads: "This Conference declares that Indian public opinion is strongly in favour of total prohibition of the manufacture, import and sale of intoxicating drinks and drugs, except for medicinal purposes, and urges the Government of India and Provincial Governments to declare immediately that it is their intention to adopt that policy as early as possible, and to take proper steps to give effect to it.

2. The various Provincial Legislative Councils have debated the subject. It has become a genuine issue in modern politics. The discussions have shown a strong minority in each Council that Prohibition should be adopted as the goal of Excise policy, and the Government of Bombay in a Resolution reviewing the report of the Excise Committee, dated February 12th, has been the first of Provincial Governments to declare that "the ultimate object of its Excise policy is total Prohibition".

3. The Empire includes a multitude of total abstainers of many races and creeds, far outnumbering the drinkers and drug takers, moderate or excessive. If only the real judgment of the vast majority of the people can be made to prevail, prohibition is assured.

4. Social workers are finding among drinkers themselves a desire for the adoption of such a policy. No shops, no temptation! Toddy, arrack and country liquor shops in large areas might be closed down with the approval of many who generally resort to them.

If the above statement is correct, what hinders the Imperial and Provincial Governments from treating this insistent demand with greater sympathy and regard?

1. The affirmation in their Excise policy that it is the duty of Governments to provide reasonable facilities to meet the requirements of moderate consumers of both liquor and drugs. The social customs of Europeans and of those at the other end of the social scale in Indian society are great hindrances.

2. The belief that there is little genuine Indian public opinion on the matter. The principal temperance reformers have, it is said, urged temperance as a political weapon, and in some quarters as an anti-British movement. Examples are given of those who support prohibition on a platform or on a Licensing Board, an Advisory Committee or a Legislative Council, and drink to excess at home.

3. The money value of Excise revenue is perhaps the greatest hindrance. A fifth of the revenue of most Provincial Governments comes from this source. Alternative sources of taxation have not yet been found. Legislative Councils have not shewn themselves prepared to vote the financial assistance on which the adoption of a Prohibition policy depends. The test of the depth of India's prohibition convictions will eventually be financial.

4. The prevalence throughout India, in most Provincial areas of the material from which alcohol can be manufactured illicitly. This will make expenditure for a preventative service excessive.

5. The difficulty of adopting a policy of Prohibition in British India while Indian States continue their independent Excise arrangements.

To deal with the position in India and Burma, one immediate need is the organisation of all temperance activity throughout the Indian Empire. This activity has two objects: (1) To win moderate and excessive drinkers to the ranks of total abstainers! (2) to obtain through constitutional means the total prohibition of the liquor and drug traffic. By persuasion, you influence the individual as to a personal habit, and Temperance Societies all over India will continue aggressive work towards this end. By law, you deal with Society and the inter-relation of individuals. Prohibition aims at legally remedying the evils of alcoholism, and is based on the right of the State to protect itself in the interest of the common good—even at the sacrifice of personal privilege or liberty by the minority of citizens.

It is well known to many that the All-India Temperance Council, which was affiliated to the Anglo-Indian Temperance Association of Great Britain, was an organisation that sought annually to meet and consider the problems of imperial importance in temperance reform. A movement was started four years ago to reorganise the Council, to represent more effectively through it all sections of political and religious temperance opinion in India, to ensure its character as an independent Indian body, supported by sympathy and help from the West, and to call a convention at which such an organisation should be started. In April, 1924, a Conference was held at Jubbulpore, which was not adequately representative of Indian opinion, but its promoters decided upon a preliminary and tentative organisation, which in a draft constitution was called "The National Prohibition Association of India". It was approved by those present with the distinct understanding that, as soon as a more representative body could be called, the whole subject should be submitted to it for further consideration. The Anglo-Indian Temperance Association in London was informed of

all that was done, and, at its suggestion, the Rev. Herbert Anderson, as Honorary Secretary for many years of the All-India Temperance Council, was asked to confer with the promoters of the Association, and representative friends of the temperance movement throughout India, and to call a convention together for the establishment of a movement that would meet the demands of the situation as it is found in India and Burma to-day.

As a result of the preliminary discussions with the promoters of the Jubbulpore Conference and many temperance leaders in all parts of India, the following decisions have been reached :

1. A Convention shall be held in Delhi on January 29th, 30th and 31st, 1926, for the formation of a Prohibition League in India.

2. A draft constitution will be submitted for approval at the Convention, when the Officers and Executive will be appointed, and the headquarters of the League selected.

3. The Arrangements Committee of the Convention shall consist of

(a) Two representatives of the Temperance interests at Agra, Ahmedabad, Allahabad, Bombay, Calcutta, Delhi, Jubbulpore, Lahore, Lucknow, Madras, Poona and Rangoon.

(b) Three representatives of the W.C.T.U., the Jubbulpore Prohibition Association, and the I.O.G.T.

(c) The following members of the Legislative Assembly or Council of State to represent temperance interest in Provincial areas :

Bengal	...	Kumar Sankar Ray, M.L.A., and Khitish Chandra Noeji, Esq., M.L.A.
Bihar and Orissa		Kumar Ganjanand Sinha, M.L.A., and Pandit Nilakantha Das, M.L.A.
Bombay	...	J. M. Mehta, Esq., M.L.A., and The Hon'ble Mr. R. P. Karandikar.
Burma	...	Maung Tok Kyi, M.L.A.
C.P.	...	M. V. Abhyankar, Esq., M.L.A., and M. Samiullah Khan, Esq., M.L.A.
Madras	...	The Hon'ble Mr. G. A. Natesan ; M. R. Ry. Diwan Bahadur M. R. Pantulu Garu. M.L.A. ; and R. K. Shanmukhan Chetty, Esq., M.L.A.
Punjab	...	The Hon'ble Rai Bahadur Ram Saran Das, C.I.E.
U.P.	...	Haji Wajih, ud-din, M.L.A. ; Pandit Madan Mohan Malaviya, M.L.A. ; and the Hon'ble Lala Sukhbir Sinha.

4. The Arrangements Committee of the Convention shall have power to add to their number, and shall choose a President for the Convention, the Hon. Secretary and the Convener shall be the Rev. Herbert Anderson, 48, Ripon Street, Calcutta.

5. The cost of the Convention, which it is estimated will not exceed Rs. 750, all delegates paying their own travelling and hospitality expenses, shall be obtained by public subscription, to be forwarded to the Convener of the Arrangements Committee.

FINANCE

The following donations towards the expenses of the Prohibition Convention have been received :

	Rs.	A.	P.
Sir Deva Prasad Sarvadhikari, Kt. ...	32	0	0
Dr. T. Mann	50	0	0
Sister Mc Ready	7	0	0
Herbert Anderson	20	0	0
W.C.T.U. National	50	0	0

Further donations will be gratefully received by the Convener, Rev. Herbert Anderson, 48, Ripon Street, Calcutta.

REPRESENTATIVES ON THE ARRANGEMENTS COMMITTEE

Will the Temperance Federations and Organisations of the cities mentioned above, under para. 3 (a) and (b) kindly forward the names of representatives, when elected, to the Convener ?

The Calcutta Temperance Federation has elected Sir Deva Prasad Sarvadhikari, Kt., and B. L. Choudhury, Esq., D.Sc.

The Jubbulpore Prohibition Association has elected K. Natarajan, Esq., Editor, *Indian Social Reformer*; Dr. W. G. Macdougall, and Mr. G. J. Shaw.

PROHIBITION LEAGUE OF INDIA

DRAFT CONSTITUTION

I. NAME: The League shall be called the Prohibition League of India.

II. OBJECTS: The objects of the League shall be—

(a) To co-ordinate the activities of all temperance organisations and movements in British India and the Indian States, and to assist them to co-operate with each other in a common effort to free the country from the use of, and the traffic in intoxicating drinks and drugs.

(b) To create, educate and organise public opinion, and through constitutional means to seek the advancement of total abstinence and the prohibition movement throughout the Indian Empire.

(c) To stimulate investigation, and to aid in the organisation of temperance societies in provincial areas, and in the preparation and distribution of English and vernacular prohibition literature.

(d) To counteract the misrepresentation of the Prohibition cause in the public press.

(e) To be in communication with the Anglo-Indian Temperance Association, the World League against Alcoholism, and similar organisations, in regard to such matters as call for consideration or action from the point of view of the Indian Empire.

(f) To make provision for the convening of prohibition conferences whenever such, in the opinion of the League, is desirable.

III. MEMBERSHIP :

Any temperance organisation or society in any part of the Indian Empire agreeing with the above mentioned objects of the League may affiliate itself by payment of a fee of Rupees five, and subsequent annual membership shall be secured by payment of a fee of Rupees three. Patrons of the League shall be those donating Rupees two hundred and fifty. Life members of the League shall be those donating Rupees one hundred. Personal members of the League shall be those paying an annual subscription of not less than Rupee one.

It is understood that all members shall be total abstainers.

IV. OFFICERS AND EXECUTIVE COMMITTEE :

The League shall appoint its own officers.

They shall be a President, two Vice-Presidents, a General Secretary, a Travelling Secretary, and an Honorary Treasurer.

The League shall appoint in addition to the officers a Committee of twelve members who with the Officers shall constitute the Executive Committee of the League. It shall have the right to fill vacancies in its own membership. Three shall constitute a quorum.

V. MEETINGS :

The League shall ordinarily meet every second year, but a special meeting may be called, or the regular meeting postponed, if the Executive is satisfied that this is desirable.

VI. COMMITTEES :

The League may from time to time appoint Committees to deal with such matters as may be assigned to them.

VII. FUNDS:

In addition to membership fees, donations will be accepted from those interested in the League, whether abstainers or not. Support from British and American temperance interests will be gratefully received, also collections at special meetings, and grants from provincial governments for such activities as commend themselves to them.

VIII. AMENDMENTS:

This Constitution may be amended by a two-thirds vote at any ordinary meeting of the League, provided that three months' notice of such proposed amendment be sent to the General Secretary.

BYE-LAWS

1. The regular meeting of the League shall ordinarily be held in the autumn. It may be held at different centres, the place for such meeting and the precise date being settled by the Executive. It shall lay down the policy of the League and give its instructions to the Executive Committee and its officers.

2. The joint secretaries (General and Travelling) shall be under the general directions of the Executive Committee.

3. The Honorary Treasurer shall have charge of the funds belonging to the League. He shall keep all accounts for the same. His books shall be audited annually.

4. The General Secretary shall act as Secretary of the Executive Committee, performing the usual duties pertaining to such office. The Travelling Secretary shall tour the country, seeking to arouse interest in the objects and work of the League, and shall carry out such instructions of the League or its Executive Committee as shall be given to him.

If you have any suggestions to make *re* the above Draft Constitution and arrangements for the Prohibition Convention—

If you have a donation to send towards the expenses of the Convention—

If you hope to be present and desire to register your name and the Temperance Society with which you are connected—Communicate with the Rev. Herbert Anderson, Hony. Secy. Calcutta Temperance Federation, 48, Ripon Street, Calcutta.

Dated Calcutta, March 31, 1925.

THE THEOSOPHICAL FIELD

THE General Secretary of France writes that the French help in Greece has shown excellent results. The Plato Lodge in the Isle of Cyprus has many distinguished members, as Zeno Lodge of the same place also has.

In Athens, the Athena Lodge has absorbed the old Hermes Lodge, which was founded by Mlle. Juvet. In Pyraeus there is the Pythagoras Lodge, composed chiefly of men. There are now, in all, seventy-five members, but the Presidents of these several Lodges prefer to be attached to France, till the work has been solidly established. As soon as the members prove themselves to be serious workers, possessing the necessary knowledge to stand alone, a National Section will be established. About two months ago, the Order of the Star in the East was also founded in Greece.

* * *

Welfare work for the rising generation is spreading and taking on many forms. In New South Wales the Council of Religious Education has launched a Children's Year Campaign, which aims at promoting the health, education and religious training of the young people of the State. It is intended that the effort shall be carried through on unsectarian lines and that it shall be thoroughly non-political. Features of the work which are to be attempted are: Efficiency (setting schools in order) recruiting (seeking every child), need for religion in the home, appeal in State schools through a short course of special lessons setting forth Christ as Lord, united exhibitions, demonstrations and pageants: united meetings of an inspirational nature, and training courses, summer schools and conferences for workers.

* * *

The Theosophical Society is unique in the world in its never-ceasing emphasis upon the place of animal and plant life as expressions of the Divine Nature in ascending manifestation, and members will rejoice at the news that the Minister for Home and Territories (Senator Pearce) has decided to establish two reserves in the Northern

Territory for the preservation of native flora and fauna, one in the North to meet the necessities peculiar to the semi-tropical areas and the other in the south for those of more temperate climes.

* * *

At the annual picnic held by the Perth and Fremantle Lodges of the Theosophical Society recently, a presentation of a jewelled pendant and gold chain was made to Miss Nicholas by some of the members, through the kind offices of the President of the Perth Lodge Mr. Stanway Tapp, and Mrs. Stanway Tapp in memory of the very splendid work she accomplished in helping to bring to a successful issue the establishing of a permanent Headquarters as the Home of the Lodge at 192 St. George's Terrace, Perth. A brief account of the plan may not be uninteresting in view of its contribution to the Society's history in Western Australia.

In June, 1920, a small number of Theosophists of the Perth Lodge came together with the express purpose of purchasing a property which could be used as the permanent Headquarters of the Perth Theosophical Lodge. The property decided upon comprised 188, 190, 192 St. George's Terrace. After paying the required deposit, the committee then called St. Albans Trust, then took possession. A few of the members of the Trust went to live on the premises and it was principally due to their efforts that the property was gradually worked into satisfactory order. Much had to be done in the way of alterations; this was necessary in regard to that portion of the property that the Lodge later took over, a wall having to be knocked down making two rooms into a Hall suitable for meetings. The work progressed well, but as the members of the Lodge had previously very little opportunity to help with the scheme, it was decided to form the St. Albans Trust into a Limited Liability Company. This was done in March, 1922, and the name taken was the Theosophical Trust Ltd.

In 1923 the Directorate of the Company went into the matter of the liability that had to be met on June 1st, 1924, and it was decided that in order to meet this liability satisfactorily, it would be necessary to sell half the property. This decision resulted in the sale of blocks 188 and 190 St. George's Terrace, comprising half the property, to E. M. Flintoff. This sale enabled the Trust to hand over to the Perth Theosophical Society Incor. a property worth £6,000, with a mortgage on it of £2,500.

Many names might be mentioned in connection with this work, but Miss Nicholas is the originator of the scheme and has had the honour of working for its fulfilment ever since its inception. Her

zeal and energy, her faith and determination combined, made her the channel through which the scheme has been brought to fruition, and the gratitude of the Theosophical Society in Perth is due to Miss Nicholas for all time. Nearly all the original Committee have gone to other parts of Australia to carry on their Theosophical Work. But Miss Nicholas remains, and having stood by this great plan through all its vicissitudes and in all its stages has now the joy of seeing it in successful operation.

* * *

The Tenth Annual Report and Balance Sheet of the Australian Red Cross Society testifies to a very large amount of persevering and faithful work carried on by the members of this great body. Her Excellency Lady Forster, President of the Central Council, in her foreword to the publication, writes: "The subjoined Divisional reports speak for themselves. The outstanding feature in each of them is the story of the unremitting work carried on for the returned sick and wounded soldiers in hospitals, sanatoria, and convalescent homes, as well as in the men's own homes after discharge. Comforts for the sick have been sent as regularly as ever to the hospitals. Red Cross rest rooms, billiard tables, gramophones and other equipment have been maintained, and concerts, cinema entertainments and motor outings arranged. Handicrafts are taught in hospitals, and the finished work is sold in the Red Cross shops in the capital cities, and also through Red Cross workers at country centres. In Victoria curative centres are still conducted at the Repatriation Institutions at Caulfield and Macleod, and also at the Red Cross Cottage at the Talbot Epileptic Colony, and the Disabled Soldiers Furniture Factory is providing work for twenty-four disabled men. Seven Convalescent Homes are in operation in New South Wales, two in Victoria, and one in South Australia and Queensland. The Convalescent Home at Kalamunda, purchased by the West Australian Division, is still kept open by the Repatriation Dept. in that State.

The Junior Red Cross has again this year made remarkable progress, especially in New South Wales and Victoria. In the latter State 970 schools have formed circles, and the membership in N.S.W. has increased considerably.

The New South Wales Junior organisation has this year carried out a long cherished dream in the opening of a mountain home for children generously lent by Miss Eadith Walker, and the junior circles in Sydney have also launched a scheme to supply milk to little children in the poorest parts of the city.

* * *

THE STUDENTS' INTERNATIONAL UNION, GENEVA

In the Service of All Who come to Study

All roads lead to Geneva. It is in truth *the* international city, and sooner or later all those who feel themselves to be citizens of the world will turn their steps thither and will meet pilgrims from every corner of the globe wending their way to the same goal. Geneva, true to her tradition, warmly welcomes them all, as she has done ever since she opened her gates to those who sought learning in Calvin's stronghold nearly four centuries ago. But now in 1925 these students of all ages, all tongues and from all climes will find a special welcome awaiting them, a particular spot dedicated to their commonweal, prepared for their reception by the Students' International Club, the permanent headquarters of the Union.

Thousands of foreign students come every year to Geneva to study international principles; they come as members of the many summer school and vacation courses that are regularly held there, they come to be present at the Labour Conference in the early summer and at the Assembly in September and they come to satisfy their need of a wider outlook, an international vision, to take back to their own lands the inspiration that will lead their fellowmen and women to broader levels of thought and understanding, to be the pioneers of the practice of co-operation, which shall create the new world.

Until now there has been no central meeting place for these students from all countries, no organisation to focus and direct the great international force that they represent and this need was particularly felt during the last Assembly. In those great September days of high thought and ardent aspiration the earnest desire to transmute the ardour into practical service resulted in the formation of the Students' International Union for the purpose of fostering and guiding this immense force and of the Club as the permanent headquarters to provide the meeting place.

The Club began as a little group of English, American, French, Swiss, German and Russian students scattered about amongst the various institutions of Geneva, or visiting the city, and meeting together in the cheery, homelike Library of the "Maison Internationale". It drew its enthusiasm and urge from an American woman to whom it largely owes its inception, its sound principles from Swiss University professors, its financial support from a generous Englishwoman, and Professor Gilbert Murray signified his warm approval by becoming its President. The word "student" is used in its fullest sense and

applies to all who study or are sufficiently interested in international matters to wish to join. There is thus no limitation of any kind except such as is implied by the objects of the Club which are to form a centre for students of all lands and to promote mutual understanding and service and the constant study of international themes.

With amazing speed, indicative alike of the need for its formation and the approval of those high Gods who wait upon the affairs of men, the Club has sprung into life and activity. Premises were found, desirable in every way ; as if by magic, money was forthcoming for the rental ; other generous donors provided furniture, and within a few weeks the house-warming was held and the Club whose numbers had risen by leaps and bounds entered upon its life of usefulness destined, it may well be, to achieve great ends in the world of to-morrow.

Enquiries for further particulars may be made to the Secretary at 6 Rue St. Leger, Geneva, Switzerland and any contributions for extra furniture or for books for the library will be appreciated. It is not a residential club nor can food be obtained, except afternoon tea ; books will be found there and quiet rooms, companionship and friendliness and the aims of the Club will be furthered by lectures, discussions and friendly talks. The administration is in the hands of men and women of many nationalities who do their utmost to create and maintain that spirit of fellowship which mankind so urgently needs.

OUR EXCHANGES

We acknowledge with many thanks the following:

Modern Astrology (March), *The Theosophical Review* (March), *Theosophy in Australia* (March), *Theosophy in the British Isles* (March), *The Canadian Theosophist* (February), *The Herald of the Star* (March), *The Messenger* (February-March), *Indian Review* (March), *Theosophy in New Zealand* (March), *Light* (March), *League of Nations* (March-April), *The World's Children* (March), *Theosfie in Ned. Indie* (March-April), *Message of Theosophy* (March), *Servant of India* (March-April).

We have also received with many thanks:

Nature (March), *Theosofisch Maandblad* (April), *Pewartas Theosofie* (March), *Bollettino Ufficiale* (March), *Zofia* (March), *The Nation* (March), *Prabuddha Bhārata* (March-April), *The Vedic Magazine* (March), *Theosophy in India* (January-March).

BOOKS RECEIVED

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

Evolution of World Humanity, Shaman, Sawa and Life, by R. C. Winstedt, M.A. (Oxon) (Oxford University Press, P. Office Box, 31, Bombay); *The Mysteries of Sound and Number*, by Sheikh Habub Ahmad (W. & G. Foyle Ltd., London); *How to Enjoy the Bible*, by Anthony C. Deane, M.A. (Hodder & Stoughton, London.); *As at the First*, by John A. Hutton, D.D. (Hodder & Stoughton); *Jesus in the First Gospel*, by L. Alexander Findley, M.A. (Hodder & Stoughton); *Thirty-eighth Annual Report of the Bureau of American Ethnology for 1916-1917* (Govt., Printing Office, Washington, U.S.A.). *The Dry Diet Cure*, by Dr. Josiah Oldfield (C. W. Daniel, Co., London, E.C.); *Genesis Interpreted*, by G. A. Goskill (C. W. Daniel, London).

REVIEWS

The Original Christianity. In *The Gospel of the Holy Twelve*, by E. Francis Udney, M.A. (Edson Ltd., London, N.) The Rev. E. F. Udney gives as sub-titles to his book,

Why the Gospels were written, and what happened to them
An Outline of the Original Teachings
The Gospel Story Interpreted as an allegory of
The Perfecting of Man.

These sub-titles are in fact summaries of matters in which an informed and religious-minded public are at the present time deeply interested. More especially is this the case, "as to what happened to the Gospels". An informed public knows that the Gospels have suffered much alteration in early times, and that they diverge so much from fact, that they cannot be classed as history; certainly in many of the most important details of the life of Jesus the Christ, and upon which some essential dogmas of the Christian Church are based. If the Gospels have been tampered with, Why, and again WHY?

We have learnt that there were at least two main divisions in the early church, and that about the time of the Emperor Constantine, the literal, materialistic division came more and more to the front. That eventually all those who taught the symbolic import of the Virgin Birth teaching, and of other doctrines, were classed as heretics, and soon were persecuted out of existence. But it has remained for Mr. Udney to suggest why the materialist dogmas (responsible for so much cruel persecution), should ultimately have been allowed by the Spiritual Powers who direct the evolution of mankind, to triumph for more than sixteen hundred years over the more spiritual form of Christianity, which undoubtedly existed as the original Christianity in the very early centuries. Only now, with much trouble and pain are Christian truth seekers, passionately devoted to the wondrous personality of the Christ,—trying to follow and teach the truth they inwardly perceive, without doing despite to the church of the Lord, He whom they so greatly love and reverence. In a very

illuminating chapter, the author offers an explanation as to why the Spiritual Powers permitted (some of us would say) 'this desecration' of the sacred teachings of the Path of Holiness. He shows how the parable of the net and the great draught of fishes, can be interpreted as "an interesting and instructive fable, designed by the Initiates to convey to posterity the fact that, though they, 'the Initiates' had toiled all night and taken nothing, yet when the Master bade them cast the net of the Gospels over the other side into the deep, the draught was so great that the net brake; *i.e.*, when the rigid teaching, (especially that concerning flesh diet and strong drink) of the Gospels was eliminated, and the mystery of the Virgin Birth and other teachings were taught literally, multitudes became Christians, or rather, joined the Church. The Christ (or the World Teacher as modern Theosophists would say) saw that although the Gospels had quite failed of their original purpose, they were nevertheless helpful to those in the Outer Court; and there was no reason why that helpfulness should not be extended to the outside world, where the older religions of Greece and Rome were in a dying condition, and of little use . . . In fact if the people could not live up to their religion as it was, let them make one for themselves that they could at any rate try to follow."

One may suggest here that a critic feels that the author has made an inartistic mistake, to introduce, in his symbolic interpretation of the Birth narrative, the trivial interpolation that "the word manger, comes from the French, *manger*, to eat"; the aptness of the symbolic interpretation of *manger* as 'physical body' cannot thereby be reinforced, since the Gospels were not written originally in either French or English; the Greek word is however *phatné* meaning 'food-trough'.

The allegory, of the Perfecting of Man, based on the Story of the Gospels is well told and satisfying to the student as an introduction to the Path of Holiness.

The author's suggestions as to *who* provided the beautiful English of the Authorised Version and the English translation of The Gospel of the Holy Twelve, both so similar in their remarkable beauty of style and vigour, should be quietly considered by those who seek the truth and wish to understand the deep import of the times in which we are living. Indeed the book is immensely suggestive, and is well worth study and careful thought, as providing some of the missing pieces of that beautiful mosaic of spiritual teaching given to man by "The all-pitying love of our Saviour, which embraces not only

mankind, but also the so-called lower creatures of God, sharers with us of the one breath of life, and with us, on the road of ascent to that which is higher".

A. C. D.

Studies in Vedānta, by Rao Bahadur Vasudeva J. Kirtika.
 Edited by Mukund R. Jayakar, M.A. (Messrs. D. B. Taraporevala,
 Sons & Co., Bombay. Price Rs. 14.)

This series of essays on Vedānta is one of the best books we have read on the subject. The author is the grandfather of the editor, and contributed these essays to *East and West* and *The Indian Review*, in 1904-9, dying in 1911, before he had completed his work as he intended, which was to expound Vedānta in a western tongue "in order to remove certain misconceptions regarding some of its essential doctrines"—"which he regarded as the best basis for a universal religion for civilised peoples". His treatment of the subject is rather to put forward Vedānta as a scheme for practical life than as a mere philosophy for thinkers to ponder over and dispute about.

The leading ideas of Vedānta are contained in the first essay, viz., "until this highest state of spiritual perfection, i.e., realisation of the identity of One and all, is attained: until the sense of 'I, and thou,' 'mine' and 'thine,' has completely disappeared, man has no right to deny the reality of the universe". (This was thought, though expressed in other words, by the Lord Buddha.) To say, as many Vedāntins do, that the manifested universe is *māyā*, mere illusion, is not true so long as one has a self, or is selfish: and this stage, as our author remarks, is inconceivable for the ordinary humanity of the world as it is now. But the practical lessons to be learned from it are none the less valuable.

The second essay deals with the Hegelian critics of Vedānta. Hegel has, in ignorance of Indian basic philosophy, which he confused with mythology and *hatha-yoga* (as indeed many other Western philosophers and missionaries have done), concluded that Brahman is empty nothingness, purposeless, without wisdom and activity: and Hegel's followers have described Brahman as a negative infinitude, merely a gulf in which all differences are lost. "The same ignorance has been shown with regard to the Buddhist Nirvāṇa. Vedānta, on the contrary, shows that Brahman, to quote a phrase of Prof. Pfeleiderer, "is the positive ground which produces and maintains the finite". It is absolute thought and being. Again, "if there were no

unmanifested (*nibbāna*), says the Buddha, 'there could be no manifested.' Nor is the language of *Vedānta* a hastily composed dialectic, but the synthetic result of a long course of philosophic meditation and review of the diverse speculations of Indian Schools of thought, tested by the theories of knowledge which they had enumerated.

Chapter 3 attempts to solve the great enigma of *māyā*, the *shakti* of Brahman, and inseparable from It. He compares it with the *nous* of Anaxagoras. To our mind, this is not a good comparison, for that *nous* is rather a mechanical, separate device which sets the whole in motion, or revives the *guṇas*. Further, he thinks it is like the Logos as an emanation, as in the Johannine Gospel, and as the Second Person in the teaching of St. Paul. He then quotes Shri Shankara's definition of *Māyā*: "It is a power of the Lord from which the world springs, the divine power where *nāma-rūpa* (infinite existences) lie unevolved." It is then the cause of a phenomenal, not of a fictitious, world.

In chapter 4 (*knowing and being*) we have a very closely reasoned analysis of the aims of Indian Advaita Philosophy, which, unhampered by any considerations of "justifying the ways of God to man" or of establishing the truth of personal revelations, "boldly pursues its course in the search of truth, and proclaims it with equal fearlessness". With regard to the realisation of the Oneness, it is not the Self that is expanded, for the Self is eternal and changeless: the expansion of consciousness which realises the One is, from the *Advaita* point of view, the gradual removal of the veil of *avidyā*.

Chapter 5 is entitled *Tat-tvam-asi* and *Western Thought*. Western religio-philosophers have deemed it blasphemous for human beings to claim identity and equality with the Eternal Absolute—that this means Pantheism, and is immoral and mystic, not a guide for philosophy and theology: moreover, that it is useless for development or progress. But, as pointed out above, one has no right to make this claim of identity till one has uprooted self or selfishness. Our author quotes in support of this the saying of Jesus: "Be ye perfect as your Father in Heaven is perfect." The language of the Advaitin is that the individual, the Creator, and the created are all Brahman Itself, only appearing conditioned.

Chapter 6 discusses *Pantheism* and *Vedānta*. The word "Pantheism," it may be added here, has often been thought of by Western thinkers in its lower sense of Pan, the horned God of Nature, sensual and unrestrained, and this error has tainted the thought of theologians and some philosophers. Yet what conception could be higher than that expressed by the word Pantheism, "God in all and everything"?

The Ethics of Vedānta is the title of chapter 7, and, as said in the introductory essay, Vedānta is really a scheme of practical life as well as a philosophy, for "the sage behaves towards all creatures as if he were their kinsman".

Chapter 8 deals with Indian Asceticism, *ṭapas*, *sannyāsis* and *yogis*, and with *Rāja Yoga*. It tries to explain to Western readers the meaning of Hindū worship of divinity by symbology.

Chapter 9 (Mysticism) answers the objection that Mysticism is of no practical use to man. There has been, however, of late years, since this essay was written, a decided tendency in the West to recognise the value of Mysticism, and the fact that some of the greatest men of the West have been practical, though mystics. The author quotes freely some modern writers on the subject.

The last chapter discusses *Avidyā in Vedānta*. It is the power of Brahman, to which all phenomena are due, not a mere state of "ignorance". It is a real thing, like *Māyā*, if we may say so. It is, however, inscrutable, "The Highest manifested by means of a Veil".

We have not space to say more of this excellent book. It is the work of a ripe scholar and a thinker, one widely read in the philosophy of East and West, of Greece and modern Europe and a student of Theosophy as well. There is much solid reading in the notes alone and a valuable bibliography of books consulted. We may add that the book is excellently printed on good paper by Messrs. D. B. Taraporevala of Bombay, and carefully edited by the author's grandson, who has added some useful explanatory notes of his own.

F. L. W.

The Gospel of the Holy Twelve, written down and published by the late Rev. G. J. Ouseley. (Edson Ltd., London, N. Price 4s.3d.)

New edition with introduction and notes, by E. Francis Udney. (Priest in the Liberal Catholic Church.)

The earlier editions of this book, arrested the attention of a great many individuals, especially Theosophists and students of comparative religion. People who intuitively knew that the teaching of the Christ must have been one with the mighty religious past; people who intuitively sensed the awful injustice of the Christ being the only Saviour of mankind, involving a perfect holocaust of souls, who had lived and died in other faiths, in other moral codes than those of the

Christian of such comparatively recent date. But the present edition—with Mr. Udney's helpful introduction, illuminating certain points connected with Mr. Ouseley's reception of the Gospel, with appendices which enable the student to classify the new matter presented, as well as compare the passages containing new matter with the corresponding portions in the authorised version—this new edition has a very special value of its own.

Some of us, as Theosophists, have often wondered that the teaching of the Christ as recorded in the Gospels, did not give to the new sub-race, some definite pronouncement on the matter of animal food and strong drink, so generally enjoined in other religions, and so fundamentally inherent in the teaching of the Unity of Life. It is therefore extremely significant, that, (for those who are ready to view the Gospel of the Holy Twelve, as containing the authentic teachings of the Christ,) the eliminations made in the orthodox Gospels, contain just those teachings, which, in all other religions constitute a basic portion of the Path of Holiness, the Ancient Way of the Mysteries, leading from the level of human consciousness, to the next stage of evolution—that of the perfected man, "the just man made perfect". Another factor of great significance, at the present time, is that this Gospel falls into line with the facts disclosed by the Higher Criticism, namely, that the earlier manuscripts assume the ordinary, human birth of Jesus. In this connexion we should bear in mind that S. Mark, the oldest Gospel of the four, as well as that of S. John, both commence with the Baptism in the Jordan.

We hope that this Gospel will be widely read, and closely studied in relation with the Authorised Version: For not a few, it will indeed prove to be good tidings, H. P. B. told us that there were hidden away in ancient monasteries in the East, ancient *Christian manuscripts*, which would be discovered when the time was ripe, and which would reveal the Christ and His Teachings, as One of a mighty series of Divine events for the helping and salvation of mankind. Is this Gospel perhaps, with a special foreword by Esther Bright, Lady Emily Lutyens and H. Baillie-Weaver, the harbinger of the coming spring, which can only arrive in its fulness, as and when the hunger of men's minds has deepened sufficiently to enable them to perceive the truth, when it is presented to them? In any case, Mr. Udney is much to be congratulated on having so ably edited a work valuable for the real understanding of Christian teaching.

A. C. D.

To Lhasa in Disguise, by W. M. Mc Govern, Ph.D. (Oxford)
(Butterworth. Price 21s.)

This book describes Dr. Mc Govern's two journeys into Tibet. The first was in 1922-3, the second of which was taken under prohibition, alone, and he was disguised as his own servant. As he says in the Dedication, he was persuaded to write this first volume in order to describe his personal experiences. He hopes in a second volume to give more detailed information of a more technical sort.

He joined Mr. George Knight's expedition, intended to carry out a survey of the country and people, and obtain pictures by a kinegraph. This attempt was frustrated for the expedition was turned back after penetrating nearly 200 miles into Tibet; so Dr. Mc Govern resolved to make a second attempt alone. The greater part of the book is taken up with a description of the hardships which he underwent during some weeks, in daily danger of detection, suffering from lack of proper food, often sick and feeble, but carrying through his plan by indomitable courage and his knowledge of the Tibetan language, life and customs. Much of interest will be read here, such as the character of 'Satan' his servant, masquerading as master; the habits and food, dirt and ingrained customs of this hardy, good-natured people. Many admirable photographs and several maps are given. The last chapters describe his interviews with the Dalai Lama.

Sir Charles Bell's book, published a little later, should be read along with Dr. Mc Govern, for it gives us much information about the politics of Tibet. The two together are an invaluable contribution to our knowledge of this secluded land.

F. L. W.

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June 1925

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

THE THEOSOPHIST

ON THE WATCH-TOWER

THERE must be added to the greetings from National Annual Conventions mentioned last month, two more—Sweden, added in *The Adyar Bulletin* for May, and one since, from Poland. To them also fly grateful thoughts.

* * *

A very interesting account of the Australian Convention reaches me from the pen of that faithful and devoted worker, the Lady Emily Lutyens. It has come rather late for printing in the body of the Magazine, so I take advantage of this fact, and print it here. If the truth is to be told, I am glad of the excuse, as I have been travelling since May 8 and only reached home again yesterday, May 20, and rejoice to have so good an excuse to use it to fill part of my monthly pages. I did much of the travelling by motor this time, so could not, as usual, write during the journeys.

* * *

The Lady Emily Lutyens says:

“Three years ago in this very city there broke over the Theosophical Society a storm which threatened to shake it to its centre. Had it been any other Society concerned it might have perished in the uproar, but the Theosophical Society seems to live and thrive on storms, indeed after one of these

local upheavals which occur from time to time it awakes, like a giant refreshed, to new life and vigour. So has it been since the southerly buster of 1922. That storm hardly caused a passing ripple outside Australia, and in Australia itself there is probably a greater amount of force and energy being poured forth than in any other section except India. This is shown chiefly by the numbers of young people who are coming into our Society, especially in Sydney. We have just closed one of the happiest and most harmonious Conventions it has ever been my privilege to attend, but the most noticeable feature about it, as compared to Europe, was the number of young people to be seen. Truly it must be well with our Society when so many fine young Theosophists are coming forward to carry into the world the great message of Theosophy, and to become what true Theosophists must ever be, the helpers and servers of the world.

* * *

"But how could it be otherwise in this place, where for so many years now Bishop Leadbeater has acted as a great focus to draw round him the Theosophists of the future. It is the shining of the sun in the Spring time which causes the trees and hedgerows to burgeon forth, and in Sydney there is ever shining one whose love and power and wisdom draw out the best in those around him. To be in the presence of greatness is the surest way of becoming great, and where is spiritual stature to be found on earth so truly as at Adyar and at Sydney, where live our two great leaders.

* * *

"This Convention was made happy beyond all other reasons by the presence of Bishop Leadbeater, wonderfully recovered from his recent illness, and shedding on us all beneficence and loving-kindness. He took part in all the proceedings, including the public meeting on Sunday night, when under the general heading of "Fifty Years of Theosophy," very various aspects of Theosophy were presented. Bishop Leadbeater opened the meeting by a most interesting

sketch of the condition and materialistic thought of the world fifty years ago, and how the Theosophical Society had changed the current of public opinion towards occult questions and spiritual conceptions of life. I followed him, showing the fine record of social service which the Society has to record in its brief span of life. Mrs. Ransom spoke of the changed attitude of the world towards death, and Krishnaji dealt with his favourite subject of Internationalism, and showed how the Theosophical conception of Brotherhood could alone build an effective League of Nations. Mr. Jinarājadāsa closed the proceedings by drawing a vivid picture of the great hall at Adyar, where all religions were equally represented, and explained the wide tolerance of the Theosophical Society in all religious matters.

* * *

"I think this meeting must have made an impression on the public, as showing the varied interests and broad platform of the Theosophical Society. The Australian public seems to be wonderfully receptive and ready for Theosophical ideas, as is shown by the crowds which attend all lectures.

"On Easter Sunday the day was well begun by the gorgeous and beautiful service of the Liberal Catholic Church. Ritual perfectly performed, with Theosophical knowledge behind to inspire, is indeed a wonderful combination, and must be productive of great force and good.

"The afternoon was spent in the beautiful Amphitheatre, which Star members all over the world have helped to build as an offering to the World Teacher. Dr. Rocke was surely inspired when the idea came to her of erecting this Amphitheatre on one of the most beautiful spots on the coast immediately facing the Heads. Balmoral beach is crowded on a fine Sunday with happy holiday makers and bathers, a fit setting for a monument in honour of Him who is the embodiment of beauty and joy. And already the atmosphere of the Amphitheatre seems impregnated with a great sense of peace and joy and love.

"We were blessed on Easter Sunday by glorious sunshine, and by the presence of Bishop Leadbeater and our Head, and under such conditions it seemed easy to give the great message of our Order, and His blessing was upon us I feel sure.

"Monday saw a picnic at the Manor, many young people being on hand to show the guests around, and the Bishop in a short speech told the story of the Manor and its acquisition.

"So passes another milestone in our Theosophical history, another occasion of joyful meeting together under the benediction of the Great Ones, to separate for awhile, inspired to fresh endeavour and more strenuous work, with the hope, for some of us at any rate, of an even more wonderful meeting again in beautiful Adyar, in the great Convention of next December.

"In Their name we meet, in Their name we part, in Their name we go forth to do Their will and carry on Their work for the helping of humanity."

* * *

It must indeed have been a happy time for the band of workers gathered round Bishop Leadbeater, and for all, from distant places, who enjoyed the sunshine of his presence. May he be with us in Adyar next winter.

* * *

Mr. J. L. Davidge kindly sends the following summary of Mr. Krishnamurti's talk to a conference of Young Theosophists, held in the Adyar Hall, Sydney, during the Convention:

"There are so many ordinary individuals who think of things in the ordinary way, who do not change in many generations. What is the good of Theosophy or any other 'osophy' if it only produces that type? It is the exceptions that we need nowadays. In Europe the aristocracy have come down to the ordinary level, and the democracy have been raised, and the result is an all-round mediocrity. *That* the Young Theosophists must avoid at all cost, for whatever one may say against aristocracy as a principle, it is at least productive of certain desirable elements. The caste system in

India produces certain definite types, and with those types go certain qualities. It is those good qualities in aristocracy that have to be maintained, and if, instead of fostering a worldly aristocracy, we aim at a spiritual aristocracy, the qualities that the old aristocracy stand for will be maintained. We shall produce a well-dressed type with a spiritual mind, brilliant emotions, and, above all, persons of sympathy, tolerance, compassion. We can read any amount of Socialism, but as long as we have not that true aristocratic background, we shall never produce the artist, the man of intellect, the man of fine emotion, the scientist, and all who represent the world's struggle towards new discovery."

* * *

One more borrowing must I make, so that my readers may enjoy this memorable Convention as much as I have done :

"Lady Emily Lutyens paid a fine public tribute to Bishop Leadbeater during the Easter Convention of the Australian Section in Sydney. She told a *Sydney Morning Herald* reporter that she had gone out to Sydney from India to meet Bishop Leadbeater once more, and it had been gratifying to bring him the greetings of the English Section and to pay her own tribute to him for the work he had done for Theosophy for so many years. Lady Emily and her two daughters stayed at the Manor, the Bishop's residence on the foreshore at Clifton Gardens, one of the most favoured sites one could imagine. Addressing Convention, Lady Emily urged the Sydney members of the Society to see that news of the Bishop's doings was regularly contributed to our international magazines, since Sydney and Adyar were the two great centres which drew the hearts and interest of Theosophists all over the world. "You must remember," she said, "that we have been flooded in Europe with all kinds of undesirable literature, and there is very little done to counteract all this. And as Bishop Leadbeater was saying last night, gossip so often is the result of ignorance—ignorance of the person to whom it refers. There are very few now who remember Bishop Leadbeater

when he lived in England and in Europe, so there are few who can counteract the gossip which has been so freely distributed, and it is for those who live near him and see him constantly to pass on to those who have not that privilege the knowledge and the inspiration which he gives. We can hardly hope, I am afraid, in England to draw him away from the sunshine of Australia and from his work here in Sydney, although if he came he would be sure to find a very loving welcome. But at any rate, those of you who are privileged to be near him might remember those in distant parts. In England whenever anybody returns from Sydney and a meeting is held at which they can speak of his great work here, there is the utmost enthusiasm and delight at hearing something of it."

* * *

Mr. S. Raja Ram, the Secretary of the South Indian Conference, held at Adyar, sent on to me on May 8 the following resolution passed at the Conference:

The South Indian Conference in meeting assembled, places on record its grateful appreciation of the inestimable services rendered to the cause of Theosophy by the late Dr. S. Subramania Aiyar, who was for more than forty years a devoted Fellow of the Theosophical Society and its Vice-President for a number of years, and resolves to place, in commemoration of his services to the Society, an oil-painting of him on the walls of the Headquarters Hall, with the permission of the President of the T.S., and that block-prints of the said oil-painting be made and distributed to all the T.S. Lodges belonging to the South Indian Conference.

The following letter was also passed, to be sent out to the Secretaries of all Lodges of the Theosophical Society:

THEOSOPHICAL SOCIETY,

ADYAR, MADRAS, S. INDIA,

April 15, 1925.

DEAR SIR AND BROTHER,

By a resolution unanimously adopted at the recent session of the South Indian Conference held at the Headquarters of the Theosophical Society at Adyar, it has been resolved that a full size oil-painting of the late Dr. S. Subramania Aiyar, who was for some years Vice-President of the T. S., and universally respected as a shining member

of the T. S. for several years, be presented to the President of the T. S. for being put up at the Headquarters, in grateful memory of the departed, and that block-prints of the same be distributed to all Lodges in the world.

On behalf of the Committee appointed to carry out this endeavour, I beg to request all our brothers and sisters of your Lodge to show their mark of respect to our deceased brother by making individual contributions for the above purpose. All contributions will be thankfully received and duly acknowledged in the columns of *New India*.

Yours fraternally,

S. RAJA RAM,

Secretary.

I heartily approve the proposal, and commend it to all Theosophists who desire to pay homage to the memory of a great and good man, who at the Bar, on the Bench, and in his retirement, ever wore "the white blossom of a stainless life," and who was equally distinguished by the brilliancy of his talents as by the generosity of his heart, by his lion-like courage in the face of wrong, as by his gentle humility in the spiritual world, where he was indeed as "a little child".

* * *

The United States of America is a curious mixture of a political Democracy, a wide political freedom, with the narrowest of religious and the most ignorant of social outlooks. Where, except in the United States, would it be possible, on entering the second quarter of the twentieth century A. D., to pass a law, as the State of Tennessee has done, that it shall be unlawful for any teacher in a university or school to teach any theory that denies the Divine creation of man as taught in the Bible! Here is the full absurdity set forth by the correspondent at New York of the *Times* (London):

The teaching of the theory of evolution in American schools and colleges, especially in institutions supported by grants of public money, has been the subject of bitter attack during the past few years by the "fundamentalists" in religion. Led by Mr. William Jennings Bryan, they have conducted a continuous campaign against what they have called the spread of irreligion. They have scored many minor

victories in securing the dismissal of teachers of Darwinism from sectarian colleges, but it has remained for the State of Tennessee to give them their first great victory.

Yesterday Governor Peay of that State signed a Bill, providing that "it shall be unlawful for any teacher in any of the universities, normal schools, and all other public schools of the State, which are supported in whole or in part by the school funds of the State, to teach any theory that denies the story of the Divine creation of man as taught in the Bible, and to teach instead that man is descended from a lower order of animals."

In a statement explaining his action, Governor Peay said the Bill was a protest against the "irreligious tendency to exalt so-called science, and deny the Bible in some schools and quarters—a tendency fundamentally wrong, and fatally mischievous in its effects on our children, our institutions, and country."

Henceforth every child in Tennessee will be taught that God made man out of the dust of the earth, and breathed life into the form, and then, sending him to sleep, took out one of his ribs, and made it into a woman. It is almost incredible that any educated persons can still exist who could issue such a statement as that made by the Governor of Tennessee. The Governor does not even know the theory he denounces; it is hardly necessary to say that it is not alleged that man is a descendant of an ape, but that apes and men have a common ancestor, from whom they evolved on different lines. Personally, I accept the occult view enunciated by H. P. Blavatsky, that some of the "mindless men" entered into relationship with types less evolved than themselves, and that the "sin of the mindless" was the origin of the anthropoid apes. Man, as we know him, was saved from this step by the "third life-wave," the stream of human Monads, pouring forth from Ishvara, who linked themselves with the superior types of the then evolved forms, and by this link made them men, and started *human* evolution on this planet. This is the real meaning of the allegorical statement in *Genesis*, that the form was of the dust of the earth, and into this was breathed "the breath of life," so that man became "a living soul".



"WE DO LOVE KRISHNAJI"

By MIMA DE MANZIARLY

KRISHNAJI has come and gone.

For weeks, in advance, we were joyously anticipating his arrival, getting ready to greet him, to receive him, to show him how much we love him, how all that is best in us belongs to him. We wanted for him a glorious home coming.

And then he came. Adyar seemed changed. New life seemed to fill the compound. Krishnaji was amongst us; one of us. He worked with us, he played with us; all had access to his room on the roof, overlooking the river. He was glad to be with us, happy to be back in India, back in Adyar. Everything was just as it should be, and we settled back comfortably, ready to enjoy four months of easy happiness.

And then Krishnaji talked to us. He told us all that was expected of us, he told us the glorious chance that was

given us, he told us many nice things about ourselves, and we knew them to be true and enjoyed listening to them. But he also told us what was wrong with us, where we failed, and how we should change. He criticised our way of thinking, our way of being, our way of doing. He criticised our attitude, our appearance, our relationship with life or with each other.

In some cases, we were startled to discover that all was not perfect with us, and in others; we had known for a very long time that which he was pointing out to us, but we thought it did not matter: surely the magnificent qualities we possess offset the petty little faults, which we might have. Whatever our reaction to his words, we did not like it. We resented his outspoken ways: it disturbed our love for him. Somehow, he made it very plain to us that we had to *do* something; merely to say that we loved was not sufficient any longer. We had to prove our devotion. To proclaim our thirst for absolute sacrifice called for the realisation of sacrifice. To prepare the way of the Lord meant hard work and not loud heralding only.

Krishnaji made us feel very distinctly that the time for action had come. We had been talking long enough, we had to show now whether our words really had some meaning, or whether they were nothing but shallow sounds.

It seems as though we had been drugged by our own words: drugged into a state of mild happiness and total inactivity. We have been repeating the word "devotion" so many times, we have been attending so many "devotional" meetings, we have been speaking, writing about "devotion" so much, that we have entirely forgotten the meaning of devotion. And Krishnaji's visit proved it clearly.

We were very good at standing around him and basking in his presence. We were very good at folding our hands and saluting him with reverence. We were very good at

listening to what he had to say, provided it ran along familiar lines of thought. We were very good at bringing our personal problems to him and asking him to solve all our difficulties. We were very good at offering our services to him, if the work to be done was easy and pleasant and would bring us into constant contact with himself.

Beyond that, what did we really do to prove our devotion? Mighty little, if anything at all.

If that is so, *what* is our devotion, what does it do, where does it manifest itself and how?

To love is to identify oneself, as much as possible, with the object loved; to become as much as possible like the loved one; to destroy all barriers which would stand between one and one's love. What greater happiness is there, than to share the joys, the interests, the suffering, the worries, the gladness of the person one loves? How superficial physical nearness really is, if we compare it with intellectual and emotional companionship. What is there in sitting close to a person if that person's thoughts are miles away from you? But if we know that, even separated, our friend thinks of us, wishes for our presence, how near this brings us to him.

To identify oneself as much as possible with the object loved . . .

We say we love Krishnaji. Do we try to identify ourselves with him? Do we try to become like him in our appearance, to acquire his gentleness and his patience, his courage, his power of affection, his selflessness? Do we try to become other Krishnajis, other perfect tools for the Lord to use?

Most of us, believing it to be impossible, do not even attempt it. It certainly is not impossible to be as scrupulously clean, or as perfectly groomed as Krishnaji is, and yet how many of us come anywhere near him in that respect?

Krishnaji stands in our midst and yet he is alone. Quite alone. He is surrounded with greedy mouths, waiting to be

fed. He must be the constant provider, giving, giving, giving; handing out instruction, or comfort, or help, or encouragement. He never can be tired, or weak, or sad. We never think that perhaps there is something we could give him in return for all his generosity. He expects so little of us. All he wants is that we should turn the spiritual food given to us into flesh and bone, into spiritual strength, spiritual resistance, spiritual inspiration. We cannot even accomplish that much. Day after day, week after week, Krishnaji had to tell us the same things over and over again. He had to beg and coax us to become worthy servants of the Masters, when in fact we ought to be rushing in that direction, heedless of suffering or difficulties, ready to make the greatest effort to reach our goal. With Krishnaji as a familiar example, it should be so easy for us to improve. He makes it so plain. He himself says all the time: "It is so simple, it is so simple." And very simple it would be indeed, if we really cared enough, if we really loved Krishnaji as we profess we do.

To identify oneself with the loved one . . .

To make up a group of people surrounding Krishnaji, who really would act, think and feel parallel to him. To be able to carry out his wishes, without expecting him to do all the work; to share some of his responsibilities in such a way, that it would really lighten his burden, instead of adding to it; to see things and people the way he sees them, to judge the way he judges, to dream his dreams, to share his hopes, to thrill when he thrills, and suffer when he suffers; it would not be blind imitation, it would really be a synchronisation of our personality with his. We should cease to be his devotees; we should become his friends, in the real sense of the word.

How glorious it would be if Krishnaji could really find wherever he goes, a group of real helpers, who are not only *ready* to do anything for him, but who actually *do* it. We

always wait for inspiration. Why not go ahead, take chances, use initiative, make mistakes and pay for them, and thus, perhaps, save a little bit of trouble to Krishnaji. We can be quite sure that if we are headed in the wrong direction, he will stop us in time. This, therefore, cannot be an excuse for inactivity. We have sometimes magnificent schemes, drastic means of achieving some desirable result, or simply a very good idea. Instead of carrying it out, we go and submit it to Krishnaji. That means, we expect him to endorse it and pour his energy into it; to help us with its realisation; in short, to do most of the work. If he does not do it, our scheme dies a natural death, and sometimes, at the back of our head, we hold Krishnaji responsible for it, because he has not shown enough interest for our plan. Would it not be ever so much better to offer him only experiments which have already been tried, and which have brought satisfactory results? Would it not be better to come to Krishnaji with our hands full of gifts, instead of crowding around him with outstretched, begging palms, asking, forever asking?

We never take the trouble to find out what he really likes, what he really wants. When we intend to please him, we offer him what we think he ought to like. Is that true devotion? In pleasing him, we try first to please ourselves.

How often we have seen him so tired that his face expressed positive torture. But, in spite of it we had him speak to us, or we stayed with him (it is so nice to be near him!) when we ought to have left him quite alone and resting. Is that real, self-sacrificing love?

And when the Lord will be amongst us, are we going to worship Him in the same way we love Krishnaji, gratifying our sentimentality?

We have been told of the Coming; we are supposed to prepare the way for Him. We are expected to make the world fit to receive Him, to furrow the virgin soil, for Him to

plant the seeds, to fight and struggle and work, so that He can come the sooner.

Do we expect to accomplish all this by listening to innumerable lectures, or attending devotional meetings, or keeping strictly within our Theosophical circle? When will we get to work, and really get busy solving the social, religious, political, international, educational problems which face us on all sides? Do we not realise the privilege it is, to work for Him? Apparently not. Our devotion does not spur us on to work. We are too busy rejoicing at the thought that He will soon be with us. He will be with us to bless, to help, to comfort, to advise. We shall bask in His blessed Presence, feeling exceedingly devotional indeed, and incapable of serving Him efficiently, selflessly.

Krishnaji has gone.

We have settled back into our familiar rut. We did not make the most of the chance given us. We are not filled with new dynamism, new enthusiasm, new strength. We go on at the same slow pace at which we have always gone.

We look at Krishnaji's photographs and our hearts are filled with a nice, comfortable feeling which we call love. Of all he told us, we have managed to forget all which might disturb our procrastination. We are already looking forward to his return. We shall as usual merely mark time until then.

Krishnaji, when he comes back, will find us exactly where he left us.

But we *do* love Krishnaji.

Mima de Manziarly

THE FOUNDATIONS OF NATIONAL GREATNESS

By JAMES F. HARVEY

(Concluded from p. 170)

AS to the training of the mind, it is I believe, too general a practice in the schools to-day to strive to pack into a child's head just as many facts as that poor little head will hold, with the result that at the end of it all, the child is little nearer an understanding glimpse of the great drama of human unfoldment than he was at the commencement. But what is the meaning of real education? It is to unfold; and there is a direct relationship between the unfoldment of the individual and that of the race. I believe it is true that a child, both in its pre-natal existence and in the early years of its separate life, recapitulates the past history of the race. And it does all this with the most marvellous rapidity, quickly reviewing its past racial experience in preparation for another step forward. Therefore it is clear that real education will be chiefly directed to aid that further unfoldment. Not so with our scholastic system of to-day, with a few honourable exceptions. Children are not taught to think, or given scope to imagine. Not that the knowledge and experience of bygone generations should be neglected: please do not imagine that I am suggesting this—but it is a matter of emphasis, of balance. For, if the great philosophy of evolution is a true philosophy, then each new, rising generation should be definitely encouraged to contribute its quota to the general advancement. We all of

us have suffered, for instance, from the lack of training in the control of thought—so much so indeed, that when in later life we do make the attempt, we for the first time realise the enormous difficulty of the task. But thought power is very vital in the further evolution of the race. We are only just beginning to glimpse its possibilities. This training should have begun in childhood in a very simple way, and the pupil carried along by easy stages, so that the control of thought, and I might say, of emotion too, might develop into a habit. As it is, both thought and emotion are left without any systematic training whatever, and the very mainsprings of action are allowed to run down.

But all this is not to be wondered at, seeing that the nation has not at present any very clear ideas as to the true object of education. At present, we seek to train the child simply to get a living—all very necessary, no doubt, but in the getting of that living he is far too often looked upon merely as the human raw material of a soulless industrialism. It is for this reason that education is starved and stunted in England to-day. So long as there are sufficient young people ready to do what is required of them in our fields, factories and workshops, what matters it that the lamps of their souls should go out? On the contrary, it is rather an advantage. For the wide-eyed, upstanding, clear thinking young man or woman whose advent we, at least, desire, would be a very different person from the ill-informed and anæmic employee of our factory system, and would doubtless be disposed to ask many searching questions which the powers that be would find it inconvenient to answer.

It is clear, of course, that such an education as would produce citizens worthy of a great nation is quite impossible under present conditions of industry and outlook. Until the function of the teacher is seen in its true light, there is little hope of improvement. In a great nation, that function will be

viewed as one of the most vital of all, for upon its proper performance will be seen to depend the whole future of the race. For foresight or vision, upon which I hope to say more a little later, must be an essential foundation of a noble state. And what foresight is there in condemning the great teaching profession to the competition of the labour market? A teacher's life, if he or she is conscientious and fitted for the work, is a life of the greatest responsibility. It needs protecting from the irritating pressure of pecuniary anxiety, and because it is so necessary to surround the young with an atmosphere of patience and cheery optimism, everything that is possible should be done to foster this spirit in the teachers themselves. Not only this, but the teacher must not be overburdened by the size of the class. It is futile to expect a human being to be at his best with sixty young and ardent spirits under his charge. It is bad for the teacher, it is bad for the children. With the best of intentions a teacher cannot always be sweet tempered and patient under such conditions, and the children must necessarily be taught according to machine-like rules, which stifle their individuality and prevent that very unfoldment of their capacities which should be the great object of education. And not only this, it is impossible to give a desirable education to children who leave school at the age of 14 or even 16 years. Those of us who have children are well aware how little a child knows at such an age. The great majority are in fact only just beginning their education at the time they finish it. The years of training should be greatly extended, even to the age of 21, or longer. Of course, this would be said by many people to be absurd, that it could not be done. As to the first objection one might reply that, if absurd, why do all wealthy and cultured people do it? If it is absurd to talk of an education such as this for all our children, then these people have been acting in an absurd manner for generations. But then,

perhaps, it would be said that the country couldn't afford it—and this is going near to the root of the matter. Not quite the root, but near it, for the truth is, not that the country cannot afford it, but that the well-to-do people who at present rule the country do not intend, if they can help it, to allow such a just distribution of wealth as would enable the nation to afford it.

And here we are right up against the very crux of the matter, up against that very greatest and most fundamental barrier to human brotherhood, the cause of the educational barrier and the social barrier; I mean the economic barrier. It is no use burking the question—it has to be faced—and while this platform is not a party platform, it is a platform where truth may be spoken. For as I have shown, all those ancient and shattered civilisations of the world have perished from the same cause—from the fact that their rulers cared more for selfish power and wealth than for the humanity committed to their charge. It is the same in England to-day save that the common people are not now quite the docile children of those far-off days. It is simply not true that we cannot afford to educate, to unfold, to the utmost of their capacities, all our children. This is exactly the reverse of the truth. The truth is, that we cannot afford not so to educate them. For they are the most vital asset of the nation, the source from which must flow all our powers, all our influence in the world, all our material wealth, all our mental, moral and spiritual greatness, and to neglect to develop to the uttermost this most precious of all our resources, is bad business, bad morals, bad statesmanship, and the very extreme of national short-sightedness and folly.

And with the unfolding of the capacities of the child will come vision. It is vain to expect that out of the selfish philosophy of a materialistic age will spring the God-like imagination which shall picture beauty and harmony, and not only picture,

but achieve them. Yet without the vision the people perish. Well it is for us and for the future, that on all sides are to be seen signs of a protest against the gospel of commercialism, of "buy in the cheapest and sell in the dearest market," of every man for himself and the devil take the hindmost ; and although in the minds of many, this protest may not yet have gone far beyond the stage of an "unlettered discontent," these have, at least, largely been released from bondage to custom and convention. They are no longer ready to accept at their face value the sophistries of a self-seeking plutocracy, but are a fertile field for the reception of the seed of the higher truths—the seeds of social justice and harmony, the seeds of mental, moral and spiritual growth, the seeds of beauty, of wisdom and of love, which are the very quintessence of religion.

And we may rejoice that in the world to-day, there are still those Teachers and their devoted band of followers in whom the vision grows daily stronger and clearer, and who, we hope and believe, will duly sow the seed and help to reap the harvest.

For knowledge, capacity, vision—these are the channels, the vehicles of Wisdom—and that Wisdom shall teach us that knowledge and power should be used, not for selfish ends, but to advance God's Great Plan for the perfecting of the race, and inspired by a realisation of that Unity which is Love, Wisdom shall become the second great foundation stone of our National greatness.

Let us assume then that we know two of these great foundation stones—where to find them and how to quarry them when found. For, in the achievement of strength and self-control, Will must come, and in the achievement of a discriminating knowledge and a developing vision, Wisdom will come. But what of the third ?

Now the third and greatest is Love—that sense of oneness and unity in the great common life of all. And what are its channels, its vehicles, in the National life ? I suggest to you

that they are social justice and willing co-operation for the common good.

May I repeat the question "Of what did the old civilisations die?" They fell largely because of the startling extremes of wealth and poverty within them. And that is very much the condition in which we find ourselves to-day, and without the same excuse. For in the days of Greece and Rome, when handicraft labour was the rule, the only way to leisure was by the labour of the slaves. But to-day, when Man's power over nature is immense in comparison, the only reason one can assign for the absence of general wellbeing is the love of power and thoughtless selfishness of the dominant minority, the lack of intelligence in the dominated majority, and the material power to achieve: it is here that the Will, the Wisdom and the Love have been lacking.

But to admit this is not necessarily to prove the presence of injustice. Let us see. Will you allow me to suggest to you what, in my opinion, justice means in our society to-day?

I think I shall be right in saying that the dominant features of modern society are:

(1) A powerful industrialism, the like of which has never been seen before upon this planet.

(2) A constant and growing struggle regarding the division of the product.

Let us examine what that industrialism means—what is its form—whence it has come, and whither it is tending.

First of all we must realise that all material wealth comes from nature, from the land. Nature is the great storehouse of raw materials upon which man must exercise his labour and his intelligence to produce the articles he desires. Now as I have already said, in those few civilisations which have endured, the land system was a righteous one, and if we look back into the past, into the records of Peru or India or China, we shall find that the great stability of these countries was

bound up with just and equitable arrangements as to the holding of land. You will remember perhaps what I said with regard to our own system, where half of the whole country is owned by one in 18,000 of the population. Compare this with India where the family groups all had their lands assured to them. The same in Peru, new lands being assigned to new families, so that the cultivated land spread far up the mountain slopes, and were irrigated by that wonderful system of aqueducts built by co-operative labour for the benefit of all.

And then there is needed what is called capital, that is, a surplus produced by labour over present requirements and which enables work to be done which takes time in the doing. All this in the old time was very simple, and the workmen saved enough to keep themselves through such periods.

But matters have become very complex in our day, and the simple tools have given place to very great and wonderful machines. And we find that the power of the owner of capital has grown so great that the workmen have had to combine in great organisations to protect their standard of life, and brotherhood has been forgotten in this great struggle over the division of the product.

And so, when we come to consider the question of justice to-day, we find we must try to analyse the present system of production, or we shall be confused, and see no way out of our troubles. We must dig deep, and dig, so far as we can, without prejudice, prepared to consider and weigh impartially what we may find.

Now in the Middle Ages, industry was simple; I do not mean unskilled, quite the contrary, it was in many ways most highly skilled and artistic—I mean the tools were simple. They were of such a nature that any individual could use and operate them. If a man were without tools it was not due to the nature of the tool. And therefore it was just and

right that a man, using such tools to make some article, should own that article, whether to use it or to sell it, and if he sold it then that he should keep the proceeds of the sale for himself. So long did these conditions persist, the idea that the ownership of the tool should determine the ownership of the article made with it (seeing that owner of tool and workman were one and the same), became ingrained into the customary thought of all—it became a tradition which no one questioned, because originally founded in truth.

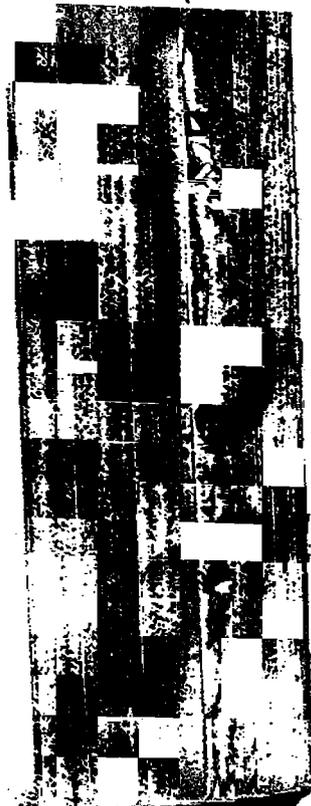
But it does not follow that what was right and just under these conditions, would remain right and just under new conditions. And the fact is that the conditions have been very radically changed. In few cases to-day, so few indeed, that where they persist they are but the remnants of a method of production all but obsolete—in few cases to-day, does the owner of tools do the work with those tools—and consequently, in just as few cases do the men who do the work own the product of their work, or the proceeds of that product's sale.

And the reason for this is that we have failed to realise in society the meaning of that great change which has taken place in industry, from a state of handicraft and simple tools, to modern machine production. And failing to realise the meaning of this change, we have also failed to apply to it the principles of justice and fair play. For when a man owns the tools with which he works, assuming that he also has access to natural resources, he is free, and justly owns the product of his work; but when land is monopolised and when one man, or a small group of men, own the machines with which large bodies of men must work and so also own the product of these others' toil, the many are, economically speaking, slaves and their labour is exploited. This is the root cause of the cleavage which all industrial societies exhibit to-day. It is useless, and worse than useless, for us to think that this great evil can be cured by salving the social sore with pretty

phrases about brotherhood, and leaving it there. Brotherhood means love and sympathy; it means a "Feeling with" our brothers, and true brotherhood without justice is unthinkable. As our President says "Justice is the other side of Love," and therefore it is clear that if we would be loving, we must at least be just. So, if we wish to be just, we must remember the great change which has taken place in the nature of the tool, a change from a simple tool, owned and used separately, thus keeping us divided, to great and powerful machinery which can only be used in co-operation. And recognising this, we must work out such a corresponding change in the ownership of that machinery and consequently of the product of the work done with it, as will harmonise with its co-operative nature—and if we earnestly try to do this we shall find that what formerly divided, us, which kept each separately engaged on his own individual work, now unites us, and has become a compelling force urging us forward in the direction of a true brotherhood.

For the message to all the world to-day is "Learn to be co-operative—learn to sink your individual desires in a combined effort—learn to leave behind you that feeling of isolation which bids every man strive for himself, learn that your duty and your welfare is bound up in service for the common good, and so be content to share the harvest of the common effort in association with your brother man."

With so much co-operation already existing in the world, in Trade Unions, in Friendly Societies, in Federations of Employers, in the fundamental processes of industry itself, it is, viewed from the historical standpoint of a nation's growth, but a little step from co-operation for sectional ends to co-operation for social service. Such a little step, I say, from the lesser to the larger viewpoint, that in days to come we shall be amazed that we found it so difficult to achieve. We shall be amazed, when looking back from the peace and



human sympathy of a later day, at the folly and class selfishness which stood as a barrier to a magnificent uplift for the race.

And so let us add our third foundation stone of Love—Love, which has as its special vehicle, justice and co-operation.

Love is sympathy, Love is compassion, Love is unity, Love is the great beautifier. It is the greatest of our foundation stones—it is more—it is the cement which shall bind them all into one firm and enduring whole.

Will working through strength and self-control, Wisdom, working through knowledge and vision and directing the will, Love inspiring the wisdom and working through justice and co-operation, these alone are the foundations of National greatness, and of the house which is built thereon it shall be said “that the winds blew and the floods came, and beat upon that house, and it fell not, for it was founded upon a rock.”

James. F. Harvey

THE MAGIC POWER OF BROTHERHOOD¹

By K. S. CHANDRASEKHARA AIYAR

IT cannot altogether be without profit for friends to take counsel with one another about things of moment, even if already well known. The combined thought and the added sympathy will tend to impress them more definitely on the mind and, it may be, to strengthen one another's convictions and resolves.

In taking the Power of Brotherhood for my subject this evening, my purpose is to examine a few of the wide and numerous applications of that much talked about but little practised force. I wish to suggest whether the spirit of Brotherhood, instead of being a cloudy, feeble sentiment, might not be fashioned into a clear, living, moving Ideal; to show, if possible, how powerfully such an Ideal will tend to strengthen the ordinary appeals to motive and conduct in these times of extreme disunion and unrest. The subject is one which concerns, not alone the handful of Theosophists scattered over the world, but all thinking men and women who are dissatisfied with existing world conditions and are in search of an effective remedy.

The reconstruction of society is a fascinating topic which has been often and often discussed, and from the most diverse

¹ A Lecture by Rājadharmā Pravīna Dewān Bahadūr K. S. Chandrasekhara Aiyar, Retired Chief Judge of Mysore, at the South Indian Theosophical Conference, Adyar, 11th April, 1925.

points of view. My task is very much simpler and far less ambitious than that; it has to do merely with one of the principles which, from the Theosophic standpoint, must underlie any reasonably satisfactory scheme of reconstruction. For the study which I propose there is ample material in our Theosophic literature, and abundant illustration in the current history of our Motherland of India. Such a study, if it does nothing else, will at least clarify our own ideas on the subject, and perhaps spread a little more interest in questions of national welfare, rouse a little more enthusiasm for social service.

The world as it is to-day is in many respects a very unattractive place indeed. It is too full of pettiness and ugliness, of misery and disharmony, to satisfy sensitive minds not wholly engrossed in pleasure, power, or wealth. It has been well said of the society of to-day that it is not a human society, but a society of struggle, of combat, of man against man, of class against class, a social anarchy rather than a social union. The spirit of competition and separateness has been carried to extreme limits, especially in western lands, with the result no doubt of enormously sharpening the intellect, but also at the same time of correspondingly hardening the heart. Selfish self-seeking is in the seats of power everywhere, and the weak are largely at the mercy of the strong. Wealth and comfort are most unequally distributed, —starvation at the bottom and luxury at the top—a few people who are excessively rich, but a great many who are miserably poor. In India, where the average level of wealth is very low, the weight of poverty is positively crushing to the masses. There is chronic indebtedness, especially among the agricultural population; and what with the insufficient nourishment, the insanitary conditions of life, the ravages of disease, and other causes, the standard of vitality is exceedingly low, and the mortality especially among children,

appalling. Vice, crime, and habitual intoxication are rampant, not less so in the East than in the West, while communal and racial hatreds are, if anything, considerably more virulent. The constant tensions and conflicts between Hindūs and Muslims, the irritating jealousies and factions among Hindūs themselves, the stony rigidity of a social system which treats a considerable population as unfit to be associated with by people of caste,—all these things have combined to produce a well-nigh desperate situation. Most of us, however, live contentedly on in a narcotic atmosphere of artificialities and orthodoxies and hypocrisies; and even if at times the disagreeable features of the situation—the miseries, the oppressions and the rancours—force themselves on our attention, we feel helpless to change them. Meanwhile, India our Motherland is in very bad case, if not actually dying; and it is no consolation to those who love her to be told that the rest of the world is not in much sounder condition than she is.

The fact of the matter is, that the bonds which bind civilised society together are largely artificial and not individually very strong; and they are gradually weakening with the disproportionate growth of the selfish instincts consequent on the development of the concrete mind and of the material side of civilisation. Some other more real and vital motive than self-interest, unenlightened or enlightened, is necessary to reinforce these bonds and to ensure the healthy evolution of society as an organic union with a beneficent purpose. Outside compulsion, the force of authority, the fear of the law, can be of no avail; it cannot long hold together people who have no real and lasting interest in being one. The spirit of harmony must be coaxed, it cannot be compelled. And the one motive that can evoke and keep alive that spirit is the firm belief that the interests of all are essentially and ultimately identical, however opposed they may appear in the

seeming and for the time; and the one strong and sure foundation for such a belief is the great truth of the Unity of Life.

Every great religion in the past has proclaimed and taught that there is but one Life which animates all forms, but one Self which is the innermost Self of all beings. That Life, that Self, dwells in man and beast, in plant and stone, in all the multiplicity of beings (including even the seemingly non-living things) around us; all these forms, however various and distinct, make in reality but one body of which the life is God. Since we are all embodiments of that same Life, universal brotherhood is a fact in nature from which there is no escape.

The recognition of the basic truth of the Unity of Life cannot but lead to the establishment of mutually helpful relations between all superficially separated lives. As the health of the individual body depends on obedience to the laws of hygiene, each organ working harmoniously with the rest, the health of humanity, the universal body, depends on obedience to the laws of unity by which each organ of that great body works in harmonious relation with the others. Just as an injury inflicted on any one organ of the physical body injures the whole body, so is a wrong done to one member of humanity a wrong done to the whole race. It is this Unity which is the sanction of every moral precept, and Universal Love, which is the perfect expression of the Unity, is the root of all the virtues. Only this teaching can eradicate class, racial and national hatreds, put an end to suspicion and contempt, and draw all men into one human family, in which there are elders and youngsters, indeed, but no aliens.

So far, in human history, Brotherhood has been partial rather than universal, confined to one's own family, clan or sect, rather than applied to one's fellow creatures at large; and

the few precise sacred texts that inculcate universal brotherhood are accepted for the most part as pious opinions rather than as living inspirations for the practical guidance of conduct. Nevertheless, the study of past history shows that Brotherhood is, in very truth, a law in nature, as much a law as gravity or chemical attraction. As Dr. Besant has forcibly pointed out, "Nation after nation, State after State, has fallen into ruin by the ignoring of Brotherhood. Where the strong oppress the weak, instead of protecting them, where the rich exploit the poor, instead of aiding them, where the learned despise the ignorant, instead of educating them, there the inexorable finger of Nature writes over the civilisation: Doomed! But a little while, and it has passed away. Only when Brotherhood is practised, shall a civilisation arise that shall endure."

The stability of any civilisation depends, therefore, upon the practical recognition that all are brothers in the divinity of their nature, and that each should have the opportunity of the growth which at his stage of development he needs. Duties cannot be the same for all, but must depend on their age, as measured by their relative development; to the elder the duty of protection, help, instruction, guidance; to the younger the duty of learning, loyalty, and obedience; and to all, mutual love and serviceableness. Our duties may vary, but not the brotherly spirit arising out of the heart of love. What a man would do for his own beloved blood brother, that we must do for each one around us, according to his needs and condition of progress. A difficult ideal, it certainly is; but the only one which gives full effect to the basic truth of the One Divine Life in all.

Brotherhood is primarily an attitude of the mind; a habitual outlook which, if strong enough, becomes a dominant part of the character and tends inevitably to express itself in action. If people will but think habitually in terms of

brotherhood, there is hardly a problem under which the world, and India in particular, is groaning—social, political, religious, or other—which it will not help to solve, easily and satisfactorily.

Let us apply in thought the brotherhood attitude to a few of the problems with which our India of to-day is troubled, and see how it will help us to solve them.

The most important and persistent of all our problems is the problem of poverty. This is an evil which has always been with us in India, though, owing to the little that is wanted for bare subsistence in this land of the burning sun, and the universal recognition of beggary as a profession, we take the thing too much as a matter of course. We dispense our handful of rice, or distribute our copper coin, and think no more of the matter. But the spectre of hunger is ever on the horizon for millions of men, women and children who belong to us, millions who do not know what it is to have a full meal a day, many of whom are not even sure when they go to bed at night that they shall have anything to eat the following morning. Unless the talk of brotherhood is mere pretence, coming from the lips and not from the heart, we cannot live with any sense of peace or satisfaction while so many of our poor brothers and sisters are starving or on the verge of starvation all the time. We have left them too long to shift for themselves, and in many cases built our prosperity and our wealth on the weakness, the drudgery and the misery of those who cannot provide for themselves without our sympathy and help, who cannot effectively resist being trampled upon. Very truly has it been said that in the weak lies the danger of every nation—the hungry child, the overworked, miserable man, the half-starving woman. "The tears of the weak undermine the thrones of kings." A nation cannot prosper where the masses of its people are miserably

poor. And so, in our own interests, in the interests of the nation of which they as well as we are members, it is imperative for us to alter our attitude, to see that the evil is set radically right.

I am not here thinking so much of the attitude of individual men and women, who after all are the proper judges of what concerns them primarily, as of the attitude of society in general. The removal of widespread evils such as poverty and crime is not a matter with which individual enthusiasts can effectively cope by themselves. Half a hundred millionaires may give away all their wealth without making any appreciable impression on the total amount of misery that exists at any given time. What we want is not charity on however large a scale, but an organised attempt to deal with the question of inequalities in the distribution of wealth and comfort, of educational and other opportunities.

A social conscience, then, which rests on the feeling of brotherhood, will force us to realise that we have no right to be comfortable while other people are in misery and trouble. We cannot make all men equal to ourselves, for men are born fundamentally unequal, because of differences of experience and development. But we can give them all an equal chance. We can see that there are no artificial disabilities for any one; we can ensure an open way wherein all men are free to walk, where all men may find both labour and enjoyment. We can see that every one born into the world has, as far as possible, an equality of opportunity for developing the powers and gifts, for making good the defects and deficiencies with which he is born. In other words, we can practise a full measure of social justice. That justice requires that each should give in proportion to his strength: the weak very little, and the strong the best that he can give. This no doubt involves an entirely different rule of human society

from that which now prevails, a rule which was thus enunciated by a French Socialist :

From every man according to his ability, to every man according to his need.

Dr. Besant has elaborated the same rule in a little more detail. According to her,

the more unpleasant the work, the more disagreeable the task, the more unskilled, the better it should be paid and the shorter should be its hours. Those who have least of honour and power, and least ability, should have more wealth. If a man is a statesman in a great country, guiding his nation with the joy of using widespread power for good, he does not want much money to recompense him. Give him a small salary. But the poor man, whose work is deadening and uninteresting, whose hours are long, the conditions of whose work are dirty and mechanical,—give him short hours that he may not be deadened ; give him a good salary so that he shall have leisure, and may use that leisure to cultivate his mind that otherwise would be stupefied, so that he may become a man and not a mere machine. That is the just rule, and that is the ancient Indian rule of the three rewards (wealth, honour, power), that some day may come back to this anarchical modern civilisation. It is the rule of the jungle, not the rule of the family, that "those shall take who have power, and those shall keep who can". The system we have gives the three rewards to the same man, and crushes our brothers to increase the wealth of the few.

All this no doubt does sound, as observed by Dr. Besant herself, rather upside down ; but there is a good deal in it to ponder over. Even if at present it looks a distant ideal, even if we cannot make up our minds to give the highest reward to the most disagreeable and the least skilled labour, we ought at least to see that that labour gets a reward fully adequate to its wants, that it shall not be excessive in quantity, that the conditions in which it is done are as little disagreeable and onerous as we can possibly make them, and that it leaves sufficient leisure ; in other words, that the labourer is treated as a brother and a man and not as a machine, and that he is not crushed and kept down in order that our wealth may be increased.

That is not by any means the ruling principle now. Wages are left to be bargained and haggled about, like the

price of coconuts in the bazaar, except in those rare cases where labour can effectively combine and stand out for higher rates. As a rule, wages are as little as can be paid to attract a sufficiency of labour, at any rate of the unskilled kind. And, at the best, they are determined more by what the particular industry is thought to be able to bear, after providing for ample profits on capital, than by reference to a reasonable standard of life for the worker. Properly considered, wage must have some relation to a minimum cost of efficient living, irrespective of other conditions, though it may, where the conditions permit, exceed that minimum; otherwise it is not a fair or adequate wage.

As things now are, capital is becoming concentrated in the hands of small groups of people, and obtains an undue share of the profits of industry. The poor and the necessitous, and even the middle classes who spend extravagantly on marriages and funerals, are held firmly in the clutches of professional money-lenders, who charge exorbitant rates of interest. Under the pretence of promoting enterprise and helping the needy, money is thus to a large extent living a parasitic life upon the other sections of society; and this will continue to be so as long as capital, land and labour are separate and contending factors. Until all capital is provided by the State as the agent of the nation—at present no doubt a distant goal, but one which will come nearer with the rapid growth of the co-operative movement—a definite maximum might be fixed by law which the profits of private capital as well as the rate of interest for money ought not in any case to exceed. And meanwhile, seeing how largely agricultural and industrial business contributes to national prosperity, it ought to be helped by the State much more largely than it is at present.

With the vast expansion of industry in the modern world, the relations between employers and workmen are becoming

more and more strained. Indeed, it would not be far from the truth to say that the normal situation, when it is not broken by a strike or a lock-out, is that of an armed truce. Employers of the type of a Ford or a Nash, with intuition to see, and soul-force to act upon, the common brotherhood between them and their men, must necessarily be rare. But the strange thing is that neither employers nor employees always seem to realise that it is at any rate to their common interest to help each other to better conditions, thereby contributing at once to the success of their business and the prosperity of the nation. Their attitude in these days resembles nothing so much as that of two unfriendly animals watching each other with suspicious eyes and waiting for an opportunity to tear each other to pieces. Presently let us hope that this feeling of bitter rivalry on the part of employers and workers will pass away, and that the new idea will grow of their being really two brothers who, though entrusted with different but equally necessary functions, yet feel a common obligation to help each other, and to help "the work of God in the Nation."

So much for our brothers who can work to earn their living. What about those who, by reason of age, disease or infirmity, cannot work? In a really civilised state of society, they would certainly be supported by the State as a matter of humanity, nay as a matter of common human right. Individual help when given would be freely rendered, not as an act of charity, or as a meritorious act, but simply and purely as an act of brotherly service. It is duty, not charity, that is required towards our weaker brothers. Food and clothing should be given free to those who are disabled, who are lame or blind, or otherwise incapable of doing work; but to those who have strong arms with which they can work, what is required is some provision for work which they can do. As long as there are undeveloped people who, though able to

work, want to be idle and to be a burden on others, there must be inquiry and discrimination between the deserving and the undeserving. The help given, though it will vary according to the nature of the case, should not be grudging or fittful, and it should not debase on the one hand, nor demoralise on the other. Rich men practise wrong philanthropy when they indiscriminately distribute charity. Money that is not missed does not represent any real sacrifice, and it is often given away merely to please one's fancy, where it is not done mainly to impress others. On the other hand, most people think that their duty to the poor ends with the dispensing of a few handfuls of rice every day, or the subscribing of a small sum every month to the funds of a society for the needy. We should not think so if we looked upon them as our own brothers; we should not be content unless we had provided organised help for them on a sufficiently large scale and caused it to be administered in a systematic way. The State of Pudukotah has given a good lead in the matter by establishing a Home for the Poor, for people who suffer from extreme poverty and natural disabilities. Those who can do any little thing are provided there with suitable work, such as spinning, weaving, or agricultural labour, by which they can earn their own living; others who cannot work are maintained without return. Many such Homes are needed all over India, especially in the large cities, where the beggar problem is becoming serious. There are many beggars wandering the streets—Madras alone has 2,500 of them—who will gladly do some work if they can find it, and thus earn a living and preserve their self-respect.

Let us pass from the problem of poverty and labour to another intimately connected with it, the problem of drink. For poverty it is, and too long hours of work, that drive the common people to drink in order that they may forget

themselves and their miseries in the momentary pleasure and stimulation caused by intoxication. And once the habit is contracted, it is most difficult to resist the craving, especially for people in sordid and miserable conditions and surrounded by evil company. Drink in its turn aggravates poverty and wretchedness, and leads ultimately to physical ruin, and even insanity and crime. So that there is much truth in what some one has said, alliteratively, that dirt, debt, drink, disease, infant mortality, immorality, and ignorance, though separate evils, are all connected with one another and ought to be dealt with as one problem.

Now there is really only one remedy for the drink evil, and that is total and immediate prohibition. And this is the remedy advocated by all humanitarian public men who are not on the Government benches. The Calcutta Corporation passed the other day a unanimous resolution recommending that all wine and liquor shops within municipal limits, including shops for the sale of opium and other narcotic drugs, should be closed, and that, in future, licenses should be restricted to recognised druggists and chemists for the sale of reasonable quantities required for medicinal purposes only. But the sale of intoxicating drinks and drugs, unfortunately for the adoption of any such remedy, brings in a very considerable revenue which Governments are unwilling to sacrifice; and so they play with the problem, under the pretence of minimising consumption, while actually and professedly realising the maximum revenue. As a matter of fact, they do not minimise the drink evil; they make the temptation more costly to indulge, but not easier to resist. Loss of revenue is no valid excuse either for individuals or for Governments for persisting in a course of sheer unbrotherliness. No one would deal with his own brother in that way, talking of making it more difficult for him to indulge his weakness, but really dangling the temptation all the time before his eyes, looking on without stopping

him while he is steadily going downhill to perdition, and (what is more shocking) deriving a very comfortable income from his ruinous vice. We shall all, I doubt not, unhesitatingly agree that the only course consistent with real brotherhood is total and immediate prohibition, even if, as Mahātmā Gandhi said the other day, it should entail the closing of every one of our schools; but as a matter of fact, this is quite needless, as it would not be at all difficult to make good the revenue to be given up, by suitable retrenchments in other directions, such as military expenditure, if only the representatives of the people could get the chance of doing it.

I may repeat here that it is scarcely possible to overrate the importance of the brotherhood attitude in social matters. There are many things which are not very easy for individuals, or entail too much initial personal sacrifice, which can be readily accomplished by general goodwill and combined effort. Such a thing is national health, a most vital question for India at the present time, not less so than political advancement, which occupies, rightly no doubt, so much public attention, or than military defence, which absorbs, with less obvious necessity, so large a proportion of the country's revenues.

The greatness and prosperity of a nation depends not so much upon the history and achievements of its past, as, very largely, upon the health, strength, and well-being of its citizens in the present; and a nation which is inferior to other nations in this respect is bound to go under in the race for existence. An expert Indian Physician, who has travelled in many lands and countries, lately delivered a very instructive lecture, in which he has expressed the opinion that, while we Indians as a race are intellectually equal if not superior to many other nations, we are to a large extent inferior in physical fitness and endurance. The correctness of this opinion is amply illustrated, I may say, by the fact that the average life of an

Indian is less than 25 years, whereas it is fifty or even sixty years in western countries. The medical expert referred to, Dr. C. Muthu, in accounting for our backwardness from the point of view of physical fitness, makes the following observations, which should certainly make us all think furiously :

The unequal stress and strain of modern life, poverty, insanitation, overcrowding, our social habits and customs, and the constant visitation of epidemics, have undermined the strength and stamina of the Indian people from generation to generation, till now we seem to be in a state bordering on degeneration. And unless we make serious efforts to stop this down-grade process, we shall become a backward race and go the way of the Greeks, whose final overthrow seemed to have been through the ravages of malaria—malaria that came like a climax on a people already enfeebled by a luxurious civilisation.

There is no country in the world where poverty is so extremely prevalent, where social customs have so weakened a race, and consequently there is no country in the world where epidemics like cholera, enteric, small-pox, plague, malaria and tuberculosis have made such dreadful havoc, destroying annually millions and millions of lives; no country where infant mortality is so fearfully high and where the death-rate is so perilously near to the birth-rate.

Social and economic factors have a large bearing on the incidence of disease. Tuberculosis is but the expression of poor air, poor food, poor housing and poor sanitation, and consequently poor stamina. Raise the strength of the people, and you will lower the mortality of tuberculosis or any other disease. The question, therefore, of physical fitness and efficiency is as urgent and important, if not more, than that of the political fitness of the people.

We are not concerned here with going into the measures required for a radical improvement in the present state of things. The matter is one primarily for collective action on an organised basis; and it will only be properly compassed when the sense of civic duty and responsibility is firmly rooted in the feeling of brotherhood, which looks upon all, rich and poor, as members of the same human family, and will not rest content till the benefits of sanitation and the possibilities of health preservation are brought within the reach of all.

In a regime of brotherhood, the welfare of the children and of the girls and mothers will be the constant care of the State, since the future of the nation depends so largely upon them. But in this respect we are a long way behind other countries. In the West, child-welfare is recognised as the duty of every municipality. They take care (we are told) even of the unborn child. The pregnant woman, the mother who is to be, is looked after in every well-managed town; her food is attended to, and her housing; and if the house is too poor, she can go for the time being to a place where more comfort is provided for her. In India, things are very much behind; and the civic conscience is still so backward (not less among European business men than among the Indian masses), that recently a very moderate measure to enforce the grant of maternity benefits to women workers, raised considerable opposition from representatives of estate owners and employers in the Legislative Assembly.

But, passing on, what shall we say of a popular conscience which has tolerated for so long the wicked, even if time-honoured, custom of compelling little girls of 12 and 13 years, and even less, to be wives and mothers, when they are still undeveloped in body and cannot properly understand, much less discharge, the duties and responsibilities of wifehood and motherhood? Not less deplorable is the opposition raised by representatives of so-called orthodox sentiment to so moderate and necessary a measure as the raising of the age of consent for married girls to 14 and of unmarried ones to 16. But, fortunately, there is a considerable mass of public opinion actively in favour of the change; let us trust it will not be long before the measure, now temporarily defeated, is finally given effect to, in the interests of the mothers of the race and the physical vigour of the generations to come. And when that is done, let us also hope that the pernicious practice of infant marriage, and with it the cruel custom of

enforced virgin widowhood, will receive their death-knell, thereby reducing materially the amount of avoidable misery and suffering in this long-suffering world.

There is one form of cruel superstition which, though totally opposed to all conceptions of true brotherhood, still flourishes to-day in strength as an open sore upon the Hindū social system. It is the senseless and wicked custom which condemns some sixty millions of our Indian brothers, nearly a fifth of the total population, to the humiliations, degradations and hardships of untouchability, and, in parts of Malabar, of unapproachability, and even, in some instances, of invisibility. Respected leaders of opinion, learned scholars, and others who have approached the subject with an open mind, unite in declaring that there is no warrant or sanction for such a custom in the scriptures of Hindūism. The untouchability contemplated by the *Sāstras* has reference to the temporary condition caused by certain unclean states of the body and certain occupations involving contact with dirty matter, and not to the incident of a man being born amongst a particular community. The very fact that, though widespread, it does not prevail in all parts of the country, and hardly at all in the larger cities, and that it is gradually disappearing with the progress of education and enlightenment, shows that it is simply a product of ignorant but obstinate prejudice. It is said to be a relic of the olden days of the Āryan conquest and domination over the aboriginal inhabitants of India; the Āryans have themselves since then been subjected to repeated invasion and domination at the hands of other races, who, luckily, have not dealt with them as they have dealt with the aboriginals. Whatever its origin or explanation, the custom of untouchability has ceased to satisfy the test of reason, or humanity, or even utility, and has no possible justification for its continuance at the present day. Many a Pañchama is purer in his life and cleaner in his person, and often more

intelligent and well-behaved, than many a Hindū who prides himself on his caste, certainly much more agreeable to sit with than many a foreigner or denationalised Indian reeking with perspiration and the fumes of tobacco and drink, with whom we do not object to mingle in a railway carriage or a public gathering. To brand sixty millions of our fellow-Indians as untouchables is not only wicked and sinful, but also extremely foolish and suicidal; it merely drives them into the open arms of Islām and Christianity, and so makes active enemies of them, instead of keeping them as friends and brothers; and altogether it offers a very serious bar to the attainment of solidarity, already difficult enough under a complex system of castes and sub-castes, sects and sub-sects, with beliefs and usages innumerable, and talking a multiplicity of tongues. Thoughtful Hindūs should take warning betimes, and organise public opinion strongly and effectively against the further continuance of a practice which is a serious blot on our civilisation, and spells ruin for Hindūism and for Indian nationhood. Its removal after all is not in itself a very difficult process; it does not entail the slightest exertion or sacrifice of wealth, as the abolition of slavery in the United States of America entailed for the slave owners; it does not even require legislation; it only requires a united thought, the thought that these so-called outcastes are our own brothers and sisters, and have as good a right as ourselves to live their lives without artificial disabilities and degradations; and lo! the thing is done, the fetters fall off, and Hindū Society has the added strength of sixty millions of contented human beings within its ample fold.

A much more difficult problem to solve—because the change of attitude has to be on both sides—is the Hindū Muslim problem. The tension between the two races is said to be growing in Northern India and the Punjab.

But it is not very noticeable in the South; and in the Indian States of Mysore and Travancore, which are administered by Hindū rulers, the two races are living in perfect harmony and friendship, a fact which has its own significance. Now in the north there has always been mutual antipathy between the two races, based partly on religious intolerance and partly on social and political differences; and this has been aggravated in recent years by agitations in connection with franchise, communal representation, and other things. The situation has developed into a serious national calamity. The sub-group of the committee of the Bombay All-Parties Conference appointed to deal with Hindū Muslim union has apparently abandoned the question in despair; and even Mr. Gandhi has put it by for the present. It is indeed not easy to think of a satisfactory ready-made solution for the existing differences; certainly none that can be imposed from outside.

But the situation all the same is not really and permanently hopeless. For, in the first place, as pointed out by a recent writer on Indian National Problems, the relation between Hindūs and Muslims is not an accidental and ephemeral association, but an organic fraternity. Common interests and a common destiny unite them by an indissoluble link. The two peoples, or the bulk of them, belong more or less to the same race, speak largely the same languages, inhabit the same country, have the same outlook upon life, and suffer from the same political and economic disadvantages. The religious differences, too, are not fundamental, and they are being levelled by modern scientific education and rational thinking.

In the next place the differences now existing are strongest among the least educated and most unprogressive elements among the two communities; and, so far as these are concerned, it may be too much to expect men of the present

generation to free themselves from the suspicious, intolerant, unbrotherly spirit in which they have been steeped for centuries. We must place greater hopes in the rising generation, the educated youth nurtured in the atmosphere of brotherhood in the classroom and the playground, as boy scouts and girl guides, in young men's and young women's associations, in all the varied movements that foster active social service. It would be a particularly good thing if all our boys and girls could be trained in institutions, like those under the Theosophical Educational Trust, where, along with a knowledge of the fundamentals of their own religion, the pupils would be taught the moral truths common to all religions, and would cultivate a generous tolerance and even respect and reverence for other faiths as well. What is required is a system of national education in touch with the life and the aspirations of the people, which will turn out, not merely good Hindūs, good Muslims, good Christians and good Buddhists, but good Indians who will place the greatness of their country above all communal and sectarian considerations, real patriots who will take these inspiring words of the great Gokhale as their watchword :

I recognise no limits to my aspiration for our Motherland. I want our people to be in their own country what other people are in theirs. I want our men and women, without distinction of caste or creed, to have opportunities to grow to the full height of their stature, unhampered by cramping and unnatural restrictions. I want India to take her proper place among the great nations of the world, politically, industrially, in religion, in literature, in science and in arts. I want all this and feel at the same time that the whole of this aspiration can, in its essence and reality, be realised within this Empire.

Youth fired by such an ideal will solve the problem of Hindū-Muslim Unity much more thoroughly and effectively than can the present-day elders with their communal outlook and bargaining spirit. Even as it is, there has grown up during the last fifty years, as competent western observers have admitted, a strong sense of solidarity and a sentiment

of a common nationalism among the educated classes all over India; and if this sense of union steadily grows and extends, there is no reason why a new spirit of civic brotherhood may not arise strong enough to weld together all the diverse races, religions and systems into one great national unity.

Is it too much, going a step further, to indulge the hope that the same power of brotherhood may help to purify and sweeten the heavy atmosphere of mutual dislike and distrust which unfortunately clouds the present relations between Britain and India? Their attitude resembles that of obstinate brothers in some joint Hindū families, the younger pressing for partition, the elder resisting on the ostensible ground that the former is not yet experienced enough to set up a household for himself; the dispute leads inevitably to litigation, which involves enormous cost and anxiety, and leaves lasting ill-will behind. Politics is not a sphere in which I am as yet (very much at home; but it does seem to me that with a little more trustfulness and good sense, and a little less selfish obstinacy and arrogance, on the one side as on the other, the barriers between the hearts and consciences of Englishmen and Indians might be broken down, and harmonious relations at once established which otherwise might take years of bitterness and strife to bring about.

I might dwell, if I had time, upon many another matter of present difficulty which could be easily resolved by the magic power of brotherhood. It will suffice if I quote the beautiful words in which Mr. Jinarājādāsa has summed up the wonderful transformations of life which will result when brotherhood reigns in the world:

Something of all men's dreams of good will then be the reality. The poor we shall *not* then have with us, and every man and woman and child in whom the spirit of God breathes will have from life all the opportunities for happiness and growth which are his due

When Brotherhood is a fact and not a dream, our statesmen will find the new statecraft which will rebuild a nation's house so that within it none shall be miserable or diseased, oppressed or ignorant; we shall not say there is no money for this or that reform, because then the earth will open up her treasures of gold and give us the wealth we want, the air and the sea will give us new forms of energy and, when the heart and brain are ready, the hand will be guided by a Divine Architect to build according to His Plan.

The duty now of all who want to help in the inauguration of such a glorious time is not simply to preach to others, but also to practise earnestly in their own lives, the supreme Gospel of Brotherhood, which tells that Man and God are one and that in the seeking of Man is the finding of God. While each is the judge of his own ability and performance and not of his neighbour's, our duty in society is to help forward, as far as we can, every effort for the betterment of our fellows; to strive in thought, word and deed to foster and encourage every unselfish impulse to service. Thus will the spirit of brotherhood, putting itself down from higher to lower levels, strike its roots deep into the national life, and accelerate the inauguration of the reign of Love, when all our dreams of universal peace and happiness shall find their perfect realisation.

K. S. Chandrasekhara Aiyar

YOUTH AND JOY

YOUTH and love and expanding joy,
And a brother's way is brightened ;
Truth and service and a radiant life,
And the chord of the good is tightened.
'Tis the chord that draws and sets men free,
'Tis the chord that binds in the Holy Sea.

Holy and pure and refining joy,
And a brother's burden is lightened ;
Courage and will and a glowing mien,
And the tide of love is heightened.
'Tis the tide that flows and sets men free,
'Tis the tide that rolls in the Holy Sea.

Calm and serene and knowing joy,
And a brother's life is growing ;
Peace and patience and a flaming heart
And the fire of love is glowing.
'Tis the fire that flames and sets men free,
'Tis the fire that burns in the Holy Sea.

DR. WOODRUFF SHEPPARD



THE INVESTIGATION OF CHARLIER UPON THE INFINITY OF THE UNIVERSE ¹

By C. P. HEYTING

THE progress of astro-physics has during the last half-century brought forth a good deal of new material to arouse fresh interest in the old problem of how the stellar universe is built. This problem has become more fascinating, not only because so much material has been gathered from

¹ Translation of an article by Dr G. C. Gerrits appearing in the November, 1922 issue of *Wetenschappelyke Blader*,

which hypotheses might be formed, but also because mathematics has been further developed, so that it can be of good service in the necessary calculations.

The investigations made by Seliger upon the distribution of the stars in space have introduced this further question of the astronomy of the stars, and many subsequent investigators have worked energetically at the problem.

An important question which must first be answered before a pronouncement can be made on the finiteness or infinity of the universe, is that concerning the place occupied by the spiral nebulæ in the system of the Milky Way. The boundaries of this system have been considerably extended by the investigation of Shapley, who calculates the distances between them and the spherical star-clusters to be up to 200,000 light years;¹ the spiral nebulæ would, if they were considered as part of the system, extend its boundaries still further. If, however, we consider the spiral nebulæ as individual stellar systems of the same order as our Milky Way, then the idea of the universe is at once totally modified and the dimensions enormously enlarged. If we consider the spiral nebulæ as forming a system which is only a member of another system including many such spiral nebulæ, then we are on the way to the conception of an infinite universe—an idea put forward by Lambert as far back as 1761.

Whether the spiral nebulæ are individual stellar systems, is a problem which has not yet been solved. On this point there still is an acute difference of opinion.²

Charlier is of the same opinion as Kant, that the spiral nebulæ are distant stellar systems corresponding to our Milky Way. During the last few years he has further developed this idea, and has considered these hypotheses as pointing to the

¹ A light-year is the distance travelled by an object moving at the speed of light for one year.

² The investigations of Charlier into this subject are in the main put forward by Bernheimer of Vienna in *Die Naturwissenschaften*, x, 20,

conclusion that the universe is infinite, in accordance with the idea of Lambert. In a treatise appearing in *Transactions of the Astronomical Society of Lund*, Charlier returns to the idea, which he further develops by means of the many new observations which in the meantime have been made. Of special importance is the attempt to form an image of the system of spiral nebulæ to which our Milky Way belongs.

Lambert's idea was briefly this: the first system is the planet with its moons. The second system has as centre the sun round which the planets move. Several suns in turn move round a dark body of great mass, which together form the third system—the star-cluster. Many star-clusters move again round another invisible but immense mass as centre; this being the Milky Way—the fourth system. A number of systems like the Milky Way move in turn round some central point, etc. Universal gravitation holds all the systems together.

Charlier however has made this modification: he simply replaces the dark, unknown, central body surrounded by its stars, by the Milky Way; and as for the rest, he has left the ideas of Lambert regarding the system of ever higher order unchallenged. In order to avoid too complicated mathematical calculations, he supposes every system to be spherical, and then tries so to determine the size of the system (as, for instance, the star-cluster), and the distance between two neighbouring systems (star-clusters), and further to relate these in such a way to the number of systems (star-clusters), that the repulsions which would result from the hypothesis of the infinity of the universe would disappear.

Mathematical calculations tend to show that a star describes a periodical course. A very obvious result is, that the period within which the star again returns to its original place is the same for all stars within the system. At the end of a cycle therefore each star of the system is back again in its original place, so that the whole system has once more its

original shape. When Charlier supposes that the density of the Milky Way is relative, and that millions of stars exist in a sphere with a radius of 15·825 light-years, then he finds for the period 1,000 million years. This then would be the time at the lapse of which the Milky Way would once more have the same shape.

At this point Charlier goes a step further from the system of the first order, that of the fixed stars, to the system of the second order—that of the spiral nebulæ. Calculations show that the radius of the system of spiral nebulæ must be greater than about 490 million light years, while the distance between two neighbouring spiral nebulæ must be, roughly, a million light-years. The distance between us and the nearest spiral nebula must also be about a million light-years.

It is noteworthy that Charlier arrives by another way at the same figure of a million light-years for the distance between us and the nearest spiral nebula. Lundmark also, starting from entirely different data, arrives at the same result, a figure further determined from direct measurements, taking the order of accuracy into account. The distance between us and the furthest removed spiral nebula is found to be 544 million light-years, which is in close agreement with the figure above-mentioned, in connection with the radius of the system of spiral nebulæ, which had to be larger than 490 million light-years.

The investigations lead to the conclusion that the infinite universe is built out of systems of spiral nebulæ in the form of a sphere, one of which is our Milky Way. The whole of these systems together, form the system of the second order. This in turn is a member of a system of the third order, and so on. The distance between two neighbouring members of the system of the second order is, roughly, one million light-years, while the diameter of the system is greater than one milliard light-years. Even the nearest system of like structure would lie outside our comprehension,

It should be interesting to Theosophical students to compare the above hypotheses of science with what Madame Blavatsky writes in her *Secret Doctrine*. She says :

Esoteric Philosophy maintains that during the Sandhyas, the 'central sun' emits *Creative Light*—passively, so to say. Causality is latent. It is only during the active periods of Being that it gives rise to a stream of ceaseless Energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend . . .¹

In the Vatican M.S. of the *Kabalah* the 'Seven Suns of Life' are given in the order in which they are found in the *Saptasūrya*. Only four of these, however, are mentioned in the editions of the *Kabalah* which are procurable in public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyān Chohans, and proves the speculation to have had its origin in the secret doctrines of the Āryans . . .

Thus even the exotic Kabalistic teachings speak of a "central sun," and of three secondary suns in each solar system—our own included. As shown in that able though too materialistic work, *New Aspects of Life and Religion*, which is a synopsis of the views of the Kabalists in an aspect deeply thought out and assimilated :

The central sun . . . was to them [as much as to the Āryans] the *centre of rest*; the centre to which all motion was to be ultimately referred. Round this central sun . . . "the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane" . . . and the third only was our visible sun. These four solar bodies were "the organs on whose action what man calls the creation, the evolution of life on the planet earth, depends." The channels through which the influence of these bodies was conveyed to the earth, they [the Kabalists] held to be electrical . . . The radiant energy flowing from the central sun² called

¹ Vol. II, p. 249.

² Madame Blavatsky here comments that

This 'central sun' of the Occultists even science is obliged to accept astronomically, for it cannot deny the presence in sidereal space of a central body in the Milky Way, a point unseen and mysterious, the ever-hidden centre of attraction of our sun and system. But this 'sun' is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists—and even some pious modern Astronomers—claim that in this sun the God-head is specially present, referring to it the volitional acts of God—the Eastern Initiates maintain that, as the supra-divine Essence of the Unknown Absolute is equally in every domain and place, the 'central sun' is simply the centre of Universal Life-Electricity; the reservoir within which that Divine Radiance, already differentiated at the beginning of every 'creation,' is focussed. Though still in a Laya, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, Life-centre.

the earth into being as a watery globe, . . . [whose tendency], as the nucleus of a planetary body, was to rush to the (central) sun . . . within the sphere of whose attraction it had been created.

But the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet [earth] thus sought to reach . . .

. . . Explain, or complete the teaching of the 'seven suns' with the seven systems of Planes of Being, of which the 'suns' are the central bodies, and you have the seven angelic Planes, whose 'Hosts' collectively are the Gods thereof.

C. P. Heyting

LOST AND FOUND

I LOST myself, and wandered full of woe
 Down in the lowlands,
 Till someone said to me: "Now go
 Up to the highlands,
 And thou shalt surely find thyself once more,
 Thou'st but to follow tracks oft trod before.
 Thou art in sure Hands."

I went by well worn tracks that ever wended
 Towards the height,
 By trusty staff and hidden friends attended
 Unto the Light ;
 There was my Self, who, not content to stay
 In semi-darkness, groping all the way,
 Had ta'en its flight.

R. P. B.

CLASSIC MYTHS

By ARNOLD S. BANKS

PROMETHEUS, THE LIGHT-BEARER

(Continued from p. 187)

NOW the myth of Prometheus refers also to definite events in the pre-history of our race, wherein the Titan stands, not so much for the Humanity of our world, as for those earlier-born Sons of God, who, by identifying themselves with this Humanity, became its leaders, teachers, and by far the greatest benefactors it ever had. The race had attained in this present World-period to the point where it had to cross over the great division line, from the condition governed by sub-rational consciousness into the freedom of the forth-thinking higher mind. It is a crucial point in the evolution of a race, as in that of any individual. Mother-Nature, by the great upward force inherent in all the seething, struggling kingdoms, had already done marvellously in lifting herself out of the fire-mist and the later oozes and slimes, even to the point where she then stood. Etheric forms had been remembered from previous worlds, or the models in the workshop of The Great Architect of the Universe had, by some vast cosmic photography, been copied, and the copies wedded to struggling physical matter by the help of the Solar Prāṇa

now pouring through the rolling mists in increasing volumes. Ever the turbulence of passion was stirring this Giants' Cauldron, yet the desired living essence showed no sign of distilling from the mighty brew. Mind was needed, that the whole scheme of things could eventually become self-directed from within, yet it gave no sign of appearing in due time.

Hear again the wonderful summary in the *Stanzas of Dzyan* :

The Breath needed a Form ; the Fathers gave it. The Breath needed a Gross Body ; the Earth moulded it. The Breath needed the Spirit of Life ; the Solar Spirits breathed it into its Form. The Breath needed a Mirror of its Body ; " We give it our own," said the Dhyanis. The Breath needed a Vehicle of Desires ; " It has it," said the Drainer of Waters. But Breath needs a Mind to embrace the Universe. " We cannot give that," said the Fathers. " I never had it," said the Spirit of the Earth. " The Form would be consumed were I to give it mine," said the Great Fire. . . . Man remained an empty, senseless thing.

There was the deadlock at which Nature had arrived in that far-past day. Doubtless she had infinite possibilities from which to choose a plan, but the problem was to bring to those early forms as much of the Great Fire as they could contain, and they could not hold it if given in its own pure, unveiled radiance. A vessel had to be found which would transmit the Fire in such a colour and modification as would be useful. The widest range of powers possible, now or in the ultimate future, to Mind on this earth, is not the full flashing scale of cosmic tones, but merely a series of dim undertones, designed and made possible for this present Scheme by the Plan of the Logos.

So our myth depicts the bringing of the Fire to Man. The occult records say " The Third Race became the Vehicle of the Lords of Wisdom." They endowed the human race for all time with another principle, a greater possibility than was open to it by its own unaided efforts. They, by Their

very presence, stirred up, expanded and individualised the whole earth.

It is They whose tremendous influence so quickened the germs of mental life that these burst into growth, and there followed the great down-rush through the Monad that we call the Third Life wave, causing the formation of the causal body, the birth or descent of the Ego for all those who had come up from the animal kingdom.¹

Prometheus, then, stands for that comparatively small group of Mighty Beings from the earlier evolution of the Venus Chain of worlds, who in truth "led captivity captive and gave gifts unto man". And his crucifixion to the rocks is a symbol of that captivity or limitation to which those beings condemned Themselves when They, like Prometheus in the myth, defied the Zeus of this world, the ordinary scheme of things, and voluntarily came to some extent into his power. It was the vastest service ever rendered to Man, and would need a Titan's power to tell adequately of it.

Their service changed evolution more than we can imagine or realise. Without Them the wisest of our world might as yet be only higher animal, or animal man, instead of fully human, for a few millions of years of turbulent blind struggling is still a very brief period of time from the Titanic point of view of Nature. Dr. Besant has written :

They came because, without guidance from higher beings, the intellect would have gone wrong, plunged amid a world of passion and animal nature.

It is perhaps impossible for us to lift ourselves even in imagination out of the past experience of the whole of our race and being, and to understand what would have been the nature of mental processes, if evolution had been left to itself and in the course of ages had won through on its own line unaided. Mere speculation suggests that consciousness and reasoning might have been conditioned by circumstances quite

¹ *Man; Whence, How and Whither.*

other than the actual ones, and might have worked in a manner entirely different from what we know. But though it is possible that even the mode of mentality might have been other than it is, there is little doubt that the degree would now have been far behind that of even the most laggard of the centuries of history. There might have been as yet no Vyāsa, Socrates or Plato; the messages of Gauṭama and Jesus would have found no response; Milton and Shakespeare would still be more mute and inglorious than the savage is to-day. Without the sacrifice of the Great Lords our highest human intellect to-day would be, in comparison, but as a thin stream flowing darkly from one petty animal experience to another, instead of the full flood tide of memory and mental powers; a single feeble ray, rather than a landscape lighted by hope and foreknowledge, with gleams from beyond illimitable, radiant horizons of the future. In *The Heroic Enthusiasts*, Bruno asks, "How can our finite intellect follow after the infinite ideal?" And he replies, "Through the infinite potency it possesses." Prometheus, by the glowing of the divine Fire, welded the finite to Infinity.

Hear the description of the state of men before this gift, in words put into the mouth of Prometheus by the prophetic Æschylus:

Seeing, they saw in vain; hearing, they heard not; but like dreamy phantoms they did all at random throughout their whole existence. Houses that stand in the light of the Sun, they knew not; no craft they knew. It was their wont to dwell beneath the ground like tiny ants in sunless caverns. No signs they knew to mark the wintry year; the flowery Spring, the fruit-laden Summer returned uncalendared. They did everything without counsel, until I revealed to them the difficult art of the stars, their risings and their settings. Further, I taught them Number, that mightiest of inventions, and the ways of marshalling letters to fix their shifting thoughts, so that Memory, that busy mother of the Muses, might achieve her wondrous works. I was the first to fasten wild beasts to the yoke, that they, submissive to the collar and the saddle, might bring unto mortals relief from their greatest toils. And I first discovered the sailors' cars that rove the sea under wings of canvas. Yet though I, unhappy,

found out such cunning works for mortals, I myself have no device whereby I may escape the woe that now abideth with me.

The giving and receiving of even the smallest gift implies karmic action. Either it is the discharge of a previous liability, or the small beginning of what may grow to be a mighty chain in the future. Even divine gifts are not exempt from this law. "The gift of Fire became first a curse." The existence of fear for the Gods when they bestowed gifts on mortals was easily understood, for with such gifts go also the appropriate responsibility and karmic debt. So in the fuller version of the Promethean myth, when all the deities endow Pandora with their gifts, and human nature, which in some way she represents, benefits thereby, it is but according to Law that the same agency should cause to be liberated the evils and karmic reactions which were enclosed in the jar. And in the simpler version used by Æschylus, the Titan suffers, and humanity vicariously through him, for his interference and quickening of the slow scheme of Nature. "Through giving powers unto mortals I am yoked in these distressful bonds," he says.

In the noble conception of Æschylus, Prometheus is no careless or casual offender, nor does he tamely submit to the tyrannical ruler of Olympus. With the foresight which was his very nature and which was envied by Zeus himself, he knew the gravity of his most altruistic crime of quickening the existing scheme of things, as also the inevitable ending of that tyranny. "I foreknew my fate, and if I erred, it was with conscious purpose, purchasing man's weal with my own grief . . . Zeus to me is less than very nothing. Let him command, and rule his little hour to please himself; long time he cannot sway." With a range of vision transcending even Olympian heights, he foretells the coming liberator, the saviour who shall release him. Æschylus apparently breaks the continuity

by introducing at the middle of his drama an entirely new character. This is Io, daughter of Inachus, a river-god. She, the desired of Zeus, has been changed by the jealous wrath of Hera, his sister-shakti, wife and queen, into a heifer, and is being driven round the world by Hera's gad-fly. To Prometheus in his suffering she comes, and the crucified Titan foretells her fate and further wanderings; but the main purpose of her presence in the play is that the sufferer may predict his own deliverer, sprung from the womb of Io, but in the thirteenth generation. This will be Herakles, the type of the perfect product of the race, daring and achieving all tasks; the demi-god, the Initiate. There is much significance in the symbolism.

It will be remembered that the great Lords of the Flame from the Venus evolution, self-exiled from the grandeur and bliss of some cosmic Nirvāṇa far beyond our planes in order to help, of Their compassion, the struggling ex-lunar Life wave of the early days, have not all remained till this present age of ours. When in the long course of time members of humanity, a humanity at the head of a Life wave which had come here from the previous Moon-Chain, attained to the exalted and initiate level which fitted them to assume the work, many of the Great Lords were released from Their long task, and withdrew. This was the beginning of the unbinding of Prometheus, his release by Herakles the Initiate, thirteenth in direct line from the "horned maiden" Io, who has been taken by ancient writers to represent the Moon. It was after an immense time that the release began to take place, symbolised by the thirteenth generation, the commencement of a new cycle after precessions through twelve zodiacs. And as Io and her wanderings represent the Moon and its life wave, aspect of humanity other than that symbolised by the Titan brothers and by Pandora, so it is not impossible to show that even exoterically there are connections

between the mythical Prometheus and the planet Venus. Owen says,

We find Prometheus in its very earliest stage connected with the planet Venus. He is the morning star, the dawn bringer or the light bringer (Phosphoros) . . . Epimetheus his twin brother is the same planet seen as the evening star (Hesperos) their actual identity not being at first recognised.

Owen also points out

the moral symbolism that in process of time came to be attached to Prometheus and Epimetheus as the impersonations of the morning and evening stars. The former was the bright harbinger. He is therefore forethought, foresight, anticipation and hope. He symbolises providence, prudence, insight, and therefore skill, energy and progress. He directs men's gaze to the future of light and joyousness, and bids them turn their back on the dark irretrievable past. Hesperos recalls the light that has disappeared.

He further alludes to the transition from the idea of physical to that of mental light, and adds:

In the religious books of the Sabeans the planet Venus is called by the several names Flame, Heat, Spirit, and in the last designation the meaning seems to pass into mind or intellect.

There may be seen, therefore, in the myth and in the drama of Æschylus, a veiled allusion to the descent of those Great Ones from the Venus evolution to help this humanity which came by the Lunar path. Their imprisonment and crucifixion in pursuance of Their beneficent scheme is also symbolised, and Their subsequent release, when after long ages and struggles the sons of the Lunar and Earthly humanity have qualified to take Their place. They are but four that now remain, dwelling on Earth, yet denizens by right of a sphere of bliss and of inviolable Youth far above this restless sea of matter. Blessed indeed must be any man who consciously serves that veiled Majesty, and is privileged to behold

The vision of the far immortal Face,
Divinely fugitive, that haunts the world,
And lifts man's spiritual thought to lovelier dreams.

As to the Fire itself, it should be clear that no merely physical element is intended. Certainly it has been claimed, with the aid of Philology, that Prometheus and all the details of his story and kindred originated with "pramantha," the Samskr̥t name for a primitive wooden instrument for obtaining fire by friction. It has been indicated already, however, that "Fire" has a symbolic sense.

Man's constitution contains many "fires," Occultism declares. Recently a scientist has remarked that "life itself is a flame, burning in water," thus repeating Sir Thomas Browne's statement of three hundred years earlier, that "Life is a pure flame, and we live by an invisible Sun within us".

We may take the symbol of the stolen fire as referring entirely to the Great Flame of the planes of intellect. As a lower octave of the cosmic or solar fire, it is Man's greatest glory, and without it the beings who form the crest of the wave of any evolutionary scheme cannot truly be termed *Man*, Thinker. But though the reality is of the subtler planes, the symbol is of the physical, and logically demands a physical vehicle to contain it. Prometheus bore it from heaven in a *narthex*, a reed or stalk of fennel. Now the mind in Man is active in its own bodies of mental substance, but it requires, during the life of the physical body, physical organs where-with to manifest. It is well known that those organs are chiefly the brain, and the marrow of the spinal column, the cerebro-spinal system. It would be natural to find that some symbol bearing a resemblance to that system of the physical body should have been chosen by the ancient myth-makers to express the containing vessel of the Fire. And such is the case, for "stored in a fennel-stalk I captured Fire's stolen spring," says Prometheus. Let one delve deeply into Folk-lore and Mystery-traditions, and he will find more than one instance of the use of rods or similar objects to symbolise the powers of the mind, or of occult forces guided by the mind; and even in

some magical way to be, by a sort of sympathetic correspondence, vehicles for transmission of power. A knotted bamboo staff; a Caduceus; a Thyrsus of twined vines round a central staff, having a pine-cone at the top; a corn-cob on the end of a stick—an Atlantean form—these are some examples. But the hollow stalk of fennel, jointed, and with branching tufts of hair-like leaves growing out from each joint as if they were ganglia of nerves, is a most appropriate symbol of that true physical container of Man's element of Fire, the spinal column and its "lotuses".

Possibly there is a more deeply occult significance still in this symbol of the stalk of fennel. Blake wrote, "Can Wisdom be hid in a silver rod, or Love in a golden bowl?" We have heard of a wonderful Rod of Initiation or Rod of Power, kept in the possession of that lofty Lord Who is one of the very few remaining representatives of the Promethean Light-bearers. In some recent books much detail of such rods has been suggested, though we are unable to offer any information as to its accuracy. Still the hint might be followed as to whether Power and Flame were not in fact brought to this Earth at its Initiation long ago, stored in a silver rod, a golden bowl, or a stalk of fennel.

In a truly intimate sense the Light-bearer is the type of Man's immortal part, which can range the heavens and bring down the Sacred Fire, but which is bound for long ages to the material rocks. It is not free except in its nature, immortal, unconquerable, foreseeing. The eagle-messenger of Zeus, his "winged hound," tears at the seat of life during every day of incarnation, but healing night comes, ever knitting up much more than merely "the ravelled sleeve of care," for the night is the period of rest of the heaven-world. So, through long alternation, the ages are accomplished, till the Titan within each man finally steps forth free and Initiate, and identified with his liberator Herakles.

Prometheus has been called the Greek Christ, and it is said that a Mystery ritual of his crucifixion and resurrection was enacted many centuries B.C. There was also said to have been a shrine to his honour in the Akademe at Athens, and never was there a worthier object for the reverence and gratitude of men. Nowhere can literature or tradition point to a more lofty example of altruism than in this "awakener of sleeping souls". "Wise, passing wise, for *others'* weal; for his own good, most foolish," Æschylus terms him; and "Man's best friend, and therefore hated for excess of love". And perhaps one of the greatest privileges which the study of occult traditions bestows, and duties that it entails, is that of recognising, and with deepest reverence expressing gratitude to, those great Sons of the Morning, direct messengers and agents of God, for the supreme service rendered to our whole race in the distant days before the dawn of History. *Palmas qui meruit ferat.*

Arnold S. Banks

PLATO'S CONCEPT OF MAN

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

(Continued from p. 200)

WE reiterate again our conviction that Plato has not yet told us all about the soul. The rational 'part' is not the highest, for what are the characteristics of this principle? With it we 'learn,' 'reason,' 'command' and 'exercise forethought'. It is strengthened by the spirited principle; but if the spirited and the desire elements were to join hands, the rational principle would be 'starved and enfeebled'.

This principle then is not self-sufficient. Its highest function, when properly supported by the spirited element, is to curb the monster at the lower end and to reason at the higher. But thinking alone cannot render it spiritual. As Plato says in *The Republic* and elsewhere, while discussing his theory of cognition, this rational faculty gives only 'opinion' and not 'knowledge'. There are two grades of knowledge—opinion and knowledge properly so called. If the rational principle gives us knowledge, what then gives 'opinion'? And indeed, will there then be 'opinion' at all? If, on the other hand, it gives 'opinion,' what then does give knowledge? Or, does it give both 'opinion' and 'knowledge,' as it suits its humour? In the more difficult and mystical parts of *The Republic*, Plato tells us unambiguously that the mind works only in the land of shadows, and that 'opinion,' or understanding, does not touch even the outermost fringe of

reality at all. It is but the unifying principle of perception. It gathers together and unifies the discrete impressions got from the external world. But since the external world itself is a world of shadows, its materials, howsoever synthesised, cannot give us knowledge. For true knowledge we have to awaken a particular 'organ' of the soul; and it is this organ to which Plato refers in the *Philebus* as "a life of mind, not human but divine". This 'organ' alone can envisage reality, an organ which we may regard as the *upper layer* of the rational part of the soul. Plato does not argue about its existence; he could not argue about it: he affirms its existence more or less categorically, but he is not sure if "the multitude" will believe in it, for, he says, "it is no easy matter, but, on the contrary, a very difficult one to believe that in the midst of these studies, an organ of the soul is being purged."¹

When Plato has analysed the soul into the three principles—the rational, the spirited and the concupiscent, he states that an alliance between the first two alone can harness the refractory third to their purposes. For an understanding, therefore, between these two, he recommends "the combination of music and gymnastic" which will elevate the rational part with "lofty discourses and scientific teachings," and "lower the tone of the other (*i.e.*, the spirited element) by soothing addresses till its wildness has been tamed by harmony and rhythm."² But when Plato is considering how the aspirants for the Wisdom are "to be carried up to the light," music and gymnastic, which were good enough for the *lower* rational soul, are simply thrown overboard. Now Plato is in search of "a science which tends to draw the soul from the fleeting to the real," for which purpose gymnastic is not at all suited, because it is "engaged upon the changeable and

¹ *The Republic*, p. 252.

² *Ibid.*, p. 147.

the perishing," nor is music any more so, because it imparts "not science, but a kind of harmoniousness by means of harmony, and a kind of measuredness by means of measure".¹ The scheme of study for the development of the lower mind is widely different from that recommended for the evolution of the higher.

We have already said above that Plato's theory of knowledge will remain faulty, if we do not posit the Higher Mental. Knowledge, from Plato's standpoint, is contemplation of the Ideas in their own region. It consists in the assimilation of one's self to the essence of things. But if one is to rise to a contemplation of abstract forms, one must also have an abstract nature. The two terms of the relation must be homogeneous, hence, Plato's theory of cognition implies the existence in man of an abstract nature, albeit in a potential form.

Thus in Plato's scheme, the rational soul has two layers as it were, the upper, giving knowledge of the real world, and the lower, contacting the phenomenal world. In *Phædo*, something definite is said about the nature of the soul: "the soul is most like the divine, and the immortal, and the intelligible, and the uniform, and the indissoluble and the unchangeable."² Again: "the soul, whose nature is so glorious and pure and invisible."³ Could all this be predicated of the mind which, as we have seen, is largely a pensioner to the spirited element, and therefore more or less of the same kind? But, as said in the *Timæus*, "the individual soul possesses the same nature as the universal soul." This, we believe, must set at rest any doubt that may still linger in the mind as to what part of the mind is referred to here.

But this is not all, for just as the mind has two layers as it were, so has also the emotional nature of man. The lower feelings and emotions emanate from the spirited and the

¹ *The Republic*, p. 244.

² P. 147.

³ P. 148.

concupiscent principles. All these emotions are impure, and what is to be noted, personal, human. Just as the lower mind is essentially human, so are also these emotions. But the mind, as we have seen, can rise to the impersonal regions by bringing into operation a special part of it. Are there similarly no impersonal emotions, such as pure love, pure compassion and the like, which radiate on all and seek no return? Nobody can deny the existence of these 'pure' emotions. Then, has Plato's scheme no room for them?

Our conviction is that Plato has made clear references to them in his books. Just as there are two intelligences in his scheme, so also are there two kinds of emotion, higher and lower. We believe that the science of the emotions has been particularly treated of in *The Banquet*, though the treatment is veiled in allegories. As regards the two emotions, nothing could be clearer than the statement: "Since there are two Venuses, of necessity also there must be two Loves,"¹ namely, the Uranian and the Pandemian. Each of the five allegories in the Banquet is, it seems to us, designed to emphasise a special aspect of Love. The Pandemian love, which is the lower, is "in truth common to the vulgar." Its votaries "seek the body rather than the soul," and are always thinking how best "to satisfy their sensual necessities."² This species of love is "worthless," because "it is placed on that which has no stability."³ Not such is the higher Love, which "inspires us with affection and exempts us from all wantonness and libertinism."⁴ It is "constant during life, since he has placed himself in harmony and desire with that which is consistent with itself,"⁵ that is, it is above all mutations of time and circumstance.

¹ *Golden Treasury Series*, p. 26.

² P. 27.

³ P. 29.

⁴ P. 27.

⁵ P. 29.

A particular type of men are lovers of this kind. They are devotional people—*Bhakṭas*, for “those who are inspired by this divinity seek the affections of those who are endowed by nature with greater excellence and vigour both of body and mind”.¹ This love “prepares for his worshippers the highest happiness through the mutual intercourse of social kindness which it promotes among them, and through the benevolence which he attracts to them from the Gods, our superiors.”² A person who has this love in his heart “neither inflicts nor endures injury in his relations either with God or men . . . Love is never even touched with violence”.³ “In addition to Justice, Love participates in the highest temperance. In power and love Mars cannot contend with Love.”⁴

This Love is the intuition of the mystics, for “every one, even if before he were never so undisciplined, becomes a poet as soon as he is touched by love”.⁵ It is “the most moist and liquid. For, if he were otherwise, he could not, as he does, fold himself around everything, and secretly flow out and into every soul,”⁶ that is to say, it is all-embracing, all-expansive, all-inclusive. This is the impersonal love we have been in search of in Plato's scheme. This is, one would make bold to say, the Buddhic consciousness of the mystics.

The Banquet tells us where it is located: “he dwells within, treads on the softest of existing things, having established his habitation within *The inmost nature of Gods and men*; not indeed in all souls—for wherever he chances to find a long and rugged disposition, there he will not inhabit, but only where it is most soft and tender.”⁷ That it to say, ‘it resides in the interior of the heart; it is its inner core.’

¹ *Golden Treasury Series.*

² P. 34.

³ P. 42.

⁴ P. 43.

⁵ P. 43.

⁶ P. 42. (*Italics mine.*)

⁷ *Ibid.*

If one reads *The Banquet* carefully, the conviction is borne in upon one that here Plato is considering a particular type of people—the people who are characterised more by Love than by Intellect. And just as in the case of the latter there is realisation through knowledge, so in that of the former, there is realisation through Supreme Beauty. The method of attainment in both cases is at once similar and different. It is different, because of the two ways being so inherently and essentially different; it is alike, because in either case, one has to rise from the stepping stones of the particular to the universal.

Realisation through Love takes one to the same goal, for the True, the Good and the Beautiful are but three aspects of the Unconditioned One. And so, the conditions of this Path are as difficult as those demanded of a would-be *Gñāni*. In *The Banquet*, Plato sketches out for the man of Love “a correct system of Love,” and the aspirant has to ‘discipline’ himself in it. But this is not the place for an exposition of this method of attainment.

We may now conclude: Just as the rational part of the soul has two layers, the inner and the outer, so has also the emotion a double aspect. The pure emotion has nothing to do with the pleasures of the senses, etc. Its habitat is in the region of the eternal. And just as the discursive mind and the personal emotions are ‘natural allies,’ so are also the Higher Intellect and the Purer Love. The upper or inner part of the soul, composed of the Higher Intellect and the Purer Love, may be called ‘Spirit,’ and the lower or outer may be called ‘soul’. Thus we have the tripartite division of man so familiar to us, of Body, Soul and Spirit.

Krishnanandan Prasad



THE FOUR ELEMENTS

By H. S. GREEN

IN the classification of the signs of the zodiac, four so-called "elements," and only four, are enumerated—fire, air, water, and earth. These are not elements in the sense in which that term is used by modern scientific men, who apply it to hydrogen, oxygen, bromine, mercury, gold, carbon, and similar atomic substances, and who enumerate ninety or more such, all of which exist on the physical plane. The four are rather types of matter in the sense in which the ultimate atom of each plane is the type of the matter of that plane. Thus

ultimate physical atoms constitute the element "earth," ultimate astral atoms "water," and so on; so that all the chemical elements of science are "earth," no matter whether they are gaseous, liquid, or solid; and if they could be pushed back on to the astral plane they would all alike be "water"—in the ancient sense, but not in the modern.

This difference of type is due to the creative work of the Third Logos, Brahmā, the Holy Spirit, who begins the work of creation in the first Life Wave by bringing seven types of ultimate atoms into existence out of the relatively uniform and undifferentiated root-matter; and these constitute the ultimate atoms of the seven planes. The difference of type fits them to act as vehicles for as many modes of consciousness. In the man of to-day the type of action, conation, or volition predominates on the physical plane; and the feeling, emotional, or affective type on the astral plane; with all the others present as sub-types in each case.

But if there are seven types of ultimate atoms, one type for each plane, surely there should be seven elements in the zodiac and not four only. Is the enumeration of four a mistake for seven? And how are the seven elements allotted among the twelve signs if this is the case? Whatever may be the answer to the latter part of this question, there is a sense in which the ancient teaching of four elements and only four is correct; and it may be worth while examining the problem in order to discover what this sense is.

The elements, whether four, seven, or any other number, belong to the objective or matter half of the universe, which is energised and animated by its subjective half, called spirit, consciousness, or life. These two are the twins that proceed at the dawn of a universe from the incomprehensible unity that transcends spirit and matter alike, the one as much as the other. In the symbolism of numbers, unity necessarily precedes duality; but in the language of the *Stanzas of Dzyan*,

"All is One Number issued from No-Number"; and here a state is suggested called No-Number, nought, zero, which precedes even the One Number or unity. At first sight this introduces a difficulty, for if the duality, spirit-matter, is reduced to unity, how can there possibly be anything more primitive than this unity? Are there two kinds of unity, called respectively One Number and No-Number? To assert that there are, is, by implication, to deny unity by affirming difference; for where there is difference there is duality, not unity.

The solution of the difficulty lies in the idea of the two stages, of manifestation or being, and non-manifestation or non-being, of the universe. During manifestation the universe exists, and at non-manifestation it ceases to exist; nothing, no thing, nought, remains. To say that "All is One Number" is to affirm an essential unity underlying and permeating the whole manifested universe from the highest plane to the lowest; the universe of the all, the many, exists, but it is everywhere penetrated by unity. To speak of No-Number is to contemplate that unknown state of non-manifestation when a universe has ceased to exist or has not yet come into existence. Each of these asserts unity, but whereas to speak of the One Number is to imply that in spite of the appearance of manyness everywhere there is nevertheless a fundamental unity underlying all things and rendering their apparent separateness relatively illusory, the No-Number abolishes manyness altogether, no-thing exists; and therefore although in a sense unity must necessarily remain when multiplicity has disappeared, yet in another sense unity itself has vanished because there is nothing to unify; nought is. As the *Secret Doctrine* points out, it is impossible to speak of this except in symbolism and in negatives. In the symbolism of light, manifestation is symbolised by the seven colours of the spectrum, the One Number by white light, and the

No-Number by darkness. In the symbolism of sound, these become the seven tones, sound in general, and silence; and in geometrical symbolism, the interlaced triangles, the circle with the point in it, and the empty circle.

The unity underlying all manifestation is succeeded by that duality everywhere present, which may be variously described as spirit and matter, or subject and object, or consciousness and that of which it is conscious. But when regarded as the primordial duality, the two members of this pair are never apart from each other; to think of one is to imply the other, so that in a sense they permeate each other and cannot be separated. Consciousness implies something of which it is conscious, and in the absence of which it is unconscious, that is, ceases to be consciousness at all. Subject and object imply each other, so that if the one is abolished the other disappears with it. Spirit uses matter as a vehicle, and in its absence all things vanish in the underlying unity that transcends both spirit and matter. There is no spirit apart from matter, no subject apart from object, no consciousness apart from that of which it is conscious.

The underlying unity cannot be said to be conscious, because this implies an object of consciousness, or the duality of thinker and thought, which cannot exist where there is nought but unity. We are compelled to regard this as unconsciousness even though we qualify it to ourselves by calling it absolute consciousness, meaning by this that it utterly transcends our comprehension, whereas the word unconsciousness, if used alone and without qualification, is open to the objection that it seems to denote an inferior state degraded below the level of consciousness.

The first germ of root-matter arises like a thought in the mind of a hitherto unconscious thinker; that is to say, he does not really exist as thinker until the thought begins to arise; then thinker and thought both come into existence

out of the antecedent unconsciousness. Spirit and matter emerge simultaneously out of the unity that transcends both. Either of these two, if considered alone, is the emptiest abstraction; spirit alone is mere subjectivity, matter alone is mere objectivity; both are required to make a universe. Wherever there is objectivity there is matter; not necessarily the kind of matter that exists in the physical world, but matter nevertheless; and because objectivity implies subjectivity, wherever there is matter there is spirit, even in minerals.

At the third stage, each aspect of this duality, whether called spirit and matter, or subjective consciousness and its object, becomes more definite, more clearly outlined, more sharply demarcated; and the two are recognised as being in relation to each other. Consciousness becomes personal self-consciousness, even though cosmic in extent; spirit is individualised and recognises its separateness from matter, the Not-Self, which surrounds and limits it. That is to say, matter is no longer a mere possibility in universal consciousness, but has been thrown outwards, brought definitely into existence, and, when moulded by the divine mind, assumes the various forms pertaining to the seven planes of the universe, which are fields for the evolution of seven types of being.

But before the seven come into existence, there is the manifestation of the three or the four; which number is used depends upon the way the count is made. Manifestation is at its third stage, and there is spirit or Self or the divine Mind on the subjective side, and root-matter or Not-Self on the objective, acting and reacting on each other. Each one of these, spirit and root-matter, may be regarded as a unit, relatively homogeneous in itself; but as soon as interaction begins each assumes three modifications. Spirit, or the divine Mind, is the positive, active source of the creative impulse;

and root-matter is the negative, receptive, plastic stuff out of which forms are moulded. Then :

(1) Spirit, or the Creative Self, clothed in root-matter, the Not-Self, separates off some of this root-matter from itself and acts upon it, moulds it by will power into the form it is intended to assume, according to the Plan in the divine Mind. In doing this, spirit is positive, active, energising; and matter is negative, passive, receptive, acted upon. This is Will in Action on the part of spirit, but is *tamas*, inertia or immobility, on the part of matter; which matter is thereby modified so that, when built into vehicles, it becomes fitted to receive impacts from without and to transmit them to the Self within, through what in the animal and human kingdoms become the sensory nerves, in terms of feeling, the pleasure-pain aspect of consciousness.

(2) There is no action without reaction; matter reacts upon spirit, and the polarity of the first stage is reversed; spirit, the cosmic Self, clothed in a thin film of root-matter, becomes aware of the Not-Self in terms of feeling, pleasure-pain; but the matter of the Not-Self, because it has been forced to become active, has been modified as *rajas*, so that when built into vehicles it will be fitted to transmit the active will-impulses of the Self outwards by the motor nerves to the muscles, the movable parts of the body, and the organs of action.

(3) The two extremes of the previous two stages are balanced by a third, which is intermediate between them, co-ordinates and harmonises them, and brings them into relation with each other. This stage is dual. In the Self, it co-ordinates the sense data received through the sensory nerves, and thereby ultimately evolves thought and wisdom in all grades from the lowest to the highest; and this co-ordination then supplies the guiding plan in accordance with which motor will-impulses are sent out and actions are

performed. In the matter of the Not-Self it evolves *sāttvic* atoms and compounds such as are fitted to be built into the brain and nerve ganglia in order to serve as vehicles for thought and wisdom in the Self.

Starting with the relatively homogeneous Self or Spirit on the one hand and the relatively homogeneous Not-Self or matter on the other, the interaction of the two has brought out three modifications or aspects of each, the ternary of Spirit and the ternary of matter. Each of these ternaries, when added to the relatively uniform basis from which it starts, makes a quaternary or tetraktys of a kind, but there is an important difference between these two quaternaries.

It has already been pointed out that spirit is the universal subject or Self, and that matter is the universal object or Not-Self. The relatively homogeneous spirit manifests in three aspects, which clothe themselves in the three corresponding modifications of matter; and the relatively homogeneous root-matter provides these three modifications of itself which are used to clothe the three aspects of spirit. But whereas in spirit the three aspects are relatively manifested and their homogeneous basis unmanifested as the eternally subjective Self, in matter the whole quaternary is manifested and not its three aspects only. Root-matter is itself manifested as the Not-Self, being objective to Spirit, which is universally and for ever subjective. Therefore in the quaternary of Spirit only the three aspects are manifested, never their unitary basis; and even these three are always hidden behind matter and are never on the surface of things; but in the quaternary of matter the whole four are objective. So that Spirit is a ternary during manifestation and matter a quaternary. Spirit is symbolised by a triangle and matter by a cross or square. The spiritual Self is crucified on the cross of matter at the dawn of creation, and remains so crucified as long as the universe endures.

The three aspects of Spirit are personified in the Divine Trinity; in Will, Wisdom, and Activity; in Power, Love, and Wisdom; and in three aspects of consciousness in the human personality, cognition, feeling, and action.

The quaternary of matter is constituted of root-matter and the three *gunas* or qualities working in it; and these are expressed in the four so-called elements of fire, air, water, and earth. They are the only four that ever did or ever can exist, *in this sense*. The matter of the seven planes is a different question altogether.

The nature of the four elements may be illustrated by considering how many factors are necessary in order to create anything; that is, to bring it out from latency into objectivity.

(1) There must be the Will to create, the energising power that actuates all things, turning passivity into activity. The vehicle for this is what is called *Fire*.

(2) There must be some formless plastic material to act as a vehicle for the creative energy and be moulded by it into any desired form, as the clay or wax is moulded by the modeller to express the idea previously existing in his imagination. This is what is called *Water*.

(3) Energy or fire, and matter or water, are not sufficient if taken alone; some ideal plan or architectural design is necessary in accordance with which the energy shall mould the matter into form. The result without this would be mere confused and purposeless changes, beginning and ending in chaos. The vehicle for this abstract idea of what is to be done is what is called *Air*, which covers and includes all forms of thought and understanding and is integrative; upbuilding, drawing together, and establishing relations between things that would otherwise be scattered and unrelated.

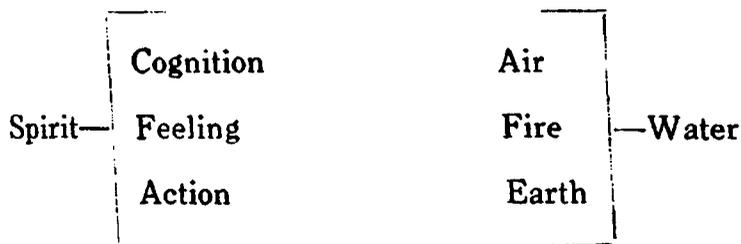
(4) The co-operation of these three gives the objectified result, the completed work, the finished statue of the sculptor, the house built to the design of the architect out of the

materials ready to the hand of the worker, or the solar system formed from root-matter by creative energy working in accordance with the idea present in the creative mind. This objectified result is *Earth*.

As illustrated in the birth of a child, fire is the creative will or desire (which of these it is depends upon the attitude of the self) that brings the soul earthward. Water is the raw material out of which its body is formed. Air is the plan given by the Lords of Karma in accordance with which the artificial elemental builds the body. And earth is the child's body, born alive as the vehicle and expression of an intelligent being.

From another point of view, fire is the father, water the mother, air the incoming soul not yet descended into the body, and earth is the child born as the result of the intermingling of the three factors. Or yet again, with reference to the physical body alone, fire is *prāna*, water the etheric double, air consciousness, and earth the dense physical body.

This suggests the following:



These are the three aspects of consciousness in the personality and are familiar to all of us, whereas the three of the individuality and the still higher divine three, although correspondential, are so far beyond everyday experience as to be easily misunderstood.

Water here stands for matter in general, the raw material out of which forms are moulded on any plane and into which life and consciousness are breathed. If taken as primitive

root-matter, it contains the three qualities evenly balanced and neutralising each other. The creative impulse disturbs this equilibrium, and three modifications issue from it which serve as vehicles for the three states of consciousness.

But this equilibrium in the full and complete sense only exists in the case of primitive root-matter ; on all lower levels matter is active and manifests various qualities in various proportions ; it is no longer virgin. On the descent into rebirth, the mental, astral, and physical bodies have to be built up afresh, and there is no really virgin matter in the pure state of equilibrium with which to build them, because all atoms and compounds have already been influenced and qualities imparted to them by the first and second life waves, in addition to which most of them must have been built into forms many times before. In the case of the new physical body, the complexity is very much greater, because the matter of which it is formed is something more than the raw material of the physical plane, complex as that is ; it is physical matter modified and specialised by the vital energies and modes of consciousness and subconsciousness of parental heredity.

Because matter is thus infused with a life of its own, the bodies we inherit have qualities and attributes of their own, some of which represent powers that the Ego has evolved satisfactorily and mastered fairly well, whereas others stand for weakness of character, where the unruly energies of matter overpower the self that is too weak or inexperienced to control them wisely.

If matter were virgin it would be a perfect mirror of spirit and would show forth the powers of the Ego accurately ; and even when the balance is disturbed, the three modifications that result would be relatively harmonious if the disturbance had been effected by an all-wise Being free from man's lopsidedness. Water as the symbol of matter would then stand for mere raw material, the food of spirit, relatively but not

absolutely characterless in itself. Every astrologer however knows that in the actual horoscope this is not so; there is no neutral abstract water, but only the three modifications, Cancer or *rājasic* water, Scorpio or *ṭāmasic* water, and Pisces or *sāttvic* water; and that each one of these can be either harmonious and expressive of good, or inharmonious and expressive of evil.

Similarly, although air is the vehicle for Cognition, none of the three aspects of consciousness is ever divorced from the other two. If it could be so divorced it would be the emptiest of abstractions, for in real life each one contains the other two as subdivisions. Continuing these subdivisions in terms of the *gunas*, there results: *rājasic* air, Libra, the action subdivision of cognition, perception, attention; *ṭāmasic* air, Aquarius, the feeling subdivision; and *sāttvic* air, Gemini, reason. Then follow: *rājasic* fire, Aries; *ṭāmasic* fire, Leo; *sāttvic* fire, Sagittarius; *rājasic* earth, Capricorn; *ṭāmasic* earth, Taurus; *sāttvic* earth, Virgo. This gives three subdivisions of each of the four elements, *rajas* being allied predominantly to action, *ṭamas* to feeling, and *sattva* to cognition. The twelve signs can then be arranged on the three lower planes upon which man's personality carries on its evolution. In their relation to that personality they become:

Mental Plane	Gemini	Virgo	Sagittarius	Pisces	<i>Sāttva</i>
Astral Plane	Taurus	Leo	Scorpio	Aquarius	<i>Ṭamas</i>
Physical Plane	Aries	Cancer	Libra	Capricorn	<i>Rajas</i>

It is as well to repeat that, in the actual life of imperfect humanity, any one of the twelve can be used either for good or for evil, and that we must not think that *rajas* and *ṭamas* are always evil and *sāttva* always good.

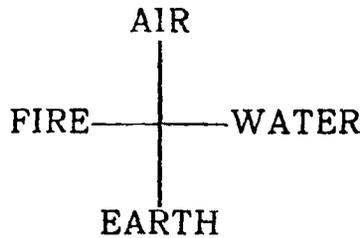
If sufficient information were available, it would be possible to draw up a second table, showing the relation

of the twelve to the human individuality in its evolution on the *ātmic*, *buddhic*, and higher mental planes; repeating there the abstract principles that guide the evolution of the personality, but in a higher mode and in a different sequence. And a third application would be possible in relation to the evolution of the Monad in its three aspects, on the divine, the monadic, and the spiritual planes. This gives three applications of the principle, with the unity of the whole solar system underlying the three as the hidden fourth—or first. Speaking in terms of matter, or of life involved in matter, the unity underlying the triplicity is that of the relatively uniform root-matter of the whole system, which is modified in three directions to express the evolution (*a*) of the Monad, (*b*) of the Individuality, and (*c*) of the Personality. Each of these three evolutions in its turn exhibits the same principles, being a relative unity differentiated to express three modifications of itself; and if we had sufficient information we should find the principles underlying these larger and smaller triplicities identical, and therefore the triplicities themselves mutually to correspond.

The previous table shows the whole four elements, fire, water, air, and earth, present on each of the three lower planes. In each case water stands for the raw material out of which the atom of the plane is formed; fire represents the energy animating it, impelling it to activity, and constituting the life of the atom and of the whole plane; air is the wisdom that guides and orders all things—in this case it provides the architectural design in accordance with which the atom of the plane is formed; and earth is that atom itself completed and objectified.

The association here between fire and water on the one hand, air and earth on the other, will be noticed. Unless fire animates and differentiates the water, no evolution can take place. When water thus animated is guided and controlled

intelligently, the result is will, but when uncontrolled or insufficiently controlled it is desire. Air is the relatively formless wisdom or intelligence which, when concretely formed and objectified, becomes earth. In accordance with this a zodiacal sign of fire is always associated with one of water; thus Mars rules over Aries, fire, and Scorpio, water. Air and earth are similarly associated; thus Mercury rules Gemini, air, and Virgo, earth.



H. S. Green

THE WEAKNESS OF ARJUNA

By P. K. TELANG

THE *Bhagavad-Gītā* has been differently described by various students as the textbook of the *Jñāni*, of the *Bhakta*, of the *Karma-Yogi*, of the *Sannyāsī*. This is natural in the case of a book which is a World Scripture in the true sense of the word, being the message of the Jagat-Guru to all thinking people. In the *Anugītā*, another portion of the *Mahābhārata*, in which the Lord goes rapidly again over the main teachings of the *Bhagavad-Gītā* for the benefit of Arjuna, who had forgotten them, He declares :

I am the Guru, and the Mind is my Disciple.

It is not, therefore, surprising that serious-minded students of the *Gītā*, of different temperaments and outlook, should find in it answers to all the questions on spiritual subjects which agitate their minds. It satisfies the different spiritual needs of different groups of human beings, and helps every one in the Great Quest in some way or other. An attempt, therefore, may not be out of place to study the *Gītā* from the standpoint of those whose one aspiration in life is to be the efficient servants of a Master, very humble, though conscious, helpers in "God's Plan for man, which is Evolution," on which the Masters are engaged, the Masters who, in the fine words of Shrī Shaṅkarāchārya, "Unruffled, Great, Good, abide, constantly acting for the good of the world like the spring," by the impulsion of their very nature, and "not through any

motive," which we here can understand. Studied thus, each discourse of the *Gītā* presents points which are as guiding stars to the aspirant for the Path; and some of these, as they have struck me, I may, perhaps, venture to set down.

In the first discourse is described the "Dejection of Arjuna," when faced by a critical choice, a condition which is emblematic of the hesitation of the would-be Disciple in making the proper choice at crucial moments in life. Arjuna, in a soul cry of poignant pathos, thus describes this condition of mind :

My heart is weighed down with the vice of faintness ; my mind is confused as to duty.

Evidently, a paralysis of the will and a clouding of the judgment had overtaken him, as he visualised the great and difficult task which he was called on to perform. Why did Arjuna, living in close contact with the Lord, and thus having before him a living example of high thinking, noble living and glorious achievement, why did Arjuna, well trained and properly instructed in the principles of Kshat̥triya life, show this tendency to fail at the crucial moment? Why are there so many cases of backsliding, hesitation, and timidity among aspirants?

The answer, it is submitted, is found in the opening words of Arjuna, and in the remarks which he makes from time to time, as the exposition by the Lord goes on. Some of these remarks, no doubt, propound questions arising out of the topics that the Lord is dealing with at the time, and are not germane to our inquiry; but some are the projection in words of the weaknesses of his own nature, weaknesses that we are all conscious of as we live our lives, mixtures of high aspiration and grievous failure, while yet we are trying under the guidance of the Masters' accredited agents, to secure a stable foothold on the Path trodden by the Masters.

To take the opening words of Arjuna first, one of the weaknesses that they reveal is, as pointed out by the Lord Himself, the habit of using

words that sound wise but miss the deeper sense of wisdom.

It is a tendency to cloak essential failure to rise equal to an occasion which demands vital action, by a resort to wise saws and sage maxims, platitudinous proverbs, and resounding epigrams. One knows in one's innermost heart that one must act in a particular way if one is to be loyal to the principles one has proclaimed, and to the ideals one has professed. But the world is too much with us, and we give way, seeking to cover up our ignominy with a wilderness of words, which lays, perhaps, a flattering unction to our souls, and throws, perhaps, a little dust in the eyes of the unwary. We must remember that Arjuna had not come to the task quite unwarned of its nature and consequences. At the very start, he wants to see

with whom I *must* strive in this outbreaking of war,
and he knows that he has to fight with

the *evil-minded* sons of Dhr̥tarāshtra,

so that he is fully aware that a struggle must be waged, and that, in the struggle, right is on his side. But when he is actually face to face with the situation, he loses courage, his feeling and sentiments overpower him. He would not, however, admit this even to himself, and begins to argue against the prompting of his own higher nature and his well-founded convictions. First, "I see adverse omens, O Keshava"; next, natural affections and natural pieties are marshalled forth; then comes the cry of religion being in danger and the certain crash of the whole social edifice, with wild chaos everywhere; last of all is assumed the pose of self-sacrifice:

Better in this world to eat even the beggar's crust than to slay these most noble Gurus.

But the Lord sees through the glamour of words to the weakness behind. That is why, when He speaks in reply, He "smiling, as it were, spake." That smile we might almost visualise as a smile of utmost compassion and love, but mixed a little with a feeling of weariness at the "childishness" of people; a smile which was meant as a warning and also as an encouragement. The Samskr̥t poet, Jagannāth, has put the position with great point:

O Lord, the teaching that You have given in clear words, sweet as nectar, I have left severely alone, without so much as coming near it even in my dreams—I, immersed in self-centred thoughts and pursuits and without shame. Even such a one as I, full of a hundred sins, You count amongst your own. O Lord of Yādus, there is none more full of compassion than You, there is none more full of folly than myself.

This habit of using words without understanding their real significance may, however, betoken in some cases, a more disastrous attitude of mind. It may point to a tendency to bring worldly standards to the testing of spiritual truths, to attempts to judge spiritual verities by considerations of worldly profit and loss, to interpret words having a special spiritual significance as having a worldly import, thus dragging things of the Spirit in the mud of the world, and quoting scripture, like the devil, for devil's ends. The danger, of course, arises from inverting the well-known occult principle, "As above, so below" into "As below, so above". The real value of the knowledge of spiritual things is, as Dean Inge says of the Christ's message, that it leads to a "transvaluation of all values." It supplies, that is to say, a higher standard than the world, engaged in "getting and spending," and then "laying waste its powers," ordinarily can supply to judge aright of things, a standard that transforms the significance of things into something ethically and spiritually noble, instead of something economically profitable or politically expedient. The contrary process, on the other hand, not only drags down the spiritual truth and degrades it, but the tone of worldly life

itself is lowered and degraded. The fact is, that to realise spiritual things in their real significance, we must take to heart the Master's words: "Come out of your world into Ours." The difficulty of course is, that we do not realise what a difference there is between "your world" and "Ours." We try to drag down the higher to suit our lower purpose, rather than to cast off our lower purpose to win the higher. We must realise, as the Marātha Saint, Ēkanāth, says, that

the criterion at the Master's house is just the opposite of that in the world.

He drives the lesson home by an image which is meant to be striking by its unexpectedness rather than to be taken as a statement of fact:

There the God is slaughtered, and the goat is worshipped.

Truly, the mark "of the Disciple as of the Adept is kept at Shamballa, not at Simla." The Lord characterises this state of mind in words, which cut like a lash:

Whence has this dejection fallen on thee in this perilous strait, ignoble (Un-Āryan), Heaven-closing, infamous, O Arjuna?

It is entirely out of harmony with the principle of the Āryas—the Noble Ones—who have advanced far on the Path; it is bound to push the far distant goal further out of reach; it leads to ill-fame, for it adds to the number of wrecks, with which the approaches to the Path are already thickly strewn.

In this plausible arguing against the promptings of his higher nature, Arjuna has given expression to another of the weaknesses that beset the path of the inexperienced aspirant; it is lack of faith:

nor know I which for us be the better, that we conquer them or they conquer us.

In an age like the present, full of men and women of small faith and much cleverness, this weakness seems almost all-pervading. Men have lost faith in everything, and there is

a contentment with little things and evanescent gains. High aims, high aspirations are at a discount, spiritual ideals and goals are scouted and ridiculed. People always are constantly asking the question: "How do you know?" This lack of faith has impoverished life, made it arid and joyless. What is needed is that we lose consciousness of our cleverness for a time. Our knowledge and learning have a great significance no doubt, and we justly place a high value on them, but let us forget it all for a moment and get the point of view of faith. We shall then see how all our knowledge and our learning assumes a greater significance, and all falls into place in the scheme of things. We want faith, faith which has been defined as

the assurance of things hoped for, and the hope of things assured.

Faith really supplies us with an ideal, and the strength by which that ideal will be realised. With such faith things which appear to be moonshine become sober facts, and offer solutions of the most puzzling riddles of life. It nerves the sinews for action as nothing else can; it energises the intellect; it calms the spirit; it elevates and purifies the emotions. Such faith is not opposed to reason, but it recognises its limitations without denying its value. A reasoned faith, and a devout reason, these are essential to the advancement of the aspirant, till he stands face to face with the Truth itself. But we have lost faith in the Love of God and the Power of Man, and with that loss has disappeared much of the dignity and the culture of life, the High achievements and adventures of the Spirit have become painfully rare. The Lord warns Arjuna against this condition in the fourth discourse:

The ignorant, faithless, doubting self goes to destruction. Nor this world, nor that beyond, nor happiness is there for the doubting self;

and calls upon him thus :

With the sword of the Wisdom of the Self, cleaving asunder this ignorance-born doubt, dwelling in thy heart, be established in Yoga. Stand up, O Bhāraṭa.

In these opening words, Arjuna reveals another strand of weakness in his nature, which comes out again in some of the remarks which he interposes in the course of the exposition. He cries :

I ask Thee, which may be better ; that tell me decisively. I am Thy disciple, suppliant to Thee. Teach me.

Again :

Therefore tell me, with certainty, the one way by which I may reach this.

And again :

Of the two which one is the better, that tell me conclusively.

In these persistent demands is voiced a general tendency to expect a ready-made solution for the difficulties of life. It is forgotten that life is a matter of experience, and that the real triumphs of life are won mostly as a result of suffering and of struggle. "The process is the prize," as Browning points out, not the final reward. The difficulties of life, therefore, cannot be solved with the aid of any *ex-cathedra* statements; answer may be had thus, but not solutions. Those one must gain for oneself, and they will differ with each individual. For, if they are really helpful they must answer to different temperaments, needs and capacities. A teacher may point the way by which one may travel to achieve such solutions, but the feet that tread the weary way must be one's own. There are no ready-made, facile answers, reduced to logical phrases, available, like patent capsules, to cure one's ills. The solutions must be achieved by each one for himself: they must be acquired with labour in a life full of experience. Spiritual progress is a matter of spiritual

experience; textbooks, Scriptures, wise advice will avail but little:

To look at food and say that it is good, will not satisfy a starving man; he must put forth his hand and eat.

This tendency, as it manifests itself in the concerns of spiritual life at the present day, seems to be due to the fact that spiritual life has become a matter of reference to holy books. The living voice of the authentic teacher is but rarely heard, while schools of spiritual discipline, which give real knowledge with a discipline of life, are, with a few exceptions, conspicuous by their absence. Having to do with books, and the interpretation of texts, spirituality has thus come to be looked upon as a mere intellectual pursuit, and answers which amuse or impress the intellect are taken to be solutions. But intellectual answers in the realm of the Spirit can only formulate possibilities: certainties are to be found only in actual personal experience. In real Occult Schools, where only those who have actually achieved speak with authority to those who are aspiring to achieve, the limitations of mere intellectual understanding, and the inevitable necessity of personal experience, are always insisted on. Spiritual progress is a matter of inner growth which must come by the efforts of the man himself, not an addition from outside, endowed by somebody else. "It is when we suffer like men, that we understand like Gods." These are the words of one who has achieved, and ought to be kept in mind by those who would achieve. A man must solve his problems for himself, the direction only can be pointed out by teachers and texts.

The lack of personal experience, and the failure to apply truths embalmed in holy texts and the words of teachers to life, thus proving their validity to oneself so that they become principles in one's life, often lead to a bewilderment of the mind, which may end in moral and spiritual confusion.

Arjuna was thus bewildered ; and many another aspirant has been similarly bewildered in his day. Then complains Arjuna :

With these perplexing words, Thou only confusest my understanding.

The problems of life are not simple by any means, and human language is too inadequate to express all that a teacher may wish to say out of his own experience. The student must make an effort in his own life to grasp the situation, and understand the solution. Life, we must remember, is complex in its conditions, and infinite in its variety, and its problems must be complex and infinite. To expect easy, clear-cut solutions of these is to misunderstand the very nature of things ; they cannot be reduced to formulas or set phrases, and where such are offered they must be put to the test of personal experience and valued in that light.

One other weakness Arjuna reveals when, after the Vision of the Universal Form, he cries :

I have seen that which none hath seen before. I myself am glad. Yet my mind faileth me for fear. Show me, O God, that other form again.

In that cry of amazement and fear, is echoed an inability commonly met with among aspirants, to grasp the full glory of the possibilities unfolded by spiritual science and their significance to one's own life. The Plan seems too appallingly vast, overwhelmingly grand, insufferably glorious for the human mind to compass, for the human heart to cherish, for human hands and feet to work for. The spirit seems to stagger and quail, and even to fail and faint ; and in very despair the aspirant turns away to search for a scheme more commensurate with his powers. Some do not actually turn away, but nevertheless regard the Plan as something cold and far off, not of actual and immediate concern in life. Their minds and hearts fail to raise themselves to the breadth and height of the

Plan and to grasp its actuality ; and in sheer weariness they pray to be allowed to rest from the trouble of thinking, from the agony of feeling, from the unending strain of acting, that the Plan demands. The workaday, humdrum world seems such a quiet and cosy place. The round of ordinary daily life seems so comfortable and free from strain. So, after being on the heights for a time, men seek to get back again to the plains, and even the valleys, from light and pure air into shadow and squalour. This is a great obstacle in spiritual life, thus to lose sight of the Ideal even for a moment. It is difficult, no doubt, always to live at high pressure, always to be under a strain, all the time to mean business, but it is only in this way that real results can be achieved. We must live constantly in the light of the vision which we may have seen, even when the vision is not actually before our eyes. We must live in the thought of those glories, glimpses of which might have been vouchsafed to us even for a moment. We must live in the exaltation of the Master's Presence, even when He seems to have withdrawn Himself. To say like Guiniver that "It is the low sun that makes the colour," is to be guilty of Guiniver's sin of disloyalty and treachery. The kârmic reaction to him who has seen the glory and will not live up to it must be very disastrous, for from him who hath much, much will be demanded.

Arjuna himself seems to have become conscious of these weaknesses as the exposition drew to its conclusion. The Lord's words have power to search the innermost recesses of the heart, and to keep such a light beating on man's nature as to expose even hidden faults, and faults of which he might have been unconscious. At the end of the lesson he is in a chastened mood and is able to declare :

Destroyed is my delusion. I have gained recollection through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy word.

The delusion that was destroyed was, of course, that which had led him in the beginning to confuse "your world" and "Ours," and to fail to assume the outlook that comes from moving out of the former into the latter. This is the first necessary step in the life of one who would follow a Master. The recollection that he had gained was that of the Vision of the Plan, and of his own place and function in relation to it, which, with a ruthless shock to his self conceit, had been pointed out to him with great exactitude. This is essential to him who would work under a Master. The doubt which had fled was that lack of faith which had come over him. Its removal is essential for him who would serve a Master. Thus relieved of his weaknesses, he now stood prepared to "do according to Thy word." Only such disciples, freed from weaknesses, or at least made conscious of them, and determined to remove them at all cost and in spite of repeated failures, only such disciples, "dedicated in body, mind, and spirit to the feet of the Master," in Jñāneshwar's words, and working with a body ever ready, with a mind ever alert, with a spirit ever willing, in unison with their Master's will and under His command, achieve great triumphs, not for themselves, but for the whole race; triumphs which are really the triumphs of the Master working through them. This seems to be hinted at in the verse with which the *Gītā* closes:

Wherever is Kṛṣṇa, Yoga's Lord, wherever is Pārtha, the ever ready bowman, assured are there prosperity, victory, spiritual bliss, firm morality. So I think.

P. K. Telang

LIFE AND DEATH

BIOLOGICALLY CONSIDERED

By PROF. SRISH CHANDRA SINHA, M.A.

LIFE and its origin is one of the most difficult and complicated problems with which the mind of man has been occupied for thousands of years. The wonderful nature of life and the mystery with which its origin is enshrouded have hitherto baffled all attempts to define. This world-enigma seems to transcend the limits of natural law, and life to be beyond the range of rational explanation. The scientists and philosophers of all ages, in their ceaseless efforts to give a short, comprehensive definition of life, have so far followed the mockflare of the Will-o'-the-wisp; they have been led on through one definition after another into a slough of error.

What is life? This great question—the question of all questions—has elicited myriads of attempts to answer it, legions of truths and untruths. Nature, a veritable Sphinx with her unanswerable riddles, seems inexorable in refusing to vouchsafe a solution to this cosmic problem. However, in this century of the triumph of Science, great and admirable have been the conquests of human intelligence. Scientists have now been able to draw back the veil of the Temple of Nature, and to walk into its sacred precincts. Many problems which appeared insoluble a hundred years ago have now been solved. The biologists, in their ardent desire to attain a full vision of truth,

even consciousness, passion and sentiment, to everything that showed movement, whether it was the motion of a flying bird or a flowing stream. True it is, the wind moves and the stream moves; they do so as a result of the action of forces external to them: but, in the movement of a living being, the guiding impulse comes from within, and manifests itself in "some form of purposeful activity." In modern times, however, we learn that everything in nature moves. The universe is a *perpetuum mobile*. There is motion in the tiniest particles of matter, there is movement in the eternal play of cosmic bodies. In every chemical reaction the atoms are in motion, and so are the molecules. In infinite space the Sun and its family of planets, and a host of attendant comets and meteorites, rush hither and thither with amazing speed. There is no real rest anywhere. All things in the universe are in perpetual motion. So movement cannot be considered as the exclusive characteristic of life.

It is generally believed that irritability is a property peculiar to all organisms, *i.e.*, living beings are endowed with the faculty of responding by changes in themselves to changes in the environment. It has been observed that this property is not confined to living beings only. It is universal in nature. Excitability is really a fundamental property of all substance. Everything in nature responds to exterior action. There is no action without reaction. In nature every object undergoes expansion with heat and contraction with cold, and also responds to the stimulus of light. We may, therefore, ascribe sensation to everything in nature.

The disproportion between action and reaction is considered by some biologists as the essential characteristic of a living being. "Allow a gramme weight to fall on a nerve, and the muscle will raise a weight of ten grammes. This disproportion is the characteristic of life." But a much greater disproportion is noticed, when the turning of a switch lights

the electric lamps and illuminates the palaces and cities. A simple mechanical shock, in the case of a dynamite, is sufficient to cause a terrible explosion. The slight pressure of the finger on the tense cord of a bow is all that is required to discharge the arrow and send it out on its fatal mission. In these and numerous other instances, a very slight stimulus is sufficient to provoke the largest effects in the stimulated substance. This disproportion between an excitation and the response it evokes cannot, therefore, be associated with life only: it is universal in nature.

Nutrition is essentially a vital phenomenon, since without nutrition life cannot exist. A living organism takes in alimantal substances from its environment, submits them to chemical transformation and, after assimilation, finally ejects the waste products of the reaction into the surrounding medium. But this phenomenon is seen in a great number of ordinary chemical reactions. The process of digestion is imitated in the laboratory by the use of purely physical and chemical methods. So nutrition cannot be regarded as the exclusive characteristic of life.

We always associate growth with life. Every living body grows by the "intussusception" of matter, that is, by the absorption of foreign material into its interior and its assimilation there, after chemically transforming the material into an assimilable form. Growth, however, is not peculiar to living bodies only, as, we know, crystals of substances grow, although the mode of increase in this case is different. The marvellous physical production, the so-called "Osmotic growth" from "a crude lump of brute inanimate matter" without the trace of any organic substance—so ably demonstrated by Leduc—closely resembles the growth of living organisms and presents all the essential characteristics of life.

Reproduction is essentially a vital phenomenon, which represents a crisis in the life of an organism to which all its

energies tend. Living bodies show a tendency to periodical vicissitudes, that is, a tendency to pass through spontaneous and cyclical changes. Every living body is endowed with the power of reproducing its like ; that is, in the climacteric period of reproduction it gives rise to new individuals, which are developed into the likeness of the parent, and thereby the perpetuation of the species is secured. Although this faculty is inherent in living beings, it is not exclusively confined to them, since crystals are seen to multiply. Crystals may be reproduced by introducing small bits of crystalline matter into a supersaturated solution. It has been shown that the egg of the sea-urchin can be artificially fertilised and the whole body developed, by the application of a mechanical or electrical stimulus.

Science thus fails to define the exact boundary which separates animate from inanimate nature. We may fairly conclude that no sharp line of demarcation can be drawn between living and non-living bodies, since living organisms are made of the same substances as the minerals, and life is the arena of the same physical and chemical forces which effect the rest of nature. Researches in the field of biology affirm that life itself is not the result of the mysterious intervention of a supernatural Being, nor the product of any sudden and epoch-making world change. It is the result of a gradual and insensible transition from non-living matter, first to matter on the borderland between life and non-life, then to matter with all the attributes of life.

The world is made up of matter and energy. "Give us matter and energy, the Scientists say, and we will make a world out of them." Truly, the fundamental chemical law of the conservation of matter established by Lavoisier, and the fundamental physical law of the conservation of Energy, discovered by Mayer and established by Helmholtz, constitute the greatest intellectual triumphs of the nineteenth century.

According to the doctrine of the conservation of matter, the total amount of matter which fills infinite space remains constant. It is indestructible, though the forms it assumes may vary. Nowhere in nature do we find an instance of the creation of new matter, nowhere does a particle of existing matter pass entirely away. When a body disappears, it is not totally annihilated, it merely changes its form. When coal burns, it is changed into CO_2 gas by the combination with the Oxygen of the atmosphere. Water may exist in a solid, a fluid, or a gaseous form. Water becomes solid when its latent heat is dissipated, and gaseous when its particles are driven asunder by heat.

Similarly, the doctrine of the conservation of energy establishes that energy cannot be destroyed or created anew; the sum total of energy remains constant. No particle of living energy is ever created afresh, no particle is ever lost, it simply undergoes different phases, such as light, heat, etc. Energy is of two kinds, actual or kinetic energy, *i.e.*, energy in movement, and potential or slumbering energy, *i.e.*, energy locked up in the body. For example, a stone lying on a mountain, a watch wound up but not going, powder in a gun, have potential energy. This becomes actual or kinetic when the stone falls, the watch goes, and the powder explodes. The potential energy passes into the kinetic, and *vice versa*, and the several forms of kinetic energy pass into one another—motion into heat, heat into electricity; 'a definite amount of any one form of energy is transformed into an equivalent amount of the other, the one disappearing as the other appears.' "Energy is like water-power, potential in the lake, actual in the waterfall, or river." Actual energy is a current of energy, continually changing its place and form :

In accordance with the conception of the conservation of energy, there is no real cessation of energy motion, there is only an alteration in its mode; thus the sum total remains for ever the same, one mode

changing to another without any energy ceasing or being lost in the transformation. Such an imaginative flight is far beyond all sense experience. To the thought of a scientific man, the Universe, with all its suns and worlds, is throughout one seething welter of modes of motion, playing in space, playing in the ether, playing in all existing matter, playing in all living things, playing, therefore, in ourselves. Now locked together in more intimate embrace, potential energy, now unlocked and streaming as kinetic energy through space, continually alternating between these two settings, this eternal motion never ceases, is never dissipated, and is never recreated; it simply exists. The conception thrills the imagination like a poem.¹

Nothing is constant but change :

There is a perpetual flow, all is one universal current; nothing remains as it was, change alone is eternal.²

A continual circulation of water takes place between the hydro-sphere and atmosphere. Water rises in vapour from the sea, and this water-vapour is blown by sea winds and is carried by ascending currents of air into the upper atmosphere, where it condenses and returns, either directly as rain or through springs and rivers to the sea. This perennial flux is seen in all objects on the globe.

Believe me, nothing perishes in this vast universe, but all varies and changes its figure. I think that nothing endures long under the same appearance. What was solid earth has become sea, and solid ground has issued from the bosom of the water,

so says Ovid in his *Metamorphoses*.

Srish Chandra Sinha

(To be continued)

¹ Gotch, *Lectures on the Method of Science*.

² Heraclitus.

SOME ART-CRAFTS OF MEXICAN INDIANS

By A. DE LA PEÑA GIL

THE indigenous art of ancient countries is characterised by certain peculiarities associated with definite types of people, as the result of their giving externalisation to their racial conceptions of beauty—whether applied to architecture, to manufacture or to the ornamentation of objects of utility. The requirements of social life lead men to the invention of household material for daily use, as well as objects of beauty for lasting joy; creative activity, under æsthetic impulses, leads men to develop Art, and groups of Art-crafts, which evolve as social organisations evolve, and which form a criterion by which to measure their standard of culture at any stage of civilisation. The popular crafts arising out of experiences common to all men of a particular time and place practically show the virtue of the race in that particular age. But the æsthetic manifestation of culture in the form of peaceful arts implies a long period of homogeneity in the race and stability in the country, during which time, the methods, ideals and individualised sense of art have been tested.

Wandering peoples never make concrete their art ideals. The older, less mixed and more subjective a people, the stronger, more vital, its artistic expression; and the deeper, therefore, the art influence in its national life, persisting through generations and surviving even the cyclical decline of the race. Rome conquered Greece, but was conquered in turn by

Grecian Art. Spain, defeating and throwing off Arab domination, remained under the influence of Arabian arts and science, Arabian ornamental design and Arabian crafts. Centuries later, Spain conquered Mexico and Perú; but did not succeed in rooting out their social and artistic habits as easily as she altered their religious images. Nor was she able to substitute their art products. On the contrary, the white man very soon accommodated himself to the practical genius of the Indian, so that Indian industries still continue to thrive and hold their own, in spite of the expansion of modern industrialism. There are some racial industries, like pottery, which cannot be transformed by alien influence: they are so peculiar to the people, so linked by tradition with the race soul, that to touch them for "retouching" purposes means to destroy their spirit and expression, their inner language. Whenever modern industry has attempted to "perfect" popular art production, the new manufacture (or better, machinefactory) lacks freshness and originality; the relation or linking with a definite type of people is lost. Machinery applied to easier and more rapid art-production by economising human labour leads to a multiplication of objects all alike, which bear equally the trade-mark of calculation and are equally destitute of individual artistic character. When modern Chinese and Japanese ceramics were industrialised some years ago for exportation, quality was sacrificed to quantity and the new export production ceased to be a genuine expression of racial artistic craftsmanship. Art is opposed to any gestatory acceleration: plastic, pictorial, literary, textile, indeed all manifestations of art require peace and quietude for inspiration and creative working out.

Except for those who, following the way of four hundred years ago, do not see in art objects anything except surfaces, the current distinction between higher and lower arts seems illogical. Art in nations is to be considered

as the whole expression of the genius of a people at a given stage. "A nation's art is"—quoting Mr. Coomaraswamy—"an integral quality inhering in all activities, entertained by all in their daily environment and produced by all in proportion to the vitality (not the kind) of their activity."¹ Art, being spiritual, cannot be measured by any standards of form, size, purpose, etc. "Higher art" and "lower art" are deviations from the terms *maggiore e minore* by which, in some Italian cities, commercial and manufacturing enterprises, organised on a considerable scale for exportation of art objects, were named, according to the nature of the industry. Now some arts, like literature, poetry, music, require TIME for actualisation, while others, like pottery, sculpture, architecture, require SPACE; nevertheless, every expression of the arts contains some of the characteristics of all others, because of the inner relation of unity. That distinction is, therefore, merely subjective. It consists only in the way in which things are sensorially contemplated; or the way in which certain conventional rules are applied to skill in execution. Such differentiation cannot be objective since there may be through Art, or owing to it, a world of significance in the insignificant; hence the impossibility to affirm where the "major" arts end and the "minor" arts begin, and *vice versa*.

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Fortunately—and it is a sign of growth—the main and truly national group of Arts in Mexico is that which has for its end not pleasure but use. It cannot even be affirmed there that national "fine arts" exist, distinct from national "applied arts." All is "folk art." There are several varieties of popular hand-crafts in which the demarcation line is difficult to trace. But in every individual craft production, the tradition peculiar to the great Atlantean Race, highly developed

¹ *An Introduction to Indian Art.*

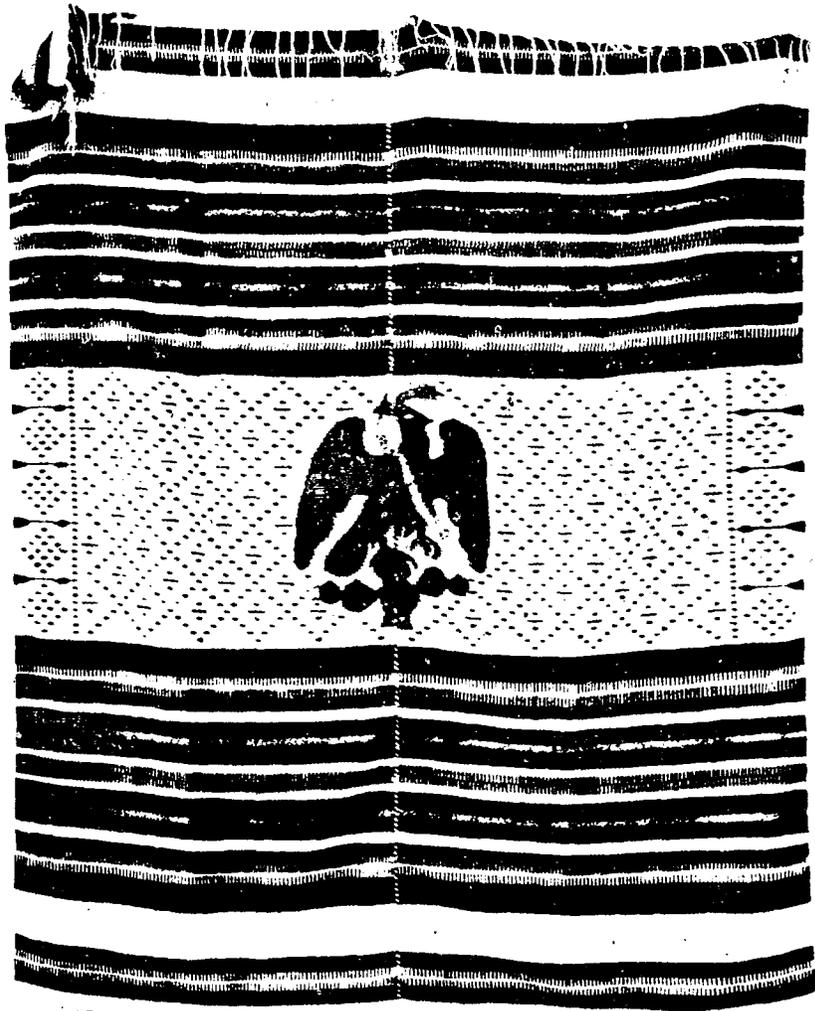
in its emotional character, is revealed by its remnant, the Indian, and linked with the highly skilled hereditary craftsmanship of the latter.

Four, among many, different native art-crafts are textiles, pottery, wood and basket-work, of which specimens are shown in the illustrations.

I. SARAPES. Among the textiles, the *sarape* is a typical feature of the national dress, and the most important for men. It consists of a rectangular cloth, generally manufactured from wool but occasionally from cotton or the flocks of both. It serves as a mantle—the adornment *de luxe*—or as a wrap; as covering for the bed, or as protection from rain, cold, etc. Everywhere in Mexico sarapes are manufactured and used, each region having its peculiar type, though the fundamental characteristics are identical throughout the country. It measures an average length of 160 centimeters by 80 centimeters in width.

The sarape evolved from the *tilma*, a traditional rough cotton cloth having an opening in the centre through which the head is passed. Similar in shape to the sarape, but much smaller, the *tilma* is still worn by Indians, hanging from the shoulders and covering the torso only; and its origin can easily be traced back to the Aztecs.

The genuine and leading sarape production comes from the State of Oaxaca, and is noted for quality, design and workmanship. Some of the cloths are of snow-white wool, with blue or black ornamental borders, presenting a noble and mystic appearance by virtue of their purity of colour and smoothness of texture; others are made from roughly carded wool, showing in brilliant colours geometrical designs of national emblems, designs of Aztec gods, heraldic shields, animal and flower figures, interwoven on a grey background. Manufactured on very old and primitive looms, they are generally dyed with native products by processes handed down



MEXICAN SARAPE



MEXICAN WATER JAR—THE TINAJA

in pupillary succession. No foreign influence has yet been impressed upon this strictly national craft, the inheritance from a glorious past. Historians say that, in A.D. 1580, all the national production of wool was practically consumed by native factories for native cloth making. The city of Puebla, one of the most important textile centres, manufactured 300,000 pounds weight of wool. At present the native textile cotton industry is also flourishing in Tehuantepec, where 60 per cent of the population wear exclusively home-made cloth.

Although sarapes are still being manufactured in comparatively large proportions, there is a tendency to shortening production. Modern industrialism is fighting this ancient handicraft. Another adverse factor is the precarious life of the weavers; in the unfavourable sanitary conditions, caused by dust detached during the weaving process, almost all suffer from affections of the respiratory organs which lead after two or three years to consumption and premature old age.

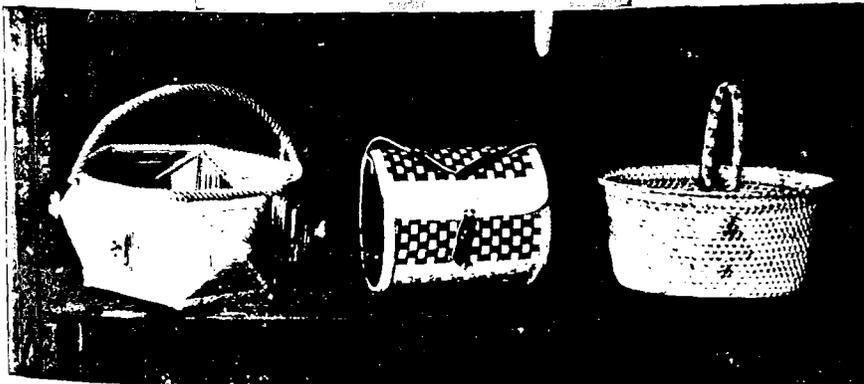
II. POTTERY. There is an enormous production of pottery in the Mexican Republic, facilitated by the superabundance of good clay and by the requirements of popular social life and customs. Under the generic name of *loza* is included every kind of baked-clay ware—cooking pans, water-pots, jars, eating and drinking vessels, etc. One of the most remarkable products, a large jar about four feet high, called *tinaja*, serves not only as a water vessel, practical and useful; but also as an object of artistic beauty and pleasure, matching in merit and excelling, perhaps, in quality any similar foreign jar. Its ornamentation, to quote Dr. Cousins "has not subtracted anything from the carrying capacity of the vessel: its utility remains, but its water has now a power to quench a deeper thirst than that of the body, the thirst of the spirit for the draught of æsthetical joy." The illustrations show three different types of water-pots, as well as the above-named jar, all delicately decorated. All four

come from the small village of Tonalá, in the State of Jalisco, the leading manufacturing centre for these articles and well worth visiting.

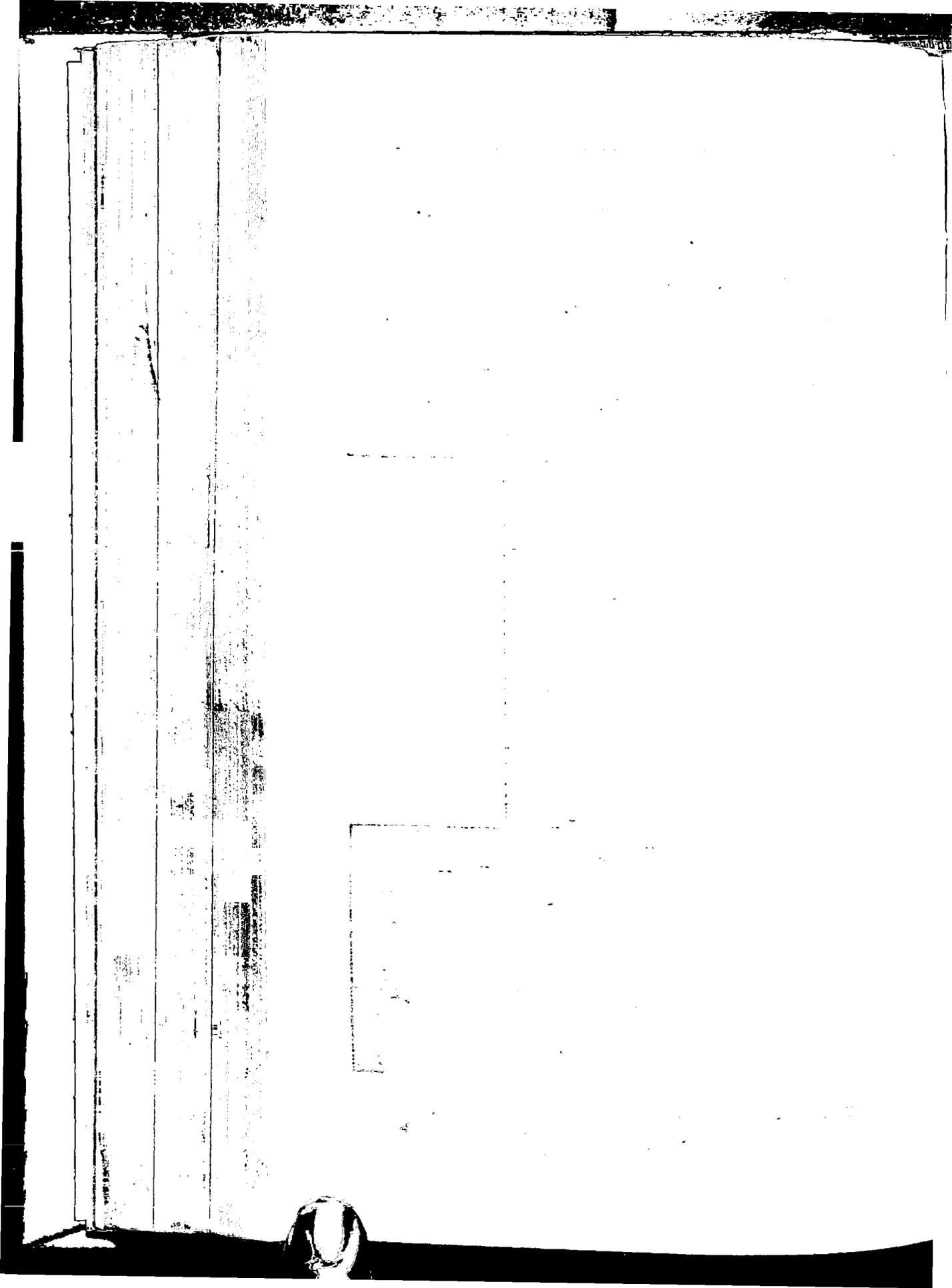
Tonalá earthenware is famous for elegance of form, purity of expression, sumptuous artistic ornamentation and, especially, for its lightness and thinness. The raw material is a very fine and plastic black clay abundant in that region. There are two varieties of this; one, in red or black tones, becoming very brilliant after baking, and especially well adapted for cooking-pans and chocolate-pots; the other variety a white clay for adding to the black, when kneading it, in order to get the beautiful, pearly, final tone characteristic of almost all Tonalá pottery.

Earthenware in Mexico as in other countries has been made from time immemorial, and the process in use is still that of the remote past. After kneading, the pieces are moulded by hand and dried in sunlight or in the shade, as the case may be. Then comes the artistic decoration—painting or carving; after which the objects are carried to the furnace and baked, generally at a temperature of 250 degrees, for about eight hours. Dark glazed pottery requires a second baking, after a complementary washing in a mixture of lead, tin and black clay; this second energetic baking at 500 degrees is given to amalgamate the new ingredients.

The colours used in decoration are ochre, red, rose, grey, black, white and blue. Except the last, all are obtained from native earths found in the neighbourhood of Tonalá and San Pedro Tlaquepaque. Decoration is always made by hand, their primitive methods resisting the pressure of evolution which has influenced only the artistic sense of this people. Through generations it has acquired exquisite perfection. Disregarding the limitation of rules, and combining sensibility with dexterity, a remarkable equilibrium has been achieved under highly ideal conceptions. The inspiration is drawn



TONALÁ POTTERY FROM JALISCO STATE, MEXICO
MOLINILLOS (CHOCOLATE WHISKS)
MEXICAN BASKET-WORK



from the great inexhaustible source—Nature. The organic vegetable life is æsthetically reproduced in designs of plants, fruits and flowers. Some of the decorative motives are practically indescribable. Among flower motives there are very complex examples, such as the so-called Tonalá-Flower—strange, admirable—appearing in many and varied patterns, one of them ending in the silhouette. Such complex effects can only result from the exercise of an equally complex set of faculties. For this flower, the Tonalá artists have the same local attachment as the Australians have for the Waratah and the Wattle.

No other product of Mexican art-craftmanship has such widespread use as this pottery, in spite of its one defect—its extreme brittleness. No house, not even the humblest, throughout the country, is to be found without some cooking-pans or water-pots (*botellones*) of this ware. Tonalá artists having attained such supremacy, their *loza* industry will perhaps never languish, supported as it is by long-tested popular favour.

III. MOLINILLOS. There is, among domestic Mexican wooden implements, one small and very typical, perhaps unique. It is in constant use on account of an ancestral custom of the people; and is called *molinillo*. This is a wooden utensil for beating up chocolate and is turned between the palms of the hands. The circular stick of precious wood, plain at the top, is exquisitely carved underneath, and fully decorated with circular reliefs between which some non-detachable rings have been cut out at the time of shaping. There are two varieties; the finest is of black hardwood, manufactured in Teocaltiche, Jalisco; and the other kind is of white wood grown in Michoacan. Some of these molinillos are miniature masterpieces. Chocolate, the favourite beverage in Mexico, is made by dissolving cakes of chocolate in boiling water or milk. This food-drink was taken to Europe by the Spaniards. Bernal Diaz del Castillo, one of the conquerors,

writing about a Mexican market at the beginning of the sixteenth century, remarks upon a special section for *cacahuateros* or ground-cocoa merchants; *cacahuatl* and *chocolatl* being the original Nahuatl names for cocoa and the drink derived from it. The chocolate "habit" is responsible for the creation of these fascinating little molinillos.

IV. BASKETS. This branch of local hand-craft meets with general and constant favour owing to its practical usefulness. All over the world basket-work is known, so it is only necessary to refer briefly to the artistic side of the Mexican product. Following their inner creative impulse, and resisting outer restrictions of form, they always seek new geometrical patterns which, while detracting nothing from the practical or commercial value of the object, add an element of fancy to utility, a touch of originality and grace, and so transform a mere trade product into an object of art intended to match harmonious environment and to beautify life.

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Dr. Atl, from whose work *Las Artes Populares en Mexico* several data were taken for this article, says: "Artistically, the popular handicrafts as a whole have great ethnological value, and should be studied in their intrinsic qualities as, so far as I can guess, they will disappear as soon as Mexico has settled down into the definite industrial stage to which she is called by her natural resources and geographical situation."

In the meantime, real, autonomous and æsthetic craftsmanship is practised by the Mexican nation for her own use and pleasure, satisfying her racial artistic needs, crystallising the mental, emotional and bodily activities of her people in exquisite creations for the embellishment of their life, and thus taking her share in the Universal working out of one aspect of Eternal Cosmic Beauty.

A. de la Peña Gil

MARS AND MERCURY

(A SUMMARY OF ASTRONOMIC, LOGICAL AND
CLAIRVOYANT KNOWLEDGE)

By E. BENNETT

THE Earth, Mars, and Mercury, together with five others, form the family of physical planets which revolve around our Sun. Mercury is far closer to the Sun than we are and Mars is farther away. To us both look like stars, but differ from those in being much nearer. At its closest, Mars is forty times as far away as the Moon. Neptune, the planet farthest from the Sun, is seventy times as far away as Mars, and the nearest star is twenty times the distance of Neptune. All the planets revolve in the same plane, so they are always seen against the same strip of their starry background. This extends around the sky and is called the Zodiacal Belt.

Venus, a planet about the size of the Earth, appears brightest. Every two years and seven weeks, from being a very dim point of light, another planet grows into a brilliance almost rivalling Venus before it again begins to fade: this is the planet, Mars. It is a fine sight, seeming a more friendly, familiar body than Venus, which shines with a colder light. Their history suggests an explanation of this effect. There is a simple reason for Mars' varying brilliance. Its circular path around the Sun lies just outside the similar path of the Earth. It takes twice as long to get round the circuit. When the Earth is passing it and very close, it looks bright: when, outracing it, the Earth is on the opposite side of its track, Mars is far off and appears fifty times as dim.

The idea that all the planets move around the Sun is the simplest view which explains their visible movements. Assyria knew it, Pythagoras hinted it: then a misunderstanding of the Jewish Scriptures led to the acceptance of the false idea, that Sun and stars existed as ornaments of the sky, and that our Earth was the centre of the Universe, both in position and importance. For many centuries this idea prevented any re-discovery of the truth. Four hundred years ago Copernicus realised it, but the Church was all-powerful: so he

left the publication of his book until death put him beyond the reach of punishment. The book was prohibited, placed on the "Index Expurgatorius". Later Galileo found the same truth, but was forbidden to teach it. The ban on speech and writing was enforced for two hundred years. To explain the planets' movements on the false assumption of their moving round the Earth, maps were made, showing them to revolve around imaginary points, which points moved around the Earth. The importance of this bit of history lies in its illustrating how a pre-conception, firmly implanted in the mind, prevents one's comprehending an unfamiliar truth.

Through a powerful opera-glass, Mars looks like a very tiny moon; through a good telescope, bigger and far more beautiful than our Moon, coloured salmon-pink and bluish-brown with a white patch at the Pole. In 1918, tests were made to find its real colour. Discs of coloured cardboard were arranged, so that while watching the planet, these could also be seen through the same telescope. Seen beside Mars, the tints which matched were those actually much darker than the tint observed. Mars is brick-red and dark-green.

In the planet's summer the polar white shrinks, a narrow belt of blue appearing around it clinging close to the border of the shrinking white. This was assumed to be water, and Mars was thought to have seas and life like our own world. In 1877, an astronomer announced the discovery of channels on the surface of Mars. Five hundred of these perfectly straight lines are now known. They run from 75 to 100 miles apart, covering the entire planet and varying from 1 to 15 miles in width. In the equatorial regions, over fifty of them are doubled, two lines running parallel and close together. Some astronomers opposed the view that these lines were proof that intelligent life existed on Mars. They asserted that as Mars was much farther from the Sun than the Earth, it must be very much too cold for life to exist. To them the lines were volcanic cracks, the whiteness of the Poles showing that even the gases of the air were freezing in that terrible cold. This dispute is practically over. Photographic proof that the whiteness was snow, frozen water, has been obtained. Under martian conditions, frozen gas would not thaw into a liquid, but would change straight back from a solid to a gas. No belt of liquid would have been seen in that case. Its presence showed that the temperature there was very near that found here.

In 1918, lines were observed to cross the dark portions which had been called 'Seas'. This showed that they were not seas. As it was known that they were below the level of the rest of the surface, it was decided that they were the former beds of oceans, now dried up. In a long series of observations, Professor Lowell proved that two or three weeks after the snow began melting, the lines began darkening closest to the Pole. This change of tint spreads at the rate of thirty to fifty miles a day towards the Equator, going beyond it and far towards the opposite Pole. The same process starts at the other Pole when the snow begins to melt around that one. The darkness spreads

along the same lines with the same speed, but in the opposite direction. Water would start to flow as soon as it became liquid, so this is not an extra flow of water which is seen: it is the growth of vegetation started by irrigation.

For the water to travel so far at so fast a rate, it must be an artificially accelerated flow. From this, we can feel certain that the Martians are more than mere canal-builders. Races capable of that have already been on Earth, long before this: but to drive the water along needs some type of powerful pumping engine, such as we have only become capable of making within the last century. The actual building of the water distributing system on Mars was not so great a task as it would be in this world. Labour is less, for articles weigh about one-third of their weight down here. There are no mountain chains which need boring through, and far fewer geologic obstacles than are found on Earth.

The irrigated crop takes thirty weeks to mature. It has been noticed that the same strip is not always cultivated in successive years, another strip, parallel with the first years, being taken and then another. In one case, sixteen such strips have been used before the return to the original strip. We know that this rest-period makes the ground more fertile, and we see that these beings are farming scientifically.

From the amount of the snowfall and the time it takes to melt, the amount of water can be estimated. The usual figure is five-millionths of the amount found on Earth. There are reasons for believing that this is merely the amount needed in their work. There may be some reserve, stored where it will not evaporate, in some great underground reservoir. If Mars had our supply of surface water, the winter would freeze more than the following summer's heat could melt. Each year, the ice would cover more of the land, until all Mars would be buried under it. The amount they do use—about 1,700 cubic miles of water—is sufficient. It irrigates all the strips of the higher lands, and, in most years, leaves a good surplus which is discharged into the low-lying beds of the former oceans. There a more slowly ripening crop is grown.

We can safely assume that the water runs in pipe-lines. On Mars, the boiling point of water is very low, and the evaporation from an open channel would be enormous. To construct that great network of pipes would take more metal than all the mines of Mars could produce: they are likely to be concrete channels. Possibly there are open channels in the low-lying lands where the surplus is discharged. The power needed to drive the water so swiftly will be about double the total energy used in the United Kingdom for locomotion, heating and manufactures. We get our power from coal: Mars must have had a shorter carboniferous age, so will have had smaller supplies of coal and petrol. All such supplies must have been exhausted long ago. There is neither tidal power nor waterfalls to help them. The

only source of energy is the Sun. Even here, in some districts where transport is costly, there are engines driven by the heat of sunlight. From a ten-foot square of reflecting surface, the engine extracts one horse-power. This type of engine would be very suitable in a cloudless land like Mars.

Astronomic observations and deductions therefrom teach us that Mars is a land of deserts and dried-up seas, across both of which stretch narrow strips of irrigated land. There is food enough for a large population: even the deserts yield a scanty crop of a brick-red colour, growing in the same time as that of the strips. Estimates of the population vary from 50 to 300 millions, but Mars will not be crowded. As all its surface is dry land, it has exactly the same area of habitable surface as the much bigger Earth. Much of our planet is covered with water. The area of their land under cultivation varies very little. On Earth, each half-century the crops must be doubled to satisfy the fast growing population. We deduce that the martian race is neither decreasing nor increasing. This is in agreement with the teaching that Mars is in obscurity.

The cultivated strips give no indication of any territorial limits. The planet must be under one rule, or the power controlling the canals is superior to the local rulers. This accords with our teaching of their origin.

Signalling to Mars has been delayed by mistaken ideas of its difficulty and cost. Our delay in the attempt future generations will consider with the pitying amusement we feel, in thinking of the opposition to Copernicus and Galileo. There are plausible objections, plausible and fallacious. London looks the merest speck of light from Mars, so patterns drawn in lights must be on a vast scale. If wireless signals were possible—which they are not—a sending station one million times more powerful than any yet made would be needed. Neither is necessary. A properly focussed searchlight, aimed at Mars, would be easily seen as a bright patch upon the surface of the Earth. The signals would be made by this one light being turned off and on for varying intervals.

Mr. Sinnett doubted their understanding our language. An American writer suggests that thirty years of signalling will be needed before intelligible messages can be exchanged. The truth is that less than one week of preliminary signals is needed. The observer of any signals must see them through a telescope. He will have many clues to assist in their translation. He will know that they are planned so that they will be easy to read. He will know that the sender is a being who understands mechanics and astronomy, or there would be no telescope to watch for answers. The instrument used in signalling implies a knowledge of electricity. A man of such knowledge would know enough to start signalling in the one language which all civilised races can read whether here or on other planets. That language is mathematics.

The numerals and the mathematic symbols would come first. Each arithmetical sign has a verbal equivalent: these would form the earliest words to be sent. The rest would present no great difficulty. Having studied the problem thoroughly, I know that there are many surprising short-cuts to the transmission of an understandable system of speech. The reading of the Egyptian hieroglyphics was far harder; yet that was done. Signals equal in length to less than four hundred words of morse-sending would give a vocabulary sufficient for conversation. We could make phrases describing objects, their colours, consistency and shape. Diagrams could be signalled swiftly. Theosophy could be explained.

Physical communications with Mars are of great value. Such messages could be used to verify our super-physical observations of the planet. Bishop Leadbeater has given us a clairvoyant view of the planet's people, and Mr. Sinnett has had letters from the Masters. The outer world doubts the reliability of such information. I hope to see the day when signals will confirm their teachings.

Bishop Leadbeater states that the people are like us in form, slightly smaller and deep-chested. Black and yellow-haired types predominate. Houses are one-storied, built of semi-opaque glass, having central courts where flowers are grown. Doors slide apart automatically on approach. Labour saving machines are much used, and little work is done save what is compulsory. They make use of trained animal servants. Generally the State rears the children. In old age the people have the option of euthanasia. They are scientific materialists, who forbid any teaching of religion. Letters are phonographic, and books are written in minute script upon a reel of metal tape, read through a magnifier. The people wear long robes and sandals. There is one supreme ruler, chosen from a group of trained executives. The race is indolent, showing little inventive power, and is morally below our standard. It has shown very little change in rule or type for 6 million years.

It is extremely probable that their calendar and their mathematics are based upon sixteens, instead of using seven-day weeks and decimals. The two moons of Mars come to conjunction at exactly the same point once in every sixteen days forming a convenient indicator. Owing to their rapid movements, they also come to conjunction at intermediate points, but this recurrence at the same point forms the only good indicator.

I read an unpublished story about Mars, written by a non-Theosophist who had not seen any of our accounts. The two descriptions agreed in 26 points, partially in two more, differing only in one—a striking agreement. From the earliest childhood, the author had felt a strong attraction to that planet. Having an easy proficiency in everything, yet excelling in nothing, that individual might be worth studying clairvoyantly. Some relation with Mars in past lives is only to be expected. The type suggests that this personality has passed

through that swift transfer from planet to planet known as the Inner Round.

Mr. Sinnett's account is different. He learnt that the normal type, the majority, were more primitive than the African Bushman. Long armed and short legged, they resemble gorillas more than man. They live in a land of narrow seas, inhabited by reptilian lizards and great saurians upon which they live. Bishop Leadbeater referred to them as a more primitive race living near the Pole. Further letters explained the apparent discrepancy. This bestial race was the original: the advanced type was a specially evolved race who ruled the planet. The primitive people inhabited the former ocean beds which lie near the south Pole and receive the surplus water. Possibly, the trained animals observed were specimens of this lower race acting as servants to the higher type. A selection of the original people were segregated by one of the Lunar Arhats. For their improving he called on the Egos evolving on the Earth. Some volunteered to come back to Mars, leaving their Atlantean bodies and accepting ones infinitely inferior: others were sent on to make the round of the planetary chain at a higher speed. When the latter reached Mars, they found much improved bodies ready for them, these then multiplying fast and dominating the entire planet.

The early work, in which those who went back from the Earth had a share, was the building of the great irrigation system. They were helped by a host of the primitive people who were their slaves. The type which went back was peculiarly suited for the task: the sacrificial, fiery-willed zealot. The main work of the later type, the Inner Rounder, has been the humanising of the older race. A selected host of these work in the houses and on the farms. These are on the high-lying tracts which run through the deserts. Their diet is vegetable, and they gradually improve from the association with, and the training of their masters. The Inner Rounder should be the sort with all-round development but essentially superficial. Those of varied interests, more attracted by variety of experience than excelling in one particular line, would have been drawn to this work.

We have all seen the home of those backward people, but few have seen Mercury, the more advanced planet of our Earth-Chain. It is only visible a few times a year, when at its greatest distance from the Sun. Then it may be seen low down in the sky, either just after sunset or just before sunrise. It is always close to the Sun, and for the greater part of the year is lost in the sunlight. In its winter, Mercury gets more than 5 times as much heat and sunlight as the Earth. Our observers think that it is much too hot for any life to have evolved on that planet. The martian astronomers would feel even more certain of this, seeing that it gets 24 times as much sunlight as their world. Must this view be correct? There was a time when Mars was thought far too cold for life. Views change as our knowledge grows. Remembering the danger of accepting plausible pre-conceptions, consider the problem with an unbiassed mind.

Observation of the planet is very difficult, and little is known with any certainty about it. Some astronomers believe that it has little or no air, and that we see the bare, scorched surface. Judging from its lack of any permanent markings, others assume that it has a dense atmosphere, and assert that we never see the true surface. The reflecting power of the planet suggests the right answer. The Earth and Venus have clouds, white and laden with moisture, which cause them to be good reflectors. Cloudless Mars has a much duller surface, but Mercury is far duller than Mars. If its surface is bare, it must have different constituents to the others: a dense, dry atmosphere, laden with dust clouds would better explain its dullness.

Opinions are also divided as to the length of the mercurian day. Some hold that it is very similar to our own, others that the planet turns on its axis in the same time that it travels once around the Sun, so making its day and its year of equal length. A short day would mean that every side of the planet in turn would face towards the Sun: all sides would be scorched and dry. The other case could be illustrated by a man walking around a lamp towards which he always faces: his back would never be illuminated. So with the planet if its day was as long as the year. There would be a bright side and a dark side; one scorching hot and one freezing cold. There would be no abrupt change from the region of night to that of perpetual day. Between them would be a section where the climate would be neither too hot nor too cold. Under the dense clouds, this would be a land of twilight, never dazzlingly bright and never quite dark. Only under these conditions and in such a place upon Mercury could the physical life that we know have evolved.

That such conditions should give rise to terrible storms, and end in all moisture being deposited as ice on the night-side, I do not agree. In our winter, the polar cap of snow spreads down over the greater part of a hemisphere, over more than the extent of Mercury's dark side, yet we do not have these frightful storms supposed to make it uninhabitable. The circulation of air upon the surface would be from the cold side towards the hot. There would be high winds in which the dust, lighter stuff than it is here owing to the lesser power of gravity, would rise easily. This would happen on the hot side, and the surface winds would not be so heavily dust-laden over the habitable belt. They would cross over those before reaching the dusty parts. This would be an advantage to that section. The circulation of higher, hotter return currents would prevent the dark side getting unendurably cold.

Conditions on Mercury are improved by what is known as the planets libration. While Mercury spins at a steady speed on its own axis, the trip round the Sun is performed at a varying speed. When most distant, in its winter, it makes that quarter of its trip at a much slower speed. In consequence, it does a little more than a quarter-turn on its own axis in the same time: the Sun gets a glimpse of a bit of another side of it. In the same way, travelling faster during

the summer quarter, it does not finish its quarter-turn in the same time: a bit of the other side is illuminated. Thus the sunlight sweeps across the twilight belt once in every year. This is the summer of that region. The brightening light moves on from five to nine miles, melting the glacier-ice, which creeps forward from the dark-side in the winter. On one side the libration takes 37 days; on the other it takes 51 days. The full year is 88 of our days in its length, quite long enough for the ripening of crops.

The habitable belt is at least 350 miles across; in that short width displaying all climates from the sub-arctic to the tropical. Calculating it all as habitable land, it is found equal to one-third of Europe, big enough for a large population, such as it is said to have by the clairvoyant. The lands must be cut by deep gorges, gouged out by the summer torrents flowing from dark to light. As the planet is so small, everything will be very light, and bridges will be easy to construct with far greater spans than we can use. Labour is easy for the same reason. The water-flow being one-directional, it needs no driving pumps. In no case will it have to travel a quarter as far as on Mars.

Most of the outdoor work will be done in the cooler parts of the year. To this clairvoyance agrees. It also states that the people are far more advanced than we are: most are developing the capacity for seeing through matter, which is known as etheric sight. Mr. Sinnett states that the majority of the race are the failures of the Venus evolution: failures meaning, those who have evolved too slowly to remain on Venus, but who are far ahead of ourselves. In view of this, it is very interesting to note that some astronomers hold the view that Mercury was once a moon of Venus, thus having a physical relationship as well as a psychic one.

There are also some few advanced egos from the Earth, and some of special sorts sent on from the third Root Race for training. The latter are due to return and assist in the Fifth Race. As is well known to all Theosophists, Mercury is now coming out of obscurity, and from this time onwards, an increasing number of egos at present incarnate upon Earth, will be transferred to that planet.

As far as the physical evidence goes, we have Mars, Venus and the Earth, all at very different distances from the Sun, all having their temperatures adjusted to something near the same point by their clouds. Mars, furthest away, has a clear sky, and the surface gets all the sunlight. Venus, closer to the Sun, is screened from excessive heat by a complete coating of clouds. The Earth's condition lies midway between these extremes. These three planets are fit for life as we know it. Under one set of conditions which may exist, the fourth physical planet, the one nearest of all to the Sun, can support the same life. Is it not extremely likely that the adjusting process will also have been used in its case? Are we not justified in seeing design in these arrangements?

Physical proof of intelligent life upon Mars obtained by signalling, is of great value: so is astronomic proof that Mercury has a day and year of equal length. Knowing both those facts, we should have a far more obvious case for presentation to the sceptical world. We could show far more clearly that these worlds are all parts of one great plan.

Life passes from planet to planet, finding in each, conditions suitable for some special type of training. Mars is a world of self-will, where man does what he pleases to a far greater extent than he can do on Earth. It is a land where a strong will gets its own way to an extent astonishing to us. Earth-life is passed in more solid bodies, which teach him dogged endurance and stability. Mercurian conditions give a more harmonised, smoothly flowing life. Man follows the seasons, and the limitations imposed on life by the all-powerful Sun. As far as the personality is concerned, the three worlds are respectively *rājasic*, *tāmasic* and *sāttvic*, expressing energy, endurance and harmony through the lives inhabiting them. We have to endure Earth before we are fitted for the happier life of the Mercurian. Many of us have endured Mars.

E. Bennett

INARTICULATE¹

WORDS? Yes, they *are* queer, lumpy things,
 Blocking the way between your dream and the outside.
 But, comrade—sometimes, they are wings
 And wings grow strong against resistant air.
 Never you mind dulled eyes or vacant faces,
 The querulous tone, or gesture of impatience;
 Forge in the furnace of your thought till clear white heat
 The metal has attained; then out with it!
 Hold the dream tight, its warmth and light
 Will lift you over the top
 Of these lumbering things
 Called words.

E. G. SALT

¹ For some of us, words are indeed winged things; but to those souls who have not alone too long in the darkness of their thoughts, words are not a help but a *barrier*.
 —E. G. S.

KARMA AND HEALING

By JACOB BONGGREN

THE word Karma is often misunderstood, and so is the word Healing. Let me therefore try to explain both. True knowledge is important, and to define words carefully is a necessity, when true knowledge is wanted.

Karma is the effect of previous causes, and also, in its turn, the cause of subsequent effects. Karma implies action; karma is a link in a chain of actions.

Activity, of whatever kind it may be, is the cause which produces effects. Activity is either progressive or retrogressive. Progressive activity keeps up work without stoppage or break; retrogressive activity stops and breaks off. Keeping up work brings karma, and so does likewise refusal to work or to go further. In the first case the result will be progressive, in the second, retrogressive.

When disharmony is the effect of previous causes, moral, mental, emotional or physical, efforts are needed to restore the equilibrium on the plane affected and disturbed. The harmonizer is truly named a healer, for he is healing the breaks in vital harmony. If he uses exclusively physical means for that purpose, the name of physician fits him better.

There are people who think that no conditions whatsoever should be changed, because every condition is the result of karma. They do not take into account that cosmic existence is constant activity, nor that all activity includes co-operation. All the comets, planets and moons in a solar system co-operate with their sun and with each other. All the solar systems have their individual activity, and they co-operate also with each other. Every microcosm is a true copy of the macrocosm. Every atom and molecule in an organism united by the One Life acts in its own way and co-operates continually with every other atom and molecule in the organism. As long as this keeps up there is health in the organism; as soon as any part refuses to work and to co-operate there is disease. To restore the activity and the co-operation is to restore the health.

If a person thinks that he should make no effort to get rid of his disease because it is the result of karma, *i.e.*, of previous action, and

because he is afraid that his effort to get well creates new karma or retains the old, let him then be reminded, that such hesitation also is a cause which will produce karma. Lack of initiative leads to lack of experience, and lack of experience means lack of progress. None can go forward by stopping, by being discouraged from going further; none can learn by refusing to go ahead and find out. Only those who use their will, who dare and do, can be counted as progressive.

I have been asked, if I consider it right to heal any one against his will. I have answered, that it all depends. We heal sick animals and small children without asking their permission, simply because we know that it is good for them. But if we meet people, who for some reason or other do not want to be healed, it is better to let them have their own way and to let them suffer as long as they want. To help those who don't want any help is unsolicited intrusion and should be avoided. With some people, their sickness is their most valuable asset, and they do not want to lose it by being cured. The longer they can retain the sympathy of others on account of their frail health, the longer they expect to be assisted in their work, directly or indirectly. They could have no excuse for neglecting their work and for letting sympathizing friends help them with it, if they were cured. This we should remember.

To take away from anyone something that he considers desirable, even if it is not, that would be wrong. Those who think that they need sickness, let them by all means have it, until they are tired of it. Those who think that healing is a fight against karma, at least in their own case, because they want punishment for their sins, and want to choose sickness as punishment, let them be left alone. None ought to be healed against his will. We may thus help them to remain helpless, until they change their mind and want to be helped in another way.

Life is action and co-operation. To act and to co-operate for the spiritual, moral, mental, emotional and physical welfare of our fellow beings is to make good karma. To be permitted to help where we are able to do so is the best kind of co-operation from those who give us that permission. And their reward is also good karma. In co-operation, the good kârmic fruit is mutual. Let that fact never be forgotten.

"We do not want good karma for ourselves, for that is selfish," you say. Very well; but we want it as a gift for our Masters. We must come to Them with gifts, and not empty-handed. It is wrong to ask everything, but to give nothing in return. The best gift we can offer is good karma: loving, helpful work, done in a Master's name.

Jacob Bonggren

LOYALTY AND LEADERSHIP¹

By CHRISTMAS HUMPHREYS

THIS question involves an examination of the relationship between three allied, yet distinct, concepts. The first of these is the difference between a principle and its application, which is tantamount to that between abstract and concrete; the second involves the doctrine of what we will loosely call self-dependence or self-determination; and the third is expressed in that most abused of terms—loyalty.

Abstract and Concrete.—The Theosophy of to-day is, unfortunately, becoming more and more materialistic, and one of the causes would appear to be this: The Theosophical Society offers to the World a body of general principles, purporting to be fragments of the Eternal Wisdom. Some student of Theosophy applies one of these principles to a particular set of facts, according to his own interpretation thereof. This is as it should be. But this crystallised fragment of a general principle, coloured by the individual interpretation of the student, is placidly accepted by those too lazy to think for themselves and by them propagated as being a principle of Theosophy. Hence formulae of conduct and dogmas on every topic, which are to all, save the original student, as dead and meaningless as any other form of dogma. For example, it is a principle of Theosophy that there is but One Life. It follows, says one student upon thinking the matter over, that we must not wear leather boots. This is his application to personal attire of the conception of the Unity of Life. But it is not Theosophy in the sense of being given to the world as a fragment of the Law. Yet there are many who will tell us that "Theosophy lays down that we must not wear leather boots". The principles are there, let each student imbibe them and apply them for himself, but let him at the same time leave others free to do likewise. Let us suggest to one another, by all means, ways in which any given principle may be applied, but let us avoid dogmatising, for each must ultimately be his own interpreter of the law. In short, let Theosophy be given to the world upon higher mental or conceptual levels, as a body of ideas or principles, and let the application of them be left adaptable to the needs and special viewpoint of all who seek Truth along any line whatever.

¹ A Transaction of Youth Lodge, London, whose Members are in no way bound by the opinions of the writer.

Self-determination.—Having raised the discussion to a level of principle, let us proceed.

Now it is submitted that there is only one form of true loyalty, and that is Self-loyalty, or loyalty to the Self. We must therefore first examine the doctrine of self-determination, which, for the purposes of this article, may be cited as the cryptic proposition "I am I," and all that flows therefrom. This amounts to identification with the Ego or Higher Self, which may be considered as the relatively permanent part of one's being as opposed to its temporary vehicles of expression, or personality. Among other considerations which logically follow from our first premise, is the refusal to submit to any discipline from whatever source save that imposed by the Self or Ego on the self, the not-Self, the personality. Secondly, and almost as a corollary of the above, the necessity of perfect control of the personality by the Ego. Finally, and for our purposes perhaps most important of all, the inherent right to lay down a line of conduct for oneself, and to follow it unswervingly, so long as it does not infringe an equal right in others.

Loyalty.—This following of the Self becomes of paramount importance, and all other considerations must give way before it. Such at any rate would appear to be the law of the Great Ones. The Master "M" writing to A. P. Sinnett on the subject of discipleship, lays down in terms that "only those who have proved faithful to themselves and Truth through everything will be allowed further intercourse with us".¹ Is not this the fundamental quality of "an honourable man," and who for one moment can in its absence be trusted? Truly Polonius spoke for all time when he advised Laertes:

This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

But by being untrue to the Self there arises an internal conflict, the self vainly lying to the Self, and experiencing considerable discomfort from that factor which can never be quite ignored, the memory of past error known as conscience. Every idealist understands the nature of Self-loyalty. Suppose that I try to be loyal to some ideal. Then to whom am I loyal in following that ideal? My Ego, my Self. For it is the Ego that is an idealist, not the personality. Does it not logically follow that by being loyal to the ideal I am but being loyal or true to myself?

Let us now consider the nature of what is called "personal loyalty". This occurs when some person decides to be loyal to some other person, and to "stand by" him or her, come what may. Such personal loyalty should be the effect of an unseen cause, not a cause in itself. It should be the result of the harmonious co-operation of two Egos rather than the blind following of a personality in total disregard of violated principles. Yet even the greatest have been known to allow themselves to be blinded by the personality of another. Let

¹ *Mahājñā Letters to A. P. Sinnett*, Ed., A. T. Barker, 1st Ed., p. 284.

personalities follow personalities if they will, but when I, the Ego, stoop to pledge my loyalty to a mere personality, however great that personality may be, I have, by so doing, ceased to rely entirely upon my Self, and consequently ceased to be true to my Self. By thus placing my reliance on another I have virtually abdicated from the throne of Self, and thereby renounced my powers of spiritual perception, the power to contact Truth.

The Self follows principles, unalterable Laws, and only the self, the not-Self, follows personalities. How, then, can I be loyal to others and at the same time "to mine own Self be true"? Is not the answer that the finest loyalty to others is unswerving loyalty to one's Self? Examine this, and it will be found to be true. A man who merely follows personalities cannot be relied upon by the Ego whose personality he elects to follow not to be led off on a new quest at the critical moment by some "more attractive personality." On the other hand, an independent thinker, who follows his own ideals and principles before all else, can always be trusted. For the leader realises that the follower is working to the same end as he, and that as long as he, the leader, works faithfully towards the ideal he represents in the eyes of his follower, he can rely upon his loyal support. But he knows equally well that if he proves disloyal to the common ideal, as surely will his follower desert him. Thus does the very genuine loyalty of his supporters keep the leader to the lines originally laid down. Blind obedience may be laudable on the battle-field but is of little avail in spiritual evolution.

The one apparent contradiction to this principle proves, upon examination, to be its most perfect illustration. It may be argued: "What of the unswerving devotion of the pupil for his Master"? But is this a case of following a personality? Of course not. It is at least as high a relationship as Ego following Ego, and perhaps something higher still. Have not the Masters in *Light on the Path* defined themselves as "Symbols of the Higher Self"? It follows that in following the Master the pupil is only being true to his own Self. Nor is the metaphysical explanation of this doctrine of loyalty difficult to understand. There is but one Self, and how can he who is loyal to the fragment of that Self within him be disloyal to any other fragment enshrined in any other human being? Conversely, how can a man by being loyal to something which is not-Self, such as a personality, remain true to the One Self? Be loyal to the Self, and the problem of loyalty to others is automatically solved.

Types of Leadership.—There are three main types of Leadership. Firstly, spiritual leadership, or the devotion of the younger for the older brother in evolution. This, as we have seen, is but a faithful following of the Self within. Secondly, leadership in what may be called the form-side. Such leaders are simply business officials, cogs in the machinery of an organisation. These two types are the two extremes. But in between them comes a third. Most collections of people, combining to form a new unit, elect certain of their members to hold a dual position. Such persons hold office on

the form-side, and at the same time are respected to a greater or less degree as being spiritual leaders. Such are at once head of the form, or business-side, and of the life-side from which the organisation draws its strength. Now, it is a business maxim that executive officers are elected to act within certain limits, and as long as they keep within those limits they will be obeyed. Otherwise there would be no point in electing them. This ensures the smooth running of the organisation. Therefore, to the extent that any leader is a business official acting *intra vires*, you obey him. But to the extent that he is a spiritual leader you, your Ego, are prepared to follow such leader only as long as his path and yours are one. For you, the real You, are primarily pledged to your principles.

Keep the dual capacity of such a leader clear, and the problem of loyalty is solved. And that dual capacity resolves itself in the long run into a question of Ego and personality. On the form-side you obey the elected official, for only so is business done; but on the life-side you follow principles, your Self, and only people in so far as they embody those principles. This distinction leads to a disciplined and smoothly running organisation composed of free and independent units—surely the Ideal. For the more independent those units are the more faithfully will they follow both aspects of their leaders. Working only for the good of the whole, they obey on the form-side their officials, *qua* officials, while on the life-side retaining their independence.

These principles seem to be clear and unanswerable, but their application is by no means easy. The line of Self-loyalty is seldom, if ever, the line of least resistance. But, though it be a hard road to travel, there are those who prefer its rigours to the "pricks within" from an ever watchful conscience. For, in following the harder road, you have only the world with which to reckon, but on deviating from it you will find yourself in conflict with the Self. Choose, then, for sooner or later the choice must be made. Self-loyalty is something far greater than mere "ultimate expediency." It is the fundamental principle of conduct, and the road it lays down is the only Right Road in evolution, and one that, come what may, must ultimately be trodden by every evolving soul. Has it not been said:

To follow right
Were wisdom in the scorn of consequence.

These are general principles. Let each apply them for himself.

Christmas Humphreys

THE THEOSOPHICAL FIELD

THE Theosophical Society in Chili is collecting money to build a T. S. Headquarters in Santiago, their capital. The committee for collecting money reports that its fund is growing steadily. The members of the T. S. are responding generously to their appeal, some giving large sums according to their means: three persons have given 1000 pesos; seven, 500 pesos.

The total amount already cashed is \$2,268.80. Considering that there are in Santiago no more than 100 members and in the whole Republic of Chili only 200 members and that most of them are poor, we certainly congratulate the Section and appreciate fully the spirit of Service and Sacrifice displayed by its members.

* * *

Upon the initiative of Senora Guadalupe Gutierrez de Joseph, F. T. S., there has been established in Madrid a Central Office for Spanish speaking Theosophists, created with the object of being a rallying-point for all the T. S. Lodges of Spanish tongue.

This Central Office has been formed on the following principles:

(1) Each affiliated Lodge shall pay a yearly contribution of \$1.00 for the maintenance in Madrid of an Independent Central Office for Theosophy with the object of drawing together all the Spanish speaking Theosophists spread over both hemispheres.

(2) The affiliated Lodges shall send their Rules, Regulations and By-Laws to the Central Office with special notice of the Subsidiary Activities and Special Movements for promoting Brotherhood which they have initiated or helped by their active co-operation. It would also be most helpful if they were to mention the failures of their endeavours in any line of work, as a warning to other Lodges to avoid the same stumblingblock.

(3) In cases of difficulties the affiliated Lodges should be willing to put their difficulties before the Central Office, asking their advice, which will be given to the best of its abilities; the Central Office

will choose among the members of the affiliated Lodges experts on the given questions, and communicate their answer to the Lodge which asked their advice.

(4) The affiliated Lodges should give assistance to all Lodges and Brothers who ask for assistance.

We hope that all the Lodges of Spanish speaking lands will send in their application. Great is the Theosophical work and it is necessary to unite all our forces for this work of Brotherhood to which we have pledged ourselves. Where such an opportunity to unite our work presents itself, we must not let it pass unnoticed.

It would be useless to sum up all the benefits, great as they are, of having a Central Office for the Spanish speaking Theosophists spread over the world. Such a Central Office would facilitate greatly the organisation of our Theosophical work and smoothe the difficulties with which we all have had to struggle in forming new Lodges.

It is an absolute necessity to have an Independent Central Office which answers promptly all our questions when we are in difficulties; which sends us the regulation papers for the organisation and administration of our Lodges; which explains to us the rules and regulations which are often contradicted by other rules, etc., etc. It would certainly make our Theosophical work easier to have expert knowledge at our disposal.

We invite you to send to Senora Guadalupe G. de Joseph, Calle de Guzman el Bueno, no. 5 Madrid, the name and address of the President and Secretary of the Lodge which wishes to join the Central Office of Spanish speaking Lodges.

E.

THE WELFARE MEDITATION UNION

Thought has to precede action, and wise action will follow wise thought.

(THE following notes are already known to Members of the Union but are repeated here for the benefit of new Members and enquirers.)

The Union asks for the help and co-operation of all thinking people, irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and good will, thus influencing for good the massed thought of the world.

It should be the daily privilege—it need occupy but a few moments—of every person of goodwill, to contribute to the general reservoir of good thought morning and evening, by quietly using the power of mind and brain to “broadcast” into the thought atmosphere, a strong, clear desire for wisdom and peace in the conduct of all human affairs.

This valuable aid to the world's welfare would further tend to provide, at the back of the mind, a body of helpful and uplifting thought ready to be discharged into the mental atmosphere during the day, at any moment when the mind was sufficiently free. Such a ceaseless stream of noble, unselfish thought would, in the mass, become a most potent factor for good, especially if the transmitters were numbered by the thousand.

Apart from the value to humanity of such addition to the good thought of the world and the purifying of the mental atmosphere, a marked effect for good would result to the transmitter by the developing of character and the increased efficiency of the mental life.

It is hoped to issue fresh Thought Slips every few months, or when any great question affecting the welfare of humanity is prominent. But the potency of welfare meditation depends ultimately on the constant impregnation of the thought-world by a steady, continuous use of a Welfare thought.

Any friends who are in sympathy with the objects of the Union and care to send their names and addresses for entry on the register, will have sent to them a copy of any further Thought Slips issued.

At present the Union has no list of Patrons and makes no appeal for funds. The expenses, which consist solely of printing, postage and stationery, are met privately. If the Union grows, and the ideal

would be for it to become world wide, we may have to ask for a few pence each year from members.

SPRING 1925

There have been, there are, rumours of war. Nation has risen against Nation and kingdom against kingdom. We hear of earthquakes in divers places; there are storms and floods, the sea and the waves roaring.

Such happenings as these, said the Christ, would be the signs of His coming to earth again at the end of the Age.

The Age (not the world, as mistranslated) is drawing to an end, men look for and talk of, a New Age.

"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

SPECIAL THOUGHT

If we believed that the Christ was coming back to help the world with His teaching and His presence, how should we live?

We should live peacefully with all that lives, giving ourselves to the service of humanity and of all creatures, growing in that greatness of which He spoke when He said: "Whosoever will be chief among you, let him be your servant," and "He that is least among you all, the same shall be great".

THE HON. SECRETARIES,

The Welfare Meditation Union,

29, Craven Road, Reading.

CORRESPONDENCE

GIVING AND GETTING

DR. WELLER VAN HOOK in his article on *The Law of Contest in Evolution*, in the April number (page 90) says: "The discovery of the joy of devoting oneself to the satisfaction of giving instead of mere getting comes with surprise, no doubt." It is interesting in this connection to note that according to latest authority, a saying of our Lord, for which we are indebted to St. Paul: "It is more blessed to give than to receive," should be rendered, "It is more blessed to give than to be getting." It is good to be getting, but it is more so to be giving; and this is in accord with Dr. Weller Van Hook's argument.

JOHN BARRON

THE EXPORT OF HORSES FOR BUTCHERY

To anyone who recollects the manifestation of public opinion against this traffic at the Mass Meeting in the Albert Hall of 1921, it seems incredible that the same evil calls for remedy in 1925.

The Government's amelioratory measures have but emphasised the fact that nothing short of stopping this trade altogether can prevent the sufferings of our old servants on the other side of the Channel, where we have no control over the horrible treatment to which they are subjected.

What happens to the horses for which this country has no longer any use, which we export throughout the year at the rate of about 200 a week?

If a horse boat is caught in a gale, it means a pile of dead and injured at the port. Then there is the suffering of hunger and thirst often prolonged for days, the long tramp to death, and the brutal killing, generally by knife or hammer.

The large proportion of the horses go for butchery, some go to the bull fights (comment on that fate is superfluous), some are bought for the unrestricted vivisection of foreign veterinary schools, where a horse a day is given over to relays of students, who perform upon it every possible operation without anæsthetics until death ends its tortures. Some of our old, blind, pit ponies have gone to this fate.

Whatever the value of this traffic, surely some considerations come even before £. S. D.—the credit of the country to which the trade has so long been a disgrace, and a recognition that animals whose lives have been spent in our service deserve at least the last mercy of a painless death?

Moreover there is no reason why profitable business should not be done on this side in the carcasses and bye-products as soon as stoppage of the traffic compels attention to be turned to the subject.

Captain Fairholme of the R.S.P.C.A. observed in a recent Press letter, "The only remedy for this trade, a remedy which would merely turn the trade in live animals into a trade in carcasses, is to render the export of live animals for butchery too expensive to be worth carrying on."

Surely the time has come for the Public to refuse to tolerate any longer "the Law's delays," to insist upon a measure to end this iniquity, and to take to heart the old saying "Inaction in a deed of mercy is action in a deadly sin."

I. E. BRUCE

OUR EXCHANGES

We acknowledge with many thanks the following :

The Theosophical Review (April), *Theosofie in Ned. Indie* (May), *Teosofia* (April), *The Canadian Theosophist* (March), *Shama'a* (April), *The Servant of India* (May), *Theosophy in South Africa* (January, February and March), *Light* (April), *The World's Children* (April-May), *Modern Astrology* (April), *The Indian Review* (April).

We have also received with many thanks :

Theosofisch Maandblad (May), *The Vedānta Kesari* (April-May), *Servizio* (March-April), *The Vedic Magazine* (April), *Nature* (April), *The Young Theosophist* (March), *The Beacon* (March-April), *The Nation* (April), *Zofia* (April).

BOOKS RECEIVED

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

An Epitome of the Science of the Emotions, by K. Browning, M.A., *The Mystery Teachings of the Bible* by Daisy E. Grove (From The Theosophical Publishing House, London); *A New World By a New Vision*, by Gilbert T. Sadler, M.A., LL.B. (C. W. Daniel Co., London, E.C.); *Ti-Me-Kun-Dan*, Prince of Buddhist Benovelence, Wisdom of the East Series (John Murray) London; *The New Decalogue of Science*, by Albert Edward Wiggam (J. M. Dent & Sons); *The Seeker*, by Muriel H. Carré (Arthur H. Stockwell, London).

REVIEWS

With Mercy and with Judgment, by Alexander Whyte, D.D. (Hodder & Stoughton, London. Price 7s. 6d.)

The sermons in this volume are representative of all periods of Dr. Whyte's ministry, and as they date from 1882 they are written in the old orthodox style. They are imaginative in character, with very little of the later day reasoning; this makes the reader hunger for a greater and deeper knowledge because his intuition has been moved. Inasmuch as former publications of Dr. Whyte's have been welcomed by the people of St. George there is no doubt that this volume will likewise find itself upon the shelf of friends.

D. G.

Life on the Heights, by J. H. Jowett, C.H., D.D. (Hodder & Stoughton. Price 5s.)

For the weary after the labours of a full day, and for those who enjoy poetic beauty in their devotional studies, as well as those who need to find peace of mind, we recommend, "Life on the Heights."

To-day the general public will go far to get away from the orthodox in any form, and because of this tendency it is to be regretted that the author uses so many orthodox expressions and phrases, for we believe the main desire of a writer is to reach the masses and not the few. He frustrates his own aim by giving his ideas to the masses in the colour language he wants to give them rather than in the shades and lights that will be attractive to them. How often we try to help humanity in the way we wish to aid rather than in the way they need help.

The book is full to overflowing, with peace, goodwill and a soothing undertone that quietly lulls all pains and troubles of the reader to rest. The word-pictures are graceful, artistic, poetic. A book well worth placing beside your chair in the quiet hour before you retire. It contains much food for thought.

B. S.

Another 'Handful' on Spiritualism :

(a) *The Survival of the Soul, and its Evolution after Death*, by Pierre-Emile Cornillier. (Kegan Paul, London. Price 10s. 6d.)

(b) *Revelations of a Spirit Medium*, by Harry Price, F.R.N.S., and Eric J. Dingwall, M.A. (Kegan Paul. Price 7s. 6d.)

(c) *The Classic of Spiritism*, by Lucy Mc Dowell Milburn. (Kegan Paul. Price 7s. 6d.)

(d) *Do the Dead Live?* by Paul Heuzé. (John Murray. Price 5s.)

(e) *Psychical Research for the Plain Man*, by S. M. Kingsford. (Kegan Paul. Price 6s.)

This handful is better than the last.

(a) Contains an account of over a hundred sèances held in Paris in 1913, the medium being a young girl whom the author hypnotised, and sent out on to the Astral Plane. She had a Guide, who did his best to obtain information on any questions the investigator asked. These ranged from Physiology to Atlantis. Definite teaching was given upon reincarnation, which is rather unusual in such communications. There were also some remarkable prophecies made with regard to the War, and perhaps with regard to a Greater War yet to come, and to seismic catastrophies. This book is one of those which is helping to unite the two worlds. The 'Guide' was unusually intelligent.

(b) Contains a reprint of the book of the same title which created such a stir in America in the Nineties. It deals with the methods employed by fraudulent mediums to produce physical phenomena, and is written by a prominent medium who states that all his phenomena are fraudulent! America at the time was crowded with impostors, and this book did a good work in exposing them. There is a compendious bibliography of books written against spiritualism. When a subject can arouse this opposition it is a sure sign that there is something in it.

(c) This is a book which we have been waiting for. It is a spiritistic interpretation of the Bible. The chief doctrines of Spiritism are taken and extracts are made from the Bible to corroborate or explain these. It is wonderful what a lot can be got out of the Bible in this way. It is truly the 'Classic of Spiritism'. Why is the price of this book 7s. 6d. while the price of (e), a larger book in the same style, is 6s.? This is our only criticism. The book fills a gap.

(d) Contains opinions of various eminent people with regard to spiritualism. Such books have little value. Opinions can have no effect upon a man of conviction, and we usually form our opinions of such a subject as this for ourselves.

(e) This book takes such subjects as Clairvoyance, Telepathy, Automatic Writing, and gives typical examples of each, putting them before the public in the manner in which evidence is put before a jury. We think that any average jury would be convinced of the reality of these things. A good book for the general public.

W. I. L.

Dante, by Edmund G. Gardner, M.A., Litt.D. (Dent & Sons. London. Price 3s. 6d.)

The city of Florence, through her fighting love for freedom in the Middle Ages, has been regarded as the first germ of the present Italian political entity. She is proud of having been the cradle of Dante, that great poet-seer, one of the few intellectual torches kindled during the dark night of that Age: "the perishing world of the Middle Ages was finding imperishable monument in his work" says the author.

Dante's defence of the liberty of Florence caused him to be banished. It was while in exile, when nearing his fifties, that he completed the *Divina Commedia*--"with eyes clear from passion and acute with discernment" according to his own saying. Soon after, he expired in Ravenna, and Boccaccio wrote that eight months after his death he appeared to Jacopo, the poet's son, to reveal to the world where the manuscript of the last thirteen cantos of the *Paradiso* was hidden. One year afterwards the work was copied, and the first commentary appeared in 1336, fifteen years later.

To the very extensive list of bibliographical works on Dante, the above named is a good addition. Four chapters constitute this book, namely: Dante in his times: Minor Italian Works: Latin Works and *Divina Commedia*; the latter followed by diagrams and tables exceptionally helpful to the ordinary reader. The author is a painstaking scholar, and although in this second edition of his carefully reasoned volume he says that his aim had been "to attach considerably less importance to the allegorical meaning of the *Divina Commedia*, and to emphasise the aspect of Dante as the symbol and the national hero of Italy," we are glad that his book remains as it is. Dante is not merely

Italian but universal; his message was for the world. While his personality as a national hero belongs to Italy, his individuality, as the exponent of one of the advancing steps of Human Thought and Knowledge, belongs to the World. His work still remains, and will stand for ages, as an inexhaustible source of allegorical interpretation, in which every one of the aspects of thought, either mystic, religious, philosophic, artistic or scientific can find its expression.

A. P. G.

Problems of Belief, by F. C. S. Schiller, M.A., D.Sc. Fellow and Senior Tutor of Corpus Christi College. (Hodder & Stoughton Ltd., London. Price 3s. 6d.)

"This is a small book on a big subject," as the author remarks in his preface, and it is written with the idea of evoking fresh thought, and stimulating philosophic progress. There are ten chapters on Belief, Implicit Belief, Half Belief, Debatable Belief, etc. At the end the reviewer did not know what to believe, except that the book should prove invaluable and most inspiring to those attending the author's lectures. Between the book and his somewhat flippant remarks, *inter alia*, it will probably attain for him the author's wish to stimulate philosophic thought.

M. H. S.

The Garden of the Sun, by Albert Earnest Stafford Smythe. (The Macmillan Co., of Canada Ltd., St. Martin's House, Toronto. Price 3s. 6d.)

This is a collection of fifty poems by a Canadian singer on the beauty of Nature, and they are very beautiful. There is a strength of rhythm, of expression and virility of thought that is refreshing, in these days, so that one can indeed "hear the Sound that Echoes Out His Life."

There is a love beyond the grange and mart
 Above the range of vows for which the frown
 Of custom sets no pale: whose Word brings down
 The ineffable power of Life whence all things start.
 And with that love I woo thee to this breast
 And with that power I join thee on the heights
 And draw thee from the deeps to make one life
 Between us--rich for our fellows--
 God Possessed

The Moon of March. (To Franz Lehars' famous Waltz) is exquisite in its lilting and singing rhythm :

Golden rose the Moon of March that still mild night,
Silver white through purple pierced the star points bright.

One admits having read them through from end to end twice—some more often—they catch up one's Soul to a purer atmosphere, and to the glorious boundlessness of the widths of the Golden West-Canada.

M. H. S.

Poems of the Empire, by I. S. M. Ward, B.A. (John Marlowe Savage & Co., London, W. 1. Price 3s. 6d.)

A collection of thirty-five small poems culled from the series of books entitled *Epic Tales of the Empire*; Australia, Canada, New Zealand, South Africa, India, all contribute their share of Song. The book has several good illustrations.

M. H.

The Story of Christ, by Giovanni Papini. Translated by Mary Prichard Agnetti. (Hodder & Stoughton. Price 6s.)

This is a very striking book written by a man who has vision and heart. With all the different stories of the Christ, this one, simply told, fills a gap, and a want that possibly one has not realised until one takes up this volume.

We think that the charm of it is difficult to describe, perhaps it is that we feel that it is written by an onlooker; and not by one who dreams that he saw. One lives in those times when one takes up this book.

"Like all lofty spirits, Jesus loved the country . . . He has seen the grain of corn consigned to the earth whence it will rise again, a bursting ear . . . Familiar alike with the gentle and the wild animals, He has seen the dove, a little vain of its glossy neck, cooing out its love on the housetop . . . the dog waiting under its master's table for the scraps and bones . . . Born among shepherds, He who was destined to become a Shepherd of men, knew and loved the sheep."

Another short passage shows insight into the deeper meaning of the story of the Temptation.

"When Jesus had overcome Satan within Himself, He came forth out of the desert to conquer him in man."

This volume ends with a long prayer which has some very beautiful passages in it; we quote one only among many.

"Thou didst once say: 'When a man is alone, I am with him. Lift up the stone and ye shall find me, cut into the wood and I am there.' But to find thee in the stone and in the wood we must possess the desire to seek for Thee, the capacity to see Thee. And to-day the majority of men cannot, will not find Thee . . . we entreat Thee to come once again amongst those who crucified Thee, amongst those who slay Thee day by day, that Thou mayest shed upon all of us . . . the light of true life."

There are many who believe to-day in the near Coming of the Christ and this book would be very useful to those who thus seek. We cannot too highly recommend it.

W.

The Coming Light, by Mary Bruce Wallace. (John Watkins 21 Cecil Court, Charing Cross Road, London. Price 2s. 6d.)

This is one of the many little books that we may class under visions. They are very helpful to those who have a dim faith, and to those who need an outward vision to help them to realise that which is within.

C.

The Dilemmas of Jesus, by James Black, D.D. (Hodder & Stoughton. Price 7s. 6d.)

We cannot do better than to quote in this short review the foreword addressed to the Reader:

To express the purpose of this book, I borrow the ancient prayer, "Sir, we would see Jesus."

"I believe that we see this Jesus—best, if not only—amid the adventures of His own soul, when he settled His ways at the cross-roads of life and walked on His clear way to God."

"In all points tempted like as we are, yet without sin."

The whole book emphasises the fact of the Christian attitude man and God, tempted as man, triumphant as God.

It has original thought however and is of great interest in the present day. It is also written in a clear and original style that is very pleasing and attractive. It should have a good sale.

The Men Whom Jesus Made, a Series of Studies in the characters of the twelve Apostles by the Rev. W. Mackintosh Mackay, D.D. (Hodder & Stoughton. Price 6s.)

This study of the Twelve Apostles is a very interesting one for all students of humanity and not only for students of Christianity. The thought comes to one that these are types and that all of us belong however remotely to one or other of these types. We are all being trained too, and the great use of this book appears to show itself in the manner in which each of us can apply that training to ourselves.

The choice made by Jesus in calling his Apostles, is a subject of equal importance, and yet again we can apply that to ourselves. Each Apostle had a gift or virtue that was of use to the work that Jesus had to do, and therefore was he called. We cannot help our thought going back to the time that David was called. God looketh upon the heart, and the world has not yet learned all that means; we still judge by outside appearances. This book is written in an original way and will be very helpful, we are convinced, in many ways, so we thoroughly recommend it.

The training that Jesus gave is a study in itself, for judging differently He also trains differently, has a different standard of values. There is much to learn in these pages. Read it and mark well.

W.

The Life Ray, by Maud S. Levett. Price 1s. 6d.

This booklet is "to show the importance of the discovery that the healing power of light can be transmitted through the mind." It should prove of value to students of healing in this line.

The Blue Fairy, by Alice Gaze. (C. W. Daniel Co. Price 1s.)

Quite an interesting fairy tale for all to read. It is full of life and many thoughts will be stirred as it is read.

C.

THE THEOSOPHIST

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

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

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

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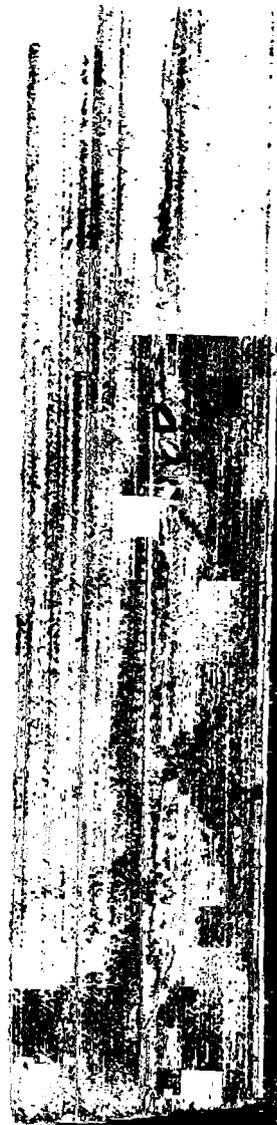
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THE THEOSOPHICAL PUBLISHING HOUSE

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Price: See inside of Back Cover



THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Annual Conventions are not yet quite all over. Since our last issue, Denmark has sent "our most heartfelt greetings and our deepest sympathy"; England cables greetings to the President, and "gratitude for her inspiring leadership"; Switzerland cables "loyal devotion"; Belgium, cabling, "tenders deepest filial affection"; Scotland cables "loving greetings"; the British Isles Federation cables "love and devoted loyalty". The Annual Convention in Australia, the cabled greeting from which was acknowledged in our May issue, passed the following resolutions:

Senator Reid moved and Mr. Mackay seconded:

That this Convention desires to place on record once again its gratitude to the President of the Theosophical Society, for the services which she is rendering to Humanity;

Senator Reid moved and Miss Radcliffe seconded:

That furthermore this Convention of Australian Theosophists sends her heartiest wishes for success in her chosen work for the building of a Commonwealth of Free Peoples under the British Crown, with India as a Dominion in that Commonwealth.

I am very grateful to all who send me kindly message, which fill the Headquarters atmosphere with rosy clouds,

brighter than even those with which the Sun sends his good-night blessings, as he sinks below our western horizon, surrounded by his gorgeous escort of clouds, crimson, and rose, and golden and sea-green, and background of deep blue, one of the loveliest of Adyar's lovely pictures.

* *

Our Fortieth National Society, the T.S. in Rumania, was chartered during the month, with Miss Fanny Seculici as its General Secretary for three years. She is well known as a writer of Rumanian historical romances and as a good speaker, and has, for some years, held open meetings in her drawing-room for Theosophical discussion. The Presidential Agent, Mr. E. F. D. Bertram, has joyfully laid down his office, since his work is crowned with success in the chartering of the Theosophical Society in Rumania, and he carries with him the grateful thanks of the new Section and of the P.T.S.

* *

I have received the following, and am very glad that Mrs. Whyte, who was Secretary of the "Friends of India" for some years and proved a true friend to many a troubled lad, has revived the little Society, which became dormant when its formal duties passed into the hands of a kind of Students' Guardian. The letter runs:

FRIENDS OF INDIA

A Group for the study of Indian Questions—Political, Religious, Educational and Social—with the object of (1) Arousing the interest of the British people in India and her problems, and of (2) gaining support for India's demand to be placed "on an equality with the Self-Governing Dominions . . . as a Free Nation in the Federation of Free Nations owing allegiance to H. I. M. the King-Emperor".

Members of the Group undertake to gain, and to spread as well and as quickly as they can—by means of lectures, distribution of literature, press letters, etc.—information as to the progress of the Constitutional Home Rule Movement in India, and particularly to follow and to support the lines along which Dr. Besant is working to raise India to Dominion status, and to link East and West.

¹ The Commonwealth of India Bill,

Information as to the times and places of the fortnightly meetings may be obtained from either of the undersigned. Books may be borrowed, and the literature for distribution be obtained at the meetings, or by writing to the Honorary Secretary.

MRS. ETHEL M. WHYTE,

13 Willifield Way, London, N.W. 11.

Chairman.

April, 1925

MRS. HELEN NOYES-LEWIS,

Honorary Secretary.

There is much work that such a band can do, and it will work in close co-operation with our British Auxiliary of the Indian National Convention.

* * *

Adyar welcomed back with much delight, on June 22, the well-loved Vice-President of the T.S. He left us so suddenly on March 15, to accompany Messrs. Krishnamurti and Nityananda to Australia, that we seemed to miss him even more than usual. He has accomplished a large amount of work while he has been away, beginning it with presiding over the Australian Annual Convention at Sydney. He not only lectured in Perth, Sydney, Melbourne and Adelaide in Australia, but also made a short tour in New Zealand, bringing to all new inspiration and new life. He is so many-sided in his knowledge and his sympathy that his points of contact with others are very numerous. Our last *Weekly New India*, for instance, printed from Australian papers two summaries of lectures on "A World Conscience" and "What Theosophists Stand For," and the report of an interview, "Watch India," keenly interesting for its insight and understanding. Another striking lecture was entitled, "God—Our Brother Man".

* * *

A very favourite theme of his is the work of the Artist in Nation-Building. He remarked that "in India the pots and pans, even of the poor, had beautiful shapes," and told

his audience, that "Australian civilisation would begin, when they had the beautiful Australian saucepan," and that "presently the child would crave beauty, and would not tolerate the things found in the ordinary Australian home The day would come when children would insist that everything should be harmonious, that even the pots and pans in the kitchen should be beautiful." The lecture in Perth, on "Life an Adventure and a Problem," evidently captured the audience, including the reporter.

* * *

In this connexion it is interesting to learn the following other points that have arisen in Sydney of friendly relations between Theosophists and Artists, so that Australian Theosophists are quickly identifying themselves with Artists, especially with musicians, in order to promote a higher conception of life. Mr. C. Bolt, a member of Blavatsky Lodge, Sydney, and a violinist of the State Orchestra, has organised weekly mid-day concerts at Adyar Hall. These concerts are from 1.10 to 1.45 during the lunch hour, and are free. A collection is taken to found a musical scholarship at the State Conservatorium of Music. The artists, most of whom are not T.S. members, gladly give their services freely. Each week Adyar Hall is packed at the concerts. Blavatsky Lodge readily gives the use of its Hall without charge. During Mr. Jinarājadāsa's visit to Melbourne, he addressed the students of the Melba Conservatorium and the University Conservatorium, his subjects being "The Arts and the Artists," and "Artists as Builders of an Ideal Nation". After Mr. Jinarājadāsa's lecture in Melbourne on "Life—the Adventure among Masterpieces," a new composition by Mr. F. B. Hart, Director of the Melba Conservatorium, was performed. It was a chorale, a setting of S. Bernard's famous hymn "Salve Caput Cruentatum" ("O Sacred Head, surrounded by crown of piercing thorn"). The composition

was for violin, piano, English horn, soprano solo and women's voices.

* * *

The Lady Emily Lutyens also gave several lectures in Sydney, Melbourne and Adelaide. She lectured also in Ceylon, and had a specially fine audience in the Law College, where she spoke on "How Youth Can Save the World". This lecture is reprinted in the July number of *The Young Citizen*.

* * *

It is pleasant to notice the change which has taken place in the Christian missionaries when, after living in India, they visit other lands. The good feeling now often shewn is largely due, I think, to the Y.M.C.A., a liberalising and humanitarian body. The following is from a New Zealand paper, the name of which has not accompanied the cutting. The speaker was the Rev. E. C. Dewick, on "The Problems facing Modern India". Mr. Dewick is having a holiday in New Zealand.

This vast part of the Empire, declared the speaker, was to-day passing through one of the most critical periods in its history. One of the greatest difficulties was that a rapidly increasing proportion of the community was becoming composed of students graduated from the Indian Universities. The Calcutta University alone sponsored no fewer than 26,000 students, more than were found in the whole of the British Isles. When one came to realise that thousands of graduates a year were being turned out, the problem was seen to be a ponderous one. The sudden absorption of new ideas, new thought, and western methods was inclined to turn the Indians' heads.

Patriotism was construed by Indians to mean hatred of all but India and Indians, said Mr. Dewick. This racial prejudice was largely due to British methods. The colour bar was evident everywhere, on the railways, in the hotels, and in fact the Native was always held as inferior to the European. The standard of education in the Indian Universities compared favourably with that of the English Universities, and he could say this as an examiner in both.

He had purposely outlined "the seamy side" of the question, said the speaker, but there was also another aspect. While the fact remained that England had bettered conditions, put down tribal wars, and covered the country with a network of railways, the Indian felt strongly that he was not master in his own house. Two great powers

for good were the Student Christian movement, and the Y.M.C.A. These placed the Native on an equal and friendly footing, and gave him to understand that he was really a brother in the concourse of nations.

* * *

In Australia a similar admirable feeling is shown by the Rev. F. C. Philip, as is shown by the following report, taken from the *Melbourne Argus*. The discussion also was satisfactory :

“Are we going to sacrifice the Empire for the sake of a colour bar?” With this question the Rev. F. C. Philip, a missionary from India, focussed the attention of the Church Congress yesterday on the White Australia policy, when speaking on the subject of the “Church and the Colour Problem”.

For most, he said, the policy was fixed. Ostrich-like, they buried their heads and would not see the difficulties. The policy might have been permissible as a temporary expedient, but as an ultimate solution it appeared impracticable. For the Indian the question was one of status more than anything else, a matter of personal and National honour. It was all part of the general problem that confronted him in India, an indication that, despite professions, the white race was determined to assert superiority and keep the coloured races in subjection, and it was just this attitude against which Asia was in revolt. It was not so much that they wanted to migrate. He did not find that tremendous urge of population bursting its dykes, which was painted by some writers. It was the fact that this racial discrimination came at a time when India had just received her new status that added exasperation to her anger at finding her Nationals treated on a lower footing than other British citizens. India did not want to emigrate her labouring population. Further, the relations of England and India, perhaps the most potent factor in the Eastern question, were vitally concerned. Australia should carry out what was at once a duty and a promise, and grant the Commonwealth franchise to the Indian subjects in our midst. (Applause.)

Personally, said the Rev. Philip, I would go further and do the “divine extra,” and admit such Indian subjects as conformed to our standards, so touching the sentiment of India and bringing her to the side of Australia. The number that would come would not be excessive, the joint family system is too strong in India. The charm and refinement of an Indian better-class home would certainly not lower Australian standards of living, and, as for the racial purity question, the Indian had not the slightest desire to become a kind of cheap relation to a white man, and his caste system militated as much against racial impurity as did our own. Many considered the Eurasian legacy left by the British conquerors as the greatest blot on that occupation. Such marriages would be the exception and not the rule.

Failing the right of entry, said the missionary, the Dutch certificate of admission system extended to four years, and, followed by a certificate of residence with civic rights, would seem preferable to our own as at present worked. The Northern Territory had not yet become a world question, as that of status had, and, in fact, complicated the moral problem. Plans to use the Indian as a means to an end—the white man's profit—only added insult to injury. The use of aboriginal labour would, however, commend itself to Europeans and Asiatics alike, and should have the support of the whole Church, thus helping to solve another colour problem and incidentally a prospective world problem. (Applause.)

In the discussion which followed Dr. Hornabrook appealed to the Commonwealth Government to redeem the promise which, he said, had been made by Mr. Hughes, and reaffirmed by Mr. Bruce in London, to grant civic rights to Indian Nationals in Australia.

Archbishop Lees said that, while he did not wish to comment on the exclusion policy, he did want to insist that the promise should be kept. "The policy may be arguable," he said, "but the failure to carry out a promise is indefensible along any line of argument." (Applause.)

* * *

Africa remains, the great blot on the British name, and in Kenya, especially, the Union Jack is being trailed in the mire by slavery being practised under its protection. It is satisfactory that indignation is rising in England against this shocking scandal, but the British Government will probably be too much afraid of the truculent whites in that Colony to refuse them the slaves they demand for the cultivation of their ill-gotten territory in the Highlands. The kind of treatment likely to be given to the unhappy Africans can readily be prophesied; not only will they be given scandalously low wages, but they are likely to be cruelly flogged. We have not forgotten the flogging of a native to death for riding a mare in foal, nor other stories of brutal cruelty.

* * *

The following report reached me only after the Annual T.S. Report was out. I print it here, that being all I can do to give it publicity among our members, and it will be

repeated in *The Adyar Bulletin* for July, in "From the Editor":

HANKOW LODGE, CHINA

ANNUAL REPORT

There is very little to report from this centre for the year 1924. We have been unfortunate in losing our Lodge President, who passed over last September, and as he was our mainstay amongst the Russian members, we have been under great difficulty to carry on. We are hoping, of course, to be able to replace him, but pending that time, owing to the very slight knowledge of English of the other members, our work has been more or less at a standstill.

We are finding the Chinese here very difficult to interest, probably owing to the internal dissensions that have upset the country during the year. However, we are carrying on to the best of our ability, and hoping for the future. We join in sending our loving greetings to our President.

C. O. RILEY,

Hon. Secretary

* * *

Mrs. Gowland, the ever-active worker, now the General Secretary of the T.S. in Uruguay, sends me a little painting of the Flag of the Section, blue and white horizontal bands, with a yellow Sun in the upper left-hand corner; a shield, bearing the arms of Uruguay, hangs below the flag, on the flagstaff, and the harbour of Montevideo forms the background. Perhaps Mrs. Gowland will bring the flag with her, if she is able to come to Adyar.

* * *

An interesting Conference of representatives of the Churches of Christendom is to take place in Stockholm during the month of August, 1925. It is called "The Universal Christian Conference on Life and Work," and it meets on August 19th, opening with Divine Service in the Cathedral at 11 a.m. The following details give an outline of the preparation for it and its object.

There will be held in August, 1925, in Stockholm, a Conference representative of the Communion of the Church of Christ in view of

the need of the world for that peace which comes from righteousness and truth. This is in accordance with resolutions determined upon at a gathering in Geneva in 1920, at which were present representatives of many denominations from many countries.

The purpose of the Conference is not primarily to promote the reunion of Christendom, though such co-operation as is proposed will undoubtedly help to this end. It does not intend to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ, as revealed in the Gospels, towards those great social, industrial and international questions which are so acutely urgent in our civilization. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied to those problems with which every nation has been confronted.

By more than one of the great Church Conventions of recent date, notably by the Lambeth Conference of 1920, resolutions were passed, urging that steps immediately be taken, whether by co-operation or by concurrent action, so that the whole Church of Christ might be enabled with one voice to advocate the principles which must underlie the World Commonwealth of the future, and without which civilization can hardly hope to survive.

1. The Church's Obligation in view of God's Purpose for the World.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports, which have already been prepared and discussed, or which are being prepared in the different sections of the International Committee of Arrangements and by commissions appointed by those sections or by the Executive Committee, will be exchanged between the national committees in the different countries of Europe and between the four sectional committees in America, in the British Empire, in Europe, and in the Eastern Orthodox Church. In the early spring of 1925, the secretariat will make a redaction of all these reports on the main subjects of the Conference and send it to the members of the International Committee of Arrangements for further consideration.

The International Committee of Arrangements has decided to meet in Stockholm on August 9, 1925.

The reports will be ready for the International Committee on August 18.

The Conference will conclude in the Cathedral of Upsala on August 30.

The movement is under the joint Presidency of

His Grace, the Most Rev. the Lord Archbishop of Canterbury

His Holiness the Œcumenical Patriarch of Constantinople.

His Grace, the Most Rev. Nathan Söderblom, D.D., D.Litt., D.C.L., LL.D., D.Med., Archbishop of Upsala, also Chairman of the European Section of the International Committee.

The Rev. Arthur J. Brown, D.D., LL.D., also Chairman of the American Section of the International Committee.

Vice-Presidents are :

The General Secretary of the Federal Council of the Churches of Christ in America.

The Very Rev. J. A. Mc Clymont, D.D., C.B.E., Ex-Moderator of the General Assembly of the Church in Scotland.

The President of the Deutscher Evangelischer Kirchenausschuss (President of the Council of the Evangelic Church Federation in Germany).

His Grace, Germanos Strinopoulos, Metropolitan of Thyateira.

It is understood that the Œcumenical Patriarch of Constantinople, the Archbishop of Canterbury and the President of the Deutscher Evangelischer Kirchenausschuss have authority to appoint substitutes for particular meetings or duties. The Archbishop of Canterbury has appointed the Rt. Rev. the Lord Bishop of Oxford to be his representative on the Executive Committee.

The following are members appointed by the Holy Orthodox Church :

His Holiness, the Œcumenical Patriarch of Constantinople.

Deputy—His Grace the Metropolitan of Thyateira, Germanos, 1 Stanhope Gardens, Cromwell Road, London, S. W. 7, England, *Chairman of the Orthodox Section.*

His Beatitude, the Patriarch of Alexandria.

His Beatitude, the Patriarch of Antiochea.

His Beatitude, the Patriarch of Jerusalem.

His Beatitude, the Patriarch of Russia.

His Beatitude, the Patriarch of Serbia.

Substitute—The Rt. Rev. Bishop of Litza, Nikolaus Velimirovitz.

His Beatitude, the Archbishop of Cyprus.

His Grace, the Metropolitan of Athens.

His Grace, the Metropolitan of Sophia.

His Grace, the Metropolitan of Bukharest, Miran Christo.

Substitute—His Grace, the Metropolitan of Moldavia.

The representatives of the Church organisations in the following countries are mostly Bishops: Austria, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Germany, Holland, Hungary, Latvia, Norway, Poland, Rumania, Sweden and Switzerland. The Roman Catholic Church takes no part. I cordially hope that the blessing of the Lord Christ will rest on the meetings, and make them fruitful of good.

* * *

For the last twenty-five years, Mademoiselle Aimée Blech has conducted in Paris an elementary class in Theosophy every Tuesday. This year is the 25th season of this class, and every year, without a single exception, she has been the instructor. Probably such a record of a class, under one teacher, is unique. And the teacher suffers from perennial bad health, and works, despite it, with wonderful courage.

* * *

A letter comes from North Carolina that five people, three of whom are T.S. members, living on a tract of about one hundred acres in the mountains at a height of 2,500 feet, have started "the Blue Ridge Brotherhood," and hope to make it a spiritual centre, carrying on various lines of educational and industrial activities. Little seeds sometimes grow into large plants. Let us hope that this little Brotherhood has a future of usefulness.

* * *

Some earnest Theosophists in Rio de Janeiro have, since February, 1923, been giving fortnightly talks to prisoners on Theosophy and Morality. In a gaol with 240 prisoners, the attendance has sometimes been over 200. The Director and his Helper are very sympathetic. The members also visit a Camp, where about thirty "prisoners" are working on a road, and talk or read on Theosophical subjects. I put "prisoners" in inverted commas, because although under sentence, they are very little guarded; they live as though they were free, dine

together, are allowed to have friends and relatives with them on Sundays, have prettily made bamboo shelters, and once a month they are allowed to have a dance. The idea of the Colony came from a Governor of the City, who wished to try an experiment in reforming prisoners. The Director puts a carriage at the disposal of the lady Theosophists, as the Colony is nearly three kilometres from the railway station. Unfortunately the government was unpopular with the people and the army, and there was an attempt at rebellion, so that the prisoners were more closely kept; but the members hope soon to recommence their good work, which turns many a bad citizen into a good one.

* * *

I leave Bombay in the P. and O. s.s. *Kaiser-i-Hind*, on July 4, with Lady Emily Luytens, and it is a horrid voyage that we shall have, for we shall have to face the monsoon weather, never a pleasant experience. The ship touches, as usual, at Aden, Suez and Port Said, and then lands such of her passengers who complete their journey *via* Marseilles, Paris, Boulogne, or Calais, Dover, or Folkestone, to London. My London address will be, as before, 10 Buckingham Street, *Westminster*, London, S. W. 1. Arrangements are being made for a course of either five or six lectures, in September and October, in Queen's Hall, and I have taken "World Problems" as a title. I have promised to go in August to Hamburg for the German Convention, and to Ommen for the Star Congress. Also to attend the Summer School of the Independent Labour Party, to give a talk on the Commonwealth of India Bill, and I hope to receive an invitation from the General Secretary of the Labour Party, the Rt. Hon. Arthur Henderson, P.C., M.P., to place the Bill before it. The T.S. in Wales has invited me to preside at its Annual Convention, and I have agreed to do so.



KRISHNAJI¹

By F. G. PEARCE

THE mention of Krishnaji brings to my mind three pictures.

The first is that of a little South Indian boy, poorly dressed, very thin, with a far-away look in his eyes, standing on the veranda of Dr. Besant's room at Adyar, overlooking the broad river. The mark of suffering was on his face, for he had lived a hard life, and knew what it was to suffer even then, young as he was. That was Krishnaji, as he came to Mrs. Besant from the little village of Madanapalle.

The second picture I see is that of a boy of eighteen, slim, serious, shy, in a London drawing-room, at a reception of guests in a great house. He did not seem to be

¹ An appreciation read on the occasion of the celebration of Krishnaji's 30th birthday, May 25th, 1925, by the Indore T.S. Lodge, Youth Lodge and Star Group.

self-conscious, only a little strange amidst such unaccustomed company. I did not have a chance to speak to him, but I watched him closely, wondering: "How will this sort of thing affect him? Will it turn his head? Will it disgust him? Will it make him a rebel or a fop? Will he survive it?"

For years there was silence; we heard little of him, save that he was being educated in seclusion in England or in America. How eagerly we awaited his return to us; with what hopes—and with what fears.

It may be presumption on my part, but I sometimes wonder did Mrs. Besant herself, that dear foster-mother of so many sons and daughters, have similar hopes and fears, or did she know all the time that all would be well? If she did not, if she was like ourselves (only in greater measure) one who cast her net at a venture, risking greatly, hoping greatly, how intense must have been her joy when her beloved ward showed himself worthy of all her hopes—and more.

I used to wonder—I confess it—"Will Krishnaji be a mere echo of Mrs. Besant or of Mr. Leadbeater? Is it possible he can have been brought up by such tremendous personalities, and not have his own individuality entirely submerged by them? Or, will he break away, will he revolt, will he be a rebel against them, as lesser ones have sometimes been?"

But Krishnaji was not one of the lesser ones. The miraculous was achieved in him. In finding himself, he found out the greatness of his teachers. He followed the Light, as he saw it, and in that Light he saw not only his own path, but that of others: the world's scoffing, the world's incredulity dimmed not *his* vision of the Self either in himself or in them.

Almost from the day of his coming back to us he showed himself a leader. Yet that leadership, stronger and more distinctive as it is becoming every day, never takes away from the lustre of his teacher's silvery crown. On the contrary, it

it be possible to conceive of such a thing, Dr. Besant seems to grow younger and stronger when Krishnaji is there.

That is the third picture that I see. I see Krishnaji, with Dr. Besant seated on the platform beside him, speaking to the people, radiating blessing. His triumphs are hers. The brighter the sun shines, the more do the diamonds sparkle, and none are poorer, but all the world is the richer for it. Few joys can have compensated her more abundantly for a life of suffering on behalf of others, than the crown of all her joys—Krishnaji.

His message is as yet simple ; distinctive, yet profound and far-reaching. It is twofold, and might be summed up thus, in so far as such teaching can be summed up in a few words. "The Self is perfect ; the Self is in all ; I am that Self." From this follows Krishnaji's tremendous power of searching, constructive criticism. "You, too, my brothers, are the Self. Realise your true nature ; change yourselves ; change the world around you, that you and the world may be a fuller manifestation of the perfection of the Self, ever striving as it is to achieve expression through you and through all things. You have the power ; it lies within you ; realise it ; will ; and you can achieve anything."

In the body he wears in this life, Krishnaji attains to thirty years to-day. But his lips utter the wisdom of the ages. May he be spared to us for many years, to bless and heal the Nations and the Peoples of the suffering world he loves. May he be spared to us. May he be spared to us.

F. G. Pearce

THE PRINCIPLES OF THE DYNAMIC THEORY OF
ECONOMICS AND THE INTRODUCTION
OF THE "ORGANISATION" FACTOR

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

I

THE historical development of Economics has, as we know, consisted chiefly in a refinement of the study of the economic life regarded from the static viewpoint. This method of approach is a necessary preliminary in the application of the scientific method. We must learn to stand before we can walk.

The object of Economics is, broadly, the investigation of the production of Wealth by the co-operation of Land, Capital, Organisation and Labour, and is in the last analysis an attempt to define the conditions governing the value of Wealth and the agents of its production to the community, relatively to each other, as determined by Supply and Demand and expressed in Prices, irrespective of the organisation, extent, laws (of property), politics, etc., of that community.

From regarding the system of production as a static conception, there arose the natural necessity of determining which of the variables, prices, demand and supply, could be regarded as causes, and which as effects. Attempts in this

direction gave birth to the well-known theories of marginal utility, marginal productivity, cost of production, etc. Such theories, however, although based on a detailed analysis of the system of production, were seen to be only first approximations to the realities of the economic life, and it was realised that a truer view was that which regarded this as a continuous and dynamic process. Attention was then directed to the dynamic viewpoint, first in an investigation of the economic system as continuous but stationary, and finally as both continuous and progressive. The result has been the elimination of many of the theories referred to above, and the substitution of a few fundamental principles, which, put as simply and briefly as possible, may be summed up as follows:

1. The economic life is a continuous and progressive process engaged in the production of wealth in the form of durable goods (durable goods used for the purposes of production) and consumable goods, for the purpose of:—

- (a) Maintaining the fixed real capital of the community.
- (b) Increasing this fixed real capital by a certain percentage in a given time, according to the rate of progress of the community.
- (c) Increasing the amount of consumable goods by a certain percentage in a given time, that a continually increasing income may be available according to the rate of progress of the community.

2. The value of the agents of production and the production itself, relatively to each other, is dependent upon the principles of scarcity, and is expressed in their prices, as representing equilibrium between supply and demand.

The effects of this method of approach on the solution of the primary object of economics, the determination of price-fixing, is admirably summed up in the following words taken from the masterly presentation of Prof. Cassel of Stockholm,

one of the first economists to work out in detail the results of the dynamic conception :

In the actual economic life, all the unknown factors of the price-fixing process depend upon each other, and they are only determined, and then all determined together, by the great single process of fixing prices. The causal connection between the different variables is not a one-sided one, working in one definite direction, in which one link always follows upon another and is determined by it, but is in the nature of a closed chain of causes, in which each link depends upon all the others and which may be followed in any direction . . . Economic science has wasted a good deal of time in controversies as to whether one or other group of unknown elements in the price-fixing process was to be regarded as cause or effect.

II

At the same time as the above change of method, and as a result of the growth of the modern industrial and commercial system, another essential in the system of wealth production has been brought into prominence, and has become of sufficient importance to be formally separated from "labour," with which it had formerly been classed ; namely "organisation," as expressed through the guiding and directing mind that controls the development of "land," the use of "capital" and the employment of "labour," known as the organiser or enterpriser. It may perhaps not be out of place here to comment on this factor from the socio-economic viewpoint.

Many false notions are current in these days of attempted reconstruction as to the nature, value and necessity of the services rendered to the economic life by capital, the capitalist and the enterpriser. Much of this nonsense is propagated under the banner of social and economic reform by sciolists who use these terms without definition, and who make no distinction between the owner of inherited wealth, the owner of wealth obtained through personal effort, and the user of wealth. ("Wealth" is here used in the economic sense of

things which possess utility, are limited in quantity, and transferable from one person to another.)

It should be clearly realised that any one person may belong to more than one of these classes. The economic system is not composed of individuals belonging to rigid castes of capitalists, enterprisers and labourers, as many believe.

With the owner of inherited wealth which he allows others to use for a consideration (interest or rent) but who takes no active part in that use, we are not here concerned.

The owner of wealth accumulated through personal effort is one concerning whom much that is unjust and untrue has been written and spoken. It is almost invariably assumed by his enemies that his wealth results from the exercise of much cunning and "sharp practice," which has enabled him to rise out of the ranks. We often find however, that such calumnies are liberally watered with the juice of sour grapes by the "also rans" of the business game.

A personal acquaintance with the lives of great business men shews that, practically without exception, they have risen to their position through sheer force of character, grit, patience, initiative and courage, whatever other virtues they may lack. It is idle to point to favouritism, nepotism, etc., as the cause. In these days of the public limited company (the essence of our present economic development), such considerations have not the influence they possessed in the days of the family business, characteristic of the beginning of the industrial age. In industry and commerce it is possible to attain any position, to rise to any height. The life history of industrial magnates shews us that this is so, and if we are honest we have to admit that it was mainly through the possession of the above-named qualities that they succeeded. These qualities are essential to success and it can be confidently stated

that, if we possess them *in sufficient degree*, a similar career is open to us.

These remarks apply *pro tanto* to the enterpriser. In this connection it is often alleged that the fact that the executives of great businesses receive enormous salaries, while many of their employees receive a bare subsistence wage, is conclusive evidence of the wrongness and rottenness of the economic system. This hasty and ill-considered judgment results from forgetting that such positions are open to all—there is “equality of opportunity” in the economic world, since success depends chiefly upon character. Also the direction of concerns rendering essential public services (and no concern that does not render public service can exist for long under competition), rests with these men. The energy expended in controlling, planning, and thinking by one of such, far exceeds that of any of their employees in a similar time.

It is fallacious to assume, as many do, that the labourer is the sole originator of wealth, and that the enterpriser is a mere money maker, living in parasitic ease on the product of his employees. We certainly always find them calm, self-reliant, confident. Are we right in assuming that therefore they are idlers? The machine that runs fastest appears stationary. Incidentally, many of these money makers have a love for their business, equal to that of creators in other spheres of life. The highly efficient mind, with its knowledge, judgment, concentration, initiative, enthusiasm and imagination, is essential to the economic life.

It is perhaps necessary to add that it is not desired to picture modern economic organisation as perfect. There are flaws in every human creation, black sheep in every fold. It is desired to emphasise that this organisation is a plastic instrument in the hands of all those who possess in sufficient degree the qualities needed for its domination, and the surest

and swiftest means of making that domination easier to the individual do not so much lie in the direction of abolition of capital, interest, rent and personal enterprise, and similar shibboleths of reformers. Such views arise out of a profound ignorance of the fundamentals of life in the economic sphere. Rather will such means be found in a reconciliation of the greatest possible personal freedom and simultaneous service to the community, by ensuring that a proportionate part of the result of the former shall go to the latter. In the economic as in the intellectual and spiritual life we cannot destroy, we can only transmute.

Leonard C. Soper

A BRIEF SKETCH OF THE LIFE AND TEACHINGS OF PYTHAGORAS¹

By M. FLORENCE TIDDEMAN

FOREWORD

[The author has done valuable service in rendering this excellent little summary of the life and teachings of the Master Pythagoras accessible to the public.

There is only one panacea for human ills, only one basis on which a social system can rest secure—namely, human brotherhood. Not until people can learn definitely to feel goodwill towards one another and can make that brotherhood a matter of realised spiritual experience, can we hope to see order shaping itself out of the existing chaos.

The Master Pythagoras shows clearly that an ideal State can only be made up of ideal citizens. Because his first principles are at once true and clear, his philosophy is as vital for this generation as it was to his contemporaries and their immediate successors. That philosophy helped them to mould and polish the rude material of their natures; may it also help those who read this little sketch to "go and do likewise".—J. I. WEDGWOOD.]

THOMAS TAYLOR, the Platonist, tells us that the life of Pythagoras, written by Iamblichus, is "acknowledged by all critics to be authentic," and that "there is every reason to believe that the information is perfectly accurate and true". It is from the description by Iamblichus of the life and teachings of Pythagoras that the following brief sketch is taken.

¹ *Author's Note:* This sketch is published in the hope that it may prove useful to those who, wishing to get an insight into the wonderful life and teachings of the Great Master, yet have not the time necessary for the study of the much longer and more diffuse *Life of Pythagoras* by Iamblichus from which it is taken.

To quote Thomas Taylor: "Since it is usual with all men of sound understanding to call on Divinity when entering on any philosophic discussion, it is certainly much more appropriate to do this in consideration of that philosophy which justly receives its denomination from the divine Pythagoras." Certain it is that his disciples held him in such reverence that they numbered him among the Gods, considering, as they did, that he was divine and had taken human form in order to benefit humanity. He remembered his own past lives, demonstrating by instances which proved him accurate that in one of them he was Euphorus, the son of Panthos, the conqueror of Patrocles. He also told many of those who gathered round him of the experiences which had been theirs in past lives.

To realise the stock from which Pythagoras sprang I am going to take you back to the time of Ancæus, who was one of the Argonauts. Many of us, as children, have read Charles Kingsley's wonderful book, *The Heroes*. We loved the heroes, dreamt them and lived ourselves into them, but, growing up, discarded them as not true, classing them among the so-called "Greek myths." Now, grown older still, we have entered into the knowledge which gives us back these joys of our childhood, and among these joys the Argonauts become once more living realities. And Ancæus was one of the Argonauts, and was called a "son of Jupiter, through a greatness of soul," as we are told, and he surpassed the rest of those with whom he lived in wisdom and renown.

Ancæus received this command from the Pythian Oracle: "I order you, Ancæus, to colonise the marine island Samos, and to call it Phyllas or Phylace." And Ancæus did so, taking with him some of the inhabitants of Athens, with others from Epidaurus and Chalcis. Now Mnesarchos and Pythais who were the parents of Pythagoras, were among the descendants of Ancæus. In consequence of this nobility of birth, a

certain Samian poet says that Pythagoras was the son of Apollo. We shall see that other things also contributed to this assertion. The Pythian Oracle—the Pythian Apollo—predicted to Mnesarchos that he should have a son of great wisdom and beauty, one who should be of the greatest advantage to the human race, and Mnesarchos, from that time, changed his wife's name from Parthenis to Pythais, to link it up with the Oracle, and he called his son Pythagoras, which means "He who was foretold by the Pythian." Iamblichus tells us that "the soul of Pythagoras was sent to mankind from the empire of Apollo; this may be inferred both from his birth and from the all-varying wisdom of his soul." As someone comments in a recent Journal: "If Apollo be, as has been suggested, the symbolic representation of a certain spiritual influence, then the meaning of Iamblichus becomes quite clear."

The Pythian Oracle not only promised to this couple "a son who should be useful to all men and throughout all time," but also sent them to Sidon, in Phoenicia, so that all pre-natal influences should be undisturbed by those which obtained at that time in their own land. When Pythagoras was a year old, his mother took him to the Temple of Adonai, in the valley of Lebanon, to receive the blessing of the High Priest before the family returned to Samos. A familiar picture rises at once to our minds of another Child, Jesus, receiving the blessing of an old priest in the Temple at Jerusalem.

Mnesarchos, the father of Pythagoras, was a true artist. He was an engraver upon gems, and some of his beautiful work upon them is still to be seen in our museums. They are among some of our most highly prized specimens. He became a very wealthy man and one of the most honoured citizens of the Island of Samos. After his return there he built a Temple to Apollo. The ruler at this time was Polycrates, and though his court seems to have been one of licentiousness, he

certainly was a great patron of Art and Poetry, and was, in many ways, the centre of Greek thought.

An unusual method was used by his father in educating Pythagoras, commencing with poetry and music. Not until he had perfected himself in these did he pass on to other studies. The chief of these was mathematics, and for this he showed a wonderful aptitude, very soon outstripping his masters. It is said of Pythagoras, as it was of Jesus and of the Buddha—I use the words of Thomas Taylor—that “though he was still but a youth, he was revered and honoured by elderly men, converging on himself the attention of all who saw and heard him speak; hence it was reasonably asserted that he was the son of a God. In all his words and actions he showed an inimitable quiet and serenity, and dwelt at Samos like a beneficent *dæmon*. He was everywhere celebrated as the long-haired Samian.”

The house of Mnesarchos was a centre for the gathering together of very brilliant men, two of whom, both poets, are known to us at the present day—Anacreon and Ibycus. Pythagoras seems to have been especially attached to his father's closest friend, Theodorus, a sculptor and engraver, who is renowned for having made for Polycrates his celebrated ring; and while Pythagoras watched, day by day, the wonderful modelling of the clay, he listened to beautiful teachings from Theodorus of the great All-Father, from whom these Gods, whose figures he was fashioning, came, and to whom They must one day return.

As he grew up and learnt more and more, Pythagoras realised that under such a government as that of Polycrates his studies would be interfered with, so he went away secretly one night with Hermodamas (grandson of the friend and preceptor of Homer) to Anaximander and to Thales of Miletus. The latter, Iamblichus says, “finding the wisdom and learning of Pythagoras, imparted to him such disciplines

as he was able to. He taught him to be sparing of his time, and, in order to do so, he gave up wine and animal food, taking only such slender nourishment as was easy of digestion. In consequence, his sleep was short and his health perfect." After a time, Thales, finding that he could teach Pythagoras no more, urged him to progress further by going to Egypt. He went first to Sidon, learning from the Phœnician hierophants. He was initiated into all the Mysteries of Byblus and Tyre, and into the Phœnician Mysteries, which were derived from the sacred rites of Egypt. Soon after this, some Egyptian sailors landed most opportunely near the Temple of Mount Carmel, in which Pythagoras dwelt, and they gladly promised to take him to Egypt, intending to sell him for a large sum. When they first saw him, he came down the mountain leisurely, never looking back, taking no notice of precipices or stones, as if he moved above the ground. His only words were "Are you bound for Egypt?" And when they answered "Yes," he climbed into the ship, seating himself where he could not incommode the sailors, and remaining silent during the whole voyage, taking no food for three days and two nights. The voyage was made, most unexpectedly, through a tranquil sea, and the sailors, feeling from all they saw and experienced that Pythagoras was more than mortal, gave up the idea of selling him. Indeed, upon arrival, they reverently helped him to land, and raising a temporary altar before him and heaping it up with much fruit, they presented to him an offering of the firstfruits of their freight.

Schuré tells us that one reason why Pythagoras wished to go to Egypt was that he had had a vision of himself as a babe in his mother's arms, as she stood before a majestic-looking, white-bearded Priest, who said to her: "O woman of Ionia, thy son shall be great in wisdom, but remember that though the Greeks still possess the *science of the Gods*, the *knowledge of God* can no longer be found elsewhere than in Egypt."

Pythagoras was loved and admired by the priests and prophets of the Egyptian Temples. His initiation, under the Pontificate of Sonchis, lasted twenty-two years, he being the only foreigner whom the jealous Egyptian priests had ever allowed to share their esoteric knowledge. From the priests of Memphis Pythagoras learned that the science of numbers and the art of will-power are the two keys which open all the gates of the Universe. Just at the end of this twenty-two years of training, Cambyses, son of the conqueror of Babylon, descended upon and conquered Egypt, carrying off some of her priests into Babylon, and among them was Pythagoras.

It is always interesting to take a bird's-eye view of the past, for so is it possible to catch a glimpse of the wonderful Plan, in the working out of which such things as wars, revolutions, and cataclysms are made the means indirectly of carrying out the details which produce prodigious results for the whole world. In like manner was this war, which burst upon the valley of the Nile, the means by which Pythagoras, after gaining all the knowledge he could in Egypt, was carried into Babylon for further education and training.

Now Babylon in the past had been ruled by a succession of despots, who had brought into subjection Chaldea, Assyria, Persia, part of Tartary, Judæa, Syria and Asia Minor. Therefore, when Pythagoras arrived in this great city, which Aristotle compares to a country surrounded by walls, there were three different religions side by side in the High Priesthood of Babylon—the ancient Chaldean Priests, the survivors of the Persian Magi, and the élite of the Jewish Captivity. In consequence, Pythagoras was able to study the knowledge in possession of the Magi—the heirs of Zoroaster. After his Egyptian and Chaldean initiations, Pythagoras had mastered the eternal Principles of the Universe.

He was kept in Babylon for twelve years, and when he returned to Samos, at the age of about fifty-six, it was after an absence of thirty-four years. He found his country in a very bad way—schools and temples closed, poets and savants departed, so, taking his mother, he settled in Krotona. This was one of the most flourishing cities of southern Italy, to be made famous by the fact that it offered a home to the great School of Philosophy which he built up there—the ancestor of all idealistic Schools.

Empedocles describes Pythagoras as “a man who was transcendent in knowledge, who possessed the most ample stores of intellectual wealth, and who was in the most eminent degree the adjudicator of the works of the wise. For when he extended all the powers of his intellect, he easily beheld everything as far as ten or twenty ages of the human race.” And in Thomas Taylor’s translation of the *Mystical Hymns of Orpheus*, we find the following: “Iamblichus and Proclus both inform us that what Orpheus delivered mystically through arcane narrations, this Pythagoras learned when he celebrated orgies in the Thracian Libethra, being initiated by Aglaophamus in the mystic wisdom which Orpheus derived from his mother, Calliope, in the mountain Pangæus.”

Pythagoras must have had a wonderful power of eloquence, for he called together the youths into the Temple of Apollo, and by the fire of his words he drew them from their life of debauchery. He endeared himself to them by telling them that the Divine Powers loved boys—that in times of great drought boys were sometimes sent by cities to implore rain from the Gods, because of the belief that the Divine Powers are especially attentive to children. He taught them never to revile anyone nor take vengeance on those who reviled—to listen well and so be able to speak well. The young, he said, must pay attention to their elders, as there was some good reason why they were placed in that position.

He illustrated this by saying that Hercules undertook all his labours under the commands of one older than himself, and being victorious in his undertaking, he instituted the Olympic Games in honour of his father. Pythagoras especially taught that we should "avoid and amputate, by every possible means, by fire and sword, and all various contrivances, from the body disease, from the city sedition, from the soul ignorance, from the appetites luxury, from the house discord, and from all things immoderation." He exhorted the young to study, showing that "the body fails with age, but what we learn by study remains till death and persists after death; also, in study nothing is taken from another, as it is in the gaining of wealth, position, etc., but one receives teaching without diminishing the other's store, and gives it unsparingly. By education, men differ from animals—civilised men from barbarians—philosophers from the vulgar."

Pythagoras summoned the women to the Temple of Juno, telling them that "the genius of woman is most adapted to piety, therefore the Oracles in Dodona and Delphi are unfolded into light through a woman". He bade them use words of good omen all their lives, and bring, as offerings to the Gods, things that they had made with their own hands. He so fired them that they brought their golden robes and ornaments, as trophies to celebrate the defeat of vanity and luxury.

The Senate of Krotona (called the Council of the Thousand), realising the value of his teachings to all, invited Pythagoras to make them public. He explained to them his ideas of education, and he very soon exercised a real moral directorship in the city and over the neighbouring districts. When he had won over to his side the wealthiest of the citizens, he proposed that they should found an institute for himself and his disciples; that this brotherhood of lay initiates should live in common in a building constructed for the purpose, though without separating themselves from civil life.

Young men should be admitted to the lessons of the masters and to the different grades of initiation, according to their intelligence or earnestness in study. Those who wished to enter the Order formally were to give up their fortune to a trustee, with permission to enter again into possession of it whenever they pleased. In the Institute there should be a section for women, with a parallel initiation, though different, and more adapted to the duties of their sex. This plan was enthusiastically adopted, and, by the Senate, a vast building of white marble was erected, with a Temple of the Muses, also of white marble, in the centre. The white dwelling of the Initiates—the Pythagoreans—with its porticoes, gardens and gymnasium, was situated on a hill. The Temple of the Muses, with its circular colonnade, towered above, while the white terrace of the outer gardens overlooked the town. At the entrance-gate, which stood open day and night, there was a statue of Hermes, and on the pedestal were these words: "Eskato Bebeloi," which being interpreted is: "No entrance for the profane." This commandment of the Mysteries was universally respected. The garments of all who joined this Institute were white, and of linen, not wool, as were also the coverings of the beds. Pythagoras used white as a symbol of unity, because the white light is composed of a blending of all the colours.

M. Florence Tiddeman

(To be concluded)

THE MASTERS

It is an inspiration, if we think

That there are men, further advanced than we
Who know the secrets of Eternity,
And standing poised, upon Heaven's very brink
Yet will not enter, till they help us on
The hard and narrow Path, that they have gone.

Wisdom and love, these were their guiding stars.

They live but to be channels of God's will.
Rejected, or received, they labour still
To pilot this sad world, through all its wars,
That the Great Plan may some day be fulfilled,
And life be, as our Heavenly Father willed.

With deep compassion, and a wistful love,

They look on every deed of sin and shame.
They know, they understand, they do not blame.
They are not angels from a world above,
But men, who through mistakes and mortal strife,
Attained at length to the Eternal Life.

F. H. ALDHOUSE

A POSSIBLE REMEDY FOR GOSSIP

By MARGARETE MIKLAU, M.A.

THE inclination to blame others, or to look for the faults in others, shows itself early in most children in the tendency to carry tales, "tattling," as the children call it. As the child grows older he scorns tattling, but does not hesitate to blame his companions for his own infringement of rules when taken to task for them. When he is still older he scorns both tattling and blaming others, but he does not hesitate to talk over with his friends what he considers the shortcomings of his companions.

The question presents itself, Is this a problem worthy of our attention? Is it truly a problem? Let us view it in the light of what Dewey has to say on the Problem.¹ In this article he states that :

Every conscious situation involving reflection presents a distinction between certain given conditions and something to be done with them ; the possibility of a change. This contrast and connection of the given and the possible confers a certain problematic, uncertain aspect, upon those situations that evoke thought. There is an element, which may be slight or which may be intense, of perplexity, of difficulty, of confusion. The need of clearing up confusion, of straightening out ambiguity, of overcoming an obstacle, of covering the gap between things as they are and as they may be when transformed, is, in germ, a problem.

There is an element of perplexity, of difficulty, of confusion in the matter under consideration, and also,

the need of clearing up confusion, of straightening out the ambiguity, . . . of covering the gap between things as they are and as they may be, as well as the possibility of change.

¹ "Problem," in Monroe's *Cyclopedia of Education*.

There are few children more annoying to the teacher, to other children, and often to their parents, than the child who goes to an older person with every trivial occurrence which seems to him to be a misdemeanour on the part of another child. He is shunned by other children, and soon presents a problem in school as well as at home, because no one will play with him. The child who habitually accuses another to excuse himself shares the fate of ostracism by his associates. As to gossip, perhaps more heartaches are caused among children by the discussion of their failures and small misdemeanours by other children than by anything else. It is not necessary to point out the crimes against society, in ruined reputations and lives, that can be justly laid at the door of adult gossip. We find, therefore, that there is perplexity in the mind of the conscientious parent and teacher, difficulty in knowing just how to cope with the pernicious habit, and confusion as to its cause. The need for clearing up the confusion, and of covering the gap between things as they are and as they may be, is pressing indeed in view of the annoyances the habit of looking for the faults in others occasions. There is also a possibility of change, because we know of cases in which the child who showed a tendency to carry tales, to blame others, or to gossip, was guided successfully in the breaking of the habit. In other words, children are educable. As Shaler says in the opening paragraph of his chapter on "The Growth of Sympathy":

Our glance at the place of organic life in Nature has shown us that . . . we have entered on the field where individuals arise differing in character from all that has gone before, in that they are educable, and in their succession provide for a far-ranging development of many themes unknown in the lower realms of being.¹

The problem of this paper is the inquiry as to how to cover the "gap between things as they are and as they may be," that is, an attempt to find the remedy for checking the

¹ *The Individual, a Study of Life and Death*, by Nathaniel Southgate Shaler,

growth of the habit of looking for and discussing the shortcomings of others.

The next question which arises is, "Is this a moral problem?" In answering this question it would be well to inquire into the cause of the growth of the habit. Why does the child report another's misdemeanours to an older person? He does not do so with the idea of preventing a repetition of the offence, nor for the sake of making the one whom he reports better, but of making a companion seem less important in the eyes of a teacher or parent, and himself greater by contrast. Why does the older child blame another? He does not do so for the sake of promoting law and order, nor with the idea of having his companion's fault corrected, but in order to save himself punishment or to keep the good opinion of his teacher or parent. Why does the person gossip? He does not do so for the sake of making humanity better, but because it gives him a feeling of superiority over the person about whom he gossips, with the hope of establishing the idea of that superiority in the mind of his friend. Thus we see that the cause of the habit lies in the fact that his attention is fixed, not on the separate, or abstract self, it is true, but on a conjunct, or social self, which recognises only a limited number of units of society, namely, himself primarily, and those whose good opinion he wishes to obtain or to retain. The problem is, therefore, a social one.

As Palmer states in his introductory chapter,

Yet while the separated self and the conjunct self lodge in the same being, the degree and kind of attention accorded to the latter marks the stage of moral maturity at which man or nation has arrived.¹

The problem becomes, therefore, one of raising the child's moral standard by encouraging habits which develop a higher degree and kind of attention than that accorded the conjunct self by

¹ *Altruism, Its Nature and Verities*, by George Herbert Palmer.

him at the present time. In this case, for the growing habit of blaming others must be substituted one which will accomplish the direction of his attention to the wrong that he is doing society by such accusation of another, and to the wrong that he is doing himself, and, therefore, society again, by fostering an unsocial habit in himself. In other words, he must take a step nearer to the ideal of the "new Social Individual," of which Hudson writes in *The Truths We Live By*:

It is this idea of the human self as fundamentally social by nature . . . that will bring civilisation forward to its next stage. In the new Social Individual, fully conscious of his significance, the contradiction between the individual and society is solved, and each side of the contradiction is infinitely enriched. The "great" men and women are to be such Social Individuals . . . men and women committed heart and soul to the social task of democracy.

The question naturally arises, Is this a problem which should be dealt with at school or should it be left to the home to deal with? It should undoubtedly be dealt with when it manifests itself at home, but, unfortunately, it is often encouraged instead of discouraged by parents, who exemplify in themselves the habit allowed to become fixed. James in his interesting presentation of "Habit" in his *Psychology*, a chapter no less masterful as literature than as psychology, quotes Professor Bain's maxims concerning moral habit, one of which is:

Never suffer an exception to occur till the new habit is securely rooted in your life,

and continues,

Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. Continuity of training is the great means of making the nervous system act infallibly right.

The habit is likely to manifest itself more often in school, where children are thrown together in greater numbers than at home, and should, therefore, be dealt with in school as well as at home.

The next question which occurs to the mind is, What method should be employed in dealing with this habit? Should general talks be given on the subject? Should each particular case be dealt with as it comes up? While general talks have their value after sufficient experience has been acquired by the persons to whom the talks are given, the effect is not likely to be lasting if the talks are not supplemented by application to particular cases.

When the case presents itself, should the teacher moralise on it, or should the facts be allowed to speak for themselves? Moralising by the teacher is an ineffectual means, because it is not a thing which the child has worked out for himself. The facts as seen by the children concerned in the incident are far more effective in making the point vital, therefore, the facts as experienced by the children should be allowed to speak for themselves. As Dewey states in his chapter on "Experience and Reason":

But memory preserves and accumulates these separate incidents. As they pile up, irregular variations get cancelled, common features are selected, reinforced and combined. Gradually a habit of action is built up, and corresponding to this habit there forms a certain generalized picture of an object or situation. . . . Along with the development of this common-sense knowledge, there grows up a certain regularity of conduct. . . . All this forms what we call experience. It results . . . in a certain general insight and a certain organized ability in action.¹

How is it best to get these facts from the children concerned, from each taken aside, or from each in the presence of the other or others? There is less chance for the embellishment of the story to his own advantage if told in the presence of those who know the facts, although there are, of course, exceptional cases in which fear of a bigger child or the nature of the case would not permit of this. Besides, as we shall see later, it is best for each to get the viewpoint of the other so that he can reconstruct his own in the light of it.

¹ *Reconstruction in Philosophy.*

Is it better to let each child tell all he knows about the incident, or to tell only his own part in the affair? If we ask the child to tell all he knows about the incident, he is likely to be tempted to exaggerate the misdemeanour of the other child, and to make his own as favourable as possible, and, since this is the very fault we are endeavouring to correct, we shall defeat our own purpose. Therefore, it is a better plan to ask each child to tell what part he had in the affair. To the average child, accustomed, as the majority are, to telling what the other child did, this comes a little hard at first, but he very soon learns to readjust his viewpoint, and to turn his attention to his own part in the occurrence. In order to bring out more points than are likely to be forthcoming if each child is left to tell his own part in the affair unaided, the teacher can, by means of questioning, elicit such information as the motives for the actions involved, and the possible consequences of such actions.

Merely to get the facts is not sufficient to turn the experience to account. It must be turned to account, not by the formation of a code whereby to measure all future actions, but by the obtainment from it of aims or methods for use in such cases. As Dewey says in the chapter above quoted,

Aforetime man employed the results of his prior experience only to form customs that henceforth had to be blindly followed or blindly broken. Now, old experience is used to suggest aims and methods for developing a new and improved experience.

And further,

We do not merely have to repeat the past, or wait for accidents to force change upon us. We use our past experiences to construct new and better ones in the future. The very fact of experience thus includes the process by which it directs itself in its own betterment.

The facts which have been collected, as described above, must be reflected on and judged in order to make them of value in subsequent experience. Who should pass judgment

on them? The teacher or the children involved? It is preferable to put the problem to the children, letting each decide what he thinks of it, because, here again, the inner activity on the part of the child to reach a solution is of greater effect than would be the case if the solution were given him ready made. It is, of course, possible for the teacher to emphasize particular points with telling effect.

Should the child pass judgment on his own part in the affair, or on the other child's? Since it is our purpose to turn the attention of the child from criticism of others to criticism of self, it is best to let him judge his own part in the affair.

How can the offender obtain an idea of the other child's feelings at being reported, blamed, or gossiped about? Can this be accomplished best by having the other child describe his feelings, or by having the offender try to put himself in the other child's place? He has probably, by this time, gathered something of the other child's feelings and also of his opinion of him. By making an effort to put himself in imagination in the other child's place, which it is probably possible for him to do because of his own past experience in similar situations, he learns far more than he would by remaining a passive listener to the other child's story. He can thus be led to see what opinion others hold of the one who "tattles," blames and gossips about them, and will be loath to awaken the same feelings in his companions in the future. In other words, his attention has been directed to the wrong he is doing by such accusation, and by making himself an objectionable member of society.

The next step is that of leading the child to contrive a course of action for a similar case in the future. Since there are very few cases in which there is not fault on both sides, (not often is there any deliberately planned wrong-doing, but merely the result of thoughtlessness or ignorance) each child can profitably consider the question, How can I avoid the

difficulty in the future? Then an appeal may be made to him to try this plan.

Finally, great care should be taken not to allow one relapse into the old habit to pass without further inquiry and contrivance. Praise for persisting in the newly contrived course of action is a means not used often enough for encouraging effort in an unaccustomed direction. Appreciation of effort to improve is pleasing alike to children and adults. Praise for avoiding the habit is as important as is investigation of a relapse. The question may be asked, "Was it better or not to follow the plan of action on which you decided," in order to encourage reflection after action?

Eventually, by persistence in such inquiry, contrivance, action, and subsequent reflection, the double-self awareness of obligation in the matter of blaming others is experienced with (1) its intense feeling of being compelled, and (2) the freedom of choice between the conflicting selves, namely, the self that enjoys blaming others and the self that scorns blaming others.¹

In the consideration of the problem of checking the growth of the habit of blaming others, we have come to the conclusion that the most effective means of doing so is by presenting the problem to the child for solution. He can be led to inquire into the problem, contrive means of avoiding the difficulty in the future, and after action according to the course planned by him, to reflect on the results of such action. If the problem were solved by some wiser person, and the result presented to him, it would be of little value to him. Only when he has worked it out for himself in the light of his past experience is it of real value to him.

In this way, a higher degree and kind of attention accorded the conjunct self than he was capable of giving before will have been attained. However small a step he has made, it

¹ *The Good Man and the Good*, by Mary W. Galkins.

is a step nevertheless in the attainment of that "beauty of soul" which The Man with the Duster in his chapter on "Manners" in *The Glass of Fashion* asserts is the source of true manners. He says:

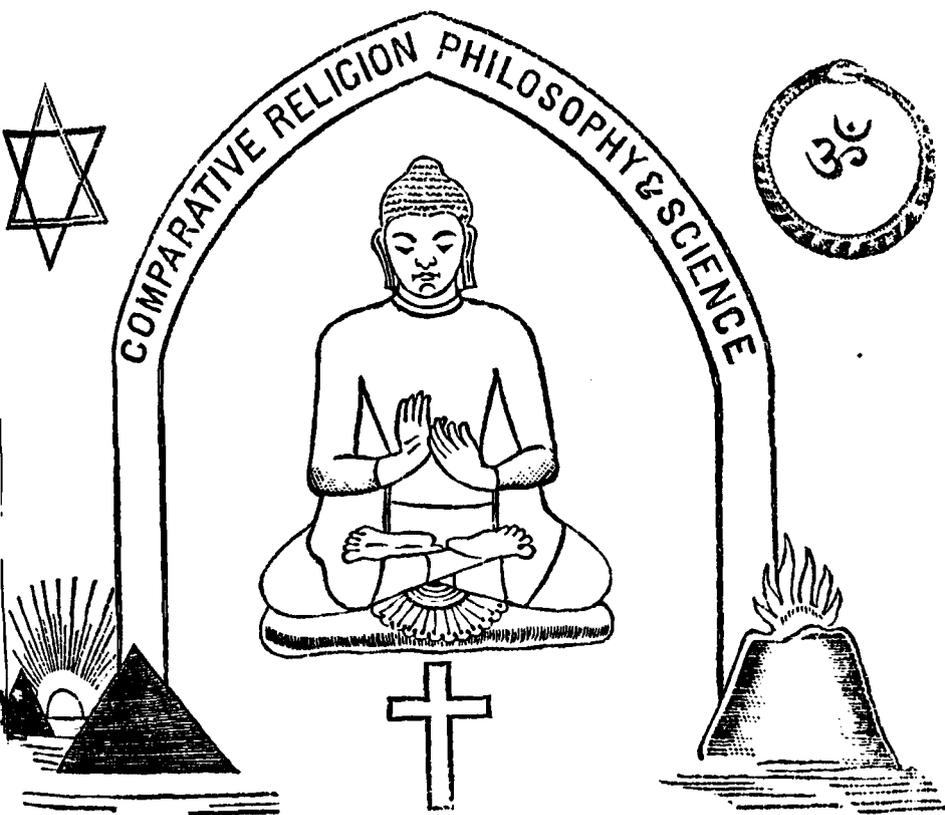
But manners, rightly regarded, are the *style of the soul*, and they can never be genuine, never be anything more than veneer or polish, unless they proceed as naturally as the exhalation of a rose from the inmost beauty of spirit, that is to say, from humility, tenderness, loving-kindness, and desire of excellence.

Even though the habit be not broken so quickly as the teacher or parent could wish, the child is growing, progressing. He is "good" in the sense of the word as used by Dewey in his chapter on "Reconstruction in Moral Conceptions," in which he writes:

The good man is the man who, no matter how morally unworthy he *has* been, is moving to become better. . . . The process of growth, of improvement and progress, rather than the static outcome and result, becomes the significant thing. . . . Growth itself is the only moral "end".

The moral end—growth—has been furthered in the child, if the above treatment of the fault of blaming others is followed, because of the effort he has expended in his endeavour to contrive a means for overcoming an unsocial habit, and because of the consequent broadening of his horizon to include a higher degree and kind of attention accorded the conjunct self.

Margarete Miklau



THE MUSIC OF THE FUTURE

By GEORGE W. WEAVER

THE natural assumption, when one reads an article on the music of the future, is that the tendencies of modern composers will be used to foreshadow that which the future may develop; it is certainly not expected that the music of the past will be spoken of to any extent. That the music of past ages is drawn upon rather than modern compositions is justified, for in music, as in so many things, we are finding

that we have but poorly profited by the wisdom of the ages, and the discoveries of many centuries.

So far as the modern school is concerned, the tendency of the futurist is to cover his ignorance of fundamentals by a lavish use of discords, lacking simple coherence even in harmonic structure. As to melody, the poverty of the Schönbergs, and others of the self-styled new school, in melodic gifts is only equalled by their ignorance of natural laws in the combination of sounds. We may safely, I think, dismiss the efforts of such a school as a mere outbreak, a sort of eczema on the face of civilisation. Nor need we be afraid that (as so often happened to others in the past) we shall be laughed at by later generations for our failure to recognise our great ones. Many innovators, up to and including Wagner, have been belittled and misunderstood by those of their own day, and, doubtless, many more will suffer the same fate. There are critics who do not forget this, and admit their fear of committing such a blunder to-day. They therefore, while unable to praise the awesome productions of the new school, are exceedingly timid of expressing doubt, lest later generations should prove them lacking in insight. Nevertheless, a few here and there have no such misgivings, and do not hesitate to speak out freely. Possibly we are much more ignorant, and so rush in blindly where angels fear to tread, but I think we may, for all that, take the risk and stand with the few who dare challenge a possibly great future school.

One of the greatest necessities in any art, but particularly in music, is that it should be understood by the hearts and emotions of the people. This does not mean an intellectual grasp, but it means that the appeal shall be felt by, or the expression of emotion touch, the deeper sympathies of the people who cannot express themselves. If music fails in this, it fails for all time, no matter what the intellectual opinion may be. As a case in point; it is quite generally considered

that the greater works of Bach are for accomplished and intellectual musicians only, and possibly we might readily admit that only mature and cultivated minds can get the full beauties from the tremendous fugues and preludes. Yet a good many years ago I used to notice, when attending the public organ recitals given in the Town Hall of Birmingham, that a great proportion of the audience was composed of labourers of all kinds, including one regular attendant who invariably sat in the same seat, and was invariably begrimed with coal dust. At each recital a Bach masterpiece was given, with all the resources of a great organ, and rarely was there a number on the programme that seemed to appeal more to those working men. Again, in one of G. B. Shaw's really worth-while books, *The Perfect Wagnerite*, the great point that Shaw makes is that Wagner is not too great or too deep for "common people," and that it is the intellectuals who would attempt to find meanings in the music requiring psychological analysis to explain. Not that the meanings are not there and are not deep, but they are so deep that they may be felt and understood by those who feel but are dumb, and are not to be teased out of this feeling by the psychological dissector. Hence we may draw a deduction which I am disposed to call a law: Only that music is really great which touches the understanding of the unlearned. If we apply this test, we shall find that the works of Bach, Beethoven, Mendelssohn, and Wagner stand true, and that such of their writings as are now discarded have failed in that test. We shall find, moreover, that the great works which have stood such a test are the very works which best stand critical analysis, so that I may now state another law, a corollary to the first: The understanding of the public is finally the infallible judge. Note that the "understanding" is the word used, not the "opinions" of the public, for that is another matter entirely. The opinions

of the people vary from day to day, and are based upon very limited knowledge of any set of facts ; economic conditions, the state of bodily health, political creed, or the dogmas of a religious group, and such other influences as all tend to colour the opinions of the public. Whether opinions voiced under such circumstances have any real value, may be doubted. But the "understanding" of people is something above and beyond their superficial education or their political condition; it is something deeper than they themselves know; call it "soul" if the term suits you, but it is there, and evinces itself through the ages whether the people themselves will or no. And it is this deeper thing, the underlying consciousness which cannot be voiced, that sets the final seal upon the works of man as artist and creator.

Even in what we call Folk-Songs we find this to be true; a folk-song lives because it expresses something which has not been better expressed, or gives an outlet to emotions which have hitherto been penned up for lack of a vehicle. And just as soon as a better way of expressing it arises, or a more satisfying vehicle has been found or provided, the particular folk-song which had served to fill the want is no longer of service and is soon lost. The wealth of modern music capable of expressing almost all the emotions is now so great that, although people need singing as a direct and personal outlet, the folk-song seems to have fallen in permanent disuse; at any rate folk-songs are not being developed nowadays. Nor need we much regret this, for we are now less primitive, and require better vehicles than the simpler melodic form could supply. Nevertheless, the folk-song in its day could truly be called great, for it expressed the feelings and emotions of the public to the degree demanded in the past; even the greatest and most complex modern music must at least do that also, or it will fail. It is more than probable that the finer modern music not only expresses better the

deepest feelings of our modern public than folk-songs could, but there is little doubt that it is a source of inspiration to many thousands ; the folk-song could never reach such heights as that.

But I have, I think, made my point : that the inherent greatness of any composition is gauged by its ultimate power to reach the deepest understanding of the public. From this standpoint, then, is it not almost a foregone conclusion that the ultra-modern composer is already doomed to early oblivion ? It is conclusively shown in all ages, and under all forms of civilisation that, no matter what other beauties of structure a piece of music may possess, it does not live unless there is a melodic foundation somewhere or somehow in evidence. In other words, the human soul, in the last analysis, demands continuity and sequence, which is musically found in melodic structure. The detached incoherence of modern compositions fails to meet this need, even if they had no other fault ; hence the underlying sense of continuity, so essential—upon which we largely base our belief in some form of immortality or continuance beyond earth—will inevitably reject the spasmodic unconnected clashing of sounds now being foisted upon the public as the “ music of the future ”.

There are, it is true, several modern composers who are keeping their heads—and their melodic sense—such as Elgar and Stanford in England, but they do not “ profess ” to be developing the music of the future ; they are trying to draw still more richness from the same store drawn upon by the earlier masters, using the same medium they used—the tempered scale. Whether they can give us anything really “ new ” is open to question ; the matter of harmonic progressions has scarcely moved since Beethoven’s day, and in fact a modern great theorist has stated that even in the works of the most modern composers (excluding the “ futurists,” of course) there is not a chord to be found which is

not also to be found, or at least foreshadowed, in the works of Bach and Handel. It is therefore very doubtful whether Elgar or others can discover any new combinations in a system already so thoroughly developed. Possibly it is the realisation of this fact that has caused the futurist to run amok in his attempt to find something new.

But if neither the moderns nor the futurists can give us anything new—anything that is real progress—where are we to look for the music of the future? For certainly it is not to be admitted that music has reached its climax in our day. One of the youngest of the arts, only two or three centuries old in its present form, and yet the most universal of all the arts—already exhausted in its possibilities? That is unthinkable.

If little that is new is to be obtained from our system of harmony, and if the vocal secrets of the past appear to be temporarily lost, whence shall we secure the music of the days to come, and what form will it take?

An attempt to answer that will necessitate a deeper delving into the past than before, and we may be compelled to conclusions not quite expected. In brief, the next step forward will depend quite largely upon the distance we go back, and upon what we bring back; not until we have gone back far enough shall we be able to see far ahead.

So far as records are available—and far beyond that if we may accept traditions and analogies—music, religion, and astronomy were but aspects of the same thing. The doctrine of the harmony of the spheres is not originally Platonic or Pythagorean. There is evidence indeed to show that both Plato and Pythagoras spent many years in Egypt accumulating the wisdom of Asia and returning with it to Greece. It is certain that all the music known to the Greeks was derived from Egypt, and it is equally certain that the Greeks fell far short of the Egyptians in their knowledge of it. Further, it is known that even of the music brought from Egypt, the Greeks

lost much and degraded or corrupted still more. It is not at all certain that the Egyptians themselves advanced music to any degree beyond the standard given them by the Chaldeans, which originated in Asiatic civilisations ages before even the Egyptians were a people at all. In fact, the evidence tends to show that, from the earliest known records of the Egyptians, the swing of the pendulum was downwards. Music stagnated under Egyptian laws, although the standard was kept high within the rules fixed by those laws. But there was a law forbidding the change of any music used in the temples or for religious purposes, and as any innovation in secular music would have inevitably influenced religious music in time, the law, in effect, governed all music. But that the standard was a high one, even though fixed and unprogressive, is clearly shown by the reference made by Plato in his Republic :

The plan we have been laying down for the education of youth was known long ago to the Egyptians, that nothing but beautiful forms and fine music should be permitted to enter into the assemblies of young people. Having settled those forms, and what that music should be, they exhibited them in their temples.

He adds that no change had been made for ten thousand years. We need not take the number of years too seriously, but it is evident that little progress could be made under such conditions. Nevertheless, the hint as to conducting "the assemblies of young people," and maintaining an official standard in their temples, might well be considered by modern educators and churchmen. We should seek a long time in our "temples" nowadays to find any standard of either beauty or music exhibited. To the contrary, should any unfortunate idealist make the effort to uplift the musical or artistic standard in a church to-day, he would not even be tolerated.

But if the Egyptians stagnated for so many centuries, and the Greeks lost most of what the Egyptians could teach as well as degraded much of what they did learn, it is clear that there was a very definite retrogression. Following from the Greeks

to the Romans, it is still more evident, for the Romans took but the most simple and primitive scales from the Greeks. Nor did they make any effort to develop these scales or add to their knowledge; they did not even seek further instruction, or attempt to keep up with any possible Greek progress. The crudest diatonic scale satisfied the Romans, who thus occasioned the loss to the world of what might have been saved from Egypt through the Greeks. Is it any wonder that the dawn of modern civilisation under Christianity was most gloomy, darkened as it was with clouds of the densest ignorance?

But to return: Plutarch states that:—

Theologians of early times, the most ancient of philosophers, represented the Gods as holding musical instruments in their hands, not indeed because they supposed them to play the pipe or lyre, but because they judged no work more appropriate to a God than harmony and music.

The Egyptians divided the lunar month into weeks by dedicating the first hour of each of the seven days to the seven planetary deities, probably deriving this from Babylon. The seven planets and the seven days corresponded to the seven notes of their scale (beyond which number, by the way, we have not even yet progressed) and, accompanied by the pipe and the *kithara*, the priests sounded hymns to the Gods through the seven notes of the scale. They included twenty-eight notes in their compass, again reckoning astronomically, for they called the universe "Twenty-eight sounding," ascribing the sounds of the movements of the stars and planets to musical notes of that number. These twenty-eight notes were also connected with the days of the moon by the Greeks, who used—including their diatonic, chromatic and enharmonic scales—precisely the same number of notes. The fifteen notes of the Greek diatonic scale were the fifteen days of the moon's increase. It is not meant that either the Egyptians or the Greeks were confined to a total of twenty-eight notes in their music, for all their scales were transposable, and were

transposed to suit voices or instruments; but twenty-eight notes comprised their defined or named notes, starting from any given pitch.

Again, the three-stringed lyre of Egypt is said to be the invention of the Egyptian Hermes (Thoth), and represents the three seasons of the year (the valley of the Nile had three seasons only, not four as we have). The Chaldeans had the same intervals of harmonic fourth and fifth (with the octave) as the Egyptians, and their scales were based upon astronomical observations, following the theory that the motion of the planets is regulated by musical intervals in order to make everlasting celestial harmony. The musical instruments of Egypt, Nineveh, and Babylon were identical, and Plutarch notes that the Chaldean division of the octave was the same as that used later by the Greeks. As the interval of the harmonic fourth was included in the Babylonian planetary system, it seems evident that the musical systems of Assyria, Egypt, and later Greece were identical. Then, once more, the instruments named in the Book of Daniel are derived from Egypt, even the very names being from roots which cannot be traced to Hebrew. There is indirect evidence in the Talmud that the hydraulic organ used by the Jews was not their invention, but it was described by the Greeks about three centuries B.C. and acknowledged by them as Egyptian. And as the Jews used instruments common to Babylon and Egypt it is fair to assume that their scale was the same, so that the system of the ancient civilisations was certainly as uniform and universal as ours of to-day.

Moreover, although it is commonly assumed that the ancients knew no harmony as we understand the term, the evidence does not admit such a narrowing of their resources as to suppose that monody, or even harmony in octaves, exhausted their knowledge. For, as long ago as the building of the second pyramid, which is supposed to have been about

2,083 B.C. (but really is very much older than that), Egyptian bands existed which played in harmony. This is shown plainly on one of the early tombs, where three pipers, with a conductor beating time, have pipes of such different lengths that it would be mathematically impossible for them to be playing in unison. Besides, the usual Egyptian lute had a compass of over two octaves, quite sufficient for melody, and yet had two strings which were obviously for playing in parts. But indeed this is shown so often, and the instruments, including harps of forty strings, were so plainly incapable of playing in unison—as is shown by the length of pipes or strings—that it seems foolish to doubt their knowledge of harmony. The use of the long fingerboard to their stringed instruments taught the Assyrians and Babylonians the octave system ages before the Greeks were a nation, and the fact that the fingerboards were fretted, or marked into definite divisions, indicates that at least the fourth, fifth, and octave were used.

So far, then, it is clear that the ancients knew a great deal of the science of music, and there is surely no question as to its practical application in their lives, especially in their religious ceremonies. The Chaldeans held the doctrine of the harmony of the spheres, calculating the distances and rates of motion of the planets as a basis for their theories of harmony, for, as the Greek philosophers said, "the universe was framed and constituted by its Author on the principles of music."

George W. Weaver

(To be concluded)

THE CHINESE JEWS OF K'AI-FÈNG-FU

By A. HORNE

THE subject of our sketch is interesting from two points of view: the racial and the religious. We witness here a strange spectacle. We see, at about the time of the Babylonian captivity, a company of Jews making their way to China for the first time, followed later by fresh contingents, travelling, most probably, for trading purposes; settling here and there among the native population of China, establishing colonies, and apparently developing into thriving communities. Of these communities, the one at K'ai-Fêng-Fu is the only one that has passed on to our own day palpable evidence of its former existence.

What has happened to the others, you ask? They were simply swallowed up; merged, assimilated. From missionaries and travellers we know that communities once existed in many places besides K'ai-Fêng-Fu; Ningpo, Hangchow, Nanking, Chinkiang, Sianfu, and perhaps a few other towns. Descendants of Jewish colonists must still exist in those places, but no one in recent years has come in contact with them. As Jews they no longer exist. Their synagogues have been demolished; the communities broken up. By conversion, by intermarriage, through apathy, and by the sheer force of the Chinese civilisation around them, they have gradually surrendered their individuality; to-day that individuality exists no longer. As far as we know of these centres, Judaism has



been wiped out, without leaving a trace ; as completely effaced, as we say in Jewish, as last year's snow.

The K'ai-Fêng-Fu colony has been only a little more fortunate. It kept in touch with the western world through missionaries and others, during the past three or four centuries; tablets and manuscripts exist giving its history, and families to the number of one hundred and fifty persons still live who claim descent from Jewish stock, albeit the word Jew has lost its meaning to them.

I visited K'ai-Fêng-Fu a few months ago. The two men, father and son, whom I managed to see during my short stay, showed not the slightest trace of their Jewish origin. The others, I was told, are just like these. Their dress, physiognomy, language, manner of living, and religious observances, are similar in every way to those of the natives around them. They have been completely absorbed. The name Chinese Jews hardly applies to them now. Jewish Chinamen would perhaps be more correct, and that only by courtesy of their ancestry, however unfaithful to it they have shown themselves to be.

And this is what interests us from the racial point of view: a people who, under stress of the most terrible persecution, have managed to preserve their faith, traditions, and strong individuality in Western lands, have here, among a peaceful and non-persecuting people, lost everything dear to their hearts. Strange irony of fate.

Theories are rife as to what forces must be credited with the process of assimilation that the Jewish colonies underwent. Whatever view is taken, that which accords to the Chinese race a virility seldom met with in races, must be given its due share. For the Jews are not alone in this respect: nation after nation has come here and been assimilated. The Mongols, the Manchus, many a conquering people have tried to sit astride this huge empire in grasping pride.

only to take gradually to Chinese ways, and be in time conquered by the seductive, winning charm of Chinese civilisation.

It is this that we must ponder over. What is it in the Chinese race that, like an amœba reaching out for food, takes hold of a totally foreign people, draws it into its own body, and so completely assimilates it as to render it indistinguishable from its own substance? And what does this capacity for assimilation, especially when applied to such a proud and virile race as the Jewish, portend?

The foreigner coming to Chinese shores even in our own day feels this influence. The Chinaman is so rooted in his own individuality that it is extremely difficult—impossible sometimes—to uproot him. Industrially, he has been won over a good deal to foreign methods. But here it has been the money-making instinct that has been operative in him to create, so to speak, an extenuating circumstance. When this instinct is not appealed to, and often even when it is, he remains adamant, resisting every effort to change his ways. It is a characteristic of his. He will do things in his own way; and if you show him a new process, a new method, he will superimpose upon it his own peculiar way of doing things, unconsciously making his own contribution thereto. And often such contributions are not to be despised. Foreigners here have a way of sneering at everything Chinese, but those who have been in the country for some time sneer less; long residence almost invariably teaches him to sneer no longer. He is won over. He loses his own strictly "foreign" point of view, and gradually begins to sympathise with that of the Chinese. He perhaps even comes to admire certain traits and habits, while he who has been brought up in this country from infancy, or has been born here, actually *thinks* in the Chinese way. It has been noticed and commented upon, over and over again. These Chinese-born foreigners develop, a "Chinese mind." It is this tendency most of all, perhaps,

that has drained the vitality and annihilated the individuality of those Jewish colonists who have formed communities in China during the past two thousand years, as well as of those other peoples who have come to live, as conquerors or as guests, within the boundaries of her empire. It is this that justifies the belief in the remarkable virility of the Chinese race, and the thought that, when the political poles shift their position in the world, as they have been doing continually since history began, and when China comes again into the position of a strong and unified nation, she will resume her rôle as a contributor to world culture, and will take her place again among the civilised nations of the globe. The character of her contribution will depend of course upon her spiritual consciousness at that time, and it is with the view to influencing that consciousness that the few Theosophists in this country hope to direct their work. The thought that is uppermost in the writer's mind is that here we are dealing, not with a young nation in the lower grades of the school of life, but with a nation that has many centuries of culture behind it, a rich literature steeped in wisdom, and an aspect that is amenable to spiritual influence, provided that influence be of the right sort. The material is rich and full of promise, and deserves the serious attention of those who have a thought for the advancement of humanity as a whole.

But yet another consideration confronts us in the contemplation of the lot that has befallen the Chinese Jews; a consideration of such a totally different character that the writer stands open to criticism for bringing such widely divergent subjects under one heading; a consideration no longer ethnic but religious.

We have seen that one force that has brought about the absorption of the Jews has come from the outside. Has there been no influence acting from within, that has hastened the accomplishment of the result noted? Such an influence can

indeed be discerned, albeit it is of a negative character and is noticed, not by its presence, but by its absence. Let us see just what it is.

There has been a cohesive force through the ages that has preserved the individuality of the Jewish people the world over, and has enabled the race to function as a spiritual organism, playing its apportioned rôle in the world. Theosophists well accustomed to the "heresy of separateness" will be surprised to hear me say that this cohesive force has been the tendency to separateness itself, the tendency to accentuate and *preserve* racial differences. Jews have resisted everywhere the opposite tendency, both from without and from within, to iron out some of these differences, especially along traditional lines, and have at all times fought bitterly and often fanatically against attempted inroads into their traditions. Especially has this been the case with those traditions nearest and dearest to their hearts, namely, traditions connected with their religious observances. Instinctively have they felt that the preservation of Jewish self-consciousness hangs on the preservation of their dissimilarity to other men. And everywhere have they fought for this preservation; everywhere have they pointed out the differences between their Law and the Law of the Gentiles, between their God and the God of the Gentiles. They have gloried in being the Chosen People, and have taken pride in standing out from the rest of humanity. The rigid observance of their complex ritual—the circumcision at birth, the confirmation at thirteen, the keeping of the Sabbath and the Holy Days, the selection and preparation of food—all these things that the Jews have done, with reverence and with the proud consciousness of their distinctive Jewishness, have kept them a racial and religious unit through the ages, despite the severest persecutions, despite the fact that, to preserve their rites and customs, they have had to submit to being chased from land to land,

treated as little better than outcasts wherever they went, received with scant hospitality, tolerated at best with ill-concealed irritation at their presence.

Not so, however, in China.

A tablet, inscribed in 1489, tells of the coming of seventy tribal families in 1164 to the court of the Sung Emperor, and of the hospitality with which they were received. "You have come to our land," the Emperor said to them. "Reside in K'ai-Fêng-Fu, and follow the faith and customs of your fathers." A colony was accordingly established and a temple erected; for several centuries this far-away community practised the precepts laid down in the Law, and passed their faith and their traditions on to their children. The tablet mentioned, which was erected to commemorate the building of the first temple, tells, in Chinese, of the Jewish religion, its origin and descent, its main doctrines. In true Jewish spirit it points out its outstanding characteristics, the differences between it and the Chinese faith.

In a later tablet, however, that of 1663, we can already see in part what has been taking place. For this tablet does not lay so much stress on the differences between Judaism and the Chinese religion, but rather shows a tendency to gloss them over, pointing out on the other hand the similarities between the two faiths, and the fact that the Scriptures were no different in essence from the Chinese Classics. (I know what the reader will answer. The people, from long contact with a foreign race, had become more broad-minded and had come to see the beauties in the other religion, and, with the spirit of tolerance, had preferred to bind the races into greater communal fellowship by pointing out that the fundamentals of both religions were the same. I wish that had been so, for then the Jewish religion would have been passed on to this day, in a pure form, and appreciated by both Jews and Chinese. Whereas the opposite has taken place. Not only

has the religion had no effect on the Chinese, but it has been lost to the Jews as well. A perusal of the tablets and inscriptions leads us to infer that it is not tolerance, but a gradual losing of Jewish self-consciousness that exhibits itself therein.)

Gradually, also, additions had come to be made in the ritual. Ancestor-worship to the patriarchs of the Bible was introduced. In short, the Chinese Jew took a backward step in respect to the preservation of his individuality and his ability to make a distinct and individual contribution to the cultural wealth of the world. Ritual, the observance of traditions, it seems to me, has kept the Jewish consciousness and its organism, its medium of expression, alive; lack of such observance in the case of the Chinese colonies led to the destruction of this individuality and the consequent loss to the world of a centre of Jewish expression. The final destruction of the temple, the break in the line of Rabbis, the cessation of traditional observances with the absence of anything else to take its place, all these finally led to the extinction of this Jewish spark and the eventual death of the communal organism. To-day, the Jewish Colony in K'ai-Fêng-Fu, as in the other former centres of Jewish life, exists no longer. The descendants of the colonists are indeed there, and know themselves to be such, but they are Chinese, indistinguishable from the native Chinese around them. In this, be it noted, the Chinese race has gained nothing; the Jewish race has undoubtedly lost. The world as a whole certainly stands a loser, as it always does when a civilisation, a nation, a race, or even a colony degenerates and passes away.

* * *

There is something in this that deserves profound reflection on the part of some of us Theosophists. We sometimes have a tendency to belittle the worth and importance of ritual and tradition, and when we do recognise its value, give it a meaning which does not always express all the truth. To

the Occultist, ritual is a form intended to bring about certain spiritual results, a channel for the downflow of spiritual force. Admitting this to be true, may there yet not be something else? May not the sacredness of ritual be a bond also, a force used by the Guardian of a race to keep that race together as an individual entity, that its functions may be carried out in accordance with the Great Plan; that it may make its own individual contribution to the well-being of the world? In the case of the Jews, who, for two thousand years have lived scattered about in the four corners of the earth, the prey to disintegrating influences of all kinds, ritual seems indeed to have played just this part. Jewish Theosophists, especially, should bear this in mind. Theosophy is liable to give them such an insight into the mysteries of their religion that the observance of their traditions would seem futile and unnecessary. Perhaps for them it is so. But for the race as a whole it appears to be still a great and powerful unifying force, and for the sake of the race it would seem that even a Theosophist should keep to his traditions as much as he can, for in this way does he contribute to the preservation of the organism of which he is a member, and which undoubtedly still has an important role to play in the cultural and spiritual world. To let go of one's heritage would be to contribute to the forces of destruction from within, and thus eventually rob the Helpers of humanity of a great and noble instrument for Their expression.

Note again what has happened to the Chinese Jews. When Dr. Martin visited the K'ai-Fêng-Fu colony some sixty years ago, he found that the process of assimilation, of spiritual death, had already set in. Inter-marriage was to some extent being practised; circumcision was no longer rigidly adhered to. The Sabbath day was becoming obsolete; even the Holy Days existed only in the memory of the colonists, as having been observed by a former generation. Their last Rabbi had died some twenty years before, and since then there

had been no one to expound to them the Law and to teach their children the rudiments of the faith. Their beautiful temple, the centre of the community, after having been several times destroyed by flood and other natural causes and as many times rebuilt, had at last fallen a prey to the apathy of the colony itself; its timbers and stones were sold bit by bit to relieve the dire need into which the colony had fallen. Manuscripts and scrolls of the Law were likewise disposed of, till now there is hardly anything left.

* * *

Two solitary tablets remain to mark the vanished glory of a once flourishing and numerous community. *Sic transit gloria mundi.*

The Jewish Colony is no more.

A. Horne

THE PERIODIC LAW, OR THE LAW OF OCTAVES

By BERTRAM A. TOMES

THE Law of Octaves or the Periodic Law, which half a century ago, Mendeléeff and Newlands independently applied to the classification of the chemical elements, can be applied to everything in Nature, not to materiality alone. Borrowed from the structure of the musical scale of sound, realised in part in the scale of colour, mirrored in the myriad illustrations of periodicity which spring to mind, and now increasingly justified in the realm of Matter as realised by the chemist, this law claims for itself a universal application, and demands application to Life itself, in its universal manifestation. Mystical, inspired and occult writings recognise it. The Stanzas of Dzyan, the basis of Madame Blavatsky's *Secret Doctrine*, when speaking of our manifested Cosmos born of the Absolute, says: "Then come the sons, the seven fighters, the One, the Eighth left out, and his breath which is the Light-Maker. Then the Second Seven . . . The Rejected Son is One." The mystery of the eighth sphere is a well-known occult problem, while seven being the perfect number of Manifestation, the scale of Nature is considered to be the Image of the Divine in Its sacred octave.

It is not surprising that this law has universal application, for since Life manifests itself in and as every phenomenon of Nature under four guises—those of matter, form, energy, and intelligence—and is periodic, it is both logical and natural to

expect that each of these guises of Life will have the periodic impress.¹

Matter, energy, form and intelligence, then, both unitedly and in themselves, severally manifest the Eternal Life, that One origin, creator and destiny of our Cosmos and its contents. Of this Life we are intuitionally aware, to the grade of our powers of realising it. To have Life and have it more abundantly, as our Great Teacher put it, is surely to be awake and aware, to realise or be conscious more and more. When form is considered together with the degree of consciousness exhibited by the beings in existence, how the fact emerges that the form of anything is an index to its degree of intelligent awareness, and thus with each addendum of self-realised intelligence, there must be further modification of form or shape, designed to express that consciousness, and to obtain for it requisite experiences for still further unfoldment. Modification of form can only be effected however, to a limited extent, since among other things it is dependent on the qualities of the materials of our earth, and the energies these matters can exercise or by which they can be exercised. To continue to modify form, that it be perfect in its function to manifest perfect or Eternal Life, there must be a continued modification of matter and a transmutation of it into subtler essences to express that form, and to respond to those subtler energies required to effect its modelling. Have we evidence of such modification of matter? Science is demonstrating that we have.

Or, to put it another way, if, as Henry Drummond tells us in his *Natural Law in the Spiritual World*, to have Eternal

¹ These four aspects or guises under which Life manifests in each and every phenomenon of Nature need careful definition. Matter is the substantial essence, Energy the modes of Motion of this matter, Form is the Shape or Bound of things, separating them from all other things, and which characterises them, while Intelligence includes the realised awareness or sentience and all potential and immanent consciousness. The scientist of to-day emphasises Matter and Energy, while the Occultist and Mystic emphasise the Form and Intelligence aspects of phenomena.

Life is to be able to make perfect correspondence with perfect environment, then all three, *viz.*, our ability, our correspondence, and our environment, must be periodically unfolding. Everywhere are to be found evidences of these facts.

Around us are myriads of vital forms. Each has consciousness or awareness to the degree of its form, appearance, and each form is expressed in its mould through the instrumentality of matter and energy to the complexity of synthetic building possible, as well as necessary, to its indwelling life. Consider carefully the energies, matter forms, and states of consciousness of plants, animals and humans severally and comparatively, and this statement will be fully demonstrated. The interrelationship and interdependence of these four factors or aspects of manifesting Life will also be grasped, and that far better than any form of explanation, set forth here, can explain. The animal will be seen to have a more abundant life than the plant, and man than the animal, precisely because awareness waits on form, and in turn depends on the character of energies and essences able to be used by the Potter in modelling his pot amid nature. Further the conviction arises that, Man being a being capable of civilisation, there is the possibility of still more abundant life for him when he evolves to superman, and that then his form will be modified to express that greater man, as higher energies and subtler matters will be required to meet that form that it shall bring him that perfected realisation or enhanced degree of unfolded awareness. With this thought turn to the substances we term animal, vegetable, mineral and note their chemistry in connection with the Life realised in those kingdoms of Nature. Inorganic substances are on the whole simpler in composition than plant substances (such as sugars, starches, etc.) and these are simpler than those of animal structure (the haemoglobins, plasmas, fibres, etc.) while with the withdrawal of the Life from its sheathing a

what we are pleased to call death, the breaking down of these compounds into the simplest compounds of the storehouse of Nature occurs. This instability, and coming of decay, would appear to be due to the absence of the Building Intelligent Life which created the complexity for its own use. Energies too are modified from the magnetism of the dust to the passion of the animal, from the gravity of inorganic masses to the harmony and brotherly Love of our human communities. Life in the lowest forms appears as mere vitality, but as the scale of forms rises, Life appears as more than mere vitalism. There is emotion, thought, intelligence, etc., manifesting the indwelling Life more and more as it is.

This is not enough, it will be urged, to effect the means of realising that perfect or Eternal Life, for even with materials raised to their highest possible complexity and therefore suitability, there will still be the limit of the possibility of our present atoms and elements of matter, and such a limitation is inconceivable in an Eternal Verity. Does the environment, the basis of these material substances, the venue of these energies, the substantial means of all this Nature modelling, itself become more and more perfect? Let us consider the point. Putting the whole question in its simplest form, it resolves itself into an inquiry into whether there is a slow transmutation of the elements, for with more essential elements to mould substances, with which to mould form, there must be greater possibilities for awakened faculty to acquire a potential perfection. Or, in the light of the progress of chemical science, and the knowledge now possessed of the structure of the atom, it might be said that, given a transmutation of the elements of science into higher octaves of existence, that perfect environment will be possible, and an Eternal Life attainable.

It is of interest to follow the researches of chemistry with this idea in mind, and to note how they register the trend of

material evolution, keeping time with Life requirements, waiting on the purpose of this eternal mind.

Until the discovery of radium and the postulating of the Law of Octaves, known as the Periodic Law, it seemed as though western Science had reached its material ultimate, the "uncuttable Daltonian atom," as Professor Bedson terms it, and some four score varieties of them—the chemical elements. But these two things, one a theory and the other an achieved fact, have brought a further hope to science, and stimulated a strenuous quest into the atom itself.

The Periodic Law, in the words of the recent presidential address of the Chemical Section of the British Association—"shows the principle of periodicity, *viz.*, the recurrence of similar properties at regular intervals with increase in the magnitude of atomic weights". This means that if the elements are arranged in the order of their relative weights, then properties which the first seven have recur in the next seven, so that the first and the eighth are, in many senses, of similar behaviour, while the fifteenth will again bear a likeness to both. This is of course only a rough statement of the law, for allowance has of course to be made for missing links in the table, in the form of undiscovered elements, and for other anomalies. Indeed the late Professor Ramsay says in his excellent little *Modern Chemistry*: "It will be noticed that the number of elements in the first two horizontal rows is not seven, but eight, and that consequently, every ninth element, and not every eighth, presents similarity with its predecessor in the vertical column." This was due to the discovery of Helium, Neon, Argon, etc., making apparently an additional column, and it is interesting to note that many new additions to the table are due to and have been anticipated by the statement and realisation of this law. Thus our elements are classified, and we class Lithium, Sodium, Potassium together, and Copper, Silver, Gold, and Chlorine, Bromine, Iodine, as kindred

elements both in the table of weights and from their likeness in qualities. But let us return to the idea of "Octaves." Before substituting nine for eight as Professor Ramsay suggests, certain interesting facts should be noted about this newly introduced series, which call for inquiry as to whether the denser elements of the universe are not slowly but surely disintegrating and forming a new series of elements, so enabling matter to raise itself a tone in Nature, from say Key F to Key G. If so, then this new series may be in the nature of a "leading note" to a new Tonic of material existence, a "black note" amid the eight "white ones" on the piano scale-board of Nature.

The classic work of Madame Curie, Professor Ramsay and many other eminent scientists on Radium, the electronic theory of matter as propounded by Professors Rutherford and Soddy, as the result of the radio-activity of Radium, and much interesting work with X-ray investigation, as well as the paper of Professor Hopwood Deans' delivered to the Chemical Society, dealing with the *Quantum* theory, all point to the truth of this, and appear to strengthen this suggestion. It is difficult for the lay mind to follow this occult work of our scientists, and to plunge with them within the atom, and so appreciate the value of their great work; but perhaps a picture can be drawn, resembling the facts, and which will serve to bring the truth into a form to be understood by the mind not accustomed to chemical terms and modes of thought.

The universe in small is always a replica of the universe in large, and an atom of any element is much like a solar system in space. Our solar system has a central sun, giving energy and radiance to its planets with their moons, which revolve round it in orbital tracks. Not only are their moons revolving round the planets—dark bodies for the most part—but in our systems we sometimes have visitants from other systems, in the form of comets, meteorites, etc. Then, too,

every star is a "sun," probably with its planets and "solar system," and the whole of "Space" is the ordered poise of correlated "Solar Systems." In the atom, likewise, there is the positive electron or Proton, and its planetary negative electrons moving in orbits around it, and there are, too, "cometary" emanations which fly off into other atom-systems, while "substance," like space, is the ordered poise of correlated "atom systems". Professor Soddy, asking us to visualise an atom, has suggested that we think of a balloon envelope and a handful of dust. Each grain of dust is an electron, and the object modelled by them in their orbital movements is the balloon envelope. How very tiny must an electron be, for even the balloon, or atom, is too small to be microscopic. This comparison also holds between the sizes of a whole solar system and the total masses of its sun and planets. Men—you and I—however, stand, in respect of time, differently with regard to our solar systems and the atoms of our substances. Man is, as it were, inside his solar system, and part of it. He can watch the planets making leisurely tracks in their orbits through space. But he is outside the atom and cannot see the electrons (even if he could overcome the difficulty of their minuteness—the Helium atom, we are told is .0000001 cm. in diameter), for those electrons are moving very fast, nearly as fast as light (186,000 miles per sec.), or far too fast for the human eye to glimpse the moving mass, making thousands of its "years" of orbital revolutions every "man-second". He thus can only realise the effects of their motions, and these tracks they make, and which form the atoms of science he calls substance or matter because they are in them. So real materiality must be carried within the atom and element to the electrons. Perhaps if man could for a moment elevate himself to the Absolute, and see the past, present and future of our solar system from some point outside it in the "twinkling of an eye," "a thousand ages as one moment gone," *i.e.*,

could transcend his terrestrial notion of time, he would see the traces of the movements of the planets, the globes being lost in their orbits' traces, since they would be seen in every point of their orbits at the same time. Also he would see a Cosmic Atom of Space, and lose count of sun and planets within the massed effect of their harmonious workings. Thus our materiality can be likened to the Space we look out upon, a conglomerate of stars and their systems, an equilibrium of solar systems, effecting the perfection of the Divine Being in its present aspect. Helium has been shown by Professor Rutherford to have one positive central sun, and two negative electrons or planets, and by the *Quantum* theory, the number of planets or negative electrons in our atoms increase with the relative weights they possess. Thus Lithium has three, Argon eighteen, Potassium nineteen such planets, and so on.

Some of the atom-universes are breaking down, however, and this is especially noticeable in the case of the heavier and denser of our elements. In the case of Radium, for example, there are emanations of two kinds at least, called Alpha and Beta Rays, which are really electrons acting like comets swinging off into surrounding space away from their solar system, as comets do. Such wandering electrons are either entrapped by colliding with other systems or atoms, or, attracted to one another, set up new systems in space as new atoms. The impacts in the former case give rise to the heat always noticeable in the region of Radium, so that it is always apparently hotter than its surroundings. The latter, or formation of new elements, is especially interesting. Professor Ramsay actually succeeded in bringing together the emanations of Radium, and the result was that he produced Helium. It is also well established that Radium owes its terrestrial origin to the emanations of Uranium recombining under another and simpler form—Radium. For it is tolerably certain that the cometary rebels to planet-law

among the electrons of the atom, do at length come into some new harmonious relationship, and set up "house-keeping" as new atoms. Two notable facts thus become apparent, *viz.*, Radium is slowly disintegrating, so slowly though, as not to be readily perceptible, too delicately to be weighed, so that it will take thousands of years to etherealise and destroy Radium; and from a relatively dense element emanations are constructing a relatively light substance—Helium. Since Radium revealed radioactivity, this process has been found to be common to all elements, and radioactivity has been found to be going on everywhere. So our elements are becoming lighter, and yet since they obey the law of the process, are still able to keep up a relative weight with one another, so that the atomic weights are constant. For, if everything is growing lighter together, we could not discern it by weighing things. Thus when Scott Elliott speaks in his *Atlantis* of the iron and other substances of that continent and day being denser and heavier than our iron and substances, he was telling us the truth, and science is confirming his statements wonderfully. And when it is noted, too, that denser elements are disintegrating from the bottom of the table of elements classified under the Periodic Law, and new elements are appearing in the higher octaves of the table, so placed that they can be the Tonic notes of a new Key in elements when the change of Key of Matter in Nature is completed, we begin to realise that a spiritual truth well known to the old alchemists is scientifically demonstrable in our days of chemical research. Evidence is slowly accumulating, and soon the scientist will verify and uphold the occult maxims of the old writings of seers and mystics, yet in such a way that we shall understand better what it is they tried to tell us in their words. It would seem, then, that as Life brings into actualisation and perfection that which is potential, possible and determined by Law within itself, its matter-energies, forms and intelligences

will adapt themselves to its needs; and to-day our chemical brothers are viewing a fragment of an immense drama. They are watching the present attempts of materiality to evolve in order to keep time with and meet the needs of a progressing and unfolding Life-realisation.

Many interesting questions immediately come to mind. How far, for example, do the altruistic endeavours of man assist or hasten this transmutation of the elements? For there is a connection between them. The intelligence of man is proportional to the possibilities of his form, itself capable to the extent of its grades of matter which express and model it, and the energies which both model those materials under his struggles to civilise himself, and animate the moulded Nature. These, too, in turn react on him, raising him in experience, realisation, knowledge, wisdom. It would almost seem that the whole creation does indeed move toward that far off Divine Event, of which the poet speaks, and in which we are scripturally taught to believe, keeping time with the needs of man and other entities, which in totality comprise that Life. It suggests that man needs to be working in this his day of present incarnation and current possibilities, that he may gain those experiences which the present aspects of matter, energy, form and intellection can give him. If he keep abreast of his day and generation, he is master, alive in the light of eternal day; but if he fail to use his day of experience and lag behind, then he enters a night, and remains inert and dead because he has not learned to use those subtler stimuli which evolved means give him, and which alone are the fourfold aspects of an Eternal Life, bent on realising itself.

We are glad that our chemical friends do not accept our Occult truths, and are bent on independent research, untrammelled by considerations valid to the occultist. How glorious will be the verification of what will one day be a common truth to both scientist and occultist,

because of that very independence they claim in their researches. Let us each pursue our several ways of quest of the Eternal Wisdom. We shall meet at last on the threshold of its Temple, and find agreement of opinion, even as now we find a fellowship in our living endeavours to find that portal. Many roads lead to the Portal of the Temple of Truth, all good, and wonderful is the hidden harmony of our verified experiences.

Bertram A. Tomes



THE SUPREME TEACHER OF MEN AND OF ANGELS

By ECLECTIC

WHEN we speak of a teacher, most of us, I think, mean one who has graduated from the earliest lessons, one who understands the whole path to be traversed by the pupils. Such a teacher, then, is not one who, without all this preparatory schooling, comes as an ungrown being of splendour, one who always was perfect. Such a being does not meet with the sanction of intelligence. Intelligence cannot conceive how a being can be full grown without a past to grow in; therefore this Teacher must be one who has entered

into and experienced all that we have passed through in reaching to where we stand on the ladder of life, and to whom we can look with the utmost confidence to be our leader. The word 'Supreme' in our title, implies that He is the greatest teacher living whom we may approach, and hence one who knows most about the subjects of which He would teach us; also, it would imply that He is the teacher of the most sublime things, the things nearest to the heart of all of us. The title further implies that He is the Teacher also of angels, and the reason for including these beings will be explained as we proceed.

As far as we rightly can, and may, I think it would be of interest to consider some thoughts regarding the personality of such a Teacher, as to the body he might use, for example. Seeing that He would have charge of supreme knowledge, and, I presume, our humanity's most advanced pupils also, he would naturally require a body of the most exquisite delicacy, combined with a tempered strength. Notice the good qualities in the most perfect person we have met. The good qualities manifest in such a person would naturally approximate to the qualities manifest in the *World-Teacher*, only in the latter they would be more enhanced. As the Teacher would be the instructor also of the most advanced races, presumably He would take a body born in our *Āryan Race*, which is called the *Fifth Root Race* in the classification of races.

It may be stated here that the *Christ* is a title, a name for one at a certain stage of development, and strictly speaking does not refer to any particular Teacher who might hold that title.

A poet (Kavita Kamudi), thus describes one of these Teachers :

Lofty of brow and wondrous beautiful. Moving in grace
Mankind among. The supple shape that breathed
His power divine; the lustrous eyes so kind and wise and deep
Arrested all men's gaze—though few men's hearts and minds.

They paused to watch His face,
Or walked along a pace
To contemplate His grace,
They saw a Thing unknown.

When such a One flashes upon the world, and we gradually realise that there is some one, loving and wise beyond our dreaming, in our midst, it is but our want of knowledge that would lead us to imagine that He always was this wonderful Personality. Here, without going into detail, I should like to state that evolution is the Divine method of progress for all beings, and that all beings have thus grown. Taking this as true, it must inevitably be that our Teacher too has risen from the ranks of our youngest physical and soul types, has passed through lives upon lives of effort, felt loves and hates, possessed virtues, ay, some of our vices too, been man and woman; child, youth, lover, mother, father, all, before He reached the full and fragrant blossoming of the soul, that gives Him the joy and the right to love and teach us, as we humble ones, if we are wise, crave to be taught.

A matter vital to the understanding of our subject is the information, given us by advanced members of the philosophic schools, that there is a Great Lodge on earth of Divine and Supermen, and that there always have been in it certain officials who administer the various departments of mankind's affairs. One of these positions is that of World-Teacher, and, as in other offices in more mundane affairs, that office is not perpetually filled by the same individual.

Another office in that Lodge is that of the Manu, He who attends to the physical and form side of human evolution. It is the Manu who segregates His chosen types at the time of the formation of a new race, and often gathers them into a special community, giving special laws and modes of life suited to the new type he is to establish, sometimes deciding upon marriages and the various social arrangements. We are told that Moses was the Manu at one period of history.

Next above the World-Teacher in the Religious and educational department comes the office of the Buddha—the position the World-Teacher fills before He finally leaves our humanity.

It is from these who have attained and the Lodge composed of Them and Their pupils that all the Religions and Philosophies and all the great ceremonials have come—for man is not left to a chance growth.

We may wisely note that the great Religious Founders never speak against other faiths—naturally, seeing They are the founders of those other faiths. We may bring to mind the reputed saying of “The Christ”, “Other sheep have I which are not of this fold.”

If we look back in mind to those outstanding figures in the religious history of humanity, we are forced to remember such Beings as Vyāsa, the child Kṛṣṇa, and the Buddha, in India; Thoth or Hermes in Egypt; the Greater Zoroaster in Persia, Orpheus in Greece, and the Christ in Palestine, Beings to whom millions have given allegiance and aspired to copy. Now, it appears that each of these has filled the office of World-Teacher in His time, and left an indelible mark upon the peoples of Their age. Some of them even to this day have followers numbered by millions. The leaders in “The Order of the Star in the East” tell us that the Office of World-Teacher is still held by the Teacher so revered by Christendom, and that He was, in a previous incarnation, the charming *child* Kṛṣṇa, so beloved in India. Some say that He has never left our physical world, but has been working and watching and waiting, with Infinite love and patience, until the time comes when once again He can emerge and give fresh impetus to the higher side of our human life. Just because these Divine Ones are so wise and so utterly selfless, and have knowledge so vast, they can do what to us is utterly impossible and almost incredible. It is said, for example, that they may

retain a body for centuries in the perfection of health. I think it a mistake to imagine that when the body of Jesus was killed, the body of the World-Teacher, the Christ, who used the body of Jesus for a period, was also killed. Such Supreme Occultists as the Christ may step into the body of a pupil and use that, if necessary for Their high purposes, keeping Their own physical body in its own place. Who is to say that the World-Teacher may not have a pupil in the Chinese, the Russian, the Indian, or any other nation—(seeing all are equally God's children)—and may so use them in the future? Who but He is to say that He may not at some time choose to reveal Himself or speak through a woman's form?

One might get a hint of the way in which these great officials sometimes act, by noticing the lives of Their pupils. The World-Teacher at one time saw that the Chinese people were in need of certain teaching, and He acted through two of His pupils in incarnation there. I refer to Confucius and Lao-tse—they acted for the Teacher in conveying to those people just the knowledge and inspiration that He saw they were most in need of at that period. In Greece, Plato and Pythagoras were His pupils, and were doing His will there.

Sometimes, quite unseen, a Master will assist an artist in his work; if his work and ideals be high enough to warrant such aid. We are informed that Richard Wagner was so assisted when writing his music drama, 'Parsifal'.

One reason which accounts for the coming of these Teachers is that there is a Plan for this world—and it might be mentioned that in that Plan every human soul that has been, is, or will be upon this earth is included—so great is the power and care of the Divine, that a ray, a line of contacting love runs from the heart of the Divine Itself to each of us—each is recorded, and each is watched through all the mysterious evolution of our souls, and that Mighty Heart will not let us go. If we are wise we shall try and make our wills

fit That Supreme Will, and to do that we must try and find what that Will is, and my search convinces me that that Will and Plan may be found.

To return to this Plan again—there are arrangements made for races and sub-races of men to evolve upon this globe—also it is arranged that each sub-race shall have its Teacher to start it upon its long journey, to give it its spiritual and intellectual keynote as it were. The time has come for a new sub-race to appear. Still another reason for the need of the coming is the state of the human world at this time. Man, left for long without some Supreme Example, some strong stimulus, seems to slowly fall back to a rather normal and dead level of conduct, even if it recedes no farther back. The pull of the body and its desires, the insistent attraction of material ambitions, the perpetual stirring of the senses by our surroundings, all tend to keep man at this old level. Surely, in these difficult transitional times, we can see the pressing need of a tuning and harmonising Presence amongst the peoples of earth—some great Leader who can give us a taste of that love that unites and forgives, and sees the best in all, and longs to help high and low, rich and poor alike. *It is the stimulus and the Peace of a Master Heart, the presence of a super-love that is necessary*—for human effort alone has not, and is not doing what is needful.

As to the possible work that such a Teacher will do, or the principal effects that may accrue from His presence, I think it possible that a fundamental effect of His coming will be to so stir the heart side of humanity by His presence and example, that men will be able, under His inspiration, to feel and know that love for one another, and the welfare of all, is the only possible way for the future. The young, the progressive, the altruistic among us, will, under His inspiration, be consumed with a burning desire to pour out their richest gifts unstintingly upon all around—the gifts

they have of love or knowledge, of joy or beauty, so that, as many as can and will may share in the joy that He will awaken in us, if we respond to His outpoured love and help. Maybe He will tell some of us things we have never heard before, and make our hearts feel things we have never felt—fair things quite new to us. I feel confident that there will be Ideals He will set us to try and reach—faculties to acquire—inner heights to scale, and, what is important—to be achieved by our own efforts, or He comes as Teacher and would have us grow, even as He has grown, so that we may be Gods in the making, and not children for ever singing in some glamorous cloud-land, for ever needing to be tended as children. At our stage we should be able to assist at some things. Just how wonderful are the thoughts and plans in the secret Heart of a Master, the following excerpts from a poem, by Kavita Kamudi,¹ will indicate. We will select that portion describing the patience and gentleness of the Master with the careless, self-seeking men and women He finds around Him.

And through a madding world
 He passed as Light,
 In darkest coldest lands, in jostling hustling crowds,
 In rude and scrambling mobs, that e'en God's beasts to shame
 Did put. Where men and maids in rushing crush
 Fierce fought each first to be. Caring for others naught,
 And scowling high disdain from hearts of pride and puffed-out
 nothingness.

Yet shunned He naught and none. But moved as Living Light,
 Light to the heaving world, Light to the poor and weak,
 Light to the struggling strong, and firing force to those
 Who to the Self were tuned—an added power
 To dare—to tread—to pierce—aye, too, to stop
 And stem and hold the evil waves, that
 Rolling through human shapes the world around,
 Do crush the slender clay, that godlings garb as men.

¹ THE THEOSOPHIST of December, 1921.

Gift to the world was He,
 Gift to all forms of life,
 Lamp to the struggling Will,
 Food to the weak and ill,
 Star to the mind all-still;
 Lover for pyre of pain,
 Come to be torn and slain.

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So in the open palm of Men as sacrifice He lay—
 Passive and e'er serene. Binding each foe to foe.
 For 'mongst the living dead there's naught that healeth hate
 'Twixt foe and foe, as common hatred in the heart of each
 For them who're born of Sun; for them whose beams of Love
 And warmth on weed and flower alike shine freely forth.

And men their worst essayed
 To soil the Un-afraid.

But just as eagle's eye doth ever steadfast stay
 And scorn the torturing hand of hunter's mean desire,
 So stayed this Son of royal race and aim
 Unmoved in all the pains that Evil could devise
 His purpose pure to weaken, or His aim to bend.
 For ne'er a cry He made. Nor faltered—to the end.

Strange and wonderful hints are found, in myth and song and story, of the power to unite and to bring Peace that these Great Ones have. It is said that the savage jungle beasts feel a bursting love (for they too love) when these Teachers are near them, and will come and lick the feet, and caress the hand that showers blessing upon them and their young. When the Lord Buddha attained His victory, it is said that the whole earth was affected, and that a wave of Peace and Love ran through every form. May we all cultivate what talents we have, whether large or small, so that when He comes and inspires us again, we may have the means to carry His blessings to our fellow-man, and to bird and beast and flower too, for He loves and lives for all. I think He often speaks to man through the arts and sciences, our business and craft—and these can equally be used to convey His love. Therefore, let us unendingly cultivate our gifts, always sharing

them as far as we can with others even now; for the life of the Spirit is to give. I say now, for there are opportunities now which only come in thousands of years. The world, of course, will not suddenly be changed by these new inspirations, we shall still have to work, to transmute life's ugly patches into a human garden, but Love will find a way. To those who are teachers or artists He will bring to vision many ideas that are at present below the surface, only requiring the stimulation of His Presence to awaken them.

In order that one may not lose the priceless advantage of knowing Him when He comes, it is good to study the ways of these Teachers in the past. We will note that Their ways of looking upon life are not limited by the moral codes or man-made laws of any period or place. The Christ's judgment upon the woman taken in adultery is a notable example. He knew all the causes. Note how all who condemned her crept away at the bar of His greater love and knowledge—not one was found worthy to pass judgment, for, according to one account, the Teacher, by His occult power, revealed to each reviler his own past in His writing on the ground, with the result that all departed *self*-condemned. The condemnation of Him for plucking corn on the Sabbath was another case. He pointed out that the Sabbath was made for man, not man for the Sabbath. Another case was that recorded and striking conduct of the Lord Buddha: He was to pass through a certain town and the ruler of this domain wished to do honour to so great and blessed a One and had sent an invitation for Him to dine at his palace. One in the same town, a woman held in ill repute, knowing by hearsay of the Buddha's great love and wisdom, wishing likewise to show her homage, also sent a similar invitation. The Buddha accepted the invitation of the latter, partly in order to show His disciples that He stood aloof from none, and lived but to help and be friend of all.

We cannot speak for One so far above us, but maybe one matter that will receive attention from the Teacher, will be the world's attitude to marriage. All know the need of a nobler and wiser way in such matters—so much unhappiness and so many unloving unions exist. As Richard Wagner, the Master musician has said, it is not marriage that sanctifies love, but love that sanctifies marriage, and if love be not there and cannot be awakened, a change is surely natural and needful—a change that should not, and cannot rightly, receive the condemnation of any. There are indications that new ways will open to us in this matter. Again, our treatment of the so-called illegitimate child is sometimes a dark blot upon our professed charity, for *if* it be a love child that is born, it comes nearer to the heart of the Divine Plan than a child born of a pure marriage of convenience, such as some marriages are today. Again: our killing and trapping of animals for sport or vanity is a matter almost certain to evoke His serious disapproval. That man can do these things involving so much suffering, is proof in itself how very backward we are in spiritual matters—it is very much worse than being hopelessly behind the times, and our law makers should absolutely prohibit such so-called sport.

Such attitudes reveal how unconventional a viewpoint of things the Teacher may take. If we can acquire a big, altruistic attitude towards our fellow-man, we are not likely to lose the benefits of the Teacher's coming. If we could but sense the depth of compassion and understanding of a Master of Masters, such as is the World-Teacher, if we could but for moments enter His consciousness, we should in those moments have naught but love or pity for absolutely all, without exception. Where the World-Teacher stands there is fear or hate of none and nothing, because of His utter love for all.

On these occult heights one simply cannot stand aside from any, as we half-made humans are so apt to do.

It is said that the World-Teacher is also the Teacher of Angels. I think that an unbiassed enquiry into the evidence will convince us that there is a mighty order of beings evolving around us in subtler worlds, and it is the fairies and angels that the World-Teacher is said to be co-operating with, and teaching. By a faculty latent in all of us, the faculty of clairvoyance—the occultist is able to see these beings on other planes. Study the Scriptures, the folk-lore, the songs and myths of any nation, and you will find hint upon hint, and also definite statements about these intelligences, and humble as well as learned men, women, and children who will vouch for their existence—because they have seen them, seen them by the use of this sight not yet developed in the mass of mankind, but to be evolved in all of us as our lives go by, for the growth of man has no limit, and the heritage of one is the heritage of humanity.

It would seem, from statements made by those more advanced in knowledge than we are, that in the future, mankind and the angels are to be brought into closer touch, and are to co-operate more and more in the Plan of the Head of our system of worlds. Of what some of that work and Plan is we get hints at times. So vast is the knowledge and wisdom of "The World-Teacher" that He must have fields of activity quite unknown to us at present. Bishop Leadbeater thus describes one type of angel he has seen on Slieve-na-mon, a traditionally sacred mountain in Ireland. He says: "Round the summit, sacred to the great green angels who have watched there for more than two thousand years: guarding one of the centres of living force that link the past to the future of that mystic land of Erin. Taller far than the height of man, these giant forms, in colour like the first new leaves of spring, soft, luminous, shimmering, indescribable, look forth over the world with wondrous eyes that shine like stars, full of the peace of those who live in the Eternal, waiting with the

calm certainty of knowledge until the appointed time shall come. One realises very fully the power and importance of the hidden side of things when one beholds such a spectacle as that." I should think that once a musician heard those celestial singers, the music angels (the Gandharvas, as they are called in India), he would for evermore have a finer, fairer quality in his music, be he composer or performer—a magical touch that would add charm to all his work. These angels speak to one another by sound and music, and not by our spoken languages. Another order communicates and evolves by the use of colour, flashing their thoughts to their kind by a regular symphony of colour and colour forms, that make the higher worlds quite wonderful with their presence. Some descriptions also of the Fairies, those folk who are one day to enter the Angelic order of evolution, might not be amiss. We are told that this vast host of beings occupy somewhat the same position to the angels, as the animal kingdom does to mankind.

A Mr. Sergent, in *The Herald of the Star*, thus describes some nature-spirits and angels he has seen.

TREE MANNIKINS

IN A FIELD, LANCASHIRE

Numbers of little men can be seen to be working at the outside of the leaves and branches of a large beech tree. They occasionally leap to the ground and back again to the tree, as though they were fetching some substance and implanting it in the texture of the smaller branches and leaves. They are perhaps four to six inches high, though they vary, their forms being elastic. They look just like little men. They have a long pointed cap and a little coat with a long collar, so long it looks like a cape falling over their shoulders, and little knee breeches. Their faces are red, as if from exposure to weather, the eyes slanting, and non-human in expression. One tries to converse with me, he points to the tree with great pride, with his right hand, as if to say, "This is our work." He walks with short steps and sways as he walks, from side to side, almost with a swagger. He is very amusing to watch . . . He gesticulates in his efforts to communicate, and is evidently trying to tell me that the whole of

the outside portions of the tree are under the influence and care of himself and his fellows. Occasionally one of these flashes out from the tree, hovers in mid air, then returns to the tree again. I rather think they absorb prāna, or other vital essence, and give it to the tree. The little one referred to before continues to repeat himself to the effect that the whole tree owes its beauty to the efforts of his tribe. The seasonal change of colour seems to be an important one; they are all intensely busy. The colour processes appear to engage most of their attention, though the method eludes me. If I question the little man he is unable to explain—first, because it is so obvious to him that he thinks there is nothing to explain; and, secondly, he does not have to think of what he is doing—it is all so instinctive. The discovery, I think, will have to be made from internal observation, rather than external. Much that they do on the ground appears to have no purpose at all, being merely imitative, they copy the movements of the humans without understanding their purpose. The leaves and the branches of the tree are their home, and upon them nearly the whole of their interest and energy is concentrated. They do not confine themselves altogether to one tree, as I see them “fly” to others adjacent.

AT NOTEBY, LANCASHIRE

A small oblong wood of well-grown ash and elm, about half an acre in extent.

This wood was observed to differ from those hitherto studied by reason of the fact that it was inhabited by one nature spirit whose method of operations also differed from the usual. It is a deva¹ of considerable development, which performs its function upon the wood from a position in space some fifty to one hundred feet above the tree-tops.

The chief colourings are bright carmine and gold; the face is singularly beautiful, and the eyes brilliant and dark; the shape of the body below the shoulders is lost in a strong auric downward flow of power, which envelopes the wood, enclosing it and apparently insulating it. Within this there appears to be an upward flow from the wood to the centre of the deva's aura; psychically the whole appears solid, the space within the auric envelope being completely filled with fine, flowing forces.

The deva remains relatively motionless and, judging by the expression of its eyes, is extremely alert and observant. Occasionally it stimulates the flowing forces by movements of its arms, the whole presenting one of the most beautiful and extraordinary sights I have seen.

The aura proper of the deva spreads out in a wonderful ovoid of brilliant hues, those mentioned predominating, for some hundreds of

¹ Angel.

feet above the ground. It radiates and scintillates like the Aurora Borealis, while the lower portion which enfolds the wood sweeps down in graceful curves, and is coloured carmine with fine sprays of golden sparks following the downward sweep.

SYLPHS AND SALAMANDERS

LANCASHIRE

The Sylph.—Female form clothed in a very loose garment, flowing behind it from head to foot and pressing tight against the body in front, as if standing facing the breeze. This is not a garment; the appearance is caused by extremely fine lines of force. There is a certain wildness of demeanour. The hair appears to stream behind—this again is due to lines of force. Forehead broad and expansive—eyes glowing like live coals—face rather square in shape. The colours of gold and vermilion appear to chase each other in waves through the aura. Sense of swift motion is conveyed, and of being in the upper air. I hear a fine thin sound, almost a shriek, like that of the Valkyries. This figure forms one of a group of such, whirling in a dance-like motion through the upper air. They have some connection with the weather; they would delight in the storm, lightning, etc. Others are coloured in brilliantly luminous fiery pale purple¹—waving their long graceful arms as they whirl through the air. Colours are alive, like flame, and though one is predominant, many colours flow through and round them. They are intensely brilliant, more so than any fairy I have ever seen—colours are all fire. They are difficult to describe because of their rapid motion and subtlety of form. They belong to a much higher evolution than the fairy and their chief is a deva. They are astral.

Sometimes our first experience of this fairy life comes to us in our astral life when the body is asleep. One of my friends, who is a member of the Theosophical Society, has thus seen those well-known Fairy horsemen riding their charming, tiny white steeds, revealing the very joy and poetry of movement as they ride in two's or other formation, blowing their fairy horns, to the accompaniment of silvery-toned little bells.

Perhaps a little experience of my own may not be out of place. When out of the body in sleep one night, I was walking along a beautifully wooded seashore. The effect in the astral world of waves lapping the shore is something very

¹ These are probably Salamanders.

different to what it is on earth—each falling wave was more like a caress or the kissing of happy children, and awakened a wondrous sweet music. I noticed then, as on other occasions, that that which corresponds to the air down here, on other planes seems a very different thing—it all seems to be so intensely alive, and sometimes of a vivid violet, or intense blue in colour—so alive is it that it is as though it were charged with a high voltage of electricity or magnetism. The deep blue of a peacock's feather gives one an idea of its intense brilliancy. On my astral walk I took a path that led into the wood, and I came upon a little dell quite magical in its charm. In the centre of a small, grassy space, I saw a little cot, and in it a little form with a most curious face and head dress; it was so quaint I had to smile—it looked more like one of those large yellow sunflowers than anything else I can think of, yet it was a fairy form and not a flower, if I saw aright. The more primitive fairy life loves to copy the human beings' ways. However, apart from the exceedingly ethereal and beautiful colours of the scene, what attracted my attention most was the counterpane the fairies had covered their bed with. It was something like an intricate and delicate Persian carpet in design—gold and bronze and orange-yellow in its colour scheme. I took an edge of it in my hand and it was so gossamer light that I could absolutely not feel it at all. So delighted was I with it that I begged the fairies to let me take it to show it to others, promising to return it—they would not do that, but when I told them how happy it would make certain friends if they could see it, I discovered a small piece of the same material in my hand. I thanked them and departed—departed to unconsciousness as far as any further memory of my treasure was concerned.

It is said that in all great ceremonial (Masonic and the Church Mass alike) means are devised to attract the presence of angels and nature-spirits, and it is partly the presence of

these that makes the ceremonial so attractive and mean so much to those who know or who are sensitive. These know and feel that there are about them presences and forces of incalculable help. It would thus seem that the builders of these great ceremonial systems have had far-seeing reasons for their labours. Exactly all that a sharing of work with the angelic and fairy evolution will mean, it is not easy to discover—vast hosts of these intelligences guide and carry out the development of forms in the mineral, vegetable and animal kingdoms, and superintend or overshadow the Fine Arts. Co-operation in these large departments would certainly mean a great opportunity for us, and for them also, maybe.

Judging by the past, one of the most vital of all the activities of "The World-Teacher" is the establishing of an "Order" under His especial care—an Order composed of those who desire to tread "The Narrow Way" and to reach the goal of their evolution more quickly than the generality of mankind, so that they may be of greater service to all.

Such 'Orders' are in the world even in this day, and one pathway to them may be found within, or rather through the gateway of the Theosophical Society.

We are fortunate in these days in knowing something more of the ways of attainment, more of the inner mystery teaching revealed on "the house top," which is the place of privacy in some Eastern lands. There is an interesting hint in the New Testament of these inner schools and grades; it is written "we speak wisdom amongst those that are perfect," the word "perfect" being a title applied to students of a certain grade in these Inner schools. This privacy has nought but love behind it, for the practice of Occultism has dangers as well as glories, and the pupils must be carefully trained and prepared before certain knowledge and powers can be safely given to them. You see Occultism opens up the consciousness to other worlds and their denizens and forces. The inner

schools are open to all who fulfil the conditions. The Teachers long to give Their knowledge (They remain on earth for that purpose, renouncing much in Their love for humanity), but They are bound by vows They cannot and will not break. We should remember that to be an Occultist of the right hand path is the greatest of all ambitions and is the most tremendous of all achievements. He who will live for his brother man as his chief ideal, and has the vision to sense the opportunity offered, may apply.

Edwin Arnold reveals certain of the facts as to conditions in an introduction to a poem of his, "With Sadi in the Garden"—in it the following occurs :

To come with hearts to gentle thoughts inclined,
 Since this is only for the wise and kind ;
 And, of itself, our Garden shuts its gate
 On him that's hard, cold, uncompassionate ;
 But opens wide its alleys, green and still,
 To Sesame of Love and fair Good-will !

The advance wave of the future is composed of those self-sacrificing ones who choose the path of service rather than the path of purely personal advancement. Of course, we must not be blinded into thinking that the intenser spiritual life is strewn with flowers alone ; it has its difficulties, for it means striving to attain a higher level in every respect, means leaving the well-worn track for the straight, steep way through life's thorny jungle. It means doing in a very few lives, what would sometimes take hundreds of lives by the normal path of evolution.

The old, established order of man's nature will sometimes cry out in desperation for its customary life, and until the man is somewhat established in his new way he may seem to but rarely get any benefit or inspiration from it—he will pass through a period of spiritual drought which will be a severe test of his strength—if he can hold on and continue, this will pass away and he will have the joy of reaching another stage

of his unfoldment, have the great joy of an added strength and power of service.

To those earnest ones who desire to seek that "Narrow Way" I would recommend a study of Mr. Krishnamurti's book *At the Feet of the Master*, or Dr. Annie Besant's book *In the Outer Court*, for thus may we learn to reach Their feet and "the fulness of the stature" of the Christ; if we are wise enough to put their advice into practice. They have found, and as disciples of a Great One, they lovingly offer us the way to reach Them too.

All who tread the Ancient Path to enlightenment will one day awaken or be conscious in what we might call "A Spiritual Garden," awaken to a state so fair and sweet that the soul will be bathed in celestial music, in power, and in beauty, such as we cannot depict by any art down here, and can have but momentary tastes of at our present stage of growth. Such a great expansion of the love aspect will occur, that the heart will ray out its grace and beauty upon all around as though the heart were a Spiritual Sun, as in truth it is, when it reaches these occult stages referred to.

Before we can reach these desirable heights, there are a few things in our day that will most certainly have to be changed. One is a thing some of us find most difficult to attend to, and that is our own and not other peoples' business. Before we can hope to stand in the company of earth's Spiritual Ones we simply shall have to overcome our unloving gossip habit. A Master in Earth's governing lodge has placed gossip amongst the more serious sins of man and He states that we must start to absolutely overcome this tendency before the Teachers can hope to make much use of us for higher purposes.

And the goal, the object of all this thought and planning, and work—what is it? My discovery is that it is to make, first of all, this earth to "blossom as the rose," and that blossoming must first exist in our own hearts and minds. If this ideal be

deeply rooted in us, there is no doubt that by labouring for it, it shall come to fruition, first in those who see and work for it—then in the rest of mankind, until a race of Divine men and women walk upon earth, and Joy and Beauty and Love and Truth reign.

It is a wonderful fact that once the soul sees an Ideal, it has no permanent peace or resting place until that Ideal is attained, and another fact is that the seeing of an Ideal is, in itself, the proof that it is attainable. It is in us, otherwise we could not respond to it. If we keep our natures open to higher influences, our souls, when the Teacher comes, will be like harps when a Master-hand wakes them from silence.

One matter to aim at, and to inform others about, is that we must endeavour to make everything about us as beautiful as we can, for it is through beautiful form, perfume, colour, sound and movement that the Divine manifests itself in its fulness. When there is a want of beauty in any of these things, there is a check to the flow and expression of the Divine Life, the life of the archetypal worlds. When we realise this, we will set about beautifying our homes, our cities and halls to the utmost of our capacity. And to be practical, we must cease to litter our parks and our streets with scraps of old papers—we must learn to burn—or bury these things which are often such an eyesore and hurt to our sense of Beauty.

Such are one or two ideas and suggestions of something each of us may straightway attempt to spread and bring to fruition, as a contribution to the preparation for "The World-Teacher's" coming, so that the Path may be made a little fairer for His Blessed feet to tread.

Any who would like to do something, all who approve of preparation in any way or would like the privilege of association with those who have this matter at heart, are cordially invited to join "The Order of the Star in the East," an international, undenominational Order that exists for this specific

purpose. There are no fees, only a belief in the coming of such a Teacher and a desire to prepare for His coming is required.

I will conclude with some words of a messenger from Earth's Governing Lodge: "We who know something of the occult life, we who of our own knowledge bear witness that He lives upon our earth, are waiting for His coming; and already the steeps of the Himālayas are echoing to the footsteps that tread them to descend into the world of men. There He is standing, awaiting the striking of His hour; there He is standing, with His eyes of love gazing on the world that rejected Him aforetime, and perchance will again reject Him; there He is waiting till the fulness of the time is ripe, till His messengers have proclaimed His advent, and to some extent have prepared the nations for His coming.

"Already the heart of the world is beating with hope; already the mind of the world is beginning to be alert; and before very many years have rolled over us and have become the past, in a future that is near, reckoned by our mortal years, there shall go up a cry from humanity to Him whose ears are never deaf, to Him whose heart is never closed against the world He loves. A cry shall go up: 'O Master of the Great White Lodge, Lord of the Religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings: speak the Word of Brotherhood, which shall make the warring classes and castes know themselves as one. Come in the might of Thy love; come in the splendour of Thy power; and save the world which is longing for Thy Presence, O Thou who art the Teacher alike of angels and of men.'

LABOR }
MORS } OMNIA VINCIT
AMOR }

WORK conquers all,—the weariness of time,
The longings for our loved ones far away,
The doubts and fears that lead our steps astray
And seek to hinder us when we would climb.

Work then while life shall last,
And when this life is past,
When death shall conquer work and time and thee,
Lay down thy work and rest,
Sleep in the kind earth's breast,
Till the day breaketh and the shadows flee.

Death conquers all,—the labour and the pains
And joys of toil, and gives the weary rest ;
We sleep, no more by fear of ill opprest ;
So labour ends, triumphant Death remains.

Come Death, when life is done,
Come when the fight is won,
And take us from the stir and noise and heat.
Conquer thou us, yet we
Thy conquerors shall be,
Victorious Love shall lay thee at our feet.

Love conquers all. O'er work and death and time
Love reigns victorious ; we with Love shall live,
And, life renewed, shall higher service give
In nobler songs, and worship more sublime.
Work then, while yet 'tis day,
Till Death thy hand shall stay,
Nor fear to see the coming of the night ;
Then let Death close thine eyes,
Till Love shall bid thee rise,
And reign with him in everlasting light.

ETHELWYN M. AMERY

LIFE AND DEATH

BIOLOGICALLY CONSIDERED

By PROF. SRISH CHANDRA SINHA, M.A.

(Concluded from p. 376)

THERE is an eternal circulation of matter from the mineral world to the vegetable, from the vegetable to the animal world and back again. The plant gathers the inorganic materials from its environment, and builds them up into complex organic substance. The animal eats the plant and appropriates the pre-formed organic matter for its sustenance and ejects the waste products into the surrounding medium, and finally when the animal dies, its whole body is decomposed and returned into the inorganic world. Thus there is a constant circulation of matter, a continual formation of organic from inorganic matters, and as constant a return of the matter of living bodies to the inorganic world. Similarly there is a perpetual circulation of energy. Plants obtain their substance from the mineral world and their energy from the Sun. The energy of the solar rays is absorbed by the chlorophyll of the leaves, and stored up in the complex organic bodies synthesised by the plants. All these complex bodies are stores of potential energy. The animals feed on the plants and thus receive their supply of energy from the vegetable world. The potential energy already stored in the food is transformed into the actual energy of

vital activity, and is restored by the organism to the external world in the form of heat and mechanical motion. Thus there is a perennial current of energy.

A living organism is composed of exactly the same elements as those which constitute the mineral world. The matter of a living body is subject to the same physical and chemical forces which affect the rest of nature. Inorganic matter is changed into organic matter in its passage through a living plant. All plants, broadly speaking, are endowed with the power of converting lifeless, into living matter. Plants take as food simple inorganic substances, carbonic acid, ammonia and water, along with small quantities of certain mineral salts, and manufacture them into much more complex organic matter—the proteinaceous substance, the raw material of protoplasm which constitutes the physical basis of life. No known animal, on the other hand, is capable of converting inorganic substances into organic matter. All animals require for their nourishment previously formed organic material, for the supply of which they are dependent, mediately or immediately, on the plants. Animals, in fact, obtain from plants, as food, complex organic matter which they ultimately reduce to very much simpler inorganic bodies. In short, a plant body may be regarded as a laboratory in which such simple inorganic substances as carbonic acid, ammonia, water and certain mineral salts are synthesised, by the agency of green colouring matter, chlorophyll, under the stimulus of the radiant energy of the sun, into organic compounds, carbo-hydrates and proteinaceous matter. These organic bodies, charged with the latent energy, constitute the food of the animals. The animal uses up the energetic materials already stored up in the tissues of the plant, either directly by feeding on plants if it is a herbivore, or indirectly through the flesh of herbivorous animals, if it is a carnivore. Plants are the great manufacturers in nature,

animals are the great consumers. Indeed, animal life would be impossible if plant life did not precede it. The remarkable synthetic process of building up organic matter from inorganic substances in the vegetable kingdom requires as its first condition the radiant energy of the solar rays. The energy radiated by the sun is accumulated and locked up in the plant tissues. Later on, animals feed on the plants and utilise this energy. The plant is the accumulator and storer of energy, the animal, the expender of energy. Ultimately the energy thus derived from the sun, directly by the plant and indirectly by the animal, passes into space. Thus the whole of the energy which animates the organic world comes from the sun. The sun is also the prime agent in the production of nearly all the power manifested on the surface of the globe. To the sun we owe the warmth of our hearts, the movement of the steam-engines, the energy locked up in wood and coal. The sunlight causes the winds which agitate the sea, it produces the evaporation that results in rain and in the formation of rivers and brooks. The whole marvellous panorama of life that spreads over the surface of the earth is nothing but transformed sunlight. In fact, the sun is the symbol of life. The ancients with wonderful prevision long ago associated life with fire.

The characteristic feature of a living being is its form, with which are associated all the attributes of life which exist so long as the body is living, but it ultimately perishes with the death of the organism. The transitory nature of form is in sharp contrast to the permanence of the matter and energy, which are in perpetual flux in the living body.

Living beings are made up either of a single cell or of myriads of cells, each of which is a life-centre. Not only are the organisms built up of cells, but each and every organism, be it the bacterium or Man, starts its existence from a cell. The Cell is the primary basis of all vital phenomena in all

cases, whether the living organism exists as a free individual in the unicellular condition, as a colony, or as a republic of cells in higher plants or animals. The cell is regarded as the Unit of Life, as it is the smallest known particle of living matter which is capable of manifesting all the attributes of life. The cell consists of a ground substance which is known as Protoplasm, the foundation of all life :

All things the world which fill
Of but one Stuff are spun.

This stuff which forms the physical basis of life is Protoplasm, which is "universally known and yet essentially unknown." It is this protoplasm, which by successive modifications, slow in their operations, gives rise to a bewildering variety of living things. In a cell, the protoplasm contains in its substance a highly differentiated body known as the nucleus—the quintessence of cell-life. It is by the joint and harmonious action of the protoplasm and nucleus that the functional activity of a cell is maintained. The life of an organism is the life of the individual cells of which it is composed. During the whole life of a living being, there is unceasing change. Life is the seat of the constant transformations of matter, energy and form. It is an individualised phase in the perennial circulation of matter and energy.

Life is often compared to the flame of a candle. This comparison was perhaps made 2,400 years ago by Heraclitus of Ephesus. We know that :

Flame consists of incandescent matter, raised to a high temperature by the process of combustion or chemical union with the oxygen of the atmosphere, and that the flame can exist only so long as the combustion goes on, and a sufficiently high temperature is thereby maintained to render the burning matter luminous, or in other words, to produce those vibrations of the invisible and intangible ether which we recognise as Light.¹

¹ Dendy: *Outlines of Evolutionary Biology*.

Flame is thus the outcome of the action and reaction between the burning material of the candle and the surrounding atmosphere. Like the flame, life is nothing but the manifestation of the constant interaction going on between the organism and its environment. In this interaction as manifested in life, the combustion plays an important part as in the case of the flame, but the whole process is much more complex than the processes involved in the production of a flame.

The modern machine-theory of life compares the organism to a locomotive. All living organisms are continually adjusting themselves to changes in the environment; and life consists in the manifestation of all such activities. An organism is capable of maintaining itself in a state of equilibrium with its environment, and also it is endowed with the power of reproducing its kind by a process of self-multiplication. In an artificial, man-made machine, there is no automatic adjustment, and it can hardly withstand the destructive action of the physical and chemical agencies. True it is that the machinery of the living organism cannot withstand and override indefinitely the destructive action of the environment, and is liable to be totally thrown out of gear and utterly annihilated after a longer or shorter period; but the destructive action is kept in check by the automatic processes of repair and renewal. The capability of reconstruction in a living body depends on a special inherent quality of the organism, whereas there is no such inherent or individual property in an artificial machine, by virtue of which it can repair any ordinary injury it might sustain, or resist the destructive forces of the environment. If any repair is to be done, it is done by some power entirely from without. Before inevitable death ensues, an organism usually produces offspring to take its place in the race of life, and to ensure the perpetuation of the species, but an artificial machine can never

multiply as the organisms do, unless through the inventive genius of some scientist. As suggested by Samuel Butler, when the construction of the machine is so perfected as to be able to reproduce its kind, we shall be in a position to see many tiny steam-engines playing about the door of the engine shed.

Thus

The living organism differs from any machine in its greater efficiency, and . . . in being a self-stoking, self-repairing, self-preservative, self-adjusting, self-increasing, self-reproducing engine. And this also must be remembered in comparing a living creature with a machine, that the latter is no ordinary sample of the inorganic world. It is an elaborated tool, an extended hand, and has inside of it a human thought. It is because of these qualities that highly complex machines come to be so like organisms. But no machine profits by experience, nor trades with time as organisms do.

A living organism is an historical being. It is the child of the past and the parent of the future. It has its own past and the past of its race. It has a tradition of the ages. "It has gathered into itself the sunshine and haer, the wind and the rain of millenia." In the organism, as Bergson says, "the past is prolonged into the present."

During all the transformations, during all the incessant vicissitudes which together constitute vitality, a living being exhibits a certain co-ordination, a certain harmony, an orderly sequence and methodical arrangement of the physical and chemical phenomena with which life is associated. This co-ordination, this harmony is Life. When this harmony is disturbed, disease follows, and Death ensues when this harmony is totally upset and destroyed. Everything is doomed to destruction. Death is the inevitable doom of all individual forms of matter. Normal death takes place in all organisms when the limit of the hereditary span of existence is reached. The limit of the term of life varies enormously in different classes of organisms. Some may live for a few hours, some for a few days, some for several months or years. Some animals live for a hundred years; some

plants live for a thousand years. Sooner or later every plant and every animal must reach the end of its tether, and then it must die and decay.

Birth, growth, development, decline and death—these are the chief manifestations of Life. The living body is continually undergoing two opposite sets of changes, building up or renewal, and breaking down or decay. So long as it is living, an organism is capable of repairing the parts which are worn out. Regeneration is a universal vital function. In the constant decay and reconstruction of protoplasm lies the activity of life. Many used-up cells may be removed or replaced by new cells of the same kind. Side by side with waste, repair goes on. At different periods of existence the relation between waste and repair is of course different. In early life there is growth, because the addition and renewal are greater than the loss sustained by the system; in adolescence there is development, because the parts regenerated are much better and more perfect than they were before. So in the prime of life, addition or renewal preponderates. In the decline of life, the vitality is at a low ebb, and the regeneration becomes less and less perfect. Waste or loss, as a consequence, predominates, and instead of development there is degeneration. In the decline of life, parts are worn out beyond the possibility of repair, and that which is lost or rendered useless is not recuperated, or very imperfectly replaced. If waste goes on beyond a certain point, death results, and in death the departing elements are never replaced.

Death is the natural termination of the course of life. It is the attainment of the goal towards which life is evidently constantly tending. Each vital act brings us nearer to death. Death is the realisation of an object which was in view from the very beginning of this wonderful drama of life. The stream of life is really flowing in one direction only. Its current knows no reversal.

We, and all the higher beings, are formed of congeries of cells. Old cells or groups of cells die and are replaced by regenerated new cells. Partial death is a constant accompaniment of life. In our own human organism, as in that of all the higher animals, innumerable cells die every day, nay every hour—*e.g.*, those of the hairs and nails. The death of such cells, of course, does not affect the life of the organism. But there are some cells whose death results in the total death of the whole individual, for example, nerve-cells governing the actions of heart and lungs. But many cells of the body may retain their vitality long after life is pronounced extinct. Kalabko has succeeded in keeping alive the muscle cells of a man's heart for 18 hours after the death of the individual. Jolly has shown that white corpuscles of frogs' blood, under suitable conditions, may remain alive for a year. It is now even possible, as has been demonstrated by Carrell, to replace an organ of a living animal by a similar organ taken from a dead animal of the same species.

Normal death is a death of senile decay. The organisms, when the limit of the hereditary span of life is reached, meet with natural death, and find the termination of life in old age or senility, when their organs wear out beyond the possibility of repair and their functions dwindle. According to the opinion of Max Kassowitz,

The senility of individuals consists in the inevitable increase in the decay of protoplasm and of the metaplastic parts of the body which this produces.

In old age, the organs wear out, and the overworked organs refuse slowly to function, the muscles cease from activity, the elasticity and endurance of the movements gradually decrease, in short, the system loses that fulness of vitality, that plasticity, that protoplasmic activity which characterise the life of an organism in the bloom of youth. All these changes are wrought in the system in the decline of

life, by the gradual dwindling of the chemical energy of the protoplasm, in which dissimilation gains constantly on assimilation. Ultimately these processes of senile decay lead to the inevitable end—the normal or physiological death.

Most organisms meet their death long before the normal term of life is reached, through illness, accidents, attacks of foes and parasites, and unfavourable conditions of life. Such pathological or accidental death brings about changes in the tissues and cells which, at first, cause partial death of some parts of the body, and then the general death of the whole organism.

Life and death are thus irrevocably linked together. Death is the natural and inevitable termination of life. It is the fulfilment of a purpose towards which all the complex vital activities tend. It is the destination towards which life's journey is directed.

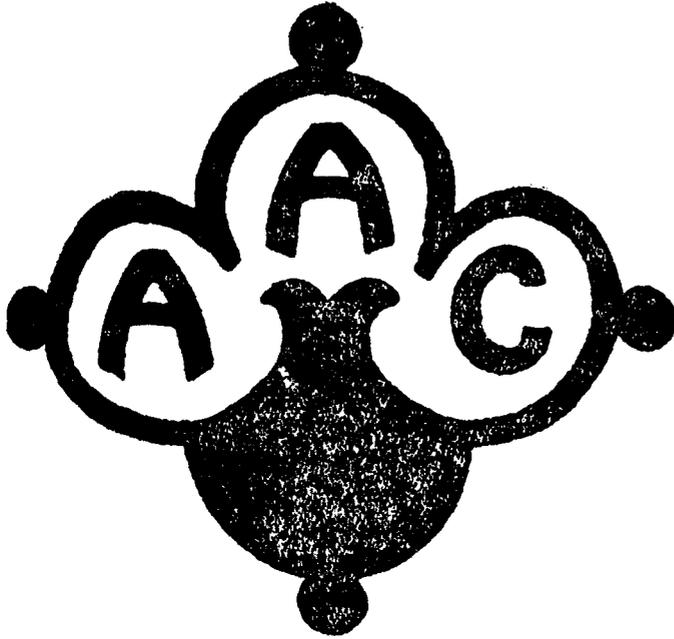
Srish Chandra Sinha

THE DUST STORM

WHISKERED with flame and plumed with curling smoke,
Most arrogantly sped the lordly train
Through Nature's secret precincts of the plain;
The spirits of the earth in anger woke,
From every forest bower they whirled and broke,
A ghostly multitude that rode amain,
Yet straight and swift and proudly sped the train
And swept to left and right the dusty folk.

Upon a thousand stormy wings they flew,
And threw their yellow mists before man's eyes,
And blotted from his view the earth and skies;
The feverish tribe from earth's fair bosom grew,
As dusty passions in the soul arise
When rides the Spirit through them lordlywise.

D. M. CODD



DANCED POETRY: CLOTILDE AND ALEXANDRE
SAKHAROFF

By I. DE MANZIARLY

ART is one of the symptoms of a given epoch.

Through art the subconscious, the subliminal, finds its expression. If there is a transcendence which *can* be defined as supreme Beauty, Good and Truth, the roads to it appear as Art, Religion and Science. The Art, Religion and Science of a Nation indicate its cultural level, one being as important as the two others.

Very few minds are capable of a synthetic representation and therefore our ideas about the state of the world are defective. It is not enough just to know these three fields, one must recognise their most characteristic and representative expressions in order to be able to form a right judgment. New

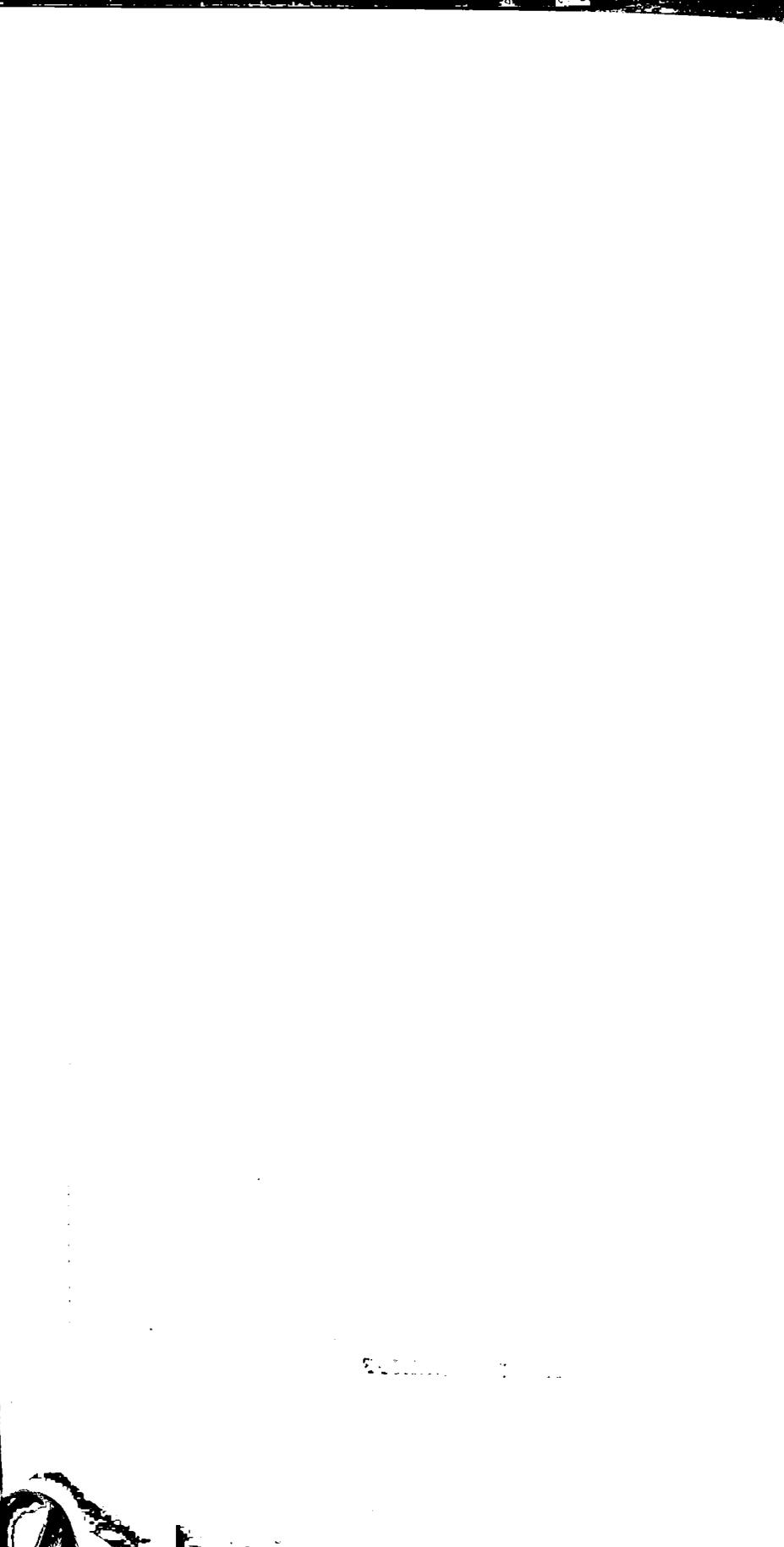
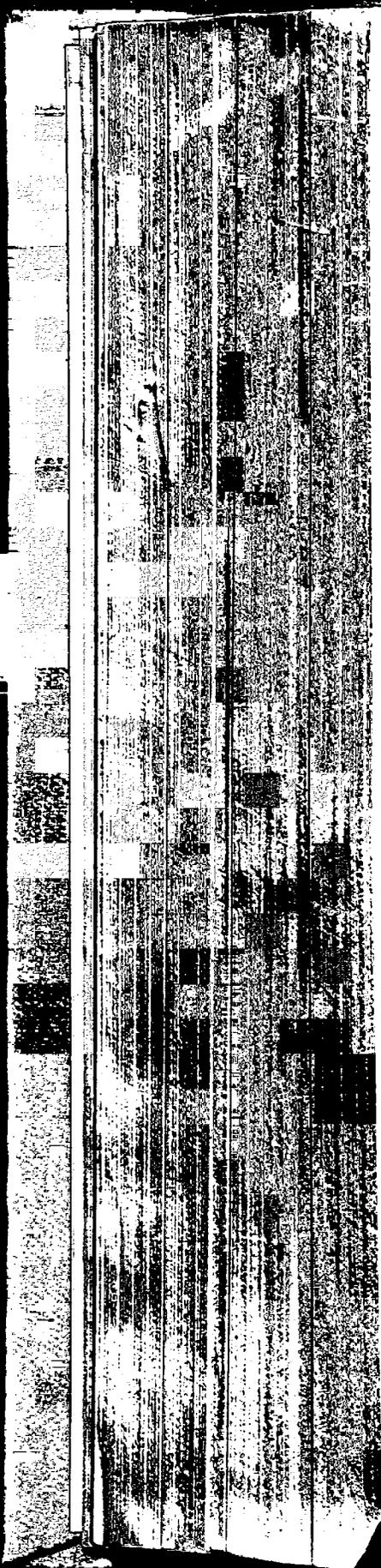
expressions are those which possess the most far-reaching effects, being revelations of new possibilities, new realms. Often eccentricities, which are only the last exaggerated consequences of old demonstrations and, as such, deprived of truth, are taken for new discoveries and hide the new conquest. Is there not more new art in the sovereign painting of a Roerich, for example, than in some crazy Cubist productions? Proust probably discovered a more novel path than the Dadaists or Surrealists. And does not Schönberg possess more original possibilities than Eric Satie? But the public is not able generally to establish such differences and does not at once assign the right place to the creators.

In a time of transition and preparation of the future, as is our time, it is difficult to possess a right evaluation, the old measures being no longer good. How can one ask the public to show enough intuition, to possess already a new measure, for example, for such artists as the Sakharoffs?

Much has been said about Dance in our days strongly influenced by Terpsichore. One knows about its antiquity, its religious aspect in Egypt, India, Persia; among savage tribes; or in the Christian worlds, where it slowly evolved into "Mysteries" and sacred drama. Gradually Dance became secularised and the romantic ballet appeared in Italy; but after a comparatively short success in Europe a certain deterioration, degradation, took place, until lately when the modern revival in Russia proved to what height the artistic standard of the ballet can reach. At the same time we witness a renaissance of individual classical Dance, for example, Isadora Duncan and Ruth St. Denis. In all these achievements much talent is to be found, but the whole significance of Dance is not yet revealed. It has not yet gained its rightful place among the other arts as an equally sacred representation of the higher Inner World. There is a certain depreciation attached to it, the degraded forms of it hiding its true



CLOTILDE SAKHAROFF



meaning. The special condition of this art, its close association with the human body, may be one of the reasons for this state of things.

For a long period, under the influence of materialistic thought, everything related to the body seemed to be opposed to Spirit and to be relegated to the exclusive display of sensuousness. The appearance of Dalcroze's Eurythmic was already a correction of this erring conception; a new freedom, a new ideal, was revealed to the world. Eurythmic may create a new school, a new tradition, unfettered by the old prejudice; but we still possess very few highly cultured dancers, capable of proving that the aim of Dance is not only to be an expression of emotions but a transfiguration of the body. Dance is truly the most human art; but man must not be regarded as a higher animal, but as a God in the making, for it to find perfect expression.

The dancer possesses as his medium, as his instrument, his own body; he lives the duality of creator and creation; he is complete in himself and even music is accessory to him. Without denying the link between music and dance, dance is not *dependent* on the former.

Alexandre Sakharoff began to dance his own inner silent music—as did others—and only because that was too lofty, too pure, for the public, who could not catch the meaning of it, he added outward explicative instrumental music. But, even now, both Clotilde and Alexandre Sakharoff seem much more to determine the music than to follow it. We have to reverse the ordinary position in order to understand the secret of their art. For them the difficulty is to find appropriate music for their inner Eurythmie. Above all, their creations are revelations of their inner poetical world. To express means to possess, and it is precisely what the Sakharoffs possess which is so precious. Their spiritual life is a reflection of the world of Beauty, and they express it in its whole

purity. There is no literary mixture to be found, no eccentricities, no acrobatism, and none of the so-called originality which is so often nothing more than ugliness and poverty of imagination. By them no declaration or manifesto is given out. Simplicity, which means perfection, and synthesis, the synthesis of highest technique and deepest inspiration, are the features of their art.

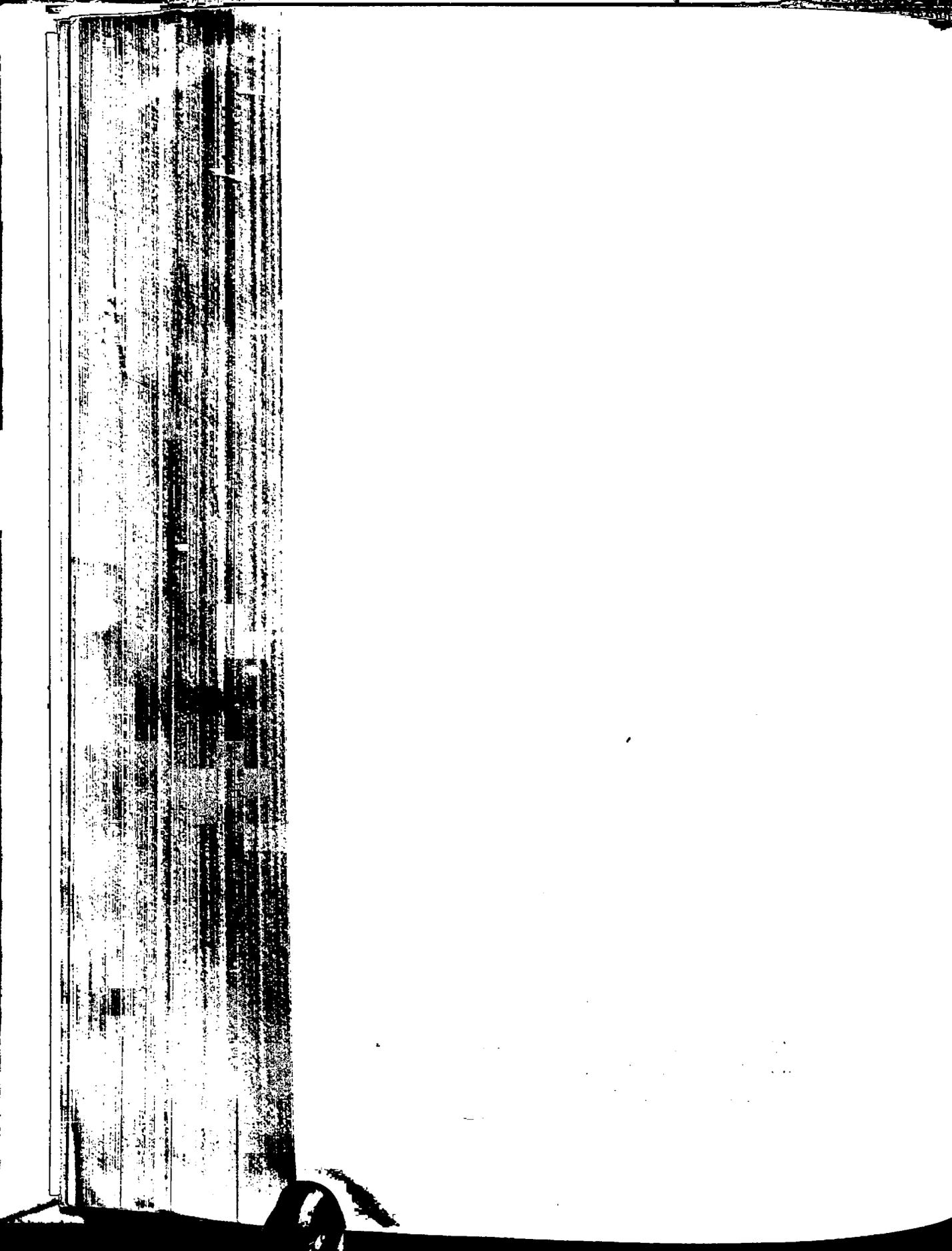
Technique has to be acquired in order to be master of all difficulties. Inertia is transformed into motion; dullness into a conscious alertness of every part of the body; weight and gravity are counterbalanced by muscular strength acting as a spring. But at the same time all the opposites have to be retained, for all contrasts have to be used—weight and lightness, slowness and alacrity, repose and movement. Was it not Alexandre Sakharoff who revealed to the impatient West the beauty of slow steps and gesture? It is of a higher order to grasp this beauty as seen in its supreme expression in the Japanese NO dances. Absolute rest does not exist; there is only a movement so slow that to our short-living consciousness it appears as inaction. Through the Sakharoffs one becomes aware of the relativity of acceleration, and one wishes to see them as well in a dance of immobility—a stone changing in shape through æons, or in a representation of the unstable curling of incense smoke, immaterial and evanescent—for one is sure their revelations of both would be beautiful.

The mystery of time, space and rhythm is ever present; in Dance the dancer solves it by his sacred function. The Sakharoffs are aware of the sacredness of Dance, and not the slightest detail is overlooked by them or left to chance. They create their costumes and every tint, colour, material, line and fold has to serve the one purpose. Each posture, gesture, movement, is intensified by them. Sound, movement, colour, line, rhythm, all serve the Spirit, becoming the expression of it. And still there is no trace of superficial symbolism or artificial



ALEXANDRE SAKHAROFF

(*Quattro-cento Dance*)



values. There is free creation and an immense richness of imagination. A proof of it lies in the changes made in the costumes of the different dances. Some time ago Clotilde Sakharoff danced her sacred dance in which her slightly bent body looks like an ivory Madonna clad in the traditional blue dress—blue and silver, like an evening star in a summer sky. But later she wore shaded pink and a blue veil; another nuance was made visible and she appeared as the virgin of the dawn. The same dances evolve continually new features, through such slight alterations, which underline a new conception of the same idea. And these details, these nuances, are so perfect that they do not distract from the cardinal thing—the representation of the Inner World of Beauty.

When one looks at the Sakharoffs one knows that there exists somewhere a world of perfect Beauty, one almost forgets our own state of chaos, where fragments of beauty are lost in heaps of ugly rubbish. The Sakharoffs' art reasserts the reign of Beauty; shows the perfect man, and makes us believe in him.

The Sakharoffs have discovered their own measure, their own rhythm, as all really creative artists do; and so they create freely, without imitation or fear. Once the inner rhythm, the inner measure, the inner starting-point is discovered, the specific style appears. We may call the Sakharoffs' style poetical, because in their art everything appears in its poetic, transfigured aspect.

They are essentially poets.

Their poetry is deep and big.

Alexandre Sakharoff is able to dance an Epoch, a Country, a Spiritual State. When he appears in the hieratic stiff brocade of his *quattrocento* dance, his gliding steps, the attitudes of his body evoke not only the Italian Primitives but also Dante and Petrarch. We take part in their poetical world and understand something more of it. In the

"Serenade," his slim silhouette in dusky velvet does not dance a given Spanish dance, but expresses Spain, its hot nights when the lover appears as a shadow ready to vanish, and all its wealth of passion, danger, death and love. The sumptuous feathers and silks of the "Grand Siècle," sweeping, curling, following every undulation of the capricious steps and bows, depict the refinement and complexity of that century.

Everything acquires poetry through them, even the slightly grotesque "Danse Nègre," which, danced by any other than Clotilde Sakharoff would appear as a witty caricature; in her expression there is just enough humour to make it pathetic. Not to speak of Debussy's "Petit Berger" or "Ronde Printannière," which are the very essence of poetry, without the slightest sentimentality or banality.

If only the public possessed more knowledge, if only it were better prepared to appreciate, to gain a new insight into things. Because truly the Sakharoffs are initiators and reveal the soul of things.

Novalis says in his *Fragments*; "There is a special sense for poetry and a poetical state which is in us. Poetry is absolutely personal and therefore indescribable. The one who does not know, who does not feel directly what poetry is—to him no idea of it can be given. Poetry is only poetry."

To come across dancers who possess this poetry, who are highly evolved and near to the Spirit, who create synthetically and express their inspiration by the nobility of their souls, their trained, cultivated minds and skilful bodies, is a very rare privilege. How fail to recognize in them messengers, bearers of glad news—the triumph of Spirit in perfect beauty; and how not apply to them Isaiah's words; "How beautiful upon the mountains are the feet of him that bringeth good tidings." . . .

I. de Manziarly

"WHERE THE BLESSED FEET HAVE TROD" I

HOW EVERY COUNTRY-SIDE AND CITY MAY PREPARE

By MARY E. ROCKE

Unpleasant magnetism will last for a hundred thousand years, while good magnetism where good things have been done lasts practically for ever.—C. W. L.

If it be not irreverent so to do, let us imagine the Lord as looking down over this His world, whose weary ways He soon shall tread again, looking to see how best to lay His plans and fire the planet, north, south, east and west, with His great Flame of Love divine; looking also to see what preparation man had made, if perchance those puny efforts might possibly be utilised. And suppose that, as He gazed, He should see that on every spot where dwelt His children of the Star tracts of land were ready for His use, gardens kept sacred for the treading of His Holy Feet, might it not be that then He would decide to use them when on earth, and later leave them charged with His almighty magnetism, so that for so long as the world should last His power and love in all these places should abide and radiate far and near? Would it perhaps please Him to think that thus, all round the globe, could be flashed and kept alive for evermore the Fire which He then would light, that from point to point, from place to place, with a rushlight here, and a blaze of fire there, His Flame should encircle the earth, leaving never a darkened tract? If so, then were it truly worth the doing.

"Gardens of the Star," "Shrines of the Star," or "Star Lands" they might be named, these Footprints of the Lord, as later on they would become. Wireless stations betwixt earth and heaven for receiving and then broadcasting again spiritual force and blessing. The peace of the eternal would radiate therefrom, the life everlasting pour its strength and health on all who wandered there, while the beauty of holiness would refresh the weary and tune them anew to harmony with the music of the spheres. Without printed page or word or deed the miracle would be wrought. The passer-by pauses to rest in the Garden, is bathed in its life and light and glory, and departs a stronger, gentler man.

In the main street of a beautiful suburb of London where trams pass to and fro, may be found opening on to the King's highway a tiny place bearing as title "The House of Rest". Just a simple little summer-house adapted from an outhouse, perhaps some eight by eight feet only, with passage from the street another six. On the wall opposite the always open door and visible from the street hangs a large Cross, with flowers set beneath, and nothing else in all the room but one or two prie-Dieu in front and a chair or so behind. And that is all. At the door we read:

CHILDREN UNACCOMPANIED BY ADULTS ARE NOT INVITED

In this way silence is maintained, in which the healing, helpful influences may play their part. Its lady-guardian, who owns the little place and lives near-by, keeps the room beautiful with flowers, tending it once daily, while at other times no one is in charge. This goes to prove how small an area may serve at need.

Some of our smaller Star Lands, while awaiting their later destiny, might thus be made into veritable Gardens of Rest with, at their heart, a House of Quiet, and at their entrance a greeting, thus:

ENTER, FRIEND, THIS IS YOUR HOUSE

Kindness to creature-life, to bird and plant, might well be shown in these sanctuaries. Far-reaching propaganda could be achieved by following the excellent example set by Chester Cathedral, of hanging on the wall a shelf of books, with card attached, which reads:

Anyone who cares to borrow a book is invited to take it away, but is asked to return it when read, for the sake of others.

Three purposes would be served by the acquisition of Star Lands throughout the world, the most important being probably that last named.

Before He Comes: To serve to impress upon the public the reality of the near approach of the Lord. A notice on the sites would accomplish widespread propaganda in the same way as has been done through the interest created in the Amphitheatre, which is visited and talked of by thousands who would never attend lectures nor read our literature.

When He is here: To provide tracts of land all over the world waiting and ready to be used exactly as the Head of the Order may desire. This would facilitate the founding of any new order, religion, community, educational or other project which might be required.

After He departs: To remain as sacred shrines down the dim ages to come, as light-houses ever shedding forth His light, and preserving that marvellous magnetism for all time.

Every place should have at least its plot, its garden or its field, or better still its hill-side, plateau or estate, presented or bequeathed, as the case might be, and legally transferred to the Order, or to the Amphitheatre Trust, so that when that city came to be visited by the Supreme Teacher, He would find one spot dedicated absolutely to His own use. It might be that He would speak to the people from there, or even perform some wonderful deed, or perchance call forth a fountain of healing waters, so that down the ages for hundreds of years that spot would be holy land and the resort of pilgrims from distant parts. Even a few feet of land would serve as a wayside shrine, to frame perhaps a picture, a symbol, a statue, or words of living power. Sites remarkable for the natural beauty of their surroundings so as to attract the devas, and preferably bordering Government reserves, or open ground not likely to be built upon, are of course advisable, and they should be as large in area as possible. Water cuts off magnetism, and therefore, if available, is a protection near a city. Land convenient to the town would be best, but where unavailable, that more distant would suffice, since during the hundreds or thousands of years to come in which that plot would be used, the city would naturally tend to come nearer, or facilities of travel become greater; also in cases where the land was used as a training centre, school or community, remoteness would be a distinct asset.

There cannot be too many of such sacred shrines. Whatever the size, shape and even situation, all will suit for varying purposes. If several in one city, so much the better for that place, since these gifts will be as fountains of living water for evermore. In Holland a magnificent gift of a castle with extensive land (5,000 acres) has been presented to the Head, with the result that this is now the Headquarters for the European Section of the Order. A tremendous privilege for Holland, greater than any setting up of thrones or dynasties or earthly honour. An unsurpassably great gift on the part of the donor to his country and his Queen, because one which will attract thereto the influence and even the actual presence of the Lord. Kings and warriors, philosophers and philanthropists may do much for their country's honour, but the simple gift direct for the Lord outweighs them all. But so few, so very few see this. It needs the heart of a little child, or the devotion of selflessness, or the simplicity of a God's fool so to act. And yet in another sense there can be no giving to the Lord, since all is His, and when we bring Him of His own, it is as though children should give of their toys to the father who provided them.

Think for a moment what it would mean to be the privileged donor of a plot of land which shall embody and transmit the Lord's almighty influence, His magnetism, down the ages for all time. It means not only to serve the Lord directly and to make His work easier, but also to serve the world through countless generations by preserving for it radiating centres of His power.

There would be no need necessarily to build upon these sites, since if nothing had been prepared when the Lord came, and such were required, a marquee could be hired and utilised, the essential point being that the possession of such lands would assist the Head of the Order to put into force forthwith any scheme desired. It is easy to conceive that many experiments will have to be made, and many new forms originated, and to possess the ground whereon these might spring up would seem to be an important part of the preparation of any great city which may hope to attract the attention of the Supreme Teacher. True it is that in our cities our other movements will be placed at the disposal of the Great One, as far as may be by their terms of occupancy and the work already going on there, but what the Star Order should aim at is to acquire ground, the freehold and possession of which has been previously transferred by deed to the Trust as in the case of the Amphitheatre, thereon to do exactly what He may desire.

Our other movements have to fulfil their special functions, and are therefore not as free as is the Star Order, which exists for no other purpose than as an implement to His Hand.

To carry out this scheme would mean that, glancing over the globe, a ring or many clusters of these Star lands would be seen, places not already full of their own work and therefore not to be disturbed, but fallow, waiting to be diverted to any use whatsoever which may be desired by the Head. Also it is conceivable that Star members might be ignorant enough to object to that which the Head might inaugurate; hence the necessity of placing in his sole possession land not subject to the whims of others. Did not the Great Teacher say to His disciples when last on earth: "What I do ye know not now, but ye shall know hereafter?" The disciples of those days were constantly failing to understand; will those of this time do better?

In these days of democracy, when the ancient homes of aristocracy are being perforce forsaken, there is a magnificent opportunity for their owners to lay up treasure in heaven by devoting these places all over the country to such great use.

In a country such as California, or even Australia, where the climate is suitable, a sloping hill-side, or bowl or cup-shaped depression in the hills, of comparatively worthless land, could be shaped by a few labourers into an open-air amphitheatre of grass or earthen seats at very little cost. This is the simplest form of amphitheatre, and was adopted by the Greeks to serve, until the community was in a position to substitute stone or marble seats. In California this example has been copied with advantage; rough wooden seats of the very simplest construction have been fixed on the sloping hill-side at the Bowl at Los Angeles, while the stage is merely a rude wooden platform. All who have experienced open-air meetings in such places will agree that the disabilities imposed by climatic changes are quite outweighed by the great pleasure of being in the

open air. From a health point of view there is everything to say for meeting thus, and as the new sub-race will presently be developed largely in America and Australia, it is not hard to imagine that a more natural manner of life will ensue, and that we shall in the future fix our services to coincide with the sunrise, as already they do in California at Easter, instead of crowding our audience into artificially lighted places at night. Simplicity of life, of dress, and of bearing go with the open air, and we may well believe that the new sub-race may seek some amelioration of the complexities of modern civilisation.

The following passage from a book published the other day (of which unfortunately we know neither name nor author) is typical of this widespread demand. The speaker, standing on a mountain top, remarks:

The peace that passeth understanding! Up here, one can almost believe in some sort of mystical union with the soul of Nature. There must be, behind all this, something that passes understanding. There is something so enclosed about the whole atmosphere of our churches. I don't mean only the four walls, and the poor distorted saints. It's the feeling one gets of a live, winged thing cramped up in an iron-bound box, till its wings are crippled and its life nearly extinct. Christ went up into a mountain to pray. We . . . who call ourselves Christians . . . go into a stuffy draughty church. It is the Hindū who follows His example, who seems to understand.

With reference to the perpetuation of these sites, it is interesting to read in the *Lives of Alcyone* of a life of pilgrimage to shrines in India, 20,574 B.C., extending over half a century of time, and to note for what immense periods these places had remained consecrated. We are told:

The sites of many of these shrines appear to have been consecrated by the Mahaguru (Lord Buddha) some 20,000 or 30,000 years before, who established some of them by quite physical plane methods, in much the same manner as, many thousands of years later, magnetised centres were established by Apollonius of Tyara.

India, that place of spirituality, is dotted throughout its vast extent by shrines which have been used for religious purposes for thousands of years. Any country whose destiny is to become a great spiritual land might well wish that it also could establish such centres of influence. And it would seem that, with the near approach of the World-Teacher, a unique opportunity for attaining this ideal is placed before the world. It would be a comparatively simple matter to obtain gifts of land in every town and city where we have Star members, and if these were given to the Head of the Order to do with exactly as he liked, as has been done in the case of the Castle and estate at Ommen, as well as with the humbler Amphitheatre, these might be kept consecrated to the Lord and to His work.

In the meantime, a dedication ceremony could be held on each plot as it is acquired, and magnetised spiculæ of the different Rays be buried there. This would attract the co-operation of the Angelic evolution, and thus begin to prepare the place for the tremendous

magnetisation which the Lord would bring. If Star members everywhere were to adopt this idea and put it into force, might it not be an economical way of utilising more fully the surpassing spiritual power which will bathe the whole world when the Lord is here? Would it not be somewhat equivalent to the adoption of reservoirs or catchment areas for the collection of rain, instead of letting it be mostly lost? It has been thought probable that advantage will this time be taken of the easy facilities of travel, for the Great Teacher to visit all the chief countries of the globe, and if this be the case, why should not each country prepare its cities, towns and even villages in this way with their catchment areas, for the Force which will renew the whole world?

We have only to read the words of Bishop Leadbeater as to the lasting power of good magnetism to feel that we would gladly make any sacrifice if thereby we could bequeath to the world for evermore a spot for this priceless power.

A further quotation from the *Lives of Alcyone* gives a wonderful picture of a scene in the Lord Buddha's life, and shows us what might happen yet again, making us realise that to own a plot or hillside on which fell such holy magnetism and so preserve it as a shrine throughout the ages, would be the highest service we could render, not only to humanity, but also to the other evolutions which share this crowded globe.

The following quotation refers to the year 588 B.C. in India:

Alcyone on the first opportunity took Mizar to hear a sermon of the Lord Buddha. The scene was one never to be forgotten. Perhaps two thousand people were gathered there among the trees, most sitting on the ground, some leaning against the trunks, men and women together, and little children sitting with them or running about between the outlying groups of people. The Lord sat on a slightly raised platform—a grassy bank in the midst of the garden, surrounded by a band of His monks in their yellow robes, and with His glorious musical voice made all that crowd hear without effort, and held them entranced day after day as they came to listen to Him. Of Him it was indeed emphatically true, as was once said of another prophet, that "never man spake like this man". The influence of His magnetism upon the people was incalculable, His aura filled the whole garden, so that all the vast crowd was directly under its influence, actually within Him, so to speak. The splendour of the aura attracted vast hosts of the higher devas of all kinds, and they also helped to influence the audience, so that we cannot wonder when we read in the sacred books that often, at the close of a single sermon, hundreds or even thousands attained the Arhat level.

SO MAY IT BE

Mary E. Roche

INTERNATIONAL JUSTICE AND PEACE

By CIRO F. MENDEZ

ALL nations are searching for a way leading to world peace. The point in evolution reached by humanity demands that the just ambitions of the peoples of the world shall be satisfied. The question that is asked on all sides is: "How can this end be attained?" This is the problem that has been presented by the greatest war in recorded history.

To arrive at a solution of this problem, the writer proposes: that all nations, marching in the vanguard of civilisation, form an International Convention by general agreement; that membership in this Convention shall be open *only* to those men and women who merit the gratitude of their fellow-men, because of actual accomplishment in any field of human endeavour; and that these delegates, of every nationality, race, caste or colour, be automatically admitted into full citizenship in each and every nation entering the Convention.

No group of human beings thus selected would be more worthy of respect, and because it would contain the most conspicuous elements of human intelligence and wisdom, such a group would be eminently fit to constitute an arbitrating body. Whatever conflict or controversy, of a national or international character, arose, the International Convention would render its decisions with justice. A Grand International Jury could be formed from the membership of the International Convention, whose decisions would be binding on all nations entering into this covenant.

The following considerations as to the probabilities of the success of this project, and its advantages, suggest themselves:

First.—The member nations, having a world-vision, and a high standard of membership, would not withdraw from the unity of the International Convention to a position of isolation without serious consideration. Being solemnly pledged to respect, and abide by, the decisions of the Grand International Jury, such judgments would not encounter difficulties of acceptance, because any rejection would lead to a general election in the nation concerned, and be more likely to result in the overthrow of the government, than withdrawal from the

Convention. There would also be the pressure of other nations upon any member who might oppose the judgment of the Grand International Jury.

In case of a civil war that might overthrow a government legally constituted and recognised by the International Convention, as by a *coup d'état*, it would be foredoomed to failure, because its leaders could not acquire foreign funds, nor the weapons of war. An illegal government (government by force) would never be recognised by other nations, and would therefore be ephemeral.

Second.—All nations, even the smallest, could co-operate with some elements of this select body, sending delegates from the fields of Art, Science, Philosophy and Philanthropy, as well as from those of Invention and Discovery. The group so formed would contain within itself the seed of progress, and its determinations and decisions would always be guided by the purest spirit of altruism.

Third.—On the other hand, weak and less advanced nations would have the support of the group of international citizens, and consequently would not be obliged to live under the humiliating supervision of stronger nations, nor be subject to pressure from them. Since the international citizens would be full citizens of the weak nations, such nations would receive help from its own citizens, who would also be the most honoured citizens of each and every country. Their support, therefore, would not offend the dignity of any nation.

Fourth.—As a natural consequence, no nation would have to maintain an armed force in order to be respected. The products of peaceful endeavour would not be consumed by a standing army in time of peace, and the economic wealth of nations would increase, and tend to wipe out suffering and want. The energies now absorbed by the military could be dedicated to more useful ends, while an ample ærial, marine and land police would be sufficient to enforce the law.

Fifth.—The highest honour that could be conferred upon a human being would be membership in the Grand International Jury, because selection would be made from the best elements in literature, philanthropy, science, art, philosophy and all lines of progress. This incentive would stimulate infinite effort for the welfare of the peoples of the world, for their progress and betterment.

There may be those who will consider the foregoing to be only an idealistic dream. This is not the case, but even if it were so, it would not be a lost effort, for both philosophy and history teach us that no effort tending towards humanity is fruitless.

The questions arising from the great war are not limited to a certain group of nations. In proof of this stands the fact that, in a relatively short space of time, every country and every soul in the whole world has been affected by the sufferings that have spread

throughout the globe. The idea of preventing a repetition of the catastrophe has become fixed in the minds of all thoughtful people, and in the general conscience of mankind. This idea, the daughter of experience, sustained by reason, is the most certain indication that the ground is prepared to receive the seed from which the tree of world-peace shall shoot forth.

The inevitable law of evolution has the power to change all things, taking from each its quota of good. The consequences flowing from the great war will be utilised in the transformation of nations, changing the governmental form of some, converting oppression into liberty in others. The conception of human rights and the relations between men and nations will be deeply modified. The oppressed and those steeped in the past will awaken to a future atmosphere of liberty. All these things together will prepare the human consciousness to embrace and to sustain the idea of international confraternity, which is the only real basis for the much desired peace of the world.

In conclusion, and in support of our thesis, attention might be called to the fact that, for a long time past, this great and far-reaching problem has been foreseen by sociologists and statesmen. But, as their point of view was not based on altruism, success has not been achieved. Alliances between nations which sought only an increase of material strength resulted only in projects for the common disarmament of the Powers. The Hague at no time was free from the influence of the great Powers.

Now is the opportune moment to crystallise those efforts in a widespread movement for the betterment of social conditions. Believers in various faiths, thinkers, legislators, sociologists, members of masonic and other fraternities, all have these ideals. But all their efforts were not sufficient to avoid the war, because they lacked Unity. We should bend all our energies to the accomplishment of the end herein set forth, giving justice where justice is due, and setting an example of the inviolability of right before the entire world.

Now that the manifold sufferings of humanity are so evident, it would be feasible to put in practice the ideas herein proposed. Reason and justice demand that we substitute the power of reason and justice for the power of rifle and cannon now in the hands of the military.

The method to be adopted for the formation of the Grand International Jury would, of course, be the subject of a special study. But since the Jury would be composed of those favoured by the high distinction of being considered the preferred sons of all the peoples of the earth, we offer the following suggestions :

All national, and publicly recognised, bodies of learning, art, etc., might bring to the attention of their respective Federal Governments their contemplated candidates, with the credentials of each setting

forth their merits. These, when accepted by the nation concerned, would form the first International Convention. The Federal Congress of each country should appoint a committee, charged with the duty of studying the candidates, examining their credentials, and rendering its report.

If the national representatives of one country consider one of their countrymen sufficiently able to occupy a place in the Grand International Jury, corresponding credentials should be extended accrediting him as a member of this supreme body.

Once this Grand International Jury is installed, the members that shall constitute it in future will be appointed in the same manner as given above, with the only difference that the credentials extended by the national legislatures must be approved by the International Convention.

Ciro F. Mendez

SOME THOUGHTS ON THEOSOPHY

By A NON-THEOSOPHIST

I AM not an expert, much less an initiate into the mysteries of Theosophy. I speak with no authority. I have not the slightest desire to dogmatise; still less to condemn that which, most probably, I understand but imperfectly. I am attracted to the subject for several reasons. To mention one or two only, the first is because the motto of the Theosophical Society commands my unqualified respect and admiration—"There is no Religion higher than Truth". Any body of opinion ranging itself under that banner deserves, at the least, to be met in a like candid spirit, and if it be found to be honest, it still stands entitled to admiration, even though mistaken. I, for myself, can conceive of no higher aim in the vague regions of transcendental speculation, than the Service of Truth. Next, because Theosophy is widely misunderstood and often grotesquely misrepresented. Nine out of ten people believe that Madame Blavatsky invented Theosophy; and that its credit must stand or fall by the verdict given by the votaries of the Theosophical Confederacy. Theosophy in popular terms has come to be synonymous with imposture. The careers of those who prominently stood forth to be the teachers and popularisers of this form of ancient wisdom, are submitted to the most searching and the most hostile criticism.

It is no part of my duty to defend the Theosophical leaders or extenuate their methods. Let me not be understood to acquiesce in the judgment which is sweepingly passed upon the whole body of Theosophists. It is impossible to ignore the extraordinary gifts possessed by that most extraordinary woman, Madame Blavatsky. Every candid person who has studied her life and writings must allow the phenomenal plenitude of her spiritual and intellectual endowments. Her achievements, considering the conditions under which they were produced, are staggering. That any woman should have been able to write a book like *The Secret Doctrine*, as Madame Blavatsky wrote it, almost alone, borne down by physical infirmity, without access to Libraries, is in itself an astonishing fact.

Let me analyse what Theosophy is and what it is not. In the first place Theosophy is no charlatanry, but it is Divine Wisdom. There are no shibboleths here; you are not told that you must believe

this or that article of faith or die everlastingly. Theosophy offers you, with sweet and engaging reasonableness, leaving you free to accept or reject, what it alleges to be its priceless gifts of illuminating wisdom. Theosophy broadly interpreted, in the light of the cosmic scheme with its processes, is a religion. But it is not a religion which means ceremonials, priesthood and sacred things. On the other hand, it is a body of doctrine which aims at teaching man what is his place in nature, what are his duties and responsibilities, and how to reconcile the apparent contradictions of nature. Theosophy is not a society for promoting parlour juggling. Although Theosophy explains the phenomena of spiritualism simply and rationally, the validity of the main tenets of Theosophy cannot be made to depend upon these manifestations. Theosophy is not a creed. Theosophy is not bigoted, but is universally tolerant, by embracing all religions, looking with a loving eye on what is good and with a pitying eye on what is bad, in their total presentment. Theosophy, unlike most religions, is not founded upon the base passions of hope and fear. Theosophy appeals to reason and the ethical sense of man. In short, Theosophy is rational, philosophic, tolerant, comprehensive and satisfying. It is very encouraging to find that a Theosophist is equally at home in all congregations of good men, in church, cathedral, mosque, meeting-house, in the company of doubting Thomases and ardent believers, in the bustle of great cities. To be a Theosophist, it is not necessary ever to have heard the word Theosophy. Whether it is true or not I do not pretend to say, but looking at it from the outside, quite dispassionately, I will say that a study of Theosophy calms the reason, encourages every sane hope, and banishes every senseless fear.

A Non-Theosophist

THE THEOSOPHICAL FIELD

DR. MARY ROCKE is to be congratulated on her development of another brilliant idea in Australia, in connection with the work of the Order of the Star in the East. Members of the order have been invited to give land, large or small plots, in town or country, to the Head of the Order, some to become Gardens of the Star, or Playgrounds for children, others only big enough to be wayside shrines. In each alike, permission has been obtained to bury a talisman of magnetised stones, specially prepared for the purpose, so that a centre of magnetism may be formed, which the Devas may be trusted to develop into a real well of life, refreshing all who come within its influence. In her own words, it is "a fascinating way in which to help the world, that of lighting lamps all over its surface, which shall never again become dimmed, but persist as shrines for evermore."

The idea was suggested, it seems, by certain passages in C. W. Leadbeater's books, telling of the magnetisation of certain centres in the long distant past, by Apollonius of Tyana and others, with a view to their use in the present and future. Also the wonderful success of the Sydney Amphitheatre, in evoking inquiry and stimulating interest in the objects of the Order, encouraged the thought that such silent witnesses should be multiplied, to "silently illuminate His Way."

So lands are being consecrated all over Australia, and probably the movement will soon be copied elsewhere. Some donors have taken advantage of the visit of Mr. J. Krishnamurti to get him to perform the ceremony—dedication, burying the talisman, as at Perth on March 24th. They are to have a beautiful Garden of the Star, on the Swan River, as a pleasure resort for holiday makers; Brisbane also plans a Garden, while Melbourne thinks of an Avenue, and Adelaide a Playground. Another Star Land is in the Blue Mountains, with a magnificent view, and Tasmania offers a piece of land on Rosny Point.

Australia's record is eleven Star Lands in three months, which speaks well for the enthusiasm both of organisers and organised. Probably other lands will soon catch fire, and compete in talisman

laying. Certainly, considering how much we know theoretically of the value of occult ceremonial, rightly performed, we Theosophists are strangely slow to make practical use of the knowledge. Something still clings to us of the materialism of last century. But the experience of Australia goes to prove that the unsophisticated multitude is rather more ready to receive our message than we to give it, and it is time that we made definite use of every device of which our science teaches for aiding the forces of good against evil, for breaking up the many centres of evil magnetism and even black magic, which abound in the sin-laden cities of the Old World. We have to learn how intelligently to co-operate with the Devas, in the task of purification and reconstruction of the world.

* * *

THEOSOPHY IN CHINA

Things move so slowly in this land of ours that not so much has been achieved in the way of active propaganda among the Chinese as the time taken would lead one to expect. What prompts me to make this report is the fact that we have now taken a decidedly upward turn, and some tangible results can now safely be looked forward to within the next few months.

Among the things that have already been accomplished, the publication of *Elementary Lessons on Karma*, by Dr. A. Besant, and a second edition of *Information for Enquirers*, might be mentioned. *Dr. Wu's Dialogues on Theosophy* is now in the press and will be ready for distribution in a very few weeks. *An Outline of Theosophy*, also by the late Dr. Wu Ting Fang, our pioneer Chinese Theosophist, is likewise undergoing a second edition, and, when completed, the two books by Dr. Wu and the book on *Karma* (translated at his request and dedicated to his memory) will be bound under one cover, together with "Information for Enquirers" at the back, and will be issued under the title, *Dr. Wu's Works on Theosophy*. This work will probably be used for distribution at the forthcoming commemoration of Dr. Wu's death, to take place at Canton. Thus will his memory be perpetuated, and a work carried out that was ever dear to his heart.

The second editions mentioned above have become necessary, not only because the original copies were running short, but also because a new and better translation of the word Theosophy had since been found. Here we touch on a phase of the work that is not without its humorous side.

The original translation of "Theosophy" in Chinese formed a string of several characters, which, though it was the best combination that could for a long time be found, having approximately the same connotation as the word 'Theosophy,' yet had nothing to do with either *Theos*, or *Sophia*, and was not perfectly satisfactory as a translation. In fact, many objected that the characters gave a totally wrong impression, in addition to which the combination was too cumbersome to use. For a good many months, therefore, our Chinese members have been casting about for a more suitable rendering. No one who has not had a similar experience can have an idea of the difficulty involved in rendering such an apparently simple phrase as 'Divine Wisdom' into straightforward and at the same time scholarly Chinese, accurately and without undue circumlocution. To some, the characters heretofore used seemed to suggest elements of philosophy which did not appear to harmonise with those embraced in Theosophic literature, while to others the idea presented was so wide of the mark as to make one wonder that a few innocent-looking characters could be subject to such varied interpretations. I myself could never make head or tail of the difficulty, because the characters were rendered back into English in such diverse ways by different people, that the subject seemed hopeless of clearing up. One friend of mine, having a poor command of English (on top of the faulty rendering mentioned above) asked me one day how my "Devil Society" was getting along! This incident more than anything else made me realise that the Chinese translation was not a very happy one.

An organisation I came in contact with in Hankow seemed to possess the very name we wanted, for there, a Russian-speaking Chinese gentleman told me that the name, translated by me here into English, would be "Divine Wisdom Society". Just what we were looking for. I returned to Shanghai very much elated at the discovery, but here, on presenting the Chinese characters to a friend, I received a rude shock upon learning that, while the meaning given me by my Hankow friend could perhaps be squeezed out of those characters, the more correct rendering would be "Buddhist Wisdom Society". To a Buddhist, no doubt, the ideas "Buddhahood" and "Divinity" are closely related, and the error in translation can be easily accounted for.

Yet it was a phrase that we could not use. We sat for some time cudgelling our brains for a more satisfactory combination.

"Look here," I finally said to my friend, trying to take the Theosophical bull by the horns. "I don't see why we can't

make a literal translation. The word for 'heavenly,' is *Tien*, is it not?"

"That's right," my friend gravely admitted.

"And the word for 'wisdom' is—"

He supplied the needed word; I don't remember exactly what it was. Let us say, *Tao*.

"Then," I said, triumphantly, "the 'Divine Wisdom' would be *Tien Tao*, would it not?"

He was about to assent, when a thought struck him. "Many years ago," he explained, "there was a revolutionary movement that called itself by that name. It won't do." So there we are. The most direct and correct translation is closed to us because a rebel leader believed himself inspired by the 'Divine Wisdom'.

Finally, the combination at present in use was decided upon, the literal translation of which is: 'Prove Truth Society'. And thus, while 'Theosophy' is rendered in our Chinese literature simply as 'Prove Truth,' what the characters seem to connote to the Chinese mind is "That which proves, or demonstrates, Truth." With this rendering all appear to be satisfied, the new name having the added advantage of employing fewer characters than the old one.

The same trouble noted above we had to face when we came to translate the society's motto: 'There is no religion higher than Truth.' Such a straightforward sentence, it might be thought, should easily find an exact counterpart in such a philosophical language as the Chinese; but not so, it seems. A literal translation that was attempted was found to be unscholarly; a scholarly translation was on the other hand found to be inaccurate, and in this way many days were spent, many people consulted and reconsulted, many renderings offered and rejected, before a satisfactory combination was arrived at.

From what has already been said, it can easily be imagined that the translation of Theosophical literature into Chinese is no easy matter, which is one of the reasons that we have accomplished so little, comparatively speaking. The language used in translations must be at once so scholarly and precise, and so many terms must be translated with which the average reader—and the average translator, for that matter—is not familiar, that the work becomes a highly laborious one, requiring much painstaking care, and constant supervision on the part of the only Chinese friend we have who has a

sufficient acquaintance with Theosophic literature to undertake the work of overseeing the translations made. Thus, the little book, *At the Feet of the Master*, which has been in preparation a long time, is not yet ready for publication because the translator, Mr. Park, is not quite satisfied that it is as it should be.

In the way of newspaper publicity, on the other hand, we have been rather fortunate. In Hongkong, *Information for Enquirers* has been reprinted in one of the native newspapers, in serial form, thus entering the homes of many thousands of people; arrangements are being made to reprint *Elementary Lessons in Karma*. In Shanghai also, one of the papers has signified its willingness to reprint our literature in condensed form, and another, the second largest paper in China, we believe will also follow suit. The same plan we hope to pursue in other towns where we have Theosophical workers.

In addition to the books already enumerated, two books of Dr. Besant's are now being translated: *The Riddle of Life*, and *Theosophy*, a splendid introductory volume. By the time this has been done, our funds will have been well-nigh exhausted, if indeed they are not exhausted before then, but we have no doubt that our friends all over the world will rally again when the call is made. Needless to say, any small donations sent us will be gratefully received, and if Sections, Lodges, and individuals able to afford it, could institute a little "Chinese Propaganda" fund of their own, with regular even though small contributions, such a sacrifice would bear great fruit here. Contributing members would receive regularly the "Far Eastern T.S. Notes" and thus be kept in touch with the work here.

A. HORNE

CORRESPONDENCE

THE EARLY TEACHINGS OF THE MASTERS

"NULLIUS ADDICTUS JURARE IN VERBA MAGISTRI"

I SHOULD be sorry if my adoption of the above familiar quotation were understood to indicate the smallest approach to a spirit of revolt against the Teachers who have now for half a century led the students of Theosophy on a path of increasing understanding and compelling inspiration; for the Latin poet does but summarise the precept insisted on by the Lord Buddha, that the disciple must accept nothing unless approved by his own reason and conscience, however exalted the authority from which it proceeds. Moreover, I desire to begin by expressing a sentiment in which I can cordially agree with Mr. L. A. Compton-Rickett, in his article in the February number of THE THEOSOPHIST, because my present purpose is, with the permission of the Editor, to comment briefly upon the spirit of an essay which seems to me somewhat hasty in its criticism and too alarmist in its tendency, and which may possibly convert into panic the very natural perplexity that must have been felt by many learners on first reading some of these early teachings. Without authority or knowledge adequate to the solving of disputed questions, I may yet hope that many years of reflection, protracted to the extremity of old age, may have enabled me to offer here and there a suggestive hint, that may be helpful in allaying perplexity and indicating some line of reconciliation.

I must begin with the amazing and well nigh incredible blunder made by Mr. Compton-Rickett, when he reads a simple passage in plain English as meaning that 'morality and universal charity' have got to be destroyed, in the name of truth together with the altars of the 'false gods'. The passage runs thus: "humanity destroys in the name of truth, morality and universal charity, the altars of their false gods." Is the necessity of a comma after the word destroys really so imperative that without it we must lump morality and universal charity, not with truth, but with the altars of the false gods? Enough said about this absurd sample of hasty criticism; let us pass to something that looks like reasoned argument.

Mr. Compton-Rickett undoubtedly does well in calling attention to an apparent failure in the generally received doctrine "as above so below" and *vice versa*, in which a fatal hiatus exists if the infinite force

or mind has no volition by which it can influence or modify the workings of the great cosmic mechanism, which is thus given over to the guidance of blind unconscious law; whereas in man, the supposed microcosm, the involuntary or reflex operations, though normally independent of the will, are yet demonstrably very modifiable by mental influences. To admit this gap in the analogy, the critic says, is to drop "overboard one of the most important teachings of esoteric philosophy". The objection is so cogent that the Master admits the "philosophical necessity" of supposing both these powers, (voluntary and involuntary) to inhere in the Infinite Mind or *force*, as he prefers to call it; and he adds that the hypothesis of voluntary agency in the infinite *force*, though always remaining undemonstrable, is "deduced from the Kabbalistic theory (correct in every other relation) of the Macrocosm being a prototype of the microcosm". In this tangle of inconsistent views I venture with diffidence to offer a suggestion which to my own mind brings some relief to the difficulty. We are told that in the long ascent from molecule to man the blind *nisus*, or effort to grow, became gradually a conscious effort, and that later the progressive development of the organism has largely consisted in the gradual substitution of reflex for voluntary action, a process which if continued long enough may lead—not to the extinction of all mental function and activity but—to the entire cessation of interference of will with the organic function, the cerebellum being left in full charge of its own department. I hardly venture to suggest the possibility of an analogous transfer of functions, (from *cerebrum* to *cerebellum*) taking place in the macrocosm, which would seem to imply the continuing evolution of the Universal Mind. Yet why should a student of Occultism shrink from this if, turning his eyes from the molecule at the bottom to the Monad at the top of the human ladder, he considers the work carried on by this spark of the divine flame, this infinitesimal point and centre of living force? For if the Monad can be credited with any aim its work must consist in helping to raise "the manhood into God," as the creed says.

Now this work is evidently carried on by the gradual training, life after life, of the lower bodies and sheaths to act automatically, and to render unnecessary the strenuous efforts of the voluntary activities in resisting and curbing the lower propensities. As this work proceeds, the temptations that draw us from our path no longer exist, and harmony is established. The spiritual man is automatically and therefore necessarily righteous, and this necessity is the only real guarantee of the freedom of the Will. I cannot help feeling that a little thought along such lines as I have suggested might save us from the perplexed, and even resentful, attitude in which Mr. Compton-Rickett receives these fragmentary utterances, as if the Teachers who were then building up the Theosophical Society were at the same time writing letters likely to throw the whole structure into confusion. Perhaps the interpreter may be at fault, and I think Mr. Compton-Rickett will find that Mr. Hume, and not Mr. Sinnett was the "dear brother" to whom the Master addressed the remark—"either we know something or we do not know anything," and

Mr. Hume's argumentative disposition is responsible for much that Mr. Compton-Rickett deems "forensic and partisan" in the letters. I have now said all that I feel able to say with profit and helpfulness, and several minor points in Mr. Compton-Rickett's article must be left to the calm consideration of its readers.

In conclusion let us welcome, with as much earnestness as we are capable of, the faith and hope of a coming teaching which will harmonise the seemingly conflicting gleams of light which stream from the temple of Truth, but are diffracted and distorted by the faults and flaws of our personalities.

J. GILES, M.R.C.S. & L.S.A.

DEAR SIR,

The undersigned Lodge, as a body of students dedicated to the study of Theosophy, wishes to register a brief protest against the spirit and substance of the article by Mr. L. A. Compton-Rickett entitled *Impressions of the Early Teachings of the Masters*, which appeared in the February issue. Without wishing in any way to attack the *bona fides* of its author, it seems to us that as a critic of the fundamental principles of Theosophy he has proved himself utterly incompetent.

The writer's attitude attempts to be that of an impartial critic, but the first duty of such is to possess an accurate knowledge of the subject with which he wishes to deal. This Mr. Compton-Rickett has woefully failed to do. To take only one example of a definite misstatement of fact, on page 631 we find: "Such a being (the Heavenly Father of the Christians) is replaced by Blind Force". Since when have students of Theosophy admitted such an impossibility as Blind Force?

Having ascertained the facts, a critic is then entitled to draw 'legitimate inferences' therefrom, and by the fairness and soundness of such inferences shall he himself as a critic be judged. In the opinion of this Lodge the writer has equally failed upon this score. To take only one example among many, on page 636 he quotes from Master K. H. as follows:

Remember, the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of truth, morality and universal charity, the altars of their false gods.

From this Mr. Compton-Rickett draws the 'legitimate' (?) inference that "we conquer Blind Force by destroying morality and universal charity". Comment is, we think, unnecessary. Criticism is at any time a task not lightly to be undertaken, but especially must this be so when the subject of criticism is no less than the fundamental principles of that which Theosophists presumably believe to be the Divine Wisdom itself.

As Mr. Compton-Rickett rightly points out, some faculty higher than the intellect must be brought to bear on the study of such a subject, and that faculty is the intuition. One sign of its absence is the capacity for destructive criticism, and of its presence the unwillingness to criticise at all anything which the critic is not satisfied he thoroughly understands.

Any man is free to believe or disbelieve anything that he likes, but a self-appointed critic should at least be consistent in his beliefs. Now the *Secret Doctrine* is generally regarded as the fullest and most reliable presentation of Theosophy known to the Western World. The material for that book, as its authoress therein states, was given to her by certain of the Masters of Wisdom, and the subject of Mr. Compton-Rickett's criticism purports to be composed of letters from those same Masters. If the critic in question denies their validity let him say so; if not, he is challenging the knowledge, competence and common veracity of the Masters Themselves. If he wishes to do so, well and good, but let him do so in unequivocal, as apart from vague and ambiguous, language.

If what the Masters say is true, any beliefs, either previously or subsequently entertained, that are clearly incompatible with Their Teaching, must be--untrue. If not, then Theosophy is--untrue. He cannot have it both ways. This being essentially a problem which each student must solve for himself, the first step towards making a decision is to study carefully, with an unprejudiced mind, what it is those Masters teach. Then, and then only, if at all, have we any right to criticise.

In short, let criticism be confined to those who are satisfied that they fully understand.

(Signed) L. PEPE,

CHAS. A. BARCLAY,

Secretary,

Lucifer Lodge, London.

MARGARET DUDLEY COMMEMORATION FUND

IN response to a number of requests from friends who are anxious to pay some tribute to the memory of the late Mrs. Margaret Dudley, a "Margaret Dudley Commemoration Fund" has been opened, which will be devoted to furthering the work of the Braille Department of The Braille and Servers of the Blind League (registered under the Blind Persons Act, 1920), of which department Mrs. Dudley was Hon. Secretary, and to which she gave so unstintingly of her loving labour. For the benefit of those readers who did not know her, we should explain that hers was a life of consecrated and selfless service, first in the nursing profession, and later, in years of unbroken help to those who were blind, in transcribing books into Braille, editing *The Lightbringer* (a Theosophical magazine in Braille, of which she was the founder), and patiently training many pupils to do similar work. Margaret Dudley endeared herself to many, who loved her and spoke of her as "Mother Dudley," and many blind people literally called her "blessed". It is felt that no memorial could be more fitting than the extension of this work for the blind which was her special care.

All those who would like to contribute are asked to send in their contributions, marked "Margaret Dudley Commemoration Fund," to the Hon. Treasurer, The Braille and "Servers of the Blind" League, 3 Upper Woburn Place, London, W. C. 1.

FILM OF THE 50TH ANNIVERSARY OF THE T.S.

Would it not be possible to make arrangements so that a really good film could be taken of the festivals at Adyar, at the 50 years' Jubilee of our Society this year?

I am sure such a film would be of an immense interest and inspiration for those thousands of members all over the world, who long to be present at Adyar on that occasion, but who can only be there in thought. With every year in the future the value of the film would grow, and it would certainly prove a delight to future members of the T.S., gathered at the 100 years' Jubilee of the Society, to have that film rolled before them.

I also think that the cinemas would take such a film, or perhaps part of it, among their "pictures of the day," and the name and existence of our Society would thus be put before hundreds of thousands all over the world.

Could not T.S. members from all sections, especially those who cannot be present at Adyar themselves, collect the means to cover the expenses for such a film?

SWEDISH MEMBER

I SEE in THE THEOSOPHIST an article by Dr. Weller Van Hook on the need of us fighting in defence. I am sorry you have published that article. Much of the good you have done will be undone by it. I only regard karma as a half-truth, since we also reap what *others* sow, and so our sins are often counteracted. But if on *your* head come all the evils produced from that article—I pity you!

There is *no need* to fight our enemies. Feed them is the better way. "Love your enemies, and do them good." You teach that, yet print that misleading article!

I have sent your Recording Secretary a copy of my new book—*A New World by a New Vision*. May I ask you to read pages 121-123 in that book?

Perhaps you would like to publish this letter, and some of the stories in the book I give from *real* life (not theory, like Dr. Van Hook's article), in your paper.

With best wishes,

G. T. SADLER, M.A. (OXON).

NOTE BY EDITOR.—You do not seem to realise that my policy is to print articles of varied opinions. For instance, your own letter, calling karma a half-truth, would not appear, if I carried out your principle of "sorry you have published that article".

BOOKS RECEIVED

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

Diet and Good Health, by Dugald Semple. (Price 1s. 6d.); *The Healthy Life Cook Book*, by Florence Daniel. (Price 2s. and 1s.); *Food Remedies*, by F. Daniel. (Daniel & Co., London.) (Price 2s. and 1s.); *Indian Art at the British Empire Exhibition 1924*, by Lionel Heath. (The Indian Society, 3 Victoria Street, London, S. W.); *The Complete Works of Swami Abhedananda*, Part 1, Rs. 3; *Women of India*, by Swami Vivekananda (Pamphlet) (Sri Rāmakṛṣṇa Math, Madras); *Yoga A Study of the Mystical Philosophy of the Brahmins and Buddhists* by J. F. C. Fuller. (Price 6s.) (William Rider & Sons Ltd., London. E. C. H.); *The Activities of Uranus and Neptune*, by Helen H. Robins. (Price 1s. 6d.) (Theosophical Publishing House Ltd., London, W.C.); *Our Many Lives Here and Elsewhere*, by J. H. M. (Price 6d.); *Power and Purpose*, by Ernest Hunt. (Price 2s. 6d.) (William Rider, London).

PAMPHLETS RECEIVED

Reincarnation, from Karma and Reincarnation Legion, Chicago, U.S.A.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Message of Theosophy (May), *Papyrus* (April), *The Messenger* (April and May), *The Indian Review* (May), *Theosophy in Australia* (May), *Bulletin Théosophique* (May), *The Theosophical Review* (May), *O Theosophista* (January-March), *The Canadian Theosophist* (April), *Light* (May).

We have also received with many thanks :

Pewarta Teosofie (April), *Koinonia* (March), *Teosofisk Tidsskrift* (April), *Teosofi* (Huhtikun), *Rincarnazione* (January, February, March), *The Vedic Magazine* (May), *Revista Teosofica* (April), *Nature* (May), *Isis Revista Teosofica Portuguesa* (November), *The Nation* (May), *The Young Theosophist* (April), *Theosophia* (May), *News and Notes of the Theosophical Society in the British Isles* (May), *De Teosofisch Beweging* (May), *Bulletin Ufficiale* (April), *Revue Théosophique* (April), *The Chera*, *Far Eastern T.S. Notes* (March-April), *Theosophia* (May).

REVIEWS

The Eternal Pilgrim and the Voice Divine, and Some Hints on the Higher Life, by Jehangir Sorabji. With a Foreword by Dr. Annie Besant, President, Theosophical Society. (Bombay, Blavatsky Lodge, T.S. Book-Depot. Price Rs. 10.)

This attractive volume of over 1,000 pages, which is really a collection of the writings, lectures and discourses of the late Jehangir Sorabji, one-time General Secretary, Indian Section of the Theosophical Society, is published as a Memorial Volume by the author's son, I. J. S. Taraporevala and by V. K. Vesavevala.

The first part of the book consists of lectures, delivered on different occasions, and of writings and essays on Theosophical and kindred subjects, contributed by the author at different times and published in various magazines, between A.D. 1898 and 1909.

The first essay deals with a "Voice Divine" which spoke to the "Pilgrim," from the Holy of Holies of his own heart, from the Hidden God in the depths of his own being. In 'The Value of Theosophy at the Hour of Death,' we read :

There is no better way of disarming death of its terrors than the daily practice of separating in thought that which is born and that which is unborn, our mortal and our immortal self So long as we continue our unceasing round of meaningless pleasures and pains, we can never come to know the God dwelling within us ; our vision is blurred, and engrossed in the ever-changing scenes of the *samsāra*, we become oblivious of the Divine Life, which teaches pre-eminently the highest ethical truth—to lose the lower self, to find the Higher ; to melt the earth in a crucible of Heaven, to produce the gold of immortality—

The articles on 'The Message of the Gīṭā' are of special significance to a man who wants to "prepare himself for the Kingdom of Heaven". All the essays provide instructive as well as interesting reading.

The second part of the volume embodies the weekly discourses, delivered by the author to the Blavatsky Lodge, Bombay, between November, 1913 and May, 1916. These discourses—each complete in

itself and containing many reflections pregnant with meaning—are a mine of 'Gems of Spirituality':

"The first thing to be done by the student who wishes to advance in spirituality, is to obtain purity of heart. This is the *sine qua non* as it were for a student of Occultism." "Meditation is like running in evolution. It is the continued separation of that which is mortal from the Immortal." "That which is without and that which is within must come into juxtaposition before you can realise God." "Unless you discipline the mind, you cannot go to God." "Always inwards, heartwards, Godwards. It is only in the silence of your heart that you have to find out God." "The Inner Life has a centripetal force by which we are carried to the Infinity. The outer life has a centrifugal force which drags us away from God." "Happiness can only be experienced by him who is above the pairs of opposites." "Renunciation is the higher move in spiritual life." "The more you give up, the easier becomes the Path." "Tyrannised by the senses you have become a cripple. Take the crutches of Wisdom, and you will cross over the mountain of selfishness." "The object of human life is to find out the Infinite Life, which is Infinite Love and Infinite Wisdom." "The two wings of man by which he can fly to Divinity are Simplicity and Purity. Simplicity is oneness or the identification of our life with our Ideal. Purity is Love of God." "Everyone should have a devotional thought and a thoughtful devotion." "The real *Kaaba* is in your heart, where you have to go on a pilgrimage every day early in the morning in meditation." "To unite the great knots of Spirituality, to go nearer to God, cut off the knots of the world."

It is a difficult undertaking to lay bare the essentials of the "Higher Life," and keeping up the attraction, week by week, for over two years, make that subject clear to a lay mind. But with knowledge wedded to devotion, a spiritual insight into his subject and an intensity of earnestness which carries conviction, the "Seeker" shows how vital a matter the Higher Life is for all thinking people, and gives many useful hints, illustrated by numerous quotations, to master the secret of spiritual alchemy. This book will help the younger "Seekers" in the Life Spiritual, and in it the Mystic and the Occultist alike will find much of value and interest.

P. P.

Mendelism, by Reginald Crundall Punnett, F.R.S. (Macmillan & Co., London. Price 8s. 6d.)

A textbook, so to speak, for the study of heredity. It is a most clear exposition of the complicated laws which regulate hereditary types. The author, in seventeen short, well-balanced chapters, takes us from the beginning of this science—discovered by an Austrian monk, Gregor Mendel, in the middle of the nineteenth century—to its early development, and brings us to its latest and most illuminating experiments. Cross breeding sweet-peas, rabbits, sheep, fowls and butterflies, all showed practically the same results, i.e., that the

proportion in which the characteristics of the male and female antecedents enter into the physio-biological make-up of the plant or the animal, although varying with generations, shows a definite law of recurrence, which removes completely all element of chance from scientific breeding.

Students of evolution will find in this book infinitely valuable information. It is a truly scientific piece of work which non-scientists, also, can and will both understand and enjoy.

M.

Vedic Hymns, by Edward J. Thomas. Wisdom of the East Series. (John Murray. Price 3s. 6d.)

This little book presents a selection from the *Rgveda* in translation. The selection appears to afford a fairly adequate indication of the contents of that inspired book, and the translation is competently done, though, of course, the power of the *mantras* is incommunicable except in the original, and the majesty of the Vedic diction must always elude the translation. The notes bring out clearly the fact that the names of many of the "gods," and the ideas behind them, are the common possessions of the various branches of the Indo-European race, and that some of them are pre-Āryan or non-Āryan in origin. In view of the fact, however, that so much has recently appeared in print on the Dravidian origin of Indian culture, some indications might, we think, have been given of the Dravidian or pre-Dravidian elements in the hymns. The "natural phenomena" theory of the source of the religious ideas of the *Rgveda* is fairly set forth in these notes, with due reference to the inadequacy of that theory to explain all cases. The philosophic import lying behind such "deities" as Vishṇu, Savitṛi, Aḍiti, Prajāpati, Bṛhaspati, etc., is indicated *en passant* in the notes, while the cosmology and the metaphysics of such hymns as the *Purusha Sukta* (LVIII) and the *Nāsadāsī Sūtra* (LXI) stands out clearly in the translation itself. But, we hope that the vision of the seer and the inspired utterance of the Prophet, which are of the essence of the *Rgveda* will be brought home to the readers of this little book even as the beauty of the poetry; for those make the value of the *Rgveda* to Hindūs, as "revelation," in those lies its "Wisdom".

P.

Poems by Indian Women, Ed. by Margaret Macnicol. (Association Press, Calcutta.)

Indian women, as is well known, have been making distinctive contributions to the "Heritage of India" in the fields of Religion, Philosophy, Science, Art, Government and so on, throughout the whole course of Indian history. This small book seeks to bring before us selections from their work in the realm of poesy, representing all ages and all provinces. The work has been done with fair success, and reveals commendable enthusiasm and no small amount of labour on the part of the editor and the translators. In an anthology made by one person there are bound to be notable omissions and unexpected inclusions from the point of view of another, and this anthology has had special difficulties of its own, as pointed out by the editor in the general introduction. But it seems to us that a wider selection could have been made for the section representing Modern India, as Bengal and Maharashtra at least have in recent times produced poetesses of no mean achievement.

The main drawback of the volume consists of course in its resort to translation, and is therefore unavoidable in a book of this kind. Translations, especially of poetry, must be always unsatisfactory, and some of the translations in the volume before us seem to us to have done less than justice to the originals. We have sought in vain to find even a distant echo of Jana Bai's rapture of self-surrender as bodied forth in her homely words and phrases, or of Mira Bai's fervour of Love as expressed in her musical Hindi or Braj, while the whole point of the Urdu poems is lost by the clever pun and the polished wit having been inadequately translated.

The selections open naturally with a song of a Vedic poetess. The poem has the authentic Rgvedic note of a deep feeling for nature and the sense of mystic communion with it which revels in the beauties of earth and sky, seeing not only the things but the Life of things, and also discovers the Wills—and even the Will—behind natural phenomena. But that vision of the Seer and the Prophet which gives the essential character to the greater Hymns is noticeably absent from it.

When we turn to the poems of the Buddhist "Theri" we find a note which has struck the editor as "a strangely modern note—some-what akin to the spirit of the present day feminist". The present day feminist enjoys an emancipation of the mind which leads her to hanker after the removal of other fetters. The "theri" achieved an

emancipation of the whole individuality under the tremendous inspiration of the personal touch with the Lord Buddha, and they became the All-Worthy (Arhat) by the "casting off of fetters," material and immaterial. That the "theri" can still give a thought to the comparatively lighter social and domestic fetters shows that she was "a spirit but a woman too".

Of the poems representing the next epoch, the key-note is Devotion under various forms. It shows a metaphysical tinge in the abstract imagery of Mukta Bai ; though even she displays her "Mother nature" in such a poem as "Non-Duality"¹

Sleep calm and safe, my child, where, far beyond
 All talk of form or formlessness,
 Thy cradle has been swung within
 The very lotus of the heart itself,
 Mukta at hand calls to thee lovingly.

It assumes an ethical tone in the songs of Lal Ded and others, while it palpitates with an intense emotion in Mira Bai as in "Self-surrender"²

Kanh have I bought ; the price he asked I paid :
 Some cry, " Too great," while others jeer, " 'Twas small " :
 I paid in full, weighed to the utmost grain,
 My love, my life, my self, my soul, my all.

To call all such poems "erotic" is to miss the real significance of many of them. They must be studied in the light of the tradition they represent and the personality of the author. They will then be seen to be absolutely free from passion and carnal only in their language.

Modern India is represented by poems mainly Bengali, which include some very notable work, especially "The Ocean,"³ and "Husband and Wife"⁴ though this latter as here translated, hardly represents the beauty of the original Marathi.

P.

¹ P. 48.

² P. 59.

³ P. 81.

⁴ P. 95.

The Child and His Problems, by Dr. Alice M. Hutchison. With a Foreword by H. Crichton Miller, M.A., M.D. (Williams & Norgate. Price 5s. net.)

Dr. Hutchison writes as a physician and a mother. In this book of 168 pages she discusses many of the important and elusive problems of childhood, including the utility of punishment and discipline, the "difficult," the "nervous" and the "only" child, in simple and non-technical language. A long and successful experience as physician and investigating worker in a London children's clinic is drawn upon for examples of classes and types of what may be called the extra-normal children. The book is obviously the result of a very sympathetic and intuitive as well as a thorough and careful scientific observation; it is the outcome of knowledge gleaned as a psycho-therapist and a lover of children. There are many practical hints and suggestions as to meeting and overcoming difficulties, and sensible and sound advice will be found on nearly every page. And Dr. Hutchison writes with an enviable attractiveness and clearness.

The following few sentences, taken here and there, will enable the reader to apprise and place this work :

Love is as necessary for the unfolding of his (child's) character as sunshine for the blossoming of a flower.

The juvenile delinquent is the product of failure to understand and direct certain instincts, followed by an attempt to set matters right by ostracism and punishment.

Repeated punishment is as common as weeds, and . . . in the end it strangles the child's developing instincts and turns him out into the world a poor, stunted creature.

If we follow the plan of allotting to the child the dual role of Judge and Jury, while we act as Counsel for the Crown, we shall find that he will carry out his own sentence. . . .

The "difficult" child is the product of his environment.

It is strange how prone we are to criticise a child to his face with an absence of all reserve . . . We likewise forget that through such criticism we may cause him to pass through life handicapped by a sense of inferiority.

The effect of discord, either seen as wrangling or as a mere undercurrent, cannot be overstressed. Yet it is hard to persuade parents that intangible causes act as powerfully as an electric current on a needle.

The instilling of fear is only too often instilled as an incentive of good behaviour, but it advertises to the world that those who resort to it are quite unfit to be entrusted with the training and upbringing of children.

One is tempted to go on quoting. But it is neither fair to the book nor the author. A hearty welcome may be given such books as this in the name of the future little ones, who in their day will build nobly where we fumble or destroy.

A. J. W.

Emblematic Freemasonry and the Evolution of its Deeper Issues, by Arthur Edward Waite. (William Rider & Son Ltd., London.)

Under the above title Arthur E. Waite has added another valuable book to his several publications on Freemasonry. As stated in the Preface it is intended "to present the chief aspects which have been assumed by Emblematic Freemasonry, its connections and developments in the course of their progress through the past two centuries". A stupendous mass of documentary evidence is collected to outline the evolution of Craft Masonry as well as of the Higher Degrees since the foundation of the Grand Lodge in London in 1717, and to trace the connection with Operative Masonry. The book is largely composed of lectures delivered by the Author from time to time at Masters' Lodges, Lodges of Research, Preceptories of Knights Templar and so forth. which, together with new material, are now made accessible to a wider public, but are of special interest to members of the Masonic Fraternity, to whom the result of patient and painstaking research is presented in orderly sequence within the space of 300 pages. Among the twelve Chapters is one on the Alleged Masonic Peril, dealing at some length with the attacks levelled at Masonry in a series of Articles published in 1920 in *The Morning Post*. The Author's connection with various Masonic Orders, as well as his intimate knowledge of the subject and his enthusiasm for the craft, qualify him for dealing with these attacks and with the manifold aspects of Masonry, and members of the Order will get much enlightenment from a careful study of his views and conclusions. The book should have a place in every Masonic Library.

A. S.

The Tamil Alphabet. Its Mystic Aspect, by P. V. M. Naicker, B.E.M., C.I. (Modern Printing Works, Madras.)

This little book is one of those which are sign-posts on the Path of Knowledge. To those who are bound by the letter and are not seeking the spirit behind all Things its theories will be merely fantastical and far-fetched: but to those who do not find the origin of a language, which is a medium of culture and the channel for the expression of the deepest spiritual truths, only in the imitation by the primitive humans of the animal world-sounds and a meaningless symbolism, but rather seek it in an impulse as natural to man as the song of birds is to the bird kingdom, this little book will be welcome.

It is in Indian philosophy that this truth of the divine origin of language is still preserved in a way that will even satisfy the reason. It is the Science of Sound which shapes Form, and the essay on the Tamil Alphabet gives us the key to how this was carried out in the Tamil language.

The West has been made acquainted with this occult aspect of language through the Jewish Kabbalah which gives mystical meaning to the letters of the alphabet, and hence to names, and tells of a secret mystical language. But the fragments that are published do not appeal to the reason and are in danger of satisfying the credulous only. In the mystical meaning given to the Tamil alphabet however, we find a thoroughly logical and rational statement which has none of the somewhat fantastical cloak of the Western Mystical Alphabet. Here we see how naturally the forms have grown from sounds—sounds which are in the depths of human nature but are not imitations of animal sounds, and an alphabet which was not a collection of meaningless symbols, but a series of forms, as naturally the result of sound as those forms which are produced in the laboratory by vibration. The parallelism between the shapes of the organs of the human body and the human embryo, and the alphabet is very significant.

Moreover in this book we get the mystical key to aesthetic appreciation of beauty in language. R. L. Stevenson, one of our best English stylists, wrote of the value of consonant and vowel sound in prose and poetry, and of how part of the author's meaning was conveyed through the peculiar mixture of consonant and vowel sounds. Every poet and student of poetry knows the alliterative value of the letter sounds. The West only knows that this is so, but the East knows why it is so, and our book gives us a glimpse of the "why" of all alphabets, grammars and Beauty of Sound. One is inclined to wish that all the world knew the Tamil Alphabet so that all might learn how to seek the truth behind every alphabet and written language.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST — To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

THE THEOSOPHIST

ON THE WATCH-TOWER

As the Editor left Adyar for England on the first of July, this chronicle has to be written by other hands. Last year when she left for England, it was with other political workers on a deputation, to lay before the British public the case for Home Rule and Dominion Status for India. Though this year she travels alone (except for Theosophical friends), there is even a greater significance in her departure. For this year Dr. Besant goes "with the Bill". Little by little, these two words, "the Bill," are becoming the watchword of Indian National aspirations. The Bill is the "Commonwealth of India Bill," formulated by the National Convention, which is composed of those Indian patriots who see eye to eye with Dr. Besant on this one point at least—that India must not merely ask for Swarāj or Home Rule, but must also formulate precisely what are the political changes implied in the phrase Swarāj. This most laborious task of formulating what Swarāj means has been at last accomplished, and the Commonwealth of India Bill states precisely and minutely what are all the changes in the Administration—executive, judicial and legislative—which are the minimum necessary in order to make India a Dominion in the British Commonwealth of Free Peoples.

* * *

While the Commonwealth of India Bill has not been formally accepted by all political parties in India, it is significant that representatives of all these parties have bidden "God speed" to our Editor, on her mission of laying the Bill before the leaders of the Labour Party in England. At meetings held in Madras and Bombay, Home Rulers, Swarajists and Nationalists, all showered praise on Dr. Besant for her indomitable energy, and, in spite of many set-backs, for her unflinching trust that India can swiftly achieve her freedom, if she so determines, and hold the proud position of a Dominion, the equal of the other Dominions of the British Empire. No truer words were said about Dr. Besant's services to India just now than these of the Rt. Hon. V. S. Srinivasa Sastri last May.

During the last few months, I have noticed one thing. While we have slept—I mean some of us, Indians—Mrs. Besant has been awake. While we have been idle, she has laboured hard. While we have been disposed to lay down our arms, her sword has always been active and doing heavy execution. While we have despaired, she has hoped. While we have quarrelled and nearly broken the heart of India, she has never spoken an unkind word, and always called on us to unite, unite, unite, on the common platform of the Commonwealth of India Bill.

* * *

We have broadened out greatly and made several steps in evolution since the days, not much more than a decade ago, when we expected our President to confine her attention exclusively to things dubbed Theosophical, or to people belonging to the Theosophical Society. We are all the happier, and immensely more useful to the world, since it has come home to us that all good work done is truly Theosophical, whether called scholastic, mercantile, political, athletic, or to beautify and ennoble the individual home life.

* * *

A note from Dr. Besant from Aden reports smoother waters after a disagreeable passage of the Arabian Sea. The party have, fortunately, very comfortable cabins and, to judge

from our President's firm handwriting, she at any rate did not suffer from the usual *mal de mer*, though she is never very comfortable on the swaying ocean. With Dr. Besant on the *Kaiser-i-Hind* are, as fellow passengers, Lady Emily Lutyens, known everywhere for whole-hearted support of Theosophy and the Order of the Star in the East—and all good works; and Mr. Shiva Rao, a man whose name will be widely known in the future if he fulfills the promise of to-day. Other F.T.S. on board are Miss Angus from China, and Mr. Theo Shuurman who has been helping at Adyar, amongst other things, to put the new windmill pump into working order.

* * *

We sympathise deeply with America that Dr. Besant found it practically impossible to be with them this year. We who know the packed action of each day, each month, each year in the programme of her life's work, realise that it could not be arranged; and the fact that we in Adyar have the good karma of her frequent presence makes us appreciate the more, the love and support Americans extend to our great Leader. It is that bond that overcomes the *māyā* of space. But America is not left without visitors who can help her.

Mr. J. Krishnamurti, Mr. J. Nityananda and Mr. N. S. Rama Rao who left India for Australia last March, sailed from Sydney on June 24 for Ojai, California. They were accompanied by Miss Rosalind Williams of Ojai, who has acted as devoted nurse to Mr. Nityananda, and also by Dr. John Ingelman of Los Angeles. Mr. Krishnamurti will leave Ojai after a few months' stay, and sail from London in November to be in Adyar for the arrival of Bishop Leadbeater and party from Australia.

In May, Mr. Fritz Kunz, who has been helping the Australian Section for two years, left Sydney for America. Mr. Kunz is now National Representative for America of the Order of the Star in the East.

Mr. and Mrs. Ernest Wood, who seem to have been writing books during their Australian visit will also strengthen for a time the American workers, and are expected in the States by the end of July.

Last, but not least, Mr. G. S. Arundale takes to America his vivid personality which does such splendid work amongst old and young alike. He is accompanied by his wife, Mrs. Rukmini Arundale, whose steadfast, earnest, and in some ways brilliant character, makes her a centre of helpfulness wherever she has been during their recent travels to help our members in Europe. Youth Lodges spring up where they go and give the coming workers an opportunity of hearing of Theosophy and of growing up under its guidance.

* * *

India is happy in the helpful presence of the Vice-President C. Jinarājadāsa at Adyar.

* * *

Russia, to whom we owe H. P. Blavatsky, our Light Bringer, is strangely enough, at the present time the one country in the world where Theosophical teachings are forbidden; as we all know, the General Secretary, Madame Anna Kamensky, only saved herself from long imprisonment and perhaps from death, by escaping from the country in disguise.

Russians are a travelling people and there are now Russians in many lands, who cling to our Society. We are glad to note that they are suggesting that in places where there are no local Lodges or Centres of the T.S. they shall all be united into a correspondence Group with Madame Anna Kamensky as their Presidential Agent in direct touch with Adyar. They hope thus to be kept abreast of the teachings and work. As soon as Russia has settled herself and her people are free, they will revert to their own Section.

* * *

In Denmark, the Densk Lodge of 119 members which has long been attached to Adyar, has now joined the Danish Section. We congratulate them; it is well to begin by working harmoniously with the brothers we can see. How else can we expect to work heartily with members whom we have never seen?

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*

The South African members are very glad when one of our members who is a real student of Theosophy is able to go amongst them and give public lectures to explain the meaning and scope of Theosophy. We have some earnest people out there, and they work steadily amidst a population indifferent at present to all but material gain, or on the other hand steeped in the same kind of religious intolerance that makes the good folk of Tennessee, in the U.S.A. prosecute those school teachers who mention to the children under their charge the modern, scientific ideas of the evolution of man. So accustomed are we to the broader view of life, that it comes as a shock, and seems a most wonderful anachronism to meet an intelligent, well-read man and to find that underneath his up-to-date knowledge of the latest scientific discoveries, there remains a bedrock belief in the Bible translation, which they possess in its most literal interpretation, and naturally therefore hold it to be God's law that all races whose colour is not pure white are descendants of Ham, and can only be hewers of wood and drawers of water to the others. It is as though Hindû readers of the Purānas believed literally that their high kings took their wives up to visit the Gods in a sort of Valhalla and brought back plants to earth when their consort admired some particular flower.

A study of the teachings of the Founders of our Society, broadcasted over the land for all to grasp who are ready, is the work that is being done by our leading members. Naturally the South African Lodges have a difficult time in the midst

of the Hindū-European-African contest for recognition in Africa, but the very difficulty is their opportunity to scatter abroad the practical ideas upon which the law of older and younger brothers of the human family is based. Laws which, once grasped, make each man responsible for his neighbour.

* * *

June removed from physical life the French Astronomer, Camille Flammarion, after whom one of the plains of our Moon is named. He was an able astronomer, a useful man. He stirred up men's imagination.

He had intellectual vision enabling him, at least faintly, to see the greatness of the universe.

When he was already an old man, in his flat, six flights up (with no elevator), on the other side of the Seine, he said, "Man is rarely at the threshold of knowledge. True, a shepherd of old, with his naked eye, could count only eight or ten stars in the Pleiades, and we count 45,000 great suns. But we know nothing."

His careful researches and books upon astronomy have made his name well known ; but M. Flammarion also investigated the hidden forces of nature, especially as shown through sporadic appearances of people far from their bodies and the impress of one mind upon another when the owners are apart. His collection, in three volumes, *Death and its Mystery*, of well authenticated instances, shows the frequency of such "abnormal" happenings.

As many of us are aware, they are far from abnormal, but merely the manifestation of the working of laws which are at present known to few, and instances will occur more frequently as man develops. About 1880 M. Flammarion joined the Theosophical Society for a time, but he evidently did not deeply study the teachings of its older students, and so missed the key to the unseen which his scientific mind would have delighted in turning, had he realised its use.

M. Flammarion's eighty-three years of life began in unpromising circumstances out of which he steadily worked his way. Scientific study formed for him the road by which he ascended and expanded his mind in his youth. Amongst his well-known books are: *Unknown Mysterious Psychic Forces*, *Popular Astronomy*, *Marvels of the Heavens* and *Omega*.

* * *

The cinema and the stage should play a large rôle in the spread of Theosophy in all countries. Quite recently a village play against animal sacrifices had much success near Adyar.

A mystical play *Fires Divine*, is expected to appear in the early autumn and arrangements are now pending for its appearance at a London theatre. A member writes :

"No happier time could be chosen than that which celebrates the Jubilee of the T.S. and the visit of Mrs. Besant to England ; indeed the coincidence of these events with the appearance of *Fires Divine* after three years of uphill effort has a deep significance for those who believe in the ideals set forth in this arresting drama.

Although *Fires Divine* has a very special interest for Theosophists, it bears no label. Its appeal is universal. It seeks to tell the story which is true for all ages and creeds, of the perfection of a soul through renunciation, suffering and devotion. The innate power of noble ideals is here enhanced by the artistry of noble language and appropriate setting.

John Fouldes has surpassed himself in the beauty of the incidental music."

* * *

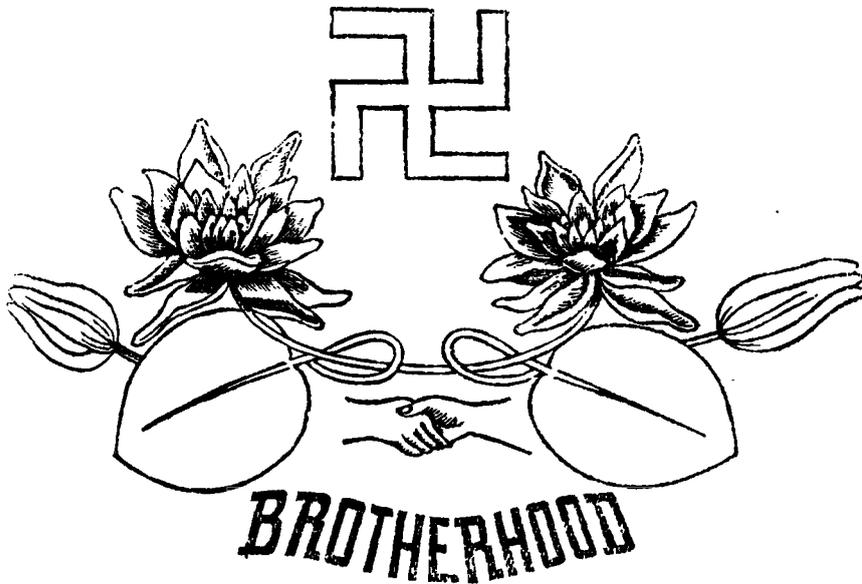
On page 674 will be found information regarding arrangements for the Jubilee Convention, 1925.

* * *

In connection with the Jubilee Convention, the T.S. Executive has resolved to publish an illustrated book, recording the growth of the Society since its foundation. The

Vice-President, in whose charge are the precious early documents of the Society, has been instructed to collect the necessary material. The Vice-President reports that the work is most fascinating but the material so vast as to make the task a herculean one. He has begun systematically to examine the boxes of documents which are the "Records" of the Society. These consist of (1) the unpublished letters of the Master Serapis to Colonel Olcott in 1875; (2) the unpublished letters of the Master M. to Colonel Olcott with personal instructions, and other letters of the Masters; (3) the Scrap-Books of H.P.B., wherein from 1874 she has pasted articles and notices, with annotations and comments in her own hand, all referring to the beginning of the T.S., and to its slow expansion in the early years; (4) the letters of H.P.B. to Colonel Olcott, every page containing historical material dealing with the changing situation of the Society; (5) the diaries of Colonel Olcott from 1878 to the year of his death; (6) masses of photographs signed and unsigned of early workers and friends of the Founders; (7) the pictures and other objects precipitated by the Masters and by H.P.B. herself; (8) letters of correspondents from 1875 onwards kept by the Founders; (9) letters of A. P. Sinnett, A. O. Hume, Damodar Mavlankar and others; (10) and other miscellaneous documents.

A full history of the T.S. would fill two volumes at least, of the size of *The Secret Doctrine*. This being out of the question, the intention is to issue a short documented work summarising the growth of the Society. In connection with this undertaking, Mr. D. K. Telang, an expert photographer, in addition to his other gifts, is daily photographing documents after document at Adyar. It is hoped that when the work is published, members will gain a closer and more intimate knowledge of the early workers, especially of H.P.B.



INTERNATIONALISM

A STUDY

By ADELIA H. TAFFINDER

THE popular internationalism of the last sixty years must not be confused with the ancient Roman notion of universality, of "world-citizenship," of what was termed in the eighteenth century cosmopolitanism. Cosmopolitanism carried with it a decrying of local distinctions and of patriotism; the unit of its World-State was to be the individual and not the nation. Internationalism, on the other hand, presupposes an intense loyalty of the individual to his national State, and a cherishing of his national language and his national traditions. How recent is the growth of this internationalism may be gathered from the fact that the word itself was newly coined

by Jeremy Bentham as late as 1780, and was very little used before the nineteenth century. Confucius was asked by his disciples to put into one sentence if possible, the philosophy of life and progress. He replied that it was all contained in one word, "Reciprocity."

It was the new Internationalism that prompted the United States to step into Cuba. In two decades the United States had accomplished there what Spain had been unable to achieve in centuries. It is interesting that Carlyle, ten years before Samuel Morse at Washington obtained the first reluctant appropriation for an experimental telegraph, looked down the decades and caught a glimpse of the modern reciprocal period. In his symbolic way, he prophesied that any divergence in the orderly processes of industry in any part of the world, would influence the markets of the nations.

There was a time when a nation or a continent could cover the secrets of manufacturing, and control the world's trade in certain commodities. In former ages, scholars were able to monopolise the learning of the world. At one time in Greece, the man who could repeat Homer was declared a gentleman. When the Athenians were defeated at Syracuse, every member of the army who could quote from the poetry of Euripides escaped death. Plutarch says, that when the Athenians returned home, they went in a delegation to Euripides and thanked him for writing the masterpieces, the knowledge of which saved them from death. In later Anglo-Saxon times the world had other standards.

The first International Association of trade unions, designed for working men's interests in all countries, originated at the time of the Polish insurrection of 1863. The London working men sent a deputation to Lord Palmerston, asking for interference on behalf of Poland, and also convoked an indignation meeting at St. James' Hall, London, in April of that year. Among some of the reasons set forth for its

existence was the declaration that "this international association, and all societies and individuals adhering to it, will acknowledge truth, justice and morality as the basis of their conduct toward each other, and toward all men, without regard to colour, creed, or nationality. The congress maintained that it is the duty of a man to claim the rights of a man and a citizen, not only for himself, but for every man who does his duty. No rights without duties, no duties without rights; and in this spirit were drawn up twelve remarkable rules for this first international association, which has been the basis for many other associations of a kindred nature.

With all their marvellous achievements in art and learning, the ancient Greeks never established a National State. With all their loyalty to their respective cities, they never developed a patriotism in the modern sense of the word. Of the two wars which loom so large in Greek history, the one was fought by a Persian king, with the aid of Greek cities, against other Greek cities, and the second was a terrible duel between Athens and Sparta. In fact, it was the existence of multifarious, independent little City-states, and chronic inter-state wars that worked the downfall of Greece. To be sure, philosophers like Epictetus and Zeno preached the "brotherhood of man," and Plato pictured the peace-state "Atlantis"; but beyond some experiments in arbitration, the Greeks did little to promote a peaceful settlement of their quarrels, and nothing that history records, to prevent war with non-Greeks. "International," among the Greeks, customarily meant "inter-urban."

Unlike the Greeks, the Romans actually constructed a great and relatively unified State. But the Roman State was not based on any doctrine of nationality; at its height it was the very antithesis of our modern National State. It embraced Greeks and Latins, Jews, Egyptians and Phœnicians, Celts and Moors, and innumerable tribes, each enjoying such

autonomy as its isolation would warrant and its power would secure. The Roman Empire, by reason of its comprehensiveness, could not have "international" relations with other States, unless possibly with Persia, or with distant China, or with German and Scythian barbarians. On the other hand, among the myriad peoples who composed it, the Roman Empire undoubtedly did serve, while its legions were potent, as a league to enforce peace; and the *Pax Romana* presented for several centuries a brilliant contrast to the havoc which perpetual inter-urban war had wrought in Hellas. The Roman Empire was constructed by conquest and subjugation, not by any self-determination of the people; and the peace which it enshrined was not a democratic peace. Very recently have distinguished British writers likened the *Pax Britannica* to the *Pax Romana*. The comparison is not far-fetched, since there is much likelihood that those ancient Roman politicians who promulgated and supported the *Pax Romana*, were the same men incarnated as English statesmen and supporters of the *Pax Britannica*.

In studying this subject, we find that at the close of the eighteenth century there occurred three events of momentous significance to our topic: (1) the French Revolution; (2) the American Revolution and Federation; and (3) the revolution in industry. The French Revolution inspired patriotism which was no longer to be synonymous with mere allegiance to a ruler; it was to be a vivifying and unifying force to liberty and to nationalism. In the successful revolt of the thirteen colonies against England, and in their overcoming of seemingly insurmountable obstacles, those same American colonies worked out and tried the experiment of constructing a popular league of State. It is the Industrial Revolution which has drawn all sorts of men together. It has brought the chief nations of the world in closer contact with each other than were the thirteen English-speaking American colonies a

century and a half ago. So recently has this revolution occurred, and so sudden and so silent has been its mighty march, that few persons really appreciate what a different world it has marked off from the antique world of the Greeks and Romans, from the mediæval world of feudal baronies, and from the world of a century ago.

Early in the revolutionary wars (1795) Immanuel Kant, the Scottish-German philosopher, published his profound little treatise, *On Perpetual Peace*. He presented four conditions necessary to assure international peace. These conditions, according to Kant, may be thus stated: (1) monarchs being largely responsible for war, every State must have popular government; (2) international law must be backed by a federation of free States; (3) men must be permitted to visit everywhere, but, as if to obviate one of the subsequent evils of the industrial revolution, ownership must not be allowed in foreign lands; and (4) no State may violently interfere with the constitution and internal administration of another. The notable Congress of Vienna was quite obsessed by notions absolutely at variance with those of Kant, as events proved.

During the nineteenth century there were many popular international movements. The international character of the problems and interests of working men throughout the world was proved, not only by international Congresses of Socialists, but also by international organisations of the several co-operative societies and of trade unions. Earnest advocates of democracy organised the International Parliamentary Union (1889); and agitators for Woman Suffrage and Feminism held international women's congresses. Religion felt the great impulse; Protestant Christians, of a hundred divergent creeds and of a thousand shades of individual opinion, met in world congresses and made amicable agreements for the parcelling out of heathen lands among their several local bodies, for missionary purposes; Catholic Christians, never

forgetful of the universal traditions of their Faith and their Church, instituted in 1884 a series of Eucharistic congresses, which drew large numbers of clergymen, and laymen from many climes, now to Paris, now to London, now to Jerusalem, now to Montreal; even a World's Parliament of Religions was projected and actually convened. For the advancement of learning, there were periodical international conventions of distinguished physicists, chemists, biologists, historians and economists; there were "exchange professors" between the universities of different countries; there was developed around the globe a community of intellectual interests, the product of what has been happily described as "the international mind".

The occult student sees in all of this "the handwriting on the wall" of the Manu of this Race. Cannot we safely say that this "international mind" is becoming more and more receptive to the ideals of the Manu and His lieutenants? Cannot we conjecture that it is Internationalism and not nationalism which is the goal of planetary government? If we feel the inner consent to this question, would it not be well to think of Internationalism as a daily ideal? Cecil Rhodes' advice was "to think in Continents." This statement has its application here. Give every International project a helpful thought. This is one way to help in the preparation of the Coming of the World Teacher.

Owing to the steady growth of popular internationalism throughout the nineteenth century, the idea of a "Concert of Europe" was an ideal to many. The "Concert of Europe" was always quite informal, but it performed valuable service in emphasising interstate interests, and in seeking to prevent war or to alleviate its miseries. In 1864 the Powers signed a Convention at Geneva, in accordance with which the International Red Cross Society was organised, with branches in all European countries and with an international flag. In

1882, largely through the enthusiasm and energy of Clara Barton, the United States ratified the Geneva Convention; and later, both Turkey and Japan established local branches of the Red Cross Society, though under flags slightly modified so as to satisfy the religious scruples of their non-Christian populations.

More formally developed and more promising than the Concert of Europe was what might be described as the Concert of America. South and Central American States had had many wars, with disastrous effect on their own development and on their national credit. In 1881 James G. Blaine, United Secretary of State, invited the several governments of Latin America to participate in a Pan-American Conference, to be held at Washington in 1882, "for the purpose of considering and discussing the methods of preventing war between the nations of America". As years went by, conferences were held in many of the large cities of Latin America, thus strengthening the sentiment of Pan-American solidarity. Two of the strongest and most stable southern Republics—Argentina, and Chile—concluded in 1902 a treaty of arbitration, for the settlement of all difficulties without distinction. The unique statue of the "Christ of the Andes" was erected on those silent heights by the two Republics, as a pledge of friendly relationship throughout the ages. The statue is cast from bronze of old cannon which the Spanish left at the time of the achievement of the Argentine Independence. On the monument is the inscription: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

The conference of representatives of the twenty-one Republics of the Western Hemisphere, which assembled in Washington, is a visible symbol of the ties that bind the United States to her sister Republics of South and Central

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America. The purpose of this Pan-American conference was to study the financial problems resulting from the war; the promotion of better trade and business relations between the two Americas; the facilitation of intercourse between the nations by better communications on the sea, and the encouragement of a spirit of mutual helpfulness between the nations of the New World. This gathering in Washington is, therefore, one of notable international importance. It cannot fail to exert a profound influence in stimulating and arousing public opinion in all the twenty-one countries which sent delegates to Washington. The discovery and settlement of the New World has worked a revolution on the Old, whose total effect, even now, can only be imperfectly evaluated. The peoples of Central and South America are no longer Spanish, Dutch, Portuguese or French Colonies, as the case might be. They stand to-day in the concert of civilisation, independent nations, cherishing the memories of sufferings endured and victories achieved, for lack of which the sentiment of nationality remains frail and weak.

Inspired by the wonderful work being accomplished by the Pan-American Union for the closer knitting together of the countries of the two Continents, there was inaugurated in Honolulu, in 1907, the formation of what is now the Pan-Pacific Union; only the heads of Pacific countries may be honorary presidents of the Pan-Pacific Union. It is hoped that, in time, the Pacific lands will take over the Pan-Pacific Union, as the United States and the Latin American cities have actually created the Pan-American Union. At several Pan-Pacific conventions that have been held, Honolulu has been selected as the central clearing-house of effort; this because of its position at the cross-roads of the Pacific. Here, there are frequently steamers in port from Japan, Australia, Canada and America, and sometimes from South America, having on board leading men from the various ports of the

Pacific. They come together and exchange ideas, and the plans of this Union are pushed forward. This Organisation has for its aim the advancement of the interests of all Pacific communities, and the twelve objects of its platform are each vibrant with the spirit of brotherhood.

Shortly prior to the Great War of 1914, one deliberate effort was made to guarantee the peace of the whole world by general convention. It was due to the initiative of the Tsar of Russia, who stated that he thought the hour was "very favourable for seeking, by means of international discussion, the most effectual manner of assuring to all peoples the benefits of a real peace . . . that the preservation of peace has become an object of international policy". However, not the "Concert of Europe," not Pan-American conferences, nor Hague conferences would longer hold in leash the Dark Forces which burst forth in 1914, and, because of the general unity of the globe, engulfed practically the whole world. But still undimmed is the lustre of that ideal on higher planes, of the Federation of the World; War and carnage have but brightened its radiance :

Oh Brotherhood! Thou art the dream of ages,
The promise of the Masters, the hope of man.
Where thou art the sun of heaven beams bright.
Thou art the all, the ideal of the Gods.

The whole world is now compelled to think and to act internationally. Great world events, portrayed in intelligible terms and brought home to the masses of mankind everywhere, have awakened the intelligence of the common man as it has never been aroused before. In the humblest walks of life men are now discussing difficult questions in the light of stirring events of world-wide significance, and they are asking one another: What is to become of civilisation?

All the aspirations for the creation of a truly human world—a world in which general principles of justice shall

prevail—seem to gather round the word Democracy, as if it were the only remaining hope of humanity. Never before has the need of a great constructive principle in international affairs been so apparent. Never before has mankind, as if inspired by a common impulse, so completely broken away from autocratic traditions. Statisticians say, that four-fifths of the habitable surface of the earth is dedicated to the aspirations of democracy.

What new energies does this old Greek word release? Lord Bryce in his consideration of the "War of Democracy" says:

The democratic conception, based as it is on the rights of man, is the only true source of law for the rights of states also, and is alone adapted to that general extension which opens a commonwealth of mankind in which all nations, regardless of territorial boundaries, may rightfully claim a place.

Professor David Jayne Hill, in his survey of this subject, states his faith in the belief that when the whole world turns to industry, as it will, Commerce will cement the nations together and create a perfect solidarity of interests.

In studying this subject, one begins to realise what was accomplished in the last century in the way of organising specific international relationships by the creation of such organisms as the Universal Postal Union, the Telegraphic Union, the Radio-Telegraphic Union, the Metric Union, the Geodetic Association, and half a dozen other permanent quasi-legislative or administrative associations of an international character. There are, besides, many periodic conferences, relating to industrial property, railway and oceanic transportation, sanitation, the rise and sale of drugs, commercial statistics, monetary affairs, and other matters of general human interest. To these must be added the permanent Commissions such as the Bureau of the Hague Tribunal, the Committee on the Map of the World, the Bureau for the Publishing of Customs Tariffs, etc. Some of these are the result of official action

through diplomatic intercourse, others of private initiative, but all combine to unify the nations and to accustom them to co-operation.

All the twenty-one republics look to the United States, as the most powerful of the nations of the Western Hemisphere, for the moral and political leadership of the future; and this despite the differences in race and language. Observing the United States from the point of view of its high destiny in the march of civilisation, it is observable that it has been the most conspicuous exponent of the ideals which it was its karma to make incarnate in the evolution of the planet. Already the course of democracy in the United States, and the political institutions which it has evolved, have profoundly influenced the political progress of the republics of Latin America; and that influence must inevitably increase rather than diminish during the coming years. The "Americanisation" of the American continent is indeed a peaceful process that has been going on for many years.

We read in *Man: Whence, How and Whither* that the re-arrangement of political machinery for the Federation of the whole world, which will be a dominant characteristic in the beginning of the Sixth Root-Race, received its particular impetus in the twentieth century in connection with the Coming of the Christ. That in the far, far future, people, as now, do not transcend national feelings, but the great advantage is that they are not afraid of one another, and there is no suspicion, and, therefore, greater fraternity.

Since all things are in the Eternal Now, we can realise that those who work to-day along the ideals of Internationalism are co-operating in the brotherhood plan of the Manu.

Among the principles set down by President Wilson in the war-objects of America was "justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak.

Unless this principle be made the foundation, no part of the structure of international justice can stand."

As long as a nation is denied the right to choose freely and establish that form of government which the people desire, no international order can be founded on the basis of national right and international justice; the claim of the stronger to dominate the weaker will once more be successfully asserted; and there will be no true peace. Internationalism—greater Brotherhood—must be in the world-plan. As all the races rise in the scale of evolution, all nations spring heavenward, and there will be added an underlying spiritual basis of unity, fraternity, and co-operation.

Adelia H. Taffinder

A BRIEF SKETCH OF THE LIFE AND TEACHINGS OF PYTHAGORAS

By M. FLORENCE TIDDEMAN

(Concluded from p. 438)

THUS sprang into being the Pythagorean Institute, which became a college of education, a science academy, and a small white model city, under the control of a great Initiate. Many and diverse judgments have been pronounced by students on the intention of the philosopher in creating this sodality. Some have seen only political intentions, but how imperfect is this opinion the sequel will show. The ideal of the Reformer was moral, philosophical, and religious: his teaching was not intended for Krotona only but for mankind in general. Pythagoras aimed at the elevation of his disciples in spirit and in action. By this means he gained his end, that of improving, on their civil and human side, the citizens and all other men, since each disciple carried out of the School into his private and public life the doctrine and morality there acquired, spreading it by word and example, among his friends, his relations, and his family.

Hear some of the teachings of Pythagoras as he preached on the hill at Tauromenion: "Organised society exists for the happiness and welfare of its members, and where it fails to secure these it stands *ipso facto* condemned. Government exists only for the good of the governed."

And again: "Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the mother and father of all, is the wife of the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and son, but greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."¹

The would-be disciple was encouraged to enter the School and live there for two or three years a life of freedom, going where he pleased and eating as he wished—Pythagoras watching him the while, noticing his gait, his laugh, what pleased him, what interested him, with whom he associated. The newcomer was encouraged to state his opinions and to discuss many subjects; in this way he showed forth his real nature. After this period only, the real novitiate began, which lasted two years and might be extended to five. Pythagoras was very stern in admitting these novices, saying that "not every kind of wood was fit for making a Mercury". The novices, during the lessons they received, were subjected to absolute silence, not even seeing Pythagoras, as he remained hidden while teaching. This he did to test their powers of silence, on which he laid great stress, as he considered the governing of the tongue the most difficult of victories. This has been

¹ See Appendix.

adhered to by all Those who instituted the Mysteries. Later, he separated the novices into two divisions: those that he considered genuine he taught himself, the others—"exoterics"—were taught by Hippasus. Pythagoras called his esoteric disciples "mathematikoi," because his higher teaching began with the Science of Numbers; but this sacred mathematics, or Science of Principles, was at the same time more transcendental and more living than ordinary mathematics. Number was not looked upon as an abstract quantity, but as the active and intrinsic virtue of the Supreme God, the source of universal Harmony.

The Science of Numbers was the science of living forces. God the Indivisible Substance, the Unchangeable, concealed 'neath the forms which pass and change—has for number, One. He contains the Infinite. He is the Creator, the Father, and has for his symbol the Circle. The moment the Eternal manifests Himself, He produces all numbers which He contains in Himself, and is Dual. Two being the number of differentiation and division, represents 'proceeding' or evolution; it is the symbol of opposing forces, of the downward arc. The number Three is the cornerstone of Esoteric Science, and Pythagoras made it the centre of his Theogony. In each number he saw an active force of the Universe—numbers in action—and said that the essential principles are contained in the first four numbers, because by adding and multiplying them, all the others can be obtained. He attached great importance to the number Seven, which is the sum of Three and Four, and signifies the union of God and Man: an Adept is represented by the number Seven. Ten is the sum of the first four numbers and is the perfect number, it represents the principles of Divinity.

The Esoterics had all things in common, and lived together, but the Exoterics had their own property apart from the rest, and would be with the others only for the pursuits

in which they could join, and were taught by Hippasus. Pythagoras and Hippasus pursued different methods of teaching, but, because these two groups of disciples both lived inside the Colony, the teachings of Hippasus are constantly supposed to be those of Pythagoras, who thus has had ascribed to him teachings which were not his. Also, there was another Samian called Pythagoras, but he was the son of Eratocles. The elder Pythagoras noticed this youth in the gymnasium, and, seeing his excellence in games and exercises, gave to him help in the way of exoteric teaching and certain training; this man alone of all the Samians migrated in the end with Pythagoras when he left Krotona. There are three books written by this younger Pythagoras on athletics, in which he orders those who would be athletes to eat flesh instead of fruit. These books have wrongly been attributed to Pythagoras, the son of Mnesarchos.

To return to Hippasus; he taught by audition, without demonstration and reasoning: his pupils were to do things because they were ordered to do so, to hold to certain teachings because they were Divine dogmas. Here are some of these auditions, in which both the question and the answer were given by the teacher.

“What is the most just thing?”

“To sacrifice.”

“What is the wisest thing?”

“Number.”

“What is the next in wisdom?”

“That which gives names to things (*i.e.*, the soul).”

“What is the most beautiful?”

“Harmony.”

“What is the most powerful?”

“Mental decision.”

“What is the most excellent?”

“Felicity.”

With reference to two of these questions, Proclus says that "Number obscurely signified the intelligible order, which comprehends the multitude of intellectual forms; for there, that which is first and properly Number subsists at the summit of the intelligible order, next after the Super-essential one. By the 'founder of names' is obscurely signified 'the soul,' which possesses the images and essential transitive reasons of them as statues of beings. Being knows itself, and is replete with wisdom, but Soul imitates intellect." Hippasus taught his disciples the practical virtues—they were to return to be citizens—they were not denied meat as were those especially applying themselves to disciplines to acquire Divine Wisdom. But politicians, who were legislators, he enjoined to abstain from animal food, as, if they wished to be absolutely just, they must not injure any animal, nor could they persuade others to act justly when they themselves partook of flesh. Others he allowed to eat certain animal food, but gave definite times for abstinence and directed that neither the brain nor the heart must ever be eaten. Certain kinds of fish were also prohibited. Those of his followers who after trial were rejected, received double the wealth they brought with them, but a tomb was erected by the rest of the disciples for each, as if they were now dead.

Pythagoras purified the "energy of reason," also the whole soul of his Esoterics by trials of various sorts and by disciplines, by making them abstain from animal foods and wine, also from certain other foods, such as mallows and beans, for these, he said, were hostile to the reasoning power and impeded its genuine energies. They were to be sparing of their food and to sleep little, and he made them keep silence for long intervals. They were to have an unfeigned reverence for those to whom reverence was due—a kindly brotherliness to those of their own age—a helpful attitude to those who were younger, and to be free from envy. He taught them, through

philosophy and the theories belonging to it, of the amity of all things towards each other—of the love of the Gods for men, and that men should have this love towards each other—citizens for their town, husbands and wives for each other, brothers and kindred for each other—that they should be just and kind to animals: all this was summed up as “friendliness”. He showed them that, by having a soul undisturbed by anger, or pain, or pleasure, or base desire, they could by day or by night hold converse with the Gods. In the words of Iamblichus: “By all these inventions, therefore, he divinely heralded and purified the soul, resuscitated and saved its divine part, and conducted to the intelligible its divine eye”—this eye which Plato says is better worth saving than ten thousand corporeal eyes, for by looking through this alone is Truth perceived.

Pythagoras thought it most necessary to teach through symbols, as these would be understood only by those trained and fit to be entrusted with such knowledge. Iamblichus says: “He was accustomed to pour forth sentences resembling oracles in a symbolic manner, and which in the greatest brevity of words contained the most abundant and multifarious meaning, difficult to understand—like Nature herself through seeds small in bulk exhibiting effects innumerable in multitude.” Of this kind is the sentence “The beginning is half of the whole.” Not only in this “Hemstitch” (the name given by Iamblichus to this kind of sentence) but in many others, Pythagoras has concealed the sparks of Truth, depositing them, as in a treasury, for those who are capable of being enkindled by them. Another Hemstitch is, “All things accord in number”: others are, “Friendship is equality, and equality is Friendship”; “Sacrifice and adore unshod”; “Declining from public ways, walk in unfrequented paths”; “Speak not about Pythagorean concerns without light”; “Wear not the head of a God on a ring”; “Do not enter a

Temple in an impure garment or one that has been slept in, as sleep is an indication of sluggishness, as is black or brown."

Pythagoras honoured the Gods, as did Orpheus, not in images of brass with forms, but by symbols, as the Sphere. He considered the Sphere as the most appropriate image of Divinity. The word 'Cosmos,' so familiar to us to-day, originated with Pythagoras. The training of the memory he regarded as very important, "learning" being the power by which knowledge is obtained, and "remembering" the power by which it is preserved. Hence they honoured and exercised the memory and paid great attention to it. A Pythagorean never rose from his bed until he had first recollected the transactions of the previous day, what he first said, or heard, or ordered people to do, what he next said, or heard, and so on, all through the day. If there was time, he tried to remember also the transactions of two days previous, and then the third and fourth, thus exercising the memory. There is nothing more important with regard to science, experience and wisdom than the ability to remember.

In the preface to T. Taylor's translation of *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*, we read: "It is not possible even for the most fervent believer in modern 'Progress' to dismiss the speculations of the ancient philosophers as antiquated notions which have had their day and no longer possess interest and value—to the lovers of religion the present work must be invaluable because of the doctrines contained in it, some of which originated from the Hermaic Pillars and were known by Pythagoras and Plato, and were the sources of their philosophy. This Theology—the sacred operations pertaining to which, called Theurgy, are here developed—has for the most part, since the destruction of it, been surveyed only in its corruptions among barbaric nations. The religion of the Chaldeans, Egyptians and Greeks is demonstrated to be no less scientific than sublime.

The Theology of Pythagoras celebrates the immense principle of things as something superior even to being 'itself' as exempt from the whole of things of which it is nevertheless the ineffable source; he does not therefore think fit to enumerate it with any Triad or order of beings. It even apologises for giving the appellation of the most simple of our conceptions to that which is beyond all knowledge and all conception. It denominates this principle, however, 'The One' and 'The Good,' by the former of these names indicating its transcendent simplicity, and by the latter its subsistence as the object of desire to all beings. The immense Principle of things should be collected into a summit which is the Principle of Principles. From this immense Principle of Principles, in which all things causally subsist, absorbed in super-essential light and involved in unfathomable depths, a beauteous progeny of Principles proceeds, all largely partaking of the ineffable, all stamped with the occult characters of duty, all possessing an overflowing fulness of good. From these dazzling summits—these ineffable blossoms, these divine propagations—'being,' 'life,' 'intellect,' 'soul,' 'nature,' and 'body'—depend, Monads suspended from 'unities,' deified natures proceeding from deities: each of these Monads, too, is the leader of a series which extends from itself to the last of things and which while it proceeds from, at the same time abides in and returns to, its leader. And all these Principles, and all this progeny, are finally centred and rooted by their summits in the first great all-comprehending One. Thus all beings proceed from, and are comprehended in, the first being—all intellects emanate from one first intellect, all souls from one first soul—all natures blossom from one first nature and all bodies proceed from the vital and luminous body of the World. Lastly, all these great Monads are comprehended in the first One, from which both they and all their depending series are unfolded into light. Hence the

First One is truly the Unity of Unities, the great White Light, the Monad of Monads, the Principle of Principles, the God of Gods, One and all things, and yet One prior to all. As the Principle of all things is the One it is necessary that the progression of beings should be continuous and that no vacuum should intervene either in incorporeal or corporeal natures. It is also necessary that everything which has a natural progression should proceed from things in similitude. In consequence of this, it is likewise necessary that every producing principle should generate a number of the same order as itself, *viz.*, nature a natural number, soul a psychical number and intellect an intellectual number. Therefore, since there is one Unity—the Principle of the universe—it is necessary that this Unity should proceed from itself, prior to everything else, a multitude of natures characterised by unity, and these natures are no other than the Gods. In every order of things a Triad is the immediate progeny of a Monad. Hence the intelligible Triad proceeds immediately from the ineffable Principle of things—Phanes—or intelligible intellect, who is the last of the Intelligible order, is the Monad, leader and producing cause of a Triad which is denominated intelligible and at the same time intellectual, also the extremity of the Intellectual order produces the intellectual Triad Saturn, Rhea and Jupiter. Again, Jupiter, who is also Demiurgus, is the Monad of the Super-mundane Triad. Apollo, who is the last of the Super-mundane order, produces a Triad of the liberated Gods. And the extreme of the liberated order becomes the Monad of a Triad of Mundane Gods. This Theurgy is the progeny of the most consummate science, is in perfect accord with the Chaldean Theology and Chaldean Oracle, 'In every world a Triad shines forth, of which a Monad is the ruling Principle.'"

Pythagoras urged that first teachings should come through the senses, by beholding beautiful forms and colours,

and hearing beautiful music. He devised remedies for bodily diseases through music, and had special musical harmonies for dispelling anger or fear and for training the soul upwards, for helping the disciples to quiet rest at night and also for freeing them in the morning from torpor and heaviness, inspiring them to energy, sometimes by striking the lyre only, and sometimes with the voice alone. Pythagoras himself did not depend upon this kind of music as his ears were so wonderfully attuned to finer vibrations that he could hear the music of the spheres—harmonic sounds produced by the motion of celestial bodies; but for the helping of his disciples he would place one in the centre to play upon the lyre, and seat in a circle round him others who were able to sing. This music helped them—so Iamblichus tells us—“to become elegant and orderly in their manners.” Pythagoras preferred an instrument, such as the lyre, to a pipe, as from strings the sounds are simple and more pure. Each hole in a pipe will emit three sounds at least, but a string emits one simple sound. It is like the difference between voices in unison and voices in harmony: the effects produced by notes sung by several voices in unison are more elevating than those produced by blending several notes into chords. By the use of certain music Pythagoras once extinguished the rage of a Tauromenian lad, and another youth became one of the most celebrated of his disciples in consequence of Pythagoras having, by the use of music, prevented him from killing a judge who had publicly condemned his father to death. The whole School produced by certain songs, purifications of the soul—using certain odes and peculiar songs at night to rid themselves of the perturbations and noises of the day. By musical sounds alone, not accompanied by words, they healed passions of the soul, hence the word “epode,” *i.e.*, enchantment, came to be generally used. In consequence of using music in this way, Pythagoras is said to have invented harmonic science and

harmonic ratio. There is a wonderful description, telling how Pythagoras, when reasoning out within himself the making of an instrument for the helping of the ear—as the compass and the rule help the eye—heard the sounds of hammering upon an anvil in a brazier's shop. Noting the intervals and the harmonies arising from the different sizes of the hammers used, he returned home, calculated and elaborately worked out the whole science of harmony.

Beautiful stories are told of Pythagoras and the animals: how he tamed the Tauromenian bear and, having gently stroked it for a long time with his hand, he fed it with maize and acorns and compelled it by an oath no longer to touch any living being: how, seeing some fishermen on the sea-shore, pulling in their nets, he foretold the exact number of fish they would catch, bought them and bade the men return them to the sea: how he brought down an eagle flying over Olympus, and, after stroking it gently, dismissed it—thus demonstrating that he possessed the same dominion as Orpheus over savage animals, and that he allured and detained them by the power of his voice.

So Pythagoras strove to help the people of his time. But—I quote Mr. C. W. Leadbeater—“All who work for moral reformation excite the enmity of those who do not wish to reform”; and the size and power of his brotherhood caused alarm to the authorities. So, though he himself had always sedulously avoided identifying himself with any particular party, his enemies nevertheless accused him of aiming at political power, and stirred up the fanatical portion of the ignorant populace to persecute his followers, whose pure lives were a reproach to the loose morals of the majority. Riots were fostered, and in one of these, his School at Krotona was burned; so, saddened with the ingratitude of those whom he had tried to help, he retired to Metapontum, and afterwards, as he grew old, to his ancestral estates in the island of

Samos, where he passed away from this life in the year 498 B.C.

“Since then he has led several lives of usefulness to humanity—one as Nagarjuna, a great teacher of Buddhist philosophy; and he has reaped the reward of his long and arduous study and his lives of self-sacrificing work, for he has reached the goal of human endeavour, the state we call Adeptship. Now he is the Master K.H., who has inspired and still inspires, so much of the Theosophical teaching. He still retains all his old, vivid interest in educational matters, and even now he is working to prepare the world for the next visit of its great Teacher—a visit which many of you who read these lines may live to see. For you also may follow Him if you will; you also may become great Teachers, and may fill the world with light; but the only road to that glory is that road taken by Pythagoras—the path of earnest study and of utter forgetfulness of self in order that you may live for the service of humanity.”¹

M. Florence Tiddeman

APPENDIX

It is perfectly possible to develop a faculty of ‘looking backward’ and to read what are called the ‘occult records’ of the world far beyond ordinary history; going backward to that which Science is beginning to call ‘the memory of the world,’ it is beginning to recognise it as a reality that all events remain in that memory of the world: Science makes what seems, at first, rather a startling statement, that if you could go out to a certain distance from our world to some other globe, you may there see the events which happened in our world thousands of years ago. Sight depends upon the travelling of light. But vision, as we know it, could not cross the huge spaces required. But if it could, a person on a distant globe would see events which

¹ Pythagoras. *The Young Citizen*, February, 1913.

had happened here long after they had happened. A 'light year' is the distance in miles over which light travels during a year. Suppose you took a thousand 'light years,' and that you were able to see, from the huge distance traversed, into the state of the globe a thousand years ago, when the light left it, then looking at our world you would see what was happening a thousand years ago. The events are all there, all the way along. That is, in effect, exactly what the occultist does, although it is not done in that way, but from a point by which the records pass like a cinematographic film. It is a clumsy analogy but it will serve. The occultist calls it the Akashic Record. Science groping after it says it must be there but it cannot deal with it. Naturally. It can be dealt with only by the development of certain faculties in man. In that way I speak of what I have seen . . . Occultism works by the development of new organs which are within man, instead of by the manufacture of apparatus (telescopes, spectroscopes) which is outside the man. Now the development of the inner senses, the inner powers of observation, can only be done under certain rules which affect the body and the conduct of the man. It is much easier to buy a telescope than it is to develop your own nature along lines to which evolution has not as yet accustomed us. There lies the difficulty of occult study.¹

I give this extract because the words spoken by Pythagoras on the hill at Tauromenian were recovered by Mrs. Besant in the manner she describes.

AUTHOR

¹ From *The Inner Government of the World*, by Mrs. Annie Besant.

LAW AND THE WAR PROBLEM

By WILLIAM KNIGHT

FROM the beginning of time, in all human attempts to work out plans to secure peace and abolish war, man has ever dealt with symptoms, and neglected the study of the phenomenon. It is fundamental that, if we want to get rid of war, we must strike at its root; we must eliminate the cause. The point is, can we eliminate the cause? To my mind, this is the important consideration. And if we arrive at the conclusion that the causes of war are so deep-rooted that before we can eliminate them we must radically change the economic and the political structure of the world, we certainly must devise some quick means of doing something effective to save our white civilisation from complete annihilation in the next great war.

During the darkest days of the World War, when German aircraft operated almost every night over Paris and London, the thought that was uppermost in the minds of all of us was, "this is the last war". In the belief that we were fighting a war against war, that after it was all over, the horrors we were experiencing then could not be repeated, we had comfort that gave strength and faith to carry on. At that time we were convinced that the only enemies of peace and goodwill were the Germans, and, consequently, the one way to make the world safe for democracy was to win this last war, make a peace based upon the fourteen points of President Wilson, and to forget, if we could not forgive. I

remember the blind confidence of the peasants of France and Italy in the ability of President Wilson to change this old world. When I think of the tremendous moral power that the name of President Wilson exerted over millions of peoples who were looking up to him as the saviour of democracy, as the exponent of the highest plane of justice, I cannot escape the conclusion that if Woodrow Wilson was an idealist, the world is full of idealists.

War is such a nonsensical business, such a bestial means of settling disputes between nations, that it is hard to believe that we have reached the present stage of development in every branch of human knowledge, and yet proved ourselves unable to devise a substitute for war. We have faith, those of us who believed we were fighting the last great war; faith that we retain even now, though the world is not safer for democracy to-day than it ever was, and though, since 1918, hardly one firm step on the road to permanent peace can be recorded. If we must judge from what is taking place in Europe to-day, we are compelled to admit that the black clouds of war have not been dissipated.

After all, what have we done to destroy the conditions that make war possible? What steps have we taken toward eliminating the causes of war? Are we solving the war problem? The Peace Conference was the golden opportunity to save the world from the horrors of war. All peoples were satiated with armed conflict, longed for peace, believed in President Wilson, and were looking to the United States as the one nation actuated by wholly unselfish motives. We missed our opportunity, and so the Treaty of Versailles did not so much end war as ensure a continuance of strife. True, we have had the Washington Conference for the limitation of armament; but land and aerial armament came to no limitation. But did the Conference accomplish, or even attempt to accomplish, the abolition of war? It did not. As!

matter of fact, the Washington Conference could not accomplish anything in this direction, because its one function was to limit armaments, and not to solve the war problem; so the problem remains.

The fact that the chances of war in the Pacific have been lessened, and that the costly competition in naval armaments between the United States, Great Britain and Japan has come to adjustment for a period of ten years, deserves some measure of recognition. Nevertheless, the war system emerged intact from the Washington Conference. The psychological and the sociological causes of war still remain. The fundamentals gained no recognition. From the earliest days, man has gone to war because of fear, love of adventure, thirst for power and glory, envy, rivalry, hate. Racial and religious prejudices have ever created the combative, revengeful or aggressive state of mind that has brought about tribal, dynastic and religious wars down to the present time. These are what we might term the psychological causes of war, and only through education can these causes be eradicated. We have a typical case of the intangible psychological causes of war in the modern history of Germany, which, in thirty years, was by the persistence of educational influences, exerted by a chancellor, changed from a lethargic and unaggressive nation into the most militaristic nation of modern times. What the Bismarck policy accomplished in thirty years, it would seem, might on the other hand profit the world to-day, as an example of what education might accomplish, if grounded on a broad spirit of brotherhood, toward making war in the future a remote possibility. It is not a radical means of solving the war problem, but it entails laying the axe at the root of the war tree.

The question arises: What chance is there of our being able to educate the peoples of all nations before a new conflagration starts and wipes out our present civilisation? I do not

question for a moment the soundness of the method, which is absolutely scientific, because it deals with the psychological causes of war rather than with war itself. Since war is the result of both psychological and sociological causes, therefore, I am inclined to question the value of the immediate results to be expected from any educational system which evades the sociological factors that make war possible. The sociological causes of war can always be traced back to disturbed economic and political conditions. Economic conditions especially are at the root of all modern wars. The imperialism of Germany, ranged against the imperialism of Great Britain in Asia Minor and in the Near East, was the true cause of the world war. The new and the old imperialism of the new and the old nations of Europe, or the imperialism of either America or Japan in the Pacific and the Far East, may at any time bring about a new world war immeasurably more destructive than the last conflict. One must frankly confess that, however one insists that the one radical means of abolishing war is to eliminate its causes, this can hardly be accomplished in the lifetime of this generation. Yet the very continuance of the existing system of international relations is breeding the next war of annihilation. If we would stay the flood of threatened disaster while the peaceful work of education and social reform is going on, we must do something effective, and do it now, that our labour may not be in vain.

In the case of institutionalised evils, such as slavery and prostitution, we did not wait until their causes were eradicated, or were frustrated by the evolution of the social conditions under which they flourished. On the contrary, when public opinion weightily condemned these evils, we proceeded to translate conscience into law, at the back of which public opinion was affirmatively mobilised. What was wrong was held to be illegal. Slavery and prostitution have been placed without the pale, and in spite of the fact that the two

evils still exist, both have been so reduced and restricted as to be negligible. The movement for outlawing the opium trade, and the traffic in other habit-forming drugs, is another example of an enlightened world opinion. We did not wait for the remoulding of human nature or for a change of social conditions to deal with murder and robbery. Condemnation of both is world-wide.

In the case of the war evil, public opinion has condemned it as a relic of barbarism. Yet when conciliation and arbitration fails, nations seem to know nothing but the appeal to force. In this respect war is a court of last resort for the settlement of disputes and rivalries, and, therefore, under the present conditions, it performs a certain very definite social function. For this reason, war is a well established institution, governed by laws and customs, and subject to prohibitions and sanctions. It is not a crime for nations to go to war on any sort of flimsy pretext ; but it is a crime to break the rules of the game. Great Britain and France were not aroused when Austria provoked Serbia to conflict, or when Germany declared war on Russia. They were aroused, however, when the neutrality of Belgium and Luxemburg were violated ; when an international contract was defined as a "scrap of paper". We of the United States were feeling interested though not alarmed, until the Lusitania was sunk and merchant and hospital ships were sent to the bottom of the seas by German guns and submarines. The right of Germany to plunge the world into a catastrophic calamity was not under discussion. The point was that Germany was not playing the game according to the rules.

It is quite plain, therefore, that until the rules of war are violated the game is considered to be regrettable, although honourable, and quite unavoidable as a means of settling international quarrels. It is also plain that we shall have wars in spite of the fact that public opinion condemns the

system, and that all our efforts for eliminating the causes of war through reduction of armaments, education, religion, political and social reforms, will not retard to any appreciable extent the next world war, that, we fear, will destroy civilisation—that is, if Bolshevism doesn't "beat war to it".

We cannot abolish war unless we provide a substitute for war's social function, as an "ordeal by battle" between nations. We could not have controlled slavery, or prostitution, or the duel, without providing such substitutes as labour legislation, legalised marriage, and courts of law for adjusting individual grievances. It is quite true that we still have with us these evils, for the reason that their roots were deeply embedded in human nature and in our social organism; but since we have banished them under the compulsion of public opinion, we have cleared the ground for combating them, and we are winning the battle. The question might be raised that the Hague conferences and other international activities, as well as the League of Nations, might provide the effective substitute for the court of last resort which war is to-day. I view them negatively, because none of these so-called international courts ventures beyond the limits of arbitration, and arbitration cannot by any stretch of the imagination be compared with the judicial process of a supreme international court having original jurisdiction in controversies between nations. The Hague Tribunal and the League of Nations both accept force as the last resort of peace, and place no reliance in moral sanctions. Furthermore, it must be remembered that the judicial power of both does not extend beyond arbitration. Even if they had more extensive judicial power, no international law exists regulating the rights and obligations of nations with respect to each other, except a few agreements and precedents which may be violated with impunity at any time.

Objection might be interposed here that even if we had the needed international law, and an international tribunal to apply it, we should always need to have an international army and navy to enforce the decisions of the supreme court of nations, or for bringing to the bar delinquent nations which have sinned against the written law. To such objection, I should answer that, when our own Constitution was written and the suggestion was made that the Supreme Court of the United States should be empowered to enforce its decisions in disputes between the States, James Madison argued that to do so would breed internal wars and invite anarchy. As a consequence of this plea, we have the condition where the Supreme Court has no power of any kind to enforce its decisions upon the States; it has no police and cannot call upon the army for assistance. And yet, not one single case is on record where one of the Supreme Court decisions has been disregarded or denied by any State in the Union.

Is this not convincing proof that the force of public opinion behind a tribunal of honour and repute is the mightiest force available to man? Does not the history of the Supreme Court of the United States lay before us the solution of the war problem and extend a lesson to the world?

We may safely reach the conclusion that the destiny of the white race lies in the hands of the United States. It was a great American, the exponent of the highest ideals of justice, who first planted the seed of international co-operation in the hearts of men of all nations, that it might flower into a solution of war. Another great American is responsible for an international agreement limiting naval armaments. The next step, I believe, suggests itself. That step is the calling by the United States of an international conference of all nations, for the purpose of creating a code that will strengthen and stabilise international law. No tribunal can function without adequate law, and it would be useless to set up a Supreme

Court of the nations of the world without a properly constituted code. The codification of laws regulating the rights and obligations of each nation with respect to the rest of the world, and the publication of the supreme law, would, in my opinion, immediately enlist the moral support of the peoples of all nations that have given expression to the condemnation of war. First the code, then the supreme international tribunal, both sustained by international public opinion—thus would we set the world on the way toward the abolition of war.

We have reached a most critical hour when we must look to the stability of our civilisation. On the one hand, we have the recognised governments of old and new nations playing the old and dangerous game of nationalistic imperialism. They are playing the game according to the rules of war, and the outcome of the game can be only war. On the other hand, we have Bolshevism, of unknown potentialities, which organised governments are too much inclined to ignore, lulling themselves with the thought that this thing cannot exist outside the confines of Russia. Between the two, we have hundreds of millions of people, staggering under the weight of war debts, military expenditure and abnormal economic conditions, hundreds of millions who are crying out for world peace.

Napoleon, a child of the French revolution, gave a civil code to the world. Who will give to the world as mighty an international code and a supreme court of nations that will outlaw war—humanity's greatest crime? Will he be an American or a Russian who will create "a world law under a world government," which will define the pacifist as a patriot and will brand the militarist as an outcast among men?

William Knight

THE SONG OF THE UNIVERSE

THE Universe is a rhythmic song,
Which whirls the enchanted spheres along;
And God's the Singer!

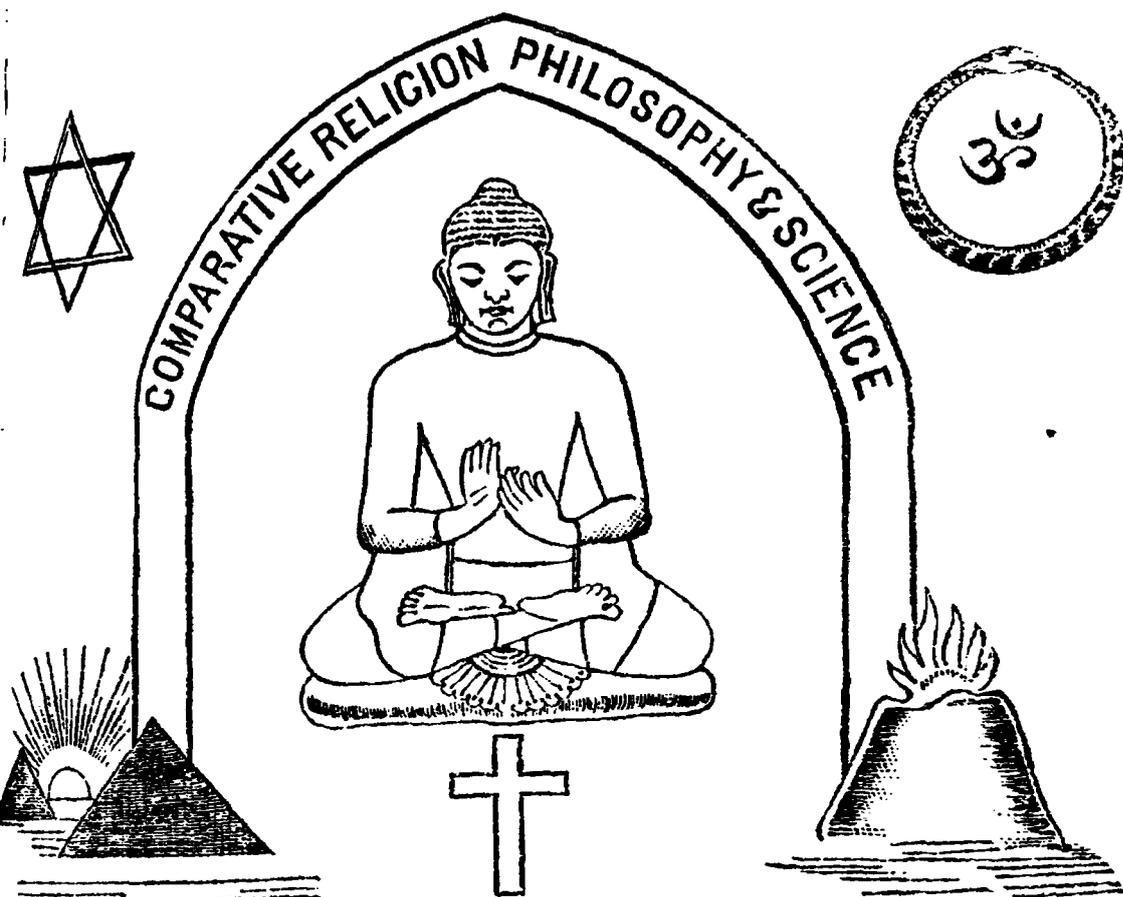
It is a gorgeous tapestry,
With stars inwoven wondrously;
And God's the Weaver!

It is a beauteous, jewel-deck'd bride,
E'er thrilling at her Lover's side;
And God's the Lover!

It is an endless, mystic dream,
The triumph of life and love its theme;
And God's the Dreamer!

It is a magic shadow-play,
Where we're the actors day by day;
And God's the Author!

LEON PICARDIE



A HISTORICAL VERIFICATION OF THEOSOPHICAL TEACHINGS

By GEORGE MÉAUTIS, D.L.

Professor in the University of Neuchâtel

ONE often hears, "You Theosophists present us with very beautiful teachings, which throw a light on human destiny, but, what proof can you give us of the veracity of your instructors? What tells us that the results of observations due to clairvoyance have not an entirely subjective

character? Who knows if what you call "astral experiences" are not caused, after all, by the working of the subconscious, which we know leads a life separated from the normal "I"?

This article has been written in reply to these objections. Among the works bequeathed to us by antiquity, there are few which are less studied, and more interesting, than the fragments of Plutarch, commonly called *Moralia*. Some of these treatises have been so little studied, that through simple neglect, it has come to be denied that they are by Plutarch, although they are indubitably authentic. This is the case, among others, of *De Facie in Orbe Lunae*.¹ Now, among these treatises, there is one *De sera numinis vindicta*, or, "Why God is slow in punishing the guilty"² which deserves to attract the attention of every Theosophist for whom Theosophy is not a closed system, which ought to be studied for itself, but especially because it sheds fresh light on all the facts of history, science and life. In this work, Plutarch reproduces a myth, seemingly of Pythagorean origin, which seeks to indicate what are the conditions of the Life beyond. He relates that a certain Thespesios, who had led a dissolute life for a long time, fell one day on the nape of his neck and remained unconscious for nearly three days: when he came to himself he reported that after his consciousness had escaped from his body, he first felt the same sensation as that of a pilot torn from his ship and fallen into the sea: such was the impression given him by his changed state. Afterwards, having slightly raised himself, it seemed to him that his whole being breathed, and that he could see from all sides, as if his soul, being opened, was composed of a single eye. He saw nothing just at first, unless it were very large stars, separated one from another by infinite distance, spreading a splendour of marvellous colour,

¹ Cf. on this subject Max Adler *Quibus ex fontibus Plutarchus libellum, De facie in orbe lunae hauserit* [*Diss-Vindob*, X (1910), p. 87.]

² *Plutarchi Chaeronensis Moralia III Bernardakis ed. Teubner (1891), p. 454, Leipzig*

and seeming to possess a rhythm, so that the soul, borne on this light as on a quiet sea, could transport itself everywhere rapidly, by gliding. Thespesios recognised among the souls some who were not unknown to him, but they did not hear, and did not seem unconscious, but violently agitated and, as it were, terrified. They fled all sight and contact, and at first, turned upon themselves, indistinct sounds like cries of pain and fear escaping from them. On the contrary, others were to be seen all resplendent at the summit of the universe, who approached each other with goodwill, turning away from those who were agitated. These brilliant souls seemed to feel a disagreeable sensation in being thrown back upon themselves; on the other hand, they expressed joy and sympathy by extension and unfoldment. However, one of them approached Thespesios and spoke to him: it recognised that he was still alive, in that, unlike the souls of the dead, he cast a shadow and his eyes blinked. Hearing this, Thespesios began to reflect more deeply, and observing himself with care, he saw that he was accompanied by a dark, indistinct shade, while the other souls were diaphanous and resplendent, not all, to tell the truth, but some of them possessed a single soft colour, even and peaceful like the full moon at its brightest. Some were crossed as it were with speckles, or slight bruises. Others again had a strange mixture of colours, and presented a curious spectacle like that of vipers, whose backs are covered with black spots. His companion, after having explained the destiny of the souls beyond, said to him, "Look at the different colours of those souls. The dirty brown colour is that of meanness and cupidity, the hot blood-red is the colour of cruelty and anger: a livid tint denotes an attraction to sensuality, only to be uprooted with difficulty. Ill-will and envy throw off an unhealthy grey-green, just as an octopus spreads blackness around itself. The souls which are seen over there, tormented

by their passions, and tormenting their bodies, emit these colours. Here, on the contrary, is the end of punishment and purification, and the souls, having grown gentle, become of one brilliant colour." Then, having shown that the souls tormented by desires seek to incarnate afresh to assuage them, Thespesios' Guide explains this desire for possession of a body in these terms: "The soul wanting a body for its debauch, wishes to rebind its desires to its pleasures, and to excite its passions even more by means of a body. For here, in the place where we are, it is only a shade without strength, a dream that cannot accomplish its desires." Here Plutarch has, as I have said at the beginning, seemingly reproduced Pythagorean ideas: let us now see what modern Theosophy teaches us.

According to Theosophical theories, the soul passes after death into a region composed of matter more subtle than physical matter, and interpenetrating the latter, a region to which it is customary to give the name, astral plane, on account of the extremely luminous aspect which characterises it to the vision of the seers.

By means of exercises in concentration and meditation, which in order not to be dangerous, must be accompanied by a life of constant nobility and disinterestedness, it is possible so to develop one's latent faculties as to attain that astral sight which makes it possible to verify Theosophical teachings for oneself.

Let us now compare certain passages of Plutarch's myth, which we have translated, with other passages taken from Theosophical works.

It seemed to him that he could see on all sides, as if his soul being opened, was composed of a single eye.¹

The senses of the astral body act not through special organs, but through every particle of the body, so that with astral sight a man can see equally well with any part of his body, and can see all round him simultaneously, instead of only in front of him.²

¹ *De sera numinis vindicta*, by Plutarch, Chap. 22, 564 E.

² *The Inner Life*, by C. W. Leadbeater, Vol. II, p. 7.

The parallel between the two passages is too striking for it to be coincidence only. But this is not all. We know that Theosophy agrees that, besides the physical body, man possesses an astral body, which survives on its own plane after death. This astral body rays out luminous vibrations of differing colour and intensity, according to the degree of moral and intellectual elevation attained by the individual. There again, we find a strange similarity of inspiration between Plutarch's myth, and what we are taught by our teachers Mrs. Besant and Mr. Leadbeater. Indeed, let us re-read some lines higher up, the passage in which Plutarch shows the different colours worn by the souls, and compare it with the following passage taken from *Thought Forms* by Mrs. Besant and Mr. Leadbeater.

What is called his desire-body is composed of this matter, and it forms the most prominent part of the aura in the undeveloped man. Where the man is of a gross type, the desire-body is of the denser matter of the astral plane, and is dull in hue, browns and dirty greens and reds playing a great part in it. Through this will flash various characteristic colours, as his passions are excited. A man of a higher type has his desire-body composed of the finer qualities of astral matter, with the colours rippling over and flashing through it, fine and clear in hue. While less delicate and less radiant than the mental body, it forms a beautiful object, and as selfishness is eliminated, all the duller and heavier shades disappear.¹

Clearly, these theories are absolutely identical. It is the same concerning the difference of dimension shown by auras.

These brilliant souls seemed to feel a disagreeable sensation in being thrown back upon themselves, on the contrary these expressed joy and sympathy by extension and unfoldment.²

The developed man, however, has already filled the causal body with colour, so in his case the effect produced by such a rush of affection, or devotion, or sympathy is not only to suffuse the body with colour and cause a great outrush of thought-forms, but also to produce a considerable temporary expansion, though the aura afterwards contracts to its normal size.³

¹ P. 19.

² *Ibid.*, 564 B., Plutarch.

³ *The Inner Life*, by C. W. Leadbeater, Vol. II, p. 249.

The same sentiments of affection, devotion or sympathy, in the developed man who possesses a well-coloured aura, not only provoke an intensification of colour and a stream of thought-forms, but a considerable temporary expansion of the aura which afterwards returns to its normal dimension. What the Theosophists call the aura is precisely these luminous emanations, which are thrown off by the astral body and the other vehicles which compose the individual. This aura can be seen by clairvoyants.

It would be difficult in the face of all these facts to admit a simple coincidence, but there is still more; the colours given by Plutarch to indicate different faults are exactly those given by our teachers. With a difference however: while Plutarch contents himself by noting the auric colours of the vicious, Mrs. Besant and Mr. Leadbeater in their suggestive volume *Thought Forms* also give the auras of beings who have attained a high degree of evolution. Readers interested in this problem are referred to this work. Here are the comparisons which I have been able to establish.

The dirty brown colour is that of meanness and selfish ambition (literally the desire to have more than some one else).¹

*Selfish ambition.*²

In Fig. 21. . . . We have a large stain of the dull brown-grey of selfishness.³

Clear brown (almost burnt sienna) shows avarice; hard dull brown-grey is a sign of selfishness.⁴

The hot blood-red is the colour of cruelty and anger.⁵

Red of all shades from lurid brick-red to brilliant scarlet, indicates anger.⁶

¹ *De sera numinis vindicta*, 565 C., Plutarch.

² *Thought Forms*, p. 57.

³ *Ibid.*, p. 52.

⁴ *Ibid.*, p. 32.

⁵ Plutarch, *Ibid.*

⁶ *Thought Forms*.

A livid tint denotes attraction to sensuality.¹

Exclusive and inferior affection.

Several colours help to make the dull and disagreeable formation: sensuality is there expressed by a wan tint darkened further by the mud-colour of selfishness."²

Ill-will and envy throw off an unhealthy grey-green tint.³

Brownish green (usually flecked with points and flashes of scarlet) betokens jealousy.⁴

I think that comment would weaken the value of these comparisons. Note again that this is not the only place in Plutarch where a singular parallel with Theosophical ideas may be found. The theory of astral shells, for example, is developed in *De Facie*.

But to keep to the myth which we summarised or translated in the beginning of this article, permit me to make a last comparison.

The soul wanting a body for its debauch, wishes to rebind its desires to its pleasures and to excite its passions even more by means of a body. For here, in the place where we are, it is only a shade without strength, a dream that cannot accomplish its desires.⁵

The only persons who would normally awake to consciousness on the lowest level of the Astral Plane, are those whose desires are gross and brutal—drunkards, sensualists, and such like. There they would remain for a period proportioned to the strength of their desires, often suffering terribly from the fact that while these earthly lusts are still as strong as ever, they now find it impossible to gratify them, except occasionally, in a vicarious manner, when they are able to seize upon some like-minded person and obsess him.⁶

The comparisons which we have made seem to have a certain importance from the Theosophical point of view. In fact, one is constrained to admit—either that Mrs. Besant (who does not know Greek) and Mr. Leadbeater, knew this passage

¹ Plutarch, *Ibid*.

² *Thought Forms*.

³ Plutarch. *Ibid*.

⁴ *Thought Forms*.

⁵ Plutarch, 565 E.

⁶ *The Astral Plane*, by C. W. Leadbeater, p. 42.

lost in the middle of Plutarch's *Moralia*, in one of the least read treatises and which is as yet hardly known except to Hellenists, and that they based themselves on this treatise and on this treatise only, to construct an entire theory of auras and the astral plane, which seems very unlikely; or that the observations made by our two teachers really correspond to an objective reality, that for those who have developed certain powers in themselves it is truly possible to distinguish vice from virtue, selfishness from devotion by certain colours shown in the astral body, and finally, that it is possible, little by little and in full consciousness to penetrate this mysterious and troubled world that everywhere surrounds us.

It seems to us that we can arrive at the conclusion that the ancients already knew the theory of auras—though mention is rarely made of it—and all we have done in the nineteenth century is to rediscover a mass of knowledge forgotten in the course of the Middle Ages.¹

Whatever solution the reader will be inclined to adopt, I hope that this modest contribution to the history of Occultism will help to confirm the confidence of the serious students of Theosophy in the value and exactness of the teachings given us by our instructors.

George Méautis

¹ Note however, that the nimbus and the aureoles with which mystic painters surrounded the Christ or the Saints really represented auras. The 'Resurrection' of Matthias Grunewald, in the Museum at Colmar is interesting to study from this point of view.

OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 7, p. 52)

ANTHRACENE $C_{14}H_{10}$

THERE are many things about Occult Chemistry which, obviously, it is impossible to prove except by a clairvoyant. Yet without clairvoyance it is possible to gain what is, for science, practically a proof. There are many conceptions in Chemistry and Physics which are unprovable, but which have the pragmatic value of ascertained facts, simply because those conceptions become the skeleton framework on which many proved facts hang in such order as to suggest laws. In exactly the same way, anyone who cares diligently to study the results of Occult Chemistry for the last thirty years will have to admit that a basis is offered for a new conception of Physics and Chemistry that is original, and which "hangs together".

Let me here record an instance of how fragmentary investigations, scattered over thirty years, "hang together". If the facts I present are viewed dispassionately, I think the unprejudiced observer will come to one of two conclusions: (1) the facts of Occult Chemistry are true, or (2) Dr. Annie Besant and Bishop C. W. Leadbeater, who have done the clairvoyant investigations, must be two of the most wonderful inventive geniuses the world has produced.

1. In the year 1895, there was published a description of Hydrogen. It was said to be composed of 18 ultimate physical atoms; but these atoms were grouped by threes into six groups, each group behaving electrically as a "charge unit". The general appearance of Hydrogen is given in Fig. 34.

2. In 1908 there appeared a description of Carbon. At this time chemists accepted that Carbon had four valencies, and Kekulé's idea, that these four valencies could be thought of as radiating from the centre of a tetrahedron to its four corners, held the field. This is still the accepted idea about Carbon. But Occult Chemistry showed that these four valencies were really 8 half valencies. Carbon was described as consisting of eight "funnels," radiating from a centre to the eight faces of an *octahedron*.

Fig. 35 shows four of the eight funnels which face the observer. A similar set of four funnels radiate from the remaining four sides of the octahedron. Carbon contains 216 ultimate physical atoms. Fig. 36 gives the appearance of a

C

TYPE

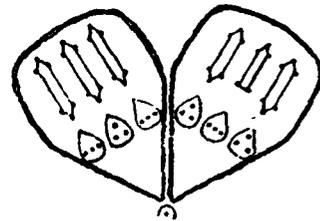
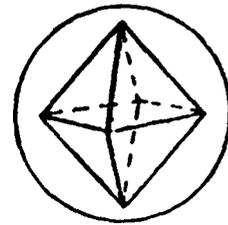


FIG. 36

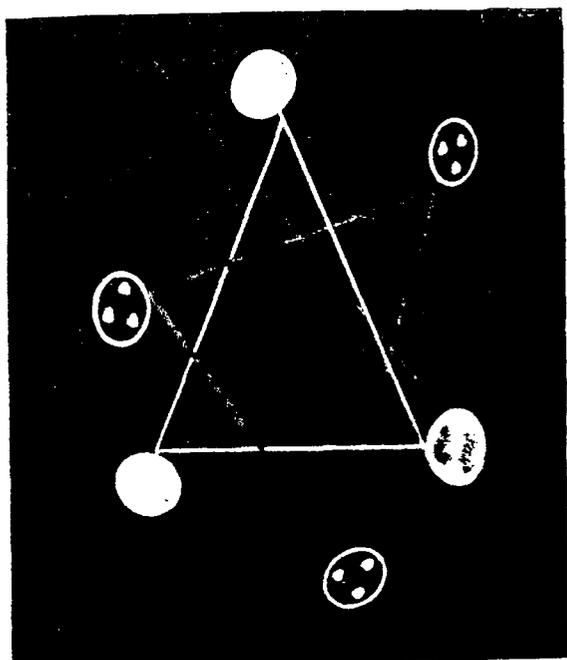


FIG. 34. HYDROGEN, 1895



FIG. 35. CARBON, 1908

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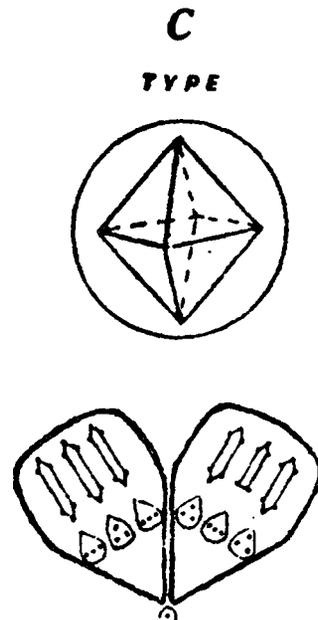


FIG. 36

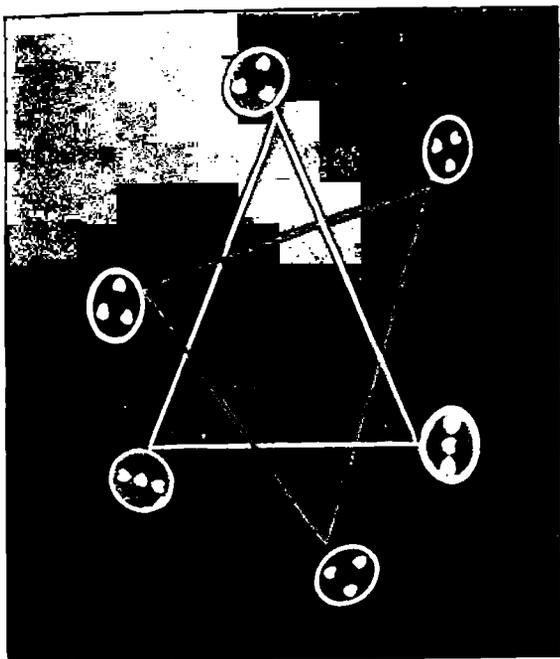
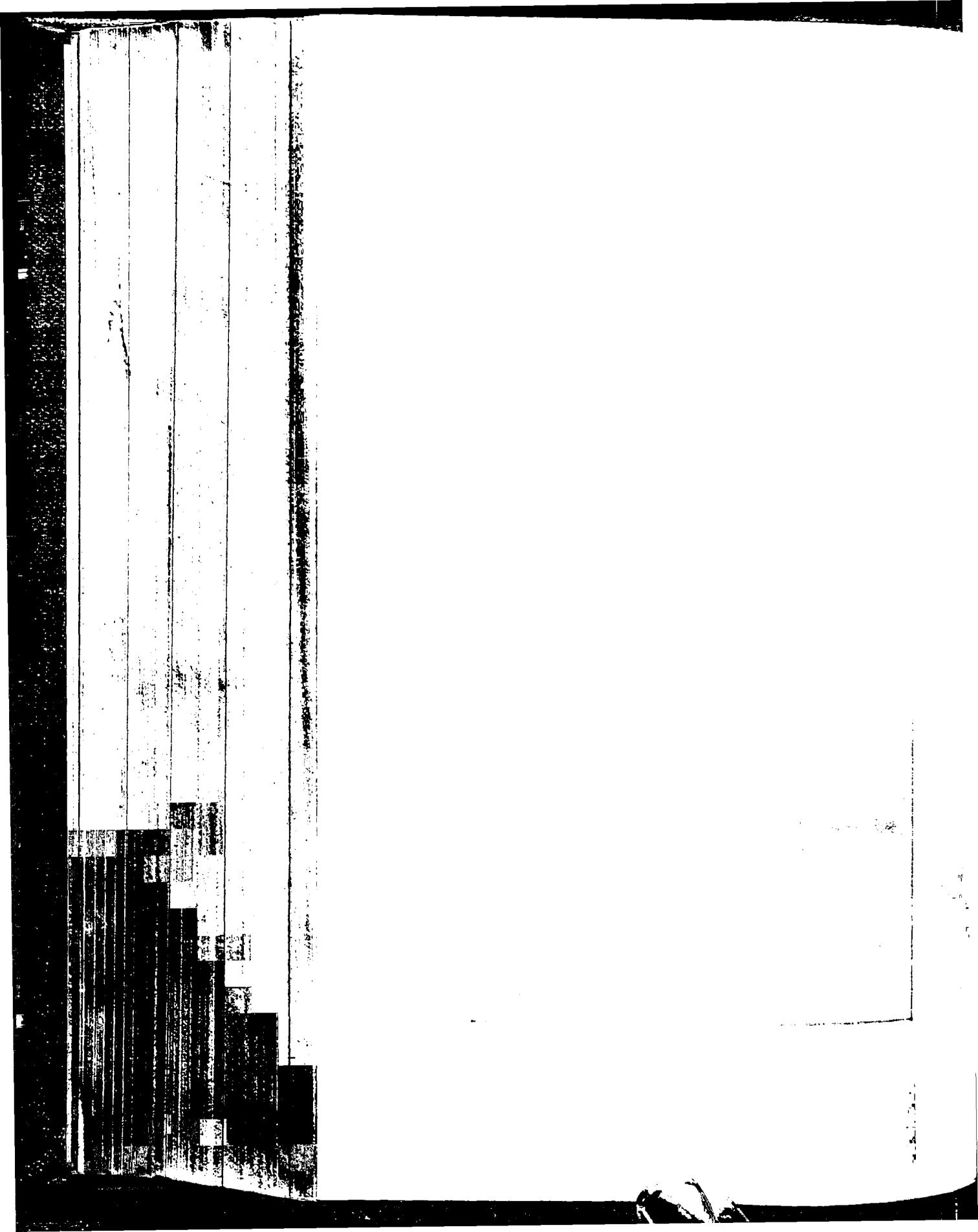


FIG. 34. HYDROGEN, 1895



FIG. 35. CARBON, 1908



positive and a negative funnel; these two, with the single ultimate physical atom which links them, make one valency.

3. In *The Theosophist*, September, 1922, I announced that Benzene had been investigated. Benzene consists of six atoms of Carbon and six atoms of Hydrogen. Chemists have recognised that the best graphic statement of Benzene is as in Fig. 37.

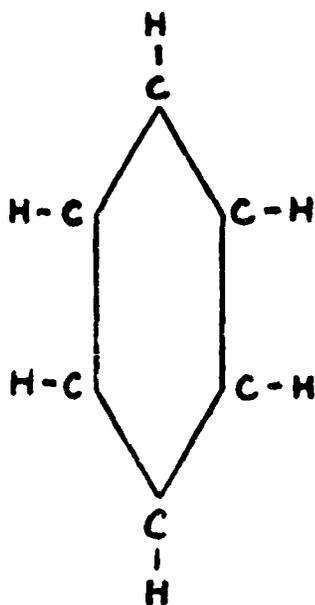


FIG. 37

In this formula, all the four valencies of each Carbon atom are not accounted for. Three links or bonds of each Carbon are accounted for, one to Hydrogen, two to the two neighbouring Carbon atoms. What happens to the fourth? It is thought of as in some way going to the centre of the whole figure. In Benzene therefore, six valencies disappear in the centre.

The investigations of 1895 stated that Hydrogen had 6 charge units; those of 1908 stated that Carbon had 8 funnels.

Therefore, since Benzene is C_6H_6 , if Occult Chemistry is correct, there must be in Benzene,

Funnels	...	...	...	48
Charge units	...	...	...	36

The actual appearance of Benzene was published in *The Theosophist*, April, 1924. I reprint the diagram, in Fig. 38. It would require a very brilliant imagination to invent such a figure as this. There are seen, at the six corners of an octahedron, six groups of funnels. Each group contains six funnels, three positive and three negative. Each funnel attracts a charge unit of Hydrogen, a positive Carbon funnel binding a negative Hydrogen charge unit and vice versa. Thus the 36 charge units, and 36 out of 48 funnels, are accounted for. There remain 12 funnels to be accounted for. Now Chemistry has long said that, in Fig. 34, six Carbon valencies went somehow to the centre. Occult Chemistry stated in 1908 that each Carbon valency was in reality two half-valencies. In the model of 1924, the six mysterious valencies are shown as a sphere composed of twelve smaller spheres (each of which is in reality a half-valency funnel transformed to a sphere), holding relatively to each other the points in space represented by the twelve faces of a dodecahedron. Benzene C_6H_6 is completely accounted for, in a very novel way.

4. I mentioned in *The Theosophist*, September, 1922, that the first of the "double Benzene ring" series, Naphthalene, had been investigated. Certainly Naphthalene and Naphthol had been examined clairvoyantly in 1922, but it was only much later, on examining my notes, that I realised that the investigation was not sufficient for me to construct a model from it. So Naphthalene was re-investigated and fully, during my Australian visit in April—June, 1924. On my return to Adyar in January of this year, a model was made of Naphthalene, and it was published in *The Theosophist*, April, 1925.

Chemistry (Bamberger) gives the diagram of Naphthalene as in Fig. 39. There are 10 Carbon atoms, and 8

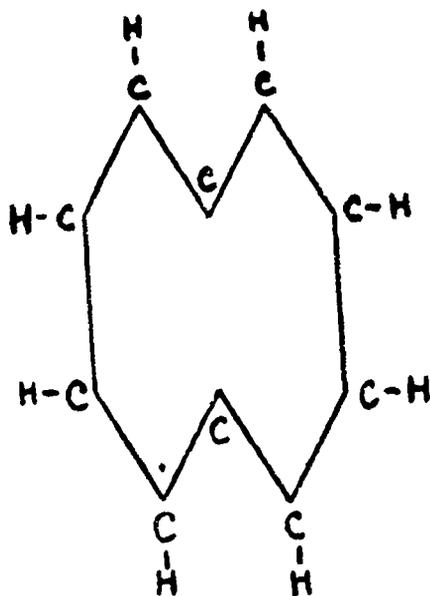


FIG. 39

Hydrogen atoms. In terms of Occult Chemistry,
 10 Carbon atoms = 40 valencies = 80 funnels
 8 Hydrogen atoms = 48 charge units.

Let us now examine the Occult Chemistry model of Naphthalene (Fig. 40). Perfect symmetry is required by the chemical formula of Fig. 39. Only 8 Carbon atoms out of the 10 are linked to Hydrogen. Of the two unlinked Carbon atoms, two valencies from each, that is, four valencies in all, disappear to the two centres of the double hexagon. What do we find in our model? First, perfect symmetry. The octahedral form of Benzene is retained, but doubled. 48 funnels link themselves to 48 charge units. 24 more funnels become two dodecahedral centres (as in Benzene). There remain 8 funnels. These are the 4 unlinked valencies which disappear to the grand centre of the double hexagon. In

our model, they appear as 8 spheres, at the 8 faces of an octahedron, and as the grand centre of the whole complex structure.

5. The next step is represented by Anthracene. The diagram of Chemistry for it is as Fig. 41. There are 14 Carbon atoms and 10 Hydrogen atoms.

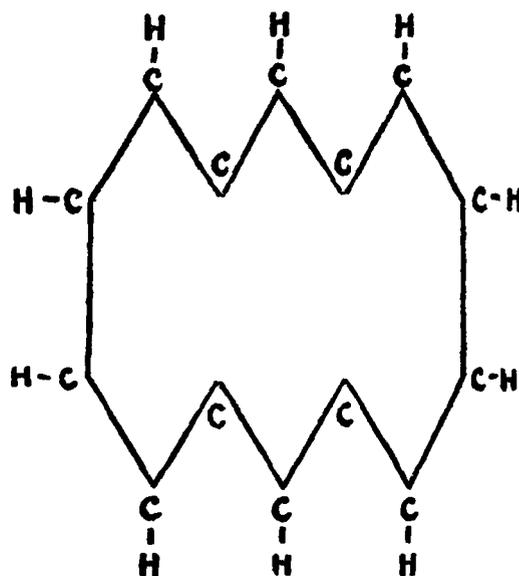


FIG. 41

14 Carbon atoms=56 valencies=112 funnels

10 Hydrogen atoms=60 charge units.

Anthracene has not yet been examined clairvoyantly. Yet I give a model of it (Fig. 42), feeling fairly sure that my theoretical model represents the fact. I have built it up from the models of Benzene and Naphthalene. There are 60 funnels, each linked to one of the 60 charge units. There are 3 dodecahedra, each with 12 funnels as spheres, and 2 octahedra, each with 8 funnels as spheres.

I need scarcely mention that all I have said regarding Occult Chemistry investigations into the composition of the "Ring" series (Benzene, etc.) is equally true of the

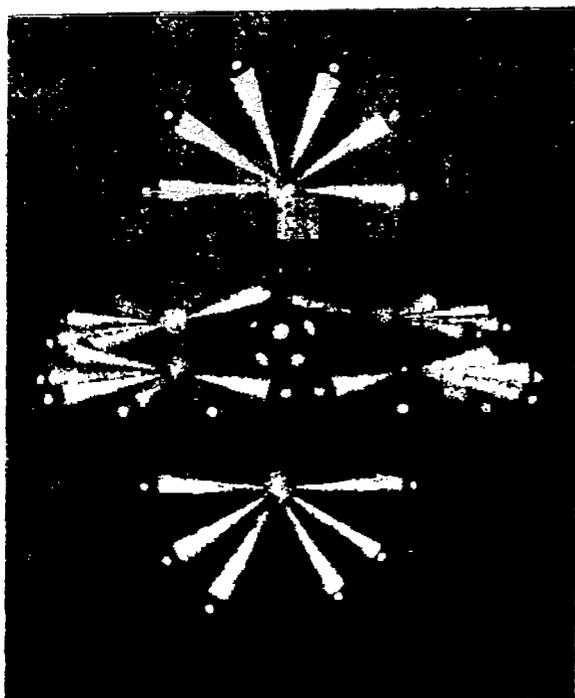


FIG. 38. BENZENE C_6H_6 , 1924

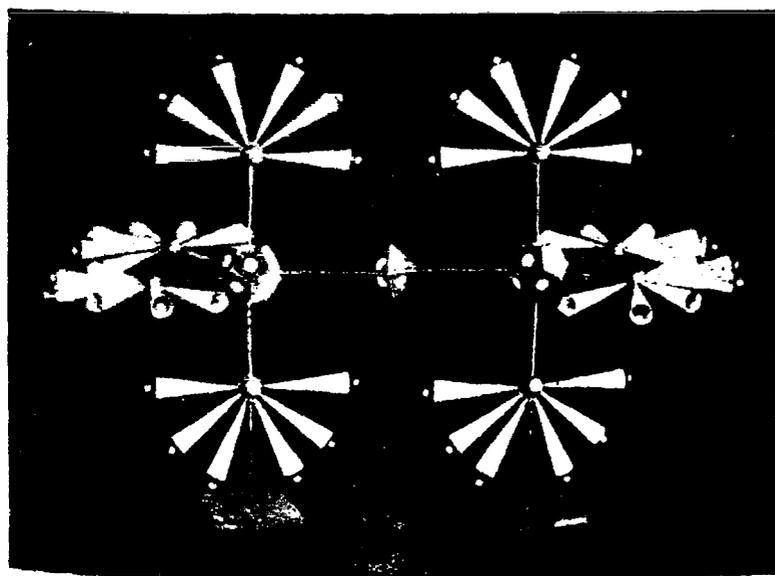


FIG. 39. NAPHTHALENE $C_{10}H_8$, 1924

our model, they appear as 8 spheres, at the 7 faces of the octahedron, and as the grand centre of the whole structure.

5. The next step is represented by Anthracene. Its diagram of Chemistry for it is as Fig. 41. There are 14 Carbon atoms and 10 Hydrogen atoms.

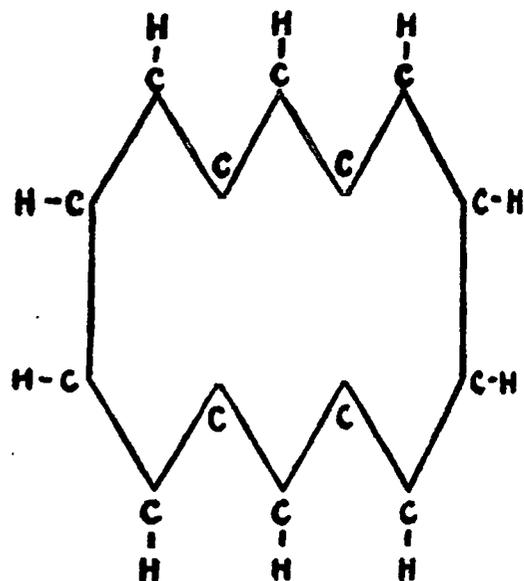


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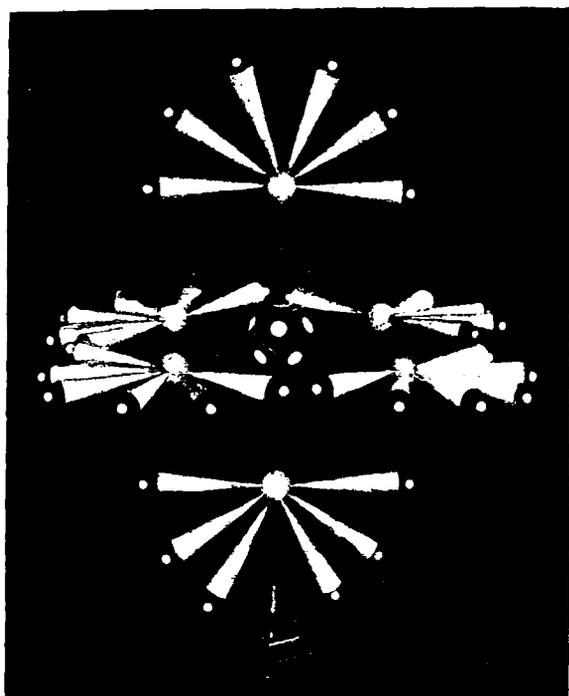


FIG. 38. BENZENE C_6H_6 , 1924

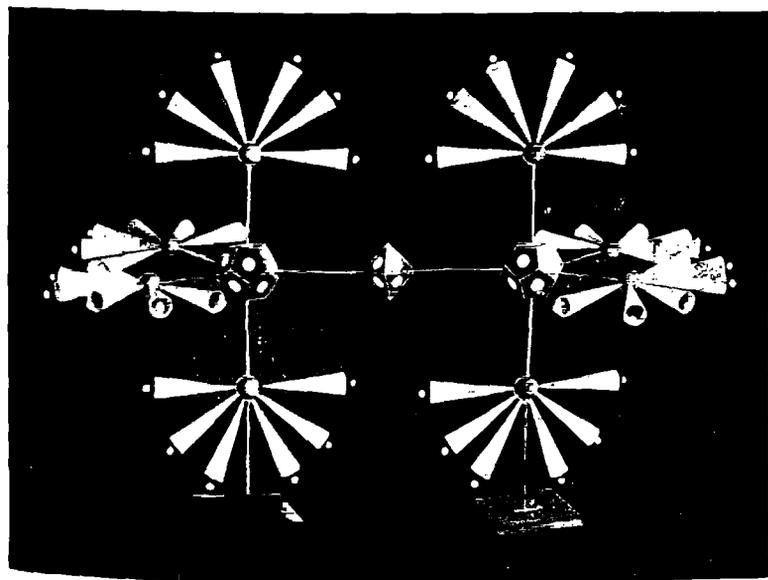
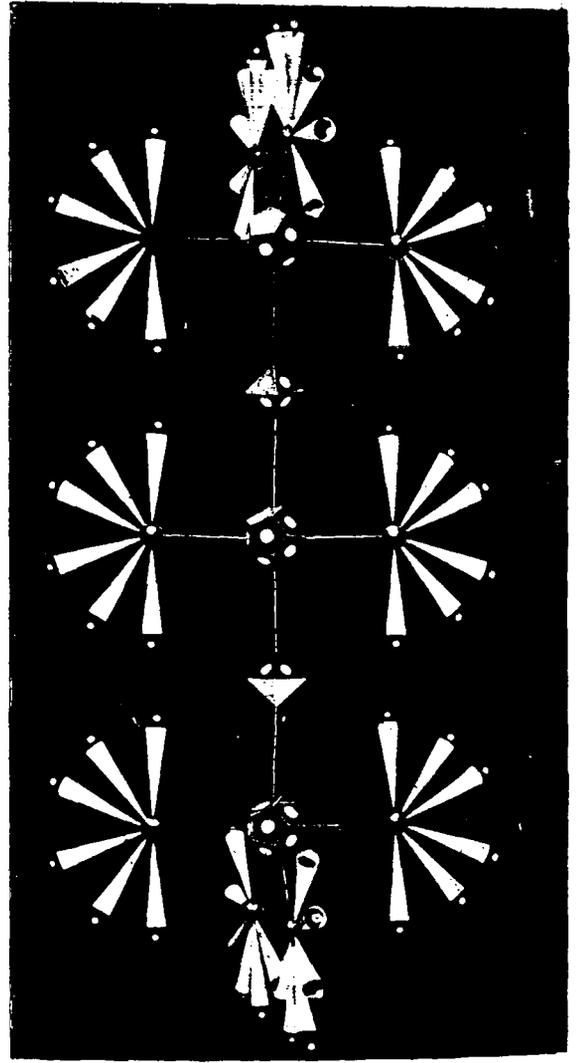


FIG. 40. NAPHTHALENE $C_{10}H_8$, 1925



investigations into the "Chain" series C_2H_6 , C_3H_8 , etc. The investigations of some of these were given in *The Theosophist*, in 1924, and in March, 1925.

If Occult Chemistry is true, what an expansion of Stereochemistry lies in front of us. It is just because this expansion is inevitable, that our clairvoyant investigators have waited patiently for the last thirty years. They have claimed recognition from chemists and physicists, because truth accepted or rejected is truth still, and any fact of nature seen and stated clearly will sooner or later be woven into the whole fabric of truth. The fact that this generation of scientists does not know anything at all of an extraordinary work of research extending for thirty years matters little, when we contemplate the long vistas of scientific investigation which the imagination sees awaiting mankind.

C. Jinarajadasa

FURTHER INVESTIGATIONS

As editor of the Occult Chemistry researches, I have previously put on record, in the pages of *The Theosophist*, the various elements and compounds which were investigated. During my late visit to Australia this year, April—June, 1925, new ground was broken in trying to gain a few glimpses into the processes of crystallisation. If the chemical elements, when mapped out by clairvoyance, are seen as more complicated in structure than science presumes, if similarly chemical combinations too are far more complex processes, crystal structure takes us into greater complexity still. When dealing with the building of the chemical elements, the investigator had only one Life-Wave to deal with. In compounds of the elements, a second Life-Wave appears, and introduces innumerable complexities. Crystallisation is a part of the work of the second Life-Wave, but even the few investigations

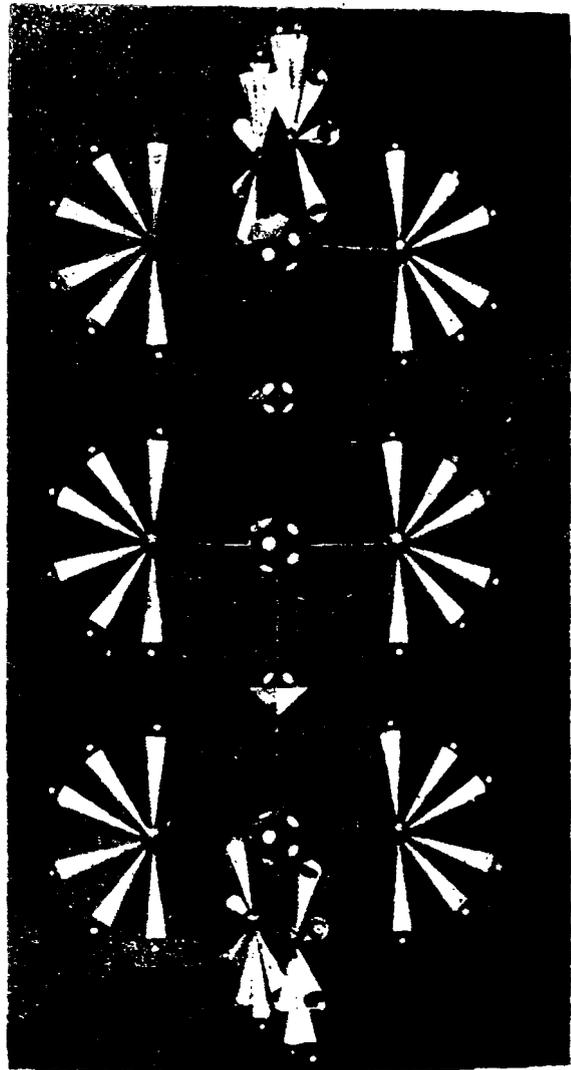


PLATE 10

investigations into the "Chain" series C_2H_6 , C_3H_8 , etc. The descriptions of some of these were given in *The Theosophist*, April, 1924, and in March, 1925.

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so far made into crystallisation seem already to show that many minor sub-waves exist in the Life-Wave, each giving its characteristic force and structure.

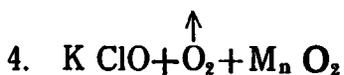
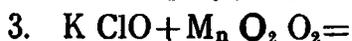
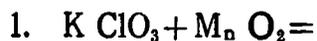
A solitary glimpse was gained in 1922 into the mysteries of crystallisation in the case of Nitrate of Silver AgNO_3 , and it was mentioned in *The Theosophist*, November, 1922, that the compound existed first in groups of 1,296 molecules, which then broke up into groups of 432 when subject to light. A more detailed investigation was made of this compound this year. The crystallisation of Common Salt was also examined. The two varieties of Naphthol, α and β Naphthol, respectively red and yellow, were examined, to find if possible any clue to the difference in colour. When the model of Naphthol is made, it will be possible to record what was observed.

A very interesting investigation was into the two varieties of Calcium Carbonate CaCO_3 , which on crystallisation become the two minerals Calcite and Aragonite.

Perhaps the most complex structure so far examined is that of the Diamond. This meant an examination of the differences between Carbon, Graphite and Diamond. A tremendous force, of an unusual kind, which holds the Diamond together in its special structure as a crystal, made examination difficult. With the help of a number of octahedra, the structure of Graphite was readily understood. But to make a model of the Diamond still baffles us, though so far two hundred octahedra have been brought into use. This part of the work is slowly proceeding, both in Adyar and Sydney, and it is hoped by the end of the year to have a model of the Diamond.

Just a glimpse was gained into the mysterious process of "catalysis". The easily performed experiment in catalysis of mixing heated Potassium Chlorate and Manganese Dioxide was made. The catalytic changes observed were as follows

(representing by O and O the Oxygen atoms belonging respectively to Potassium Chlorate and Manganese Dioxide).



The appearance of a totally new force, hitherto not noticed in any previous observation, was noted. A second experiment in catalysis, the combining of Oxygen and Hydrogen to become water in the presence of finely divided Platinum, would have been performed, but for the impossibility of obtaining in Sydney, even at the Sydney University, some Chloroplatinic acid.

C. Jinarājadāsa

THE MUSIC OF THE FUTURE

By GEORGE W. WEAVER

(Concluded from p. 458)

THAT the sounds generated by the spheres were not to be heard by mortal ears was explained by the fact that, being so great in magnitude and so intense in pitch, the sounds were above or below human powers of perception. This anticipated, by many thousands of years, the modern scientific acceptance of the same theory of sounds beyond our reach. And if we but remember that Abrams has demonstrated the universal movements to apply even to the tiniest tissues of the most minute particles of the body, we may begin to believe in the old doctrine that man is "the microcosm of the macrocosm," and that the music of the spheres is operating not only in the great outer universe, but also within the smallest universe of the atoms of the body. It is upon this theory that Abrams works: disease is "out-of-tune-ness" of some part or parts, and the cure is, of course, to restore the correct rate of vibrations and secure harmony within the atomic universe.

Having found that the ancient knowledge of music was at least a respectable quantity, and that their music was linked with their religious and scientific systems, what can we find in common with it from which we can learn, and upon which we may perhaps improve?

If we examine the records and test all theories by mathematics and by experiment, we find that our modern scale of seven notes is practically the same as the Babylonian planetary scale. As a matter of fact, our A minor scale is, for melodic purposes, so nearly identical that we could reproduce the ancient music with little hurt to modern ears. The difference is so slight, and in only one interval—the third—that few ears would detect it; the difference is but the eighty-first part of a string. It is true they omitted our fourth in the scale of C, and also the seventh, but even our modern ears rebel against the arbitrary fourth from C, and we raise the seventh a semitone to avoid what the ancients also objected to. So, even in our scales we have made but little progress, and if we have gained much by the tempered scale, in the opinion of many we have also lost much by it. But in spite of equal temperament we have followed so closely upon the heels of the planetary deities of ancient Babylon that we even yet decline to accept Nature's eight notes in a scale, and remain content with the seven bequeathed us by Asiatic nations whose very names are now unknown (for it is reasonably certain that the Assyrians and Babylonians derived their knowledge from still earlier peoples).

It may now be clearer in what direction we should seek for the first sign of the music of the future, obtaining a hint from Pythagoras, who contended that "intervals in music are rather to be judged intellectually, through numbers, than sensibly, through the ear". Or, in other words, by mathematics and not by the senses. It may be objected that our modern scale is mathematical, but the objection falls if we remember that the object of the tempered scale was to equalise, as far as possible, the intervals within a seven-toned scale, rather than to find a mathematical scale in accordance with nature.

So that one step which some day must be taken is to expand our system to include an E sharp, enabling us to restore

the true B flat, thus approximating Nature's scale. Having done this, singers and violinists will find it possible to come into their own, for they will, even now, unless trained altogether at the keyboard, revert to the natural intervals as nearly as the actual notes will permit. We have Spohr as authority that the Swiss singers use the harmonic fourth and seventh, as did the Chaldeans.

Another step which must be taken, and it cannot be taken too soon, is to include music within our religion. We already have religion in our music, for all true music is essentially religious, but the official religions of the day provide no secure place for music, nor is there any definite standard for such music as is used. And yet, as Plutarch said, "The first and noblest application of music is in offering the tribute of praise to the immortals; the next is the purifying, regulating, and harmonising the soul." How far we are from such a standard and such an ideal needs no emphasis.

By adopting the pure scale of nature we should be setting ourselves in accord with science also, for science does not knowingly sanction any breach of nature's laws; and by restoring music to its rightful place in the universal scheme we should be putting ourselves into accord with spiritual laws.

Assuming therefore that we adopt a more natural scale, as we eventually must, and that we place music upon a spiritual footing as the ancients did—as also we eventually must—what form will the music of the future take?

Of one thing we may be certain, even with our present system, and that is, that the tendency will veer more and more strongly towards a higher development of voice, and a very much wider use of voice combinations in choir and chorus work, as well as in the lesser combinations of quartette and the like. It is commonly conceded that the human voice is the most perfect of all instruments, and it is fairly well

accepted that the combination of voices, as in a chorus, is a more perfect medium than the finest orchestra. The work of some of the great choirs has been of the highest order, approximating in technique the great orchestras, and surpassing them in warmth of tone and in expressiveness. Nevertheless, even these few great choirs have probably approached their limit under present conditions, for they labour under two handicaps. The first is of to-day, and makes almost impossible the rendition of certain existing music; it is the faulty development of the individual voices composing the chorus. The second is more of the future, and is, that even if the individual voices were perfectly trained, they would lack suitable compositions as vehicles for expression. There is as yet a wealth of material to be explored, but few modern choruses have the singers capable of attempting the task of presenting it. There must be a much higher standard of voice production before some of the greatest works of the old polyphonic school can be successfully produced publicly. This brings us to one of the tasks of the future, which must be faced sooner or later, and that is, the restoration of voice production to the level reached by the Italians of the old school, and the advancement upon that standard in accordance with the scientific knowledge acquired since their day. In this connection it must not be forgotten that song is not a branch of music, but that music is a branch of song. This is not understood by many people, and would probably be opposed by pianists and instrumentalists, but it is true. That is, we must recognise that the human voice is the highest type of instrument, capable of the most perfect expression of the emotions and aspirations of man, and whether singly or in combination, far superior to any other instrument or combination of instruments. It would seem the most obvious thing then, to expend at least as much time, thought, and money on the development of this already

existing instrument which is common to everyone, as is spent by inventors, designers, and makers upon the improvement and development of artificial instruments ; when the common-sense aspect of this is recognised we may hope for a genuine vocal science.

But not only must better quality of the human voice in the greatest numbers be aimed at, but the extension of the present range limit must be borne in mind. The present downward limit is probably that of the Russian "strobass" singers, specially trained for church purposes ; and the upward limit that of the light opera type of soprano with the not uncommon F in alt. It is probable that the development of the strobass under the requirements of the church is ruinous to the upper part of the voice, just as in America and Europe the middle and lower ranges are ruined by the efforts to attain the F in alt and other exceptional notes. But it should not be assumed that because present methods produce certain ranges of the voice at the expense of other parts it must always and for ever inevitably be so ; the fault is not in working to reach the extremes, but in the method employed. The method of the future will also attain the extremes, but will preserve and enhance the other parts of the compass of every voice. The method to be adopted will be a development of the Italian system—of what is called 'bel canto'—for that system alone has produced perfect voices. The reason for its success is very simple—it is based upon the operation of natural laws known to every student of physics. The system, as eventually adopted, will advance on the old school, for we have gained much scientific knowledge since those days, but the basic principles will remain as they were, and are. From the growth of this system we may, in due time, expect even finer voices than those of the past, and certainly we may justly look for a far greater number of fine voices, for as soon as the method is established and its laws made known, it will

become the common property of every teacher and student; the system of voice production will be standardised, instead of—as we have now—a chaotic mass of conflicting theories, mostly based on imagination and supposition and the fallacies of the laryngoscope.

The range of the Russian bass downwards, and the light opera soprano upwards, will be common enough in the future, and there is no reason to doubt that with our growing knowledge, the upward range may be considerably increased. Mozart mentions a singer of his time who sang C in altissimo (an octave higher than the usual soprano C); it should not be unreasonable to expect many others to reach much the same range upwards, and yet retain the lower octaves in full power and beauty when the system is perfected. There will then be the instruments available to not only sing the material now in existence, but to demand compositions appropriate to the attainments of the voice. Probably the first step, however, will be to exhaust the possibilities of the old polyphonic school (which, by the way, was not built upon equal temperament and will therefore be much more satisfying to the ear and voice of the singer), after which the time will be ripe for an advance in composition along similar lines. If at the same time there is a reversion to the scale of nature, the singer of the coming day will have advantages almost beyond our comprehension. The polyphonic school of yesterday was based entirely upon melodic considerations, as was the early Italian school of opera, but the polyphonic school of to-morrow will be expanded and enriched by all the tonal resources developed during the last three centuries. Briefly, we may expect (*a*) the perfection of counterpoint as developed from Palestrina to Bach; (*b*) the massiveness of harmony from Bach to Beethoven and Wagner; and (*c*) the colours of the enharmonic system first freely used by Wagner and then by some of the modern Russians, all to be combined with the perfected vocal system

of Porpora into such music as would now seem impossible—almost inconceivable.

The inevitable result will be a new school of composition, replacing the system now becoming shabby and threadbare. This is being even now approached, to a slight degree, by Elgar in England, and by some of the Russian school. It is often complained that Elgar's harmonies are "muddy"; this is because he writes enharmonically, therefore intonation must be perfect in order to obtain the intended effects. But because so many singers are taught at the keyboard, by pianists who never sang, it is difficult to obtain perfect intonation, therefore the difference between, say, F-sharp and G-flat, is not shown by the voices. Of course the harmonies would be "muddy" under such conditions.

But with the exception of Elgar, the new school appears to be developing in Russia more clearly than anywhere else. And in this respect the Russians have certain great advantages. In the first place, Russia is somewhat mystical and deeply religious. The music of the Russians therefore has largely preserved the religious atmosphere and tone, and is more a part of the people in their deeper feelings than in most countries. Also the Russian church has preserved unaccompanied music, therefore tending to keep to the scale of nature, compelling voices to stand alone in quality, expressiveness, and pitch. Russian singers would find it comparatively easy to understand a new school based upon a natural scale and the powers of the unaided voice. They would also find it natural to combine their music with their religious observances, for music has been less secularised with them than with us.

But the great strength of the Russians as the probable musical leaders of the future lies in their present commercial and political chaos. In all lines of material development, social, economic, political, industrial, and military, Russia is at a standstill—at a loss as to the next step—apparently helpless,

and with no available outlet for her national energies. The spiritual and nervous energies of a nation cannot long be bottled up for lack of a material vehicle; national genius or spirit will evidence in some way. For centuries, the energies of Russia have been secretly and slowly developing and maturing and accumulating, and, save for an occasional outburst in an effort to achieve military glory, her energies have remained in obscurity and, apparently, unused. It is an interesting question whether the Lords of the Race have not, to some extent at least, assisted in bringing Russia to her knees in the commercial and material sense, in order that her accumulated powers might find an outlet through channels better suited to the world's needs than commercial or military supremacy. Whatever the cause, however, there is sufficient historical warrant for the results to be predicted with a fair amount of certainty.

Italy developed polyphony and brought counterpoint to a pitch of perfection not yet fully realised, at a time when Italy as a nation was non-existent, merely consisting of a number of small states and provinces continually squabbling with each other. As a commercial or military power Italy did not exist, but the people as a people was animated by a tremendous storing up of forces which sought outlet. This was found along what we may justly call emotional, and spiritual lines, and resulted in the famous schools of poetry, painting, and sculpture which then apparently reached their peak and have not since been surpassed; and in the even greater schools of religious music still not fully exploited—with the foundation of opera upon which the rest of the world is even yet building—and the discovery of a pure singing method which is now almost lost.

When Italy had developed all the forms to the highest degree possible to her temperament—and when she also began to indulge in political and military dreams—the leadership

passed through Bach to Germany, and then again is the history of all growth shown.

The Germany of that day was not the solid nation of the early twentieth century, but an agglomeration of small states and duchies with mutual jealousies and antagonisms, much as the Italy of centuries before. The German temperament differed essentially from the Italian, and equipped the Germans to supply those elements not naturally found in Italy. Under the Germans was developed a new order of music along all lines, based upon the tempered scale—a scale unknown to the Italians—but for a long time including the contrapuntal traditions of the Italian masters, bringing the Italian school to a climax in the writings of J. S. Bach. For a time the German school threatened to swamp the Italian, being apparently opposed to it; the Italian system was horizontal and melodic, while the German system was vertical and harmonic. But eventually the two systems began to blend, and each to then show the glory of the other. The blend is not complete even yet, although Wagner obtained results hitherto thought impossible.

But, when Germany became ambitious for world dominion and domination, the leadership in music and science passed from her. In other words, she had exhausted her spiritual powers—development had proceeded as far as her temperament could carry it. And again came a time for a change in leadership, this time passing so far as we can foresee at present—to a nation of mystics, tinged with the Orient. Italy devoutly religious but not at all mystical; then Germany, scientific, logical, Protestant and materialistic; now Russia, dimly devout and not yet logical or scientific, but essentially mystical.

Going back to ancient Greece, we find parallel conditions, for Greek art-growth was not concurrent with the military and commercial progress of the nation. The transfer of

national energy and spiritual force to the effort to achieve military and political greatness meant the downfall of art ideals. As in individual life, so in national—the energies cannot flow in opposing directions at the same time. If the aims are political or commercial or military, then art and ideals—abstractions—cannot be also developed, “Ye cannot serve God and Mammon”. The man who would forward his ambition in commerce or business or politics cannot at the same time become poet, artist, musician. This must be taken as meant; it is quite possible for a man to build up a great industry and at the same time develop the æsthetic side, if the industry is designed to help the community or the nation, for the fundamental urge then is service; in other words, the aim is ideal and not merely a personal ambition. But that surely is understood, and does not affect the point that material progress and worldly success are opposed to spiritual success and the development of ideals. Material growth is of necessity limited in outlook, while art-growth must be universal in scope and unselfish in the highest sense, or it fails to be true art.

Here then is the apparent reason why the Greeks lost their power of leadership; why Italy had to yield to Germany, and why Germany in her turn has been deposed.

Possibly it will now be clearer why Russia appears to be in the better position to-day to undertake the development of the future forms of art—and probably also of science, for art and science are learning that they are but the two sides of the same thing. Russia is also, as has been said, tinged with Oriental mysticism, which will necessarily bring in new contributions to the Western foundations. Taken together with the preservation of the natural scale in music, the advantages possessed by Russia are great, for the music of the future will be enharmonic, vocal, and religious; not narrowly religious in adherence to forms or creeds, or even to any specific religious

system; but broadly and universally religious, essentially and deeply religious, with the underlying spiritual aspirations of the whole race, irrespective of colour or creed or any special divine "revelations" to any people or time. That is, the religion will be universal in scope and appeal, entirely unconfined and unlimited, probably based upon the doctrine of the "Trinity" common to all great religions, and demanding for its expression a form of music as far beyond our present forms as that religion will be beyond existing creeds and denominations.

On the practical side, I have stated that the music of the future will be enharmonic, vocal, and religious; it might now be of interest to speculate on some of the changes inevitable under the new conditions. A much keener perception of sounds will be required, for the shadings possible with the natural scale will be far more delicate than with our present fixed arbitrary semitones. We know that the Asiatic civilisations, followed by the Greek, used quarter tones, and the Japanese of to-day used intervals smaller than our semitone, but we shall probably find that these smaller divisions cannot be used in harmony, and must be confined to melody, pure and simple. But there is no reason why our ears should not be trained to as fine a perception of tone shades as our eyes are to colour shades. By actual test it has been found that the ordinary ear can detect a difference of a one hundred and sixtieth part in vibrations per second quite easily; I have detected a difference of one in five hundred and forty per second.

With a more perfectly developed sense of hearing, as demanded by the true scale, the voices of the future will be compelled to acquire perfect intonation; logically, the ear and voice being so sensitive will demand in their turn that the composer of the future be equally sensitive to singers' requirements. Also, if the singers are so advanced in perception and execution, and expect composers to measure up to

their technical standards, it is but a short step to suppose that such advanced singers will have developed a science of expression which will in turn impose its demands. Then, perhaps, we shall be spared the pain of hearing such things as an ascending passage written to express a passive emotion, or vice versa, such as is commonly heard to-day even at the best concerts. We shall also gloriously miss the composer who sets all emotions to the same type of music, and the singer who renders all types of song with the same tone colour. The composer, in his turn, will require that his compositions—written to conform to the new demands—shall be given the interpretation fitting to them, so that a new ideal of interpretation will gradually come into existence. Interpretation as a branch of technique will have to be as thoroughly taught as the fundamentals of actual production are taught, and a highly developed school of interpretation and expression will be a necessity. It has often been said that "expression cannot be taught," but this is false; certainly the new school of singers and singing-masters will not accept such a doctrine. Expression, in its simplest terms, is but the manifestation of an emotion or feeling; it is an effect or consequence, and therefore may be traced to a definite cause. The steps leading back from the effect to the cause need but to be noted and scientifically classified, and the new school of expression is at once existent with an established technique. Of course a technique of expression is not sufficient; there must be something to express, and many of us have nothing definite to express. But again, that is but a matter of development, and recognition of latent powers, for if expression is the manifestation of feeling, then feeling must also be taught. That will be recognised as an essential qualification in the teacher of the future—that he can teach feeling and expression—for even to-day the teacher who cannot teach these things is no teacher.

It is quite probable that so high a standard in composition, execution, and artistic expression may have to come through some other channel than the present form of art-song before entering permanently into its own domain. That channel is more than likely to be the ancient one of unaccompanied monody, which is even now being tried in Europe to some extent. The visit of Rosing to this continent, and the success he appears to have achieved in unaccompanied singing, bears this out. (Curiously enough, Rosing is a Russian, and the effective song forms he used are Russian also.)

In such an event, the singer and the composer are facing another severe test, for a composition which would stand criticism under such conditions must be almost perfect, to say nothing of the voice quality and the mental equipment of the singer. The type of voice for such singing must be much higher than our standards of to-day would consider possible. Such a voice would have to be self-sufficient and self-revealing, as it would have no support from instrument, action, scenery, atmosphere or other extraneous background or accompaniment; there would be nothing to hide defects in either the voice or the interpretation. The singer would be the sole interpreter, obliged to stand alone. This means that both poet and composer would be at the mercy of the singer for the expression of their ideas, and they in turn would be compelled to insist that the new school of singing be adequate to the requirements of the new school of composition. Each new demand and growth on the one side therefore calls for greater growth and advance on the other side, so that eventually the public itself would be compelled to insist upon a sort of "minimum" standard—upon a standardisation of vocal methods, technique, etc., and finally upon the public performance of music in any form. We might then anticipate something of the Platonic ideal of the highest possible types of music and beauty to be placed before "our assemblies

of young people," which types shall be "exhibited in the temples".

When the public conscience and the public taste have reached that stage, we may fairly begin to hope for the day when music, religion, and science will be the trinity in unity that tradition says they once were.

In those days we shall realise a truth that is not obvious to-day; that music is the highest of the arts, because music is the only art that transcends visible nature. All other arts may be compared with and judged by known standards in nature, but music reaches beyond and into the highest abstractions. Music is, indeed, truth made audible, and there is no religion higher than truth.

There is, finally, one aspect upon which I have not touched, as it may seem too far in the future to be more than a shadowy dream to us of to-day, and that is—the One-ness of music with the soul of man. The day will come when each individual will give out his individual note; when instruments and voices will be tuned to the rate of vibration in each performer and singer, and the whole body of singers or players will in turn be tuned to the Angel of Music working on this planet; through Him being brought into harmony with the Solar Deity. When we can begin to realise that day, even in our minds, we may say literally that "Music is the Voice of God," for it will be the highest consciousness of man working through spiritual agencies and interpreting cosmic harmony.

George W. Weaver

“ WE HAVE MET BEFORE ”

FROM every seed, which in the earth is laid,
That plant from which it sprang, again shall spring.
All things derive from some preceding thing.
In nature, from the old the new is made.
So every life is old life re-expressed
The Self-same Actor, in new garments dressed.

We meet a stranger : from his eyes look out
A friend or foe, whom we have met before.
We may rejoice to meet him or deplore.
An instinct tells us, which we cannot doubt,
Long, long ago, beyond our memories' span,
The contact, now renewed, at first began.

And many, many parts we all have played
In the great Drama of Eternity.
Hero and villain, 'twas our turn to be
In many lives ; our true Life was arrayed,
Till the Great Lesson we at last shall learn
And reach that Place, whence there is no return.

F. H. ALDHOUSE



THE NON-EXISTENCE OF A PERSONAL GOD¹

By C. JINARĀJADĀSA

IN *The Early Teachings of the Masters*, which contain the instruction given by some of the Masters to the Theosophists of 1880-83, there occur certain statements which, published in 1924, have greatly shocked and disturbed not a few Theosophists. These statements were well known to earnest Theosophical students of forty years ago; they curiously enough were not at all shocked, though many of them were as devotional in temperament as the Theosophists

¹ A lecture delivered in London, November, 1924.

of later generations. The following are two among the statements :

(1) Neither our philosophy nor ourselves believe in a God, least of all one whose pronoun necessitates a capital H.

(2) Therefore we deny God, both as philosophers and Buddhists. We know that there are Planetary and other spiritual lives, and we know that there is in our system no such thing as God, either personal or impersonal.

The statements are quite positive. I knew when I was putting the manuscript together that they would give something of a shock. I was interested in seeing what would be the effect amongst some of our members. Why is it that to some this conception of the universe, without any kind of direction from a Personal Deity, came as a shock? Perhaps largely because during the last few years the conception of the Logos of the Solar System has played a predominant part in our understanding of the "Plan of Evolution". When we think of the Solar System as one Entity in manifestation, we do associate the idea of Personality, though what kind of a Person the Logos is, whose visible body is the Solar System, with a radius of millions of miles, it is difficult to say. The conception found in most religions of the personal nature of Divinity has undoubtedly played an important part of late in our theosophical studies; it has been a useful part, for it has made theosophical truths intensely real to many. Perhaps the return in 1924 of another aspect of the theosophical teachings is, therefore, very useful, though it has given a shock to some.

Let me point out first that, in the early theosophical literature, while God is mentioned, it is not with any sense of Personality. We shall find that *The Secret Doctrine* mentions God, but the whole tendency of its exposition is to present to us a conception of cosmic processes into which we cannot bring any *human* conception of Divinity. I mean by that any conception which any human being, constituted as you

and I are, can make of God. In *Light on the Path*, the word God does not appear at all. The Initiate upon the threshold of Adeptship is instructed to seek thus the Rock of Ages which is to be his goal.

Hold fast to that which has neither substance nor existence.
Listen only to the voice which is soundless.
Look only on that which is invisible alike to the inner and the outer sense.

In another work, *The Idyll of the White Lotus*, we have the Ultimate Reality described as follows :

The Principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Yet it is curious that we find the word "God" in the earliest documents which the Theosophical Society possesses. They are those letters of the Adept who signs himself "Serapis," which he wrote in 1875 to Colonel Olcott. He ends two letters as follows: "God's blessing upon thee, brother mine"; "God lead thee, brother mine, and may he crown thy noble work with success." In a third letter the Master says, "The great spirit be with thee."

It is obvious, contrasting these phrases of the Egyptian Master with the statements which come in *The Early Teachings of the Masters*, that there are at least two possible conceptions of the Ultimate Reality, one impersonal and the other personal. We have to note that one Adept says "God's blessing upon thee, God lead thee," while another Adept makes very pronounced statements rather tending to remove from our mind any conception of God, whether personal or impersonal.

Now in this very difficult problem, let me point out that there is no denial in the *Early Teachings* of a self-directing Spiritual Principle in the universe, but a denial of the Personality of God, which is quite a different thing. The teachings tell us of hierarchies of Beings, from man to lofty

“ Planetaries ,” as they are called. The solar system and the mightiest star are but representatives of some of these great hierarchies of Beings. But while we are told that the stars are the embodiments of great Dhyan Chohans, yet there is no assertion that behind all the Dhyan Chohans there stands one Supreme Dhyan Chohan who is the Personal God of the cosmos. There is a constant assertion that there is a spiritual basis to all things ; that verity is often emphasised to controvert Materialism. We are told that fundamentally man is an immortal and spiritual being, that the whole world is the expression of spiritual forces and intelligences at work. We are told that there is no such thing as chance, no blind mechanism, but a definite, purposeful direction, or self-direction if you will, of the universe, no chaos blindly trying to organise itself into a cosmos, but energy at work, so to say, *with a plan*. In other words, all the early teachings are full of a wonderful idealism, which tells us that the soul of things is the Good, the True, and the Beautiful. All this is asserted again and again. But also we are put on our guard against thinking of God as a Person.

I want to present to you this problem from the standpoint of the great mystery traditions of the past. Every religion tells us of the spiritual basis of all things, but we shall find that some of them present us the spiritual basis not all the time in terms of a Personal God. Hinduism is a religion which gives us the conception of Divinity both as a Person and as a Non-Person. It is as if the Personality of God and the Non-Personality of God are two poles, and as if the Hindu mind ever delighted in flying between the two. In the *Upanishads*, when dealing with the Personality of God, we find on the one hand such statements as this.

As mover He dwells in bright heaven, as pervader in what shines between, as fire He dwells in the altar, as guest He dwells in the house ; in man He dwells, He dwells in those greater than man:

He dwells in the rites, in aether He dwells; He is those that are born in the water, and those that are born in the earth, and those that are born on the mountains, and those that are born through the rites, great rite Himself.

And in another place the Personality of God is thus clearly revealed in magnificent words :

Within this universe, He comes and goes, 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death, no other path at all is there to go.

Yet we have the other conception in Hindusim, which is always described by that significant word TAT or "That". Hinduism is noted for the fact that while it tells us of God, Īshvara, the Lord, Personal God, that Īshvara is Himself only the appearance in a universe of time and space of the Absolute, Brahman. Now "Brahman" the Absolute (quite distinct from Brahmā, a masculine word, which describes the creator aspect of Īshvara) is always a neuter word, so that we cannot say "Brahman" is "He"; Brahman is always "It".

Thither comes neither sight, nor speech, nor mind; we know not, we see not, how one should explain it. Other than known is THAT, beyond the unknown too; thus have we heard from the ancients who gave us instruction upon it.

What no word can reveal, what revealeth the word, that know thou as Brahman indeed, not this which they worship below.

What none thinks with the mind, but what thinks out the mind, that know thou as Brahman indeed, not this which they worship below.

What none sees with the eye, whereby seeing is seen, that know thou as Brahman indeed, not this which they worship below.

What none hears with the ear, whereby hearing is heard, that know thou as Brahman indeed, not this which they worship below.

What none breathes with the breath, whereby breath is inbreathed, that know thou as Brahman indeed, not this which they worship below.

The teachings of the *Upanishads* thus give us two visions of the spiritual Substratum to all things; one of them can be stated in terms of Personality, the other cannot.

Now let us look at the way that same spiritual Substratum is presented in Buddhism. Buddhism is known as a

religion which says not a word about God. In the description which I quote from *The Light of Asia*, we have a thoroughly Buddhist conception of the Substratum of the universe. The poet describes, according to tradition, how the Lord Buddha, when He was attaining His Buddhahood, saw the universe spread out before His gaze.

And in the middle watch
 Our Lord attained Abhidjna—insight vast
 Ranging beyond this sphere to spheres unnamed,
 System on system, countless worlds and suns
 Moving in splendid measures, band by band
 Linked in division, one, yet separate,
 The silver islands of a sapphire sea
 Shoreless, unfathomed, undiminished, stirred
 With waves which roll in restless tides of change.
 He saw those Lords of Light who hold their worlds
 By bonds invisible, how they themselves
 Circle obedient round mightier orbs
 Which serve profounder splendours, star to star
 Flashing the ceaseless radiance of life
 From centres ever shifting unto cirques
 Knowing no uttermost. These he beheld
 With unsealed vision, and of all those worlds,
 Cycle on epicycle, all their tale
 Of Kalpas, Mahakalpas—terms of time
 Which no man grasps, yea, though he knew to count
 The drops in Gunga from her spring to the sea,
 Measureless unto speech—whereby these wax
 And wane; whereby each of this heavenly host
 Fulfils its shining life, and darkling dies.
 Sakwal by sakwal, depths and heights he passed
 Transported through the blue infinitudes,
 Marking—behind all modes, above all spheres,
 Beyond the burning impulse of each orb—
 That fixed decree at silent work which wills
 Evolve the dark to light, the dead to life,
 To fullness void, to form the yet unformed,
 Good unto better, better unto best,
 By wordless edict; having none to bid,
 None to forbid; for this is past all gods,
 Immutable, unspeakable, supreme;
 A Power which builds, unbuilds, and builds again,
 Ruling all things accordant to the rule
 Of virtue, which is beauty, truth, and use:
 So that all things do well which serve the Power,
 And ill which hinder; nay, the worm does well
 Obedient to its kind; the hawk does well

Which carries bleeding quarries to its young;
 The dewdrop and the star shine sisterly
 Globing together in the common work;
 And man who lives to die, dies to live well
 So if he guide his ways by blamelessness
 And earnest will to hinder not but help
 All things both great and small which suffer life.

Could there be anything more splendid, more intimate, more spiritual, more in keeping with everything that we are beginning to find in science, than this vast conception of a universe at work under Will and Direction? Yet that Power is not stated by the Lord Buddha in terms of a Personality.

Pythagoras also gives a similar teaching, though he attributes Personality of a kind to the Substratum.

God is one; and He is not, as some suppose, outside of this frame of things, but within it; but, in all the entireness of His being, is in the whole circle of existence, surveying all nature, and blending in harmonious union the whole; the author of all His own forces and works, the giver of light in heaven, and Father of all; the mind and vital power of the whole world, the mover of all things.

One of the most striking poems of the West, Tennyson's *The Higher Pantheism*, while all the time asserting the Personality of God, practically reveals a non-personal Divinity.

The sun, the moon, the stars, the hills and the plains—
 Are not these, O Soul, the Vision of Him who reigns?

Is not the Vision He? tho' He be not that which He seems?
 Dreams are true while they last, and do we not live in dreams?

Earth, these solid stars, this weight of body and limb,
 Are they not sign and symbol of thy division from Him?

Dark is the world to thee; thyself art the reason why;
 For is He not all but that which has power to feel "I am I"?

Glory about thee, without thee; and thou fulfillst thy doom.
 Making Him broken gleams, and a stifled splendour and gloom.

Speak to Him thou for He hears, and Spirit with Spirit can meet—
 Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise, O soul, and let us rejoice,
 For if He thunder by law the thunder is yet His voice.

Law is God, say some: no God at all, says the fool;
 For all we have power to see is a straight staff bent in a pool;

And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?

Thus we have stated in Hinduism, Buddhism, in the teaching of Pythagoras and in a representative pantheistic creed, the conception of a spiritual basis to everything. But we may well ask, Is that basis, however, a Person?

What do we mean by a "Person"? One of the mysterious things of life is that the more we know a person the less we know him. We do know something of a person when we love him; one element of our loving is that we discover about him a mystery which does not exist in other persons. For this friend of ours becomes the centre of a great revelation, a mirror to reflect wonderful mysteries, a window through which we look into Infinity itself. We discover all kinds of mysteries about the one we love, which make him cease to be a person, at least like those normally around us.

Can we ever imagine it possible that whole universe should become a Person? Yet that was not difficult for many a painter in the Middle Ages, with his little conception of God. God was painted as an elderly gentleman with a white beard—so much so that now in Italy, when people see an elderly man with a long white beard, he is nicknamed a *Padre Eterno*, a "God the Father". But with our modern scientific knowledge, when we know the size of the solar system, how near is our nearest star, and how far all the others, how can we imagine God, "who is everywhere," in the form of a Person? But still people do. A child will imagine God in the image of a loving father. The child is right in so imagining, and he is gaining a vision of the Truth. But it would be no less right if we were to imagine otherwise. Let me read here a poem of W. B. Yeats, where he describes what Kanva, an Indian sage once saw.

I passed along the water's edge below the humid trees,
My spirit rocked in evening's hush, the rushes round my knees.

My spirit rocked in sleep and sighs ; and saw the moorfowl pace
 All dripping on a grassy slope, and saw them cease to chase
 Each other round in circles ; and I heard the eldest speak :

"Who holds the world between His bill and makes us strong
 or weak
 Is an undying moorfowl, and He lives beyond the sky,
 The rains are from His dripping wing, the moonbeams from His
 eye."

I passed a little farther on and heard a lotus talk :
 "Who made the world and ruleth it, He hangeth on a stalk,
 For I am in His image made, and all this tinkling tide
 Is but a sliding drop of rain between His petals wide."

A little way within the gloom a roebuck raised His eyes
 Brimful of starlight, and he said, "The Stamper of the Skies,
 He is a gentle roebuck ; for how else, I pray, could He
 Conceive a thing so sad and soft, a gentle thing like me ?"

I passed a little farther on and I heard a peacock say :
 "Who made the grass and made the worms and made my
 feathers gay,
 He is a monstrous peacock, and He waveth all the night
 His languid tail above us, lit with myriad spots of light."

I think I like the peacock's creed best, for is not the
 cosmic tail visible to us every night ? Why must we think that
 Divinity manifests itself to all consciousnesses in only one
 embodiment ?

Wherever this Substratum of things has manifested
 Itself, Himself—use what pronoun you will, *Herself* would be
 just as suitable a term—to mankind, it has been through
 various expressions or embodiments. In Hinduism we find
 the highest revelation of God as the Sage ; in Greek civilisa-
 tion it was as God as the Youth ; in Christendom, even to-day,
 there are thousands who see the revelation of God in the
 Maid. To-day, if we had but eyes to see, we can see the
 revelation of God as the Child. And perhaps in the civilisa-
 tion which we are building, we shall see, who knows, the
 revelation of God as the Friend.

C. Jinarājadāsa

(To be concluded)

CONSCIOUSNESS AND SELF-CONSCIOUSNESS

By H. P. BLAVATSKY

[The following is evidently a rough commencement of an article in H.P.B.'s handwriting in the T. S. Records. It is printed exactly as she wrote it.—C.J.]

THE *cycle* of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than *seven* distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument—say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression of impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are.

1. Sense-perception ;
2. Self-perception (or apperception)
3. Psychic apperception—which carries it to
4. Vital perception.

These are the four lower scales and belong to the psycho-physical man. The[n] come

5. Manasic discernment ;
6. Will perception and
7. Spiritual conscious apperception.

The special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man. During the process of mind or thought manifesting to consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the dullest to the brightest.

What consciousness *is* can never be defined psychologically. We can analyse and classify its work and effects—we cannot define it, unless we postulate an Ego distinct from the body. The septenary scale of states of consciousness is reflected in the heart, or rather its area¹, which vibrates and illumines the *seven brains* of the heart as it does the seven divisions or rays around the pineal gland.

This consc[iousness] shows to us the difference between the nature and essence of, say, astral body and Ego. One molecular, invisible unless condensed, the other atomic-spiritual. (See example of smoker—ten cigarettes the smoke of each retaining its affinity.

¹ Word difficult to decipher; may be intended for "aura," though it looks like "area".—C.J.

Idea of Ego the only one compatible with the facts of physiological observation.

The mind or Ego, the *subject* of all and every state of consciousness is essentially a unity. The millions of various sub-states of consc[iousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc.

Every one of the five recognized senses was primarily a mental sense. A fish born in a cave is blind—let it out into a river and it will begin to *feel* it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears *internally*, in his own way. Knowing feeling willing not faculties of mind—its colleagues (p. 631.)

[H. P. Blavatsky]

"NAIA MALENKAIA DOCHKA"

By ANON

The truth of the following chronicle, sent by a correspondent who wishes to remain anonymous, is vouched for in every detail. At the time she had not even heard of Theosophy, astral bodies, karma, etc.

* * * *

I was living on the Continent, and all the family had been ill with influenza during the winter. We decided on a change at the sea. On or about February 23rd, 1914, I went to Virazze, a small seaside resort near Genoa, to look for a house to rent for a couple of months. I went with a friend, and after a picnic lunch, we sat on the sun-parched piles of seaweed, enjoying the breeze and the quiet, after noisy Genoa. My friend dozed off, but as I looked into the deep blue of the water beneath me, a strange feeling came over me—a feeling difficult to describe in words—but I felt outside myself far away from time and space, and in a flash of thought I knew that a child was coming into my life—a girl child. I had already adopted a boy, who was then nearly nine years old, and about to be sent to England. When the experience left me, I thought a friend of mine, but lately married, was perhaps about to become a mother, but I found I was mistaken. I found myself, however, continually thinking of this strange experience.

In July of that year, we returned to England, and were detained there on account of the war and my mother's health.

One day, as I walked down Queen's Road, Bayswater, I looked into the window of a small curio shop and among beads and other trinkets, I noticed a little bronze model of a child's hand. It looked like a good piece of work, of either late seventeenth or eighteenth century, probably of Italian or French origin. I told my mother I had set my heart on having this thing, and thought of it night and day, until she gave it me as a Xmas present. I asked the shopman if he knew anything about the history of this beautiful bit of work. He said he got it in a "lot" from a sale of objects belonging to a French family who had been for many, many years "over Pimlico way". Once I possessed it, I kept it in my hand-bag, for fear of losing it.

We returned to Italy in May, 1915, and soon afterwards I mislaid the little bronze hand, and, strangely enough, never thought more about it.

At this time I was studying Russian, and in April, 1916, I asked some friends to recommend me a teacher. They told me of a lady who was in great financial difficulties, and who would be grateful for work. I wrote and asked this person to call, but was out when she came. She waited, however, and when I first caught sight of her in our hall, I had a strange feeling that I had known her all my life, and was sure she held some strange and tragic secret. I knew, at once, that she was an abandoned wife. This was on April 10th.

I arranged to have a lesson every other day, but on the morning of the 18th, she did not appear. She came just as I was going out. During that night (17th to 18th April) I had dreamed I saw her in a poor and dirty room, lying on a narrow truckle bed, with a child of little more than a year old, nestled against her neck.

On my asking what had made her so late, Mme. X. answered in Russian "My little daughter cried so, she would not let me come away."

"Naia malenkaia dochka," the words kept ringing through me all the lesson, and although I showed no outward sign of any interest, my thoughts kept straying to that baby.

When Mme. X. turned to leave, I asked her to bring the child next time she came.

On April 20th Mme. X. arrived, accompanied by a Serbian woman, who lived with Madame and gave voluntary service in exchange for the privilege of sleeping on Madame's floor at night.

She placed the sixteen-months-old baby on the ground, and it ran straight to me with open arms, much to the astonishment of mother and nurse, who both declared the child *very* shy and nervous with strangers. I shall never forget the child's smile. She sat on my knees and ate ravenously. While so doing, she placed her little hand on mine. I seemed to know it—where had I seen it before? Then the bronze model flashed before my memory. It was an exquisitely beautiful hand that rested on mine, with long supple fingers and square tips. I placed the child on its mother's knees, and went off to find the bronze hand. I had entirely forgotten what had become of it. I stood on the landing, perplexed and not knowing where to look. Suddenly I felt that I had to go into the maid's room and look in a certain drawer. I followed this suggestion, and found many of my things had been put away in that place by my sister—unknown to me. Among them I found the bronze hand. I took it down to the drawing-room, and found it to be an exact model of the child's hand, even to the lines on the palm.

On July 2nd of that year, I had a frantic 'phone call from Mme. X. The child was dangerously ill with dysentery. I rushed down, in the heat of the day, to the house in one of the worst slums of the city, where the Tsarist Government kept a hospice for its derelicts. Here I found the room I had seen in my dream, and on the truckle bed lay the child, in the most

piteous rags and dirt. I did what I could and then returned home. My mother and I at once decided that the only hope of saving the child was to move it from its hideous surroundings, and we found accommodation for both mother and child in a neighbouring convent, where they soon both gained health and strength.

On August 19th, we went to our country estate, and took Mme. X. and child with us. Mme. X. stayed about 3 months. During this time, I twice dreamed I was introduced to Madame's father in an hotel in Paris. He was introduced as M. Semeneff. I looked at him and said:

"Why do you try to take me in? You are Prince Z. Mme. X's father."

Then he told me the whole story of his daughter's life and added:

"Warn her, warn her, that if ever she returns home, it will mean her death."

I told Mme. X. the first part of the dream, and I saw by her face that every word of the story was true, and when she asked me what her father was like, she even accused me of looking through some papers she kept in a drawer, where she secretly hid her father's portrait. I did not tell her of the warning, and many years afterwards I learned that "Semeneff" was Prince Z's *nom de plume* while in exile in France.

After three months we finally persuaded Mme. X. not to take the child with her back to town, but to leave it in my care, until she found some settled occupation.

Madame X. left her little daughter on December 6th, just before the child's second birthday.

On April 10th of the following year Mme. X. wrote asking me to be the child's Godmother. The child had not received orthodox baptism, and Mme. X. did not accept the rite as performed by a fanatical R. C. ex nun, who one day happened to come while the child was being bathed. This

woman had suddenly seized the infant, and splashed soapy water over its head, baptizing it by the name of Mary Magdalene.

I took the little one down to town, where she received her real name at the hands of the Russian priest. The summer of 1917 and the early part of 1918 passed uneventfully. Mme. X. never came to see her daughter, who grew more and more fond of me. The child was delicate and backward for her age, and could not speak clearly at the age of four years.

In the autumn of 1918 we sold the estate, and removed to a town in another part of Italy. Mme. X. decided she could no longer live separated from her daughter, so that finally I took the child to her, but the separation did not come until a month later, December 17th. No arguments could persuade Mme. X. to leave the child with us.

"In less than five years that child will come back to me," I said.

"Never, never," was her reply—but I knew I had to wait just five years.

I therefore decided to leave home and come to England, where I could prepare myself for the day of the child's return. I felt convinced my prophetic intuition would not fail me, and I took a course of pedagogy at the London University.

I had continued to correspond with Mme. X. On April 10th, 1920, she wrote me she had decided to return to her family in S. Russia.

She expressed a wish to see me again, as it might prove the last time. I answered her by an express letter in which I told her my dream of her father's warning, and I also added that I had a strong feeling that the Bolsheviks would shortly invade that part of the country. (Since then, the child has told me that her mother read this letter to her, and she remembers begging her mother not to leave Italy.)

I journeyed to Italy late in May, expressly to repeat to Mme. X. the warning received in the dream three years before. I could only get a promise from Madame, that she would make a will nominating me the child's guardian. I never saw her again.

I received a letter on December 8th which enclosed the will, written and dated December 6th, 1920. After Xmas I returned to England and resumed my pedagogical studies.

At 8 o'clock on the morning of February 23rd, 1921, I was busy dressing, when I suddenly heard my name called three distinct times. I looked up and saw Mme. X. standing near me, her hair white and dishevelled, her clothes in rags, her hands stretched out towards me. As I looked, she gradually disappeared, until only her eyes remained, shining with tears.

I went down and told my experience to all at the breakfast table. The next day, I saw in *The Times* that the Bolsheviki had entered the town of W. at midday of the 23rd, which time corresponds roughly to 8 o'clock in London. (Later I learnt that Mme. X. had fainted at that hour and had lain in a state of coma for most of the day. Her hair, too, turned white in a few hours.)

I moved heaven and earth to learn what had become of the child and her family, and after much difficulty I finally got in touch, through the agency of one of the foreign Consuls in London. I heard that Mme. X. was ill with paratyphoid, and that she and the whole family were in the most terrible misery. I could get little or no help through to them.

During the night of September 12--13th, 1922 (the 13th was Mme. X.'s birthday) I dreamed I saw a funeral. The grave was sunk under a church wall, and at its head I saw the child, dressed in black rags, and I heard her call for me. I saw the coffin let down and I knew Mme. X. was dead. I

even told other people it was so, without waiting for any further evidence, and I also knew she had died of phthisis, brought on by starvation. In October I received a letter from her, but I never answered it—I waited for confirmation of her death.

On December the 17th I suddenly made up my mind to return to Italy. It was the fourth anniversary of the day I had taken the child back to its mother.

On December 29th I received a letter dated November 21st from Mme. X.'s sister, begging me to remember my promise, as the child's mother had died of phthisis on September 10th and had been laid to rest on the morning of her birthday, September 13th.

I lost no time in setting about the rescue of the child. Several letters from unknown persons came from Russia, and different Relief Societies, all begging me to act quickly, as the child was reduced to a shadow, and I might be too late. The Relief Societies worked their hardest, but the child's relatives made every excuse for not parting with her. In the end, I sent a special messenger, and after still further difficulties she finally arrived on November 21st, just a year since the day her aunt wrote asking me to take the child, and all but five years after she had left me. She was legally adopted on December 16th. She was indeed a pitiable sight—a little living skeleton—I could only recognise her lovely smile. She has, however, regained all her strength and beauty during the time she has been with me. She is a bright and talented child, and strangely mystical. She has always been with Orthodox Greeks, and has naturally never been instructed in any of the tenets of Theosophy. Yet, she is always surprising me with her thoughts. Her relatives never gave her even the barest rudiments of religious instruction. The child was devoted to her mother, and she felt her death only too keenly, especially as her relatives had neglected her, and left her

unkempt and uncared for. The child seems to have kept up her courage by seeing glimpses of her mother. She sometimes speaks to me of her beauty, and of her looking so well and happy. The child loves to talk of beautiful and mysterious subjects, and rather especially of Jesus, of whom, she says, she is very fond. One day, she asked me to tell her the story of the picture which hung over her bed. It represented Mary Magdalene and Christ at the empty grave. I told her the tale very simply, and with no comments. I expected the child to ask questions regarding physical resurrection, of which, as far as I know, this was the first time she had heard.

"How pleased Mary must have been to see her Jesus. But it was not the body which they had buried, that Mary saw, it was his second body, full of light."

A few days later, she asked me at what age Christ died, and I told her.

"Oh!"—she exclaimed—"that was too young . . . but has he returned yet?"

"No"—I answered, but told her that some people believed He would do so shortly.

"And how will He be known? Will He be as last time and will He do the same things?"

I repeated I did not know, but that perhaps He would come so unobtrusively that only a few would know Him, like the last time.

"But I hope He will not change much," she replied, "I hope He will wear His hair long, as last time. I should not be pleased if He changed much, I would like Him to be as I remember Him."

Although the child has *never* been told about Reincarnation, Astral bodies, etc., she often talks of these things with the utmost familiarity. One day, she brought me some dead leaves she had picked up off the road.

"They are so beautiful," she exclaimed, "although they are dead. We become white and ugly when we die, but the leaves change to red, and are lovely."

I explained how the life-sap returned to the tree and goes out again, to form the new leaves next spring.

"Oh! that is just like us."

"Like us? What do you mean?" I asked.

"Well, don't we return to Heaven and redescend to earth as new persons—is that not like the leaves?"

Her love for her mother is still very deep, and she often likes to talk of her with me.

"Do you think my mother has been born again yet," she asked me.

"I do not think so, because mother has need of a long rest after her life of suffering. I hope she is still resting."

Another time she asked me:

"Where are the souls of the dead while they rest, and what do they do?"

Once she surprised me by saying:

"Next time I am born, I am not coming to this earth. I am going to Mars."

Another remark runs as follows:

"When one dies on Earth, one is born in Heaven; and when one is born on the Earth, one dies in Heaven—and so goes on for ever. It is great fun."

She has absolutely no fear of death or anything connected with it. Once, however, she asked me, whether there is any such place as Hell.

"No"—I said—"I think only the ancients really believed such a place."

"It was the place for bad people, wasn't it?"

"Yes," I replied.

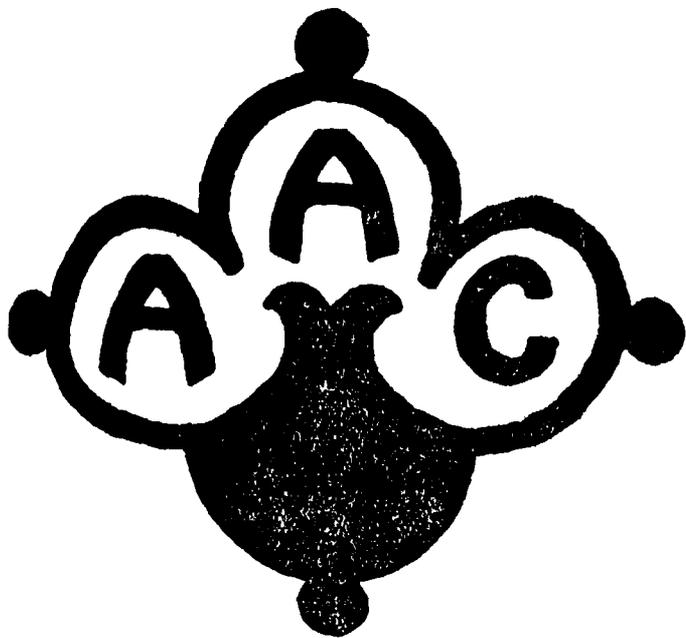
She waited a moment looking thoughtful.

"But bad people," she began again, "the really bad people, instead, stay only a short time, even only a few days perhaps a month or only 14 days in their second body, and then this falls to pieces and they enter their third body, only to be reborn at once; and perhaps in their new life they will suffer for their naughtinesses of the last life. The Earth then, becomes Hell for them."

These sayings are those of a child barely ten years old. Unfortunately they are all in Italian and have suffered by translation. I will end by quoting one more, in the original. It is quite oriental in sentiment and rather suggestive of the Song of Solomon "Com'è bello il mio petto! Egli è il trono dell' anima mia!"¹

Anoc

¹ How beautiful is my breast, It is the throne of my Soul."



"THE YOUNGEST OF THE SEERS"

THE POETRY OF NATHALIA CRANE, AGED TEN

By JAMES H. COUSINS, D. LIT.

NATHALIA CRANE was born in New York City on August 11, 1913. She began to write poetry before she was nine years old. Her parents found her verses in her private album. Some of them were sent to a Brooklyn newspaper. They were accepted, published, and paid for on their merits. A call at the office, by request, disclosed to the editor the unsuspected fact that the poetess was "none other than a little girl—a shy, unassuming youngster who was as embarrassed during the interview as I was myself". Her poetry up to 1923, when she was ten years old, was published in 1924 in a volume of

fifty-seven pages of matter entitled *The Janitor's Boy and Other Poems* (Thomas Seltzer, New York)—and, accepting the facts as stated in the forewords and afterword to the volume, and reading the book with open ears and eyes, one can only conclude that the new era in English poetry is upon us.

Some of the poems in this profoundly moving book, if they had been discovered among discarded pages of manuscript by the authors of *Alice in Wonderland* or *A Child's Garden of Verse*, would have been hailed as masterpieces of child-poetry. To catch something of their significance we have first to realise that, for all their absolute mastery of expression within certain limits, they are the work of a girl of ten years of life; and then to drop extraneous consideration and take them for what they are. Happily Nathalia's poems made their first bid for recognition entirely on their own merits. The identity of their writer was an after-discovery which, while it could not alter verdicts given, gave them an atmosphere that made possible the phrase: "the miracle that is Nathalia Crane." An editor tells how he accepted certain of her poems. The first was *The History of Honey*. He speaks of this as "a whimsical piece of verse such as an editor rarely receives, a rhythmical, lilting production that would gladden the heart of anyone . . ." Here are some of its stanzas :

The History of Honey—by an aged mandarin,
And I bought it for the pictures of the burnished bees
therein . . .

. . . According to the mandarin, the Oriental bees
Were the first to hoard their honey in the mountain cavities . . .

. . . Many mountains bulged with honey stored before the
days of Ming.

From each crevice dropped the essence of a very precious
thing.

Imprisoned in this honey, aging as the aeons wane,
Are the souls of all the flowers, waiting to be born again.

That from a girl of ten—with its burnished bees, bulging
mountains, and the touch of the perfect Chinese connoisseur

sipping "the essence of a very precious thing"! Little wonder that speculation got afoot as to the explanation of this new literary phenomenon. An unsigned note on the jacket of the book says: "If ancestry can offer any clue to the miracle that is Nathalia Crane, her lineage might partially answer the question, 'How—how did she, the little poetess, come to be?'" Then follows a list of ancestors—Mayflower immigrants, a family of Spanish poets, a Minister to Ferdinand of Spain, the author of *The Red Badge of Courage*, a writer for newspaper syndicates, a father who *was* a journalist, Cranes who fought in various wars, a New York lawyer, an ambassador, an authoress, and an editor who "aided the Empress Eugenie in her escape from the French capital". After that Nathalia could hardly help being something. Yet there are a good many people of quite as eminent ancestry who have never penned a line of verse; and there are poets, like Burns, who, for want of such ancestry, have compelled their commentators to fall back on the Olympians. Nevertheless, this search for ancestral justification of the phenomenon of Nathalia Crane has its element of truth. The history of poetry is the history of the successive emergence of peaks from a submerged tradition, and it is nearer essentials to look back for hints than to take refuge in a mere exclamation of "strange insight for a comparative infant," or to utter "almost uncanny" of *My Husbands*—a poem that may be set alongside Shelley's *Ariel to Miranda* with its similarity of idea and lustrous phraseology, and its full utterance as of a mature woman of deep insight. The horizontal aspect of ancestry, however, is not sufficient to account for the Originals; neither are the expanding concentric circles of environment. Nathalia shares the liberty and articulateness of the modern American child, but there is not a hint of mere childish precocity in these poems.

Indeed, one of the striking features of the poetry of Nathalia Crane is its lack of childishness. Strictly speaking,

there is not a purely child-poem in the book. The stage is set for child's-play, but it never quite comes off: something ancient (and frequently very modern) flashes out in a line of acute psychology, like her reading of the ardent character of her playmate, Roger Jones, the janitor's boy:

He'll carry me off, I know he will,
For his hair is exceedingly red . . .

or the glance of the Old Eve in *The Rovers* :

And when I felt like swooning, John Paul Jones supported
me . . .

or the touch of worldly wisdom in the poem on the play-ship,
The Swinging Stair :

The surf upon the sandbars called the price of sugar cane;
It was mounting every moment down upon the Spanish Main.

The poem *Love* is an exquisite piece of irony, with pert nose
in air and twinkle in eye in the last stanza :

Now Marjory is seven years,
And I am nine and more.
We went a-strolling after cream
Into a Flatbush store.

The handsome clerk said "Ladies, yes,
I'll serve you with a rush."
He looked so very scrumptious that
We both began to blush.

He smiled at us, we smiled at him,
And then we went away:
We were so captivated, yes,
That we forgot to pay.

Of course we could have sauntered back,
And settled, don't you see,
But oh, we could not stain romance
With monetary fee.

Modernity of the "sex complex" is vocal in *Jealousy*, in
which she tells of the formation of a guard of young daughters
being necessitated by the fact that

. . . Some Papas are rather young, and need a
daughter's care,

especially when senior girls gaze at them.

Some day, of course, I will mature, and know a little more,
But now I am content to be my mother's Signal Corps.

And mother knows when I go out with Pa things are O. K.,
For I belong to the Flatbush guards—we don't let father
stray.

Nathalia knows a few things already as to human nature, and presents them in little myth-poems like *Mid-day at Trinity* which not only gives us the striking figure of the pigeons partaking of their holy communion in the crumbs dropped by worshippers, but makes a shrewd stroke at others besides doves who flutter down from loyalty to the saints when tempted by secular dainties. There is something deliciously impish in her description of getting her clothes wet in *The First Snowstorm*; and in *Suffering* in which, through sitting in muslin on a bee, she gets to "know the tenseness of humiliating pain". She makes the chiselled image of *The Reading Boy* live

With the rapture of an angel up against a lively tale.

In *The Battle on the Floor* she describes a mimic fight set by her ex-soldier father, and throws the spirit of America into the verse :

The enemy's upon the rug,
We've fathomed their design ;
So now we'll bring the doughboys up
And charge the whole darn line.

Mother steps in :

She says that war is bad enough,
And pretty rough, to boot,
Without a battlefield at home,
Or teaching girls to shoot.

Then Pa, he stops the battle, and
We put things in their place ;
We know when we have fought enough
By the look on mother's face.

There is a world of unspoken revelation of mother-criticism of warfare in that look. But there is also in the poem the commentary of the new element of free womanhood that will yet lift struggle from the gross physical realm to higher realms.

I think that father's quite correct
Describing things to me,
And all that war in rainy France
That lies across the sea.

For father feels that every girl
Should have some nerve and tone,
And know just how to manage in
A battle all her own.

Technically also there is nothing of the mere child in the poetry of Nathalia Crane. She stumbles a couple of times in rhyming *saw* with *floor* and *more*; but Emerson rhymed *draw* and *proprietor*. There is a too frequent use, perhaps, of seven foot couplets. But apart from these negligible flaws, she has what one of her sponsors calls a "simple finality of phrase" that places her at once among the masters, as distinct from the slaves, of the English language. Take *The Vestal* as an example of extraordinary economy yet sufficiency of speech, with a decorative visual accompaniment and an *obligato* of masterly, because inevitable, alliteration. The poem is also an expression of a point of view entirely grown up. It has not the warmth and wistfulness of *The Blessed Damosel*; but it might be discovered without surprise in George Meredith's poetry drawer—the Comic Muse in serious vein, turning the *Hymn to Colour* into a homily against false asceticism.

Once a pallid vestal
Doubted truth in blue;
Listed red as ruin,
Harried every hue;

Barricaded vision,
Garbed herself in sighs;
Ridiculed the birth marks
Of the butterflies.

Dormant and disdainful,
 Never could she see
 Why the golden powder
 Decorates the bee ;

Why a summer pasture
 Lends itself to paint ;
 Why love unapparelled
 Still remains the saint.

Finally she faltered ;
 Saw at last, forsooth,
 Every gaudy colour
 Is a bit of truth.

Then the gates were opened ;
 Miracles were seen ;
 That instructed damsel
 Donned a gown of green :

Wore it in a churchyard,
 All arranged with care ;
 And a painted rainbow
 Shone above her there.

There are individual lines and phrases scattered through the book that show the virtuoso of language, but to cull these would overload our study. The significance of this aspect of the matter in its bearing on the historical development of English poetry is indicated by an editorial comment in a New York paper: "The modernists will be pained to find that she is not of their number." She simply takes the tradition of poetry in both her young hands and with a laugh closes up the hiatus of the free verse interlude.

The examples that we have quoted show the strong humanity of the young poetess. In *Prescience* she carries it upwards :

A precious place is Paradise and none may know its worth,
 But Eden ever longeth for the knickknacks of the earth.

The angels grow quite wistful over worldly things below ;
 They hear the hurdy-gurdies in the Candle Makers' Row.

They listen for the laughter from the attics of the earth ;
 They lower pails from heaven's walls to catch the milk-maids'
 mirth.

The last line quoted is a pun of visualisation. A child might fancy angel's lowering pails, but the purpose here stated is a convolution of sight and speech far beyond the "creation" of the purely child mind.

There are poems in the book that fall from heights of the inner consciousness far above the peaks of a child's present life. I shall not soon forget the thrill of reading *To-morrow* for the first time. It is now a precious possession of memory.

The sun shall shine in ages yet to be,
The musing moon illumine pastures dim,
And afterwards a new nativity
For all who slept the dreamless interim.

The starry brocade of the summer night
Is linked to us as part of our estate;
And every bee that wings its sidelong flight
Assurance of a sweeter, fairer fate . . .

When you return, the youngest of the seers,
Released from fetters of ancestral pose,
There will be beauty waiting down the years—
Revisions of the ruby and the rose.

I am not aware of the intellectual environment of Nathalia. References in her poems to Oriental books and toys may infer some knowledge of Oriental ideas, and even an oblique hint of reincarnation which the eager mind may have caught up even without knowing. But there is something in the foregoing lines (even in the grammatical crevasses that one has to leap across) that has the touch of revelation. The instrument of the higher consciousness is young enough not to be afraid of setting its foot on a platitude as a stepping-stone towards truth that lies beyond the frontiers of its own intellectual area. All philosophy in the East declares the necessity of dropping the curtains of prejudice as a preliminary to clear vision of reality. But this process is one of life after life, as the poem indicates, and the new aspects disclosed by the infinite Beauty are not revisions in the sense of change in

the objects of Beauty, but re-visions in the sense of added faculty of perception. A world of experience has been thrown into a verse by a child. But is it a child? Whose is that voice mixed with hers that calls her "the youngest of the seers?" Have we a clue to it in *My Husbands*?

I hear my husbands marching
The aeons all adown,
The shepherd boys and princes—
From cavern unto crown.

I hear in soft recession
The praise they give to me ;
I hear them chant my titles
From all eternity . . .

To some I gave devotion,
To some I kinked the knee ;
But there was one old wizard
Who laid his spells on me.

He showed me like a master
That one rose makes a gown ;
That looking up to heaven
Is merely looking down.

He marked me for the circle,
Made magic in my eyes ;
He won me by revealing
The truth in all his lies.

So when I see that wizard
Among the marchers dim,
I make the full court curtsy
In fealty to him.

To those who have gone deep into the problems of the psyche, especially as they are dealt with in Vedāntic thought and experience, the paradoxical statements of the fourth and fifth stanzas will bear indications of an expansion of consciousness beyond the one-life experience of the ego and a simultaneous association with another ego in the relationship of neophyte to hierophant. Sometimes this relationship is sufficiently close to the normal consciousness to remain stable through

life. Sometimes it shows itself at a particularly favourable time, but fades out as the external mind becomes opaque with the dust of life. Whether this high level of inner experience will remain with Nathalia or not, time will tell. If it does, then poetry is destined to something far beyond its previous achievements, something akin to the momentary realisations of Wordsworth, and the constant vision of Blake and Shelley, A.E., and Tagore, but with the difference that comes of expression through the instrumentality of a seer-singer born in a woman's body in the special environment of America. If the high level does not remain, we are still in possession of "the essence of a very precious thing".

I am inclined to think that Nathalia is not merely an infant prodigy, but one of those young old souls so familiar in tradition and life in India, who come into life equipped through spiritual heredity (not merely human heredity) with specially responsive instruments of vision, thought, feeling and expression, and with the capacity for keeping them responsive despite the dulling tendencies of normal environment. Her greatest test will probably be misunderstanding on the part of her counsellors, or even direct antagonism as she develops her declarations of inner experience and vision. One sees the beginnings of frigidity in even the apparently complimentary accompaniments of her first book. There is a tendency to patronage in them, and to attribute her achievement to a vaporous something called "sheer instinct". One sponsor denies her phrase of herself as "the youngest of the seers". Another speaks of her as possessing "a talent that springs, a little too boldly, perhaps, ahead of its years". I think, however, that Nathalia will win through, for, beyond the special overt references to Oriental things that are in her poetry, which any girl might have in these days of cross-relationships between the various countries of the world, there are certain covert allusions which seem to me to come from the Orient.

within herself. *The Salamander Isles* externally is a phantasy of search and frustration by "snaring lights" and "false soundings". I have the feeling that it is a criticism of modern life, or indeed of life at any time that omits the illuminating East.

Yet we won to realisation that the ports long sought in vain
Were illusive as the May moths or the madrigals of Spain ;
And that only charts from China, drawn by wizards full of wiles
Would give the proper bearings of the Salamander Isles.

This poem might easily be set down as a simple romance of childhood, but there are poems which reflect upon it an inner light, and justify the feeling of esotericism that hangs about much of her work. *The Symbols* is one such poem.

The sign work of the Orient it runneth up and down ;
The Talmud stalks from Right to left, a rabbi in a gown ;

The Roman rolls from left to right from Maytime unto May ;
But the gods shake up their symbols in an absent-minded way

Their language runs to circles like the language of the eyes,
Emphasised by strange dilations and with little panting sighs.

There are symbols set as signals for unbarricaded lips,
Emblems manifesting merits thrilling to the finger-tips.

The very serpents bite their tails ; the bees forget to sting,
For a language so celestial setteth up a wondering.

And the touch of absent-mindedness is more than any line,
Since direction counts as nothing when the gods set up a sign.

One of Nathalia's introducers writes of this poem, "As to exactly what she is trying to say in *The Symbols* I am in doubt, but it is hard to forget the Talmud stalking like a rabbi in a gown." The essence of the poem is her vision of the spherical nature of truth as distinct from the various aspects of truth that move in special directions (symbolised by the various directions of the Chinese, Hebrew and Roman scripts) and are held as exclusive, or at least superior, directions by those born on these particular paths. If she can retain this vision and

keep away from the blandishments of sectarianism in thought or feeling, she will herself become more and more a speaker of the celestial language through unbarricaded lips. She will fulfil her own promise of herself in *The Choice*, but in ways as yet not anticipated :

Thus I pay no tribute,
Heed no tallier's call ;
Only sound of kisses
From a waterfall . . .

Only broken whispers
Tracing themes unsaid ;
Soft as tread of visions
O'er a poppy bed . . .

and she will not only add a new glory to literature, but will help the human spirit out of darkness and inarticulateness many degrees towards realisation and utterance of the Great Life of which she is herself in our day a sign set up by the gods.

James H. Cousins



CHURCH OF PAVIA
1871

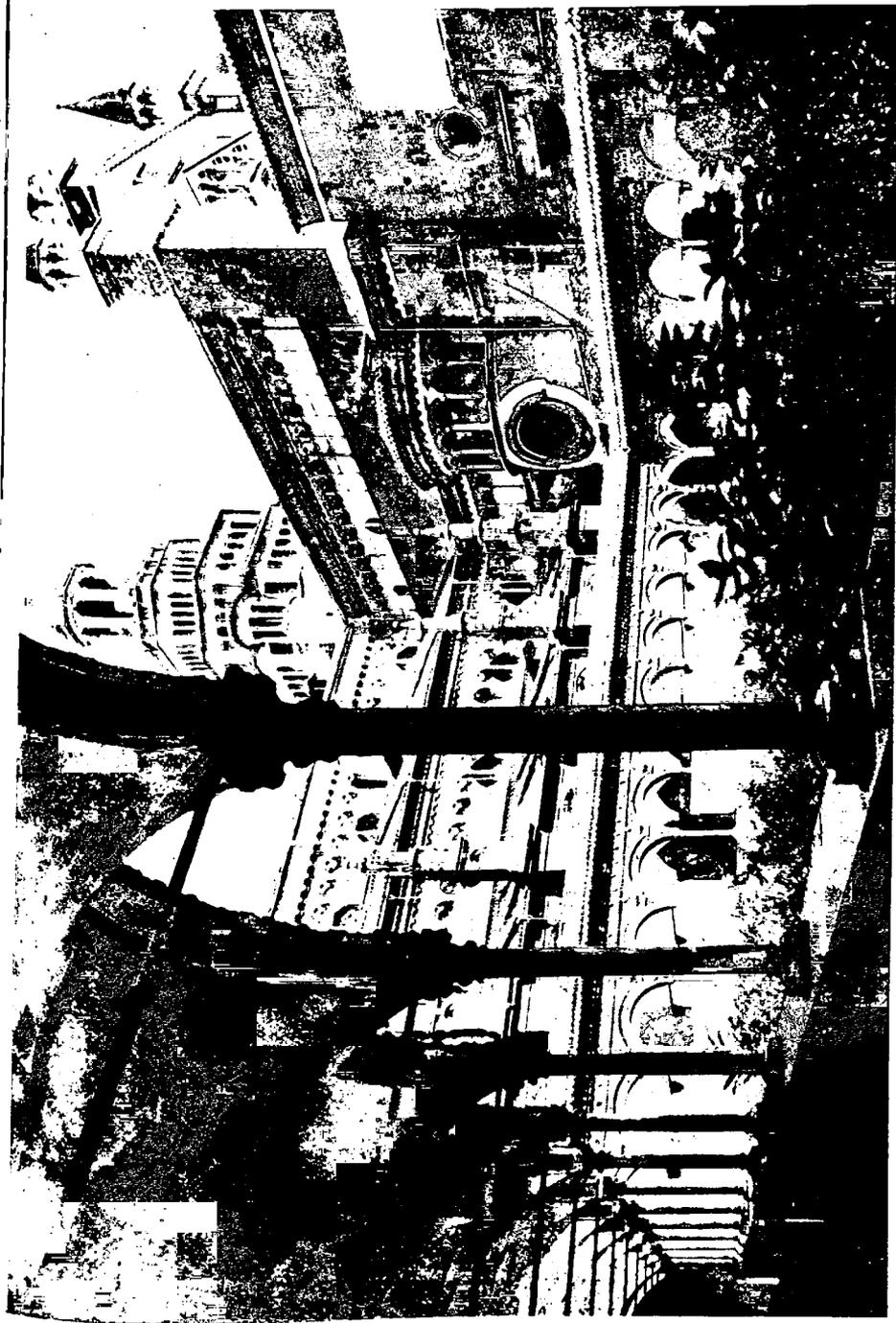
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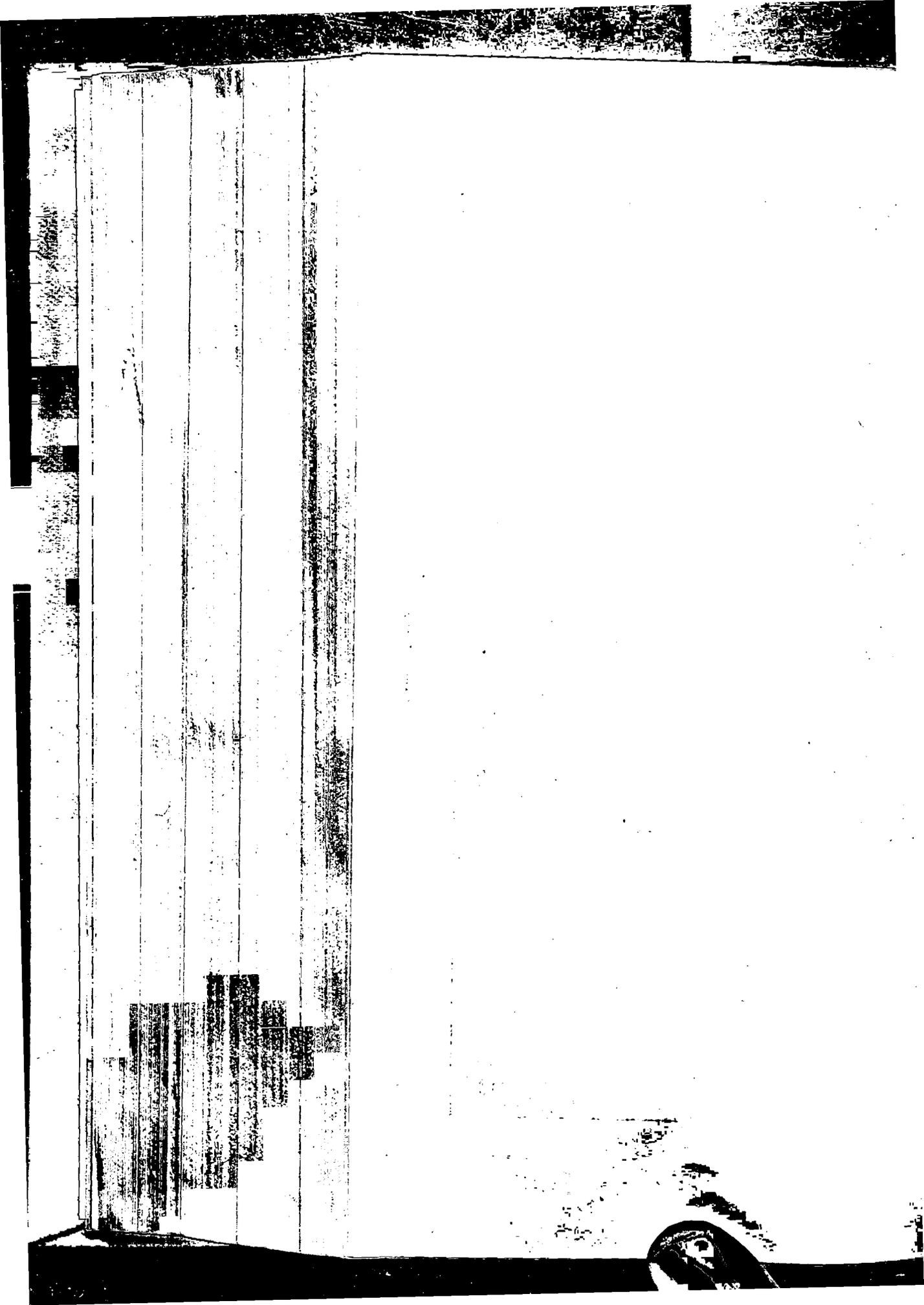
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James H. Cowe



CERTOSA DI PAVIA
PAVIA, ITALY



OUR ILLUSTRATION

OUR illustration shows a small-sized cloister, and behind it, as seen from one side, the great cathedral called "Certosa di Pavia". This building is a part of the ancient Carthusian Monastery near Pavia, Italy. The cathedral is one of the most famous in all Italy. It was begun in 1396, but was not completed for several centuries. We have thus in the building a combination of several styles. The body of the Church was begun in Gothic style with a nave and aisles. But, when the rest of the Church began to be constructed, the influence of the Renaissance style slowly began to dominate, till the Certosa to-day is one of the best examples of Italian Renaissance.

We see the Roman arch appearing again and again, not only in the cloister, but also in the external galleries of the cathedral. The cathedral contains the tombs of several of the great Dukes of Milan. As usual with a monastery, there is a cloister; but at Certosa, there is not only the small cloister which we see, but also a second and a much larger one.

One of the most striking parts of the cathedral is its façade, which is not shown in the photograph. Thirty of the most distinguished architects and sculptors from the fifteenth to the seventeenth century had a share in beautifying this façade. Visitors to Lombardy usually focus their attention on the great cathedral at Milan, which is in Gothic. But the Gothic was always a foreigner in Italy. The Renaissance style at Certosa di Pavia, near Milan, is in some ways an unusually fine embodiment of the objective phases of religious feeling and decorative art which are found far and wide in Italy.

A POEM ON CORNELIUS AGRIPPA BY
THOMAS VAUGHAN

WITH A NOTE BY H. S. GREEN

IN *Man: Whence, How and Whither*, it is said that Thomas Vaughan, 'Eugenius Philalethes,' is now one of the Masters, and he is referred to throughout that book under the name Athena. In view of this fact the following poem written by him and addressed to Cornelius Agrippa is of interest, and I suggest that it should be reprinted in *THE THEOSOPHIST*, for it will probably be as new to many readers as it was to myself. It is copied from a small volume entitled *Secular Poems by Henry Vaughan, Silurist; Including a few pieces by his Twin-brother Thomas ("Eugenius Philalethes")*, edited by J. R. Tutin. The Biographical Note says that the twin-brothers were born about 1622 at Lower Newton on Usk, in Brecknockshire. Both were educated at Oxford University. Henry qualified as a medical man and followed his profession for nearly half a century in his native county, dying in 1695, aged 73. Thomas became a clergyman and was presented with the living of his native parish, Llansaintfread, which he lost at the close of the Civil War, having been on the side of the King, and having even fought for him. "He was a great chymist, a noted son of the fire, an experimental philosopher, a zealous brother of the Rosie-Crucian fraternity, an understander of some of the Oriental languages, and a tolerable good English and Latin poet." He died February 27, 1665, and it has been said that he was buried at Albury, but the registers of the place supply no information.

AN ENCOMIUM ON THE THREE BOOKS OF
CORNELIUS AGRIPPA, KNIGHT

Great glorious penman ! whom I should not name,
Lest I might seem to measure thee by fame :
Nature's apostle and her choice high-priest,
Her mystical and bright evangelist.
How am I rapt when I contemplate thee,
And wind myself above all that I see !
The spirits of thy lines infuse a fire
Like the world's soul, which make me thus aspire.

I am unbodied by thy books, and thee,
 And in thy papers find my ecstasy ;
 Or if I please but to descend a strain,
 Thy Elements do screen my soul again.
 I can undress myself by thy bright glass,
 And then resume th' enclosure, as I was.
 Now I am earth, and now a star, and then
 A spirit : now a star, and earth again ;
 Or if I will but ramasle [*sic*] all that be,
 In the least moment I engross all three.
 I span the Heaven and Earth, and things above,
 And, which is more, join natures with their Jove.
 He crowns my soul with fire, and there doth shine,
 But like the rainbow in a cloud of mine.
 Yet there's a law by which I discompose
 The ashes, and the fire itself disclose,
 But in his emerald still he doth appear ;
 They are but grave cloths which he scatters here.
 Who sees this fire without his mask, his eye
 Must needs be swallowed by the light, and die.

These are the mysteries for which I wept,
 Glorious Agrippa, where thy language slept,
 Where thy dark texture made me wander far,
 Whiles through that pathless Night I traced the star ;
 But I have found those mysteries, for which
 Thy book was more than thrice-piled o'er with pitch.
 Now a new East beyond the stars I see,
 Where breaks the day of thy divinity :
 Heaven states a commerce here with man, had he
 But grateful hands to take, and eyes to see.

Hence you fond schoolmen, that high truths deride
 And with no arguments but noise, and pride ;
 You that damn all but what yourselves invent,
 And yet find nothing by experiment ;
 Your fate is written by an unseen hand,
 But his three books with the three worlds shall stand.

THOMAS VAUGHAN

On the word *Ramasle* in line 17 the editor remarks—" May be a misprint. It is impossible to say with certainty what the author meant by it."

H. S. Green

ALEXANDRA POGOSKY

A BIOGRAPHICAL SKETCH AND AN APPRECIATION

By K. PISSAREV

ALEXANDRA POGOSKY was born in the year 1848, and came of a family of Vikings: I use the term in its widest sense, because her parents, who were landowners of the Government of Iver, and her four brothers were all stalwart in build, physically strong, and bold: powerful and dauntless types.

Two of her brothers were revolutionaries; they were sentenced to penal servitude, and died in Siberia. Her 3rd brother, who escaped and who for a long time led the life of a wandering exile in foreign lands, I knew personally: He and his gifted wife (known in Russia as the collector of Russian Cradle Songs) were just such active idealists as A. Pogosky, ready to sacrifice self-interest on the altar of their ideals.

A. Pogosky spent her childhood on her father's estate, in the healthy atmosphere of country life, where she was taught by different tutors engaged to prepare her brothers for the Public Schools. Being a high spirited and healthy girl, she kept pace with the four brothers in their studies, and games.

Her girlhood coincided with the period in Russian life when hosts of young educated men and women were enthusiastically taking up the cause of the people. They dreamed of sacrificing everything their strength, knowledge and fortune, to get into touch with the people, and bring about an amelioration in the conditions of peasant life. It was an epoch of enthusiasm, spiritual service, and sacrifice in the cause of the people, whose misery and hard lot appealed to the generous heart of youth.

Many of the best of the younger generation were fired with the spirit of revolution, they yearned for the emancipation of the peasants and plunged into the fight heroically and joyfully.

A. Pogosky was swept along by the current, left her father's home, and became a village school-teacher, teaching the children by day, and in her leisure hours getting into touch with the peasants.

women. In that way A. Pogosky learnt to love the hardworking peasant woman. Her constant intercourse with them gave her an insight into their psychology and creative powers, so mightily linked up with the manifestations of nature.

During the long hours spent in the peasant's huts, she traced the patterns of their embroidered towels, and figures on their household utensils, their holiday dresses, back to those designs copied from the frost-covered windows ages ago, and handed on from generation to generation. From that time her love for the peasant folk never flagged; in spite of her twenty years of life in London, she never forgot them, nor ceased to take a warm interest in all that concerned them.

She and her brothers became ardent revolutionary propagandists, under constant risk of being arrested. When her brothers were at last thrown into prison, awaiting their trial, she lived through moments of bitter anxiety. Permission to visit persons under trial for revolutionary activities was forbidden; all sorts of rumours were circulated of the hardships they were undergoing, and the sister trembled for their lives. They were finally condemned to long terms of hard labour (in Siberia). Her favourite brother, Ivan, perished in Siberia.

* * *

The next phase in Anna Pogosky's life began when she met her future husband, K. Pogosky. This meeting decided her future life, for she fell in love. When married, she became one of the most devoted of wives. Energy, activity and initiative are characteristics usually assigned to man; she possessed all three in a marked degree; under the influence of love however, spirituality which is an essentially womanly trait, came uppermost. She was a very tender and loving wife, full of abnegation, and although her superior mind and personality made her at once the centre and soul of her household, she, with womanly and wifely tact, always ceded the precedence to her husband. Her marriage proved unhappy, for her husband failed to appreciate her devotion. The family life ran its course during the years of reaction which marked the reign of Alexander III, who succeeded to the throne after the assassination of his father, Alexander II.

It soon became a trial to parents to send their children to the public schools, where the system was a tedious one for the young people, but parents continued to send their children, as there were no other schools. Mme. Pogosky however, decided to get her children away by persuading her husband to go to America, the land of freedom.

* * *

A hard struggle for bare existence awaited them in the U. S. A. They had just enough money for the passage. Arrived there, they got permission from the Government to work in the virgin forests of

Florida. There were four tiny children to be fed and clothed, and Mme. Pogossky's life, on arrival in Florida, was that of a veritable Robinson Crusoe. She and her husband had to do everything, literally, with their own hands. They cleared their plot of land, built their house (her husband was an architect) and laid out a plantation of oranges. The whole story of their life in those days reminds one of Mayne Read's romances;—it was one ceaseless fight against fearful odds: continual want, helplessness, wild beasts, even the very elements. They set about building their cabin, and got one corner covered in to protect the children from the torrential rains, while the parents slept in the open under an umbrella. One night they were surprised by the visit of a panther. When after labouring to get their orange trees planted, it was just finished, a forest fire broke out in the wood near by. The grass all round took fire, and when that happens, unless it can be stopped, the fire spreads and spreads into a sea of flames. As soon as Mme. Pogossky, heard the sinister crackling sound, she placed her little daughter near the edge of their plantation, and giving her a broom, told her to beat the burning grass while she ran for water. When she returned, her little girl was literally surrounded by the flames, waving the broom round and round, in vain efforts to keep them back. She had just time to spring forward and to save her little one.

Things went so badly that Mr. Pogossky went to work in a factory, not far off, and his wife was left to carry on alone, as the eldest girl was attending school, and the youngest not strong enough to work.

The people round about were mostly negroes and they had become Mme. Pogossky's best customers, for to make both ends meet, she made their clothing. She also grew vegetables, which she had to carry five miles to the nearest market, and later on, when she managed to get a piano, she gave music-lessons When to all this we add the work of a household, cooking, washing and mending for the whole family, one gets an idea of the valiant work carried through during her life in Florida.

Her husband returned to Russia, where he regained the post he had previously held in Rural Administration.

His wife would have carried on, had not her health given way. She fell seriously ill; strength returned but slowly, and she felt she would be unable to feed and educate her children under such conditions. She therefore went back to her mother-country, only to find that she was unwelcome, as her husband was living with another woman, by whom he had children. She was therefore faced with the problem of how and where to start life again. Her youngest brother was at that time living in London, so she decided to join him. She was unable to take all the children with her, and one of the bitterest moments she passed through was when she had to decide which to take, and which to leave with the father. Finally she decided to leave the two youngest, in the hope that the father's heart

would soften to them rather than to the two elder ones, who by this time understood her and clung to her.

* * *

Arrived in London, she at first supported herself and her two daughters by making ornamental pieces for interior decoration, in hand work, carved. Her power of observation, her quickness in seeing real values, and the deep inspiration she brought to bear on everything she handled, soon attracted the attention of that Master of arts and crafts, William Morris, who became her friend, as did also the writers Kropotkin and Carpenter, and the great leader Keir Hardie.

She then conceived the idea of introducing into England the beautiful needlework done by Russian peasant-women, and she set to work to familiarise the public with that branch of Russian home-industries. To that end, A. Pogosky went to Russia to work out her project with one of the foremost authorities on rural matters at that time, Princess Fenichev, the well known philanthropist and ardent patron of peasants' handwork. She also got into touch with many artists, amongst whom was the famous illustrator of Russian Fairy-tales and nursery rhymes, Bilibine. Bilibine gave his valuable assistance in fitting up a Museum of Peasant-handwork, which A. Pogosky opened at Moscow.

Perhaps the most creative period of her life now began. She travelled the length and breadth of Russia, organised the production of home industries, peculiar to each province, for export to England. She went to the Universal Chicago Exhibition as representative, where she set going cleverly organised propaganda on the subject so dear to her. She went about the whole day long, from one building to another, showing samples and explaining methods to the representatives of all nations. The work was tiring, but she went on and on, in spite of many rebuffs, many unpleasant incidents with government officials, and in spite of the tiresome routine. The result of it all was that she at last came into open conflict with officialdom, which meant failure to all her cherished dreams, and the only thing left for her to do was to leave Russia, which she did, and settled in London.

In London, she opened a shop for the sale of Russian needlework and different articles made by hand, which she had sent from different Russian provinces. Her son, Logerin, was her right hand in this undertaking. Her daughters were also a great help to her, in managing the different depots in Russia.

In her life it is easy to distinguish those three different periods or stages: (1) aspiration, seeking, struggle and protest—known in literature as the "Sturm and Drang Period," (2) creative work, (3) spiritual progress and Self-knowledge, the summing up of what had been lived through.

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My personal acquaintance with her, which speedily developed into a lasting friendship, began when she had attained the zenith of the second stage, and was entering into the third. In the second period she had achieved the path of the pioneer, and was becoming more and more concerned with things Eternal.

From the first moment I knew her, I was struck by her originality, and as time went on, I was drawn to her by the greatness of her nature, mind and heart, which seemed to work together in equal strength. What she had once conceived to be true and beautiful she loved inspiringly, and once she loved, her attachment never altered. There was something so strong in her character, so faithful as to make her altogether remarkable.

Her long residence in England and constant intercourse with well-known cultured people, lent to her enthusiastic Russian nature and Russian idealism a sense of proportion, of duty and business-like habits of life, which to some extent kept at a distance those who did not know her intimately. To those on the contrary who knew her well, there was revealed a loving hearted woman with a motherly tenderness, and a readiness to give her life for her friends. Her conception of life, in which her ideal of Work for work's sake stands first and foremost, is given in her book, *International Fellowship of Work*. The main idea of which is that the basis of all social work must lie in the disinterested carrying out of some loved work there must be a check to exploitation. The revolution with regard to work which we Russians are living through to-day, she lived up to of her own free will years before. She was convinced that the marked distinction between physical and mental work, and our habit of leaving all physical work to servants, could bring only bad results. A. Pogossky worked out her idea in her own life. She kept no servants. In later years, when she returned from Adyar, she told me that in dealing with the gentle Hindus who waited upon her there, she had for the first time understood the beautiful intercourse possible between mistress and servant.

A. Pogossky became interested in Theosophy in 1909. In that year, during an interruption in her work, she heard that a Summer School for study was open to all those desirous of information on Theosophy, which she attended. She was so completely won over by the wide spiritual horizons revealed to her, that to the end of her life, Theosophy became all in all to her.

Of the many people she met at this School, two became her friends, Mr. Dunlop and Mme. Lesering. In his letters, Mr. Dunlop calls her "Delightful Comrade," and really it is difficult to imagine a more winning and original personality than hers. Mr. Dunlop said also that the name best suited to her was "Dana" (mother of the Gods in Celtic mythology); and we too, her Russian friends ever afterwards called her by that name. The friendship with Mr. Dunlop and Mrs. Lesering gave her the idea of "An International Union of art and crafts," which came to an end when, in 1912, she went back to

live in Russia. In that year, she first met Mme. Kamensky, who introduced her to the Theosophical movement in Russia. The principal writers and workers from all the Russian centres used to hold a Summer School in Podborki (gov. of Kaluga, near Moscow), on the estate of Mr. and Mme. Pissareff.

Podborki is situated in a lovely spot near Moscow. The house is very large, and stands on the summit of a hill with a view over river and fine woods, a spot peculiarly suited to meditation. The hosts were ardent Theosophists. The Theosophical gathering at Podborki in 1910 was the second of a long series, which were held there, continuing even after the outbreak of the great war, right up to 1917, when the revolution broke out, which was followed by Bolshevism, which took away the land and demolished all estates. Although these gatherings, owing to the conditions in Russia, were not official, they were really a Russian Convention.

The organiser of these meetings, and the soul of the Theosophical movement in Russia was Mme. A. Kamensky. She drew up the programme, and lent to the meetings such a spirit of discipline, charm and inspiration, that we were all carried away, and inspired to accomplish tasks of great importance. Mme. Kamensky possesses the gift of leading people to work on their own initiative, at the same time guiding them with singular tact, so that plans for the coming year were worked out in a way that gave to each branch its particular outline, while linking them all into a united whole. We worked out propaganda schemes, and marked out articles and books for future publication. Each worker carried away valuable material for the work of the coming season. In 1915 Mme. Pogossky removed to Kaluga, which henceforth became the centre of her activities. She lived in the wing of our house, organising peasant industries, supplying the peasants with materials, and receiving from them the articles ready for sale. At the same time she began to work out her idea of the preparation of vegetable pigments for dyeing handwoven thread. That meant reviving ways and methods which had been forgotten. She took a very active part in Theosophical work. She wrote and read important papers; she spoke at public meetings, and when a branch of the Order of the Star in the East was opened at Kaluga, Mme. Poushkine asked her to take charge of it. The work was carried out with great efficiency, leading to friendship between Mme. Poushkine and A. Pogossky.

There was at that time a younger member of the Kaluga T.S. Branch, called Claudia Trouneff. This charming young girl was one of the most selfless beings, and her devotion to A. Pogossky during the last four years of her life was very great.

In 1916, Mme. Pogossky went to Adyar with A. Kamensky. Her letters from India spoke of radiant happiness and spiritual light. To her this stay was a time of rest, a gathering in of the harvest of the soul, a satisfaction to which her life of faith in her ideals entitled

her. India gave her the desire to work for the Hindū people, in the same way as she had worked for her own people.

On her return from Adyar, she went to live on the estate of her pupil, C. T. near Kaluga. There she was when the frightful Bolshevik revolution broke out, making conditions almost unbearable to a highly cultured woman, which shortened her life. All trade came to a standstill, and nothing could be bought except with cards which had to be presented at Government depots, where people were allowed to buy food of the worst quality, waiting for hours in the snow and the cold. When one realises what standing in the street for hours in the Russian climate means, one understands what it cost the Russian people to get their meagre rations. Light and fuel were as difficult to procure while clothing reached only those whom, for some reason or other, the communists favoured. Those who were not communists went about cold, hungry, in rags, and had to spend the long winter evenings in the dark. Under those conditions she spent the last four years of her life, her office with all it contained was confiscated, and she herself was threatened with arrest, although she was confined to her bed. Her pupil offered herself in her stead, and was several days in prison. Coming back, she had to nurse A. Pogosky and her dying mother.

Nevertheless, even under such trying conditions, she continued the work; she opened a school, where the village girls were taught to embroider. The school soon became a centre of busy and harmonious work, and a Golden Chain was formed for the children.

Claudia was the life and soul of this experiment, and but for her I repeat, Mme. Pogosky would not have survived. What she did to keep her alive was marvellous. However her health soon began to give way, and heart attacks became frequent; she took to her bed and there remained, an invalid for two years, which was very trying to one who had always been so active. The autumn and winter evenings lying in a room without any light, were long and dreary, and would have been worse but for her brilliant mind, always busy and happy. She dreamed of getting well, and of returning to Adyar, of serving India, of working with and for the women of India to give to the last she had learnt to love her experience, her keen insight into the beautiful, and her undying love.

As I watched her, I knew that her dream would never be realised, but I marvelled at her unquenchable longing to create and to serve. In the beginning of 1919 the Bolsheviki took Claudia's house and Mme. Pogosky was placed in a monastery which had been requisitioned and where she continued to work. A great trunk with her as the trunk which contained all the designs which she had collected during thirty-five years from out-of-the-way corners of Russia, was lost.

Next summer she moved to the state where A. Kamensky had gathered together some of her friends, including the most experienced

Theosophical workers, to open a little community in central Russia. It belonged to a member of the T.S.; it was far away from the centres of Revolution, and far from railways. We were a little band of pioneers. The colony was to be a spiritual centre and at the same time a centre of enlightenment to the surrounding peasants.

A. Kamensky succeeded, and harmony and joy reigned in the little centre. We had all sorts of meetings—Sunday afternoons for the village children (an exhibition of arts and crafts under the auspices of Dana), a co-operative society for the benefit of the villagers, and a series of concerts and lectures arranged for the peasants. Into the beautiful atmosphere of Haravaïetal, A. Pogosky was brought by C. T.

In the midst of loving friends, in constant intercourse with A. Kamensky whom she revered as a spiritual guide, A. Pogosky spent the last month of her life. She felt that we are not alone, that karma is in the hands of a supreme Power, and that the peace of the Master is not a dream but a glorious reality, that the time is drawing near when the Master will come again to help a suffering world, and all is well. Her state of mind may be expressed in two words: submission and gladness. Though unable to leave her bed, she took a lively interest in our work. She passed away in February, 1921.

Death has no power to sting when a soul passes beyond earth sight in such a way. Any expression of grief would seem to violate the wonderful mystery of that moment, when the soul leaves the body. We were able to stifle our grief, and to rejoice in her liberation. We felt the immortality of love. We buried her in the little village churchyard near the village church, on the 14th of February. It was a frosty day, and soft snow was falling when the funeral *cortège* started on its way. The simple coffin was covered with blue linen and had a yellow cross upon it. As there was no rope to be had, Mr. Poushkine sat beside the coffin and held it with both hands, while C. T. sat with a large crucifix at the head. It was a pathetic and beautiful little procession, following in the snow. The scenery was just in keeping with the character of our dear Dana, who so loved the open *void* of a Russian landscape the little hamlets, the working peasantry.

We got a friendly priest to read the religious service, and after the *requiem* we saw the coffin put into the grave. We felt that Dana was already in the glad consciousness of spirit, that her dear soul had risen into realms of light, that it was not a time for tears, but for a glad hymn of joy for the resurrection of the dead into everlasting life.

K. Pissarev

THE THEOSOPHICAL FIELD

LEAGUE FOR PROHIBITION OF CRUEL SPORTS

President: Sir George Greenwood. *Hon. Treasurer:* Ernest Bell.

Secretary: Henry B. Amos

FOR some time it has been felt by many humanitarians that a special society was needed in order to give cohesion and greater strength to the scattered forces throughout the country which are opposed to blood-sports. It has now been made possible to go forward, and the above society has been formed.

The principle underlying the object of the League is that it is iniquitous to inflict suffering, either directly or indirectly, upon any sentient animal for the purposes of sport. Thus, Rabbit and Hare-Coursing, Fox, Otter, and Stag-Hunting, and Beagling, are all included.

A strong representative Advisory Committee is in process of formation, and already the following have joined: Sir Herbert Barker; Alderman M. Conway, J.P. (ex-President, National Union of Teachers); Canon Donaldson of Westminster; Rev. Dr. R. F. Horton; Mr. Donald Macleod (member, British Olympic Council); Mr. E. Rosslyn Mitchell, M.P.; Mr. Henry W. Nevinson; Mr. Percy E. Scholes; Miss Sybil Thorndike; Rev. Dr. Walter Walsh.

A number of leaflets, of which a list will be found on p. 673, have been printed, and others will be added as occasion offers.

Particular attention is being directed, at the outset, to rabbit-coursing and the hunting of the carted stag, which are covered by the Protection of Animals Bill now before Parliament. The special objects of this Bill are to protect those animals which, though nominally wild, are, in fact, kept in captivity or confinement and released for the purpose of being hunted or coursed. The Bill does not apply to any form of sport which is concerned with wild animals in their natural condition of freedom.

A Bill along these lines was introduced into the last Parliament by Mr. Isaac Foot, M.P. for Bodmin. It got through both the first and second readings and was sent to Committee when Parliament was dissolved. Owing to Mr. Foot not being returned to the present Parliament, a new sponsor had to be found. Mr. H. G. Williams, Unionist M.P. for Reading, has undertaken this duty, and the Bill is backed by Dr. Drummond Shiels, Lieut.-Commander Kenworthy, Sir Philip Richardson, Mr. Robert Smillie, and Mr. R. J. G. Boothby, and has passed the second reading in the present session.

Meantime a vigorous campaign against *all* other blood-sports will be undertaken. The many callous cases of cruelty to foxes during the past season have brought this form of hunting particularly to the front. One such case only need be noted: that of the fox driven to take refuge in a dwelling-house at Petersfield, Hants, in February. Our readers will recall the circumstances, printed in papers all over the country, and satirised in *Punch* in a scathing article, since reprinted, how, the fox, dead-beat after a fifteen-mile run, sought sanctuary by jumping through the window of the house and hiding in the chimney-flue.

Every effort to dislodge the quarry, even to the extent of smoking him out, was tried, but without avail. Finally, workmen were called in, bricks were removed from the chimney, and the fox grabbed and thrown to the dogs.

This is only a specimen of what hunting men consider legitimate "sport". The same spirit is manifested in the other blood-sports, as reports in the Press and our leaflets show.

In order to prosecute the work of the League effectively, the co-operation of all our friends is needed. Not only in writing letters to the Press, by the distribution of leaflets, by forming groups interested and by keeping us fully informed of cruel sporting incidents in their district, so that the same may be followed up, but also—and this particularly—financially. Without the sinews of war no movement can succeed, but with it a definite onslaught can be made forthwith on what is one of the most deeply entrenched citadels of cruelty, in our land—*viz.*, the blood-sports.

A special "Spread-the-Light" fund has been opened, and gifts—no matter how small—will be warmly welcomed by the Treasurer, Mr. Ernest Bell, at York House, Portugal Street, London, W.C. 2.

H. B. A.

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THE CHASE OF THE WILD RED STAG ON EXMOOR

The following article is printed with the kind consent of Lord Coleridge and of the Proprietors of the *Nineteenth Century and After*, in which it was first published.

On a bright, cold, sunshiny October day I started from Lynton on my way across the moors to Portlock Weir. The sea upon my left was flecked with the foam of curling waves, and upon my right the brown hills stretched in ridge after ridge, their sides "enfolding sunny spots of greenery". As I was scanning the middle distance I became aware of a number of moving dots on the outskirts of a deep wood which runs down to Badgeworthy Water. The faint winding of a horn came up upon the breeze, and from the edge of the woodland burst forth a noble stag. His antlers were laid flat upon his back, and with incredible speed he made away across the open moor. I watched him as he ran. He must have felt a tingling triumph all along the blood, for he was unpursued. In time he came to cultivation. He leapt the hedges in his pride, raced across the open fields and was soon lost to view.

I then knew what there was in store for him. To get him thus to break away from covert had needed all the resources of the hunter's craft. Doubtless he had been "harboured" by the harbourer. The tufters, the old sagacious hounds, who are not easily diverted from their quarry by the crossing scent of other deer, had tracked him in his efforts to force others from the wood while he remained within the shelter. And now he had been driven forth, the tufters had been whipped off, and the hounds, which had been waiting at a little distance, were being sent for to be put upon his track.

The field were content to wait; there was no need of haste. To the inexperienced spectator nothing could be fairer. The hunted stag was given a noble start before the pursuing pack was put upon his scent.

And yet his chance of escape was but small. When once a stag is forced into the open it is not likely that he will live to see another day. He is a big, wild beast; he cannot run to earth. And unless he manages to reach a wood like Horner Wood, which not only covers a large area of ground, but which swarms with other deer, and even then has wondrous luck, his fate is sealed.

I saw the pack laid on,

Bred out of the Spartan kind,
So flew'd, so sanded; and their heads are hung
With ears that sweep away the morning dew,
Crook-kneed, and dew-lapped like Thessalian bulls.

Instantly their full-mouthed baying came singing to me on the wind as they raced across the russet moor.

"Chime, ye dappled darlings," says the Rev. Charles Kingsley. So did their music sound in the ears of a hunting man, a clergyman of the mid-Victorian age. Did he ever pause, think you, to consider how this "music" struck upon the heart of the haunted quarry and turned it to stone?

The stag meanwhile had one goal he strove to reach—the sea. In its welcoming billows would he shake off this fell pursuit. But hunting man prevented him. Along the summit of the moorland parallel with the coast he had erected a high paling, inexorable to deer, to prevent the baffling of the hunt by that escape. Besides the paling, then, he sped until it ended, and then once more he sought the sea. In the woodland through which I passed he crossed my path, a wearied, panting thing, and after an interval the dogs in Indian file, with long and tireless loup, each giving an occasional tongue as their nostrils caught the exhilarating scent.

With that mysterious rapidity by which news travels, the people at Porlock Weir, on the seashore for which the stag was making, got wind of his approach, and in numbers they had congregated, not to render aid to the animal in his distress, but to drive him back into the jaws of the pursuing hounds. They succeeded. But the sea would have been no harbour of refuge. A stag puts out to sea, but not with the intention of swimming across a bay and landing in some safer cove. No, he puts to sea, but seldom, if ever, comes he back. He rushes into the water in his terror to escape, and swims straight out. He knows not, cares not, whither he is going. He will swim till he can swim no longer, but he will not turn to face the fangs of his pursuers. So, unless a boat puts out and captures him for a prey to the expectant hounds, he buffets with the waves till they close over him. And to-day, with the white horses curling on the crown of every billow, he would soon have been "full fathom five".

Once more the stag was driven back upon the hounds. He was hunted up and down through the coppice clothing the steep hills rising abruptly from the sea. The coppice was too thick to be traversed by the riders, so down they clattered upon the shore by a side route to watch the closing scene. The whole countryside was

out. I scanned the riders closely. They were of either sex and every age. Boys and girls on ponies. Women, young and elderly. Men, lay and clerical, white-haired, and those with down upon the chin. They were all intent on one thing only—the death of the hunted stag. I listened for one expression of sympathy. I looked for one sign of compassion. I heard and saw none. I thought that a certain hardness of feature was common to them all. Two elderly spinsters drove up in a small pony-carriage and joined the crowd. In these tender, ancient hearts at last, I said, the poor deer will find his friends. Not so; they had driven up in hot haste to say that the deer had leaped into the road just before their pony, thinking that their information might be useful to the hunt. "He cannot run much longer," they said in triumph; "he is dead-beat."

I thought to myself, have centuries of civilisation changed mankind, or are these the same people to-day who in ancient times turned up their thumbs in the amphitheatre at Rome? Once more the stag made his last and desperate effort to reach the sea. He fled into a small orchard on the level of the beach, and then the end was come. There was the lassoing, the throat-cutting, the disembowelling, and the rest of it, witnessed by the crowd, but which I did not see.

I climbed the hills on my return. The golden glory of the waning sun lit up the woods, which glowed with autumn colours. But the day was spoilt for me. The happy, hearty sportsman will tell me that I am sentimental. It may be so. I do not judge him. Let him think kindly in his turn of me.

I only place on record some sights I saw, and some thoughts which those sights aroused. The hidden mystery of cruelty and pain I do not seek to solve.

I have spoken of the pursuit of the mature and powerful stag. The hinds are likewise hunted. They have no weapons of defence. Nor have they the courage of the male. They are sometimes pulled down slowly by the dogs. Moreover, they are often hunted when they are in kind.

An animal about to become a mother may, I think, with some excuse arouse the chivalric instinct in man. Likewise, I seem somewhere to have read of a good shepherd who gently leads those that are with young. Your sportsman, as he reads this, mutters to himself that clearly it is manliness that I lack, and that it is, after all, only of sheep that the ancient tale is told.—From the *Nineteenth Century*, October, 1907.

Price 4d. each or 50 for 1s., post free

THE CRUEL SPORTS QUESTION

Pamphlets, 2d. each, post free

Sport. By Sir G. G. Greenwood. A review of the chief blood-sports: Fox-Hunting, Wild and Tame Deer-Hunting, Rabbit-Coursing, etc.

Morality of Field Sports. By the late Prof. E. A. Freeman, Regius Professor of Modern History, Oxford.

Drag-Hunting and its Possibilities. By Basil Tozer, Author of "Practical Hints on Riding to Hounds".

Leaflets, 4 pp., ½d. each, or 30 for 1s., post free

The Chase of the Wild Red Stag. By Lord Coleridge.

Morality of Field Sports. By the late Prof. E. A. Freeman, Regius Professor of Modern History, Oxford.

Killing for Sport. By G. Bernard Shaw.

Blood Sports Condemned. By Eminent Authorities.

The Much-Maligned Rook. By F. S. Hawkins.

Leaflets, 2 pp., ½d. each, or 50 for 1s., post free

Cruelty in Sport. A letter by Donald Macleod, Member of British Olympic Council.

Another Bad Fox. Reprinted by permission from *Punch*.

The Drag-Hunt and Its Advantages.

Rabbit-Coursing near London. By H. B. A. Personal experience of an onlooker.

Rabbit-Coursing Condemned. By Public, Pulpit and Press.

Weighty Protests against Rabbit-Coursing, etc.

Is Hunting Sport? By A. G. G. (A. G. Gardiner).

The Eton Hare-Hunt. By Etonensis.

Sport and the Otter. By J. Collison.

Donations in aid of the work are needed and will be warmly welcomed. Cheques and money orders should be made payable to Mr. Ernest Bell, Treasurer.

LEAGUE FOR PROHIBITION OF CRUEL SPORTS

York House, Portugal Street, London, W.C. 2.

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JUBILEE CONVENTION, 1925

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasala and Quadrangle. Only a few rooms will be available in these two buildings, and the rooms in them will be allocated by the President in November.

General Accommodation. A certain number of general huts will be erected as usual, some for men and some for women, where delegates can put up without charge.

Special Accommodation. On previous notice being given, special huts will be erected as follows :

1. Cubicle, 12×7 ft. for 2 persons, Rs. 6
2. Hut, 12×12 ft. for 4 persons, „ 12
3. Hut, 12×24 ft. for 8 persons, „ 24

Request for cubicles or huts, with the necessary money, must be sent *at the latest by October 1st*, to B. Ranga Reddy Esq., Theosophical Society, Adyar, Madras. Each member who has ordered special accommodation will be notified about two weeks before Convention the position of his cubicle or hut. He should therefore when ordering, write legibly his name and full address. The huts will be of cadjan, with a brick floor, and will contain a few mats only. Each hut will be lit by electric light. There will be no bed or chairs or furniture of any kind. If a cot is required, it must be specially ordered, *before October 1st*, and its cost Rs. 5 remitted with order.

Delegates: All members of the Theosophical Society are welcome as delegates. They must register their names as delegates, not later than November 15th; delegates unregistered at this date cannot be guaranteed accommodation on their arrival. Intending delegates should notify Yadunandan Prasad Esq., Theosophical Society, Adyar, Madras.

Non-delegates accompanying members: Only the following non-delegates, when accompanying a member, can, as an exception, be accommodated during Convention: father, mother, husband or wife, and children if under 16.

Registration Fee. Every delegate to Convention, whether a visitor to Headquarters or a resident therein, must pay a delegate's fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3. Children under 16 are exempted from the non-delegate's registration fee. No name will be entered as a delegate or non-delegate desiring accommodation, unless previously the name or names have been registered before November 15. Registration fees must be sent to Yadunandan Prasad Esq., Theosophical Society, Adyar, Madras.

Meals. These will be obtainable at Bhojanasala at 8 annas a meal. It is hoped to arrange meals palatable to members from the north as well as the south. All meals will be strictly vegetarian.

Provided that enough donations are received by October 1st, two free meals on each of the four days of Convention Lectures will be given to delegates only, at Bhojanasala. A sum of Rs. 3,000 has already been collected for this purpose, but without a further sum of Rs. 2,000, it will not be possible to offer free meals to all delegates at this special Jubilee Convention, where a record number of delegates is expected. Contributions should be sent to Mr. B. Ranga Reddy.

Any delegate not desiring meals at the Bhojanasala can, on previous intimation to the Superintendent of Leadbeater Chambers, obtain them at the restaurant in Chambers, at the prices of that restaurant. No meals however will be sent out, either from Bhojanasala or Leadbeater Chambers.

Refreshments. Morning and afternoon tea and coffee and other light refreshments will be obtainable at a specially licensed stall under the management of the Boy Scouts.

Cooking. In order to safeguard against fire, no cooking will be allowed in any hut, or in the open. Only under exceptional circumstances and for reasons acceptable to the Executive of the T.S., will special kitchens be allowed; where permitted, they will be constructed under the supervision of the Fire Protection Committee, and a special charge made for their construction. Bhojanasala will not supply fuel or food-stuffs, but arrangements will be made to open a stall for this purpose.

General. Members must bring with them their bedding, such drinking vessels as are necessary, and a lantern. These cannot be provided at Headquarters.

Inquiries. All inquiries regarding Convention should be sent to Mr. Yadunandan Prasad, who is in charge of the Inquiry Department.

Convention Lectures. These will be delivered on December 24, 25, 26 and 27. Subjects and speakers will be announced later.

C. JINARĀJADĀSA,
Vice-President, T.S.

CONVENTION COMMITTEES

1. *Building*: (a) Leadbeater Chambers; (b) Indian Quadrangle
Joint Committee: Mr. K. Zuurman, Rao Sahib S. V. Kanagasabai,
Pillai, Mr. S. Raja Ram, Rao Sahib G. Soobiah Chetty, Mr. B. Ranga
Reddy, Mr. S. Seshadri Iyer. 2. *Food*: (a) Leadbeater Chambers
Mr. C. V. Shah, Mrs. I. Stead, Mrs. D. Jinarājadāsa, Miss A. J. Visser,
Mrs. M. H. Stanford, Miss E. S. Banks, Miss J. Taylor, Miss B. van
Motman; (b) Bhojanasala: Mr. J. Srinivasa Rao, Rao Sahib G. Soobiah
Chetty, Mr. B. Ranga Reddy, Mr. C. Subbaramayya, Mr. V. Ramaswami
chandra Naidu, Mr. K. Venkataramiah, Mrs. Raja Ram, Mrs. Mahadevi
Sastri, Mrs. Mudaliandan Chetty. 3. *Sanitation*: In sole charge of
Dr. G. Srinivasamurti, with assistants selected by him. 4. *Inquiries*:
In charge of Mr. Y. Prasad; Assistants: Mr. G. B. Verma, Miss E. O. O'Brien,
Miss S. Ware, Mr. L. B. Raje.

The members of the following Committees will be appointed
later. 5. *Conveyance*. 6. *Reception*. 7. *Housing*. 8. *Decoration*.
9. *Printing*, 10. *Entertainments*. 11. *Art Exhibition*. 12. *Fire-
Protection*.

On all Committees, the Sub-Committee of the T.S. Executive,
consisting of the Vice-President, Recording Secretary and Treasurer,
are members.

Each Committee may add to its number, with the consent of the
Sub-Committee.

New Committees will be appointed as necessary.

The Convention programme will be arranged by the President, in
consultation with the Executive. The dates for the four Convention
Lectures are December 24—27.

C. JINARĀJADĀSA

CORRESPONDENCE

THE MAN BORN BLIND

IN the Watch-Tower notes of May, 1925, p. 143, the statement is made: ". . . the Christ accepted the idea of a man having sinned before his present birth, and merely negated it in the instance named, and gave another cause." But did He negate it? Is not the sense of the passage this: "Never mind, whether it was he or his parents who sinned; see what God's power will do, in opening his eyes!" No need to waste time arguing about it, when the next moment the man would have his sight.

ULLIN

MARS AND MERCURY

THERE appears to be a mis-statement in Mr. Bennett's very fascinating article under the above heading in your June number. He gives the distance of the nearest fixed star as twenty times the distance of Neptune. It is really 9,000 times that distance, or 27 million million miles. From it the earth's orbit 186 million miles in diameter, subtends an angle of less than one second of a degree, which is about the size a penny piece would assume if removed to a distance of three miles!

As a matter of interesting comment, I have calculated the apparent sizes of the sun when viewed from Mercury and from Mars respectively, as compared with its apparent size from the earth. From Mercury it would appear 2.6 times bigger in diameter, and from Mars about $\frac{1}{3}$ rd smaller, than we see it. A sun more than $2\frac{1}{2}$ times bigger in diameter than ours would make things hot for the Mercurians, unless it stayed very near the horizon, which according to Mr. Bennett it does on the inhabited strip.

H. L. S. WILKINSON

WOMAN AND HOLY ORDERS

WHILE many of your readers will appreciate the arguments, in the article under the above title, in May, 1925, THEOSOPHIST, p. 201, and sympathise with the writer, the one fundamental objection, as stated in *The Science of the Sacraments*, p. 350, has been overlooked: that this

particular type of force in the Holy Eucharist, is not adapted to work through the feminine organism. "As some of us hold that it will not be long before His advent, the question may be finally settled on unquestionable authority in the near future; but until He comes we have no choice but to administer His Church along the lines laid down for us.

JOHN BARROW

"FUTBOLISMO"

I VENTURE to send you the following notes from a couple of recent articles in *The Times*, on the spread of football in Europe, as I think that their interest to Theosophists, especially to those residing on the Continent of Europe, will be self evident.

Of first importance, perhaps, is the well attested fact that in Spain the cult of "Futbolismo" is becoming a serious rival to bull fighting, while from Rumania we learn that the Jockey Club finds that football provides a formidable counter-attraction to horse racing on Sunday afternoons. In Poland, "There is now even a "Court Official's" team, and an all Jew club, whose matches are watched by thousands without producing riots—a remarkable testimony to the influence that the game is having in the spreading of a feeling of sportsmanship. There is, too, an all-German team which actually consents in international matches, to play in Polish colours. "From Austria it is reported that matches are regularly played with all the neighbouring States who won their independence during the war, this fact being regarded as an extremely hopeful sign, while again in the Kingdom of the Serbs, Croats and Slovenes, the game is said to be a great unifying influence. We also read of a recent exchange of visits between Paris and Berlin.

In Portugal, where the game has been long established, "only veterans remember the match in which the victorious British side was attacked by the mob and defended by its beaten opponents; and at the following match a soldier with fixed bayonet was stationed at each goal-post. But such precautions as these have long since been rendered wholly unnecessary, not only in Portugal but in all the countries where football is played. With the spread of the game there has also spread among the players and spectators alike, the spirit of fair play."

A movement such as this which affects the masses, tends to good fellowship among the different races and leads men away from cruel amusements, is surely one which we will all wish the greatest success.

PAUL S. ARNOLD

BOOKS RECEIVED

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

Onions and Cress, by Valentine Knaggs, L.R.C.P. (C. W. Daniel, London); *The Evolution of Man Individual and Social*, by Percy Luel; *The Theosophical Society for the First Fifty Years*, edited by Basil P. Howell; *Fairies at Work and at Play*, by Geoffrey Hodson; *The Principles of Astrology*, by Charles E. O. Carter (The Theosophical Publishing House, London); *Rāja Yoga: The Occult Training of the Hindūs*, by Ernest Wood (Theosophical Publishing House, 27 Bligh Street, Sydney, Australia); *Apologia Alchymiae*, by R. W. Councill; *Astrology: the Link between Two Worlds*, by Elizabeth Hall, M.A. (John M. Watkins, London, W.C. 2); *The Life After Death in Oceania*, by Rosalind Moss, B.Sc. Oxon (Clarendon Press, Oxford); *Religions of the Empire*, by William Loftus Hare (Duckworth, 3 Henrietta Street, London, W. C.).

The following Pamphlets have been received :

The League for Prohibition of Cruel Sports, Eight pamphlets; *Nuga*, The Official Organ of the National University Grads. Asso., Madras.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Servant of India (May, June), *Theosofia* (May), *Theosophy in South Africa* (April, May, June), *Theosophy in New Zealand* (May), *Papyrus* (May), *Revista Teosofica Chilena* (April, May), *Teosofi*, *The Theosophical Review* (June), *Bollettino Ufficiale* (May), *The Canadian Theosophist* (May), *The Messenger* (June), *Theosofie in Ned. Indie* (June), *Light* (June), *The World's Children* (June), *The Indian Review* (June), *El Loto Blanco* (March, April, May, June), *Theosophy in Australia* (June), *Bulletin Théosophique* (June), *The Herald of the Star* (June), *The New Era* (April).

We have also received with many thanks :

The Vedānta Kesari (June), *The Beacon* (May, June), *Theosofisch Maandblad* (June), *Koinonia* (April), *Pewarta Theosofie* (May), *Nature* (June), *Teosofisk Tidskrift* (May), *Teosofia* (June), *De Theosofische Beweging* (June), *The Cheraḡ*, *The Vedic Magazine* (June), *The Nation* (June), *The Non-Subscribing Presbyterian* (June), *Revue Théosophique* (May), *Association Théosophique* (May), *Der Mendeprint* (June), *Revista Teosofica* (May), *The Round Table Quest* (July), *Nation's Magazine* (June).

REVIEWS

Amen, *The Key of the Universe*, by Leonard Bosman. (The Dharma Press, 16 Oakfield Road, Clapton, London, E. 5, England. Price 3s. 6d.)

This little book is small in size, but wide in its scope. It is interesting to all students who care for the inner meaning of things.

The headings of the chapters are most alluring.

"The Fundamental Principles of the Universe," deals with the finer states, or conditions of Matter, the root substance of the Universe. The inner structure of the atom is also dealt with, and mention is made of our old friend W. J. Keeley of Philadelphia, and the marvellous power which flowed through his hands, but which he was unable to demonstrate to the satisfaction of the general public. This author evidently believes that some of the power locked up in the atom may be used safely. This part of the book is extremely interesting.

Second Chapter—"The Virgin-Mother of the Universe" takes up the Mother aspect, the root from which all things spring. This chapter is very fine.

The Third Chapter—"Letters and Their Meanings"—goes very fully into sound, as well as letters and words. The origin of Egyptian, Hebrew, and Hindū *words of power* is given, comparing them with other words in other ancient languages, and the pronunciation is given also to help the student sound the word, and to understand the inner meaning thereof.

Fourth Chapter—"The Sacred Word of East and West."

This last chapter deals with the words—"Amen or Aum, pronounced as O-mein by Hebrews." In India it is Om, or A-U-M, a word of power, or *Mantra*, used by all Hindūs and Buddhists from time immemorial.

A SERVER

BOOK NOTICES

How to Enjoy the Bible, by Anthony C. Deane, M.A. (Hodder & Stoughton, London. Price 2s. 6d.)

In this study of the Bible, the Old and New Testaments are exhaustively dealt with, and attractively presented to the reader.

Many of the most beautiful quotations are given to prove points brought forward and the author truly says that: "The English Bible is the chief glory of English prose."

A strong caution is given to the reader not to accept the whole Bible as inspired, yet inspiration is to be found therein. The Bible should be treated with the reverence due to all sacred books, and also with delight as there are in it "tidings of great joy," for all people. The author truly says: "It teaches, it inspires, it consoles, it heartens."

The authorised version of the Bible is recommended to all students, and not the Revised Version, which has not the rhythm, and cadence, of the old version. Many instances are given of this difference to illustrate the author's points of comparison.

As at the First, by John A. Hutton. (Hodder & Stoughton, London. Price 3s. 6d.)

In this book we are introduced to the early chapters of the Book of Acts, which are made most interesting to the reader by an author who loves this part of the New Testament, for he speaks of the Acts as full of "gladness and fullness of life" for the reader.

The characters of many of the disciples are fully gone into, and one gets a glimpse of what each one really was, though so dissimilar in showing their devotion to their Master, the Christ, and in their services to Him. Peter, James, John, Andrew and Thomas are drawn with a sure and loving pen, also how, and why, they severally served their Master, and the services they rendered to Him, while He was with them.

The amazing choice of Judas, by the Christ, as the treasurer, is spoken of, and the inner meaning of such a choice is shown. Thomas, "the doubter," is done justice to, and called a fine, staunch man, at bottom, cautious, and slow, but true to the Christ, for it was he who said to the other disciples—"Let us go also, and let us die with Him."

This author does justice to the women devotees, as well as to the men, and he speaks of the women as being ever near the body of their Lord, to serve him.

This book is full of life and freshness.

Diet and Good Health. A Popular Treatise on the Food Question, by Dugald Semple. (C. W. Daniel Company, London. Price 1s. 6d.)

This popular treatise on food is clear and to the point in every particular, its common-sense directions would be very easy to follow in all cases by the person who needs help in choosing the best and most nourishing foods for the body, in all climates. It recommends entire abstinence from meat and stimulants.

The author offers the following good advice to his readers—"Aim at possessing radiant health, and try to be of more real service in the world".

Self-Expression; The Perfect Realisation, by E. Geraldine Owen. (L. W. Fowler & Co., London. Price 5s.)

This is a practical book written for those seeking health and happiness. The laws of vibration, and of growth, are clearly and concisely put, as are those on mind, health, sleep, meditation, and mystic power and should interest readers along new thought lines.

An Epitome of the Science of the Emotions. A summary of the work of Pandit Bhagavan Das published under that title, by K. Browning, M.A. (Theosophical Publishing House, Ltd., London. Price 1s. 6d.)

This epitome is clearly and well written, and all Theosophical students should study it, as it will help them to better understand the more involved treatise of Pandit Bhagavan Das on which it is based. We heartily congratulate Miss K. Browning on her successful effort.

The Mystery-Teaching of the Bible, by Daisy E. Grove. (Theosophical Publishing House, London. Price 2s. 6d.)

The ideas in this book are carefully and wisely worked out. The chapters on the meaning of names, that on numbers, and also the two on Initiations, being especially fine, and well worth the study of all Theosophical students. There is a fine atmosphere about this little book, and we can highly recommend it to all inquirers on Christian lines of thought.

The Sorrows of God and Other Poems, by G. A. Studdert Kennedy, M.A., M.C. (Hodder & Stoughton, London. Price 6s.)

A typical Y.M.C.A. book, God and "Jesus" being made to appeal to the masses. Verse with an easy swinging rhythm. Personally we cannot appreciate this style, but there are some fairly good poems in the volume.

William Carey, by J. H. Morrison, M.A. (Hodder & Stoughton, London. Price 3s. 6d.)

The book deals with the life of a Christian missionary in India in the beginning of the nineteenth century.

A biography is always interesting. This one shows us the character of a sincere, devoted, hard-working, gifted man. He loves God and loves his fellow-men. He believes the Bible to be the only book of divine revelation and learned all the dialects of India in order to translate the Word of the Lord. He did, in a magnificent, selfless way, what he believed to be right. He suffered any amount of hardships for the cause of his Ideal. All this is worthy of admiration, of course.

But we, for one, do not believe in missionary work and do not consider Hindūs as "heathen."

The British Empire, New York, and Other Poems, by Hewson Cowen. (Arthur H. Stockwell, London. Price 4s.)

A most ambitious title for a small book of commonplace verse. Mr. Cowen is endowed with a fair amount of idealism, unfortunately, strongly tainted with sentimentality. Sentimentality is the last thing wanted when attempt is made to describe New York City, to comment on the war, or to praise the charms of Sappho.

But mediocre poetry has a wide appeal. I suppose Mr. Cowen's poems are being read, appreciated and memorised by many.

Observations of a Progressive Religionist, by Aaron Wirpel. (Published by the Author, 2130 Superior Ave., N. E., Cleveland, Ohio. Price \$1.)

"When it became imperative that I have a personal teacher, I chose Jesus because he was a Jew and because I believed he was a Master of the 'Wisdom'." The same clear simplicity runs through all the pages of this little book. The author, in short paragraphs, comments on life in general. He brings everything back to a Universal, non-sectarian God. There is a sincerity, a kindness, and, at times, a depth of understanding which gives to the booklet a definite moral and ethical value. It is an excellent *livre de chevet* and will prove most helpful to people who have seen only the darker side of life.

E.

A Psychological and Poetic Approach to the Study of Christ in the Fourth Gospel, by Eva Gore-Booth. (Longmans, Green & Co., London. Price 8s. 6d.)

A truly beautiful book, developing a twofold essay. Following her own poetical temperament and as a result of some personal experience of the much more real and intense life of the inner world, the authoress analyses man's reaction to the three divine aspects of the Christ, namely, Love, Truth and Life as the one and inseparable whole. The work of Christ, she says, is to call forth a new spirit and a new nature in every man, so as to transform our individual lives by adjusting ourselves to that spirit; (Love thy neighbour as thyself.)

From this point of view which is based on personal intuitions, the author gives a poetical interpretation, chapter after chapter, of S. John's Gospel and its mysterious words and metaphors.

Her phraseology is eclectic and is never used in its preconceived technical, Theosophical or theological sense, thus making the book intelligible to readers of every kind.

A. P. G.

Splendor Solis, Alchemical Treatises of Solomon Trismosin, Adept and Teacher of Paracelsus. (Kegan, Paul & Co. Price 21s. net).

This is, first and foremost, a book for the Alchemist, very little of it being intelligible to the lay reader, even with the aid of the Editor's "elucidations." But quite apart from its matter, the form of the book will delight all who like antique drawing and design, for the pictures, even in black and white, are beautiful, and the description of the original colours given by the Editor helps the reader to realise what he misses by not seeing the original.

A student of symbolism might find much interest in the pictures even though he knew nothing of alchemy, while anyone with artistic taste, will find them an endless joy.

E. M. A.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1876, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST — To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

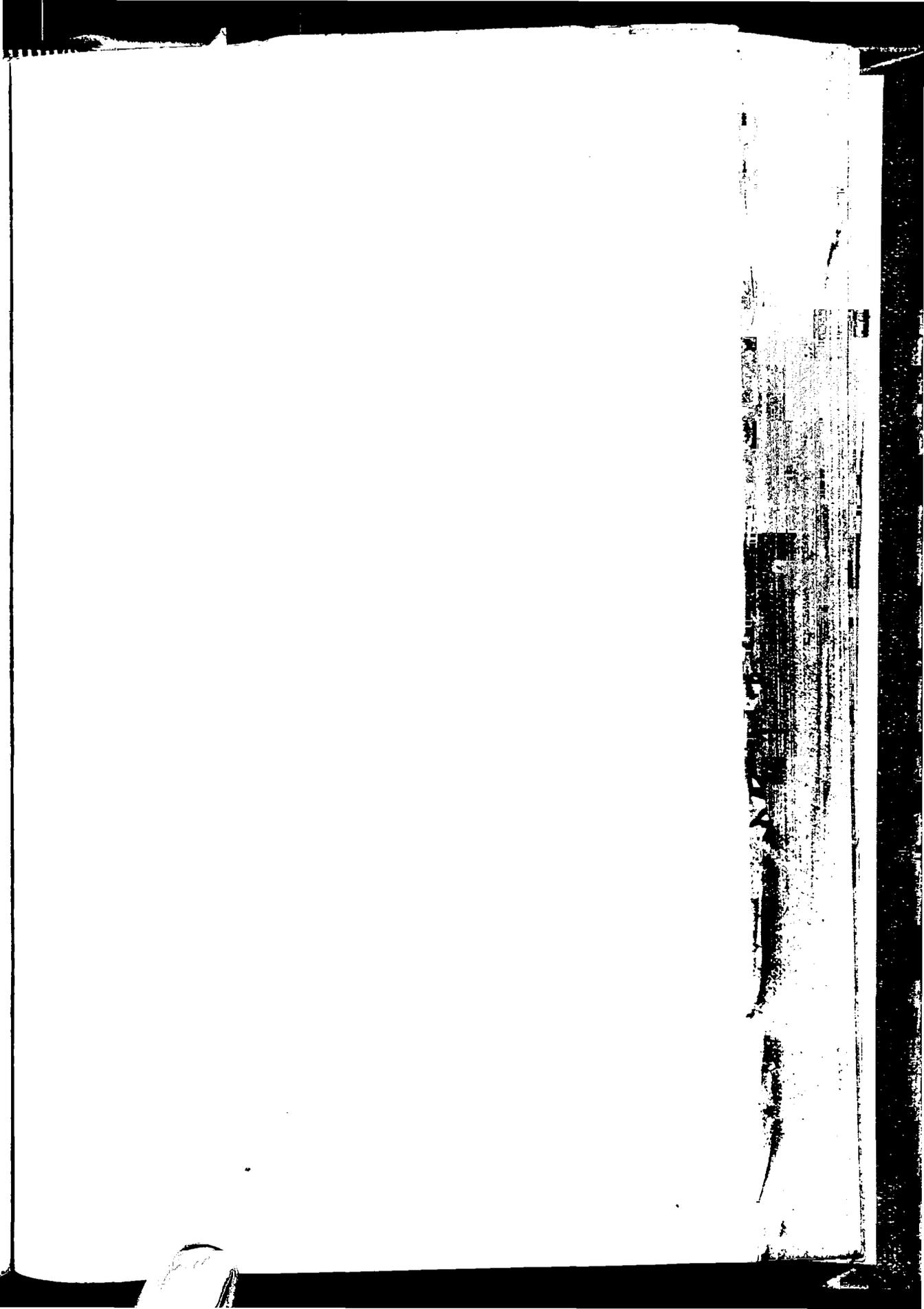
Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, 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.





THEOSOPIICAL SOCIETY, SHANGHAI

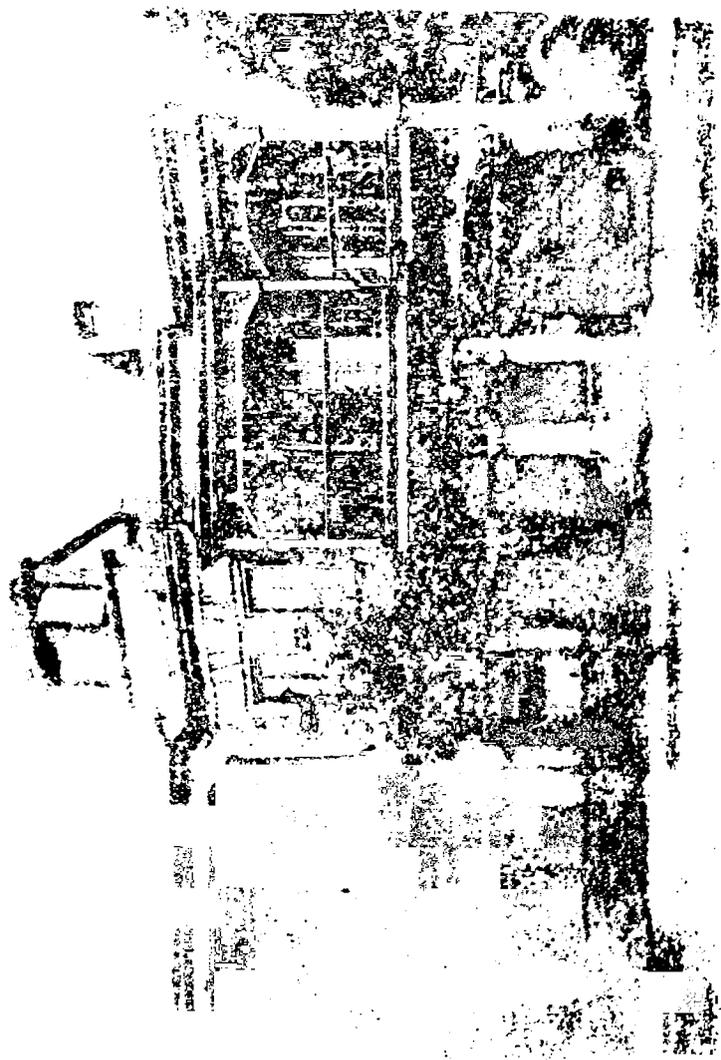
THE THEOSOPHIST

ON THE WATCH-TOWER

The President arrived in London on July 18th and owing to misinformation by the shipping offices (a common high sin at all ports, as passengers and friends know full well to their cost), the large number of French friends who usually welcome her at Marseilles, missed her. The President's steamer arrived a day ahead of the time notified, so when members gathered from the Riviera towns to meet her, it was only to find that she had arrived and left. Soon after her arrival in London, she was present at the second garden party at Buckingham Palace given by Their Majesties King George and Queen Mary. *The Times* mentions: "At the second garden party the King took an early opportunity of going to Mrs. Annie Besant, a striking figure with her uncovered white hair and white and gold robe."

•••

Last month's Watch-Tower mentioned that the President went this year taking with her "the Bill for the Home Rule of India Bill". Only a few among the members of the Home Rule League pinned their faith to this Bill at the beginning, but they have worked steadily at it during the last two years in spite of a good deal of scepticism. In this situation, it is utterly



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astonishing to find the Secretary of State for India, Lord Birkenhead, suddenly challenging Indians to produce a Constitution. As it is a Constitution that Dr. Besant has been working at, this challenge of Lord Birkenhead has suddenly focussed the attention of all India on Dr. Besant's Bill, which she has taken with her. The situation could not be better summed up than in the following words of the *Manchester Guardian*:

When Lord Birkenhead embarked upon his elaborate review of Indian affairs he can hardly, I imagine, have intended to bring a spasm of delight to one remarkable old campaigner, Dr. Annie Besant. But this undoubtedly is what he did by the most startling passage in his speech. Dr. Besant, we may suppose, has read it in the wireless news on board the steamer that is bringing her to England. For the past two years, Dr. Besant has been at the head of a body of Indian Home Rulers whose position is exactly as described by Lord Birkenhead. That is, they say no Constitution made in Europe can be suitable to an Asiatic people. India must frame her own instrument of Government. The Commonwealth of India Bill, which Dr. Besant brings with her, is the product of a Central Committee which has worked upon proposals sent in from Committees in the several cities. Its authors cannot have dreamed of a Conservative Secretary of State obeying the impulse to invite the offer of any scheme, but that is what Lord Birkenhead has done.

* * *

The following are the lectures which the President is to give in London, at Queen's Hall.

WORLD PROBLEMS OF TO-DAY

- Sept. 13th.—A SURVEY OF WORLD CONDITIONS.
Shall they be changed by Force or by Reason?
- Sept. 20th.—THE PROBLEM OF COLOUR.
To whom does the World belong? The Burden of Civilisation.
- Sept. 27th.—THE PROBLEM OF NATIONALITY.
To whom does a Nation's Land belong?
National and International Morality.
- Oct. 4th.—THE PROBLEM OF EDUCATION.
Education and Culture. The necessity of Beauty in a Nation's Life.
- Oct. 11th.—THE PROBLEM OF CAPITAL AND LABOUR.
The Organisation of Production and Distribution

Oct. 18th.—THE PROBLEM OF GOVERNMENT.

Autocracy. Aristocracy. Democracy. Rights and Duties. Order or Chaos? Brotherhood or Death?

In addition to these and members' meetings, a special Star lecture, with Mr. George Lansbury, M.P. in the chair, is announced for October 14, in the east end of London at Bow, where once Dr. Besant was a prominent worker. Among the T.S. records, of which the Vice-President is the custodian, is a notice of the Matchmakers' Union, formed in 1888, calling for a special general meeting on June 16, at St. Leonards Road Board School, where "the question of the reduction of wages at Bell's Factory will be discussed". The Union notice is issued by "Annie Besant, *Hon. Sec.*"

* * *

Perhaps it is not altogether a coincidence that the centenary of the birth of T. H. Huxley and the condemnation of evolution in Tennessee should coincide. So far as Britain is concerned, no one has done more than Huxley to popularise the teachings of evolution. The unusual scientific acumen of Huxley is shown by the fact that, while he accepted evolution as a fact, he refused to give credence to one link in the chain which Darwin held to be the most essential, and which later has been disproved. This is the transmission of acquired characteristics, about which Huxley always had great doubts. The action of Tennessee in condemning evolution only shows the stage of mentality which is still possessed by a certain number of American Christians. Happily, the Christian Churches in Britain passed through this stage 50 years ago, and to-day evolution is an axiom with all sincere and cultured Christians. On the other hand, it is not difficult to understand the reaction of sincere and devout people against certain aspects of science. Science, which in theory should be utterly impartial in judgment, has been so outrageously theological herself, that there is coming slowly a reaction against science

itself. A certain type of scientist insists still in making such utterly unwarranted statements as the following as the decree of science,

that individual men are mere ephemeral bubbles on the surface of things: that their moral ideas are only tribal taboos of no particular validity: that "conscience and free-will," to quote a leading exponent of "behaviourism," "are mistakes of the older psychology," that "God" and "Heaven," according to another evolutionary philosopher, "are defence-mechanisms different in degree but not in kind from the illusions of the paranoiac."

* * *

There is one excellent characteristic of Huxley which, unfortunately, few scientists since have cared to emulate. Huxley always realised that science was for man, and not man for science. He therefore constantly tried to impart to all men the wonderful revelation which science gives. He dedicated part of his activities to simplify scientific teachings, and to deliver lectures to the man in the street. Since many years however, the scientist has taken as his axiom that man is for science, and that the scientist is a being apart from the main currents of life in which the mass of humanity takes part. This is evidenced by the extraordinary and minute researches into out of the way topics which are becoming more and more popular with budding scientists. Another aspect of the lack of humanitarianism which is becoming characteristic of modern science is shown by its callousness towards the sufferings of animals involved in Vivisection, and in allowing the scientific imagination to discover and publish, without the slightest safeguard, any and every kind of death-dealing formula. Against this prevalent attitude of the majority of scientists, there is arising a deep sense of resentment from the spirit of mankind. Such obscurantism as is shown in Tennessee is only one symptom of resentment against scientific exploitation and cruelty. It will be a thousand pities if presently the scientist is considered as much a thing apart from the amenities of life as was the Inquisitor in the

days of the Middle Ages. The Inquisitor had the idea of saving souls, and he cared nothing for the means he used. His motive was lofty, but his means were cruel. This old spirit of exploitation and cruelty reincarnates itself to-day in a certain type of scientist. It is, therefore, high time that the truly great scientists of the type of Huxley should get together, and see that one of the noblest phases of activity in man's search for the Highest should not be degraded, as is being done now, in the name of Truth.

* * *

The announcement has been made in Germany of the discovery of two new elements, which have been named "Masurium" and "Rhenium", after the names of the east Prussian borderland and the Rhine respectively. These two elements have only been located spectroscopically. Their "atomic numbers" are 43 and 75. Till this discovery, the Periodic Table contained five vacant places for the atomic numbers 43, 61, 75, 85, 87. It is interesting here to put on record that, in the clairvoyant investigations of 1908, the element with atomic number 61 was discovered. It consists of 2,640 ultimate physical atoms, which gives its weight as 146.6 when Hydrogen=1, or its weight is 145.6 when Oxygen=16. At the same time, a very rare isotope of this element was also noted, having 2,736 ultimate physical atoms giving a weight of 152 (H=1) or 151 (O=16). If elements are to be named after places where they were first discovered, may we claim for this element of atomic weight number 61 the name "Adyarium"? The Periodic Table with its present atomic numbers will need considerable modification presently, as now between 61 and 62 it gives no new elements, whereas Occult Chemistry has discovered three, and similarly between 68 and 69 no place is given for any new neutral gas of the Argon type, which Occult Chemistry finds.

* * *

Bishop W. Montgomery Brown of Ohio has been once again condemned, and this time by a bench of eight Bishops. "It is the judgment of this court that you, William Montgomery Brown, should be deposed from the sacred ministry." The final decree of deposition will come in New Orleans in September, when the "House of Bishops" accepts the finding of the eight Bishops.

In the statement presented to his judges, Bishop Brown thus expresses his faith.

I believe in God.

Not, to be sure, in a God with arms and legs, and with that human attribute which we call personality; but in the all-in-all, in whom we live and move and have our being, and to whose laws we must all conform if we are to attain the most abundant life.

I believe in God, the Father Almighty.

Not, to be sure, in a literal, biological sense, is my God a father. Not a being with masculinity, as every father must literally be. I use the word symbolically—a precious symbol of the infinite reality which has brought us and all things into being as parts of itself.

Maker of Heaven and Earth.

Not, to be sure, a manufacturer or sculptor, as the minds which first codified this creed conceived their anthropomorphic God to be. Because of the revelations of science, which were denied to them, my Heaven and my Earth are infinitely more complex than theirs. And the symbol 'Maker' must be applied to those universal laws which govern infinite cycles of change of which their great but ignorant minds were wholly unaware.

And I believe in Jesus Christ, His only son, Our Lord.

Once again, not literally. In matters of history I must be guided by the researches of historians, who were necessarily ruthless in their criticisms of ecclesiastical lore. Nevertheless, regardless of what conclusions historians shall reach, I accept and reverence the symbol of the Son of God—the human manifestation of all that is true and beautiful and good.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

Not literally, of course. Modern biology has made the literal acceptance of this belief impossible for any of us. But in stripping us of this literal interpretation it has released the symbol for greater usefulness.

"I believe in Jesus, not less than do the literalists, whether modernists or fundamentalists, but more. Jesus, to me, is more than

a historical character and more than a third-term in an ancient theological equation. Whatever this court does it cannot strip me of my belief in Jesus. I see in Jesus the man of sorrows—every man of sorrows from the first dawn of human intelligence and oppression; and who, in every instance, was villified and punished and put to death.

I see in him the Eternal Servant. • I see in him every toiling, sweating, bleeding son of man. I see in him the uncounted, unnamed and unknown workers of the world, despised and disinherited and crucified—my God made manifest in suffering flesh.

This faith of mine is no cross-word puzzle. It is beyond words. For words at their best are but symbols of the truth. You cannot imprison God within a literal creed. You cannot limit the truth to one incident in Roman history.

I want you to know that I am including in that most holy of all names, Jesus, all the victims of injustice, all the toilers whose unpaid labour has given leisure and luxury to a few, and all those millions who have been sent to war to bleed and die.

Let us not excuse ourselves. We as a church did help to send them to their myriad crucifixions. We blessed the war. We told them that God was on our side and that they were doing a holy thing in fighting His battles for the good of the world. Their blood is upon us. We sent them into shambles of torture and into hell's hat.

They were serving their country, we told them. And in our literal-mindedness we directed them to a tribal divinity instead of to a universal God. I want that fact to burn into your consciousness, if the idea of condemning me for my unbelief crosses your minds. As between Christ and Cæsar, the Church chose the State.

(Concluding, the Bishop declared:)

Yes, contrary to the chief point raised against me by the prosecution, I believe in God—with all my rational mind and with all my emotional soul, I believe in God. Besides, though I am not a saint, I have never committed one of the greater crimes against any man, woman or child, and it always has been, is now and ever shall be my meat and drink to do the will of God.

Brethren of the Court, I now await the issue.

Such a creed as this is of course much too strong "meat" for "babes," for "strong meat belongeth to them of full age". It has long been a tragedy in Christianity that the "babes," the younger souls who can assimilate only "milk," have not been distinguished from those who can grow only upon "strong meat". Christianity has been whittled down to the capacities of faith of the many, to the exclusion of the intuitions and intellects of the few. That is perhaps one

reason why so many Christians find in Theosophy more of the Christ whom they seek than in the creeds and observances of the churches.

* * *

While in the United States, evolution is denounced and orthodoxy of a narrow type claims to be the only Christianity of Christ, there are here and there individual ministers who are pioneers of a larger and more universal religion. Evidently one such is Rev. W. M. Guthrie, rector of St. Mark's in-the-Bowery in New York. On the fifth Sunday after Easter, Mr. Guthrie conducted in the afternoon a special service to mark "Buddha's Feast of the Full Moon". This date was evidently supposed to be Vaisakh full moon, which however fell this year on May 8 and not May 17th. There was a hymn from the *Light of Asia*, beginning "Om, Amitaya!" Then readings of Nine Beatitudes from *Dhammapada*, followed by a Japanese Buddhist chant, the Buddhist Decalogue, four Beatitudes from the Mahāvagga, Buddha's prophecy of the coming of Christ from the Diamond Sutra, closing with another reading from *Light of Asia*, "Enter the Path!" Before the service, Mr. Guthrie conducted a special symposium on "The Orient's gift to the Occident" with addresses by Theodore Tu (China), Saliendra N. Ghose (India), Miss Michie Tanaka (Japan), and Asabollah Khan Beijan (Persia). In the evening, after a symbolic worship with a "ritual meditation upon the meanings and uses of the sacred element water," there followed a "singing hour," when Sarat Lahiri in Indian dress played on the "Esraj" and sang morning, afternoon and night *Ragas*. So while Christianity in America is losing in one direction while bishop unfrocks bishop, it is happily gaining in another direction, tending to a Christianity which shall include other religions also within its fold.



ESOTERIC TEACHINGS

By T. SUBBA ROW

The deep occult knowledge which the late T. Subba Row possessed is attested to again and again by H. P. B. She considered him as having more occult knowledge than herself, and the first draft of *The Secret Doctrine* was sent to him by her for correction and revision. After H. P. B.'s departure from Adyar in 1885, Mr. Subba Row's talks to an intimate circle were taken down by some of them. Among his listeners were Dr. S. Subramania Iyer, C. W. Leadbeater, A. J. Cooper-Oakley and Dr. Neil Cooke. Dr. Subramania Iyer informed me that Mr. Subba Row was an excellent tennis player, and that some of the notes are of conversations at the Cosmopolitan Club, Madras, after tennis.

Five years ago, Dr. Subramania Iyer allowed me to make a copy of his notes of Mr. Subba Row's talks, with a view to their publication some time. In 1923, I discovered, much to my surprise, a second copy of the notes among the Welsh Section archives in Cardiff. This copy says "From shorthand notes of what Subba Row told us 12 December, 1886." The Welsh Section T.S. most courteously allowed me to bring the manuscript to Adyar to be put among the T.S. records.

The two copies of the notes agree very closely; three pages are however missing from Dr. Subramania Iyer's copy. I have accepted the better wording wherever found, putting in a few commas, capitals, etc., to make the reading clearer. The footnotes also exist in the originals. So far as I know, neither manuscript has been revised by Mr. Subba Row, and one must therefore trust that he is accurately reported.—C. J.]

THE FIRST RAY IN BUDDHISM

THE word Buddha is used in two senses. In one sense it means any one of the 7 kinds of Logoi—any Logos is said to be Buddha. In the other, it is the Logos of a particular Ray—*viz.*, Gautama's Ray, the Second.

Ideas connected with the first Ray seem to have crept into Chinese Buddhism before the time of Gautama.

In the first Ray there are two elements—(1) the permanent element of the First Ray, (2) the indwelling Divine Presence, which is Christos. These two are called in Buddhist phraseology, Amitābha and Avalokiteshwara. Amitābha is described as a very great Buddha living in the Western Paradise. The word means "boundless light". Amitābha is located in the Western Paradise from the tradition that the last great Adept of that Ray lived at Shamballa and there established "The Brotherhood".

Avalokiteshwara is considered to be His son, but is not so in reality, because when the Christos comes out of the Logos of the first Ray, it seems to emerge from this fountain of light and so it is called the son of Amitābha.

Buddha Himself seems to have been questioned about *Avalokiteshwara* by His disciples. His answer will give some ideas about its nature. The power is protean, assuming all sorts of forms and doing the work of any other Logos for the time being.¹

¹ See Beale's *Catena of Buddhist Scriptures from the Chinese*, p. 389, etc.; line 8, the word "fearlessness" is not correct.

Kwan Yin may be called the female form of Kwan Shi Yin. The extract shows the ideas held by the Chinese on the subject.

Though each man belongs to a particular Ray of his own, it is only the first two Rays that have ever given rise to universal religions. In the case of the other five Rays a man is merely concerned with his own particular Ray, but in the case of these two every Adept will have to come under the influence of every other Ray. There are two ways in which these two Rays minister to the spiritual needs of mankind. Buddha is the outward teacher, the teacher *par excellence*, and through Him spiritual light and wisdom are supposed to come to the neophyte or even Adept. But in the case of the Christos, his manifestation is *internal light and not external symbols*. The last great Adept of that Ray, when going to Nirvāna, leaves the Ray behind Him, until His Successor shall appear. This is the mysterious power which pervades the whole of this planet in the shape of the "still small Voice". It is potentially in every man's heart: it is not one of his 7 principles, nor does it always exist there. At a certain stage in a man's spiritual progress, it begins to sound in his heart, as described in *Light on the Path*. It gives him the supreme directions he has to receive, opens out the further path of progress, points out the way and disappears. It has nothing to do with the girl in the *Idyll of the White Lotus*. It is in every man's heart and yet it is not. Only at a certain stage it makes its appearance.

So there is hardly a single Adept who can dispense with the Christos. There is this mysterious entity with which he must come into contact before he becomes a Chohan. It is everywhere and nowhere. You cannot locate it on any one plane. It seems to be on all the planes. When it does incarnate, it begins to sound like the voice, and remains in

the man and establishes a relation with his principles for the time being. Then you say it has incarnated.

It is this mysterious presence which is so unaccountable. It cannot be seen by the highest Adept. It seems to be omniscient and omnipresent. It seems to be its business to help as many human beings as it can, and it has been looked upon as God by all great Initiates. It is not Parabrahman. *It is the indwelling Presence of the first Ray Logos, the mysterious power always present in it, and left here—left as a substitute for himself by the last great Adept who reached Nirvāna. He will remain here till the next Adept appears and then it will ascend its "mercy seat" on "the throne". It is itself the whole Christian Trinity—Father, Son and Holy Ghost. It is that which has received the name of Christos.*

The word Holy Ghost used in the *Bhagavad-Gītā* lectures may be used in two senses. In one it is a member of the "Christos" trinity; in the other, it is the "mother" and "spouse" of "Christos". It is the Gnostic Sophia. It is more or less common to all the Rays, *but the first Ray has a Holy Ghost of its own—the Light of the Logos of the first Ray. That light is the emanation of the three principles of the Logos combined, that is, our Holy Ghost.* That Holy Ghost is a matter of very little account to people in general, because only a man of the first Ray has to do with it. The Christian Holy Ghost is one of the elements that enter into Avalokiteshwara. It is one and yet divisible and can put forth infinite varieties of manifestations, because it is already in every man's heart, whatever his Ray. It can only be appropriated by a man of that particular Ray, *yet every man can claim its assistance, and every man is bound to accept its help before he passes the last Initiation.* That is the reason why Buddhism and the first Ray have given rise to universal creeds. The other five Rays, though of course important

have not given rise to universal religions, because not applicable to all people.

Wherever Buddha sees spiritual progress and spiritual culture, He is bound to shed His influence there.

This is an infallible voice and must be obeyed. It comes but once and gives directions, and tells you the meaning of your own Ray, points out the path to your own Logos, and then goes away. It will not come before you are prepared for it. Some, when they hear it, think it is only some astral sound. Some think some astral sound is this Turīyānandam. It is that which *The Upanishads* say will be heard by the man who dies at Benares. It is the song of life, and only comes when you are in a condition as it were of torpor, and then it begins to whizz round you till you wake up. *Vide Prashna Upanishad for "Song of Life".*

The Sign of the Cross is taken from peculiar things in connection with Adonai.

Sacrifice—Christ took advantage of the Jewish tendency to sacrifice, and gave it a certain turn, and made it more or less identical with the transfer of blood in the final Initiation. That is the meaning of the final Initiation—the mysterious thing going to happen when he goes to join the permanent counterpart, in Nirvāna, of his Ray. The blood of Christ is the spiritual life that flows from Christ—*his Daimiprakriti.*

But in the case of the first Ray there are two elements that form together a complete thing: when one is separated, the life current does not flow from what remains there. Only when they are joined, comes forth the general influx of life current from it, and that is "the tree of life".

In some very peculiar sense Krishna is the real Christ. Your Christ is simply a feeble image, as it were, of Krishna—a mere reflection. *It is from the standpoint of that mysterious*

Voice that Krishna is speaking in the Bhagavad-Gītā. It is that Voice that is speaking. Hence the importance of that book. It contains more of the real teaching of Christ than any other book which now exists. But it is open to any man to obtain the teaching of Christ in himself from the "still small voice".

T. Subba Row

(To be continued)

THE CALL OF THE DEEP

WHEN you hear the ships' bells in your sleep,
 And there is a strange tang in the wind,
 And the air turns salty in your mouth,
 Look out!
 For the sea is calling unto her own
 And will not be denied.

For there *is* a Sea too deep for trawling;
 And there is a space too wide for calling
 To passing ships,
 And they who travel the trackless roads
 Go out alone

.
 But what does a landlubber know of the sea
 Or the call of the Deep?

E. G. SALT

ANCIENT HINDŪ EDUCATION

By L. S. TAILANG

PRELIMINARY

NO apology is needed for writing a few lines about the system of education adopted by the revered Āryas of ancient India. Any person who claims to have some knowledge of India and Indian people, knows what an important significance the ancient ideal and method of teaching have for us. It was the main factor in weaving that great fabric which is known as Āryan culture—the culture which has been the mother of so many sound systems of philosophy, so many highly developed branches of science and such a fountain-head of genuine poetry, as even now commands the respect of, and finds votaries among, all civilised nations of the world. Even its continuity speaks very highly for it, because it was due to its stable qualities that the system has stood against time for such an immense period. It has become of special interest, in these days when we are thinking of evolving a new system of our own, that we have realised how harmful has been the wholesale fostering of modern systems.

Though the importance of such a study—the study of ancient Āryan Education—is admitted on all hands, full justice has not as yet been done and perhaps will not be readily done to this subject of greatest interest. A short sketch in Laurie's historical survey of pre-Christian Education and outlines of

the subject in encyclopædias count almost for nothing. Thanks to the labours of Prof. Hastings and his co-workers, many dark chapters in the history of Indian philosophy and culture have been illumined by the publication of the "Encyclopædia of Religion and Ethics". There we have a glimpse (though very poor and faint) of Hindū Education under the articles on Education (Hindū) and Āshrama. Mr. Keay in his little book on the subject has indeed tried to collect as much material as was possible from translated works, but still the book is not what it ought to have been. Mr. Muzumdar's book, though written with the spirit of a real educationist, suffers from the same disadvantage. His knowledge of Samskr̥t being very limited, his book could not but be a scrappy monograph of facts not well-assorted. Dr. Radhakumar Mukherji has published an article on this subject where he tries to collect, with the practised brain of a historian, all the information scattered throughout the *Upanishads*.

From the above, it is clear that our subject has so far eluded the grasp of the few scholars who have attempted to grapple with it. This could not be otherwise. The subject is vast, and the reliable materials are all embedded in the fossils of antiquated works—mostly out of the way for all but the specialist. Under the circumstances, it would be presumptuous to attempt a satisfactory survey of such a subject within a limited space. What the present writer, with his insufficient knowledge aims at, is to indicate a line of work, with desultory discussion of its scope, method and resources. But only that person who has a thorough knowledge of Vedic, Smār̥ta writing and of literary works, can do any justice to this subject.

INTRODUCTORY

Before we proceed to say anything about ancient Hindū Education, it will be helpful to have an idea of the meaning

and principles of education. In western countries, especially in Germany, learned contributions have been made, from time to time, towards the understanding of the aims, ideals and methods of education. For us there is no necessity of stating and discussing the abstruse theories of education. Let us try to get some idea of its general principles in as simple a way as possible.

First of all, what is education? If we look at the derivation of the word, we find that it signifies "a process of leading out latent faculties". Even if we stick to this literal meaning, a number of problems suddenly confront us. What are latent faculties? Why should they be developed? Then come the questions of how and when. If we attempt to solve these problems, we are led on to face others of still greater significance. Man must prepare himself to be successful in life by perfecting himself in as many ways as possible. But should he not, before he tries to adopt methods for such a preparation, find out what man is and what life is? Certainly he must. All work of such a nature will depend upon these higher conceptions.

But such higher conceptions are not formed in a day. They are the attainment, not of individual minds, but of the collective mind of society. At a particular period of history, a particular society has its own philosophy of man and life. Now, according to this philosophy, methods of preparation for life are made. It is an important care on the part of the elders for the younger. So, if we keep to the derivative meaning of the word education, we shall find that it denotes those measures which are adopted by the elder generation for preparing the younger for life.

In this connection, we are also to remember that man is something very complex—a curious amalgamation of a number of forces working together. Now the development of one or two faculties only, will not perfect or fit him for his

work in the world. One training brings out one kind of faculty, but not others. Is such a training education? It has been so called by a number of educational experts, by limiting the denotation of the word education. This process of limitation has been carried to such an extent that the word education in modern times, if not qualified, becomes equivalent to mere teaching.

But those educationists who do not accept such limitation, have also made their powerful voices heard from time to time. Their conception of education is indeed of very great interest, especially to those who are going to study ancient Hindū Education. Their position can be best stated by quoting a few words of John Stuart Mill from his Rectorial Address delivered at St. Andrews in 1867. According to him education,

includes whatever we do for ourselves, and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature.

Later on, in that very address, John Stuart Mill, keeping the practical side more in view, qualifies the above statement by saying that education is,

the culture which each generation purposely gives to those who are to be its successors in order to qualify them for at least keeping up and, if possible, for raising the level of the improvement which has been attained.

However much western scholars may differ in their conception of education, they are mostly at one with Professor John Adams who wisely observes that,

in so far as education is treated as an art or as a science, it must be carried on with the deliberate purpose of modifying development by means of knowledge systematically imparted.

The idea of development involves the correlative idea of organism, and organism implies the existence of an inherent law which is brought to light in the development of the organism. The idea of life is always implied when we speak of an organism. This indeed, as hinted above, would compel

us to hunt for the meaning of this mysterious thing called life. But we must assume a knowledge of the general meaning of the vital principle. Whatever it is, it pervades the whole of the structure in which it is found. Of it may be said, "as is said of the soul, it is all in the whole, and all in every part".

Thus we see that in order to know exactly what system of education was employed by a particular people at a particular age for the training of their youth, we have first to find out what was their conception of life. From that we shall be able to realise what was their ideal of education. From the knowledge of this ideal we shall know what they really meant by education; thus determining its nature, we shall be in a position to form an idea of its methods and subjects, from the casual statements found in their ancient works.

To form a tolerably correct estimate of ancient Hindū Education, we shall, therefore, try to find out the ancient conception of life, how far the education influenced practical life, and the methods employed to spread that education.

SOCIAL ORGANISATION AND THE PHILOSOPHY OF LIFE

What were the basic principles on which the ancient Āryas built their social organisation? According to them society was an organism. They wanted to develop the whole and not merely a part. All sections of society were, as it were, the limbs of one Great Purusha. It has been very beautifully expressed in the Mantra :

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत ॥

"The Brāhmaṇa was His mouth, Kṣhatriya His arm, Vaishya His thigh, and Sūdra His foot."

Now every organism requires for its healthy development that each part while working independently, must harmonise with the whole. Thus we see why the Āryas were careful to assign particular duties to particular classes and to ordain that each should stick to its own duties.

But what was to be the goal of humanity? This was the question with them as with every intelligent society and individual. The solution was very clear. Though Āryan philosophers differed in detail, they were all at one in believing that the present life was not the end but merely the means to the end. Man is destined to a higher life beyond death and this life is a preparation for it. From time immemorial, the doctrines of karma and transmigration were engraved on their hearts. Every being is evolving backward or forward according to the Law of Karma, and the result is, man is born and dies again and again. But there is a goal—a destination *निरपायसंश्रयाऽग्रभूमिः* “the land ahead, an unfailing refuge,” which when reached, there is no *ताप* “sorrow”. *न स पुनरावर्तते*—“He does not return again,” for he is freed from the wheel of births and deaths. He has attained what is called *त्रिविधदुःखालयन्तनक्तिः* —“permanent freedom from the threefold miseries.”

But how can that high estate be attained? By attaining to real knowledge. All the philosophers are agreed that *अज्ञान* or *अविद्या* “ignorance” is the cause of all *केश*, “trouble”. Let ignorance be dispelled and knowledge dawn. That knowledge must be obtained. There can be no *मुक्ति*, “liberation,” without knowledge. *ऋतेज्ञानात्र मुक्तिः*—“no liberation without knowledge,” *न हि ज्ञानेन सदृशं पवित्रमिह विद्यते*¹ “there is nothing so purifying as knowledge”.

But such knowledge was not to be so easily attained. It was to be attained only when man realised himself, attained to the perfection of his nature. Perfection is gained by creating helpful Karma and destroying that which is harmful.

¹ *Gnan* : Self-realisation or self-knowledge. *Vijnan* : Knowledge.

According to the general philosophical trend of the Āryas, to bring about the real equilibrium of Kārmic energy was the mission of life. They say कर्मणां भोगादेवक्षयः "Karma is exhausted only by experiencing it." So, the first principle was that each should perform the duties of the caste into which he was born. The second principle was to attain the highest spirituality by means of pure life and character.

In organising society, the Āryas took advantage of the natural bent of human minds and of the laws of heredity. This is clear from the *shloka*.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

"The fourfold classification was effected by Me according to the division of qualities and acts."

Society was divided into four sections, each having a particular function to perform in its development. The whole of society was moving towards one goal with all its parts harmoniously working.

THE IDEAL OF EDUCATION

Now we have seen the real principle on which the whole organisation worked. But those who had realised these higher truths and principles could not hope to forward their ideals beyond their own lifetime, unless they trained the coming generation to tread the same road which they themselves had discovered. So they formulated a very able and successful system of Education.

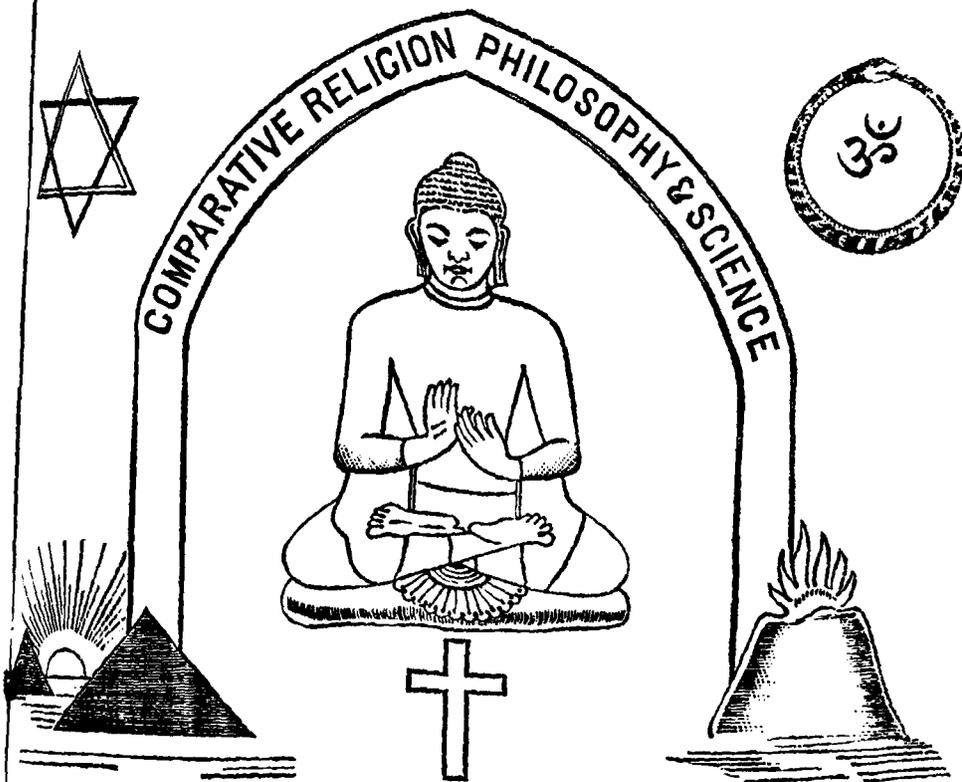
The ideal of ancient Hindū Education was quite distinct from the ideals which have, from time to time, led various nations to establish their own peculiar systems. The difference between the ideals of Hindū Education and of modern western education is simply this, that the former sought the development of man as a whole, the latter provide for the

development of his individual faculties. The aim of modern education is clearly worldly advancement. It considers the present life to be the very pinnacle of human evolution, and seeks to provide and surround it with as many pleasures and comforts as possible. It is out and out materialistic, entirely divorced from all spiritual connection. Men are becoming intellectual giants, no doubt; but at the same time they are becoming moral and spiritual pigmies.

Hindū Education paid equal attention to all human activities. To the Hindūs, intellectual superiority, without a moral and spiritual basis, was of no account. It would be as though one arm of the body were to be overgrown and the other maimed. Education is a preparation for the struggle of life, and the preparation which is one-sided cannot fit any person for such a Herculean task. Therefore, they made education compulsory to all the higher classes. The system with its higher ideal was so thorough that it imbued them with the thirst for the higher life, but at the same time convinced them of the grave responsibilities which would lie upon their shoulders.

L. S. Tailang

(To be continued)



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from p. 607)

THE DIAMOND

WHEN examining clairvoyantly the Diamond last May in Sydney, it was seen that its structure was somewhat difficult to grasp. There was clearly a unit of Diamond, and

its shape was a triakis octahedron (Fig. 43). But how was the large mass of Carbon atoms built up to make the

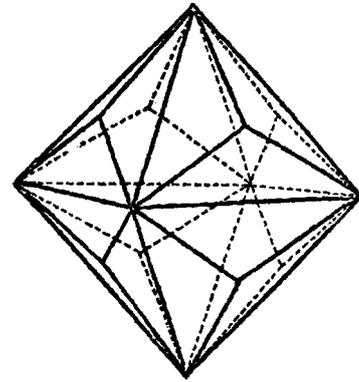


FIG. 43

Diamond? Each Carbon atom is an octahedron in outline; each is composed of eight funnels, four positive and four negative. Obviously in any form of packing, funnels of like electrical quality must not come mouth to mouth, as they will then repel each other.

One especial difficulty in mapping out the structure of Diamond is due to the fact that in reality there is no rigid octahedral shape visible, as the outline of a Carbon atom. Certainly its eight funnels radiate to the eight surfaces of an octahedron; but the octahedral shape is more an appearance than a reality. Fig. 44 shows four of these funnels. The funnel is a temporary effect, being in fact the rotational field made as groups of ultimate physical atoms revolve. In their revolutions, they push back the circumambient matter of the plane next above, making thus a temporary shell or field of activity.

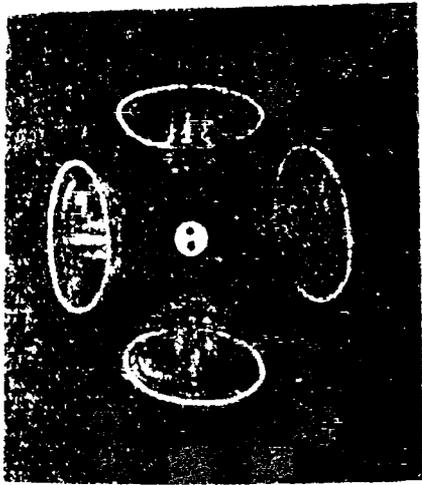


FIG. 44



FIG. 45

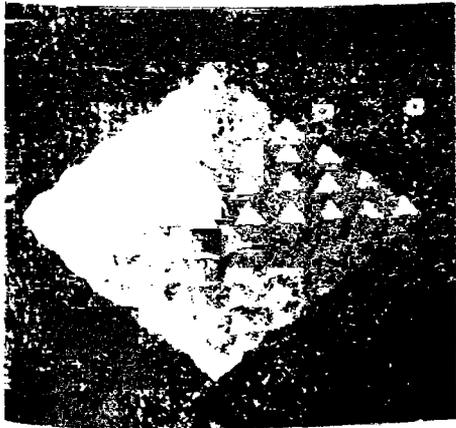


FIG. 46

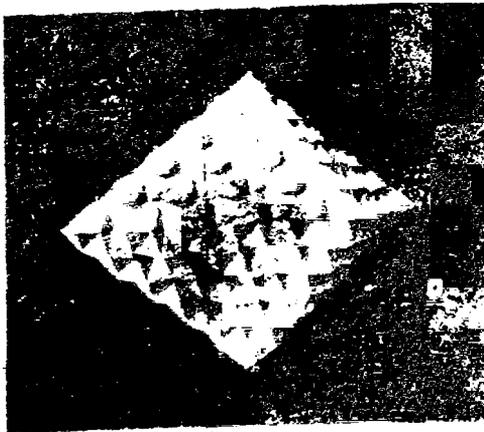


FIG. 47

its shape was a triakis octahedron (Fig. 43). The large mass of Carbon atoms built up

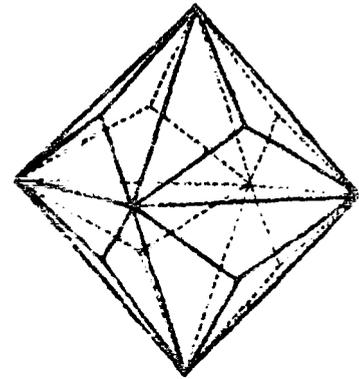


FIG. 43

Diamond? Each Carbon atom is an octahedron and each is composed of eight funnels, four positive and four negative. Obviously in any form of packing these electrical quality must not come mouth to mouth, they then repel each other.

One especial difficulty in mapping out the structure of Diamond is due to the fact that in reality there is no octahedral shape visible, as the outline of a Carbon atom is certainly its eight funnels radiate to the eight vertices of an octahedron; but the octahedral shape is more an appearance than a reality. Fig. 44 shows four of these funnels. Each funnel is a temporary effect, being in fact the result of the field made as groups of ultimate physical atoms revolve in their revolutions, they push back the circumference of the plane next above, making thus a temporary field of activity.

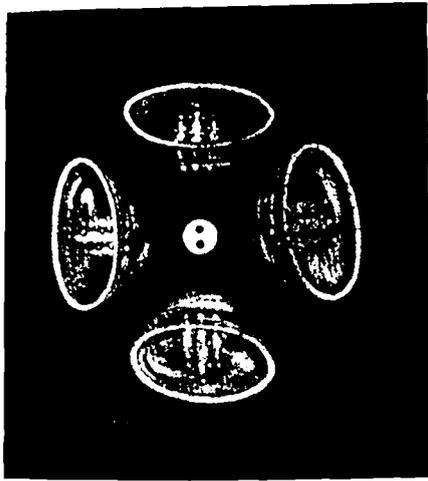


FIG. 44



FIG. 45

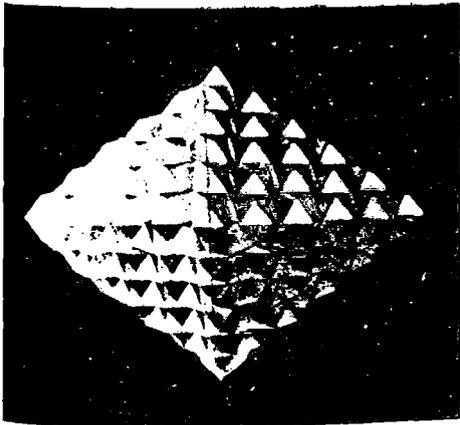


FIG. 46

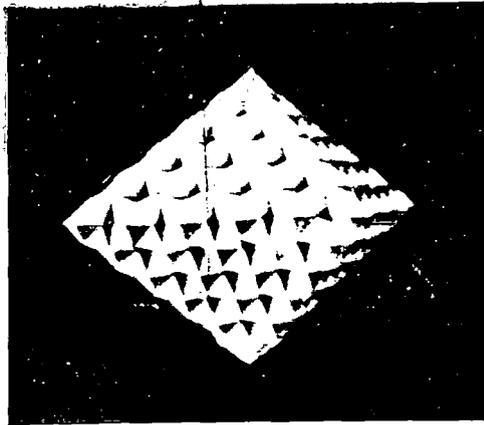


FIG. 47

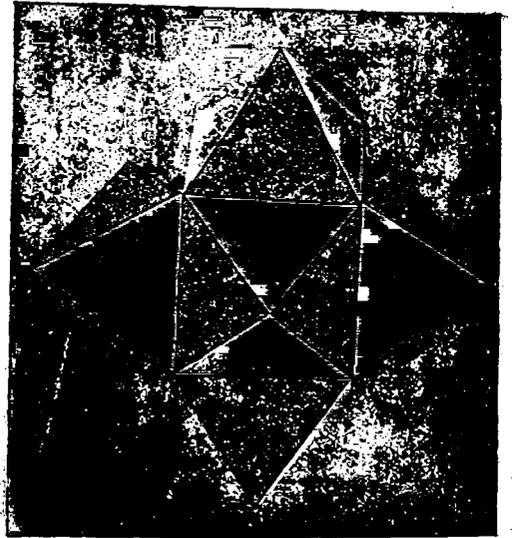


FIG. 48

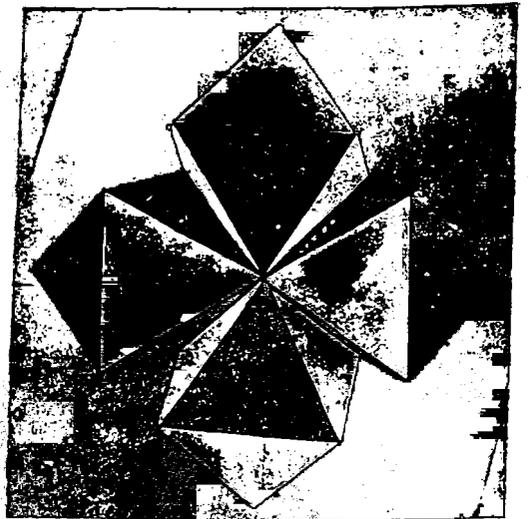


FIG. 49

In the packing of Carbon to make the Diamond, any two funnels of opposite electrical quality, from two adjacent Carbon atoms, interlock in a way not so far noted. The two rotational fields overlap, and the cigar shaped bodies of one funnel enter among the interstices of the similar bodies in the funnel opposite to it. Fig. 45 is an attempt to show this interlocking. This unusual interlocking may perhaps be the reason why the Diamond is the hardest crystal known.

The simplest way to describe the Diamond, whose general appearance is given by Figs. 46 and 47, is to narrate how the octahedra were assembled, in the making of the model. First, five Carbon atoms are grouped, as in Fig. 48. Funnels of opposite electrical quality hold each other rigidly. These five Carbon atoms, in this formation, form the Carbon molecular unit for the building of Diamond. Fig. 49 shows the same unit, with its Maltese cross, as seen from the back. Taking now 25 of these units, we place them in rows of five, making thus a square. Similarly we assemble 16 units to make a smaller square, 9 more to make a square smaller still, and finally 4 to make the smallest square. We now make a pyramid of four sides; its base will be of 25 units, then next above 16, 9 and 4. The top of the pyramid is one unit of five Carbon atoms.

Here I will quote the words of the investigator as he describes what he sees.

"Now build in imagination another pyramid exactly like the first, and one would expect, by putting them together base to base, to have the complete molecule. But it is not so simple as that. They are applied base to base but they are, as it were, bolted together by the insertion of additional Carbon atoms. Turn the pyramid upside down, and you will see quite a pretty pattern of 25 Maltese crosses (Fig. 50). Take any four of these crosses, and you will see in the middle of the group of four a depression, a square hole. In the reversed base of 25 units there are 16 of these holes, and before we set the bases



FIG. 48

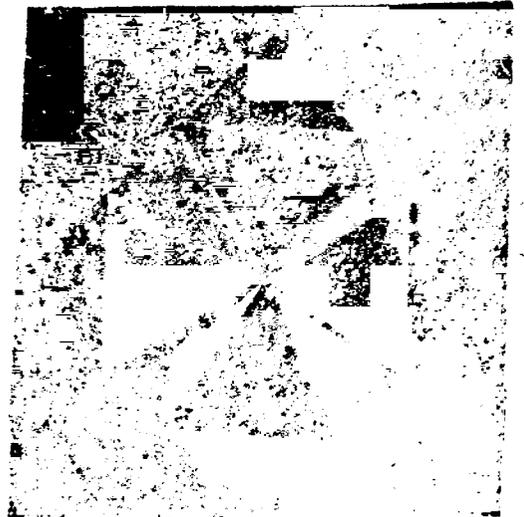


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together we must put a single carbon atom in each of the 16 holes of *one* of the bases. The 16 atoms will project like spikes, but when we apply the two bases, we shall find that these projections will exactly fit into the depressions which come opposite to them, and will lock the two pyramids together most efficiently. (Is this also part of the explanation of the extreme hardness of the diamond?)

“There is yet another peculiarity. The 16 blue and black holes (in the diagram) are arranged in four lines of four. Produce those lines in each case to the edge of the base of the reversed pyramid, and we find another additional Carbon atom fixed there as a bolt; *also*, one extra at each corner of the base. We will mark the holes for these (they are really only *half*-holes) green in our diagram, and there will be twenty of them altogether. The Carbon atoms which fill these green exterior holes project at the sides of the base of the pyramid, and make a serrated edge. (Has this anything to do with the remarkable cutting power of the diamond?)

“It seems noteworthy that the molecule stands always on the point of one of its pyramids, like a buoy floating in the water. In building the two pyramids, the units (of five Carbon atoms) always stand upright on their crosses; consequently it follows that when we reverse one of those pyramids to apply their bases, all the units in both of them are pointing away from the centre of the molecule. The little grey lozenges on the diagram are orifices, through which the background can be seen.

“I find it extraordinarily difficult to describe the thing so that there can be no mistake about it; I feel as though there must be some other way of looking at it which would make it all perfectly simple, but I cannot just get that point of view; perhaps someone else will. You have probably no idea of the trouble it has cost to analyse this molecule; it seems different from anything I have tackled before.

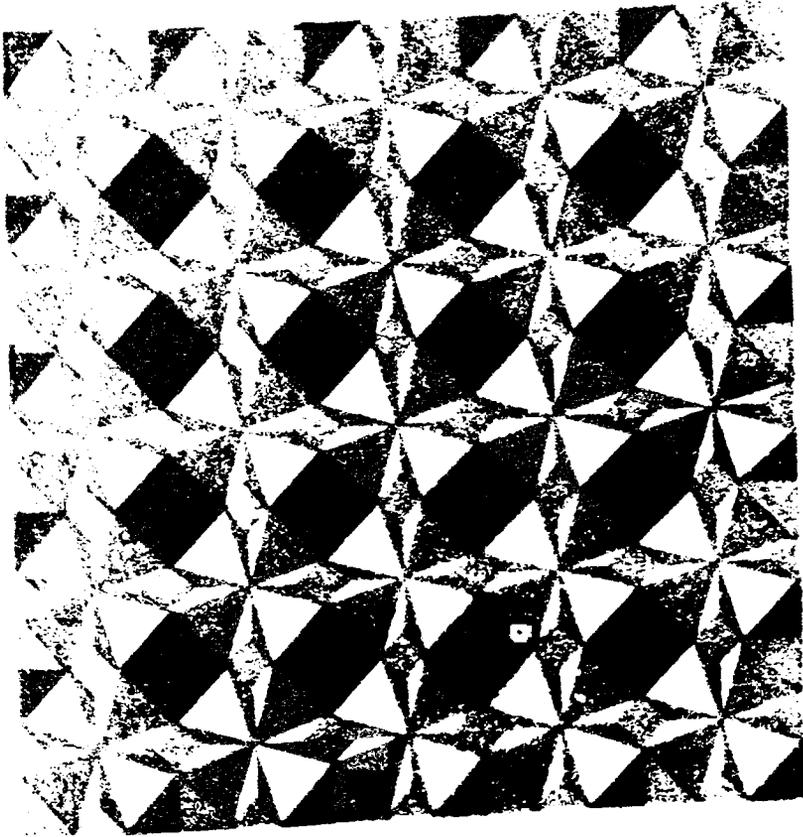


Fig. 50

THE THEORY

together we must put a single hole in the middle of one of the bases. The holes in the two pyramids project at the same points, but when we apply the two pyramids together these projections will exactly fit into the holes, and will lock together most efficiently. (Is this also part of the explanation of the extreme hardness of the diamond?)

"There is yet another peculiarity. The holes (in the diagram) are arranged in such a way as to produce those lines in each case to the effect of a reversed pyramid, and we find another hole fixed there as a bolt; also, one extra hole. We will mark the holes for these (the extra holes) green in our diagram, and there they are altogether. The Carbon atoms which project at the holes project at the sides of the base, and make a serrated edge. (Has this anything to do with the remarkable cutting power of the diamond?)

"It seems noteworthy that the atoms at the point of one of its pyramids. In building the two pyramids (Carbon atoms) always stand upright on their bases. It follows that when we reverse them to apply their bases, all the units in each of them are away from the centre of the molecule. The holes on the diagram are orifices, and the background can be seen.

"I find it extraordinarily difficult to describe that there can be no mistake about it; I feel that there must be some other way of looking at it which is all perfectly simple, but I cannot just get that perhaps someone else will. You have probably had a lot of trouble it has cost to analyse this molecule; it is different from anything I have tackled before.

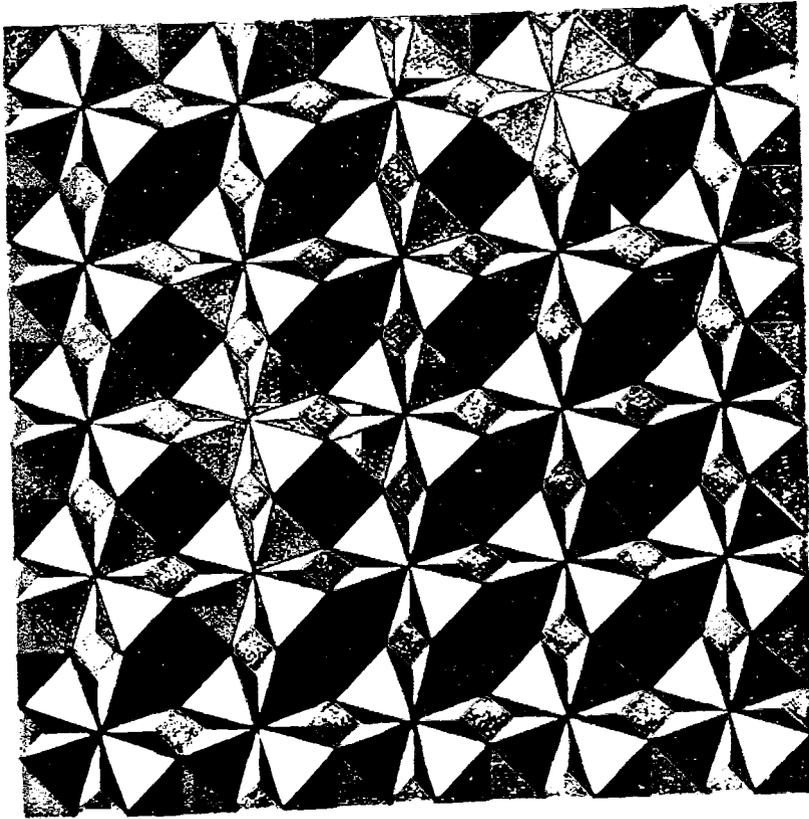


Fig. 50.



“There is still one more peculiarity, which however is not represented in the model. The whole molecule is, as I have said, a flattened octahedron, and of course its eight sides are triangles. But in the middle of each of these eight sides—or rather *over* the middle of it—hovers a single floating Carbon atom, floating out at right angles to the face of the triangle, pointing straight away from its centre. Its bottom point is *almost* touching the central point of the side, but not quite. I suppose that we could make it appear to float in its place by some ingenious attachment of thin wire, or possibly a long pin. Tiny as this Carbon atom is, it produces a curious effect. We know how each chemical atom makes a shape for itself by pushing back surrounding matter—a shape which is really illusory, like the octahedron for the Carbon atom, whose sides are actually the mouths of funnels. Without those 8 floaters, the shape of this Diamond molecule would be a flattened octahedron; but each of them raises the centre of its triangle very slightly, so that lines run from that centre to each angle of the triangle, dividing it into three very flat triangles, and so making the molecule a twenty-four sided figure, the triakis octahedron. The lines of course run from the apex of the floating atom.”

When we count the number of Carbon atoms in the unit of Diamond, we find:

In each pyramid 55 units of five= 275			
Therefore in two pyramids	...	...	550
In 16 blue holes	...	...	16
In 20 green half-holes	...	...	20
Floating atoms	...	...	8
			594

C. Jinarājadāsa

ESOTERIC ISLĀM

IN ISMAILISM

By MARY K. NEFF

AS in Christianity there are two great divisions, the Catholic and the Protestant, so in Islām there are two great sects, known as the Sunni and the Shia sects. The split occurred very early in the history of Islām, and was caused by a difference of opinion as to who succeeded the Prophet Mohammad as Caliph, or head of the religion. The orthodox Mussalmān, the Sunni, holds that the mantle of the Prophet descended (both by his choice and by the election of the faithful) upon Abu Bakr, next by election upon Umar and Uthman, and only then upon Ali, who thus became the fourth Caliph. The Shia, on the other hand, maintains that Ali, being the cousin and son-in-law of the Prophet, succeeded him directly, by right of kinship and the marriage relation (being thus the first, not the fourth, Imam), and that the succession descended to his sons, al-Hasan, and al-Husayn, and upon their offspring, so ruling out the entire line of orthodox Caliphs from Mohammad to the present time. From these facts it will be seen that from the very death of the Prophet there have been two separate and opposing bodies, each claiming to teach the truth as revealed to the Muhammadan world.

The word "Shia" means a party, or faction; and it is applied to all those who agree that Ali and his descendants are the rightful Vicars of the Prophet. Naturally, they were

hated by the orthodox Caliphs of Baghdad and Damascus, whom they regarded as usurpers. The Shias, however, differ among themselves as to the number of the Imams succeeding the Prophet, and as to their nature. We are, as yet, only upon the outer fringe of a knowledge of Muhammadanism. Very little of the Turkish, Persian, Arabic or Indian literature upon the subject has so far been translated into English. Roughly speaking, then, the Shias may be classed under two divisions, the Sect of the Seven and the Sect of the Twelve, though there are many other less known sects, such as the Ali-Ilahis—who, as their name signifies, regard Ali as an incarnation of God, a Manifestation, what the Hindūs term an *avatār*,—the Assassins, the Batinis, the Nusayris, the Druzes, the Hurufis, the Derwishes. The two chief Shia sects mentioned above agree on the subject of the pontifical succession as far as the sixth Imam, Jafar as-Sadiq; at that point they diverge. The Sect of the Seven recognise his eldest son, Ismail, as the seventh and last Imam; while the Sect of the Twelve passes the succession to the younger son, Musa, and to his descendants down to the twelfth Imam, or Imam Mahdi, who is believed to have disappeared at Samarra in A.H. 260 (A.D. 873 or 874), to reappear at “the end of time,” in order to “fill the earth with justice after that it has been filled with iniquity”.¹ The Persian Shia, speaking of the Imam Mahdi, still adds the pious wish,

May God hasten his joyful Advent.

The idea of the election of the Caliph, which appealed to the democratic Arabian mind, was distasteful in Persia, where the doctrine of the Divine Right of Kings held sway; hence Persia has always been a stronghold of the Shi'ites. Political

¹ Compare with the *sloka* of the *Bhagavad-Gītā* :

Wherever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.

animosity also contributed to make Persia a strong Shi'ite country; for Umar, the second orthodox Caliph, destroyed the Persian Empire. Furthermore, al-Husayn, the younger son of Ali and Fatima (the Prophet's daughter), was supposed to have married Shahr-banu, the daughter of Yazdigird III, a Persian king; therefore, all the succeeding Imams of both the Imamiyya factions (the Sect of the Twelve which now prevails in Persia and the Sect of the Seven, or the Ismailis unite in themselves the Prophet and the King, being descendants both of the Prophet Mohammad and the Persian House of Sasan.

HISTORY

As this article will deal principally with the esoteric doctrines of the Ismailis, a brief history of these sectarians will not be amiss. I quote from E. G. Browne's *A Literary History of Persia* and the "Prolegomena" of the same work. He says:

The political importance of the Ismailis began with the foundation of the Fatimid Dynasty, so called because they based their claims 'on the nobility of their descent from Fatima, the Prophet's daughter, wife of Ali. This Fatimid Dynasty, the Anti-Caliphs of North Africa and Egypt, attained and maintained their political power from 909 to 1171 (when the last Fatimid Caliph was removed by Saladin from the throne of Egypt) by a religious propaganda conducted throughout the lands of Islām, and especially in Persia, by numbers of skillful and devoted missionaries called *da'is*. This doctrine was an esoteric doctrine, hence they were called 'Esoterics', or more commonly 'Heretics'. The genius which gave this comparatively insignificant sect the first impulse toward that might and influence which it enjoyed for nearly four centuries came, as usual, from Persia, in the person of Abdullah ben Maymun al-Qaddah, A.H. 260 (A.D. 874) to whom is generally ascribed the origin of Ismaili power and organisation, and the real parentage of the Fatimid Caliphs of Egypt and the West. He claimed to be a prophet, and performed prodigies which his followers regarded as miracles, pretending to traverse the earth in the twinkling of an eye and thus to obtain knowledge of things happening at a distance. He was forced to flee from place to place, and finally settled in Syria. His doctrines were taught by various propagandists, among them one Qarmat, who gave its members one of their

names, the Carmathians, who for a hundred years spread terror throughout the realms of the Abbāsid Caliphs, intercepting pilgrim caravans to Mecca, and even in 930 capturing the holy city of Mecca, slaying 30,000 inhabitants, and carrying off the Black Stone and other relics. This, however, they voluntarily restored twenty-two years later. When Maymun died, he was succeeded by his son Mohammad, who was followed by his brother Ahmad, and he by Said ben al-Husayn ben Abdulla ben Maymun al-Qaddah, who was born in A.H. 260, (A.D. 874), in Syria. He reaped the fruits of the efforts of his three predecessors. Learning from one of his missionaries that the Berbers of North Africa were impregnated with Ismaili doctrines and were eagerly expecting the Coming of the Imam, he crossed hither, declared himself the promised Mahdi, took the name Ubaydu'llah-al-Mahdi, placed himself at the head of his enthusiastic partisans, overthrew the Aghlabid Dynasty, conquered the greater portion of North Africa, and with the newly founded city of Mahdiyya for his capital, established the Dynasty which, because of the claim of descent from Fatima, the Prophet's daughter, is known as the Fatimid Dynasty.

In A.H. 356 (A.D. 969) Egypt was wrested by them from the House of Ikhshid, and at the end of the twelfth century of our era most of Syria was in their hands. This great Shi'ite power was represented by fourteen Anti-Caliphs, and was finally extinguished by Saladin (Salahu'd Din) in A.H. 567 (A.D. 1171). The rule of the Fatimids was on the whole, despite occasional acts of cruelty and violence inevitable in that time and place, beneficent and favourable to learning. Says Guyard (*Un Grand Maître des Assassins*),

The Ismaili doctrines were publicly taught at Cairo in universities richly endowed and provided with libraries, where crowds assembled to listen to the most distinguished professors. The principle of the sect being that men must be converted by persuasion, the greatest tolerance was shown towards other creeds. Muizz, the fourth Fatimid Caliph, A.D. 952-975, permitted Christians to dispute openly with his doctors, a thing hitherto unheard of, and Severus, the celebrated Bishop of Ushmunayn, availed himself of this authorisation. Out of the funds of the Treasury, Muizz rebuilt the ruined church of St. Mercurius, at Fustat, which the Christians never hitherto had been permitted to restore. Certain Mussalmān fanatics endeavoured to prevent this; and on the day when the first stone was laid, a Shaykh, leaping down amongst the foundations, swore that he would die rather than suffer the church to be rebuilt. Muizz, being informed of what was taking place, caused this man to be buried under the stones, and only spared his life at the instance of the Patriarch Ephrem.

Had the Ismaili doctrine been able to maintain itself in Egypt in its integrity, it would have involved the civilisation of the Muslim world. Unfortunately, a serious change was about to take place in the sect, through the pretensions advanced by al-Hakim, the grandson of al-Muizz, who claimed to be an incarnation of God, and was accepted as such by the sect of Ismailis still known as the Druzes; and because the excesses of the Ismailis of Persia and Syria armed against Egypt the pious and orthodox Nuru'd Din (The Atabek of Syria, A.D. 1146-1173) who succeeded in overthrowing the Fatimid Dynasty.

W. Ivanow, in *Ismailitica*, published as a Memoir of the Asiatic Society of Bengal, in 1922, Vol. VIII, Calcutta, remarks,

A period of over five hundred years in the life of the sect is left blank, and we know about the modern history of the community little more than nothing; *i.e.*, only the fact that Ismailism still exists as a religion in some parts of Asia, such as Syria, Persia, N. Africa, Central Asia, and especially India.

DOCTRINE

Up to the time of Abdullah ben Maymun al-Qaddah, A.H. 260 (A.D. 874) Ismailism was a mere subdivision of the Shia Sect, distinguished by its recognition of seven Imams, as opposed to twelve. But al-Qaddah elaborated and allegorically interpreted the doctrine to such an extent that it was repudiated as impious by the Shias, who began, and still carry on, an active persecution of its adherents; hence the name "Heretics" as applied to them. Historians point out that al-Qaddah, being a Persian, drew largely from the old Iranian and Semitic systems, but also incorporated Neo-Platonic and Neo-Pythagorean ideas into his system. But may it not be that Ismailism, instead of being a complex of various ancient religions, is instead another facet of the diamond of the Ancient Wisdom underlying all religions, a facet at an angle befitting the time and race to which it was given?

The term "Sect of the Seven" is peculiarly appropriate to the Western branch of Ismailism; for its whole system is

built up on the number seven. The *da'is*, or missionaries, sought to arouse the curiosity of their hearers by such questions as: "Why are there seven heavens, seven earths, seven seas, and seven verses in the first chapter of *al Qurān*?" "Why did God create the universe in seven days?" They posit a seven-fold division of the universe, seven prophetic cycles, seven initiations.

THE SEVENFOLD UNIVERSE

1. God	
2. Universal Reason ...	Prophet.
3. Universal Soul ...	First Imam.
4. Primal Matter ...	Six later Imams.
5. Space, or Pleroma...	Hajjat, the Proof.
6. Time, or Kenoma ...	Da'i, or Missionary.
7. Man	The layman, the believer.

THE SEVEN CYCLES: THEIR PROPHETS AND FIRST IMAMS

1. Adam	... Seth.
2. Noah	... Shem.
3. Abraham	... Ishmael.
4. Moses	... Aaron. ¹
5. Jesus	... Peter
6. Mohammad	... Ali. ²
7. Md. ben Ismail...	al-Qaddab.

The number Twelve also entered largely into the system. To the Ismaili, Seven and Twelve were writ large in the universe and in man; witness the Seven Planets and the Twelve Zodiacal Signs, the seven days of the week and the twelve months of the year, the seven cervical and the twelve dorsal vertebræ in the body. The number Seven governed the Prophetic Cycles; thus, in each of them the Prophet who inaugurated the Cycle was followed by seven Imams, of whom the first was always the trusted ally and confidant of the Prophet, the receiver of his teaching, called variously the Foundation, Root, Origin; then followed successively six Imams, who taught and developed the doctrine of the Prophet to their time; each of the seven Imams was followed by twelve apostles, or *Hajjats*, or Proofs, with the last of whom the Cycle closed, and a new Prophetic Period was ushered in by another Prophet. The *Qurān* is not a sufficient guide, nor can man attain to truth by his own unaided endeavour;

¹ John the Baptist was the last Imam of this series, the immediate precursor of the next prophet, Jesus.

² The last Imam of this series was Ismail. His son, Mohammad ben Ismail, was the Prophet who inaugurated the succeeding Cycle in which we live.

hence from time to time the Prophet, or *Natiq*, appears, to give the living teaching of the Universal Reason, the *ta'lim*, to man. It is only in the last Prophetic Period, that of Mohammad ben Ismail, that the Esoteric Doctrine has been given forth, showing the true meaning of the Law and the Prophets. To the Ismaili, all nature is filled with symbols of the Mysteries, every religious ceremony is an embodiment of the Hidden Doctrine. He is sometimes called the Doctrinaire, because the True Doctrine, the Symbolic Interpretation, can only be obtained from the living Imam of the time. His Highness the Aga Khan is the living Imam of the present time.

E. G. Browne, in the above-quoted work, describes the seven Initiations as follows :

First Degree. Oath of allegiance¹ to the *da'i* and his Imam: 'Bind yourself then, by placing your right hand in mine, and promise me, with the most inviolable oaths and assurances, that you will never divulge our secret, that you will not lend assistance to anyone, be it who it may, against us, that you will set no snare for us, that you will not speak to us aught but the truth, and, that you will not league yourself with any of our enemies against us.' Besides taking the oath of allegiance, the initiate was called upon to pay the Imam's money (a sort of Peter's pence), which was at once the symbol of his obedience and his contribution to the material strength of the Church with which he had cast in his lot. This is still paid to the Aga Khan.

Second Degree. The neophyte is taught to believe that God's approval cannot be won by observing the prescriptions of Islam, unless the Inner Doctrines of which they are the symbols be received from the Imam to whom its guardianship has been entrusted.

Third Degree. The neophyte is instructed as to the nature and number of the Imams, and is taught to recognise the significance in the spiritual and material worlds of the number Seven which they also represent. He is thus definitely detached from the *Imamiyya* of the Sect of the Twelve, and is taught to regard the last six of their Imams as persons devoid of spiritual knowledge and unworthy of reverence.

Fourth Degree. The neophyte is now taught the doctrine of the Seven Prophetic Periods, of the nature of the Prophet, the First

¹ The oath of allegiance served another purpose; for the missionaries were frequently put to death by the Government, which was orthodox.

Imam, and the remaining Six Silent Imams (silent because, unlike the Prophet who introduces each Period, they utter no new doctrine, but merely teach and develop his) of the abrogation of each Prophet of the religion of his predecessor. This teaching involves the admission (which definitely places the proselyte outside the pale of Islām) that Mohammad was not the last of the Prophets, and that the *Qurān* is not God's final revelation to man. With the Seventh and last Prophet, Mohammad ben Ismail, an end is put to the 'Sciences of the Ancients,' and the 'Esoteric Doctrine,' the Science of Allegorical Interpretation, is inaugurated.

Fifth Degree. Further instruction in the Science of Numbers and in applications of *Ta'wil* (allegorical interpretation) are given to the neophyte, so that he discards many of the traditions, pays less heed to the letter of the Scripture, and looks forward to abolition of the outward observances of Islām. He is taught the significance of the number Twelve, and recognises the Twelve Hajjats, or Proofs, who primarily conduct the propaganda of each Imam.

Sixth Degree. The neophyte is taught the allegorical meaning of the rites and obligations of Islām, such as prayer, alms, pilgrimage, fasting, etc., and is persuaded that their outward observance is of no importance and may be abandoned.

Seventh Degree.¹ To this, and the following Degrees, only the leading *da'is* who fully comprehended the real nature and aim of their doctrine could be initiated. At this point is introduced the dualistic doctrine of the Pre-existent (al-Mufid, as-Sabiq), and the Subsequent (al-Mustafid, al-Tali, al-Lahiq), which is destined ultimately to undermine the proselyte's belief in the Doctrine of the Unity of God.

Eighth Degree. The Doctrine of the Divine Unity is developed and applied, and the proselyte is taught that above the Pre-existent and the Subsequent is a Being who has neither name nor attribute, of whom nothing can be predicated, and to whom no worship can be rendered.² He is also taught that a Prophet is known as such not by miracles, but by his ability to construct and impose on mankind a system at once political, social, religious and philosophical—a doctrine which I myself have heard enunciated among the Bābis of Persia. He is further taught to understand allegorically the End of the World, the Resurrection, Future Rewards and Punishments, etc.

Ninth Degree. In the last Degree every vestige of dogmatic religion has been practically cast aside, and the initiate has become a philosopher, pure and simple, free to adopt such system or admixture of systems as may be most to his taste.

¹ The seven Initiations were later increased to Nine, perhaps to agree with the seven Planetary spheres, the sphere of the Fixed stars, and the Empyrean. De Sacy describes them all in detail in his *Exposé de la Religion des Druzes*.

² This may be regarded as the doctrine of the Trinity in Unity; the Two proceeding from the One.

THE EASTERN BRANCH

Ismailism itself is a heterogeneous body. The Eastern and Western Branches differ widely in terminology and essential beliefs. All that has been said in the foregoing pages applies to the Western or Arabian Branch, in fact, nearly all the manuscripts dealing with Ismailism that have so far been translated into European languages have treated of this Branch only. Fortunately, a manuscript containing esoteric teaching of the Eastern or Persian Branch has this year been made available for study through a translation into English by W. Ivanow. It is the Memoir mentioned above, entitled *Ismailitica*. The manuscript was brought from the region of the Upper Oxus by I. Zoroobin in 1916, and passed into the possession of the Asiatic Museum of the Russian Academy of Sciences. The Memoir contains "A Book on the Recognition of the Imam," a "List of the Imams and their Hujjats," and valuable notes by the translator on these and on "The Ismailis in Persia". A digest of this Memoir will be of interest.

The date of the composition of the "Book on the Recognition of the Imam," as shown by internal evidence, is about 1000 A.H., (A.D. 1614). The translator remarks:

Whatever may be the opinion of an unprejudiced reader about the contents of the present treatise, it is to be borne in mind that the doctrines expounded here, exercised for more than a thousand years great influence over large masses of the population of the East. Born in the purely political struggle for the rights of Ali and his descendants to the throne of the head of the Muhammadan Empire, these doctrines were carried through the ages in an atmosphere of greatest mystery, jealously guarded by the highest religious exaltation of the believers, in their enthusiastic spirit of self-sacrifice ready to face and fight desperately all their religious enemies. No religion, except perhaps the Manichean, was persecuted with such hatred and bloodshed. But in spite of this, the sect has still many thousands of followers, and their pious exaltation is still alive even in such a late book as the present treatise.

The essential doctrine which differentiates Eastern Ismailism from the Western Branch and from other forms of Shi'ism is the

teaching of the "Hujjat," a medium between man and God, partaking of the essences of both. The author concludes that this doctrine came into prominence at the time of the rupture between the Eastern and Western Branches of Ismailism. The Imam, in Eastern Ismailism, as in many extreme Shi'ite systems, appears to take the place of the Allāh of the orthodox and is regarded as eternal, omnipresent, the real Architect and Creator of the world, and to be an incarnation of a supreme, absolutely abstract, attributeless Deity. Without His manifestation the 'three worlds' cannot exist, and for the sake of the 'world's harmony,' they make the Imam to be manifested not only in this world and in Paradise, but even in the realm of Evil. The real relation of the Imam to the Deity is the object of the most secret speculation and is veiled in impenetrable mystery. To reveal all these matters and to point out the person of the incarnate God to the believers is the duty of the Hujjat, his 'Proof', or 'Gate'. The Hujjat is also pre-eternal, his essence is one with that of the Imam, and this is why he knows all the mysteries of the Imam.

The text opens with a classification of mankind as follows: "The book on the recognition of the Imam who is the manifestation of the Divine Will; the Hujjat his Proof, who is the manifestation of Universal Reason; *da'i*, the "preacher"; *ma'dhun-i-akbar*, "those more informed" (about religion); *ma'dhun-i-asghar*, "those less informed"; and *mustajab*, the neophytes, "those whose prayer may be answered";—who are all a manifestation of the Universal Soul; and the "people of opposition" (adversaries of the religion), who are a manifestation of the Universal Body." The former, those who are a manifestation of the Universal Soul, are called "the people of degrees".

Then follows a definition of the Imam as "a man who sometimes can be known in his own person, and sometimes with the help of his Hujjat." "It is possible to recognise him (personally) only on the day of the 'Sabbath of the Faith'. And it has to be known that every 'day of the Faith' is equal to 1,000 years of this world, so that a week of the Religion lasts 7,000 years.¹ In these 7,000 years 'the day of the Faith' is only one, not more, and the other 6,000 years are the 'night of Faith.' This 'day of the Religion' is called Saturday; and on this day the Sun of the Faith, the Imam, becomes manifest. The six days are called the "Night of the Faith" for the reason that at that time the law of the prophet is a veil of the Imam, just as the night is the veil of the sun in this world. But as there is the moon which takes the place of the sun when it is hidden, so there is a Hujjat who takes the place of the Imam when he is not manifest; in order that his slaves, i.e., the people of degrees, may recognise him with the light of his Proof's teaching.

It is understood that in the 6,000 years of the 'Night of the Faith', the Imam becomes manifest occasionally. But these manifestations are not those in which he appears in the whole of his glory;

¹ Period of a Root-Race, the "Sabbath" being that incarnation in which the Bodhisattva becomes the Buddha?

and the knowledge of him in his real essence cannot then be obtained; just as, on the contrary, in the millennium of Saturday he can be recognised in his real nature, because on that day his manifestation is complete. Therefore in these 6,000 years he cannot be recognised; but it would be absurd to think that he would leave the people of degrees without the possibility of recognising him. Therefore inevitably a moon (the Hujjat) must exist in this night. The reason why the Imam occasionally withdraws the complete manifestation of Himself . . . is that the people are at that time not capable, God forbid!

And again it must be known that the knowledge of the Imam is fourfold. First, the knowledge, of the body. It can be shared even by an animal. Second, the knowledge about his name. It can be obtained even by adversaries. Third, the recognition of his Imamate. In this the people of degrees can partake. Fourth, the knowledge of his nature. It can be possessed by his Hujjat only.

So much for the Imam. The author then proceeds to define the Hujjat. 'Know that by this name a person is called whose real essence is the same as that of the Imam from all eternity. He becomes manifested in this world, for the sake of the people of degrees, in order by having instructed them in his teaching to make them recognise the Imam, because the Imam himself is free from the (necessity of) adopting (the teaching) or transmitting it (to anybody). The Hujjat, however free from receiving instruction, is not free from the duty (of delivering his teaching). And the *da'i*, as well as the three degrees after him, are not free (from both duties). The neophyte, is not allowed to teach, and needs only to accept the instruction; (i.e., he is "the hearer").

In the beginning of every millennial period, when all the institutions governing this epoch are formed, there are, besides the Hujjat, only three persons (taking part in establishing the doctrine) not more. They are: the Prophet, the Imam, and the orthodox ruler. The Prophet has to appear in the two forms of the religion, (esoteric and exoteric) because he does not possess the degree of Hujjat; the Imam must be manifest in the three worlds; and the ruler of the orthodox only in the *shari'at* (the orthodox or exoteric teaching). The *shari'at* is conducive also to the (common) benefit, and therefore undoubtedly the Imam must manifest himself in it as well.

The author of the Memoir, W. Ivanow, concludes it with a translation of a poem of Riqat (or Ruqat) called "The Poem of Incarnations". The poem is unfinished in the manuscript. I give it in full as it appears:

¹ The Ismailis recognise Salman Farsis (the Gabriel of the Sunni) as the Prophet, Ali as the Imam, and Mohammad as the orthodox ruler.

THE POEM OF THE INCARNATIONS BY RIQAT,
THE MERCY OF GOD BE UPON HIM!

1. Ali was existent before this world appeared, he made to stand the heaven and the earth by his mightiness.
2. Ali is eternal, omnipresent, (but) hidden from the blind or short-sighted.
3. Ali was the secret of the mystery (about which it is said), 'O that it would be revealed!' He is manifested in the world of the open and the hidden.
4. Ali is the powerful, manifesting his might, know it. He has no rival, and is the One.
5. Ali forgives men, forgives them always. He remits the sins of the old and the young.
6. Ali is the preceptor and Gabriel is Salman, who revealed (the mystery) of that great king's glory.
7. Ali is Alif and Lam in the second and seventh chapters of the *Qurān*, and about him it is said, 'We created'.
8. Ali has sent the Gospel and the Bible, and his praise is openly expressed in the book of Abraham.
9. Go, recite from the *Qurān* the chapter of the 'Descendants,' and seek those who descended 'one from another'.
10. I will tell thee the incarnations of Ali one by one, if thou wilt open thine ears for a moment.
11. Ali was Seth in the epoch of Adam, but it is concealed from the eyes of those incapable of understanding this.
12. Ali came also 'dressed' as Shem¹—how can a dissembler acquire the mystery of this doctrine?
13. Ali was Mawlāna Maliku's-Salam, he by whose existence this world stays.
14. Ali came in the form of Sultān. All these forms (which he took as a man puts on his clothing) regard to be like moons.
15. Ali was himself the holy Aaron, who has given 'the whitened hand' to Moses . . ."

Under the head of "Specimens of the Religious Writings of the Persian Ismailis," Ivanow in the Memoir gives a list

¹ Compare with the *sloka* in the *Bhagavad-Gītā*: As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

of the Imams and their Hujjats. The list begins with Imam Ali, and ends with the present Aga Khan, Sa Muhammad Shah, who is No. 47 in the list. There is a note to the effect that in the time of the 37th or 38th Imam an approximate calculation, the first millennium after Muhammad was to come to an end and a new one was to begin with the manifestation of the Imam in his glory. Who he was in the list it is impossible to say; but it is not impossible that the expectation was postponed. The Hujjat of Imam Nizár (No. 40) was a woman, Bibi Sarkár.

It is hoped that this article will arouse sufficient interest to call forth others from such of our Mussalmán brethren as are themselves Ismailis or Shias, or are conversant and sympathetic with their doctrines.

Mary K. Nair

THOMAS VAUGHAN: THE WELSH MYSTIC

By D. JEFFREY WILLIAMS

IT is not proposed in this paper to give any considerable account of the life of Thomas Vaughan, the great Welsh mystic and philosopher of the seventeenth century. The known facts of his life are few, and about some of these there are conflicting opinions. We know he was born at Scethrog, in the parish of Llansaintffraid, very near to Newton S. Bridget, or Newton. The date of birth is given as between 1621 and 1622. His twin brother, Henry Vaughan, the Silurian, has secured a permanent place among English poets. The two boys were placed in charge of the Rev. Matthew Herbert, of Llangatock in the vicinity of Newton, and, as Mr. A. E. Waite points out, "still within the voices of the Usk." Their schooling was such that they were enabled to go to Jesus College, Oxford, "where Thomas in due course took 'one degree in arts'". He is said to have become later either a Fellow of his College or a Master of Arts. He was ordained for the Church by Dr. Mainwaring, Bishop of St. David's, and "was presented to the living of Llansaintffraid by his kinsman Sir George Vaughan of Follerstone in Wiltshire." He became "the rector of his native parish and was at least in nominal possession till 1649 when he was ejected by a Parliamentary Commission, under an Act for the propagation of the Gospel". It seems very probable that the fact that he was, in common with his brother Henry, an ardent Royalist had an immediate bearing upon the circumstances which led to his dispossession

of his living. He had, like his brother, fought for the King, but the King perished in the Royal Cause in 1649. The story of his being turned out of his living owing to drunken habits and dissolute living, was a fabrication of malicious enemies. Vaughan sought the quiet and repose of Oxford to pursue his studies, alternating between Oxford and London, and all the while he was "busy about things".

His first five tracts were published at this time, and he issued everything he wrote within a period of six years. In 1651 he married a lady named Rebecca—of whom apparently nothing is known, not even her family name—and it is recorded in a notebook of Vaughan's how dearly he loved his wife, how "in those dear days the gates opened" and natural secrets were revealed to him. In 1658, his wife died, and his private "memorials" tell us of his great grief and loss. Vaughan himself died in 1665 at the residence of the Rector of Albury, in Oxford, his death being caused by an explosion in the course of chemical experiment.

There is extremely little, if anything, in the known records of Vaughan's outer life to indicate his development into an occult and mystic philosopher. Perhaps this is as it should be. His written works only give such indications. There are, as Mr. A. E. Waite points out in his fine Introduction to the separately published *Lumen de Lumine* "particular difficulties which attach to the terminology of occult literature in English of the seventeenth century. To write on the subject in the vernacular was then almost a new experiment, and that which had been expressed obscurely enough, so far, in the universal medium of the Latin tongue, fared worse in the unaccustomed vesture". Apart from the surface and obvious difficulty of expression in a new mode was the far more difficult one of the subject-matter itself. This latter difficulty in the expression of occult and mystical truths in veiled language is not confined, of course, to English.

There are many unmistakable evidences in the writings of Thomas Vaughan that he had knowledge concerning the Universe, God and Man, that we to-day are greatly privileged to know as Theosophical truths, or teachings. In order to show how close the parallel between the writings of Thomas Vaughan and the Theosophical conception of the cosmos, I shall quote rather freely from a few of his published works. His first work, called *Anthroposophia Theomagica*, is intended to be "a discourse on the nature of man and his state after death". In his prefatory note to this discourse Vaughan says: "I look on this life as the progress of an essence royal: the soul but quits her court to see the country. Heaven hath in it a scene of earth, and had she been contented with Ideas she had not travelled beyond the map. But excellent patterns commend their mimes: Nature that was so fair in type could not be a slut in the anaglyph . . . Thus her descent speaks her original. God in love with His own beauty frames a glass, to view it by reflection". This passage surely means, when put into prosaic language, that the "essence royal," that is, Life, quits her court of Unmanifested Existence to enter the "country" of manifestation; there is a descent from the divine plane of Ideas and an involution into matter. The Universal Spirit clothes itself with material form. This involution and manifestation takes place in accordance with, and as, the outcome of the archetypal ideas existing as mighty creative potencies on Nature's spiritual plane of causes. On this heaven plane is always a picture or "scene of earth," on which may be found the "excellent patterns" or divine thought-forms which "commend their mimes," or in other words, which give reason to, and a spiritual basis for, the shadowy material reflections of themselves in things here below. As above, in the heaven of Ideas, so below on earth are the copies and counterparts which are seen in the "glass" of evolutionary

existence which God "framed" in order to view them "by reflection".

In the course of the first part of this tract Vaughan gives what he describes as "a cursory and short expresse of the creation in general". Quoting Iamblichus as saying that: "the gods did conceive the whole work within themselves before it was brought forth by them," Vaughan goes on to say: "God in His eternal idea foresaw that whereof as yet there was no material copy. The goodness and beauty of the one moved Him to create the other, and truly the image of this prototype, being embosomed in the second, made Him so much in love with His creation, that when sin had defaced it, He restored it by the suffering of that Pattern by which at first it was made . . . God the Father is the basis or supernatural foundation of His creatures; God the Son is the Pattern in whose express image they were made; and God the Holy Ghost is the Creator Spirit, or the Agent who framed the Creation in a just symmetry to his Type . . . God the Father is the Metaphysical, Supercelestial Sun; the Second Person is the Light; and the Third is the Fiery Love, or a Divine Heat proceeding from both. Now without the presence of this Heat there is no reception of the Light, and by consequence, no influx from the Father of Lights. For this Love is the medium which unites the Lover to that which is beloved, and probably 'tis the Platonic's Chief Daimon, who doth unite us with the Perfect of Spirits."

This statement of Vaughan's will commend itself immediately to the Theosophic student, and especially will he note the implication of the eternal sacrifice of the Pattern which, in this case, is the Second Logos or the Second Person of the Christian Trinity, in Whose image all God's creatures were made. This is, of course, but another way of expressing the sacrifice of the Logos during the eternal cycle of limitation and embodiment in matter and form in the evolution of

His universe. It would be interesting to compare this statement with that of a modern Theosophical writer, say, Mr. Jinarājadāsa, who in *First Principles of Theosophy* expresses this truth as follows :

“In the seven great planes built by the Third Logos, next appears the work of the Second Logos. His energy is essentially of an order best described as Life-Form; with this energy He ensouls the matter of the seven planes, and enables it to build forms having that mysterious quality which we call Life. This life throws the matter of the planes into various forms, and each form persists only so long as the life of the Second Logos holds the matter in that form. Now for the first time appear the phenomena of birth, growth, and decay and death; a form is born because the Life of the Second Logos has a work of evolution to do through that form; it grows while that work is progressing to its culmination; it shows signs of decay because the Second Logos slowly withdraws the life from the form, since the life has evolved all it can through the form; it dies when finally the Second Logos withdraws all the life in order to send it back to build a new and better form, which can give the life the new experiences necessary for its further growth and self-revelation . . . Descending through all the planes to the physical, with the work of the Second Logos appears physical matter as we know it to-day; under His guidance there now comes the great mineral kingdom, ready to build a solid earth . . . To our eyes, the mineral is inert, lifeless, mere earth; yet all the while is the Second Logos at work in that seemingly inert matter. Of a truth is the God now dead and buried, crucified on a cross of matter.”

This comparison speaks for itself. Vaughan continues : “When the decreed instant of creation came, then appeared Bright Aleph. (This term, ‘Bright Aleph,’ says Mr. A. E. Waite in a footnote, is, so to speak, the first path by which

the Divine passed into manifestation, and may be compared with the Dark Aleph, a term which refers to the 'fathomless abyss of Godhead in the unmanifest state'.) 'The first emanation was that of the Holy Ghost into the bosom of matter. Thus we read that darkness was of the face of the deep, and the Spirit of God moved upon the face of the waters.' We may compare this emanation of the Holy Ghost into the bosom of Matter with another quotation from *First Principles of Theosophy* which describes the work of the Logos in His third aspect: "In that part of space selected by Him for the work of His Plan, He commenced His work through His third aspect, the Third Logos as Force-Matter. The vast sphere, within which the sun and its planets were to arise, contained, at the beginning, no substance in any way akin to matter (visible or invisible) which we have in our system to-day. There was only *Mūlaprakṛti* or 'root-matter,' that ether of modern science which is incomprehensible to our imagination, since it is only out of 'holes in the ether' that matter such as we know it is composed . . . The Third Logos is the ensouling Force in the Matter of all the planes."

In the very next sentence Vaughan returns to the Second Person of the Trinity and this time to consider the office of the Second Aspect as Illumination or Light. We are to observe that even after the first ensouling of matter by the Third Logos there "was no light but darkness on the face of the deep . . . When the matter was prepared by Love for Light," God gave out His "Fiat Lux," which was an emanation of the Word, "in Whom was life, and that life was the light of men". But to proceed, as Vaughan would say: "No sooner had the Divine Light pierced the bosom of matter but the idea or pattern of the whole material world appeared in those primitive waters, like an image in a glass . . . The Idea I speak of here is the true, primitive,

exemplar one and a pure influence of the Almighty. This idea, before the coagulation to a gross outer fabric—which is the end of generation—impresseth in the vital, ethereal principles a model or pattern after which the body is to be formed, and this is the first inward production or draft of the creation. This it is which the Divine Spirit intimates to us in that Scripture where He saith that God created “every plant of the field before it was in the earth, and every herb of the field before it grew”.

“Thus far,” says Vaughan, “have I handled this primitive, supernatural part of creation. I confess it is but short of that which may be spoken.” It appears that it was his intention only to “handle exterior actions, or the process of the Trinity from the centre to the circumference; and that I may the better do it you are to understand that God—before His work of creation—was wrapped up and contracted in Himself. In this state the Egyptians style Him the Solitary Monad”. In the last quotation we have the symbology so familiar to us in modern Theosophic writings. Here we have the circle with the point in the centre, and the “great life wave” energising the Whole from the “centre to the circumference”; the very graphic description of the “point within the circle” as the God “wrapped up and contracted in Himself” is rather noteworthy. But this “essential, central mystery” of Godhead is left to the Almighty, and concerning this Mystery, as Vaughan elsewhere says, we can say nothing positively and can speak of It only in negative terms.

In the latter portion of *Anthroposophia Theomagica* Vaughan touches upon the nature of man, who “in his original was a branch rooted in God, and there was a continual influx from the stock to the scion . . . Man had at first—and so have all souls before their entrance into a body—an explicit methodical knowledge; but they are no sooner vested but that liberty is lost and nothing remains but a vast confused notion”.

"Man—if we look at his material parts—was taken out of the great world . . . We read in Genesis that God made him out of the earth. This is a great mystery, for it was not the common, pot clay, but another, and that of a far better nature." The great world is the Universe, and it is the Root-Earth or the Root-Matter of the Universe that is meant here. It was from the "sophic, spiritual earth" that man was made, according to the *Zohar*. It should be noted that Vaughan maintained there is "a threefold earth: first, there is the elementary earth, then there is the celestial earth, and, lastly, there is the spiritual earth. The influences of the spiritual earth, by mediation of the celestial, are united to the terrestrial and are the true cause of life and vegetation . . . This is the Created Aleph, the true Adamic Earth—the basis of everything in heaven and earth."

Speaking of Man's fall, Vaughan very significantly says he is not concerned here with the "symbolical, exterior descent from the prototypical planets to the created, and thence into the night of the body; but I speak of that most secret and silent lapse of the spirit through the degrees of natural forms. It is a Kabalistic maxim that no spiritual being descending here below can operate without a garment . . . The soul of man while she is in the body, is like a candle shut up in a dark lantern, or a fire that is almost stifled for want of air. Spirits, say the Platonics, when they are 'in their own country' are like the inhabitants of green fields who live perpetually amongst flowers, in a spicy, odorous air; but here below 'in the circle of generation' they mourn because of the darkness and solitude, like people locked in a pest-house. Here 'do they fear, desire, and grieve'". Vaughan clearly approves a statement of Montanus, who saw in "the creative of man a little incarnation, as if God in this work had multiplied Himself".

He goes on to say: "the soul of man consists chiefly of two portions—*Rua'h* and *Nephesh*—inferior and superior. The superior is masculine and eternal, the inferior feminine and mortal. In these two consists our spiritual generation." It may be that the Kabalistic, triadic division of man's nature is not strictly followed in this place by Vaughan, but I cannot say anything useful on this point as I do not know the *Kabala*. What seems more important is the emphasis laid upon the necessity of uniting the lower nature to the higher "in a spiritual sacrament of marriage". By means of this marriage of the lower to the higher nature "the production of fitting fruit of divine life" is obtained. The outward fact of marriage was to Vaughan "a visible sign of our invisible union to Christ": it was "a mere hieroglyphic or outward representation of our inward vital composition".

Vaughan's method of expression and literary style is very difficult to follow. How far he is deliberately obscure by reason of the subjects on which he wrote, and how much is due to his style and the archaic English of his period, it is very difficult to say. On occasion, Vaughan indulges in what appears to be mere verbosity, but the student must be on his guard lest he should dismiss a rather difficult passage on this ground, and thereby pass by many hidden kernels of wisdom. To my mind, there is no system which one may follow in trying to read the writings of Vaughan, as one writer has suggested. I am doubtful if there are any special keys we can profitably use in trying to understand his works. He uses alchemical terms certainly, but Vaughan is more concerned with the spiritual realities and mystic facts, and therefore not always mindful of the correctness of the alchemical or other terminology that he employs. The works of Vaughan repay the quiet, reflective, but determined student, and if he would succeed in the understanding of them he must bring to their study some amount of Theosophic knowledge as well as

a keen insight and intuition. While giving this gratuitous advice I am reminding myself that after many months of study I am quite in the dark as to several passages in more than one or two of Vaughan's tracts.

The following quotation, however, appears to be clear enough: "As the great world consists of three parts, the elemental, the celestial and the spiritual, above all which, God Himself is seated in that infinite, inaccessible Light which streams from His own Nature, so man hath in him his earthly elemental parts, together with the celestial and angelic natures, in the centre of all which, moves and shines the Divine Spirit. The normal, celestial part of him is that whereby we do move, see, feel, taste and smell, and have a commerce with all material objects whatsoever." This part of man's nature, which Vaughan calls the celestial, is that which he shares with the animals; it comprises the senses and the desire nature, and to which we give the name of astral body. "Next to this sensual nature of man is the angelic or rational spirit. This spirit adheres sometimes to the *Mens*, or superior portion of the soul, and then it is filled with the Divine Light. But more commonly it descends into the ethereal, inferior portion which S. Paul calls the natural man, where it is altered by the celestial influences and diversely attracted with the irregular affections and passions of the sensual nature." Here is a description that he who runs may read, of man's emotional and mental nature according to the familiar statements in our Theosophic writings. In this case we have the mind, *manas*, the "rational spirit" as Vaughan calls it, which in the case of the few is united to the Higher Mind, *Mens*, or "superior portion of the soul," and thus "filled with Divine Light". But "more commonly," that is, in the majority of people, this "rational spirit" or mind is joined to, or partakes of the ethereal, or sensual, or as we would say, *kāmic* part of man's nature, and hence called by us

kāma-manas, or desire-mind. The mind is, in the case of the majority, influenced and swayed by these *kāmic* and sensual desires and, as Vaughan puts it, it is diversely attracted by irregular affections and passions.

We shall not try to follow Vaughan through the rather intricate explanation (by means of scriptural quotations and references) of the story of the fall of man. The fall was to Vaughan a great moral fact in the experience of humanity. Sometimes he refers to the fall into the world of matter and generation, but he also very clearly refers to the stage in human evolution when man becomes conscious as an individual human being, possessed of incipient intellectual power to distinguish between good and evil. He says, "the tree of knowledge did obscure and darken the superior portions (of the soul), but awaked and stirred the sinful nature." But it must be said that Vaughan is not very clear on this subject of the fall, despite his assurance that the reader would understand him unless he was "of a most dense head"! Yet in spite of a "most dense head" one can readily appreciate the deep significance of a statement like the following: "We are all born like Moses with a veil over the face. This it is which hinders the prospect of that intellectual shining light which God hath placed in us; and—to tell you a truth that concerns all mankind—the greatest mystery, both in divinity and philosophy, is how to remove it.

To Vaughan, death was a recession of life into hiddenness, it was to him "a retreat of hidden natures to the same state they were in before they were manifested". He quotes a well-known verse from Genesis in this way: "My spirit shall not always be sheathed in man, for that he also is flesh."

The part which came from earth, to earth returns,
But what descended from ethereal shores,
High heaven's resplendent temples welcome back.

The astral man, or what Agrippa called the spectre, does not immediately vanish after death; "it retains after death an impress of those passions and affections to which it was subject in the body." He mentions the supposition of Stellatus that there is "a successive, gradual ascent of the soul, according to the process of expiation".

We must satisfy ourselves with only a few quotations from some of the other writings of Vaughan. Near the beginning of *Anima Magica Abscondita*, he warns his readers of the need to "have their eyes in their hearts and not their hearts in their eyes in order that they may hear with the understanding of the heart". The temptation to give Vaughan's version of the triple soul of man as an individual expression of the triple manifestation of the "First Created Unity" is great. There are many exceedingly fine quotations from mystic philosophers in this part of the book which show what our own mystic philosopher appreciated and approved. But the wonderful passages from, "one whom the Brothers of R.C. call Sapiens," cannot be resisted.

"The state of true being is that from which nothing is absent; to which nothing is added and which nothing still less can harm. All needful is that which no one can dispense. Truth is therefore the highest excellence and an impregnable fortress, having few friends and beset by innumerable enemies, though invisible in these days to almost the whole world, but an invincible security to those who possess it. In this citadel is contained that true and indubitable Stone and Treasure of Philosophers, which uneaten by moths and unpierced by thieves remaineth to eternity—though all things else dissolve—set up for the ruin of many and the salvation of some. This is the matter for which the crowd is vile, exceedingly contemptible and odious, yet not hateful but loveable and precious to the wise, beyond gems and tried gold. A lover itself of all, to all wellnigh an enemy, to be found everywhere.

yet discovered scarcely by any, though it cries through the streets to all: 'Come to me, all ye who seek, and I will lead you in the true path.' This is that only thing proclaimed by the true philosophers, that which overcometh all and is overcome by nothing, searching heart and body, penetrating whatsoever is stony and stiff, consolidating that which is weak and establishing resistance in the hard. It confronts us all, though we see it not, crying and proclaiming with uplifted voice: 'I am the way of truth; see that you walk therein, for there is no other path unto life': yet we will not hearken unto her. She giveth forth an odour of sweetness, and yet we perceive it not. Daily and freely at her feasts she offers herself to us in sweetness, but we will not taste and see. Softly she draws us towards salvation and still we reject her yoke. For we have become even as stones, having eyes and not seeing, ears and hearing not, nostrils refusing to smell, a tongue that will not speak, a mouth which does not taste, feet which refuse to walk and hands that work at nothing. O miserable race of men, which are not superior to stones, yea, so much the more inferior because to the one and not the other is given knowledge of their acts. Be ye transmuted—she cries—be ye transmuted from dead stones into living philosophical stones. I am the true Medicine, rectifying and transmuting that which is no longer, into that which it was before corruption entered, and into something better by far, and that which is no longer, into that which it ought to be. Lo, I am at the door of your conscience, knocking night and day, and ye will not open unto me. Yet I wait mildly; I do not depart in anger; I suffer your affronts patiently, hoping thereby to lead you where I seek to bring. Come again, and come again often, ye who seek wisdom: buy without money and without price, not gold or silver, nor yet by your own labours, that which is offered freely. O! sonorous voice, O! sweet and gracious to the ears of sages. O! fount of inexhaustible riches

to those thirsting after truth and justice. O! consolation to those who are desolate. What seek ye further, ye anxious mortals? Why torment your minds with innumerable anxieties? Prithee, what madness blinds you, when within you is all that you seek outside instead of within you?

“True knowledge begins when, after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of that which is eternal—doth elect to be made one with the higher soul. The mind emerges from that knowledge and as a beginning chuses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body and, on the other, the everlasting splendour and felicity of the higher soul. Being moved thereto by the Divine inbreathing, and neglecting things of flesh, it yearns to be connected with this soul . . . But the body itself is brought to harmonise with the union of both. This is that wonderful philosophic transmutation of the body into spirit, and of spirit into body, about which an instruction has come down to us from the wise of old: ‘Fix that which is volatile and volatilise that which is fixed; and thou shalt attain our mastery.’ That is to say: make the stiff-necked body tractable, and the virtue of the higher soul, operating with the soul herself, shall communicate invariable constancy to the material part, so that it will stand all tests. Gold is tried by fire, and by this process all that is not gold is cast out.

“Learn from within thyself to know whatsoever is in heaven and on earth, that thou mayst become wise in all things. Thou seest not that Heaven and the elements were but one substance and were separated one from another by Divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless thou art devoid of all capacity . . .”

"So do therefore, my soul and body, rise up now and follow your higher soul. Let us go up into that high mountain before us, from the pinnacle of which I will show you that place where two ways meet, of which Pythagoras spoke in cloud and darkness . . . See you not that shining and impregnable tower? Therein is philosophical Love, a fountain from which flow living waters, and he who drinks thereof—shall thirst no more after vanity. From that most pleasant and delectable place goes a plain path to one more delightful still, wherein Wisdom draws the yoke . . . Most of those who attain here direct their course still further, but not all attain the end. It is such that mortals may scarcely reach unless they are raised by the Divine Will to the state of immortality; and then, or they ever enter, they must put off the world, the hindering vesture of fallen life. In those who attain hereto there is no longer any fear of death; on the contrary, they welcome it daily with more willingness, judging that whatsoever is agreeable in the natural order is worthy of their acceptance. Whosoever advances beyond these three regions passes from the sight of men. If so be that it be granted us to see the second and the third, let us seek to go further. Behold, beyond the first and crystalline arch, a second arch of silver, beyond which there is a third of adamant. But the fourth comes not within our vision till the third lies behind us. This is the golden realm of abiding happiness, void of care, filled with perpetual joy."

Purification is inexorably demanded in order to approach the way leading to the "crystalline arch," for "whosoever doth approach, unpurified, calls down judgment on himself". The best counsel that can be given, says Vaughan, is the providing of "a healthy mind in a healthful frame". We must fit our roof to God in what we can, and "in what thou canst not He will do the rest". And when we set our house in order, we must not think our Guest will then come

uninvited. "Thou must tire Him out with pious importunities." In another of his writings Vaughan declares he is sure "there is in Nature powers of all sorts and answerable to all desires; and even those very powers are subject to us".

Perpetual knockings at His door,
Tears sullyng His transparent rooms,
Sighs upon sighs: weep more and more—
He comes.

We must, in the words of Agrippa, "live to God and the angels," and reject all things which are "contrary to Heaven".

It is not at all surprising after reading so much of the "ancient wisdom" which abounds in the works of Thomas Vaughan to find him saying in the tract called *The House of Light*: "There is white magic this book is enchanted withal; it is an adventure for the Knights of the Sun." Our quotations from this section will be very brief. Vaughan is here discoursing on matter as the vehicle of Light. "The First Matter," he says, "is a miraculous substance, one of which you may affirm contraries without inconvenience. It is very weak and yet very strong; it is excessively soft and yet so hard; it is one and all, spirit and body, fixed and volatile, male and female, visible and invisible. It is fire and burns not; it is water and wets not; it is earth that runs and air that stands still. In a word, it is Mercury, the laughter of fools, and the wonder of the wise . . . He is born in the world, but was extant before the world."

"Matter is the house of Light . . . When he first enters it, it is a glorious transparent room, a crystal castle, and he lives like a familiar in diamonds. He hath then the liberty to look out of the windows; his love is in all his sight; but this continues not for very long. He is busy—as all lovers are—labours for a more close union, insinuates and conveys himself into the very substance of his love, so that his love

and action stir up her moist essences, by whose means he becomes an absolute prisoner . . . I wish it were lawful for me to enlarge myself in this point for religion's sake, but it is not safe nor convenient that all ears should hear even the mysteries of religion. This leprous earth—for such it is, if it be not purged—is that which eats up the eagle or spirit, of which there is frequent mention in the philosopher's (Raymond Lully) book."

"He that desires to be happy let him look after light, for it is the cause of happiness, both temporal and eternal. In the house thereof it may be found, and the house is not far off nor hard to find, for the light walks in before us and is the guide to his own habitation. It is the light that forms the gold and the ruby, the adamant and the silver, and he is the artist that shapes all things. He that hath him hath the mint of Nature and a treasure altogether inexhaustible. He is blest with the elect substance of heaven and earth, and in the opinion of the *Turba* deserves to be called blessed and is raised above the circle of the earth."

It is impossible to give further quotations from the writings of Vaughan. Perhaps I have overburdened my paper with abstruse quotations which may be difficult to follow. It must be said that it is too much to ask to be able to appreciate Vaughan at the first reading, nor sometimes after many readings. And we very often clearly distinguish between that which at first glance is mere verbiage and a means by which Vaughan hides and veils a spiritual or philosophic truth. One doubts if any but a student of the various occult schools of teaching and thought will obtain much satisfaction in reading Vaughan. But to such a student, familiar with the task of seeking for truth behind many kinds of symbols and veils and forms, who is blessed with some determination, insight and patience, a study of these works leads him very far indeed, revealing to him many beyond, and above all

price. Dr. Annie Besant in one of her lectures once said, that she sometimes feels inclined to regret that modern Theosophical teaching was given out in so easy a form, as it called for practically no effort of mind and will on the part of its students. In the East, from time immemorial, occult truths have been hidden behind symbol after symbol and veil after veil. It was the search of the earnest and persevering student that was rewarded by finding the hidden pearls of great price. Perhaps an exercise of mental effort in the understanding of the writings of our great Welsh mystic and Theosophist of the seventeenth century might be suggested as a sort of voluntary penance on our part, and as a recognition of the enormous concession to our weakness in having been provided with the teachings of Theosophy in a form and language that we can read without effort. We should not make any apology for the difficult and hidden way in which Vaughan was obliged to write. After all he wrote in English although he was a good Latin scholar.

It is nowadays the literary fashion to demand certain standards of clarity and lucidity, and one might almost say transparence, in our writers. I am inclined to think we want our writers to possess functions which properly belong to the microscope, if not to the telescope as well! We should do better, perhaps, if we sought for authors who demand microscopical and telescopic qualities and functions in ourselves, and who give us credit by assuming that we have powers of understanding and a will that enables us to use such powers.

Vaughan was a profound teacher of the mysteries of the Kingdom. If, as he says, he was connected in any outer sense with the great Rosicrucian Order, there can be no doubt as to his very close kinship and sympathy; one might go as far as to say that he was a disguised messenger of the Order in England. In reading him, we are forced to the

conclusion that he was not only a lover of truth, as the name Philaethes implies, but that he was (in a paraphrase of a striking phrase of his) a Knight of the Truth. This is seen not so much in his warring against the "schoolmen" of sophistry and externality in his day, but in his definite enunciation of truths and teachings which could scarcely find any acceptance, except among very few in his day. Vaughan lived at a time of religious and general ignorance and darkness.

Those who can best appreciate Vaughan as a mystical and occult philosopher are those who have attained to something of the high level which he undoubtedly had reached. We can only dimly see the heights to which he so insistently beckons us to climb. From those lofty heights where he stands, we may be sure that any who make the effort to climb will receive his help and inspiration. The Vaughan who so greatly loved the Usk that rises and flows from the very heart of Wales, and who so often found inspiration in its flowing waters, will surely be near the fount of "living waters" which flow from the spiritual heart of Wales. It may be that he himself directs a stream of blessing from the Keltic "Cauldron of Inspiration" on the spiritual planes, directly to the land of birth.

D. Jeffrey Williams

SACRIFICE

WOULD'ST thou in My temple serve?
Share My sacrament with Me?
Offer all, and never swerve
From the Path thou wouldest be?

If My temple thou would'st find
And My ritual, and My way,
Ask not whither of thy mind,
Fear not ever thou wilt stray.

I am thee in deepest heart,
And My way to thee I tread;
All My sacrament and art
Bring to thee thy daily bread.

Bread and wine of Life I give,
Milk and wine-press never still;
If thus in thy heart I live,
Thou wilt here thy life fulfil.

D. J. W.



THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 7, p. 81)

XVII

*From H.P.B.'s Diary*¹

November 21. Wim. in trouble from a blackmailing lawyer in the matter of the Photo Plate Company. Taffy² all astral tears from dread of Wim.'s being arrested.

¹ Entries by H.P.B. in large type; those by H.S.O. in small type.

² Rosa Bates.

Orders from Head-quarters to sail on December 7th or 17th, and to pack up at once.

November 22. Wim. dodging the sheriff's writ and baffling the blackguards who want to lock him up.

Bought Taffy's ticket to Liverpool by the Wisconsin Tuesday next—Price \$30.

November 23. Sent third and last photograph to Mohattiwatte Gunananda¹ and Otho Alexander².

November 25. Skirmishers to the front! Taffy went aboard ship this evening, and Wim. and I in parting left her in tears . . . Two trunks of H. P. B.³ went by same vessel to L'pool to await our arrival.

November 28. Evening: Pietri laid out cards for H.P.B. Prognosticated delay for departure but safe arrival to Bombay. Also death through murder for H.P.B. in 8 years at the age of 90 (!!). Nothing like clairvoyance.

November 29. Had seven letters to write and *no* money, and *no* stamps. Had to call Sahib. Got fearfully mad. Well, it is no fault of mine. Alas! poor "Junior"⁴—if he only knew what he does not know. If he reads this, let him remember—a *bon entendeur salut*. M.: gave 50 cents for stamps.

Dinner: Enlivened by a telegram from Judge⁵ to Wimb. Tells him "to wait for him early in the morning, important news;" perhaps arrest! If so, Wimb. will have to clear out before us to London. Let him go to France.

November 30. Belle Mitchell⁶ came at 12, and took away the Sahib for a walk and drive. Went to Macy's; had to materialize rupees.

December 1. About from 17 to 23 days left. We will see how the *Junior* will be ready!

¹ High Priest of the Kotahena Buddhist temple, Colombo.

² Member T.S. in Corfu.

³ One of these trunks is now in Adyar, still in good condition.

⁴ H.S.O.

⁵ W. Q. Judge.

⁶ Col. Olcott's sister.

HIS FATE DEPENDS ON THAT¹

Furniture and rest *must* be sold or disposed of before the 12th. ORDERS.

December 2. H.S.O. gone this morning to Philadelphia. His last and conclusive trip he says. Well, may [. . .]² speed him. Found the Rosy Cross Jewel³ missing from the bureau-drawer. *Know who took it.* It will come back.⁴

December 3. Went for Sahib's errand today.

December 4. Postcard from H.S.O. writes of great success—went last night to Washington. *Vediamo.* Last night Judge slept here. H.P.B. went out for postage stamps—another third row with *Sahib*. Cheek swollen again. A row with Jenny.⁵ Claims \$9 owed her by H.S.O. from Wim. and H.P.B. Neither could satisfy her. W. gave her \$2, and she swore that her landlord would put her on side walk. Can't help it. Somewhat able to get money for "*body*" and our needs; for Jenny, no *orders* *Dinner.* Telegram from W. Q. Judge to Wimb. "Motion denied," etc. W. in despair and prison [. . .]⁶ again. Time to clear out.

December 5. Letter from Junior to M. Has good hopes of making his *entrée* into Bombay with the Govt. seal stamped upon his backside.⁷ *Vediamo.* Got samples of ore for M.—

¹ These words, in red pencil, in large letters, in a script which I think is that of the Master S. By their side, there is in red, a short sentence signed by the symbol of which H.P.B. says in a letter "the old gentleman your Narayan". One character in the sentence looks Telugu and another Tamil, but the Telugu and Tamil scholars whom I have asked to decipher can make nothing out of the script.

² Looks like a symbol for the name of an Adept, more like a capital I than anything else.

³ This jewel is supposed to have belonged to Cagliostro. I believe it was later given to Dr. Besant by Colonel Olcott, and she wears it sometimes.

⁴ There is a short letter of the Master S. referring to the finding of the lost jewel, saying that "the gueburs made it invisible out of malice."

⁵ The maid.

⁶ Word undecipherable.

⁷ Colonel Olcott arrived in Bombay bearing official credentials from U.S. Government, as a Commercial Commissioner.

so much the less trouble for [. . .]¹ . . . 12 days more! Marble came. Carpentering over the broken chair to make it look respectable at the auction sale. Sale Tuesday next.

December 6. Received Mme. Jelihovsky's book and papers; also letter stating in despair that *no* parcel arrived yet from America! And this on the 29th of October, 5 months after it was sent!!

We got cold again, I think. Oh, unfortunate, empty, rotten old body!

After dinner Wimb. was sorely surprised by the arrival of Sinclair and Moses. Thought they were going to arrest him. They came for a compromise. If he does not make a fool of himself he will be free of all trouble tomorrow. H.² plays his *last* card.

December 7. Last night went to Tiflis, and learnt that parcel *was* just received finally, and that Mme. Jelihovsky had sold her bird for 30 roubles! She must have been starving. Wimb. wound up matters—all safe now. Sold monkey and brought money. H. P. B. with Marble the whole day preparing for auction.

December 8. Carter with Maynard with a Captain Hommons (a mystic and seer and a Rosicrucian). Tomorrow good-bye all. But—will H. S. O. be ready? That's the question. Only *one* week more! God help him if he fails . . . [. . . .]³

December 9. Went to bed at four and was aroused at 6 thanks to Marble, who locked the door and Jennie could not get in. Got up breakfasted and went off to meet [. . . .]⁴ Battery. Came home at 2. Most infernal row and hullabaloo

¹ Symbol for the Master Narayan.

² For Henry, *i.e.*, H.S.O., presumably.

³ Words in some unrecognisable script.

⁴ Symbol for a Master, whom H.P.B., went to meet at "The Battery", a point in New York harbour.

at auction. All went for a song, as they say in America . . . Levi the landlord came and demanded his money believing H. P. B. was going away with the furniture. The grocer insulted Jenny and saying that over \$100 being due to him he would not trust for penny more. Elegant. Capt. Homons came with Maynard—gave N:¹ the grip and password of the Madagascar [. . .]² and therefore was accepted as a Fellow. Signed the obligation, paid Maynard \$5 initiation to be sent to Hurrychund and went off. 5 o'clock—*Everything gone.* Baron de Palm—adieu . . . *Everything gone.*

Suddenly H. S. O. makes his appearance. Bosses and patronises Wim. at night until the latter becomes raving mad! H. S. O. calls the [. . .]³ "old horse".

December 10. Evening H. S. O. lends M.: 100 dollars.

December 11. H. S. O. lends Morya \$100. Went out on a Jimboree with Judge.

December 13. [H. S. O.] goes to Menloe Park to Edison⁴ about phonographs. H. P. B. sick; telegraphs to Belle Mitchell who comes from Orange and passes day with her. Visitor, visitors. Articles in all papers. Mrs. Wills is initiated. Mrs. Ames comes with daughter and is also initiated.

Orders—go from Philadelphia . . . He [H.S.O.] receives his regular nomination from Govt. and appointed commissioner with special passport. He has to go to Phil. on Monday or Tuesday too. Never return to New York. Judge and Wim. and H. S. O. and Morya in consultation till 4 a.m.

¹ Presumably "Narayan".

² Symbol, presumably for "Lodge".

³ Symbol for the Master Narayan, same as in entry of December 5. I am told that when Col. Olcott lay dying, and H. P. B. appeared to him, he opened out his arms, and greeted her with the cry, "Old horse!"

⁴ Thomas A. Edison who became an honorary member of the T.S.

December 14. H. S. O. gone off early . . . H. S. O. returns with phonograph weighing 100 pounds. General Doubleday came. Went away as he came. Wimb. on a Jimboree with tile clubmen again. He takes it easy. Poor H. S. O. had barely time to swallow three spoonfuls of soup and went off . . . H. P. B. dines alone with Charles¹ purring and Marble jibbering. H. S. O. will have to go to Philadelphia. We send trunks by train on Monday night, and go—when H. S. O. writes he is ready. Wise determination of “old horse.” Olcott back at 10, and passed evening writing letters. Sent Edison’s photo to Constant [inople] Corfu and London. Phonograph whistles².

December 15. Whole day packing up.

Evening. Two Judges, Wm. and John. The latter initiated. Wilder, Dr. Weisse, Shiv. and Ferris, two brothers Langham, Clough, Curtis, Griggs came from Connect. to be initiated. O’Sullivan and Johnston of the phonograph. All sent speeches to the Brothers in India. Mrs. Wells, Mrs. Ames and daughter Maynard. O’Donovan and a painter who came with Mrs. Ames.

Edison was represented by E. H. Johnson.

December 17. Great day! Olcott packed up. At 10 he thought going to Phil. At 12 [. . .]³ stepped in and as he⁴ would have no more money coming, and received his last \$ 500 from Reading Co. he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies⁵. Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

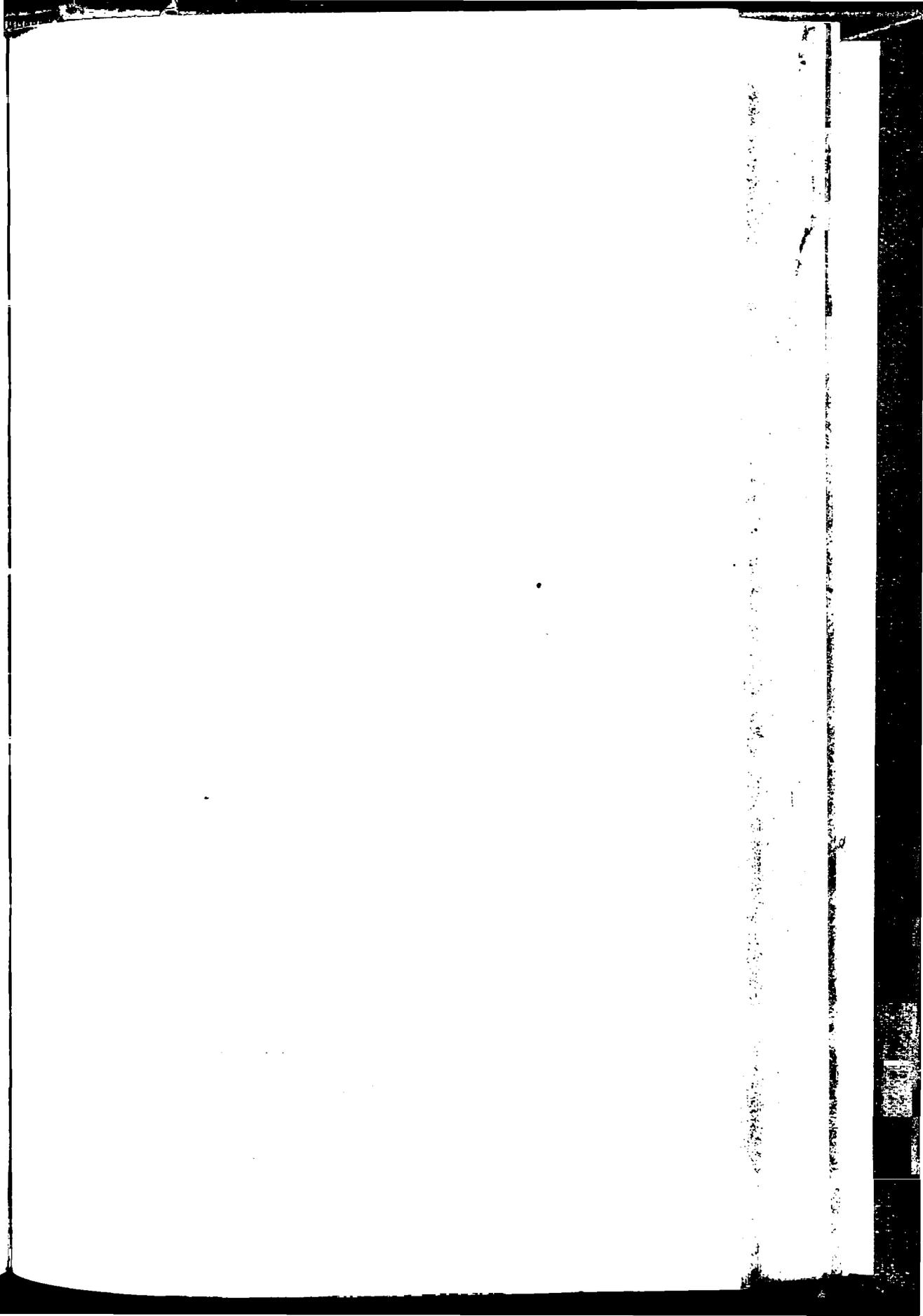
¹ H.P.B.’s cat. A reference in a newspaper cutting establishes the identity of Charles as a cat. See entry October 30, and also that of December 17.

² This phonograph must have been brought to Bombay in 1879, but I have not seen further mention of it. A newspaper reporter says, probably merely as a “write up,” that Charles was made to purr into it.

³ Name undecipherable. Possibly that of a Master.

⁴ H. S. O.

⁵ Of *Isis Unveiled*, of which Bouton was publisher.



... fidgeted but made himself useful. Tom the

...? All dark—but tranquil.

CONSUMMATUM EST¹

Olcott returned at 7 with three tickets for the British steamer the "Canada". Wrote letters till 11½. Curtis and I passed the evening. Maynard took H. P. B. to dinner to her house. She returned home at 9. Maynard made a gift of a tobacco pouch. *Charles* lost!!² At nearly 12 S. G. and H. P. B. took leave of the chandelier³ and drove off in carriage to the steamer, leaving Marbie to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada". Got up at 5, sleeping in wet blankets and passed a sleepless night. H. S.—' had the best of us and we did leave the American steamer on the 17th. H. P. B. in trances of fear for H. S. O. (H. S. O. . . .) and Wimb.(Sinclair) who both had a right to prevent their leaving America—till the moment of departure. H. S. O. had of leaving at 11 the steamer left at 2½. Both *Judges* were on board. Curtis, Paris, O'Donovan, MacGrath, Tom, Maynard brought H. P. B. a silver tankard with the initials—' and fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. The girl, she really felt for *us*. At last we sailed off at 3, ran

¹ Near this entry there is a large symbol in red pencil, an arrow pointing down to the page containing a cross, and the signature of the Master Narayan at the side. Below this, in large letters in blue pencil, underlined, the words *Consummatum est*. ("It is finished"). They seem to be in H.P.B.'s handwriting, but probably written later. These I cannot be certain.

² A reporter in N. Y. *Sun* of Dec. 19, 1878 says: "Charles in the meantime was sent to a good Theosophist's house, but had disappeared from the basket in the morning and has not been seen since. "I don't know where he is," said the Hieroglyphic (H.P.B.), "but I presume we will find him in Bombay when we get there."

³ The words "took leave of the chandelier" are underlined in blue.

⁴ The name Serapis.

Marble fidgeted but made himself useful. Tom the whole day.

What next? All dark—but tranquil.

CONSUMMATUM EST¹

Olcott returned at 7 with three tickets for the British steamboat the "Canada". Wrote letters till 11½. Curtis and Judge passed the evening. Maynard took H. P. B. to dinner to his house. She returned home at 9. Maynard made a present of a tobacco pouch. *Charles* lost!!² At nearly 12 H. S. O. and H. P. B. took leave of the chandelier³ and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada". Got frozen, sleeping in wet blankets and passed a sleepless night, but S——⁴ had the best of us and we did leave the American soil on the 17th. H. P. B. in trances of fear for H. S. O. (K. . . .) and Wimb.(Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both *Judges* came on board. Curtis, Paris, O'Donovan, MacGrath, Tom. Maynard brought H. P. B. a silver tankard with the initials—Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for us. At last we sailed off at 3, ran

¹ Over this entry there is a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and the signature of the Master Narayan at the side. Below come, in large letters in blue pencil, underlined, the words *Consummatum est*, ("It is finished"). They seem to be in H.P.B.'s handwriting, but probably written later. But of these I cannot be certain.

² A reporter in N. Y. *Sun* of Dec. 19, 1878 says: "Charles in the meantime had been sent to a good Theosophist's house, but had disappeared from the basket in transitu, and has not been seen since. "I don't know where he is," said the Hierophant [H.S.O.], "but I presume we will find him in Bombay when we get there."

³ The words "took leave of the chandelier" are underlined in blue.

⁴ The Master Serapis.

three or four miles and—dropped anchor off Coney Island waiting for tide. H. P. B. who had begun breathing collapsed in fear again for [K. . . .] might hearing of H. S. O.'s departure on the 19th send after him, etc., etc. No *real* fear, but great exhaustion in order to ward off danger from H. S. O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

December 19. Magnificent day. Clear, blue cloudless but devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—spirit strong but flesh very weak). At last at 12 $\frac{1}{2}$ the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.)¹

¹ These words in H.S.O.'s hand in brackets.

THE NON-EXISTENCE OF A PERSONAL GOD

By C. JINARĀJADĀSA

(Concluded from p. 631)

MAHOMMEDANISM is a lofty monotheistic religion, and is noteworthy because, though all the time Allah is mentioned, no symbol is ever used for Him. No sign or symbol or image is ever permitted in Mahommedanism to represent God. He can be known only by attributes, such as the Great, the Merciful, the Compassionate. Never in any mosque, never in Mahommedan literature, will you find any personification of Allah. Yet every Muslim has an intense realisation of His theistic nature, and never forgets that the whole universe is the revelation, the expression of Allah's will.

In the *Bhagavad-Gītā* we have in essence all phases of Hinduism. The two phases of God, His Personality and His Non-Personality, are there portrayed in a unique fashion. If you read the *Bhagavad-Gītā*, you will find that in the opening chapters God is presented as TAT, "That," the Absolute Being; then, later on, God is Shri Krishna, the Personal Divinity. In that book the theme is dual, now God the Immanence and now God the Transcendence, the former manifesting upon earth as a Personality, the latter beyond all manifestation. In the eleventh chapter, there is a revelation of the Divine Mystery, and Arjuna is given a vision of God. It is curious that then Arjuna does not see a Supreme God,

who is full of love and beauty, who is beneficence ; Arjuna sees God as a Power which kills and destroys. He sees this universe as the embodiment of one God, as indeed a Person, but a Person utterly different from all that we think of as characteristic of a person. For this Divine Person has

Flanks, lit with sun and star,
Feet planted near and far,
Tushes of terror, mouths wrathful and tender.

God in Arjuna's vision is not a Loving Father, but a Cosmic Power which stands behind all unveiling itself, driving all men to Liberation. None who reads Arjuna's vision will fail to note its intense spirituality behind its terrific strength.

In Christendom, the teaching of the Personality of God as Transcendence has almost excluded the doctrine of God as the Immanence. When Christians to-day discover such a doctrine of their faith as is revealed in, "Raise the stone and there thou shalt find me, cleave the wood and there am I," their reaction is not to accept with joy a wonderful teaching of the Christ, but rather to mistrust it as savouring of a pagan Pantheism. Most Christians cannot think of God except in terms of personality. I do not know if I am wrong in saying that to most of them the thought of God is inseparable from the divinity of Christ. All that we can say of the Divinity of Christ is true, in this sense, that in the Christ every one of us lives. He stands to the world as the Mediator ; He is the High Priest of Humanity, revealing to men God's life as teaching, as religion, and He offers up to God the aspirations of men, bringing down in return what God has for them. So that indeed there is an aspect of Christ's Personality which is fully characteristic of any thought of Divinity. We say about God that, "in Him we live, and move, and have our being." That is true of the historic Christ. I mean by Christ not some general, absolute, "Christ principle" of the universe ; I mean by Christ the Person

who came in Palestine, who came in India, and who will come again. In Him is summed up all that is best in our Humanity. When we understand the nature of Christ, we realise that He has some of the attributes which we postulate of God. But, on the other hand, seeing that this earth is one tiny spot in vast fields of space, we realise too that there must be a larger expression, a fuller revelation of God, than can express itself in the personality of the Christ of *our* Humanity. If the historic Christ be the Christ of the whole cosmos, then our conception of the personal nature of the Christ, who lived as a man in Palestine, has to change.

I am thoroughly conscious of the fact that I am not solving difficulties. It may be that I am creating more of them for you. But in a matter like this, of such tremendous consequence for each one of us, each one of us must solve the mystery for himself. If I can serve you at all as a Theosophist, it is perhaps only to stage the mystery play for you. But the meaning of it you will have to understand yourself. Once a very clever Frenchwoman said, "When they ask me what God is, I do not know; when they do not ask me, I know quite well." And never a truer word was said.

In India, this question of the nature of God has been the theme of all the great philosophies. There are four principal schools which have been continually disputing with each other, but which Theosophists would say are continually supplementing each other. They all quote from the same *Vedas* and *Upanishads*, and sometimes the same texts for their divergent views. There is first the Advaita School. The word Advaita has the root *dva*, which means *two*; the initial letter *a* is the "*a* privative". So A-dva-ita means "non-dual". In this School, the conception is that all is Brahman; so man too is Brahman, the Absolute. They tell you that, when you think of yourself as an individual, a separated being evolving life after life, under the play of

the forces of Karma, and ascending from clay to man, from man to angel, it is all in a process of time and causality which are both illusions. What we are doing, when we think of our individual self, is like what happens to a person who goes into a house when it is dusk, and who suddenly sees a coiled up thing at his feet, and who is frightened and jumps back and cries out. But then as he looks a little closer he sees it is not a snake, but only a piece of rope coiled! The rope is the reality; and on the reality of the rope he superimposes the unreality of the snake. Let us take yet another simile. Imagine that the Ultimate, the true Existence, is as the sunlight, which is everywhere. Now, if I take a little burning glass, I can make a miniature sun, a very effective miniature sun which will burn; it is quite round like the sun, quite clear, separated from the rest of the sunlight, even as I think that my individuality is separate from all the others. Now suppose I break the lens, what happens to the miniature sun? You will say, It has vanished. But that is not true. If you say it has vanished, you postulate that "it" had an existence, *as a sun*. But it had not; it had a temporary reality, as a seeming sun, only while the lens came between it and the true sun. When the lens is broken, it has not ceased to "exist," because, *in reality*, it never did "exist". Similarly, if I were to think, "Here am I," meaning by it that "I" am different from all other selves, and separate from the One Self, I am playing with an illusion, just as the miniature sun would be doing if it were to say "I am the sun". Just as when the lens is broken, nothing has "ceased," because in reality nothing "was," so too, says the *Advaita Vedānta*, is the truth about man, as separate from God. Individual man *is* not, simply because he never *was*. But God *is*, and *as God* man also *is*. The soul is THAT. "I am HE," says the Vedantin; "THAT art thou," is the teaching of this school.

Opposed to this stands the Sāṅkhya philosophy, the philosophy of dualism. It tells you there are two eternal principles, Purusha and Prakriti, Spirit and Matter. The soul of man is eternally Purusha; he never is anything else. The soul's nature is not merely akin to, but is itself, the ultimate reality. The soul need achieve no perfection, because he is perfection even now. So far the Sāṅkhya is one with the Vedānta. But the Vedānta makes Prakriti or matter nothing more than an illusion, the Māyā which wraps Purusha round (I am not quite clear if Purusha creates Māyā, or Māyā automatically becomes), and which ceases to exist the moment Purusha is awake to his true nature. On this point the Sāṅkhya differs, and says that Matter is just as real as Spirit. Nobody created Matter any more than Spirit. They both *are*. They are two contrasted realities. But if man's soul is Spirit, why does he undergo limitation and suffering? He need not, says the Sāṅkhya, longer than he wills to. What is happening to the soul is like what happens to a person in a theatre; the actors play a moving scene, and the spectator allows himself to be moved, and then he weeps at the mock suffering of the actors. But if, while the play continues, he were suddenly to leave the theatre and go out and look at the stars, the tragedy is over, for him. All our sufferings in a process of birth and death are due to the fact that we are fascinated by the doings of Prakriti; we are her audience, but we do not know that fact. The moment we discover that we are Purusha, the wiles of Prakriti end.

Both the Vedānta and the Sāṅkhya affirm the soul's intrinsic nature as eternal Spirit. The soul never was separate from the reality. In both these schools, the ultimate reality, Brahman in one, and Purusha in the other, is a Non-Personal God. Practically, there is no place for the Personality of God in either philosophy, if one follows their concepts logically to their end. But the Vedānta, though not the Sāṅkhya, has

yet a place in its scheme for a Personal God; this is Īshvara, who issues forth from Brahman. With Īshvara begins the process of manifestation; He becomes a Trinity of Brahmā, Vishnu and Shiva, and from each of them issue hierarchies of beings. Man can worship Īshvara, or any one of His manifestations; but it is the *lower* road, not the higher. Moksha or Liberation is not finally achieved by worship of Īshvara alone; the worship of a Personal God, and the purification and strength which it brings, are only one factor in salvation. The soul must go behind Īshvara to Brahman, in order to attain Moksha.

It is this utter elimination of the Personal God, except as a stepping stone or intermediary, which gave rise to the third philosophy known as Vishishta Advaita—"qualified non-dualism". This is the philosophy of the Vaishnava or Devotional School whose founder is Rāmānujācharya. It admits, with the Vedānta, that matter is Māyā. But for it, the soul, which is Purusha and so is of the nature of Brahman, always retains its individuality in the final liberation. Union with God comes only by the grace which He sends to man; that union does not mean becoming "one" with God, as the Vedānta says; the soul does become "one" with Divinity, but "in a qualified unity," *i.e.*, it knows itself as a spark in the Divine Flame, of the nature of the Flame, and one with its Omniscience and Omnipotence, and yet is aware of the fact, and rejoices with rapture in that fact, that the Lord is greater than all His creation, the one source of Bliss. To Shri Rāmānuja, the liberated soul is as a cell in the Divine Form of God.

The fourth school of Mādhavācharya teaches the Dwaita philosophy of dualism. It differs from the school of "qualified non-dualism" in insisting that the soul after liberation does not become "one," even "in a qualified unity," with God. It ever remains separate from God, for the only

bliss in Liberation can be to contemplate the greatness of God and to offer Him eternally love and devotion. How is such contemplation, such true devotion possible, unless the soul is apart from God? So says Shri Mādhava.

There is a verse in a sacred book of India which sums up briefly these many conceptions of Divinity. Dividing man into a triplicity of body (deha), soul (jīva) and Spirit (ātmā), the devotee says: "With bodily understanding, I am Thy servant; with soul's understanding, I am Thy part; with spirit's understanding, I am Thyself."

When we have four great philosophical schools, each with a tradition of many sages, giving these four points of view, is it likely that any one of us, with the limited range of experience he has in this personality of his, will be able to solve this problem? What it comes to, then, is this; each one of us has to solve this problem for himself. For that, he needs experience, a vaster experience than he has to-day. It is quite true that, with one part of our nature, we can know the reality of God's Personality. But that part will exclude the scientific part, which knows of the vastness of the universe.

All Masters of the Wisdom do not affirm the existence of God, nor do all deny it. But each great Teacher reveals the truth as to the ultimate Reality according to his temperament, and according to the needs of those whom he sets out to help. The truth can only be partially stated; that is not due to any deception by the teacher, but to the fact that men's speech cannot describe the fulness of truth, and so must inevitably deceive. So we must be on our guard against making mere words the symbols of truth. What Esoteric Philosophy teaches as to the existence or non-existence of God is thus stated in the Introduction to *The Secret Doctrine*.

Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be

identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

I can here share with you my own experience, if that will help. There are some things I do know; first, with one half of myself, that the universe is one of law and order, the revelation of a Mind at work; that Mind is a "Power which makes for righteousness," informing everything that exists. The more I realise with my mind the vastness of the universe, the more majestic the problem of spirituality becomes. But there is also another part of me, which knows as positively, as clearly, that the part of this totality to which I am related is an Entity. But what kind of an Entity I cannot describe, though I know, so far as my little self can know. Nevertheless I can tell you this, that all my purest thought, all my highest emotion, all my aspiration, are part of It—or Him or Her. If I were to use a symbol for the totality, and say it is a sphere, then I know I am only a circle drawn on it. Yet I am separate this much from the sphere, that I can contemplate the sphere, and take an inexpressible delight that "I" am, that all the best of me is only the returning streams which issued from THAT and which are going back to THAT. The greatest joy in life is to know that everything I can think of, all my love, all my devotion, all my sacrifice, my utter worship, are not "I" at all, no part of me; and yet they are *mine*, because without them I could not give.

Each of us needs to approach this problem first, by opening the mind wider and wider to the conception of law. That is where philosophy is a supreme help to the devotional nature. The devotee may at first have a little uncomfortable sense that science and philosophy make his God far away and

unreachable, but that is only temporary ; he will gain a larger vision of God's nature, and so build his concept of God in a larger mould. We have, therefore, to keep our minds ever open on all sides to any knowledge which can tell us of the vastness of the universe, as an embodiment of Law. Secondly, we must open our minds to realise another great fact, that we can never know all, through *one* channel alone. Do not think that it is only through religion, that it is only while in an attitude of prayer, that the mysteries of God will suddenly flash their revelation upon you. Omar Khayyam told a very great truth when he said,

But this I know, whether the one true Light
Kindle to love, or wrath consume me quite,
One glimpse of it within the tavern caught
Better than in the temple lost outright.

We never know when or how the great reality will come bursting in upon us. The wonder of life is that sometimes, in the least expected of places, the great mystery will suddenly reveal itself in all its splendour.

A third fact to remember is that, if we are to solve this mystery, it will only be by the building of character. Not by mere devotion shall we solve the problem of the God of the Universe, but only when we build our character so as to become an agent of the Divine Plan. Just as a dynamo transforms a waterfall into motive power, so must the soul transform the divine energy from on high to powers for the helping of men. Then the soul begins to know who or what God is.

All can become transformers; it is the motive which transforms. If you are a Christian, then dare to represent the Christ, the High Priest of Humanity, not only in ceremonial but in life. If you are Hindu, then be the representative of the great Gods, and lead men to realise the divine forces which are on all sides. Paraphrasing a very ancient saying of the *Upanishads* that, "Not for the sake of the wife is the

wife dear, but for the sake of the Self is the wife dear," we must say, "Not for the sake of the church is the church dear, but for the sake of the Plan is the church dear." You can be a sceptical scientist and yet serve the Plan. If you are a worker in the political field, then, so long as you allow the forces of the Plan to pour through you to build civilisation, you discover the mystery of God. Our character must be definitely, consciously worked upon, so as to make it a dynamo of increasing capacity to transform the Divine Plan.

Thus stage by stage, the heart will begin to realise who and what God is. Always the mind, in a perfect character, is inseparable from the heart; the more broad your mind is, and the more positive your character, the larger is your heart to contain and cherish. If we are ever to solve this intricate problem, whether God is a Person or a Not-Person, it will only be as we enlarge the mind, develop the character, and so enable the heart to know things deeper. But the heart will only tell us one part of the mystery. The heart will tell to the intuition the solution. But man is not only the intuition, he is also the power of the *Ātmā*. The power of the *Ātmā* too is required for the solution. So it comes to this: you cannot solve this problem until, taking all the purification of your heart, joining to it all the loftiest conceptions of the mind, and adding to both these the deepest realisations of the intuition, you call down into yourself the indescribable omnipotence of the *Ātmā*. Then, and then only, will you know who and what is God.

I have talked to you, but my discourse is only words, words, words. And yet, behind these words, there is, to me, a reality. If the reality is to come to you also, I think it will only be as you go out into the world, and train yourself to stand alone, not accepting other people's opinions on these intricate things, but examining everything by yourself. No one can help you in this. Others can shew you the way they have made

for themselves. But you must trust only yourself to solve this great mystery. Be full of charity and understanding and blessing to all men as they claim they are going to God. But you are not seeking their God; you are not seeking the God of the churches. You are seeking God, "One, without a second," as they say in India, and Him you must find for yourself along the road which lies from your own heart to that Reality.

And so I end this most difficult topic by saying: Accept the universe as it comes to you, through science, through religion, through joy, through pain, and you will solve the mystery of the universe, whether God the Person exists or not. But before you can solve, you must accept *all*.

C. Jinarājadāsa

HIS LIGHT SHINETH EVEN IN OUR DARKNESS

By RICHARD COLENUTT

And the Lord spake unto Moses, saying: Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before the Lord continually; it shall be a statute for ever throughout your generations. He shall order the lamps upon the pure candlestick before the Lord continually.¹

SUCH was the command to the children of Israel at the time when they were given a code of laws and definite rules for their religious and civil obligations. A light was to burn continually in the place of worship, and we note that its position was not in the Holy of Holies, but without the veil of the testimony, where it would be seen of all the congregation.

As we study different religions, ceremonies and rituals, compare their points of resemblance and contrast their dissimilarities, certain ceremonial features are to be found again and again. Music, the burning of incense, the use of lights, these are met with constantly. As in Judæa of old, the lamp burned continually before the Ark of the Lord, so to-day in Catholic Christendom does the lamp burn before the Altar. The knowledge of Ancient Egypt which has been gained by archæological discovery has not penetrated the veil of mystery which still surrounds her Temples, but it is not possible to doubt that within their sacred precincts also burned ever the light which is the emblem of the Light of the World. For in this world of darkness, lights may be used ceremonially to symbolise ideas

¹ Leviticus, 24, 1-4. Cf. Exodus, 27, 20.

which emanate from the World of Light where only their full signification is to be realised. "The Light shineth in darkness, and the darkness comprehendeth it not."¹

On high is ever the changeless Light. It shines irrespective of the outer darkness, and the little flame of the lamp which burns ceaselessly in the Sanctuary reminds us, who are still in a state of darkness, of that true Light which lighteth every man coming into the world, and which shines even in our darkness. Amongst the things of form it speaks to us of life, the life which is the light of men.

In the higher worlds there is a state of light. The Astral Plane is so called, because, even at that level objects are luminous and are visible by the light which they give forth in their own nature, without the necessity for any external source of illumination such as is necessary for physical objects to be seen. We are told that at the level of the Mental Plane, this luminosity is of still greater intensity and that this is increasingly so as we come ever nearer to the heart of things. It is the message which S. John says he had heard and which he declares: "that God is Light, and in Him is no darkness at all."² As the Sun pours out his light, so does the life of God shine through His whole world. The Sun shines by night as well as by day, though his rays may not reach us. So God shines ever in our midst whether the darkness hides Him temporarily or not; darkness due to our inability to allow the light to pass through our natures, imperfect as yet. But the light remains unchanged, and so in the Temple the lamp is to burn continually, by night as by day.

Lighting a flame in this world helps to establish a connection with the light of the higher worlds. If the material to be burnt is first dedicated to a denizen of the higher worlds, a link

¹ S. John, 1, 5. The revised version suggests as an interesting alternative, overcame instead of apprehended (or comprehended as the A. V. has it).

² First Epistle of S. John, 1, 5.

is established with him. To name a name is to attract the attention of the bearer of that name. To create a thought of a being is a step towards getting into contact with that being, just as in *devachan*, the thought which a man makes of his friend is ensouled by the ego of that friend. So, if our candles are dedicated to an Angelic being, they become a link between him and ourselves, as in the case of the dedication of the six Altar candles at Mass to the *Devarājahs* of the rays.¹ When the candle is lighted and its material burns, not only is the physical material of which it is composed set into violent motion and changed in its substance, but the counterparts of this material in the subtler worlds are also stirred into activity and the line of connection between the planes becomes more readily available. This connection exists in the nature of things, and to set one end of the channel into violent activity tends to promote a state of activity throughout its course. And so, blessing, and power, and peace can pass down to us from on high. This helps to explain the emphasis placed on the purity of the physical materials to be used. The oil for the lamp in the Tabernacle of the Israelites was to be pure oil of olives. In the Roman church, the candles used for Mass and for solemn occasions must be composed primarily of pure beeswax.²

It has been suggested that fire may be thought of as belonging to different levels, solid fire, liquid fire, gaseous fire. We might think of a piece of red-hot charcoal as an example of solid fire. Burning oil or melted wax could then be thought of as liquid fire. Of gaseous fire there are plenty of examples; coal gas burning, and perhaps most of the kinds of flame with which we are familiar. These divisions, if

¹ Compare also the invocation of the Archangel Michael at the blessing of the incense in the Roman Mass: *Per intercessionem beati Michaelis Archangeli . . .* etc. (Through the intercession of blessed Michael, the Archangel, standing at the right hand of the Altar of incense, and of all his chosen, may the Lord deign to bless this incense, etc.)

² So also Exodus, 37, 29: ". . . the pure incense of sweet spices."

permitted, are very suggestive in the occult sense. We know that there is a correspondence between planes and sub-planes. For instance, the sixth sub-planes have a correspondence with the sixth plane, the astral (counting from the top). The sixth sub-plane of the physical plane is the liquid level, and the astral plane has a watery character in the same way that the mental plane has a fiery character. It has further been stated that a result of this special correspondence between the astral plane and the liquid sub-plane of the physical plane is that a light burning at the level of the latter can be seen from the former. That is to say, the light of a lamp or a candle acts as a kind of window between the physical and astral worlds. It can be seen by dwellers in both.

If this is so, the flame of a candle or a lamp would be an object visible to Devas, and to humans who had recently departed this world. The suggestion at any rate helps us to understand the kind of reasons which may underlie the use of lights on certain occasions. We think, for instance, of their use in many ceremonies, and of the Catholic custom of placing lighted candles near a dead body which is awaiting burial.

It is not without significance that Candlemas, the day specially appointed by the Church for the blessing of candles, is the feast of the Purification of the Blessed Virgin Mary, February 2nd. In the individual who seeks to make progress, purification is necessarily antecedent to a state of light. Before the Mass of this day comes the special ceremony of blessing the candles, which is followed by a solemn procession, in which all bear lighted candles. Throughout, the thought which is emphasised is that of Light, echoing the words of Simeon: "A light to the revelation of the Gentiles." The prayers ask that as the candles "afford us external light, so by Thy bounty the Light of Thy Spirit may never be inwardly wanting to our minds": and again, "that, after the dark perils of this world, we may deserve to arrive at never-failing light."

Anyone who studies the Holy Week ceremonies of the Roman Catholic church, must be impressed with their mystical significance, pregnant as they are throughout with symbolic reflections of the great Initiations. We may note the symbolic treatment of light on two occasions particularly.

One of these is the bringing of the new fire into the church on Holy Saturday. This ceremony belongs really to the vigil of Easter, and in olden times was celebrated in the evening. Now it has crept forward in the day and constitutes part of the morning service. Every light in the church is extinguished. A procession is formed which proceeds to the outside of the western door, and there, entirely new fire is produced from flint and steel.¹ The new fire is blessed and then carried into the church with solemnity and rejoicing. The Celebrant is preceded by a deacon vested in a white dalmatic and carrying a rod with three candles at the top. When he is come into the church, an acolyte who carries a taper lighted from the new fire, lights one of the three candles, and the deacon, holding up the rod kneels and sings: *Lumen Christi* (Behold the light of Christ) to which all reply, *Deo gratias* (Thanks be to God). Thrice the procession halts, the deacon repeating *Lumen Christi* each time until all the three tapers on the rod are lighted. Says a Catholic writer, "The contrast of the white dalmatic with the purple vestments, the new fire, the chanted words which seem to speak of hope and comfort, all these things make an impression like that of the grey light of the dawn breaking after a long night."

We turn finally to the solemn ceremonial of *Tenebrae*. *Tenebrae* represents the night office of the last three days in

¹ Fr. Herbert Thurston points out that "the blessing of the fire as now prescribed in the Missal was not of Roman origin, but seems to have been borrowed from some Frankish or Celtic sources. The Roman plan was to hide the fire on Good Friday as an image of the death of Christ. The candle kindled from that flame was a most eloquent type of the Resurrection. One other way of obtaining the new fire which was practised in Germany, as we learn from a letter of S. Boniface, was by the use of lenses or burning glasses."

Holy Week, but is now sung by anticipation in the evening. The Latin word means "darkness" or "the shadows" and is singularly appropriate.¹ The six tall candles on the Altar are lighted at the beginning of the service and in addition there is placed in the choir near the Altar a special candlestand on which are fifteen lights, one in the middle and seven on each side. The office, as usual, consists chiefly of psalms, but includes chorales which are extraordinarily moving in their solemnity and grandeur, as indeed is the whole long service. One by one the lights on the special candlestick are extinguished as the chanting of the psalms proceeds, until there is left only the single candle and the six Altar lights. Towards the end of the service comes the chant of the *Benedictus*. All are kneeling, and at each alternate verse one of the Altar lights is put out, and then every light in the church save only the single candle. Light and music have gradually died away. Remains only that solitary flame. Then it too disappears. But it is not extinguished; it is taken and hidden behind the Altar and for a space complete darkness and silence fill the church. Then a noise is made, the single light again appears, the lights of the church are turned up once more and the people retire to their homes and to rest.

Wonderful ceremonial, truly, symbolising the passing through the Valley of the Shadow. For all this takes place in that season when are commemorated the Passion and the Resurrection, and these, we are told,² may be taken as representing the fourth and fifth of the great initiations.

So may we learn that even in the darkest night of the soul His Light dwelleth ever in our midst.

Richard Colenutt

¹ In its etymology, the word *tenebrae* is allied to Sanskrit *tamas*, darkness, gloom, and to the English word *dim*.

² Annie Besant: *Initiation—the Perfecting of Man*, pp. 84-87 and frequently in her writings.

THE MEANING OF WORK

By KRISHNANANDAN PRASAD

THE one thing in which we are all helplessly involved, but about the real meaning of which so little is known, is work. There are works and workers of all kinds and descriptions. Indeed every one must needs work in this manifested universe. That is the principle of life itself. We are all bound to work. Not all kinds of work, however, can truly be called WORK. What is it then? What its *differentia*?

We know, or, rather, have been told, that God has a Plan, and that Plan is Evolution. We know to some extent what evolution means. The mark of genuine work can be discovered in the light of this concept of evolution. That which helps the realisation of the Plan is genuine work; that which retards it is also work, but counterfeit, because it imitates the movement of the former, but lacks its true essence, its creative power. It follows, therefore, that to know what genuine work is, one has rightly to apprehend some at least of the implications of the Plan.

This apprehension is no easy matter. Thinking alone is inadequate for it. It must be illumined by intuition—but intuition of the genuine kind. A pleasant, emotional feeling is by no means a movement of the intuition. A great deal of mental alertness and agility is the condition precedent to the right apprehension of the intimations of the intuition, which may otherwise be irretrievably lost in the backwaters of the emotions. The Plan as a whole cannot be comprehended by any man or Superman living. Only parts of it can be

envisaged. But these parts are not mere broken, incoherent fragments of the whole. The part—such is the mystery, albeit one which blares forth its secret from every thing or event in the world—embodies the whole, and yet remains a part at the same time. Every world-period has a particular part to actualise, and so also every age. What is the part of the Plan which our own age has to realise and perfect? This is what the would-be worker has to know. No real work is possible without some slight glimpse of the Plan. A constructive work is impossible without inspiration, and what greater source of inspiration could there be than even a partial vision of the Plan? This vision we can have by intuition, of course; but if the understanding is weak and flabby, the intuition will of a certainty prove abortive. It will not be followed up by action. If, on the other hand, the mind is too strong and rebellious, it is sure to defy the intuition, to strangle it, blind it. Only if it is both strong and well disciplined, it will not merely catch the voice of the intuition aright, and translate the vision correctly, in terms of intelligibility, but, practical in its nature as it is, it will also help the vision to incarnate itself in the world of time and space, and thereby become a great and irresistible power for good. It follows then, that what we require is a well-organised and thoroughly disciplined mind, and not the loose, disjointed, emotion-ridden travesty of it which goes by the name of mind.

It need hardly be emphasised, because it follows from what has been said above, that the apprehension of the Plan *must* come from within. It must be a spontaneous recognition of it in one's own nature. No external authority, howsoever high, will carry the spirit with it. It may guide and direct, but cannot compel. The compulsion which brooks no denial and which is a joy, issues from within, and true work, being the outward movement of the inner recognition of the Plan, is of the very nature of such compulsion.

We do all kinds of work. But much of it does not accord with our nature. Spontaneity is lacking, and along with it joyousness. Because we are intelligent, therefore we can do all sorts of work, more or less successfully. But if the work is not the natural expression of my self it is an obstacle to my real progress. True work reveals the self. It is dictatorial, compulsive. When its imperious call comes, the man finds his true vocation, his true interest in life. When a person does a work at the bidding of another, or prompted by any exterior motive, there is no sympathetic link between him and the work, to bind him to it for ever, and to ensure his progress in the ever-widening realisation of himself in the work, and of the work in himself. The relation will be artificial, and will, therefore, of a certainty break at the very first adverse circumstance confronting the man.

The perfect worker is an artist in the truest sense of the word, for he attains to his most complete expression in, and by means of, the work. Conversely, that work finds its fullest expression in him and through him alone. Hence it is that the work of the Master not only expresses His nature, but also itself in the very same act. The work is not an unrelated, isolated act suddenly leaping up to view from within the mysterious pools of consciousness. It must be considered in relation to the Plan as a necessary and organic part of it. No true work done but is the realisation of the Plan. Nor is the Work something which is artificially related to man, something which is imposed upon him from outside, or which constrains him to it. Indeed, it is involved in the very concept of man itself. It is the law of his being. To think of man in isolation from his work is as absurd as to think of him in abstraction from his environment. In the lower levels of evolution the work of his choice does not accord with his nature. Hence his life is one long conflict; it is torn with oppositions and contradictions. In the stage of the Master,

the painful contradictions are all resolved, and the Man and his work no longer stand in opposition to each other, but the one is to the other what the body is to the soul. Such being the case, the work of the Master, not called forth by the conflicting and confusing issues of the outer world but welling up from within and expressing His nature, is also the realisation of the Plan. And since the life of the Master is one continuous work, His life as lived from day to day is the Plan in continuous process of realisation. When human nature becomes so perfect that the so-called values of the world leave it unaffected, when its calm placidity reflects in its ravishing entirety the beauty of the Divine, the expression of itself in the work is also at the same time realisation of the Plan. There is no feeling of effort, no sense of obstruction, with difficulty removed, but a feeling of pure joyousness, born of spontaneity. The Master being perfect, the work that he has to do is unique to Him. He alone can do it, not because of lack of ability on the part of His peers, but because of His intrinsic and inherent fitness for the work.

What holds good in the case of the Master must hold good in our case also, albeit in a lesser degree. To understand the nature of our own work, we must try to understand the Plan which our age has to work out; and first perhaps, that part of it which affects our own group or country directly. Of course, this does not imply indifference to the Plan as a whole; on the contrary, a vital recognition of the whole as an ever-abiding reality is a condition precedent to the effective working out of the part. This recognition of the part in the light of the whole, whether it be the lesser part assigned to a country, or the greater part assigned to an Age, to actualise, this clear realisation of its sanction, emanating from the One Plan, is the only safe guarantee against narrow parochialism and bigotry.

To understand the plan of the age we live in, in reference to which the smaller plan of the country has to be worked

out, we must have our finger on the pulse of the age. Every age has its own tendencies, its own thought and emotional currents suffused with a peculiar spiritual quality. It is, however, not an easy task to discern them, for they cannot flow in a pure stream. Their stream gets mingled with streams of lower movements. Besides, unless the mind of the percipient is clean and pure, he will of a certainty import into the tendencies of the age his own pre-possessions and prejudices. Also, the enthusiasts of the age pollute the crystalline purity of the tendencies with their own additions. Lastly, it is rarely that the tendencies of a particular age are free from the corrupting influences of those of the previous ages, now in process of decay. Thus the task of tracing out the tendencies of an age is fraught with difficulties. It is only a dispassionate mind, trained to nice discriminations, that can discern them. We who aspire to be WORKERS, which as yet we are not, and to help actualise the divine forces that are aching for manifestation 'down here' must take our minds firmly in hand and train them. It is only then that we can glimpse the divine purpose in a particular age; otherwise, howsoever well-meaning we may be, we may actually be helping a counter-tendency, and that most disastrously; because of our great good intention and zeal.

But glimpsing the divine purpose is but one part of our *dharma*. We must dig deeper than the mind in our own nature to find out what is our unique forte, our true vocation. A true worker must guard himself from the outset against taking up a work which is against his *dharma*. A time will no doubt come when he can do, nay, an occasion may arise when he may be called upon to do, even such a work as evokes no temperamental response; but for the majority of us such time or occasion is not yet. Therefore we have to find out our special line of action. Our progress in the spiritual

life depends upon it. The instinct of progress urges us from one work to another, from life to life. In the laboratory of Life we are continuously experimenting to discover the particular Work that we alone can do. Many a life have we to spend in an apparently fruitless process of elimination. We take up a work that catches our fancy, and then discard it to take up another. Thus goes on, from life to life, the great Quest. This is the only way to find things—the only scientific way; and occultists are scientists *par excellence*. We have to find our right place in the scheme of things. To find it is to obtain what we have been seeking for untold ages. To find it is to find Oneself—at any rate at the initial stages of self-realisation.

This is, to my mind, the true principle of Work. To grasp it is to spare oneself the feelings of jealousy and discontentment. We have all curious notions about work. The work has its own intrinsic value, no matter how great or how lowly from the worldly standpoint. The world imposes false values upon things. At a particular period in the history of the race, some type of work or other becomes prominent. In its lower phases it becomes the sure passport to success in life and future fame. Naturally, therefore, it receives a much higher value than may belong to it intrinsically. The other types of work are no doubt also necessary, and no age can dispense with them. They also have their own intrinsic values, which time cannot depreciate, but in the estimation of the average man—influenced as he is by the particular type of work that is in the ascendant in a particular age—one or the other of the types of work rise or sink in the scale of valuation, proportionally to the power of each to assure him success. In the ancient world perhaps the teacher had a high value; in the world to-day the man of business reigns supreme. This is however, not to say that in the ancient world the man of business had no place, or

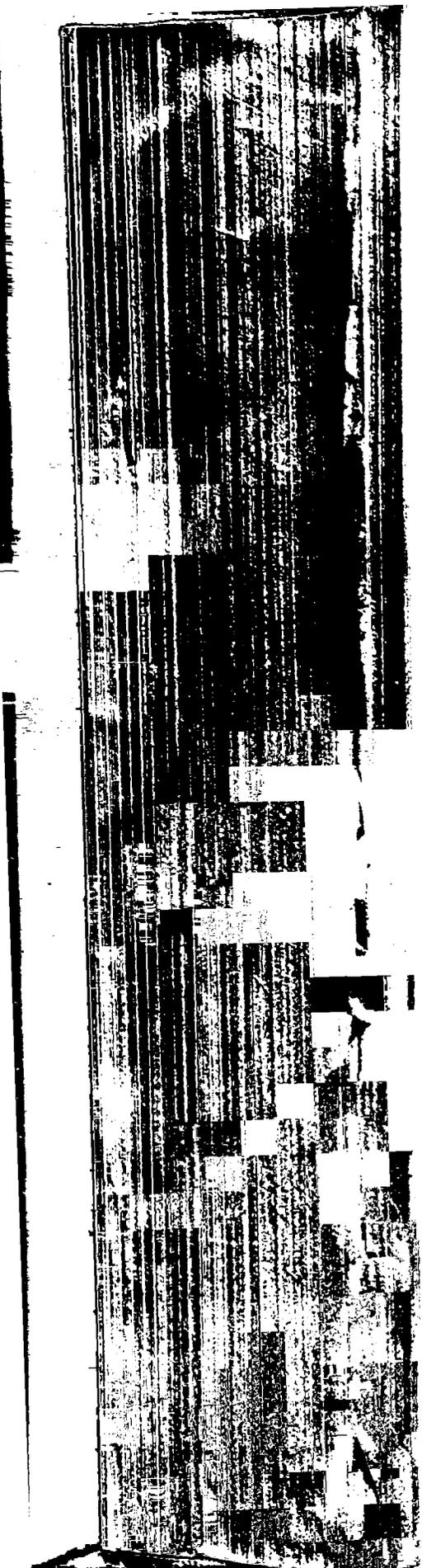
that to-day the functions of the teacher are negligible. The upshot of the whole argument is that although a particular age, owing to its peculiar necessities, may set a much greater value upon one type of work than another, yet to the occultist, who lives above the fluctuating circumstances of an age, every type of work has a value, which in the abstract is the same for all types of work. In the economy of Nature every type of work receives, in some age or other, its due importance and its right fulfilment. In the spiritual world every type is equally valuable, because it equally fulfils the Law. Since every type is indispensable for the realisation of the Plan, its value is, in a special sense, the value of the Plan itself—which is beyond all computation! For a particular man, aspiring to lead the spiritual life, the work that expresses his nature most is not only the most valuable so far as he himself is concerned, but also for the Plan itself, for his nature is unique, and cannot be replaced. Thus the realisation of the whole Plan is involved in a single, unique work.

It will have appeared how very urgently important is it for the aspirant to know his Work or *dharmā*. Shri Kṛṣṇa's warning, that the *dharmā* of another is very dangerous, will now come to us with a special force and meaning. Nor is the incessant urging of our leaders to find the Ray to which we belong without its significance. The reason is obvious, self-realisation must ever come through work. But unfortunately, we lose ourselves in a jungle of works, and so long as we are so lost, we are, indeed, learning by experience, but not expressing our inner nature. Yet this is the way, the only way of learning expression. Experience teaches us to eliminate, one after another, all those works which, though attractive in themselves, do not accord with our nature. A time will however come when, after a long and patient search we shall assuredly light upon that work which has been waiting for ages for us to discover and perform.

That may be in a future yet far off, though we must enter upon the supreme discovery now. This discovery is indeed beset with difficulties. On the one hand, there is the outer environment, which confuses our perceptions as to right values, and, on the other, there is the inner environment—the world of our desires and thoughts, which even more effectually leads us astray. The pressure of the external world is so great that the ordinary individual succumbs to it without a struggle, or even a show of resistance. Its values, worthless in themselves, loom so large that others of real worth are dwarfed into utter insignificance.

The inner environment, on the other hand, composed of the individual's desires and thoughts, works no less a havoc. It silences the true nature of man. By raising a tempestuous barrier, it prevents the real Self of man from making itself felt. Its influence, slight and feeble as it is, is broken into a hundred little fragments by the gnawing, insatiate, stormy desires of man. It follows, therefore, that the earnest aspirant will endeavour to curb his desires and passions, and to rise superior to the pressure of the world. The one way of knowing one's true function in life is the practise of desirelessness. We are ordinarily a bundle of desires and impulses. If these could be silenced, we should find ourselves gravitating towards things which are waiting for our doing—or, perhaps, they will find us. The glamour of the world would cease to have any hold upon us. The monkey pranks of the mind would grow less and less mischievous. Then at last, the mind, no longer beclouded by the fumes of desire, will behold the true place assigned to it in the scheme of things, and the true function appropriate to that place. Then only shall we become **WORKERS** in the true sense of the word.

Krishnanandan Prasad



AGATHA SLEEPS

BRING me no more the living buds of spring,
Nor coronal of roses for my head ;
Ay, leave unplucked your floral offering
In coppice, field and garden : I am dead.

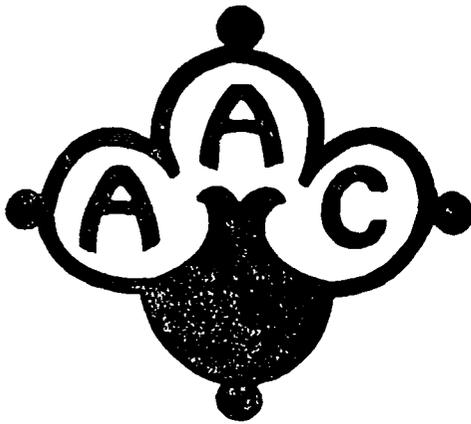
I heard a voice of infinite still peace
Breathe in my pulsing ears, and, " Now," it said,
" The wonder of the world for thee shall cease
A little while." It ceased, and I am dead.

But God hath put a lily in my hand
Where no blood is, and if I may not tread
The ringing earth I know, I understand
That He is good ; He spoke and I am dead.

Because the hours were splendid, and my feet
Outstripped the wings of morning as they sped
From dawn to scented darkness, it is meet
That mother Night enfold me : I am dead.

He said, " A little while"—another sun
May kiss my lidded eyes ; my stony bed
With glancing dew and gossamer fine-spun
Flash to the dawn, and loose me who am dead.

M. A. B.



THE APPRECIATION OF INDIAN SCULPTURE

By M. S. SUNDARA SARMA

WHEN the pressure of the problems of the hour is abated, when the burning questions of the day are settled, in the hidden recess of your heart India should find an abiding place; for in a tranquil moment, when the mind is withdrawn from outside happenings and turned inwards, in an effort to solve the problems of your own self, India comes to your help. But in order that the help may be effective and real, one must lift up the dark veil that has been thrown over it by the so-called 'modern culture'. Then only will be revealed the Glory that was and is India, a Glory that will thaw the icy-coldness with which you surround yourself, and enable you to realise your true Godly-Self as Eternal Bliss.

The Art of India, more than her Literature, will really reveal to you her Glory, for the Art of a nation is the record of its activity, the visible result of the exercise of its Will and its Wisdom. Wave after wave of vandalism, barbaric as well

as civilised, has swept over this land causing havoc and destruction; but the South has been much spared, and it is therefore in Southern India that one can trace the continuity of India's ancient Art and its traditions. It is there that we have, even now, a language which once lent words to the Hebrew Scriptures, a language which already boasted a Literature when the Greeks builded the Parthenon and long before the proud orations of Senators filled the Roman Forum, which still lives when all its past comrades—Sanskrit, Hebrew, Greek and Latin—have become 'dead' languages. It is there that you have the traditions of an old and mighty kingdom, pearls from whose coasts adorned the crown of many a Roman Emperor, whose beautiful embroidered fabrics gave dignity to many a ruling monarch of ancient Egypt and Chaldea. It is there that you find the old Pandian kingdom, with its ancient capital Madura—the third of its kind, the two former, submerged in succession according to literary records, lying far to the south where now the Indian Ocean ebbs and flows—which sent as early as 20 B.C. an embassy to Augustus Cæsar, a kingdom into whose treasury shiploads of gold poured from all quarters of the ancient world, in exchange for its beautiful commodities.

Only in that Southern India can the continuity of Indian Sculpture be traced, from times prehistoric to the present. Varāha Mihra (fifth century A.D.), in his *Brihat Samhitā*, where he deals with the making of Temple images, refers to one Nagnagit, a famous sculptor of the South. Mention is made of the carving and erection of a portrait statue of the heroine, Kannaki, in Silappaḍikāram (second century A.D.). In the same classical work is a fine description of the architectural beauties of the old capital of the Pāṇdyas. That capital was situated, tradition says, a little to the north-east of where Madura now is; and what wealth of discoveries are awaiting enthusiastic archæologists time alone can reveal.



THE DANCE

Plate 1

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Plate I



SHIVA AS A BEGGAR

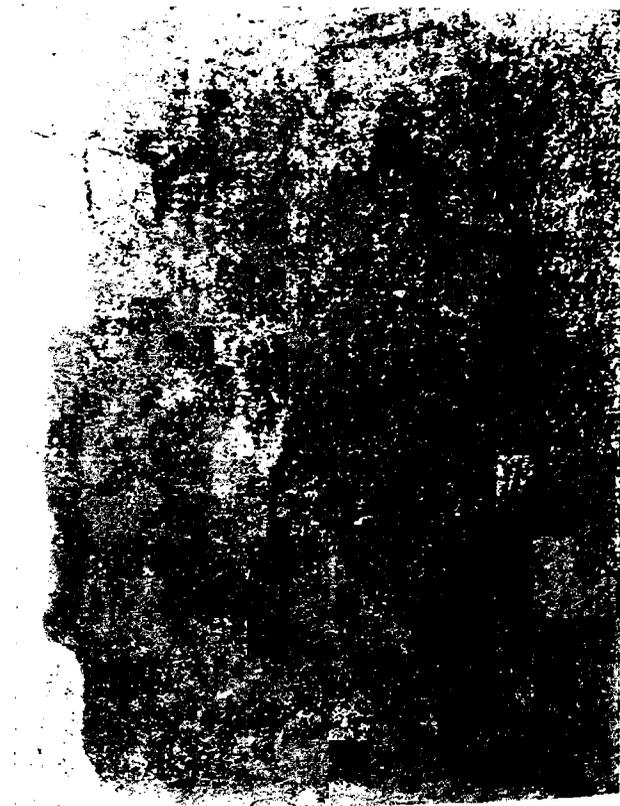
Plate II

The Art monuments at present known in the South of India may not be 'historically' old, but what is there on Earth that is not perishing under the Sun? The very rocks crumble to dust. Stagnation is death and Evolution knows no stagnancy. From that very perishing a lesson may be learnt, that nothing should be judged by appearances, for appearance is always the contrary of reality. The sun appears to rise and set daily, whereas in truth it does nothing of the kind; the moon seems to show to us the same face nightly, while in truth it continually rotates. So, behind the ever-changing and ever-renewed monuments of South India, there lies the hidden Reality, the spirit and wisdom of æons and æons of civilisation and culture.

Not in the Golden temple of Amritsar nor the mysterious shrine of Jagannâth, nor the dotted temples of Benares, nor in the famous and much talked of ruins of Sarnath and elsewhere will you be able to realise your dream of India. To walk through the Gopurams of the South, of Madura, say, and in your wandering round the central shrine, pause, hold and wonder! There you may realise, nay more than realise—perchance, in that expectant hush, through the whispering science you may *hear*, like Arjuna of old :

By My favour thou hast seen
This loftiest Form by Yoga's self revealed
Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen.

It is well to remember that in India, long before the time when its 'history' is now made to begin, the treatment of artistic conceptions became almost traditional, was handed on from stapati to stapati, with slight changes, till it came to have almost an independent traditional existence of its own. It is characteristic of the Indian mind thus to give an independent traditional existence to a special pictorial conception so that no single workman may claim it as his own; and in this way



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the image had itself a legend, and its fortunes, and a personal history. Who can say, for example, when, where, and by whom the first image of Ganesha was made?

In Southern India that traditional Art is still living and its disciples can be found at Madura and elsewhere, hammer and chisel in hand. A living master-stapati, Kamatchi Achari, is seen in Plate IV, Fig. 2, with a wax model of his own moulding at his side. He is still working vigorously.¹

In spite of the talk of foreign influences which some writers on Indian Art introduce to suit and explain their own preconceptions, it is wonderfully clear, to those that have eyes to see, how Indian are even the latest images that are being cast or sculptured. See Plate III and Plate IV, Fig. 1, which are bronzes cast by Kamatchi Achari of Madura.

It is to be regretted that some erudite but unthinking critics attribute especially Western influence wherever they find naturalism in Indian Sculpture. They conveniently forget the South altogether and begin their history of Indian Art from the Kangra valley. Such an idea is perhaps based upon a prejudice that Indian Sculpture demands a treatment more directly removed from nature. True it is that in Indian Sculpture supernatural ideas are depicted; but to say such ideas could hardly be represented in terms of a human body is a poor justification for some of the existing unnatural representations. Unnatural representations never be considered super-natural ones. It is characteristic of Indian Sculpture that its forms are healthy throughout all ages. From the Lion Capital of the well-known pillar to the famous Madras Natarāja, and thence to the latest bronzes one may find how artists have striven to

¹ Some works of Kamatchi Achari will be placed in the forthcoming exhibition at the T.S. Jubilee Convention.



RAY

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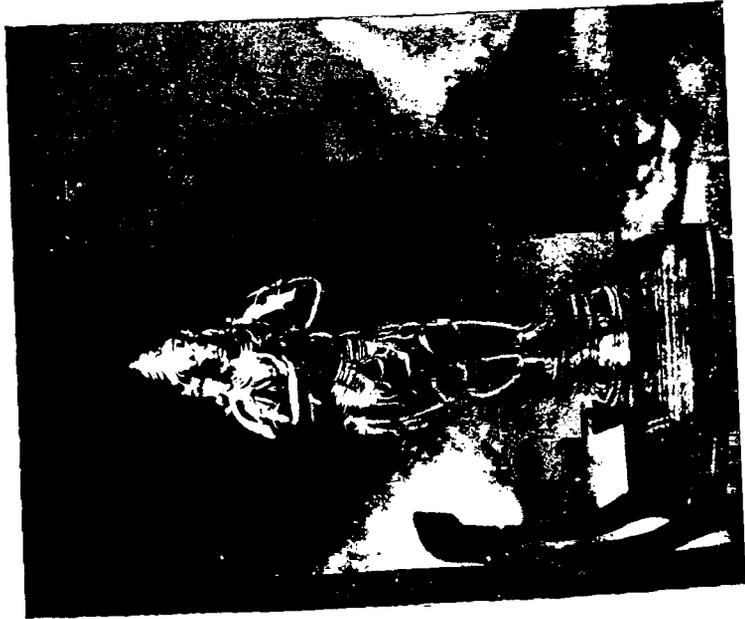
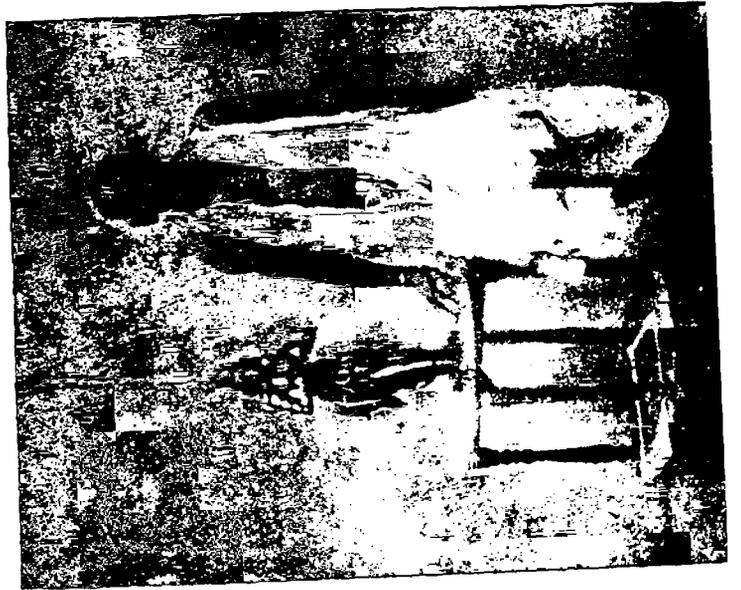
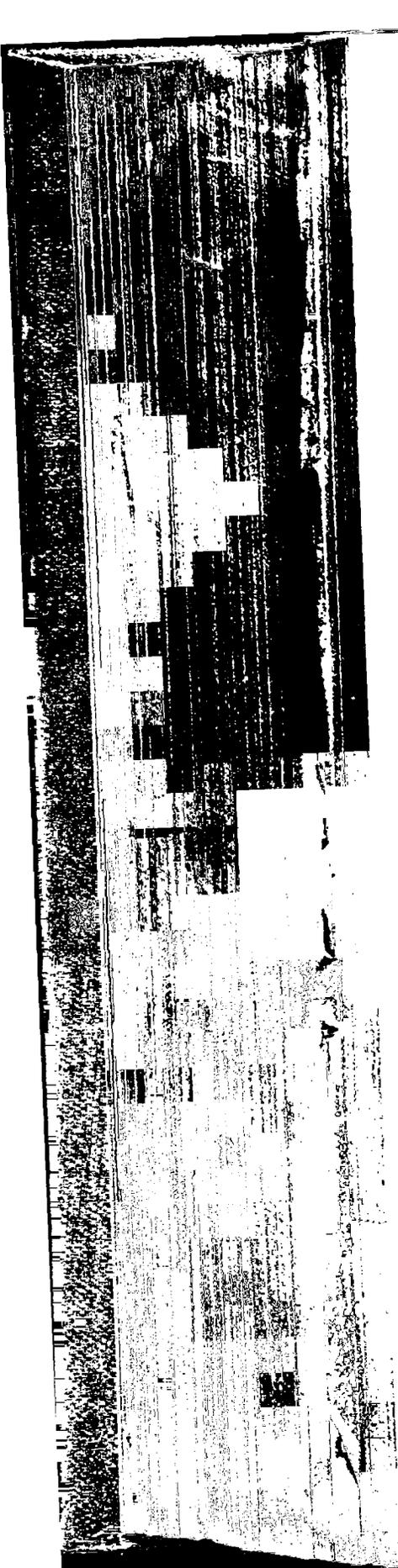
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RAMA, SITA AND LAKSHMANA



an archetypal form of what he wished to represent. A representation of Siva as a beggar going his round among householder Rshis and begging alms from their wives is seen in Plate II. What grace, what elegance is there! But one must stand before the image to enjoy it; and that is a work which has come down from the Pallava period.

The sculpture of Plate I. belongs to the Nalanda period (sixteenth century) in Madura. It represents the primordial dance of Prakṛti—primordial matter—without which there could be no creation. But see how beautiful is the pose.

It must be remembered that in Indian Art, from the beginning, as far as we can know, form was represented not in its own sake but as showing the underlying spirit. Each form thus became a symbol of an idea, and it could not be wondered at if some artists in striving after the ideas had lost their accurate grasp of form. Lest that should happen to a dangerous extent, rules of strict proportions were evolved which we now find in the *Silpa Shāstras*. These rules, though strictly speaking a sign of decay, if taken by themselves, were extended, like the study of anatomy in Western Art, to be learnt and forgotten. They were meant to help artists to be truly. The men who framed these rules must have been fully aware that accurate rules alone can never make an image beautiful: indeed, a most ugly image may be made even though strict proportions are maintained; whereas in the *Silpa Shāstras* it is enjoined that the image shall be made "as beautiful as possible."

In the best examples of Indian Art will be found, not the beauty of individual forms wherein the Greeks of old excelled, but the beauty of a type that reveals the glory of the One Life by which all *This* is pervaded. The beauty of Greece is, as it were, day-brightness; it is sunshine everywhere, too often blinding the eyes to the reality. The beauty of India



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is that of night, of the star-strewn sky, enabling us to realise our place in the Universe. But truly Beauty belongs to the Buddhic plane and in that subtle and high realm there can be no line of demarcation.

The innumerable relics of Indian sculpture, even after centuries of destruction, not only prove beyond doubt how prolific the art has been in the country, but also enable inexhaustible sets of examples to be chosen, almost at random, for illustrating even preconceived and prejudiced views. But isolated pieces of Indian Sculpture are as valueless as a numeral taken away from its proper place in a number. Collections of such isolated examples in a modern museum can never give the original idea for which they were intended; for every image in Indian Art has a particular location in a temple. Every single image must be seen and studied in its place in relation to the whole; otherwise it has no value, except perhaps its technical aspect. So much has been written, for example, on the image of Natarāja; but the real beauty of its *idea* has been lost, since its location and relation to other images have not been hitherto considered. Art is after all, and at its best, a language. Hence it had, and has, in all places and times its own idioms, so to say. Indian Sculpture is only too full of these. To understand it aright it should be studied in the way in which it was meant to be seen. Taking a fragment from Sanchi and another from Cape Comorin and yet another from Nepal and grouping them all together—and, that too, often most clumsily—will give no true idea at all. At best, in the writer's opinion it can only mislead.

Hence, the existing but too often derided and deserted temples scattered over Southern India are the only places where Indian Sculpture can be really studied and understood. True it is that later generations have usurped them for their own sectarian needs, have named and renamed images

and temples to suit their own more crude religious notions ; true it is that their present-day custodians are not what they claim or ought to be ; true it is that they are filthy often and insanitary, places where no God, if at all there is one, would condescend to remain, places which no health-regarding man will enter. Yet, all this results from the neglect of Indian traditional Art and its beauty.

These temples were once centres of all forms of human activity. The whole life of the village or town was in or round about them. The temple was the common meeting-place, the Seat of a College, the place where the Pañchāyat met. It was Town Hall, Theatre, Art Gallery and Museum. Now all is changed and Indian youth is trained quite differently to suit political and other tastes.

In spite of all this, however, if Indian Sculpture were known and understood difficulties would be overcome ; and it would become possible to go to these temples and discover the *spirit* underlying it all.

As two parallel streams of expression of human thought, Art and Literature, though mutually helpful, should be studied independently. Many a piece of Indian Literature has been inspired by a *wrong* interpretation of masterpieces of Indian Sculpture in recent times ; and foreigners especially should remember this when applying literary ideas to the interpretation of Indian Art. It is advisable to study sculptures in the ruined temples, in their relation with the whole temple and its meaning, forgetting literature—especially the Purāṇic. Then may those truths for which humanity is ever longing be found ; for there is no religion greater than Truth and there is no greater expression of truth than Art.

The fundamental ideas of the Vedāntic philosophy form to the present day the common property of the Indian people ; and the view of life that irradiated the whole mental atmosphere of India could not be absent from her Art. There will

be found in it the religio-philosophical conception of the mighty artist-Ṛṣhis of old :

He is the one God hidden in all beings, all-pervading, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only One free from qualities.

To rightly understand the conceptions of Indian Sculpture one should know and grasp several things : first, its symbolism—the form of man stands always as a symbol of the real inner man, the Sūtrātman or reincarnating Ego. The lotus is a symbol of the human heart as well as of the prolific earth or its sister planets. The elephant symbolises gross matter ; and the crocodile symbolises the human passions. The form of woman is symbolical of the subtler matter which modern science has yet to recognise. The lion is the universally accepted symbol of Brahman or Supreme Spirit. Secondly, the treatment of the forms, especially human—the *bhanga* or general pose of the figure expresses generally the *tri-gunas*. A knowledge of the various poses or *mudras* of the hands is also essential. These form a code language by which unique ideas can be expressed, and were formerly resorted to in actual dancing and in rare instances still are. The writer has himself seen a complete story narrated graphically by a clever dancing girl. Not a word was spoken, but all the meaning was wonderfully brought out by the skilful use of *mudra* and gesture. Such *mudras* are used in Indian Sculpture to a large extent.

Again, psychological perspective, if one may be allowed the phrase, plays a prominent part. A typical example is seen in the treatment of the Yāli—a rampant lion over an elephant—in which the lion is made far bigger than the elephant. The lion is therein depicted as the elephant conceives it, and the elephant as the lion considers it.

All such knowledge must be acquired by careful and systematic study of still existing relics in the ruined temples

of South India. And if Indian Sculpture be thus interpreted it will be found to be a storehouse of true wisdom, revealing that sublime conception of the spiritual basis of life for which the name of India stands—an ideal sorely needed for its re-orientation by the world of to-day.

M. S. Sundara Sarma

EDGAR ALLAN POE'S OCCULT KNOWLEDGE

By THEODORE BESTERMAN

I

NOBODY who has read any considerable part of Edgar Allan Poe's works, in prose and in verse, can doubt that he possessed knowledge of what is popularly, and generally erroneously, called occult matters. The fact that he had such knowledge is not in question, for it is well known that he copied passages from various works on hypnotism, telepathy, and kindred phenomena, not always acknowledging his debt, and that he headed many of his tales with quotations, more or less accurate, from such works. We thus definitely know that he was acquainted with these books, at first or at second hand, at least sufficiently well to enable him to light upon appropriate passages for his use. Granting so much, it may yet be questioned whether his knowledge of borderland phenomena was not more apparent than real. It is obvious that the mere introduction of a ghost, or of a mysterious message, or of rappings on a chamber door, is not in itself any testimony to the author's genuine acquaintance with the phenomena of apparitions or of precipitated letters. Such incidents are the stock-in-trade of the melodramatist. It should further be noted that the mere creation of atmosphere is very easy, and that Poe was not so much a confirmed liar as a professional one; his whole life was a pose, and even a long death-bed confession turned out to be pure romance.

II

Having said so much by way of introduction, we may now turn to an examination of Poe's knowledge of the typical occult phenomenon which we have selected for consideration—reincarnation. Before doing so, however, some observations in defence of Poe's honesty seem to be called for. We must note the well-known fact that an imaginative author has not always, if ever, complete control over what he is writing. In Charlotte Bronte's words, "The writer who possesses the creative gift owns something of which he is not always master—something that, at times, strangely wills and works for itself." If one were to select the most selfconscious, deliberate and thoughtful creative writer of to-day, one would probably choose Bernard Shaw. Yet Mr. Shaw has stated in more than one place that

he has often taken up his pen and written, without knowing precisely what idea he is developing, nor how the actions of his characters would eventually co-ordinate. Mr. St. John Ervine, a writer of definitely materialistic tendencies, has declared that the characters in his plays take matters into their own hands, so to speak, and act without his conscious volition. In short, artistic inspiration is as much a fact as automatic writing, may indeed be automatic writing on a higher plane. But whether it be called this, or whether the results be ascribed to the working of the subconsciousness, the fact in itself is clear: an artist may, during the course of his creation, know and understand things with which he has normally only a fragmentary acquaintance.

Such, I think, was the case with Poe; he had really only a very limited knowledge of occult matters, but was able, in writing, to express more than he knew, though, owing to his actual ignorance, only very imperfectly. This seems to be theoretically well established, if my argument is accurate; but it may be clinched with a quotation. Poe writes: "The Swedenborgians inform me that they have discovered all that I said in a magazine article, entitled *Mesmeric Revelation*, to be absolutely true, although at first they were very strongly inclined to doubt my veracity, a thing which, in that particular instance, I never dreamed of not doubting myself. The story is a pure fiction from beginning to end."¹

III

I have now to show that my contention that Poe was in the main ignorant of occult phenomena is true, and I have selected as an example his treatment of reincarnation. I use this general term to indicate the rebirth of a personality into a body other than its own, without discriminating between the different forms of reincarnation that are theoretically held by occultists to exist. Poe has treated of this subject in five of his tales, and in each he has sacrificed the accurate theory (if he knew it) to his artistic ends. The first of these tales, in point of time, is *Morella*, which was first published in 1835. *Morella* is a very erudite woman, learned in mystical and philosophical doctrines, and cold as ice. She and her husband, who tells the story, do not pass the time in amorous dalliance, but in discussing the "wild Pantheism of Fichte; the modified palingenesis² of the Pythagoreans; and, above all, the doctrines of Identity, as urged by Schelling"³ This life was not altogether satisfactory to the ardent husband, and soon his love began to wane. She perceived this, "yet was she woman and pined away daily."⁴ So much so, indeed, that she soon died; but before she did so she called her husband to her bedside, and said: "I am dying, yet shall I live."⁵ This dark

¹ *Marginalia*, xvi, 71.

² All my references are to *The Complete Works of Edgar Allan Poe* (Virginia edition, New York, 1902, 17 vols.), but the name of the work quoted is added, so that it may be identified in other editions.

³ *Morella*, ii, 28-29.

⁴ II, 29.

⁵ II, 30.

prophecy was fulfilled in a double sense, for in dying she gave birth to a daughter, and this daughter growing older, grew more and more, in body and in soul, like the dead Morella. Now her father perceived this, and understood that the mother lived again in the child. To exorcise this dreadful thing, he decided to have her baptised; he takes her to the church, but cannot think of a suitable name, and leaves the choice to the holy man, who, as if impelled, utters the name—Morella. Now the child fell dead, “and with my own hands I bore her to the tomb; and I laughed with a long and bitter laugh, as I found no traces of the first, in the charnel where I laid the second—Morella.”¹

The tale *Metzengerstein* (1836) is a farrago in which no precise meaning can be found. It is based on an imaginary ancient Hungarian prophecy: “A lofty name shall have a fearful fall when, as the rider over his horse, the mortality of Metzengerstein shall triumph over the immortality of Berlifitzung.” During the story, the Count of Berlifitzung is, in a fire, reincarnated into a horse; this horse is taken and ridden by the Baron of Metzengerstein, who himself, in another fire, is reincarnated into another horse, which is then destroyed in this latter fire, “while a cloud of smoke settled heavily over the battlements in the distinct colossal figure of a horse”.²

Ligeia (which came out in 1838) is along the lines of *Morella*; it also, like most of Poe's tales, is written in the first person by the husband of a learned blue-stocking, this time named Ligeia. Ligeia dies (Poe always killed off his heroines), but in the last moment of her life makes a desperate, though unsuccessful, effort of the will to stave off death. Overcome with despair the stricken husband marries again, and leads his wife to an ancient abbey which he has made his home. In its gloomy surroundings she also dies, and as he sits by her corpse, he remembers the dark and stately Ligeia, and longs for her. He hears a sound from the bed which bears the dead Rowena. He approaches to find that the body lives, and no longer has the appearance or complexion of the golden Rowena: “‘Here then, at last,’ I shrieked aloud, ‘can I never—can I never be mistaken—these are the full, and the black, and the wild eyes—of my lost love, of the lady, of THE LADY LIGEIA’.”³

In 1842 appeared *Eleonora*, a similar story. The narrator is the lover of the beautiful maiden, the maiden Eleonora; she dies, and he swears an oath never to wed any but she. In the dreams of the night Eleonora visits him, but suddenly the visits cease, and he meets the ethereal, the seraphic, the angelic Ermengarde, whom he weds. Yet he does not break his vow, for in the eyes of Ermengarde he sees only Eleonora, and a voice comes to him, saying, “Sleep in peace!—for the Spirit of Love reigneth and ruleth, and, in taking to thy passionate heart her who is Ermengarde, thou art absolved, for

¹ II, 33.

² *Metzengerstein*, ii, 186.

³ II, 196.

⁴ *Ligeia*, ii, 268.

reasons which shall be made known to thee in Heaven, of thy vows to Eleonora."¹

In one other story does Poe seem to have made use of reincarnation, though again not so clearly. In *The Black Cat*, the narrator and his wife are fond of pets. "We had birds, gold fish, a fine dog, rabbits, a small monkey, and a cat." One night, in a fit of drunken rage, he cuts out one of the eyes of this cat, and the animal now irritating him, as a constant reminder of his cruelty, he hangs it. Some time after, another cat, almost exactly like the one he has killed, suddenly appears to him. He takes it home, to discover that it has only one eye. Later, in another burst of rage, he aims a blow at this cat with his axe, but his wife staying his hand, he kills her instead, walls her up in the cellar and now feels much relieved. The cat, however, has disappeared. The police come to the house, and while they search the cellar, a fearsome scream comes from that part of the wall in which the corpse is hidden. The murderer had accidentally walled in the cat. And thus the spirit of one cat, entering the body of another, accomplished its revenge.²

IV

We are now to judge from these five tales whether Poe had any genuine knowledge of reincarnation as a theory. In these five tales, the reincarnation takes place twice from one beloved into another, once from a mother into her daughter, once from two men into two horses, and once from one cat into another. We find that in each case (except perhaps in the case of the cat), the reincarnation takes place immediately after death, a circumstance which is found very seldom in Hindū tradition, but nowhere else, and which is in any case an exceptional occurrence. We find also that the reincarnation of the soul involves the disappearance of the body (except in *Eleonora* where this is not specifically referred to), a necessity which has nowhere been stated. We find also that the body into which a soul has been reincarnated takes on the appearance of the first body, an idea which is directly contrary to the purpose of reincarnation as expounded by all writers on the subject. It is now very evident, I think, that Poe was not familiar with any theory, whether religious or philosophical, Eastern or Western, of reincarnation, metempsychosis, metempsychosis or palingenesis.

It may be urged that these tales of Poe's should be judged purely as works of art, but this would be a fallacious argument, for the highest art consists in investing the bare bones of fact, or of accurate theory, with the living flesh of poetry and of imagination. To distort facts to suit one's convenience is easy, and it is therefore my opinion that the tales I have instanced are not true art, and could be easily imitated by anybody with some slight literary skill.

Theodore Besterman

¹ *Eleonora*, iv, 244.

² *The Black Cat*, v, 155.

GROPING

THAT night I questioned the Unconscious :
"Tell me, thou Giant Self of me
Who am thy shadow, yet Thyself,
How may I *know* I know, and thus awake ?"
Then from the depths—or from the heights—
At dawn came three replies :

1. "Thou hast the colour mechanism there, complete.
All is contained therein,
Only thou dost not know it. Learn to read."
2. "There is a way, and many ways are one :
Focus or friction maketh Fire ; Fire, Light."
3. "The roadmen dig the road, fill out the hollows,
Level and make true, yet query not
The whither nor the whence of what they build.
Concerning values in that larger life,
Each is himself the Answer. Build thy road."

E. G. SALT

THE LANTERN-BEARERS

AN ALLEGORY

By VIOLET HOPE

A NUMBER of men and women were climbing a high mountain. It was dark, but from the summit of the hill glowed a ray of wondrous light, towards which they were all steering. But the curious thing about it was that, although the light streamed far out over the valleys, and over other mountains, yet the people who were climbing often lost sight of it altogether, and only the most clear-sighted among them were fully aware of its glorious radiance. Some even went so far as to deny that any light existed, although they still continued to climb, not knowing what else to do. Fireflies flashed all about them, and many there were who followed their fitful gleam, mistaking it for the true light. Many carried hand lanterns, and each lantern-bearer was followed by a large number of people, who, being unable to see the radiance from the hill top, believed that their particular lantern was the only true light, and abused all other lantern-bearers as leading people astray. But the lantern-bearers could all see the true light, and they all led the people who followed them, slowly but surely, towards the summit.

Some there were who had no need of a lantern, but pressed steadily forward, their eyes glowing with the reflection of the glorious light from the summit of the mountain. Many of those who followed lanterns looked at them askance, shunned them, and accused them of walking away from the light, but they heeded not. They knew.

It chanced that a man withdrew himself from amongst a group who followed a small lantern, and approached a woman climbing alone.

"Can you see the light?" he asked, and she replied:

"Yes, I can see the light."

As he spoke, he stumbled, and would have fallen, had not the woman put out her hand and caught his in her own. And when she held his hand, lo! he beheld the light clearly himself, and he cried with joy:

"I too can see the light! If you will but hold my hand I can travel upwards with you." So she held his hand, and for a time they

climbed together. But after a while he grew tired of always holding her hand. She was climbing too fast he said. Over and over again he left her to follow other lantern-bearers. Generally he would ask: "Will not this light lead me to the summit?" And always she would reply: "Yes, but not by the shortest way." Then he began to notice the countless fireflies that flashed continually about them and tried to induce her to follow them with him. But she only smiled and shook her head.

At first he came back to her after each chase, but each successive one took him farther and farther away, until one time he never returned. But the woman continued to climb, holding out her hand first to one and then to another, always helping them to catch a glimpse of the true light.

And though her heart aches for the man, she does not flinch, for she knows the time will come when he also will see the light for himself, and then he will begin to climb in earnest, and some day they will meet again on the summit of the mountain.

Violet Hope

T.S. EMPLOYEE'S CO-OPERATIVE CREDIT SOCIETY

As is usually the case with all poor people, almost all the servants employed in the T.S. compound were being ruined by the exorbitant rates of interest they had to pay to the local money lenders, on loans taken at rates varying from $37\frac{1}{2}$ per cent to 150 per cent per annum; the latter is the rate demanded especially in the case of petty loans of Rs. 20 and less. To avoid the payment of this heavy interest, they used to apply to their employers for small advances every month, which had to be complied with, considering their poverty. But it was a troublesome affair to one and all.

With a view to save them from such an evil, the T.S. Employee's Co-operative Credit Society was started in November, 1921. Mr. Jagannadha Mudaliar, who was elected the first President of the Society, managed it for a period of 4 months and resigned in March, 1922, as he found it difficult to attend to this work on account of his age. Mr. V. Ramaswami Iyer then took it up and worked the Society till 30th June, 1924, when he had to leave Adyar. On the suggestion of Mr. S. Rajarama Iyer, who has a paternal eye over the Society, I had the fortune of taking up the management of the Society on the 18th July, 1924, which exactly coincided with the commencement of the co-operative year.

Though the Society had been in existence for over 2½ years at the time, the members were not aware of the main principles of co-operation and of co-operative societies. They were under the impression that the Society was intended to give them loans when required, and they were disappointed when their request was not complied with for want of funds. On the other hand the Pañchāyat or the managing body found it difficult to work the Society, as almost all the members that had taken loans failed to pay their dues regularly. The Society had at the close of last year 60 overdue loans for Rs. 1,198 out of a total number of 69 loans for Rs. 1,918 thus the Society was doing very little work for want of funds and of Co-operation between the managing body and the members themselves. No doubt this was not peculiar to this Society alone and from what I have heard of the working of the Rural Societies from the Report of the Saidapet Union, the same story is repeated in a great many Societies. The reason for this failure is that the main principles of co-operation are not understood by many. The *Hand Book of Co-operation* issued by the Government of Madras says: "It (the public) believes in co-operation as a great engine for the moral and material development of the people . . . A great amount of work under all these heads is done by co-operators themselves. It is the essence of co-operative organisation that the Co-operative Society should look after its members and the members should look after each other. It is equally a principle of co-operation that, just as the members of a Society influence and improve the conduct of each other by mutual supervision, so also societies should influence and improve each others' working by accepting the mutual responsibility of supervising each other."

These instructions gave us the clue, and the Pañchāyat has since been able to effect a decided improvement in the working of the Society by social gatherings now and then, and by religious classes held weekly with a view to give the members instructions on co-operation, religion, morals. A majority of the members have now realised the advantages of the Co-operative Society and they are taking more interest in influencing each other and in the general working of the Society.

	At the beginning of the year	Additions	Struck off or resigned	At the close of the year
Members	73	49	34	88
Shares	371	304	190	685
Share Capital	Rs. 1,189-12-0	Rs. 942-1-0	Rs. 453-2-0	Rs. 1,648-11-0

The maximum number of shares originally fixed for the Society was 500. But it had to be raised to 600 on receipt of a large number of applications. Almost all who left the Society are defaulters, and the Pañchāyat is relieved that they left.

Transactions.—The total transactions for the year amounted to Rs. 7,333-8-1 against Rs. 2,848-7-1 for the previous year, and loans to the extent of Rs. 5,588 were given to members during the year and

Rs. 4,491-5-10 repaid. Eight loans for Rs. 300 are overdue out of 101 for Rs. 3,015 outstanding at the close of the year. Even those 8 loans relate to the years 1922-23 and all the persons concerned excepting one, have left Service under the T.S. Steps are being taken to recover even these amounts. Seeing that payments are now regularly made, it was resolved at a meeting of the general body of the members of the Society that the Asst. Registrar of Co-operative Societies be requested to register the Society as a limited Society. A requisition has been sent and his sanction is awaited.

Profits.—The gross profits earned during the year is Rs. 440 against Rs. 205 of the previous year, while the net profit is Rs. 385 for the year against Rs. 122, more than thrice the amount of the previous year.

Reserve Fund.—The amount of Reserve fund accrued during the year is Rs. 192-11-2 while that for the previous 2½ years is Rs. 121-10-6 and the total up to the year works out to Rs. 314-5-8.

General.—Such good results are unthinkable in the working of a rural Co-operative Society like this, in which almost all the members are menials getting low pay, and who are quite ignorant of adjusting their needs to their incomes, had it not been for the kind intervention of the T. S. Executive when it was brought to their notice that the members are not regular in their payments. Under their instruction, the amounts due to the Co-operative Society are being paid direct by the heads of Departments from the pay of the individuals concerned. A few felt it a hardship in the beginning, but all have now recognised what a boon it is, as they see that their debts are systematically cleared. This has opened their eyes to their real position and has taught them to manage their life with the balance of pay left to them. The transactions show that the working of the Society is very much liked by the members, and is quite satisfactory so far as the material side is concerned, but on the moral and the ethical side, though there is some improvement in the conduct of members, the progress is not great. The religious classes held weekly are attended by ten to fifteen out of 88 members. To a certain extent this might be due to their being engaged in their legitimate duties at the time. But so far as can be judged, most of them are indifferent. Perhaps a word of advice from employers themselves may prove effective.

In conclusion, the members offer their heartfelt Namaskarams to the President and the Vice-President of the T.S. and to all other benefactors.

C. SUBBARAMAYYA,

President.

JUBILEE CONVENTION

VISITORS ARRIVING AT BOMBAY, MADRAS AND COLOMBO

COMMITTEES have been organised to assist incoming visitors at these ports. Members coming to the Convention are requested to write, giving the name of the ship and probable date of arrival, to one of the following :

Bombay: Dr. V. S. Trilokekar,
"Star House," 25 Naoroji Sett Street,
Thakurdwar, Bombay.

Madras: J. R. Aria, Esq.,
Recording Secretary,
Theosophical Society, Adyar, Madras.

Colombo: C. Ponnambalam, Esq.,
Norris Canal Road,
Maradana, Colombo.

Notice of arrival should be posted in country of departure not less than two weeks before starting, so that it may reach the committee in time. The local members will assist arriving members with luggage, porters, etc., they will also make arrangements to book berths in trains, and to give all information necessary.

C. JINARĀJADĀSA,
Vice-President.

THE THEOSOPHICAL FIELD

THEOSOPHICAL COMMUNITY IN SHANGHAI

OUR frontispiece pictures the beginning of Theosophical educational centres in China. Miss Arnold writes:

In one of the houses lives the community, and it also shelters the Lodges and their activities. The other house, separated from the former by a courtyard, is reserved for the School that we are opening and which is called "BESANT SCHOOL FOR GIRLS." If this is a success, then we shall open a similar establishment for boys at a later period, working towards exactly that ideal outlined in my letter. The regular School will open in the beginning of September, and on July 8th we shall open a preliminary Summer School and hope to gather a little nucleus on which we can work and which will form the centre of the regular school when this opens. For the Autumn I am working on another Prospectus where I want to emphasise very strongly the great work our President has accomplished in arousing the national consciousness and quickening the spiritual revival of India. All we have to build upon is an immense faith and the conviction that we fill a need and supply a want in the educational life of the nation in a way that no other organisation or establishment does.

* * *

Speaking of Theosophical activities Hongkong Lodge writes:

The work was carried on regularly and with zeal till the last moment circumstances allowed. Since June 24th no lectures and no meetings are being held at the Lodge, owing to the General Strike and its threatening developments, all on a political basis. The comparatively very small number of European inhabitants of Hongkong are all taxed to the uttermost with the upkeep of public safety, the most necessary public services and the carrying on of work of first necessity, as all the Chinese labourers, clerks, assistants have left their work, with few exceptions, and thousands of them have left the Hongkong Territory for Canton and the Interior of China. Nearly all European young men are mobilised into the Hongkong Volunteer Defence Corps, or are working long hours in the Public Services of utmost necessity. The entire Portuguese and European Office staff of the Dairy Farm, including the writer of this letter, with a few faithful Chinese, are working long hours without rest in the Butchery and Cold Storage Dept. of the Firm, on which the feeding of the whole Colony depends, and you will thus see that under the prevailing conditions it is quite impossible to carry on with the Public Lectures or to hold meetings and Study-Classes. The general opinion is that this unhappy strike will be of very long duration.

We are very sorry that at present we cannot continue Theosophical work as usual. We keep the Lodge open four times a week for the library and enquiries and carry on the inner work, etc., as well as we can.

* * *

Members of the T.S. in Dutch East India have founded an Adyar Travelling Fund in honour of the Jubilee of the Theosophical Society in 1925.

This fund is to enable Theosophists of all nationalities to attend the Jubilee, and it is suggested that a number of Javanese members of the T.S. shall be sent to demonstrate, at this World Congress the Dutch Indian Culture—Wajang, etc. ; which will be seen at Adyar for the first time. A new international link will thus be formed and it is to be hoped that many members throughout the world will come to Adyar.

* * *

Société Théosophique Belge

Rue de Lozum 45, Brussels

The Belgian Theosophical Society, whose precarious lease of a building belonging to the City may be cancelled at an early date, would see, if this happened, its activities stopped for an undefined period of time, on account of its small means.

As an association without lucrative aim, the Society, under the name "Association Théosophique," has obtained the civil personality. This enables it to receive gifts and pursue its plan for erecting General Quarters in Brussels.

In order to realise this plan and continue to spread the Theosophical Ideas in Belgium, it makes an appeal to the fraternal co-operation of the Theosophists in the whole world.

COMMITTEE

Treasurer: M. Nicolay, Rue Baron de Castro, 50, Etterbeek-Bruxelles. *President:* G. Polak, Secrétaire-général de la S. T., Rue du Zodiaque, 5, Forest-lez-Bruxelles. *Secretary:* L. Wibin, Rue de la Victoire, 98, Bruxelles.

* * *

At the Easter Convention of the T.S. which was held at Paris, the General Secretary of Germany was present for the first time since the War. We read that he was given a hearty welcome by the French members who realise that Germany and France must work hand in hand for the deliverance of Europe.

* * *

THE YOUNG PIONEERS' SETTLEMENT IN NEW ZEALAND

Aims

This is a children's settlement scheme for New Zealand. Its aim is to take from the British Isles children, who are in unfortunate circumstances, and have no prospects in life, and bring them out to New Zealand where they will be brought up, cared for, and educated on the most modern lines. There is no restriction as to class or religion. The scheme is for the benefit of any child that is in want. The settlement in New Zealand will provide an open air life in contact with Nature, and a training such as will enable them to gain a living on the land or otherwise in after life. It is intended to maintain the children up to the age of 16.

Organisation

The scheme is being organised as follows :

There is an organising committee in England to arrange for the selection of children, their transport to New Zealand, and the raising of necessary funds. All correspondence should be addressed to the Secretary at 3, Upper Woburn Place, London.

In New Zealand the beginning of the settlement has been made. A section of 180 acres has been bought from the Crown, and the necessary buildings are being erected. The section is situated in the province of Taranaki, close to Mount Egmont, and can be described as open, high lying country, facing the sun, and sheltered from the coldest winds by a range of mountains. The soil is fertile, and the water supply excellent. It is ten miles from the town of New Plymouth. The Government of New Zealand is interested in child emigration. It so far approves of the scheme as to be willing to provide free passages for the children to New Zealand.

The education of the children and general management of the settlement will be in the hands of Mr. Francis H. Mansell, F.T.S., the founder of the scheme, who is at present getting the settlement ready to receive the children.

The domestic side and physical well-being of the children will be in the hands of Miss M. Bebbington, F.T.S., who will be matron of the settlement.

This is a scheme to which all who have the welfare of child life at heart may safely give their aid, however small it may be. While

the scheme is bound to need substantial help at first, it is hoped that it will in time become self-supporting, especially in the way of raising food stuffs, such as milk, butter, cheese, eggs, and vegetables. Now at the outset, however, we ask your aid in the name of the children who are in want. Will you allow your name to be put down as a patron of the scheme?

It is hoped to form an adoption scheme whereby a person or group of persons may adopt a child and maintain it on the settlement till the age of 16 at an estimated cost of £30 per annum.

* * *

AUSTRALIA'S DOINGS

It is interesting to note that at the great Anglican Church Congress, held recently, the Rev. F. C. Philip, a missionary from India, speaking on the Church and the colour problem, said that Australia should carry out what was a duty and a promise, and grant the Commonwealth franchise to the Indian subjects in our midst. Personally he would go further, and admit to the Commonwealth such Indian subjects as conformed to our standards, so touching the sentiment of India, and bringing her to the side of Australia. In the discussion which followed Dr. Hornabrook appealed to the Commonwealth Government to redeem the promise which, he said, had been made by Mr. Hughes, and affirmed by Mr. Bruce in London, to grant civic rights to Indian nationals in Australia.

* * *

The Third Annual Congress of the Australian Association of Psychology, and Philosophy created much interest and brought before the people valuable discussions upon such important subjects as "Mental Deviates, Psychology and the criminal, the Problem of Time in our contemporary Philosophy, Kemp Smith's Theory of Sensa, Psycho-Biology and Democracy, Ethnological Types, the Case for the Psychological Selection of Immigrants, and the Economic Aspects of Population.

Matter of an arresting character was given by Professor Griffiths Taylor, associate Professor of Geography at the Sydney University, in his lecture upon "Ethnological Types". He claimed that it was a great mistake to treat nationalities as racial types. One of the most important teachings of ethnology was that, given goodwill and time, a strong nation could be built up from any combination of races. France where Alpine, Negroid, and Nordic types were found, was an illustration. Italy was a living example. It was another mistake to

assert superiority of any one racial type, negroes excepted, (students of the ancient wisdom would make no such exception) all racial types had made valuable contributions to science and art. In his opinion environment mainly determined the part played by a nation in world affairs. Mixture of race within a nation was rather beneficial than otherwise. The greatest civilisations had grown out of a mixture of races. Alpine and Semitic types combined to form the Babylonian civilisation; Alpine and Mediterranean to form the Greek; Caspian and Mediterranean to form the Roman; the Alpine, Mediterranean and Caspian to form the present western European civilisation. In the light of such evidence it would be foolish for Australia to discourage the immigration of other than British peoples.

Professor Taylor said that he wished to protest against foolish propaganda for preference of the Nordic type of immigrant. There was no purely Nordic nation in Europe, and in the opinion of advanced Ethnologists, the Nordics were themselves the most mixed race on Earth. Caspians, Alpines, Mediterraneans and Negroids, all went to make up the Nordic type. Research had shown that the proud boast of Nordic blood was shared by peoples in Asia and aboriginal America. The Australian aborigine actually represented one stage in Nordic development. There existed no reason for preference to the Nordic immigrant. He hoped that those attending the Congress would refuse to uphold the Nordic "Fetish".

* * *

Delegates to the Congress were vitally interested to hear of the Tasmanian reform with regard to mental defectives and of the Act that is in operation in Tasmania. Professor Morris Miller of the University of Tasmania, who is the Director of the State Psychological Clinic, established under the Mental Deficiency Act in Tasmania nearly three years ago, and who was one of the delegates to the Psychological Congress, stated that the Act was administered by a Board consisting of the Director of Public Health, and the Director of the Clinic, *ex officio*, a medical practitioner with experience in psychiatry, and a representative of the Education Department, and of the University. Professor Miller stated that a survey of the prisoners in the Hobart gaol had been made. Of 92 cases examined, 27 were found to be defective. A portion of the gaol had been proclaimed as an institution for criminal defectives, and arrangements were being made to transfer these defectives to the control of the Board under the immediate care of the Superintendent, who would give them differential treatment, according to their mental condition. At

a later period it was intended to remove the goal to another site in the country, when a special place and separate building would be set apart for their care and supervision.

Now that the whole of the Act was functioning he said, the courts were dealing with certified defectives, according to their mental condition, and in their cases the costs of the trials would be considerably reduced. Recently a man charged with murder was found "not guilty but insane". It was afterwards found that he was sane but feeble-minded, and he was accordingly transferred to an institution for criminal defectives, and would be held indefinitely. Such a transfer was not possible in the other states, which were without the necessary legislation. When it was known that at least 10 or 15 per cent of criminals were mental defectives, it was in the public interest that there should be legislation to deal specially with them. Fortunately, the greater number of feeble-minded people lived peaceably, and in future they would benefit more and more by the special instructions given them in schools and institutions. Segregation only applied to cases that could not be dealt with otherwise than in institutions. Heredity accounted for a little more than half of the cases.

The following reference to the Tasmanian Act is of interest in this connection: The case of Richard Parry, who was found guilty of the murder of Thomas Jordan at Deloraine last year, reached its final stage, when the Attorney-General Mr. A. G. Ogilvie, acting under the provisions of the Mental Deficiency Act, transferred him to the control of the Superintendent of the Government institution for criminals and other defectives at Hobart Gaol. Commenting on the case, Mr. Ogilvie said that Tasmania at present was the only State in Australia which had the necessary machinery to detain Parry in such an institution in the circumstances surrounding the case.

* * *

The great Public Schools Regatta is a red letter day in the life of the youth of New South Wales, and is enjoyed to the full by all sections of Society. The coveted honour of "Head of the River" has been won by the Sydney High School. Lord Forster was so impressed by the whole spirit of the event, that he said that when he returned home he would ever look with pride upon the achievements of the Great Public School boys of New South Wales. He would tell the English authorities of the wonderful deeds of the Australian schoolboys. He regretted that the schools of Great Britain did not hold such regattas.

* * *

THE TEMPLE OF HEAVEN

The Temple of Heaven at Peking is the Scene of the most ancient ritual now observed on the face of the earth. The sun in his course looks on nothing built with hands so sublime in suggestion as the *Ara Coeli* of Peking. Acres of polished marble, rising from all sides by flights of steps, culminate in a circular terrace whose roof is the vault of Heaven.

The Divinity there worshipped is the Ruler of the Universe, and the priest who officiates is the Sovereign of the Empire. Like Melchizedec of old, he is priest of the most High God, with whom he intercedes on behalf of his people, and to whom he offers up an ox as burnt offering in acknowledgment of delegated authority. The cults of Buddha and Tao are of yesterday in comparison with the venerable relic of purer faith which, in China, has behind it a record of forty centuries. Dr. Legge, the eminent missionary, before climbing the steps of this altar, heard a small, still voice, which others might have heard had they harkened, saying: "Put off thy shoes, for the place whereon thou standest is holy ground."

A Cycle of Cathay, Rev. W. A. Martin, D.D., LL.D.

CORRESPONDENCE

ABOUT THE FUTURE OF THE THEOSOPHICAL SOCIETY

It is somewhat surprising for me, after having read the well written article on the above given subject, to see how I could be feeling myself at one with Mr. Reed on his short review of our Theosophical as well as our universal progress given on the two first pages, and yet, before the end of the essay finding myself in disagreement with him on many different, particular points.

We both see it as most important, that the Theosophical philosophies are bringing to the world the truths it contains and to the problems of life, which it explains, but we are finding that, when a subject is treated by more than one person, and from the very start, probably, is builded on different suppositions and premises, then the solving of the problems will have to come out with a different result. That is at least an opinion of mine, and I think, it may very often be a cause of misunderstanding and disagreement. With the writer I clearly see the Theosophical as well as universal progress in our time; neither am I blind to the awakening of the thought life in the churches as well as of increasing tolerance. The foolish ideals of the fundamentalists ought not to be any object of alarm to us.

In regard to the question "The Future of the Theosophical Society" I may say, I am not a Prophet, and we cannot change God's Plan for His Universe. We may try to do our best as we see it. It may happen to be within God's Plan. It will help our evolution anyway. When commenting on Mr. Reed's article I would like to use his categorical arrangement referring to same, section by section in the progress of my remarks.

A DECREASING INTEREST CLAIMED

That certain individuals, in this article declared not to be alarmists, of a pessimistic turn of mind but faithful and influential members of the Theosophical Society, that these members are speaking disparagingly of the Society's future seems to me to be no proper, noble and hardly good act, considering their place within our Society.

We are further told, that there are indications that the Theosophical Society is on the decline towards the end of its cycle of usefulness. The last assertion is bad enough and highly ridiculous to say the least.

The evidence they are citing is the very light vote cast in the U.S.A. for the International President three years ago. As you remember, the last fight we had in our Society was a hard one, carried on I am sorry to say, unscrupulously, laying all thought of Brotherhood aside; fought like our political election-fights, without fellow-feeling or consideration, and for what purpose? Bishop Leadbeater's name came up, but was by him, as always, received calmly. The L.C.C. came up too, but there are none going out of Theosophical Lodges in order to enter the Church, but many Theosophists are members in addition to membership in Theosophical Lodges. There are no divisions. There may possibly have been an apathy after such a disagreeable fight, not conducive to preparing the atmosphere for the best election results, but be that as it may. There was not, nor has there ever been, any disloyalty to Dr. Besant. A gift of \$5,000.00 must, it seems to me, show in a measure some of our appreciation. Our life and strength in our American Section is now greater than ever, and now, as before, after a stormy cycle we have enjoyed a new, peaceful one, with renewed and greater strength. We may possibly in the future get another cyclic turn, but as before we will be strong enough and fully able to stand it.

It is true, that the Theosophical spirit must be made useful in life, but it is also true, that sometimes it is a good thing to find a place to go where a person may be alone. Nothing of this though has anything to do with the separation of the Exoteric and the Esoteric Lodges, but the business of each one of these departments is now increased so much that they can no longer, with benefit, be associated and handled under one head. It was also found that a more central place was considerably better as well for the exoteric business with its very much extended book-business, important as it now is, as for the Headquarters. The Esoteric department has also found a smaller but beautiful place and with the sale of Krotona, money is made available for better purposes.

CHANGE OF NAME FROM BRANCH TO LODGE

I like to remember our Theosophical Organisation with its branches as a world tree nearest in the poetical image of Yggdrasil in Norse mythology, a tree with many branches and roots (Ygg was a second name of Odin, and Drasil meaning a horse) therefore translated—"bearer of God".

I admire this idea, but though much as I do, I do not see now any reason to regret the change made from Branches to Lodges. Now when the Lodges have got so many special privileges and independent

freedom, maybe the name Lodge is more proper than Branch, and that being so much more, because freedom and liberty is securing the loyalty better than the slavish tie of the branches to their trunk. Why the name was changed from Branches to Lodges I do not yet know.

OUR SYMBOLS

It is not, I think, a Theosophist's most important work to support mankind's stupidity and ignorance. We, who believe in evolution are accordingly trying to live, furthering the evolutionary progress. It ought not to be very difficult for us to consider the serpent, which, if not attacked is harmless, to consider this like all other creatures as a link in the evolutionary succession. Therefore, this idea as well as that of trying to get other people to catch similar thought, ought to be one of our missions. Most likely this disgusting idea connected with the serpent will be a thing of the past.

The origin of the idea is probably the so-called Fall, with the fundamentalists' (or similar sects) impossible literary ' biblical interpretation, and so is this beautiful legend pointing to an evolutionary tendency not at all understood and therefore given an unfortunate interpretation.

In *The Secret Doctrine*, the serpent is used for *perfect wisdom*.² It is used for *Brotherhood* and many other places interpreting the same idea.³ To think on Moses' Brazen Serpent was said to cure the fiery serpent's bite. Jesus of Nazareth would hardly have advised his Apostles to show themselves wise as the serpent had the latter been a symbol of the Evil One. As wisdom's symbol, it was used in Egypt, Judæa, India and the world over. Wisdom and knowledge have been commonly misused for selfish purposes in our present civilisation. Let us plan for a better one. I can hardly speak of eternity without the thought of mankind striving in it, and for it. Naturally I therefore consider the serpent as wisdom's symbol of the best good. Studying as I have done, God's manifestation in the unseen as well as the seen world, I do believe in the possibility for mystical understanding and hold the mystical symbols as ideal for elaborating and illuminating thought. This is contrary to the author, who, therefore, naturally understands rather little of the Bible, not comprehending its Mysticism. He does, however, like the symbol of the dove. It was used in the biblical time, and is used now, but it is a symbol of another idea—that of peace.

¹ Literal ?—SUB. ED.

² Vol. I, p. 389.

³*The Secret Doctrine*, Vol. II, p. 404.

ANOTHER REASON GIVEN

I have been a member of the Theosophical Society for 27 years and have noticed various, different methods taken up in our activity. I am glad of that. I have taken part in it, as many others have done, and, therefore, with the awakened, increased interest is the Theosophical membership and the whole activity now increased and better than before. A desire for better music, a more tasty furnishing of our Lodge halls, the organisation of the L.C.C., the universal Co-Masonry, also lectures of a little more devotional nature, these are some of the marked tendencies in our present days. The object of taking up these side-lines is to help the people of different temperaments to get what they like to have and what is proper for them, also for preparing the atmosphere in the halls, enabling people present to gain a better understanding and to understand what they receive.

WHY ANY KIND OF DEVOTIONAL EXERCISES ?

Just now I have referred to the idea you are bringing forth in the subject under this heading, but my dear author, when your whole article indicates that you don't know very much in regard to our devotional body, through which we may be able, if developed, to draw from the devotional plane, the plane of wisdom, pure reason, devotion and love, the highest plane which probably few of us may reach in this life, then it seems useless, even more than useless, for me to say anything more here. Our emotional body, sometimes called a reflection of the devotional, may be benefited sometimes, but only if, or when, we are working for it. With neglect of our other bodies our mind-work may be poor indeed. Many of us have heard the expression "to work in the name of the Master". I think we all understand it and may be able to give an answer to our own question. Allow me to refer to that mentioned earlier about devotion. For children, usually those things seem to be ridiculous which they don't understand. The same thing may happen for old people at the child's stage of development, and then it may be injurious too.

OPENING AND CLOSING EXERCISES

Under this head, even using not so few words, the author has not brought to us really any new idea. I cannot find that he has very much understanding of the idea. Maybe my own understanding of it is less. One thing coming to every person's notice when reading the article to which we are referring, is that the author does not like any new idea, any not known, treated or dictated in any other way than that used in the Theosophical Society's earlier days, therefore, he seems to have another understanding of Evolution. When glancing

through the last pages we find in a letter from the Master K. H. to Mr. A. P. Sinnett the following sentences :

"The Theosophical Society has been organised to bring together a body of people united in a mutual effort of research into the laws, morals and occult forces of nature and the latent powers in man." I am, of course, well acquainted with that idea, but was surprised to find that interest for the good of it expressed in the same article where the author of it just before told us that he had no use for mysticism or occultism, but in our modern time need something understandable. In this there seems to be an inconsistency. Possibly the meaning was, according to Mr. Reed's idea, that a number of scientists should come together and make ready some food for the children, without allowing them to search for the food themselves, or even to prepare it. This would be still worse. But none of these ways are thinkable, nor do I believe they any time will be so. The rest of the article is treating of sectarianism and fear, fear all through for the Theosophical Society's destruction and in looking out for preventive means for avoiding this calamity. Next, the author gives us the history of the Theosophical Society's earlier cycles and at the conclusion of the article we hear something about the Theosophical Society's prospects, partly builded and supported by citations of expressions given by some of the friends of Mr. Reed. How really the Theosophical Society's end will be I think we may hear more of another time.

JACOB N. MEYER

THE BESANT SCHOOLS IN CHINA

A PLAN has been formulated by a little group of Theosophists in China (Chinese and foreign), whereby the Youth of the country will be gradually brought under the inspiring influence of Theosophy, the application of whose great spiritual principles we are convinced can alone raise China to the great level which is her rightful place among nations, by reason of her ancient and honoured civilisation. Acute powers of perception are not necessary in order to be convinced that the most useful and helpful influence that the Theosophical Society can contribute to the regeneration of China is in the field of education. As outlined in a letter which appeared in *The Adyar Bulletin*, exceptional opportunities await Theosophical workers in this domain. The need to direct the tremendous energy of those revolutionary (evolutionary) currents, sweeping the youth of this country well-nigh off its feet, into constructive and spiritual channels, with beneficial results to themselves and the country in general, is of very great moment.

A great Leader in the World Youth Movement, such as Dr. G. Arundale, could undoubtedly make a big appeal to that generous element of idealism and altruism which, despite all adverse critics, lies at the heart of the Student Movement in this country, however obscured these qualities may, seemingly, appear in the course of that jarring conflict which always mars the painful transition period through which nations (and individuals) pass as they break with century old traditions and customs to emerge into a New Era with no familiar landmarks whereby to direct their course.

WE BELIEVE IN THE INHERENT GREATNESS OF CHINA WITH ALL OUR HEARTS. We are convinced that she will emerge from the turmoil of conflicting elements, at present struggling for her mastery, purified and united, and it is our belief that by helping her youth to realise the responsibilities and duties of real citizenship we shall be truly serving the cause of Theosophy, which is founded upon the twin rocks of Service and Brotherhood. *A great nation is built up of great individuals.* China possesses in her youth souls with great potentialities who, if given the opportunity to contact the highest and noblest teachings, such as are inherent in the Ancient Wisdom, known to modern times as Theosophy, will respond to their stimulus and become spiritual leaders with the wisdom that will enable them to regenerate every department of national life, thus assuring to their country that peace, prosperity and honourable place among the nations of the world to which her past greatness and present potentialities entitle her.

No one has stood for the highest ideals of citizenship, or contributed more to the spiritual awakening of the race, than our great President, Dr. Annie Besant. The record of her services to India, whose national consciousness she has, in the course of her 30 (and more) years of devoted labour, regenerated and purified, is unsurpassed in modern history. We cannot hope that Dr. Besant personally accomplish a similar miracle for China. Her karma binds her to India, and her work will probably keep her, for this life, in that country. Her influence, however, can overshadow this country through the great ideals of Spirituality, Truth, Service, Justice and Humanitarian Citizenship, which by example and precept she has ceaselessly taught, and which are the qualities, it is our dream, shall be the distinctive feature and stamp of all those who study and teach in the BESANT SCHOOLS in CHINA.

We hope, in time, that the "BESANT SCHOOLS" will be widely known to stand for a unique type of education and become a real factor in moulding the young citizens of China. Our plan is that in each important town there shall, eventually, exist a "BESANT SCHOOL FOR BOYS," a "BESANT SCHOOL FOR GIRLS," and a "BESANT CO-EDUCATIONAL COLLEGE," which would draw its recruits from the two former.

It is a big dream, and we are a small group, but we have the faith, courage and love necessary to make the attempt because we

believe that by so doing we shall be serving China and thus accomplishing our Masters' Work.

In time we hope to attach to these Schools departments where the submerged classes (whose existence in China is one of unremitting toil and misery) can be taught various handicraft, and other trades, thus enabling them to earn their livelihood in ideal conditions, and concurrently, by their manual labour, win the right to a free education.

We dare to dream great things of the "BESANT SCHOOLS," because She, after whom they are named, has taught us that no goal is too high that has as its object the service of our brothers.

We are beginning by opening a "BESANT SCHOOL FOR GIRLS," (educational work for women is truly, pioneer work in China), which will inaugurate its Summer School on July 8th and its regular School early in September. If, as we confidently anticipate, this School is a success, then we shall proceed to open a "BESANT SCHOOL FOR BOYS".

We shall keep our readers informed of the progress of the movement, and we feel confident we can count upon the good wishes of our beloved President, whose spiritual influence we will strive our utmost shall permeate the Schools, and that of our brother and sister Theosophists all the world over, for the success of our difficult undertaking.

(Signed) DOROTHY ARNOLD
VIRGINIA ZEE

PRACTICAL BROTHERHOOD

PRACTICAL Economic Brotherhood as expressed in a scheme through which, by the collection of a penny or twopence a day from sympathisers, to be used when a sum sufficiently large has been collected, for the purpose of producing and distributing commodities co-operatively, as set out by one of your correspondents, *could* regenerate social conditions, *if* it succeeded, but there is much virtue in an "if". So far all schemes involving prolonged co-operative effort have done no more than skim the surface, where they have not failed entirely.

The whole ground of Practical Brotherhood is already covered, so far as organisation is concerned by (a) the co-operative movement, (b) the Boy Scout and Girl Guide movement, (c) the Theosophic

movement, inside and outside of the Theosophical Society, if these movements were enthusiastically supported, especially the latter, the most good that is possible would be achieved.

The work of the Theosophist is on the thought plane; his activities are on the thought plane; gold and silver has he none (generally) therefore let him give that which he has, and not waste time ploughing where others have both ploughed and sown. The Co-operative movement is only successful in parts, and needs constant enthusing, but any similar movement would suffer in the same way owing to the defects of the present commercial system. The Scout and Guide movement is doing wonderful work through its practical idealism, one has daily more appreciation of its effects on young people.

We hear of "Tyrants" who will do anything except "get off their backs". Who are the Tyrants and who the They? Probably the "Vested Interest" and the "Poor" both of whom are ultimately our very selves. Every one of us who subscribes, directly or indirectly to a limited liability company, (and who does not?) who banks money, or otherwise benefits by the competitive system (and who does not?)—becomes, a fractional part of the "Tyrant". At the same time those of us whose vision is limited, either by capacity or circumstance, who think in stunted terms and idealise in petty limitations, and thereby cramp their own lives more or less, according to their stage of evolution are the truly "poor," the poor whom we have always with us; therefore what good can be done by suggesting "sacrifice" to those doubly poor, physically and mentally, whose daily life is nothing else? Rather teach them to spend well and wish for better things, knowing as we do the creative power of thought.

It is the rich who must "sacrifice" those having the "great possessions" of leisure and capacity of thought. It is for them to formulate systems whereby the wealth of the world can be justly distributed and leisure enjoyed, and it is our task just so far as we have talent, and are willing to use it.

G. M. NAMARU, F. T. S.

BOOKS RECEIVED

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

A Treatise on Cosmic Fire, by Alice A. Bailey (2 Vols.) Lucis Co. Pub., New York); *Man the Master*, by Eugene Del Mar (L. N. Fowler & Co., London); *Birds and Man*, by W. H. Hudson (Duckworth & Co., London); *Phantoms of the Dawn*, by Violet Tweedale (John Long, London); *Whither France? Whither Europe?*, by Joseph Caillaux (T. Fisher Unwin); *A Book of Homely Wisdom*, by R. J. Campbell, D.D. Oxon. (John Lane, London); *Spiritual and Political Revolutions in Islām*, by Felix Valyi (Kegan Paul, Trench, Trübner & Co., Ltd., London); *The Principles of Astrology*, by Charles E. O. Carter (T.P.H., London); *Swāmi Dayānand in the Light of Truth* (Published by Shrimanamar Singh at the Jivan Press, Lahore); *Forbidden Theories*, by C. P. Kingsford; *The Nursing Mother*, by Florence Daniel; *The Expectant Mother*, by Florence Daniel; *The Psychology of the Servant Question*, by Violet M. Firth; *Hints for Renewed Health*, by Hugh Wyndham (The C. W. Daniel Co., Graham House, Tudor St., London, E.C. 4.)

The following pamphlet has been received :

The Only Way, by Charles Wickstud Armstrong.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Message of Theosophy (June, July), *The Calcutta Review* (July), *Theosophie in Ned.-Indie* (July), *The Herald of the Star* (July),

Modern Astrology (July), *Theosophisches Streben* (May-June), *Bulletin Theosophique* (July), *The Theosophical Review* (July), *The Servant of India* (July), *The League of Nations* (May), *The Indian Review* (July), *The World's Children* (July), *El Loto Blanco* (July), *The Canadian Theosophist* (June), *Papyrus* (May, June), *Light* (July).

We have received with many thanks:

Isis Revista Teosofica Portuguesa (March), *Teosofia en Yucatan* (May, June), *Heraldo Teosofico* (March, April, May), *The Vedic Magazine* (July), *The Young Theosophist* (June), *Bollettino Ufficiale* (June), *Prabuddha Bhārata* (July), *Theosophisch Maandblad* (July), *The Nation* (Travel Number, July), *Pewartia Theosofie* (June), *The Vedānta Kesari* (July), *Theosophia* (July), *The Goan World* (July), *The Philosophical Quarterly* (April), *Theosophy in India* (April-June), *La Rasga Futura* (May), *Nature* (July).

REVIEWS

Vedanta Vindicated, by Rev. J. F. Pessein. (Published by the author, Wellington, Nilgiris, S. India. Price Rs. 3 post free.)

A Roman Catholic priest who studies sanskrit, and is an enthusiast of the Vedanta is a rarity in India, but such is Father J. F. Pessein. As his little book has gained official approval ("nihil obstat" certifies the *Censor Deputatus* at Bangalore, and "imprimi potest," says the Bishop of Mysore), Father Pessein's opinions are evidently considered compatible with orthodox Christian faith. The value of the work lies in the parallel quotations of Shankaracharya with those of Christian philosophers like St. Augustin, St. Jerome, St. Gregory, St. Thomas and others. Thus, for instance, after describing the Vedanta conception of Maya, according to which Saguna Brahman is the effect of Maya, and Nirguna Brahman is the only Reality, Father Pessein quotes from St. Augustine.

God's reality is such that created things compared to Him are not real. Not compared to Him, they are real, because they came from Him; compared to Him, they are not real, because He alone is true and immutable reality.

Startling alike indeed are the similes of the east and west, the result of independent lines of speculation.

On the vast canvas of Atman, Atman itself paints the picture of the various worlds and the Supreme Atman derives extreme bliss from seeing that picture. (Shankara, *Svat. Nirup.*)

What we contemplate directly is the portrait of Him painted, so to speak, by Himself on the canvas of the universe and exhibiting in an infinite degree various perfections. (*Catholic Encycl.* N. Y., VI, 613.)

When the *Taittiriya Upanishad* says, "He desired: many may I become, may I be born," Father Pessein quotes an excellent parallel.

By His calling the beings to His participation and by His letting overflow upon them the torrent of His benefits, the Deity becomes something separable, multiple, many in its works, but without prejudice to its indivisibility, without losing its simplicity, without forfeiting its Oneness. (*Denis.*)

A suggestive parallelism is made between the Alone-ness (*Kaivalya*) of Brahman and the isolation of God.

Between the creature and God there is an infinite distance, not of place but of nature and degree. The mystics call this the solitude of God. (*Lessius. The Names of God.*)

One of the pivots of philosophy is the conception how the universe arose. "Out of nothing, nothing issues" is an axiom of the West. On the other hand we have the East very positively, thus:

Non-being, verily, this in the beginning was. Thence, indeed, was the being born. (*Taittiriya Upanishad*).

By way of Plato, we come through Christianity to the following explanations.

Ideas are principal forms, or permanent and immutable types of things, they themselves not being formed. Thus they are eternal, and existing always in the same manner, as being contained in the Divine Intelligence. Whilst, however, they themselves neither come into being nor decay, yet we say that in accordance with them everything is formed that can arise or decay, and all that actually does so. (*St. Augustine*).

Creatures before being drawn out of nothingness, were not mere nothingness, since they existed already in the divine intellect, which had their idea or archetype. (*St. Anselm.*)

Many more excellent parallelisms could be quoted from Father Pessein's book, but more are not necessary in a review to draw attention to his book. Having come so far with the Vedanta, Father Pessein, good Catholic that he is, cannot follow the Vedanta into Rebirth and Karma, and especially into the doctrine of the oneness of Paramatma and Jiva. He gives one astonishing reason against believing that the Divine Soul and the human soul are identical.

It is anti-patriotic. For, if there be only one universal Atman, there is no room for the Foreigner!

The present reviewer is heartily glad that the Vedanta has no room for,

Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix,
God save us all—

except the Foreigner! While heartily recommending Father Pessein's book, as a contribution to Comparative Religion, the reviewer, influenced by his Buddhist intellectual twist, offers his sympathy to Father Pessein on the insolubility of the following perplexity.

If the human soul, jiva, is Brahman Himself, every man is an incarnation, an avatara of the Deity.

On the other hand the Advaitins believe in the incarnation of the Lord in the person of Krishna and in other avataras.

There would be no difference between these two sorts of Avataras. Moreover, man being himself an avatara, why should he bow before another avatara?

If reverend Christian fathers would study the Vedanta as Father Pessein has done, and Hindu exponents of the Vedanta the Christian Mystics, the East and the West would come together along one more road.

A book distinctly to be kept on the shelf for reference by students of comparative philosophy. We would like another volume from Father Pessein of the same kind.

C. J.

Reasonable Religion. The Message of Emanuel Swedenborg, by E. Brayley Hodgetts. (Dent & Sons Ltd., London. Price 6s.)

Swedenborg, the encyclopædian contemporary of Kant, whose mental activities and numerous achievements in the domain of science, embraced all the knowledge of his time, after exploring and writing on almost every natural science, gained the spiritual or inner sight soon after his fiftieth year, "when heaven was opened to me" as he says. Transcending the plan of his teachings he built up a whole system of philosophic religion based on his deep interpretation of "correspondences" between nature and the spiritual world, between the visible, and the unsuspected spiritual truths.

To this second and higher stage of the seer's life, is specially devoted the above book. After laying stress upon Swedenborg's marvellous versatility, the author deals with his religious and philosophical exegesis. Combining admirably his knowledge of Swedenborg's writings, with synthetic ability he presents in 12 chapters the spiritual message of the seer, pointing out the importance and opportunity of Swedenborg's new interpretation of the Bible saving it from desecration at that time.

There is, nevertheless, an a priori affirmation in Mr. Hodgett's book with which we cannot agree, namely his reference to Cagliostro, on page 239, as "an impostor and great adventurer of the eighteenth century, who lived sumptuously on the credulity of his dupes". Those acquainted even slightly with mystic and occult lore, know something about the shining figure of the Count, and would absolutely refuse to call him either a fraud or a humbug.

For the rest, the plan and execution of the work bear evidences of the utmost care.

A. P. G.

Infinity in the Finite, by G. R. and Agnes Dennis. (The C. W. Daniel Co., London. Price 3s. 6d. net.)

A message addressed to Christians as a result of teachings received by the authors. In this age in which Intellect is giving way to Buddhi, "we should keep our minds open and our intuitions alert, that we may be able to assimilate the new and deeper aspects of Truth". Consequently, a *readjustment* of the beliefs of the Christians, according to the spiritual unfolding of the era and the new conceptions of ancient dogmas or creeds, is actually needed. This Age is the Age

of Intuition, and from this standpoint the Mysteries of Christianity are to be interpreted.

The small volume contains too much in too little. The last two chapters "Prayer" and "The Church" are especially illuminating and helpful to the readers for whom the book is intended.

A. P. G.

Harbottle: A Modern Pilgrim's Progress, by John Hargrave. (Duckworth & Co., London. Price 7s. 6d.)

Harbottle's ordinary, uneventful, commonplace life was shattered to pieces by the war. Wife, sons—gone; all the meaning and purpose of his pre-war existence swept into the dark. He is left with an empty house, sufficient money for his needs—and himself. That himself, a pathetic figure, a bundle of uncertainties, vacillations, inefficiencies, tremblings, doubts and fears, with one overmastering desire, *to know why*; a gentleness and humility which made him an easy prey for the officious busybodies whose kindness consists in wishing to impose their own ideas of happiness and of everything in general on those who are not crude enough to oppose them; and an unquenchable desire to put things right, but without the essential grit and dominating will to make that desire concrete. Unmaterialised idealism, of what use is it? That is practically the question Mr. Hargrave would have his readers ask themselves. Are we not all of us more or less Harbottles? And when are we going to change? Or shall we die as he did with the emblem of material unity in our hands, but nothing accomplished?

This book is a very acute psychological analysis of the effect or non-effect of the war on various types of people, and should be read by all who are students of the curious and profoundly interesting thought currents at work in this period of momentous, changing life.

The sin of inertia . . . we'll overcome it—or—die in the attempt . . .
Fight the new fight! . . . Ignorance . . .

It'll go on because the kids are being trained for World Service as they used to train cadets for Empires.

These are a few Harbottlisms. May Mr. Hargrave find many readers among those who would put an end to inertia, inefficiency in thought and instability of will, and who are determined to substitute World Service for World War.

C. M.

Health and Personality, by John S. Griffiths, M.R.C.S., L.R.C.P., D.L. (Hodder & Stoughton. Price 6s.)

A very readable volume from the "Library of Philosophy and Religion," written as the publishers' note says for "the intelligent, non-academic mind". The author expresses what he feels to be the aim of every reasonable person, *viz.*, to make the best of this life. The golden mean, therefore, rather than dangerous living, is the way to attain health, in his opinion.

He surveys the life of man from the cradle to the grave in five chapters, and as a medical man gives much sound practical advice, particularly on *Infancy and Childhood*, and in the chapter on *Boyhood and Girlhood*. His ideas on education are broad and comprehensive though his conception of personality is strictly limited to one life, and as he says "a life is short".

He has an interesting paragraph on companionship, especially on the friendship possible between men and women apart from marriage. His views on the sphere of women's work in the world are somewhat disappointing; he says that some businesses can be run best by women, but omits to mention which they are, and advises women to turn their attention to the science of the home—which is not new at all.

He regards life as "raw but precious metal to be moulded and hammered into a shape of beauty" and believes that after this life he will pass to another, better life.

M.

Applied Philosophy, by C. Y. C. Dawbarn, M.A. (Longmans. Price 5s.)

It is a sign of the times that thinkers of all schools are trying to relate the whole of our experiences to some comprehensive scheme or formula. The analytical side of knowledge is receiving more and more attention, but at the same time efforts at synthesising what we have can be seen in writers like H. G. Wells and in the speculations and surveys on the advance of modern science.

The author of *Applied Philosophy* devotes four-fifths of his book to History, and in this we see again the striving to comprehend ourselves, our past, our legitimate part as actors on the stage of life, and lastly, what the Play is about. He has taken one scene of the world's history and, in a vivid account of the Jewish race and religion,

has tried to discover what effect Christianity has produced on the world's outlook.

Regarding the problem from the three aspects of the psychical, physical and ethical, he merely touches the fringe of the first.

In his analysis of physical science as a determinant in life, he finds that an intelligent selfishness seems to be the only solution of the problems of life, but in the ethical aspect he claims that Christianity, pure and simple, with its message of Love, will alone solve all economic and social problems.

His style is too rhetorical, more suited to the platform than to prose.

M.

The Rival Philosophies of Jesus and of Paul, by Ignatius Singer. (The C. W. Daniel Co., London. Price 10s. 6d.)

A new study this, on the historical life of Jesus and his ethical teachings, according to the narratives compiled by the Evangelists some generations after his death. This is an analysis of the thesis which is set forth as title for the book, based undoubtedly in the belief of some writer that Paul preached Paul's gospel. The author insists in several pages that the "Christ" (esoteric) of Paul had nothing in common with the historical Jesus of Nazareth beyond the name, and that the genuine teaching of Jesus is entirely foreign to "Pauline Christianity".

The author, being a layman, pursues his inquiry from the scientific and critical point of view, claiming that a spirit of sincerity and search for truth has been his sole object. He feels that the work he commenced under that suggestive heading is far from finished; that the time has come for making an end to the unholy alliance of religion with theology which, for so long, arrogated to itself the sole guardianship of all that concerns religion.

In the modern revival of discussion about biblical doctrine "in which it is not the truth that suffers," this book, the fruit of much thoughtful study, ought to be in the hands of every religious teacher whose mind is free from the narrow propagandist or missionary standpoint. The author leads us to the conclusion that "Religion does not consist in ceremonials or beliefs but in the observance of our obligations to our neighbours" (Brotherhood).

A. P. G.

BRAHMAVIDYASHRAMA

ADYAR, MADRAS

INFORMATION

FOR INTENDING STUDENTS FROM ABROAD

UNTIL the Āshrama buildings are ready, students from abroad will be accommodated in the European quarters of the Theosophical Society. A suite of two rooms and attached bathroom at Leadbeater Chambers (furnished with bedstead, tables, chairs, presses and washstand, but without curtains, hangings, table-cloths or towels) will be provided at a rent of Rs. 50 per month for one student; where husband and wife occupy the same suite, the rent will be Rs. 70. *A minimum of six months' rent must be paid for.* If the rooms are engaged for twelve months or more, the rent will be Rs. 35 per month single, Rs. 55 for husband and wife. Vegetarian food will cost about Rs. 60 per month. Service and washing will bring the monthly budget to about Rs. 135. An allowance of Rs. 160 per month will meet ordinary necessities. For personal expenses, such as motor hire to Madras, excursions, subscriptions, a further Rs. 25 per month should be provided for. A registration fee of Rs. 15 to cover office expenses will be charged. The present exchange rate is about Rs. 13 to the £ stg. No fees are levied for lectures. Students provide their own writing materials. The necessary books for study are available freely in the Adyar Library. Lectures are in English.

Applicants must be Fellows of the Theosophical Society, of serious purpose, in "good report," and in good health; and if well on in years they should feel sure of their adaptability to the tropics. They should

state in clear writing their full name and postal address, also sex, age, occupation, whether applying for full two years' course, or six months' course only, and the purpose of the applicant in undertaking the course. A recommendation and identification certificate is necessary from the Secretary of the Lodge of which the applicant is a member, endorsed by the General Secretary. Letters should be addressed to "The Principal, Brahmavidyashrama," so that they may receive attention by deputy in case of absence. Applicants should make full inquiries about passport regulations and passages from their countries to India and back. *The voucher for the return passage, or its equivalent in money, must be deposited with the Treasurer of the Theosophical Society. Students must be entirely self-supporting: no division of interest between study and earning a livelihood can be permitted.*

Certain lines of steamers from the West call at Madras; others at Bombay, Colombo and Calcutta, from which ports there is a through train journey of about 36 hours with sleeping accommodation and provision for food. Whether students come to Madras by sea or rail, there is a distance of about five miles to Adyar. Conveyances are available at the harbour and station; but if a wire stating time and place of arrival is sent, passengers will be met and conducted to Adyar.

Students from abroad should bring light bedding consisting of a thin mattress and a mosquito net (both obtainable on landing), two pairs of sheets, two medium thick rugs, pillow and pillow cases. The lightest European summer clothing will serve, except for those who may go to the hills in the hot weather. White drill suits, or Indian clothing, and sandals can be obtained after arrival. An umbrella is necessary, also a hand lamp (obtainable in India), or electric torch. A sun helmet (topi) should be bought at Hong Kong or Port Said, or other port on the way. Students should also bring the necessary equipment for morning and afternoon tea in their rooms. Breakfast (11.15) and dinner (6.30) are served in the dining room; the equipment for these meals is provided without charge.

ADYAR, MARCH 1925,

Superseding previous notices.

JAMES H. COUSINS,

Principal.

JUBILEE CONVENTION

ADYAR, 1925

THE following preliminary general information will enable visitors coming to India by sea to get an idea of their probable expenses during their stay at Adyar. It is not intended for Indians.

Visitors will have to remember that there is bound to be a certain amount of inconvenience and discomfort at a large Convention. The visit of an extra large number of visitors makes a great strain on the accommodation arrangements at Adyar, which are made for a certain number of residents and students, calculated on the basis of a normal year. Such discomforts will, as far as possible, be minimised by the Housing Committee. But, nevertheless, some will remain, and therefore it will be well if visitors will consider themselves as at a picnic or camp, and be ready to put up with the lack of many creature comforts to which they are accustomed.

Rooms.—Except about a dozen rooms which are now empty, all the new rooms necessary for visitors will have to be specially constructed. They will be made of palm leaf, both the walls and the roof. The floor, however, will be of brick, and electric light will be laid on. The huts will be mostly for two camp-cots, only a few being for a single cot. The approximate size of the huts will be, double 10 ft. by 12 ft., single 8 ft. by 10 ft. Each visitor will be provided with a camp-cot or bedstead, and a small table and chair. Each hut will have a small bathroom attached, with a water tap laid on for bath

water. The bathing arrangements will be in Indian style, with no bath tub, but a receptacle of water with a lota (dipper) with which to pour water over oneself. This is the usual Indian way of bathing. The cost of huts with furniture will be not less than, for double, Rs. 45, for single, Rs. 35. Two visitors will be accommodated in a double hut, except in special cases, and then only so long as single huts are available. Where two visitors occupy a hut, its cost will be divided between them. As the huts will have to be dismantled by the contractors after the period of Convention, visitors remaining beyond three weeks will have to pay a small hut rent in addition to the cost of the hut, or take a room in Blavatsky Gardens, if available, at Rs. 2-8-0 per day, not including the wages of a private servant.

Bedding.—As the cot in each hut will have only a canvas bottom, visitors must provide themselves with a thick travelling rug and also with sheets, blanket or light covering, pillow, pillow-cases, soap and towels. These are necessary in travelling in India, as sheets, pillows, etc., are not provided. A tea-basket is very desirable. A light mattress or “razai” can be purchased in Madras or Bombay on arrival, or will be provided at Adyar by the Housing Committee, *but only if ordered beforehand*. The cost of a “razai” will be Rs. 11. Each visitor should bring a mosquito net, the size of which should be 6½ ft. by 3½ ft. (that for a cot), or larger. Nets can be purchased in Bombay or Madras for about Rs. 12-8 and they will be procured for a visitor by the Housing Committee, *if ordered beforehand*.

Meals.—These will be provided. Since extra servants, cooking utensils, crockery and cutlery, etc., have to be engaged and an additional dining-room constructed, it will be impossible to supply meals at the rates charged for permanent residents in normal times at Leadbeater Chambers restaurant. Therefore, the charge will be Rs. 5 a day, and this will include morning tea or *chota hazri* at 7, breakfast or tiffin at 11.15, afternoon tea at 3, and dinner at 6.30. The meals will be strictly vegetarian, and will only be served in the common dining-room and at the stated hours.

Cost of Travel.—Visitors arriving at ports and going to a hotel must calculate at the rate of Rs. 15 to 17 a day at a hotel. Trains leave for Madras every evening from Bombay, Colombo and Calcutta. The fares, single, are as follows:

	FIRST CLASS			SECOND CLASS		
	RS.	A.	P.	RS.	A.	P.
Bombay to Madras	93	4	0	46	9	0
Calcutta to Madras	115	9	0	57	13	0
Colombo to Madras	90	11	8	46	1	3

(12 pies make 1 anna (=a penny), 16 annas 1 rupee)

The return fare is double the single fare. The free allowance of luggage is, for First Class, 120 lbs. and for Second Class, 60 lbs. The Railway Company at Colombo will grant a double allowance to ship passengers, provided they show a proper certificate from the ship's purser. At Bombay, the railway grants this double allowance only to passengers from P. & O. Mail boats, and passengers must start on the day of arrival. The journey from Bombay to Madras is 33 hours, and from Colombo to Madras 36 hours (in both cases, two nights and a day). Vegetarian meals can be had on the mail trains and at the principal stopping stations, if notification is given to the Guard of the train in sufficient time.

Cost of taxi from Madras Railway Station to Adyar will be Rs. 7-8-0 and for conveyance of heavy luggage, by cart about Rs. 2-8-0 extra. The Housing Committee will make arrangements to meet passengers at the Railway Station in Madras, and convey them and their luggage to Adyar. At Bombay and at Calcutta, local Theosophists will be glad to help members on arrival and departure. Their names will be published in *The Theosophist* later.

Banking and Exchange.—The value of a Rupee varies according to exchange. At the moment of writing, the value of a sovereign or one pound is Rs. 13-3-0. This is at the rate of 1 shilling 6½ pence per rupee. The most convenient way to bring money is by a Letter of

Credit. The principal Bank in India is the Imperial Bank of India, which has Branches all over the country. Foreign Banks have Agents in India, and there are several other Banks, whose names are Chartered Bank of India, Australia and China, the National Bank of India, and the Mercantile Bank of India.

Length of Stay.—Visitors are expected to reserve accommodation by letter reaching Adyar not later than September 30th, stating at the same time the probable date of their arrival at Adyar, and the length of their stay at Adyar. Visitors must be provided with a return ticket on the steamer, or the amount in cash for its equivalent.

Laundry.—There is a Laundry at Adyar.

Delegates pay a fee of Rs. 2 for registration.

Approved.

ANNIE BESANT, P.T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss A. Wernigg, Port Blair, per 1925	15	0	0
Fraternidad Lodge, T.S., Buenos Aires, Charter Fee, £1 ...	13	4	0
Krishna Lodge, T.S., Calgary, Canada, Balance of dues, 2 members, per 1924	1	0	0
Miss Louise M. C. Lousich, Toronto, Canada, per 1925 ...	6	10	0
T.S. in Mexico, 423 members per 1924, £13-18-1 ...	183	9	5
T.S. in England, 520 ,, ,, January, 1925, £18-3-4 ...	240	0	0

DONATIONS

French Section, T.S., £35	461	9	8
Mrs. Meahra Schroff, Calcutta	100	0	0
Mr. Carlo Soares, Alexandria, for Adyar Library, 5s. ...	3	4	9
Anon, Bhavnagar, for Convention expenses ...	1,000	0	0
Gaya Lodge, T.S., for Adyar Library ...	10	0	0
	<u>2,034</u>	<u>5</u>	<u>10</u>

Adyar
10th March, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
T.S. Employees' Co-operative Credit Society, Adyar ...	17	6	4
Mr. W. A. Koot, Madioen, Java	335	14	6
"A Friend," Adyar, for Food Fund ...	500	0	0
	<u>853</u>	<u>4</u>	<u>10</u>

Adyar
10th March, 1925

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Madrid, Spain ...	Xifre ...	19-11-1924
Dhenkanal, India ...	Anand ...	31-1-1925
Firenze, Italy ...	Gioacchino Cavallini ...	1-2-1925
„ „ ...	Azione ...	18-2-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ashford, England ...	Ashford ...	23-1-1925

Adyar

10th March, 1925

J. R. ARIA,

Recording Secretary, T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Porto Rico" was issued on 28th January, 1925, to Senor Don Rafael de Albear to be handed over to Senor Francisco Vincenty, *pro tem* General Secretary, with its administrative centre in San Juan, Porto Rico.

Adyar

10th March, 1925

J. R. ARIA,

Recording Secretary, T.S.

NEW YOUTH LODGES

Location	Date of Issue of Charter	Location	Date of Issue of Charter
Bellary ...	15-12-24	Guntur (II) ...	19-2-25
Rohri ...	do.	Kumbakonam ...	do.
Cambay ...	19-2-25	Madanapalle ...	do.
Dharmavaram ...	do.	Kolhapur ...	do.
		Trivellore ...	26-2-25

K. S. SHELVANKAR,

Secretary,

All-India Federation of Young Theosophists.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hankow Lodge, T.S., China, 4 members, per 1924 ...	14	0	0
Shanghai Lodge, T.S., Entrance fees of 4 new members and Dues of 24 members, per 1925 ...	99	8	10
"Hiawatha" Lodge, T.S., Pittsburg, U.S.A., Charter fee and Dues of 3 members, per 1925 ...	27	6	5
T.S. in England, Dues of 453 members, received in March, 1925, £14-5-4 ...	190	2	6
Hungarian Section, T.S., per 1924 and 1925, £1-10-0 ...	20	0	0
Australian Section, T.S., part payment of Dues, £25-3-0...	333	4	0
Mr. F. Tennyson Tay, Coomassie, West Coast Africa, per 1923 and 1924, £2 ...	26	8	0

DONATIONS

T.S. in Ireland, "Adyar Day" Collection, £2-15-4 ...	36	12	0
" Bulgaria " \$20 ...	55	0	0
American Section, T.S., for "Adyar Day" Collection through U. S. Adyar Committee ...	14,165	3	0
Additional Collection, \$300 ...	835	11	0
Mr. C. D. Shores, Cocanada ...	5	0	0
	15,808	7	9

Adyar
11th May, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1925, are acknowledged with thanks :

DONATIONS

	Rs. A. P.
Dr. Y. M. Sanzgiri, Bombay, White Lotus Day Gift for Food Fund	20 0 0
Lightbringer Lodge, T.S., Washington, \$25	67 15 0
U. S. Adyar Committee, Los Angeles, \$197.25... ..	549 7 0
Donations under Rs. 5	1 0 0
	638 6 0

Adyar

11th May, 1925

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manasquan, N.J., America ...	Manasquan ...	6-10-1924
Hartford Connecticut, America...	Hartford Capitol ...	23-11-1924
Caguas, Porto Rico, Cuba ...	Charles Leadbeater...	2-12-1924
Johnstown, Penna., America ...	Johnstown...	11-12-1924
Seattle, Wash., America ...	Lodge of the Inner Light ...	24-12-1924
Gijon, Spain	Asturias	1-1-1925
Tampa, Florida, America ...	Tampa	26-1-1925
Rio de Janeiro, Brazil... ..	Hamsa	1-2-1925
Konigsberg, Germany... ..	Orpheus ... ..	...
Terijoki, Finland	Temperantia	3-2-1925
Manitoulin Island, Headquarters	Hiawatha	3-3-1925
Royapettah, Madras, India ...	Royapettah... ..	24-3-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	Alpha	7-3-1925

Adyar

9th May, 1925

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Wayfarer's Lodge, T.S., Winnipeg, Canada, 9 members, per 1925, £2-5-0	29	10	5
Swiss Theosophical International Federation, Union Lodge, T.S., 1 new member, per 1925, 6s.	4	0	0
T.S. in England, 434 members, per April, 1925, £24-14-2	327	1	7
Swedish Section, T.S., 710 members, per 1924	394	7	0
Dutch Section, T.S., 2,247 " " 1st May, 1924—1st May, 1925, £78-4-8	1,033	14	11
T.S. in Roumania, part payment of dues, per 1925, £1	13	2	6

DONATIONS

T.S. in Wales, "Adyar Day" Collection, £2	26	5	5
" " Finland " " " £2-10-0 } " " Norway " " " £2	35	12	9
Mr. Devereux M. Myers, Manila, "Adyar Day" Collection, \$100	269	15	0
Swedish Section, T.S., "Adyar Day" Collection	150	1	0
Noshir Lodge, T.S., Navsari, Baroda State, "White Lotus Day" Collection	5	0	0
T.S. in Scotland for Adyar Library, "Adyar Day" Collection, £3-8-3	45	3	1
Anon, Adyar, for new Record Office, Adyar	100	0	0
Anon, for a Theatre and Lecture Hall at Adyar	2,000	0	0
	4,461	1	5

Adyar
10th June, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1925, are acknowledged with thanks:

DONATIONS FOR FOOD FUND

	Rs. A. P.
Gaya Lodge, T.S., "White Lotus Day" Gift	10 0 0
Shanti Dayak Lodge, T.S., Moradabad, "White Lotus Day" Gift	7 0 0
"A Friend," Adyar	500 0 0
	517 0 0

Adyar

10th June, 1925

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Peshawar, N. W. Frontier, India	Frontier Lodge, T.S. ...	20-4-1925
Aix-les-Bains (Savoie) France	Aix-les-Bains Lodge, T.S.	8-5-1925
Sherpur, Mymensing Dist. } ...	Sherpur Lodge, T.S. ...	16-5-1925
Bengal, India		
Bucarest, Roumania (Head-quarters)	Cercetarea Lodge, T.S.	20-5-1925
Tientsin, China (Headquarters)	Tientsin Lodge, T.S. ...	1-6-1925

Adyar

11th June, 1925

J. R. ARIA,

Recording Secretary, T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Roumania" with its administrative centre in Bucarest, Roumania, was issued on June 10th, 1925, to Mr. E. F. D. Bertram to be handed over to Miss Fanny Seculici, General Secretary of the T.S. in Roumania.

Adyar

11th June, 1925

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss E. Wilder, Tientsin, China, part payment of Fees and Dues of new members, per 1925 ...	31	11	0
Krishna Lodge, T.S., Calgary, Canada, Diploma Fee, £0-1-9 ...	1	2	0
T.S. in England, 265 members, per May, 1925, £8-16-8 ...	116	4	8

DONATIONS

Madrid Lodge, T.S., "White Lotus Day" Gift, £3-18-10 ...	51	11	7
Mrs. M. I. Standen, U.S.A. ...	14	0	0
Mr. E. S. Craighill Handy, Honolulu, Hawaii, £1-4-4 ...	15	15	0
	230	12	3

Adyar
11th July, 1925

J. R. ARIA,
Ag. Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1925, are acknowledged with thanks :

DONATIONS

T.S. in England : "White Lotus Day" Collections from :

	£	s.	d.	Rs.	A.	P.
Theosophical Society in England	8	7	7			
Bournemouth Lodge ...	1	1	0			
Birmingham (Annie Besant) Lodge	0	15	3			
Letchworth ...	1	4	0			
Bacup Centre... ..	0	10	0			
Wakefield Lodge ...	0	7	0			
Bath	0	13	6			
Blackpool	0	7	6			
	<hr/>			£13	5	10

Ahmedabad Lodge, T.S., for Food Fund	...	...	...	5	4	0
Mrs. Shantabai Y. Sanzgiri, Bombay No. 2, for Food Fund	...	...	...	5	0	0

T.S. in Scotland : "White Lotus Day" Collections from :

	£	s.	d.	Rs.	A.	P.
Leven Lodge, T.S. ...	1	0	0			
Dunfermline Lodge, T.S. ...	0	16	6			
Fair City (Perth) ...	0	6	0			
St. Andrews	0	10	0			
Aberdeen	0	10	0			
Forfar	0	10	6			
Kirkcaldy	0	5	0			
Donation from Olcott Lodge, T.S., Edinburgh ...	3	0	0			
Christian Rosenkreutz Co- Masonic Lodge, Edinburgh ...	2	2	0			
	<hr/>			£ 9	0	0
Headquarters... ..	4	16	0	118	11	2
Dundee Lodge, T.S. ...	0	15	2			
	<hr/>			£ 5	11	2

Blavatsky Lodge, Bombay, "White Lotus Day" Gift for Food Fund ... ..	...	...	...	100	0	0
Mr. W. D. Koot, Madioen, Java ...	...	...	...	331	14	3
T.S. Lodge in Wales, "White Lotus Day" Gift, £2-2-0 ...	...	...	...	27	9	6
Glasgow Lodge, T.S., " " £2 ...	...	...	...	26	4	6
Donations under Rs. 5: Mr. Laurits Rusten, Minneapolis, U.S.A., for Food Fund, through T.P.H.	4	8	0
	<hr/>			867	13	0

Adyar
11th July, 1925

J. R. ARIA,
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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Schenectady, N.Y., America...	Schenectady Lodge, T.S.	1-12-1924
Pensacola, Florida, America...	Pensacola " "	10-2-1925
Jackson, Mississipi, America	Jackson " "	26-2-1925
Cartagena, Spain 	Besant " "	28-2-1925
Montgomery, Alabama, America... 	Montgomery " "	10-3-1925
Savannah, Georgia, America...	Savannah " "	18-3-1925
Columbia, South Carolina, America... 	Columbia " "	25-3-1925
Asheville, North Carolina, America... 	Asheville " "	7-4-1925
Rome, Italy 	Alcyone " "	8-4-1925
Richmond, Virginia, America... 	Richmond " "	27-4-1925
Ghent, Belgium 	Vrede " "	April, 1925
Antwerp, Belgium 	Olcott " "	May, 1925
Malaga, Spain 	Maitreya " "	3-6-1925

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LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Rochester, N.Y., America	Rochester Lodge, T.S.	May, 1924
Albuquerque, N.M., "	Albuquerque " "	13-2-1925
Savannah, Georgia, "	Savannah " "	1-3-1925
Nashville, Ten "	Nashville " "	do.
Pittsburg "	Nirvana " "	do.

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The page contains extremely faint and illegible text, possibly bleed-through from the reverse side of the paper. The text is scattered across the page and is mostly indistinguishable from the background noise.

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ANNUAL DUES AND ADMISSION FEES

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Singapore Lodge, T.S., Fees and Dues of 2 new and 5 old members, per 1925, £2-5-0	29	13	0
Mr. E. D. Clarke, Solicitor, British Guiana, Section Dues, for 1925	13	4	0
Hongkong Lodge, T.S., Fees and Dues of 7 new members, per 1925... ..	44	7	4
Netherlands-Indian Section, T.S., Dues of 1,735 members, per 1925	838	10	8
	926	3	0

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T.S. in Wales, White Lotus Day Collection, £1-5-0	16 6 5
Indraprastha Lodge, T.S., Delhi, White Lotus Day Collection, for Food Fund... ..	8 4 0
Mr. C. N. Subramaniya Iyer, B.A., Adyar, for feeding on 1st October, 1925	65 0 0
Donations under Rs. 5	2 10 0
	153 8 5

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Location	Name of Lodge	Date of Issue of Charter
Braintree, Essex, England ...	Braintree Lodge, T.S. ...	4-7-1925
Ibi (Alicante), Spain ...	Alcait Lodge, T.S. ...	12-7-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Helsingfors, Finland *	Sokaren Lodge, T.S. ...	26-4-1925

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23. Norway	Prin Agnes Martens Sparre—Gabelsgatan 41, Oslo (Kristiania)	THE PAPYRUS.
24. Egypt	J. H. Pérez Esq.—P.O. Box 240, Cairo	TEOSOFIA.
25. Denmark	Herr Christian Svendsen—Hauchsvvej 20, Copenhagen	THEOSOPHY IN IRELAND.
26. Ireland	T. Kennedy Esq.—16 South Frederick Street, Dublin	EL MEXICO TEOSOFICO.
27. Mexico	Prof. Jose Rommo Munoz—Apartado Postal 8014, Mexico, D.F.	THE CANADIAN THEOSOPHIST.
28. Canada	Albert E. S. Snythe Esq.—22 Glen Grove Avenue West, Toronto	THEOSOFIA EN EL PLATA.
29. Argentine	Señor Adrian A. Madrid—Calle San Luis 953, Rosario, Argentina	REVISTA TEOSOFICA CHILENA.
30. Chile	Señor Armando Zanelli—Casilla de Correo 548, Valparaiso	O THEOSOPHISTA.
31. Brazil	General R. Pinto Seidl. Retd.—112 Rue Général Bruce, Rio de Janeiro	
32. Bulgaria	Monsieur Soubtrony Nickoff—84 Tzar Simeon, Sofia	
33. Iceland	Herr Jakob Kristinsson—Ingolfstr. 22, Reykjavik	
34. Spain	Comandante de E. M. Julio Garrido—Sociedad Teosofica de Espana, Factor 7, pnal, Madrid, Spain	
35. Portugal	Señor A. R. Silva Junior—Avenida Almirante Reis 58, 1E, Lisbon	LOTUS BLANCO AND SOFIA
36. Wales	Coun. Peter Freeman—3 Rectory Road, Penarth	ISTS.
37. Poland	Mademoiselle Wanda Dymowska—10, Wilcza Str. N. 14, Warsaw.	NEWS AND NOTES.
38. Uruguay	Señora A. M. Gowland—Lindero Forteza 59, Union, Montevideo.	PIEZEGAD TEOSOFICZNY.
39. Porto Rico	Sr. Francisco Vincenty—P.O. Box 85, San Juan	TEOSOFIA EN EL URUGUAY.
40. Rumania	Miss Fanny Seculici—Calea Dorobanilor 4, Bucarest	HERALDO TEOSOFICO.

Enquiries may be addressed to the Recording Secretary, Adyar, Madras, or to any one of the above officers.