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THE
THEOSOPHIST

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

EDITED BY
ANNIE BESANT, P.T.S.

VOL. XLIII

PART I. October, 1921, to March, 1922

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

1922

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1921, to 10th January, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. E. Drayton, Barbados Lodge, £1	...	...	14 12 0
Mr. L. Westling, Stockholm, £27-4-0	...	...	401 3 0
Indian Section, T.S., part payment, 1921	...	...	20 0 0
T.S. in Spain, Charter fee and dues, 1921, £5-9-5	...	...	81 11 7
Baroness d'Asbeck, 1921 and 1922	...	...	30 0 0
M. Philippe Cherix	...	...	30 0 0
Mr. G. F. L. Harrison, Shanghai Lodge	...	...	276 8 0
Holland, 2,231 members, 1921, £74-7-4	...	...	1,110 12 9
Java, Charter fee	...	...	15 0 0
Icelandic Section, 1921, £7-4-8	...	...	107 14 1

DONATION

Mr. Arthur J. Wedd	...	...	...	100 0 0
				<u>2,187 13 5</u>

Adyar
12th January, 1922

J. R. ARIA,
Ag. Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mrs. John B. Cameron, St. Louis, U.S.A., \$100	339	15	0
Mr. Frank L. J. Leslie, Harrogate, for Food Fund, £4	59	11	3
Miss Bode, Sydney	55	8	0
Mrs. Helen Dvatosky, Dargoville, N. Auckland	17	0	0
Rai Bahadur Dr. Mohan Lal, Suket State	10	0	0
Mrs. Violet M. Christie, Adyar	100	0	0
	582	2	3

Adyar
13th February, 1922

J. R. ARIA,
Ag. Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Great Falls, Montana, U.S.A.	Great Falls Lodge, T.S.	7-10-1921
Denver, Colorado,	Rocky Mountain "	17-10-1921
Eugene, Oregon,	Eugene "	26-10-1921
Elmira, New York,	Elmira "	2-11-1921
Chicago, Ill.,	Arjuna "	8-11-1921
Ames, Iowa,	Ames "	20-11-1921
St. Louis, Missouri,	Akhanda "	29-11-1921
Chicago, Ill.,	Rainbow "	14-12-1921
Staffle, Sweden	Staffle Lodge, T.S.	21-12-1921
Santa Margherita, Ligure, Italy	Fratellama Lodge, T.S.	25-12-1921
Gaalpara, Assam	Gaalpara "	31-12-1921
Jammu, Kashmir, India	Ranbir Pratap Lodge, T.S.	14-1-1922
Paddington, London	Gnostic "	21-1-1922
Lincoln,	Lincoln "	"
Constantinople, Turkey	Byzantine "	"
Bangor, Wales	St. David's "	"

Adyar
13th February, 1922

J. R. ARIA,
Recording Secretary, T.S.

xii SUPPLEMENT TO THE THEOSOPHIST FEBRUARY
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1921, to 10th January, 1922, are acknowledged with thanks:

DONATIONS

Miss Willson, Adyar, for Food Fund	...	...	8	5	0
Mrs. Agnes P. Kreisel, San Fernando, California	...	...	1,814	0	0
Mr. C. E. Anklesaria, Karachi	...	...	9	2	0
Mr. W. D. Koot, Madioen, Java	...	...	354	0	0
Donations under Rs. 5	...	...	3	0	0
			2,188	7	0

Adyar.
12th January, 1922

J. R. ARIA,
Ag. Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Nassjo, Sweden	Nassjo Lodge, T.S.	21-10-1921
Motala, "	Motala "	21-10-1921
Elbing, Germany	Parzival "	2-11-1921
Falun, Sweden	Falun "	9-11-1921
Madrid, Spain	Hesperia "	17-11-1921
Essen and Wesel, Germany	Alcyone "	20-11-1921
St. Andrews, Fifeshire, Scotland	St. Andrews Lodge, T.S.	30-11-1921
Hammersmith, London	Hammersmith "	3-12-1921
Streatham, "	Streatham "	3-12-1921

Adyar.
9th January, 1922

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Scottish Section, 1921, £25-14-8	...	...	379 9 0
Indian Section, Balance, 1921	...	...	205 5 0
Indian Section, for 1922	...	...	43 11 0
Egyptian Section, 1921, £3-5-4	...	...	48 11 6
Apjar Von Stolk, 1922, Frcs. 35	...	...	23 5 3
Mr. F. W. Fernandez, Buenos Aires, 1922, £1	...	...	14 14 6
Mr. G. P. Wikramanayaka, Galle, 1922	...	...	3 12 0
Mr. John de Cruz, Mesopotamia	...	...	4 0 0
Saturn Lodge, Shanghai, fees of 2 members	...	...	14 0 0

DONATIONS

Mrs. A. M. Reiss, Adyar Library	...	...	25 0 0
Mrs. A. M. Reiss, Theosophical Society	...	...	25 0 0
			787 4 3

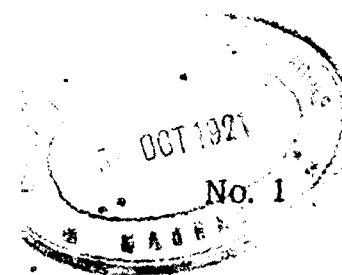
Adyar
13th February, 1922

J. R. ARIA,
Ag. Hon. Treasurer.

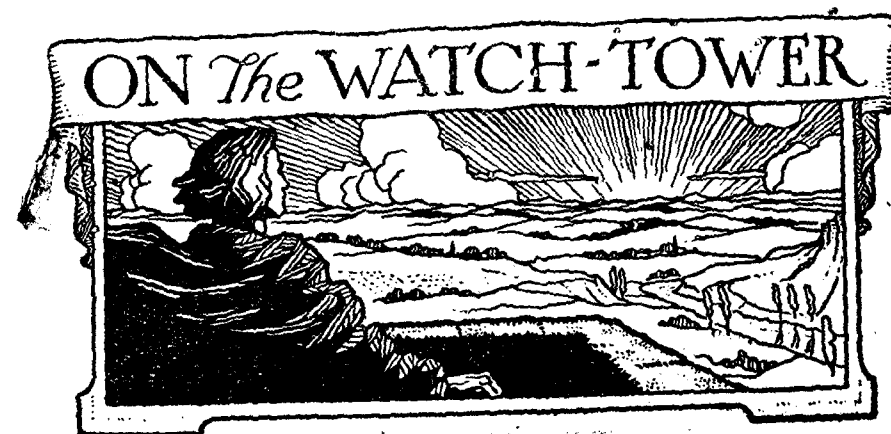


THE LATE SEÑOR DON JOSÉ XIFRE

VOL. XLIII



THE THEOSOPHIST



GREETING, readers mine, on the birthday of our THEOSOPHIST, beginning its XLIII Volume.* Many have been its vicissitudes during these 42 years. Founded by H. P. Blavatsky and H. S. Olcott, it has passed through many experiences, but it has never lowered its flag. It stands as servant of the Hierarchy, spreader of the Ancient Wisdom, carrying the Torch of that Wisdom which has ever been the Light of the World, the Light which will last when the world sleeps for a while, until its period of activity returns, and finds that Light still burning in the eastern sky. THE THEOSOPHIST

has outlived—as men reckon life—its two Founders. It will outlive, I hope, its present Editor, and many a successor to come.

It is rather an odd coincidence that my birthday also falls on October 1, for I knew nothing of it on its founding, and it knew naught of me. Seventy-four years of this mortal life lie behind me, and I enter on this day my seventy-fifth year.

I have to offer grateful thanks to the many friends all the world over who have been exerting themselves to increase the circulation of THE THEOSOPHIST, and that with much success. The circulation is steadily rising. A special word of thanks must go to friends in the United States. I must, however, correct one error in the generous notice which appeared in the *Messenger*. It says:

It is the understanding at this office that a major part of Mrs. Besant's income is derived from the sale of her magazine.

Had that been so, I should have starved long ago! During the War, the magazine suffered in common with all our books, and from the whole book business, in India, Great Britain and America, I had no income at all during 1919 and 1920, and so far in 1921. THE THEOSOPHIST has never made more than a microscopic profit. My books have been the source of my income, and certain friends have helped me regularly. It was this fact which made me desire to place Theosophical publishing on a world-wide basis, so that the next President, less fortunate, perhaps, than I in books and friends, might have an income. I have now abandoned this plan, as it did not meet with general approval in English-speaking countries. I have therefore placed the British part of the business in the hands of the

three General Secretaries, to be carried on for the benefit of the three Sections, subject to a payment of royalties to authors, as heretofore. I have handed over the American House to the General Secretary, for the benefit of the Section, subject to the purchase at cost of production of all the stock, repaying to the Section the value of the stock it gave me, and subject to royalties to authors. The Indian House remains with me, and, as it is rapidly recovering from the War depression, I hope to be able to assign some share of the profits to the T. S. and the Indian Section. But these will, I fear, be small, as we shall no longer print for the United States, the copyright law there refusing any protection to authors who do not print their books in the States. Copyright holds throughout the British Commonwealth. There should be very much larger sales of books in the States, now that all Theosophical printing will be done there under the control of the Section, and authors will profit thereby, as well as the Section.

A copy of a Resolution on the passing away of our Vice-President, Mr. A. P. Sinnett, on June 27, 1921, passed by the Bombay Lodges on August 22nd, did not reach me in time for the September number, as I did not reach Adyar till September 1. I print it here:

That this meeting of the members of the Bombay and Suburban Lodges of the Theosophical Society, assembled at Bombay on 22nd August, places on record its deep sense of appreciation of the very valuable and magnificent services rendered to the Society by the late Mr. A. P. Sinnett, who filled with honour the office of its Vice-President for a period of nearly forty years, and by his able and illuminative pen contributed in a large measure, especially in the earlier period of the Society's existence, to the spread of Theosophical truths, and made them popular especially in a material age.

That this meeting requests the Honorary Secretary of the Blavatsky Lodge to communicate copies of this resolution to the President, and to the Recording Secretary, Adyar, and to the President of the London Lodge of which Mr. Sinnett was the President-Founder.

The Vice-Presidency of Mr. Sinnett was not quite so long as is stated in the resolution. Dr. S. Subramaniam was the Vice-President from 1907 to 1911. Mr. Sinnett was appointed Vice-President by Colonel Olcott in 1896, and continued in office till his passing.

* * *

Theosophists will read with pleasure the following notice, sent out by the Secretary of the London Lodge, as all would be sorry if it ceased to exist, after its long service to the Society.

THE LONDON LODGE

OF

THE THEOSOPHICAL SOCIETY

The loss of our beloved President has filled the members of the London Lodge with a heartfelt regret; at the same time we should realise that our loss is his incomparable gain.

Shortly before he passed on, he suggested to me that our Committee should carry on the Lodge at any rate until we can find a suitable President, though it will be impossible to replace Mr. Sinnett. This we intend to do because he wished it, and I believe, from what I know of the members of the London Lodge, that they will heartily co-operate in carrying out his expressed desire in remembrance of, and gratitude for, all he has done for us.

The Committee realise that in Mr. Sinnett the Lodge has lost the mainspring of its existence, but they urge that in keeping it in being the members will be paying the most fitting and eloquent tribute to his memory.

We will do our utmost to secure interesting lecturers and we look for the loyal support, by attendance of our members, to ensure good audiences for them.

The next Session will begin in October; notices of it and names of lecturers will be sent to the members later.

July 5th, 1921.

I. M. RUSSELL,
Hon. Secretary.

We trust that the London Lodge will have a long and useful career.

Mrs. Larmuth, so well known to Lancashire Theosophists, has lived at Adyar, as our readers know, from 1914. She had suffered severely from heart trouble for some six or seven years, and patiently bore the restrictions it imposed. She passed away peacefully on August 30, and was cremated in Besant Gardens. Passages were read from the *Bible* by Mr. James Cousins, who also delivered a short address on her useful life, and from the *Bhagavad-Gitā* by Mr. J. R. Aria. Her daughter and son-in-law, Mr. and Mrs. Ernest Wood, were in Los Angeles at the time, and were informed by cable of her happy release from pain, and peaceful passing into the Light. None can regret the ending of the worn-out body, and her entry into the joy of her Lord.

* * *

The rebellion in Malabar is the expected result of the inflammatory speeches of the Khilafatists and the Non-Co-operators. The Moplas are Muslims of a partly Arab descent, with the wild and cruel fanaticism that belongs to the ignorant Mussalmān. Those of us who have become so unpopular by our strenuous opposition to Mr. Gandhi's mischievous movement, have all along predicted that it must end in riot and bloodshed. Several riots had already justified our forecast, and this sudden and widespread revolt has proved our contention up to the hilt. Our position is shown by the following telegram which I sent to *New India* from Simla, where I was when the Ali brothers were arrested:

NEW INDIA'S POLICY

The Editor wires from Simla, dated 17th: The challenge to the Government thrown down by Mr. Gandhi has been taken up. It will be remembered, he wrote that they had challenged the Government and that it would not be playing the game if they became violent because the Government took them seriously. Mr. Shaikat Ali is reported to have declared that at Christmas, unless the Government

yielded, they would raise the standard of independence, and Mr. Muhammad Ali, in Sindh, is reported to have said: "From to-day it is sinful to serve in the army," and a Resolution was passed to that effect. If the reports were false, the trial will enable them to disprove them. While they remain uncontradicted, the Government has no option but to prosecute.

The Mopla part of the conspiracy broke out prematurely, showing that firearms were being collected and crowds trained to rush to the mosques at the beat of the tom-toms within them.

That is the penalty for stirring up a fanatical mob, and India may be grateful to them for the evidence of what would be the fate of Hindus and Europeans were the army depleted and the Muslim Raj substituted for the British.

There must be no doubt on which side *New India* stands in this struggle. It stands for Home Rule obtained through the Councils and all constitutional means. It stands for the British Connection, for Co-operation between the two Nations. It stands beside the Indo-British Government through the struggle provoked by their enemies. And may God defend the Right.

(Sd.) ANNIE BESANT.

In times like these, decisions have to be quickly taken. I do not wish to say more, as the Ali case is now *sub judice*.

Professor Edwin Grant Conklin, Professor of Biology in Princetown University, U.S.A., asks whether there will ever be a higher animal on the earth than man, and answers the question in the negative. He thinks that the human race may become extinct before the higher animals, but does not see any source from which a superior animal could arise. He does not think that a new species of man, due to hybridisation, will arise, because, even if a new type appeared, it would be swamped and lost, unless isolated. He considers that the breaking down of racial barriers will restrict further race differentiation, and this will probably work against the evolution of a higher race. Standards are likely to maintain their present level, but not to advance. Theosophists think differently. There is already a new type appearing, distinct

enough to be marked out—that of the sixth sub-race of the Aryan stock. Nature's powers are not exhausted, nor is the work of our Manu ended. We can look forward with confidence to a higher race of men.

An appeal is made to me, on p. 94, as to the "neutrality of the T.S." The T.S. certainly exists to spread Theosophy, but it does not bind its members to believe any Theosophical teaching. They are students, and are not bound to accept the views they study. The Geographical Society exists to encourage geographical discovery and interest in geography. It does not bind its members to hold special views. Mr. C. R. Young-husband is perfectly right in not pledging the Society, *i.e.*, the totality of its members, to any belief. I do not know what he means by "the Society's authority". I am not aware it has any, beyond its Constitution. On the second point I answer that a Lodge may be formed for the study of any religion and confine its membership to adherents of that religion. We have Christian Lodges, Buddhist Lodges, Muslim Lodges, etc. We are pledged to Universal Brotherhood, without distinction of race, creed, sex, etc. That surely means that we do not refuse admittance to the Society or withhold fraternal feeling from anyone on account of these distinctions. "Without distinction of sex" does not mean that we refuse to charter a Women's Lodge; there are countries where women cannot join a Lodge to which men come; may not women study together if they wish? Cannot people of any Faith study their Faith together in the light of Theosophy? I may add that I lectured on this very subject, and the lecture has been published.

I see a correction in an American paper of a note which had previously appeared; very improperly, in the Canadian

Section, all the votes that were not cast against my election were counted as in my favour. The result is that the Canadian vote cannot be counted. I saw the original note, but did not think it worth while to correct it, as the paper is quite unique in its regular misrepresentations, and I do not know why it has corrected this particular one. I used to read it with interest because of its articles against brutality in gaols. But they have ceased to be interesting, since one cannot rely on their accuracy. An Editor who misrepresents without scruple a person or a Society he hates, cannot be trusted, for he may equally misrepresent a Governor of a gaol against whom he has a private spite, and hold him up as a monster of cruelty, when he is nothing of the kind.

* *

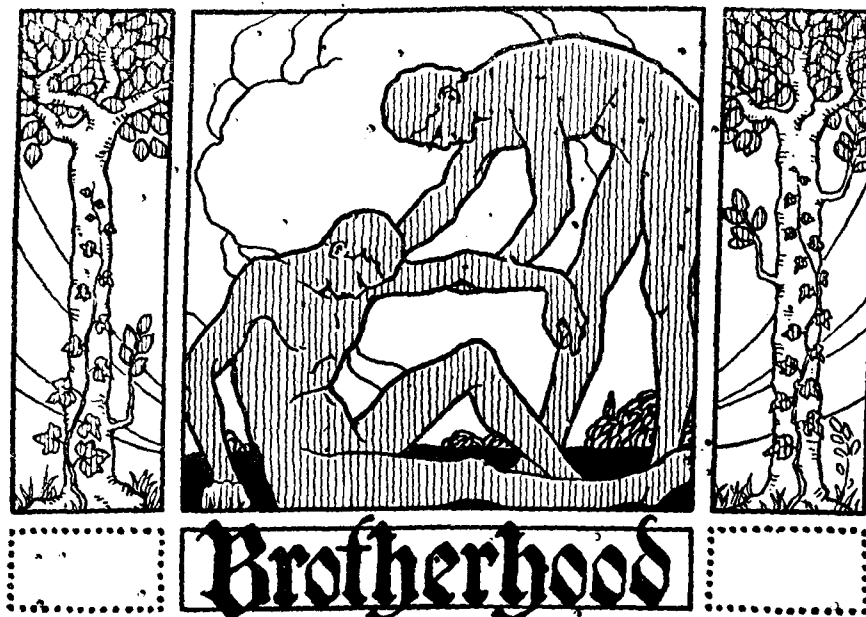
I append the following note, written in *The Adyar Bulletin* on our work in China:

By one of those coincidences which help the T.S., a new script has been invented in China with thirty-nine characters instead of 43,000, and the Chinese, old, young and middle-aged, are learning it with extraordinary ease and rapidity. This will make possible a widespread literary propaganda. Meanwhile, Bro. Harrison sends us *Information for Enquirers* in Chinese. Mr. and Mrs. Wood were to visit Shanghai, and we doubt not they gave a new impetus to the Lodge.

I propose to insert next month a reproduction of a photograph of the Lodge.

* *

Our frontispiece is a portrait of the two founders of the T.S. in Spain—José Xifré, the faithful follower of H. P. B., who lately passed away, and Count Montoliu, his loved colleague, who left this world very early in the work. Very joyous must have been their meeting on the other side.



RECONSTRUCTION: THE NEW ERA¹

By ANNIE BESANT

FRIENDS:

Over in India we have been talking a great deal about reconstruction, and coming over here to Great Britain, we rather expected to find you all busy either with reconstruction itself, or in the preparation for reconstruction. I suppose it is true, as the Chairman has said, that with the stopping of the war, with the relaxation of the tremendous strain under which you all have been living, there is probably a little feeling of tiredness, a certain natural desire to relax, and the strenuous work that is needed for building up a new and a

¹ A lecture delivered at Bolton, Lancashire, August 30, 1919.

greater civilisation perhaps does not seem so attractive to you as it will when you are growing accustomed to the cessation of war and are adapting yourselves to the labours of peace.

Still, whether people are tired or not, whether or not we see disappointing symptoms at the present time, some of us feel that we must study the problems that have to be faced, and that the sooner we study them the better. For the worst that is found all over the world to-day in these early months of peace can but be a passing symptom if civilisation is to endure, and if a better civilisation is to be raised on the ruins of the old. We must gather all our forces, intellectual and moral, we must look up to the high spiritual possibilities opening before the human race; and we must recognise that as the human Spirit lives in bodies, he is expressed through the mind, feels through the emotions, acts through the physical body; and he cannot manifest himself, his inherent divine possibilities, unless the mind is trained, unless the emotions are disciplined, unless the physical body is surrounded by all those things necessary for its thorough human development, unless the conditions of social life, the environment in which we have to live and grow, are made suitable for the highest development of the human being, unless we get rid of all those sad features of modern civilisation—terrible poverty at one end of the social scale, equally terrible wealth at the other end—unless we learn to recognise the laws of Nature and to build our new civilisation in harmony with those laws.

Now those of us who are Theosophists—who have made a study of that which, put into English, only means "Divine Wisdom"—think that with regard to these problems we have suggestions to make that may be useful to you. In speaking of these suggestions to-day, I do not want in any sense to lay down for you that which I expect you to believe. I only want to put before you certain statements of law, law whose

phenomena you must certainly accept, although you may not be prepared to accept the Theosophical view of the law. That is for each of you to think out in your own mind and by your own efforts. I have very often said that the duty of a lecturer is not to lay down what people are to accept, but just to lay before them what he believes to be the truth, and that his real work lies not in trying to carry people along a road by his efforts or his thoughts, but only in acting as a kind of signpost, pointing to the road that he believes is the best way to the goal. No man can live by the talk of another, nor can he live by the experience of another. Every man must make his own efforts, must gather his own experiences, and deduce from those experiences the lessons day by day impressed on him. The value of a lecturer lies in provoking the audience to think; not in telling them what to think, but in spurring them on to intellectual efforts, not merely putting before them cut-and-dried theories. Only the truth that you can assimilate is truth to you. That which may be true to me, because I am passing in a certain direction, may not be true to you if you are passing in some other direction, if you are in some other attitude; for just as a wheel has a centre, it also has a circumference, and people on the circumference, as you and I are standing now, must walk in different directions from the circumference to the centre, even in opposite directions if they are at opposite points of the circumference; yet, if they seek the truth, they inevitably find it; if they learn part of the truth and practise it, they inevitably find more and more as the practice grows. So what we want is the seeking for truth, the will to find the truth, and we should be ready to listen to any other fellow-seeker who may from his standpoint see a different aspect of the truth; learning from him, we may add to our own store, and perchance may have something to give him in exchange which will enable him also to have a larger vision of the truth. Taking it, then, from that standpoint, I

am going to put to you frankly the Theosophical explanation of certain great laws on which civilisation has to be built.

The first of those, which will govern our general attitude to society, we call the Law of Reincarnation or rebirth. Many of you may not believe that it is a fact that we have been here before, and will be here for several other periods before we reach human perfection. It does not very much matter, so far as facts are concerned, whether you believe in that law or not, because you cannot prevent rebirth, nor can you help seeing what we say are the results of it in our social order. By Reincarnation, it is meant briefly that every human Spirit coming forth from God is as a seed of Divinity. Just as the seed of a tree falling into the ground will develop into the likeness of the tree, so the human Spirit, being essentially divine, will grow into the likeness of that parent tree until, to quote for a moment the words of the Christ, we become "perfect even as your Father in Heaven is perfect". But, we say, you cannot do that unless you have a considerable time to do it in, and one brief human life is not long enough to accomplish the growth from the seed to the perfect tree. Hence that seed, like the seed of a tree growing up from the earth, puts forth many leaves which drop off from time to time, but which have contributed something to the growth of the tree. The leaves of the tree gather in nourishment from the atmosphere, the roots gather in nourishment from the ground that turns into sap, which permeates the whole of the tree. The leaves drop off and perish, but the sap which the leaves and roots have gathered remains, and by them the tree grows and develops. Every season a fresh crop of leaves, every season a gathering of nourishment from air and soil; and so we see that the bodies also, as the leaves, perish, but all that has been gathered by these bodies during a human life remains. It is assimilated into the very life-blood of the Spirit, it stimulates the development of the divine faculties. All

experience is changed into faculty during the long heaven-life, and when all the gathered experience is assimilated and changed into faculty, a new birth is sought, that more experience may be gained. Then the human being comes back into the world, with the faculties he has created out of experience, for his new lesson in life's school, so that by earth-life after earth-life, heaven-life after heaven-life, rebirth after rebirth, the divine Spirit unfolds all the capacities enfolded within him, and the man grows towards perfection. That is, roughly, what Reincarnation means.

The effect of it is that all children are born with a character, and that those characters differ enormously. That is a fact you all recognise. You know quite well that when you deal with a little child, you are not dealing with a piece of plastic clay, with which you can do exactly as you like. You are dealing with a creature already possessing capacities and powers, already showing weaknesses and faults. From the very cradle, the baby begins to show his inborn character. Sometimes it is very noble, sometimes very unsatisfactory. You may find a child born with criminal instincts, very difficult to train, though much may be done with him by careful education, kindness and training. You may find another child showing signs of genius from his earliest days. Science recognises that the child brings his character with him, ready-made, into the world, that the character defines his possibilities, that the faculties he brings with him must direct to a great extent his growth, and that while you can do very much to mould and to shape, to eliminate what is wrong, to encourage what is right, you must acknowledge the truth of the well-known scientific phrase: "Nature is stronger than nurture." That is, the inborn character is stronger than the environment into which that character is born.

Whatever way, then, you choose to look at it, whether you choose to see in the child the human Spirit that has

gained a certain amount of experience and brings with him the qualities he possesses, or whether you choose the view that, for some reason or other which science cannot explain, the child comes into the world with certain powers and weaknesses, you know he is there with a character, and you have got to deal with him as he is. In the days of Darwin they thought they had found out the truth, that parents transmitted their characteristics to their children; that theory has since been exploded. Investigators agree that the character is already there, and that fact must be recognised in the building of our new civilisation, in its effects upon education. Again, it must be recognised in the treatment of criminals (or penology), in the development of the nation along different lines traced out by the different characters of individuals, and in the division of labour (as you would call it), which ought to be according to the qualities of the individual, but which, as a matter of fact, in the present social anarchy, is very often merely the pushing of a man or a woman into anything by which he or she can get a livelihood, suitable or unsuitable, with the result that labour is a toil instead of a delight, and that the man is frustrated in his aspirations instead of fulfilling them. You find round men in square holes and square men in round holes, both uncomfortable, because they are in the wrong place.

Let us take, for a moment, Education. What is the education we must reconstruct in order that a new society, and a happier society, may be built up? Let me lay down one general principle before I deal with details—a principle which I hope all of you will agree with—that every child born into a civilised society has the right to an environment, a right to circumstances surrounding him, which will enable him to develop to the full every faculty that he brings with him into the world. That is what is required for a civilised society, and it is not what our so-called civilised society gives to all the

children born into it to-day. If you take the extremity of poverty, what chance has your brilliant child of finding the place and the work for which his capacities fit him? If he has a very strong will, if opportunities, as we say, come in his way, then, after tremendous struggle and effort, he may find a place where his capacities will be useful to his country; but half his strength will have gone in struggling to find his place, whereas he ought to have had his way to the finding made easy for him by the conditions under which he was born. And so it is with those very wealthy people that I spoke of. Children born into almost unlimited wealth are by no means born into the circumstances in which they can develop to the full every faculty they bring with them into the world. On the contrary, their weaknesses are nurtured; any tendency to vice is increased. Self-indulgence makes them slothful and slack. They need the spur of exertion; the others are crushed down under the weight that presses on them. Both these extremes are mischievous to the newcomer into the world. Let us, then, take education in the light of Reincarnation.

Our present education is made as a regular system into which we put our children, just as you might have a very elaborate machine, into one end of which you can put a piece of cardboard and from the other end of which you can get a complete cardboard box. So you deal with human beings. You have got a mechanical system of education, into which you pitchfork them at one end, pass them on from class to class, and turn them out as the finished article at the other end. That is not education. It is forcing the child into a mould, which you have made for every child or any child, and consequently for no child. Children are not mere clay to be shaped in a mould. They are living human beings, every one of them different from every other child. There was a gentleman in the past whose name was Procrustes, and he had an iron bed. And when he captured a man, he put him

on the bed, which was, of course, of a definite length. If the man was too long, Procrustes chopped a piece off him, and if the man was too short, he pulled him out until he fitted the bed. Your education is like that. When a boy is too long you carve him down to the right length, and if he is too short you pull him out. Of each you say that he is a stupid child, and must be made to learn along your lines.

One of the results of the War is to be a complete change in the educational system, as you may see from the last Education Act, although that does not go far enough. Help a child to educate himself. Do not teach him what you think he ought to know, but what he wants to know. That is the secret of it, put in a phrase. You should not put thirty children into a schoolroom, and make them all learn together a certain set of things. Turn a child loose into a large room full of interesting and pretty things with words attached to them. Let him go loose for a time to choose what he wants, and you will find that presently he will settle down on something that attracts him more than the other things. He wants to know about it, and brings it up to the teacher, who just walks about, being pleasant. He begins to ask questions about it. Is it alive, or does it move? Or, if it moves, what makes it move? A child wants to learn, if only you will let him learn. He is anxious to learn. Every father and mother knows how a child is full of questions, and the foolish father or mother says: "Oh, don't bother me," and the wise father or mother takes the child up and explains exactly what it wants to know. It is not the teacher who should ask questions of the child, but the child who should ask questions of the teacher. The very science of teaching is to answer the questions of the child, and to find out what it wants to know when it is not ready with a question and is only groping after it in its want-of-knowledge way. That is the idea underlying the Montessori system.

I have watched that system at work in India, and have heard a good deal about it in the English schools that I know. I have watched children learning about things, while apparently they were only playing with them, and the results have been most remarkable. For instance, a child will have a number of different pieces of material given to him—silk, velvet, cotton, linen, and so on. The teacher will suggest to him that they feel very different, and presently the teacher says: "Let's shut our eyes, and see if we can find them out by touch alone." The child thinks it is a fine game, and sets to work to distinguish things by touch. Thus he develops the sense of touch at the ends of his fingers. The fingers become very sensitive, and he learns to detect little differences of weight, and of surface, and other things. The scientific man will tell you that the little child has the senses more powerfully developed than in later years. The first teaching should be for the development of the senses, so as to create instruments of knowledge throughout the whole of their future life. When the child is given different shapes, like triangles and squares, he is taught to go round these steadily with a little bit of stick, and when the fingers have grown deft and handy he is given a pencil, so as to make a line on paper round the object. He finds he has made a picture. In this way also he traces letters, and marks them in the same way on paper, and suddenly that child finds he is able to write and wants to write. Similarly the power of reading is developed. They teach with toys, objects the child knows, and in very clear printing the name of the object is put upon it, so that the object and the word connected with it become associated in his mind, and he learns, grows familiar with, the look of the letters that belong to different things. The child learns the written name of things he knows, the word and the object being joined together in his mind, so that he does not learn words he does not understand. He knows the object before he learns the word. The result

of this method of teaching is that the child is full of enjoyment in his learning, he is eager to learn more and more, he comes dancing to school instead of coming slowly, glad when the holidays are over, and school becomes a place of delight, instead of a place of drudgery and enforced lessons that do not interest.

Teaching is a vocation in the religious sense of the word. It is not a trade, a means of getting a livelihood; it is the means of training a child into a citizen of a great Nation, the highest privilege and honour that a human being can possibly have. Therefore you need to give the teachers a very different position from that which they too often have to-day. You must look upon them as honoured servants of the Nation, engaged in the work of training the citizens of the Nation. They should be regarded with honour and with respect, and be paid according to their needs, so that they may not be anxious and worrying continually about making both ends meet. You want to remember that teaching is a duty that needs patience and gentleness and control of temper, more perhaps than any other duty, so that you should try to make the teacher's life a happy life, free from petty anxieties. And if a teacher ever strikes a child, that teacher should never have the chance of doing it again. You do not realise the harm you do when you strike a child. It is an outlet for the temper of the grown-up. A child annoys you and you give him a slap, but in any punishment which gives pain to and frightens a child, you are dulling the brain and sowing the seeds of fear, the most fatal quality in a child's mind. A child should never fear, and never have a chance of fearing, for fear dulls the intelligence and withers the heart. If a child is frightened while he is doing his lesson, if he knows he is going to be punished when he makes a mistake, how can the mind work freely and easily and brightly? If a teacher cannot keep order without punishment, then he ought to find some other business; he is not fitted to teach. A teacher should keep order by love and not

by fear, and the advantage of that is that the children will be just as orderly when he is out of the room as when he is in it. But if he keeps order by fear, they become disorderly when he goes round the corner, and set a big boy to watch until his return. We do so much to dwarf the children, to make them less than they ought to be.

The schools of the future are to be joyous places. And, friends, I am not speaking of the things about which I do not know, for my work, especially in India, has been very largely concerned with schools, and we have found out by practical experience that you do not need any punishment in a school, if you treat the children decently, if the teacher is the friend, the helper, instead of a cold and stern person. The children love to obey a man of the former type, love to be with him, and will do almost anything he pleases. That has been our experience, and the experience of all who are working with us in education. One of our schools and colleges over there has grown into a University, so good was it, and many other schools and colleges which we have show exactly the same spirit of bright, happy confidence, so that the boy and girl pupils become, as it were, marked, and have a certain type. They used to call our pupils "Central Hindū College boys," merely because they were absolutely fearless, straightforward, never looking afraid, and always kind and gentle to those weaker than themselves. If you punish a child, you are teaching that child to be cruel to those less strong than he is. He sees you, a great big man, striking him, and yet you blame him for striking a smaller child. Education, then, is to be based on the idea of fitting the education to the child, finding out what the child wants to be and helping him to become it.

And that will lead naturally to the point that I mentioned, where work will become a delight instead of a toil. Work is naturally pleasant, if we are doing something we feel we can

do well. The artist, the painter, the sculptor, the musician, all take a joy in their work. But there are some things in society which are not pleasant, but have to be done. The work of scavengering has to be done. Some forms of work are very rough, hard and toilsome, some mechanical. How are we to meet that in our New Order? Simply by putting on a machine, instead of on the human being, as much of the drudgery as we possibly can. Suppose you and I had to do scavengering or mining, what do you think we should do? We should set our brains thinking, to discover mechanical means of doing all the most unpleasant part of the work. We should not, as we do, shove it on human beings because they must do it or starve. We should use our brains to make labour-saving machinery for everything that is unpleasant, that is monotonous, that tends to deaden the life and intelligence of the human being. I do not say we can do the whole of it at once, but we can go a long way towards it. But because the people who do it are practically driven to that sort of work to get a living, because they cannot get it in any other way, because they are not educated in the same fashion and helped in the same way as the higher classes, therefore they are sent down to do the unpleasant, grubby and disagreeable work, and then we blame them because they are rough and hard, because their language is not refined and beautiful, because they are somewhat indifferent to the amenities of social life. That is all wrong.

Some kinds of work, however, we may not be able to get rid of in this way, that are in their nature dehumanising. What is the remedy? To make the hours for such labour very short, so that in the remaining hours the men may be able to turn to something else which will develop the higher faculties in them, develop their tastes, their sense of beauty, the divine powers that are as latent in them as in anyone else. Brief hours of hard labour, then, with leisure for education, for

culture, for enjoyments of a refined and beautiful character, are necessary. How can you expect a man to care very much for beauty if he is down in the mine nearly all his life, for long hours every day? What chance has the sense of beauty to develop in him? The remedy, then, is short hours for certain forms of labour, and—you may think it a curious idea—higher pay for these shorter hours. You may say: "That is an upside down way of looking at things; we always thought that high pay should go with high forms of work, that the Prime Minister should be paid more than a miner." Are you quite sure? Well, you want great exceptional capacity in a Prime Minister, and if the man is of a selfish type, you will have to pay at a high rate for his services; but then you need not give him also honour or respect, because, if you pay him in gold for his exceptional ability, you need not pay him anything else. That is not a common view over here, but the other day I saw Lord Haldane, who was talking of avocations, say that there were other prizes in human life besides money, other things that noble characters desire and work for—honour and love and human respect and the power to work for the Nation. These are the prizes that appeal to the higher types of character. They do not need to have great wealth given them in addition to these. The artist has a joy in his work—he would do it if he were never paid a penny for it, for the mere joy of creation. He needs a decent living, but he does not need, especially after he is dead, to have his pictures bought at thousands and thousands of pounds.

You have a wrong view of human life, of human development, and you do not realise that the best part of man, the immediate instruments of the Spirit, are his intellect, his mind, his emotions. If I can write a good article to forward a great cause, do you think I want to be paid for it? The doing of it is the payment that rejoices me.

People who serve their Nation—if they serve it well—gain love and respect and honour, and the power that comes from all these from human hearts and human brains. That is the meaning of the old phrase: "Virtue is its own reward." It does not ask to be paid for in money, it does not consider that so many sovereigns balance so much service. That is the higher ideal, if you look at things from the spiritual standpoint, and it is the ideal that in the New Society will regulate human life. It was so in the olden days, in some of the old Indian civilisations. It was said then, and said rightly, that the man who is least developed—the labourer—who perhaps has come into the world with great intellectual faculties, should be surrounded with everything that draws out those faculties. To some extent that is being realised by some of our great employers of labour. They are beginning to build Garden Cities for their workpeople, and to have in those cities all that encourages the social instinct, the development of peace, the growth of culture—places of amusement, open and free to all, and picture-galleries and statues. All should be open and free. People should not have the right to take a great work of genius and shut it up in their own drawing-room. It should be open for every one to see, that every one may grow by the work of genius and beauty.

That is how the old Greeks lived. When a great Greek sculptor made a statue, he did not shut it up in somebody's private gallery, paid for by somebody's money. He put it out into the road for everybody to see. I do not say that the statues you have are worthy to be put into the road to look at. Many are not things of beauty. But if you have a really fine statue, you have no right to monopolise it, to keep it for your own private enjoyment. Let it go where the whole world may see it. Streets are the picture-galleries of the poor. The Greek sculptor put his best work on the

outside of his temples and public buildings, so that every one could see it; and one very remarkable result was that the Greek Nation was a Nation in which the physical bodies were beautiful. You have no idea of the effect of beauty, how it refines, moulds, shapes the minds and emotions, and ultimately the bodies. But there is one thing that I think of in relation to that, applicable to all who are fathers and mothers, and who bring human beings into the world. A woman who is to be a mother should be surrounded by all that is beautiful; and everything that is ugly, or harsh, or bitter, should be kept away from her. The child is largely moulded by the surroundings of the mother. The Greeks developed a perfection of human form that scarcely any other Nation has done. It was because the whole environment was beautiful, and beauty taken in through the senses moulded the growth of children and of adults, and gave them a physical type that is still unrivalled in the world. You cannot grow beautiful bodies in slums of cities; you cannot grow beautiful bodies amongst smoke and dirt, such as is found in many of your towns here. Human beings grow into the likeness of the environment they live in, and therefore the environment should be beautiful, in order that the outer form may correspond to the inner beauty of mind and heart.

And so we have to realise that not only environment but also all that we use should be beautiful. You know that we take old Greek lamps, that they used to carry about with them as we carry candlesticks, and we put them as ornaments in our rooms. All household utensils should be beautiful. The ugly utensil tends to bring about an ugly user of it. That is why in India, even amongst the poorest people, there was great beauty in their household utensils. They are still beautiful, except where they have become westernised. If you go into an Indian village and see a water-pot, you take it home to England and put it in your drawing-room as an ornament. The result is

that you get more beauty among the poor people, more grace in dress, more beauty in outline, for all things work together on the plastic body and mind and emotions of the human being.

Natural beauty has often been destroyed, and the England you will bequeath to your children is a much uglier England than our forefathers bequeathed to us. There is no reason why manufactures should be ugly. There is no reason why you should poison the atmosphere, because you are spinning, weaving or dyeing. It is the duty of your scientific men to find out ways by which industry can be carried on without loss of natural beauty, and may we hope that in the days to come they will give their brains to improving the civic life of the people instead of making instruments of destruction whereby they may slay?

Let us pass from that general educative work, and let us think of our criminals for a moment. You know our present fashion of dealing with them. We take a congenital criminal, and surround him with all the bad influences from his birth. He is very often taught to steal, and punished if he does not steal. He gets into the hands of the police and is sent to a reformatory, which, as a rule, does not reform; and when he comes out he naturally does not love society. Pushed by his inner nature, he comes into conflict with society again, is sent to gaol again, and comes out again worse than he went in. Again he breaks the law, and again is sent to gaol, and thus you manufacture the "habitual criminal". He cannot be anything else. You see in the papers about the death of so-and-so at the age of sixty, forty years of his life having been spent in prison. What ought you to do with the criminal child? You should surround him with everything which may help to eliminate the criminal trait that he has brought with him. From our standpoint, he has had very little experience of human evolution, and he has not yet learned enough to check his passions. He is ignorant, very much like a savage. Now the savage

steals on impulse, and murders on impulse. He sees a thing he wants and takes it. He does not know that he should not do so. He sees a woman he wants, and perhaps strikes down her husband. Some people, when born, are very much like that type. There is no good in blaming the criminal. You and I were in that condition several thousands of years ago, and have grown out of it. So will he. That is where Reincarnation helps us.

We only see in the criminal the young child of society, who does not yet know right from wrong, or knows it very faintly. You cannot turn him loose in society, any more than you can turn a wild animal loose. He is a danger, but you have no right to make his life a misery to him because he has come into the world with those qualities, and you have not been able to train him out of them. And the first thing to do is to get rid of the idea of punishment. You have no right to punish a human being—absolutely no right. You have a right to protect yourself from his aggression, and you have a right to protect society from his preying upon it. Just as you would take a man in delirium and not allow him to rush about and kill people, so you have a right to restrain a man who uses his liberty for the injury of his fellow men. That is the limit of your authority over him—to protect the social order against him. But go with him and try, within the limit of social safety, to do all you can to help forward his evolution into a more decent human being. The restraint to which you subject him should not be painful in its character, but educative in its work and in its effect. You should not try to make his life as unpleasant as you can. It is the better theory, as a rule, to try to make it as pleasant as you can, consistently with his not being allowed to injure other people. That means that, if you find in a child criminal tendencies, and fail to eliminate them by a carefully directed education, you should not, on his majority, turn that child loose on society to prey upon it, and to

become miserable himself and an injury to others. You should give him opportunities of work, having taught him to do something well, and make the good performance of the work the title to his individual liberty.

That the more freedom you can give him the better has been shown by some of the American experiments. America is peculiar in this: it has some of the worst prisons in the world, and some of the best. If a man has been sent to one of the better kinds of prison, he gradually grows into a decent member of society. There is one which is full of instruction as to the right way to treat a man who is a criminal. It is an enormous farm, surrounded by some desert land which is difficult to cross. Every man is housed in a comfortable room, he has his hours of labour, and during meal-times he meets his fellow-prisoners and is allowed to talk freely without hindrance in the way of social communication. During the hours of work they are not guarded. They can escape if they choose to try, but they very rarely choose to try, because the life is made a happy, if a busy, one. It is a social life, a life in which encouragement is given and harshness is not used. The result is that men do not try to get away. They are put on their honour. You may think that putting a criminal on his honour is not a very strong way of binding him, but it is. His honour is trusted, though he himself is dishonourable. Treat a man as if he were good, and he will grow up to your idea of him. That has proved to be true in this prison settlement in America and as a general rule. The result is that men, by steady work and good behaviour and a desire to go on along good lines, are set free. And they do not come back. They keep out of prison, and find the honest life is the happier life, whereas men sent to the ordinary gaol come back time and again. Having tried the worst forms of penitentiary, the States in some cases have introduced real reformatory methods instead of punitive ones, and the results

on hardened criminals show that the right lines are being followed.

The lesson to us is that your criminal, being born as he is—a very unsatisfactory creature—must be helped to become satisfactory as rapidly as possible, must be treated with sympathy and with kindness, but with a steady pressure of gentle discipline upon him, that will help him to improve. He is weak in will and not inclined at first to make many efforts for himself. Try to treat him as a younger child in the family: never do anything to brutalise him; do everything to help him up to a little higher level. Treat him as an undeveloped human being. You may say that that will not apply to some criminals who show brilliant power of brain, and whose crimes are the result of deliberate choice. But it does not follow that a good brain goes with a well-developed conscience. A clever man may not be full of a sense of his duty to society. He is ignorant in a worse sense than the man who does not know the alphabet; moral ignorance is far lower than the mental. When you find that in a man, the only way is to confine him within certain limits until he makes good the wrong he has done. If he commits a fraud, for instance, he must repay the people he has deceived in order to regain liberty, and so he is made to feel the wrong.

Some of us are elder brothers in the family, and others are younger; some of us have grown into a higher stature and some are still undeveloped; but we are all one family, and the lowest criminal on earth is our brother, and will grow into the divine likeness as surely as we shall do. Try in every one to see the Divinity, and help the Divinity to unfold himself within the man. Take men at their best, and not at their worst; look on them as Gods in the making, and not as devils trying to express themselves. Within every one of us that divine image is sleeping, if not awake, and the more we can help by love and sympathy, the more will that awake to

active life, and put forth the powers of Divinity. I have so often noticed in myself and in others that we are very eager to claim brotherhood with the highest, very eager to claim brotherhood with saints and heroes and martyrs and wellnigh perfect men; but do we realise that brotherhood is either with all or with none, and that we cannot expect Him whom we call the Son of Man to recognise us as brothers, unless we recognise as brothers the lowest and vilest of the children of men?

In this Reconstruction Era, the work is to be a work of love—to uplift and not to pull down. The danger in front of you to-day in England is that you will try to change the social order by force instead of by love, by destruction instead of construction, class against class, one system of society against another, hatred on one side and distrust answering to the hatred. Not in that way will the New World dawn upon the old. Those who are low in the social order must be lifted to the higher life, not those who at present have most of the benefits of civilisation dragged down. The real way of reform is that those who are not suffering and whose brains are clear and their emotions quiet—because they are not agitated by suffering—should go down amongst the suffering, bringing to them the remedy that they themselves are often too blinded to see. Sacrifice is the duty of those who are happy and comfortable in the world. It is not the poor who are to be told to sacrifice. They already involuntarily sacrifice too much. It is those who are well off, those who are cultured, those who are educated, those who have the good things of society, who should be ready to sacrifice them in order that the others may be lifted up.

For there is this great difference between the material and the spiritual things in life. The material perish in the using—there is often not enough, apparently, to go round—but the intellectual and spiritual possessions

increase in the owner as he shares them with his fellow men. If we have education, let us spread it among the uneducated, and we shall be the better educated for giving it to those who have none. If we are pure, let us go out among the impure; they cannot soil our purity if it be real, and our presence will be a purifying influence. If we are refined, let us go out among the coarse and the rough, and then by the beauty of our examples we shall stimulate them also to remedy their way of living. To every man and woman let us do what we would do for the members of our own family; let us give the love, the tenderness, the service, we would give to a child of our own, to our own parents, our own nearest relatives. That is the great Law of Brotherhood—the Law of Sacrifice. Only as we rise to that life, the life that here you would rightly call the life of the Christ, can we possibly become truly divine, for we can only serve God as we do service to man.

Annie Besant

THE FIRST WORLD CONGRESS

By CLARA M. CODY

THE First World Congress of the Theosophical Society took place in Paris from the 23rd to the 30th of July, at the Headquarters of the French Section in the Square Rapp. It was in every way an immense and wonderful success, and those whose fortunate karma enabled them to take part in it will assuredly never forget a deep and inspiring experience.

The beautiful home of Theosophy in Paris, where daily during the Congress more than a thousand of the brethren from all over the world congregated, must be seen to be truly appreciated in its delicate, almost oriental beauty. Already on the Friday preceding the opening day of Convention the building hummed with the cheerful speech and continual greetings of members arriving to get their cards of admission, and in many cases immediately finding old friends they had not seen for years. Every member was presented with a beautifully printed programme in French and English, inside which was also slipped the programme for the Conference of the Order of the Star in the East, which took place on the two days following the closing of Congress, the programmes of the Round Table and the Theosophical Fraternity in Education, and a printed motto for the Congress, with these words from *Light on the Path*: "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."

1921

THE FIRST WORLD CONGRESS

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The meetings opened on the Saturday afternoon with a chant by the choir, composed and conducted by a relative of the late Countess Wachtmeister. Then came the address of welcome by our President, after which the greetings from the General Secretaries or delegates of thirty-three National Societies were delivered, either in French, English or the native tongue. The General Secretary of Iceland humorously remarked that probably only two other people beside himself understood his! This intensely interesting proceeding, which generated an immense display of warm feeling and fraternal applause, lasted so long that our beloved President closed it with only a few words, and we separated until the evening, when a little play in One Act, entitled "The Birth of Man," was performed by the author and two others in the Amphitheatre of the Headquarters, followed by a universal "At Home" all over the building.

Sunday we carried on with a debate in the afternoon on "The Mission of the Theosophical Society in the World: Spiritual, Intellectual, Social," our President in the Chair, supported by Mr. Wadia, and by M. Marcault who translated the English speeches into French with a truly astonishing promptitude and accuracy. At 4.30 there was an adjournment for tea, and at 5.30 the whole assembly foregathered at the beautiful Champs Élysées Theatre to listen to our President speaking to us on "The Theosophical Ideal". She spoke in French, indeed that was the language she employed at every meeting, and it was a beautiful and interesting experience for our English members to listen to our beloved President's familiar golden voice clothing the sublime ideals she so unwearyingly holds up before us in the graceful terminology of our French brothers' native tongue. Somehow the ideas expressed seemed thus a little different and a little new. Perhaps it was also the pressure of the French thought-forms around us.

At 8.45, again the indefatigable Congressmen gathered in the Square Rapp to listen to a splendid concert organised by the French Society, and upstairs, in the front of the gallery, our President sat and smiled upon us.

Monday's proceedings began with a debate on "The Problem of Education in the New Era," at which Mr. Baillie-Weaver presided, and Mr. Ensor gave the opening speech. The Educational Trust is at this moment holding a fortnight's Convention at Calais.

The afternoon was devoted to the "Order of Service," at which again Mr. Baillie-Weaver presided, supported by the Secretary for Europe, Mr. Arthur Burgess. I think the Order of Service is not so well developed abroad as it is in England, but the seeds of its future European expansion were sown that day.

Again, in the evening, we met in the Champs Élysées Theatre, where Mrs. Besant continued the subject of Theosophical Ideals. The key-note of her words was an intense appeal to us all to put Brotherhood into practice, to live love in a passion-wracked world, to spread peace and healing and inspiration to a world that had such sore need, and thus to become, each one of us and all together, a channel for the power and blessing of the Hierarchy flowing for the regeneration of the world. She called upon us all to strive our utmost to realise our divine possibilities, that thus we might become true helpers to men, "for," she said, "there is nothing truer than that we *can* be what we *will* to be". That unfolding of the Divinity within for the helping of the world is the primary thing we ought to undertake. He must unfold and become for every one of us the Ruler of our lives and deeds, for all men are open to that which is above and around them. The barriers of the lower selves close us to each other. If we could stretch up to impersonal realisation, we would be able to share what little strength is ours with others, helping them

where *they* are and not where *we* are—which is no help at all.

Tuesday morning saw the debate on the Society's mission resumed, this time more in its sociological aspect, and the tentative formation of a Universal League of Goodwill for Public Service, to have branches in every country, was announced. It was felt that now was the time when the ideal and example of social action, as service and self-renunciation, should be held up everywhere.

In the afternoon M. Chevrier lectured on "Man's Relations with Nature," in French, and was followed by Mr. Wadia on "Will the Soul of Europe Return?" in English, our President being in the Chair. Both speeches were able expositions of their subjects, and were distributed in condensed translations to the Congressmen. Mr. Wadia ended on a grand note, reminding us that we were at a parting of the ways, and that if the Society did its duty, we would have helped to save humanity to-day and to draw down amongst us that royal kingdom of the Masters which sent H.P.B. in the first instance to inaugurate the work of teaching the race its divine origin and goal.

Then came the official closing of the Congress, for the succeeding lecture by Mrs. Besant in the Central Lecture Hall of the Sorbonne on "Theosophy" was primarily intended for the public. Only a few minutes remained, and the great World Congress would be over; and the hearts which had been knit in such wonderful and flaming fashion into one, would draw again apart, at any rate on the physical plane, and scatter to the uttermost ends of the earth. But only on the physical plane—in order to do with added power and intention the work it is our joyous privilege to do; for that splendid sense of happy kinship and comradeship which was the marked feature of this first World Congress can assuredly never be lost, but will ever be cherished as gained for every National Society through

its individual participants—a great and enduring realisation of the world-wide character of our work, and of the glory of a human brotherhood freed from narrowness and misunderstanding and hate. Still, for the time, we were to part, we who had together supped at the Feast of Love and spiritual inspiration, and she who was the centre of that Feast, the great channel of that Love divine, creative, stood up to close, in but few yet such memorable words, the greatest Convention of its workers that our Society has yet seen. For a moment I seemed to feel the surge of emotion that swept us all, that seemed to say “Ah! do not leave us!” How shall we crystallise all she said to us? Perhaps in these words of hers—that we must say: *I am* the Divinity within, *I am* the Hierarchy’s servant, *I am* somewhere one with God Himself, an instrument in His hand. There was only One Actor, let Him act through us; only One Thinker, let Him think through us, only at last One Lover, let Him love through us; then indeed would we form an instrument able to be used by Those who would love and save a torn, distracted world.

At the Sorbonne, that night, an immense crowd of the French public could not all find place. Five of the leading daily papers had printed long interviews with Mrs. Besant, and some of them afterwards reported the Sorbonne speech. I here append a little extract from the report in *Le Petit Parisien*:

Autour de M. Appell, recteur de l’Université de Paris, qui avait pris place au premier rang des auditeurs, se pressaient toutes les plus hautes personnalités parisiennes, les membres du corps diplomatique, des grands corps savants, des colonies étrangères de Paris. Elle eut des mots fulgurants, des phrases dont la simplicité éloquente atteignit parfois à la sublimité. . . . Pendant une heure et demie, par la seule magie de sa parole ardente, nuancée, aimante, Mme. Annie Besant, prophétesse de temps meilleurs et prêtresse de la Nouvelle Espérance, tint son auditoire sous le charme. Quand elle se tut, ce fut, dix minutes durant, une ovation indescriptible, qui se renouvela dans la rue, quand elle quitta la Sorbonne.

The next two days were occupied by a Congress of the Order of the Star in the East, at which Mr. Krishnamurti

presided, assisted sometimes by Mrs. Besant. Debates took place on the work of the Order and its members, and reports were read by many National Representatives. Here, as at the Theosophical Congress, the key-note was the insistence on individual effort and purification, as preparation for becoming an instrument in the Order’s true work. Our young Head presided at all the meetings with admirable grace and charm. To many, the most memorable meeting of all was his address to the Members of the Order at the Champs Élysées Theatre on the evening of July 27th. Beside him sat the Protector of the Order, and it was beautiful to see the look of loving admiration with which she watched him speak. And his words, in English, translated afterwards by M. Marcault—they were winged words, shining with an immense compassion and full of an extraordinary strength.

The meeting was opened and closed by the choir of the Russian Church chanting the music of the Mass. Then our young Head opened his speech by dwelling on the fact that of all the thousands who pass us every day so very few look happy. He spoke of the happiness that human hearts desired so ardently, wherein it truly consisted, how it was to be found only in spiritual things. He begged us all from this day forth to lead a new life; and, as we listened to that gentle and charming, yet eternally strong presence, it seemed as if it were not only the Head of the Order speaking to the members thereof, but the World’s Teacher speaking to a world which was His own. Here are some of the things he said: “True devotion is not sentimentalism, but a form of action very purificatory in its nature.” “The Divinity in us is not a personal Divinity, but an impersonal God. Spirituality can only be developed by studying impersonally all the things which are most essential in life. If you study carefully, and then put it into practice, you will become a god.” “Never mind if your conscience accuses you. It only matters that each of you, from

this day forth, begins to live a new life. Then the force of our Order will become irresistible."

The last day, July 29th, was devoted to the children and the Round Table. In the morning the Chief Knights spoke of the great heroic figures of their own countries. In the afternoon two lectures were given by two children of the Round Table on the Grail and on Knighthood. At four o'clock Mrs. Besant had tea with the children, who afterwards performed a song-dance by Dalcroze in the hall, and in the evening, in the Lecture Hall, they performed a wonderfully beautiful representation of the Descent of the Monad into matter. It was called *Poème de la Vie* and was written by the Chief Knight for France. Whilst she recited it, accompanied and preluded by an orchestra playing the Grail music of Wagner's *Parsifal*, the children acted it in gesture and colour. A long white ladder, descending through five platforms of decreasing heights, filled the stage. On the highest, clothed in white and silver, rested the Divine sparks, attended by the angelic hosts. Descending to the buddhic plane, a rosy light was cast on the stage, and the children there awoke and clothed her in a rosy garment. Plane by plane she descended, symbolically represented by colour and action, and on the earth-plane lost all brightness and beauty. Then came the re-ascent, bringing others with her, when the sheaths of the Self were shed again and the Master appeared above to bless and crown her.

Thus ended a most memorable gathering, which was the instrument through which flowed down upon earth a glorious tide of love and power. And in the wisdom of things one can see why Paris was chosen as the point at which it should take place, for France has suffered so cruelly and is still so sore of heart. Yet, for the world's helping, as our beloved President so strongly insisted all through, must she stretch forth the hand of peace, for karma has given her, the injured one, the

right to forgive, that life may increase. Into the darkness of Central Europe may that light shine. That we must be, all and each of us, the bringers of that light, that peace, that joy, that healing, the bearers of hope and new life in every field of activity and thought—that was the central thought that held us in its heart, the word spoken by our President to all. The sacrifice and training of ourselves is the watchword. Let Love, and Peace, and Brotherly human helpfulness abound, not only amongst men, but from them to the lower kingdoms too.

Clara M. Codd

MOUNTAIN VISIONS

THE Earth is breathing
A quiet incantation
Through the frozen night;
Star-spaces trouble the soul
With visions of its own depth.

Across the Unknown
I cry to Him who made me
That He answer why—
And out of utter silence
Cometh the wonder of dawn.

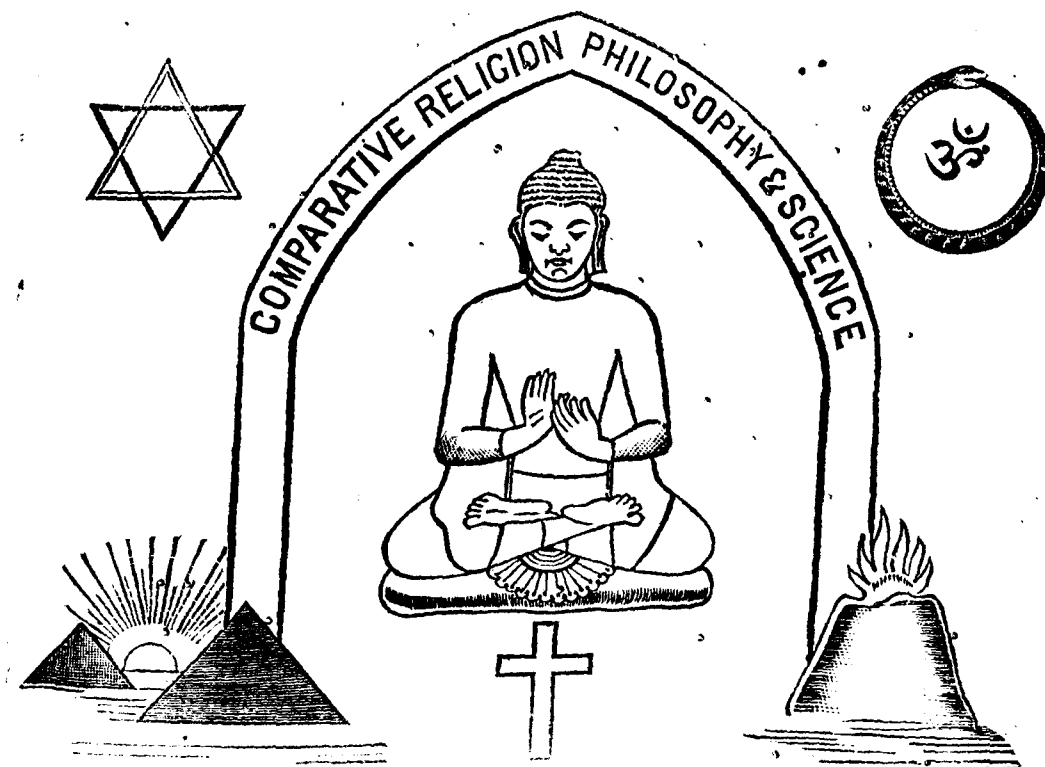
On the lonely moor
I heard the spirits of Earth
Moaning for a Soul
Cast forth from where once towered
A city, the pride of men.

Go, ease thy hunger ;
 Rest and laughter make thee strong
 Unto much learning.
 Yet, when all is understood,
 Dar'st thou lodge in this wild wood ?

Deep blue nothingness
 They call it, unsounded space ;
 Yet the spinning Earth,
 Washed in that void, glistens
 With the dewy dreams of life.

Once more she cometh
 In her veil of morning blue,
 Singeth, and is gone.
 Happy they who see the glint
 Of her swift and silvery feet.

E. E. SPEIGHT



THE THEOSOPHICAL MOVEMENT

FROM THE CALCUTTA REVIEW¹

By A. P. SINNETT

NO reasonable man can hope to avoid misunderstandings altogether in connection with a new movement of thought. For anyone concerned with such a movement, the hardship of being saddled with assertions he never made, and doctrines he never propounded, is very great; but this treatment has to be accepted with patience as a natural

¹ The date of the number in which this article appeared has not as yet been ascertained, but it is evidently in the early days of the T. S.

consequence of the mental activity characteristic of our age and country. People of quick imagination cannot help criticising new ideas wherever they crop up, no matter how crude and fragmentary their presentation, and such ideas are lucky if not so dealt with on the basis of a fragmentary statement purposely put forward as a caricature. This last fate, as well as the first, has often befallen the Theosophical Movement, but in truth, it is an effort which no cultivated and well-disposed person of any nationality, who comprehends it rightly, can have any ground for regarding either with ridicule or hostility. If false impressions concerning the objects of the Theosophical Society are kept aside, as well as mistaken notions in reference to abnormal occurrences that have perhaps been too much talked about in connection with its work, there will remain a path of operations, which every one may not make it worth while to enter upon, but which no man, amenable to the force of reason, can condemn as a path leading to evil consequences or emerging from any sort of delusion.

In other words, people who have become zealous members of the Theosophical Society are governed by a disposition to think that highly important truths, relating to the origin and future destinies of man, may be reached by a certain line of study; and that a great deal may be done towards obliterating the acrimonious warfare of sects, by uniting for the purposes of such study in a broad, loosely organised association, which exacts from its fellows no subscription to any test or belief whatever, beyond a simple recognition of the principle that men may wisely engage in a fraternal search for those fundamental truths which must underlie the discrepant creeds of the modern world, so far as each or any of these creeds have real truth in them. Already, indeed, some members of the Theosophical Society believe that they have prosecuted this search, along the lines indicated by the Founders of the Society, with great success. Individual members may conceive,

with varying degrees of confidence, that certain persons who have communicated to them within the pale of the Society the results, or some of the results, of *their* search after spiritual truth, have shown themselves so richly endowed with knowledge and intellectual capacity as to be manifestly qualified in an extraordinary degree to point out the way to others, and thus to save new enquirers 99 per cent of the trouble they would otherwise have to take. But if ever it is represented that Theosophists are the blindly credulous recipients of a great volume of cut-and-dried Oriental dogmatism, that statement can only be a more or less disingenuous perversion of the state of things just described. As Theosophists, they are simply enquirers after truth, and may not be the less Theosophists because they are also, as the case may be, Christians, Hindūs, Muhammadans, or Pārsīs.

Will an objection be raised at the threshold here, to the effect that so vague an aspiration as the desire for spiritual truth can be no bond of union; that every one who reads or thinks of serious things is to that extent a Theosophist by this definition already, and without having ever heard of the persons who have especially arrogated to themselves that title? Certainly, every open-minded person who reads or thinks with the view of revising, and not merely with that of confirming, established conceptions, is a potential Theosophist, but in the society that has recently been formed to pursue such revision systematically, there is just so much of a predominant leaning towards enquiry, in a certain direction, as to give the society a clearly-defined reason for its existence, without militating against the intellectual liberty of its members. This leaning has been determined by what the present leaders of the Society regard as their great success in obtaining an insight into spiritual science, with the help of some members of a certain organisation, that has its principal seat, at present, in Tibet. It is only within very

recent years that anything has been known of this organisation beyond the circle of its own initiates, and whenever, among persons who have paid any attention to the matter at all, a low estimate is formed of the importance of the Theosophical Movement, this can only ensue from a doubt whether the information now current in the world, concerning the organisation referred to, is to be relied on. For if I am even approximately right in the statements which, in some books of mine on the subject, I have ventured to put forward, the assistance of those who are known in the East as the Mahātmās cannot but be of priceless importance for all students of spiritual truth, whatever their creed or nationality.

The convictions formed by those of us who think we have ascertained with certainty that the occult fraternity of the Mahātmās, or adepts, has a real existence, are to the effect that the members of this fraternity have developed, by extraordinary exertions, a faculty for exploring the mysteries of Nature along some other paths besides those marked out by the physical senses. The chain of evidence on which those convictions rest is long and intricate, and it is in reference to this evidence especially that misunderstandings on the part of careless readers of fragmentary Theosophical writings are so apt to arise. Just as, in the case of a very long trial before a court of justice, some detached portions of the evidence will seem, by readers of these alone, to have no connection with the main facts under examination, so the records of some isolated occurrences that have interested Theosophical enquirers, as contributing to establish some link in the chain of their evidence, will often be scoffed at as trivial and insignificant bases for the large conclusions supposed to be derived from them. But the evidence, patiently summed up, if examined as a whole, will not be found insufficient; and the smallest incident, revealing achievements on the part of those who are invested in any degree with

the abnormal powers of the Mahātmās, may be a brick in the edifice—may serve its purpose in demonstrating the possibility that, by the methods of self-development which the Mahātmās employ, faculties are awakened that subserve the investigation of natural laws ranging beyond those that can be appreciated with the aid of the physical senses only. The mistake constantly made in reference to this branch of the argument is that the abnormal phenomena which are thus treated as of importance, are gloated over with a mere wondering enthusiasm by their narrators as supernatural occurrences, held, because they are supernatural, to be miraculous guarantees of a new religion. Nothing of the kind is claimed on their behalf. There are no students of physical science in any laboratory in London who are more emphatic in repudiating the supernatural, as an absurd contradiction in terms, than the students of occult science. These are quite well aware that when they encounter a physical phenomenon, apparently doing violence to what are commonly received as the laws of matter, its importance lies—not in the notion, which they never contemplate for an instant, that the order of Nature has been reversed in this case—but in the evidence so afforded that the previously received conception of the order of Nature has been shown to be incomplete. And when they find that the phenomenon under consideration exhibits, on the part of those by whom it is provoked, a grasp of some higher generalisation than that which has sufficed to embrace more commonplace phenomena, the importance they attach to that discovery is as follows: they argue, as it seems to me, not unreasonably, that within the limits of that higher generalisation it is very likely that a purview of Nature is obtainable that may bring within the knowledge of those enjoying it an enlarged group of experiences calculated to throw light on many problems which appear to transcend “the knowable” from the lower standpoint. It is quite true that none of the

very many abnormal phenomena that have been witnessed by many Theosophic students, nor even all of them collectively, constitute a demonstration of the whole scheme of teaching, concerning the past and future evolution of humanity, that has been obtained, by this time, from the Mahātmās. But these phenomena, and the assurances of a variety of persons in a position to know, do prove that Mahātmās exist, and exercise powers which link the operations of mind with the phenomena of matter, and exhibit the consciousness and will of man as forces, under some circumstances of extraordinary potency, capable of effecting consequences far beyond the range of the nervous and muscular systems in which those forces habitually reside. The phenomena of which I myself have been the observer, not to speak of many others of a far more striking character testified to by others quite as well entitled as I am to be credited with common honesty in giving their evidence, distinctly demonstrate the fact that some persons are capable of exercising their faculties of perception and reflection and of communicating ideas at places far remote from those at which their bodies may be stationed at the time. The laws of Nature of which they avail themselves in doing this—just as we may avail ourselves on the physical plane of the laws relating to the constitution of gases, when we send the voice along a speaking tube—are on that which, till we understand it better, we may be content to call the psychic plane, but are laws of Nature none the less, and it is just this fact which renders the evidence so afforded, important. Our detractors erroneously suppose that we are delighted with these phenomena because we conceive them to be supernatural. We are delighted with them for exactly the opposite reason—because we know them to be natural, and knowing this, perceive the splendid range of possibilities in the direction of acquiring knowledge concerning the higher truths of Nature with which the power of observing on the psychic plane may very probably endow their authors.

The Mahātmās are not fond of putting forward *ex cathedra* statements, and that which they may have been most inclined to do, so far as they have taken any active part in directing the philosophic studies of the Theosophical Society, has been to indicate the light which may be thrown upon the evolution of humanity, and the laws of Nature in her higher realms, by the intelligent consideration of old Āryan literature and philosophy; and most of the doctrine so far conveyed to us by the Mahātmās may be shown to lurk, under various intricate disguises, in Samskr̥t writings, which have either not yet been translated at all, or have been translated with reference to the surface meaning only, so that the translations sometimes obliterate the esoteric meaning altogether. Still, of late, and by degrees, with the help of the Mahātmās, some of us in the Theosophical Society have picked up so much of this esoteric meaning that, when it comes to be presented in a coherent shape, people often find fault with it because they regard it as *ex-cathedra* statement.

This is only one of the misunderstandings it is my present purpose to dispel. The Theosophical Society is an organisation of enquirers after truth; but, unless it is perpetually unsuccessful in its search, it cannot help the accumulation in the hands of its most earnest and persevering members of (what they regard as) a large harvest of truth. New comers are certainly not expected to accept this *en bloc*; but, in charging the Society with being a band of crocheteers who pin their faith unreasonably to a system of cosmogony and anthropology as unproved as it is stupendous, the opponents of the Theosophical Movement are certainly misdirecting their criticism. It is open to any person to state the conclusions to which his own studies have led him, and if other persons find these conclusions sufficiently interesting to trace them back to their origin, well and good. No one who shrinks from the trouble of so tracing them back, will derive much benefit from

them; but, at all events, this trouble may be considerably less than that which, in the first instance, gave rise to their evolution. So far, every one who may be disposed to try the path of Theosophical enquiry, even in the most tentative spirit, will be inconvenienced, and need not be deterred by the fact that his forerunners have formulated and published by this time a good many of the discoveries they believe themselves to have made.

The core, or main truth, underlying these discoveries, as far as I comprehend them, is this: the spiritual evolution of man is a process that is blended, as it goes on, with the physical evolution of the race as traced by the Darwinian theory, but it is not included in that physical evolution. It may be taken note of, by some of those higher faculties brought into play on the psychic plane of natural phenomena, and may be observed to be going on, on that plane, quite independently of its progress on the physical plane. That which, for convenience sake, we may here speak of as the human soul—though the constitution of the soul, examined in the light of esoteric science, is so complex that the word is not perfectly applicable all along the line—goes through a process of evolution as prolonged and elaborate, in each individual case, as the evolution of the physical types in which it manifests on the physical plane at successive periods of its growth. The soul is an entity, having materiality of a kind, though the matter of which it is composed is not in the same order of matter as that which constitutes human bodies on this earth, and many of the phenomena which interest students of occult science are valuable because they demonstrate the existence of this matter of the higher kind. The soul entity, or individualised ego, of a human creature, having once attained to that condition by passing through the lower forms of animated nature, is then educated by successive human incarnations, and refreshed by successive periods of existence

on the higher psychic plane. Its individuality is preserved throughout these successive processes of growth, and the fact that the personal adventures of each incarnation are forgotten by the time the next comes on, does not in any way, when the circumstances of such forgetfulness are rightly appreciated, militate against the unity of the individual. They are summed up in the essence of the ego by the time the period for reincarnation arrives, and thus constitute the advance which that ego has made, by virtue of its last life, along the path of spiritual evolution, but they are not even forgotten until they have been fully developed in all their consequences in the psychic existence immediately following the physical life to which they have belonged. There is ample time for this exhaustion of their effects, because the whole process of human evolution is so deliberate, that thousands of years may elapse between the successive incarnations of the same individual ego. If this gradual wearing away of the life-memories in each case strikes a newcomer to the theory as a comfortless notion, it can only be due to an inadequate appreciation, on his part, of what long periods of time really mean. Anyone who says: "Such and such a feeling in me can never be exhausted; my interest in the life-experiences I am passing through, my desire to remember myself as I know myself now, and to compare any later fate that may await me with the destinies I have already endured, can never die away"—in saying that, he is simply failing to realise the ultimate significance of the word "never". A man may be so full of thought and affection, and his mental grasp of his "personality"—i.e., of the bundle of specific recollections which have grouped themselves during his life around the central core of his imperishable individuality—may be so strong, that he may quite rightly regard that personality as logically and in justice entitled to a prodigious prolongation. Very well: there is no law of Nature, according to the

esoteric interpretation thereof, to say Nay to his aspirations. These recollections, affections and active mental states, inhere not in the body, which goes to the coffin, but in the far more durable psychic body, which death sets free from its grosser encasement. The true ego thus liberated is under no obligation to return to earth as long as the feelings and aspirations referred to, continue in activity, and let us attempt for a moment to measure the future possibilities of their activity by a retrospective comparison.

We can look back over some few thousand years of history. We can retrace our steps in imagination along the story of our own country, till, with some distinct impression of the length of time concerned, we get back into the Roman Era, and across that stepping-stone of thought we can roll fancy backward into the misty period of Egyptian civilisation. Let the man who feels that he will be wronged if he does not retain his personal recollections "for ever," imagine himself perpetuating them along a channel of thought in experience which these exclusively engage—all through the future history of the earth, till the Victorian era of British civilisation has been covered with later strata of events, as thickly as the Era of the Heptarchy is covered for us. Is his unconquerable love of his own personality unsatisfied still? There is still, at all events, no natural law, if so, which blots it out. In the processes of geologic change this country itself may melt away, and new continents may be formed to be colonised afresh and slowly bear their social organisations of civilised men. If the ego of our hypothesis is egotistic still, he will hold on to the existence in which that egotism has free scope; but, in truth, the conjecture does a wrong to human nature. The most pleasurable day wears to a close, the most active votary of its enjoyments craves at last for rest, the fullest and brightest life, of the kind we are familiar with so far, is for time and not for eternity. At last its feelings,

its emotions, its experiences, will be sublimated to a true essence which represents the progress of the real individual along the path of spiritual evolution; and, thus advanced, the fully refreshed ego will be born again, to take a fresh departure, as from the daylight of another morning.

And it is well for our ultimate perfection that this is the law, for only by a long series of such new departures can the human soul accumulate the attributes required to lead it on to that higher evolution to which it is naturally destined in the future, and from the standpoint of which the humanity we know at present will be looked back upon, almost as we look back upon the lower forms of animal life. This is one of the many profoundly satisfactory aspects of the esoteric doctrine. The history of humanity, viewed by the light thus thrown upon it, is not the purposeless agglomeration of suffering which some less highly sensitive interpretations would have it. It is not a crude tangle of injustice, in which one person is blessed with all happiness, and another cursed with all misery, and both alike treated to an equal share of an unchangeable beatitude afterwards. We may discern in the nature of the esoteric teaching the operation of a retributive law which does not merely obliterate the inequalities of its earlier working by a deluge of results out of proportion to any merit or demerit that can be concerned; but which meets every case with absolute flexibility, and never departs one hair's breadth from the strict fulfilment of justice to each and every human being. Not merely in its operation as regards the ultimate spiritual perfection of the soul, but in regard, also, to the worldly experiences of incarnation, the law of consequences, to which the oriental philosophy gives the name *Karma*, tracks each individual along the almost interminable procession of his incarnations, and metes out to him the fruit of his own growth. The doctrine does *not* teach its followers to be callous on that account to human suffering, to leave unturned any stone, the

turning of which may afford such suffering relief. But it does supply a sublime justification of suffering, which may reconcile us to that which is truly inevitable in our own destiny, as well as in those of others whom we can only reach with a helpless sympathy.

It may, perhaps, be urged that the religious system round us may reconcile us to this by teaching a profound, if as yet unenlightened, trust in the benevolence of God, in whose inscrutable government of the world we may be sure that good will come out of evil eventually, and the dark mysteries of existence in this world be unriddled by-and-by. And no esoteric teacher would resent this trustful confidence: he would only point out that the esoteric doctrine gives us the explanation, much sooner than might have been expected, of the manner in which the good is evoked from the evil, of the providential ways that we might have feared would remain inscrutable much longer. The esoteric doctrine does *not* come to break down, sweep away, or discredit existing religious systems. It comes, on the contrary, to justify them in their essentials, to put aside, with all gentleness, if possible, distortions of original divine truth which have crept over the face of theological dogma, but mainly to give the world at last exact knowledge of spiritual science; so that the actual verities underlying a great many shadowy, but not on that account erroneous beliefs, may present themselves in clear outlines to the understanding, and constitute intelligible springs of action, the intelligent recognition of which may thenceforward conduce much more efficiently to the higher spiritual evolution of the future than could be accomplished by the further influence of a blind, however beautiful, piety.

In this country the Theosophical Movement must, probably for some time to come, present itself chiefly to public attention in its aspect as a system of philosophical enquiry; but its true importance would be ill-appreciated if we considered it merely

in this light. In India the Movement has another bearing, and there its philosophical is intimately blended with its social and philanthropic aspects. The rivalry of warring sects in Europe, keen as it may sometimes appear, is a small evil compared with the hitherto irreconcilable hostility of the various religious schools, sects and castes into which the population of India is broken up. The Theosophical Society has, for the first time in modern Indian history, succeeded in constructing a common platform on which Hindū, Mussalmān, Buddhist and Pārsī may stand in a fraternal alliance. It has, in actual fact, laid the foundations of the "Universal Brotherhood," which it emphasises as the foremost Object of its appeal to the world. With a hundred branches in different parts of the country—the magnificent fruit of Colonel Olcott's untiring exertions—the nucleus of this grand union of humanity has already taken shape. In the beginning some objections were raised to the programme of the Association on the ground that, beautiful as the idea of universal brotherhood might be, it was merely another phrase for the millennium, and that no practical result was likely to ensue from the promulgation of an idea as vague as the motto of a copy-book. But the Society has lived to prove that, in alliance with the philosophical views it is enabled to suggest, its aspirations towards an all-embracing fraternity are by no means an ebullition of empty sentiment. To begin with, the fraternity it aims at is not vitiated by the lower objects of material socialism. It is no community of goods which the Theosophical Society desires to set on foot, but a community of spiritual aspiration, of intellectual endeavour. And it claims this by helping to show that every man whose religion embodies a desire to ascertain essential truth, and not only to trifle with the formalities of ceremonial, or to fight for the predominance of a dogma, *must* at last reach a common platform on which he will find himself side by side with every other truth-seeker, no matter from what point of the compass he sets out. This is the way in which the guidance in the study of ancient Aryan literature afforded to the visible

leaders of the Society by the real adept Founders of the undertaking in the background, has proved of such inestimable value. An immense number of the more thoughtful classes of the Indian people have been persuaded to seek for the correspondences in their respective Faiths, rather than to dwell upon their discrepancies. And all philanthropists who may, for any reason, be shocked by the crude idolatry and incoherent fancies which disfigure oriental religions, would do far more, wisely to co-operate with the Theosophical Society in trying to lead the imagination of the Indian people up from these to the primary divine truths they have so sadly caricatured, rather than to waste good effort in a lateral attack. Such an attack cannot be successfully prosecuted from the point of view of a religion which Europe has so far refined in the minds of its most gifted representatives, that these are sometimes apt to forget how it strikes an entirely unprejudiced stranger, when its cut-and-dried doctrines are crudely presented to him by preachers unable to illuminate their symbolögy as they proceed. Indeed, we may gather a higher lesson yet from the Theosophic position, even than that which would recommend a generous recognition of the good wrought already in India by its fraternal counsels. We may be enabled, at last, to perceive that, in penetrating to the core and partially obscured significance of our great European Faith itself, with the help of the light shining from the Oriental Brotherhood, we may discern something more than a moral benefit for India in the establishment of fraternal sentiment there—something which may reveal to European philosophy that its highest triumphs can only be attained when the universal brotherhood of the Theosophical Society has truly extended its influence across both continents, and has bound together the lovers of Divine Wisdom in England and in Hindustan in an even closer union than that which, for the welfare of both, let us trust, will long continue to attach them in physical allegiance to one governing organisation.

A. P. Sinnett

SOME FUNDAMENTALS OF ASTROLOGY

By B. A. ROSS AND F. KUNZ

THE basis of Astrology is a combination of certain traditional materials, derived chiefly from the Chaldeans through the Egyptians and Greeks (and confused in Europe's Middle Ages), with certain indisputable and easily verifiable facts. The traditional elements are subject to a considerable check and verification, and some slight corrections and extensions, by actual observations, slowly, by the usual methods of science. For this there should be regular sessions of a chief astrological society, similar in purpose and method to the British Association for the Advancement of Science, with Sections to deal with various portions of the work. There is, however, a source as yet practically ignored, save by the greater occult students of Astrology, from which invaluable and absolutely reliable data can be drawn, not only to check the old traditions, but to add what are at present quite forgotten elements in this grand, but badly reconstructed old Science. That sure source is Astronomy.

A moment's consideration shows that we are remote indeed from having exhausted the astrological significance of astronomical facts, though every single element in Astrology depends for its first determination upon Astronomy. It is more than singular, and not very creditable to some astrologers, that they should be so content to get their starting-points for every horoscope from the observational science, and fail to realise that that same science has vast stores of knowledge

which bear, immediately upon scrutiny, an interpretation of immense value to Astrology. Observe for a moment the planets. The astrologer usually ignores their relative sizes, inclinations and distances from the sun and one another, being interested only in their relative motions (which signify little to him except as a means of determining position against the background of the Zodiac), and for the rest of his knowledge depends upon the traditions—depending blindly in many cases. Let us point out, however, what a wealth of materials there is, regarding the significance of the planets, awaiting the astrologers who are also ready to be astro-physicists.

The solar bodies are divisible into two broad classes, those within the ring of the Asteroids and those outside. Those within (except the Sun) are small, comparatively near one another and quick moving. They have few moons, and nothing peculiar and inexplicable like Saturn's rings, and are comparatively intimate and well known entities. Outside the ring-pass-not of the Asteroids, however, the tale is at once different. Giant size, slow movement, vast distance and extraordinary diversity of condition is the rule. Great Jupiter with his eight moons and fine, regular-banded surface—obviously, from physical condition alone, the planet supremely powerful in organisation, ritual and great and regular movements, and of physical beauty, himself the most varied and beautiful in appearance of all the planets. Next Saturn, with his mysterious rings and peculiar colour, whose physical properties will be interpreted a little later. Then Uranus, and the distant Neptune, with one or two other physical planets beyond, as yet undetected by the astronomer except as unaccountable disturbances in the orbital motion of Neptune—and by the astrologer ignored entirely. There are, then, the inner, small, quick, intimate, *personal* planets, and the large, slow, remote, and somewhat mysterious (even Jupiter has his surface clouds unchanging),

impersonal or interpersonal and therefore national and international planets. These two systems are linked inwardly by a system of complex correspondences, and physically by relative, harmonic motions and by the comets, many of the latter having the sun as one focus of their elliptical orbits, and some outer planet (or *laya*) as the other.

The inner, personal planets are powerful in the control of destiny in the case of the lower, personal vehicles of man, and especially of such men as have their consciousness poised in the lowest vehicles. Grouping men roughly into three classes, we have higher savages and the peasantry, who live almost entirely in the physical body (with its etheric double), the astral and a little in the mental bodies—the use of each body varying inversely as we proceed from the physical. There is the second class, including the cultured and those on the Path of Discipleship, whose consciousness is considerable in the astral and mental bodies, but who have in these vehicles definite manifestations of downrushes from the higher bodies—higher mind and the intuitions, at least—and occasional inrushes of *prāṇa* from the lower spiritual centre and even some gleams of the *Ātmā*. This class has occasional direct contacts with the higher consciousness at critical times in life. The third class of men are those rare beings whose life is chiefly lived from a high centre of greater consciousness, and to whom the personal vehicles supply little new experience and are but more or less useful means of expression. The first class is powerfully influenced by the action of the inner, small, personal planets; the second class is so influenced, but, when warned and aware, has the power of throwing off these lower influences and expressing such higher influences as may come through aspects with the great outer planets. The third class entirely dominates unaided influences of the smaller planets, sways to some extent to influences of the larger, expressed through the smaller

planets, but responds chiefly to influences of the great outer planets, direct aspects between Jupiter, Saturn, Uranus and Neptune. Certain unexpected and peculiar influences in their cases are likely to be found explicable by movements of the comets.

After this general explanation it is necessary to add that Astronomy does not entirely confirm certain factors which Occultism supplies to complete our present knowledge of the planets. We have mentioned A Neptune and B Neptune. There is also the planet Vulcan, very near the Sun, and a mysterious centre behind the Moon, which we will call the Lunar Laya, detected by astronomy as a singular wobbling of the Moon. This centre oscillates behind the moon and can reach beyond the orbit of Mars, but is, indeed, synchronous with the earth. Another laya is entirely unknown as yet, and we postulate it under the name "Zodiacal Centre" for reasons which may become more obvious as we proceed. Outward from the Sun, then, the complete series of physical bodies and layas is as follows:

ORDER OUTWARD FROM SUN

1. Vulcan	9. Jupiter
2. Mercury	10. Saturn
3. Venus	11. Uranus
4. Earth	12. Neptune
5. Moon	13. Zodiacal Centre
6. Mars	14. A Neptune
7. Laya Moon	15. B Neptune
8. Asteroids	16. Zodiac itself

These centres of influence are to be grouped in two series, one lower and corresponding to the personal vehicles of man, and the other higher, having references to the highest aspects. The reader must keep in mind that the relative values of these influences depend upon the general stage of evolution of the

native, upon which the entire value of influences depends. The chart is as follows:

LOWER PLANET	MAN'S VEHICLE	HIGHER PLANET	
1. Sun Vulcan ₁	Atmā Jiva	Uranus ₁₁ Neptune ₁₂	Zodiac Itself 16 (or, with Sun, 17)
2. Mercury ₂	Buddhi	Zodiacal Planet ₁₃	
3. Venus ₃	Higher Mind	Saturn ₁₀ and His Rings	
4. Asteroids ₄	Antahkarana	B Neptune ₁₆	
5. Laya Moon ₇	Lower Mind	A Neptune ₁₄	
6. Mars ₆ (2 moons) Moon ₅	Emotions (dual) Etheric Double and prāṇa	Jupiter's Moons	
7. Earth ₁	Dense Physical	Jupiter ₉	

The inferior figures show the order out from the Sun. This order, it will be noted, has a symmetry in each case. There is a whole series of correspondences which it is impossible to elaborate here, but the chief factors may be indicated later.

The First Class of Men are influenced directly and powerfully by Lower Planets. Aspects of Higher Planets are only dimly felt. For them Mercury determines the highest intuitional influence, and a square from Mercury to Mars is a devastating and frustrating position, resulting in complete loss of control of the mind. The Sun is for them the highest and most occult influence, dominating all others in spiritual significance, and holding in himself the Ego's powers. It is for this class of men that the sign in which the Sun is found is so important, vying with the rising sign, and menaced in position and power only by an exceptional concentration of lower planetary influences in some other house or houses. The Moon to this class signifies, in the same way as the Sun does the Ego, the Personality as a whole. The higher planets affect them chiefly by indirect contact, through the corresponding lower

planet: Neptune through aspects with Mercury, Saturn directly (for the Asteroids by their scattered and numerous character always give *some* opportunity for Saturn to act, though conjunctions with Ceres, Juno and a few others are most powerful), Uranus through the Sun and Vulcan (whose positions Astronomy does not give us), and Jupiter through the Moon, according to the positions of his own Moons (to which the Hindū system of *Rāhukālam* may refer), and always through the Earth, upon which we live so intimately as to give Jupiter openings through which to contact every person, however lowly. The remainder of the system may be thought out by the student for himself, but it is notable that the Moon is fifth in order from the Sun, which explains his otherwise inexplicable connection with persons developed in the lower mind, where in fact the Laya Moon, whose mysterious influences we have yet to appreciate, is dominant.

The Second Class of Men divide their responsiveness between the higher and lower sets of planets. Take, for example, the so-called Saturnian. In his worst moments his outlook is really Asteroidean, that is to say, he is scattered, undecided, wasteful of force, gloomy, hanging between higher and lower, between heaven and earth. Toward heaven (the outer planets) he turns a dark side, and toward Earth, representing the inner planets, his light side. His natural tendency, until Mysticism or Occultism touches him, is to turn toward the light, understood, lower side. These types, however, can contact Saturn if they will, and save themselves the suffering of the conflict so perpetual with them, between the higher and the lower, the light and the dark, between the personal emotions and deceptions of the lower mind and the higher (if dark and unknown) and impersonal influences of the outer planets. To do this the native *must stand alone*, and in his solitude reach up to Saturn (4), whose rings symbolise the ring-pass-not of the Asteroids. As a rule, however, in the

case of the second class of men, the native despairs of reaching up to Saturn's strange influence and throws himself back into the homelike, personal and comparatively easy influences of some superficial combination of the lower, personal planets.

As this second class of men includes those likely to be interested in Astrology, we will develop this point at some length.

Here, at the ring-pass-not of the Asteroids, for which in practice Saturn stands, is the critical point for all. We might almost say here is the individualisation of the soul, the strange experience written of by the mystics of the Middle Ages and called "the Dark Night of the Soul," the plunge in full consciousness, as it were, into the void, beyond form (Saturn) into the formless (Uranus). All must pass through this experience sooner or later, and perhaps the mystic takes it at an earlier if less definite stage than the occultist. But not until that has been endured can the influence of Uranus or Neptune be considered to be contacted, save in a limited sense.

It is true men who take great risks in connection with world concerns or "big business" may be considered to contact Uranus to a certain extent, such as Cecil Rhodes for instance, inasmuch as their decisions are rapid though momentous, and the results thereof far-reaching in their extent. Yet they are still bound by form, and their inspirations are applied to form and the concrete results connected therewith, and do not deal with abstractions of a metaphysical or spiritual nature.

Those who touch Neptune's influence through a certain kind of stilled feeling, whilst within the bonds of form (Saturn), may lose their hold upon physical conditions (by rashly experimenting with drugs, such as opium, etc., in extreme cases) in

order to obtain that peculiar quality of stilled delight. But these would not realise that sense of Cosmic Consciousness—of including all within the One—which comes to the advanced Neptunian in moments of ecstasy. If the higher realisations were not contacted by the soul in meditation, then the lower brain might become conscious of the nightmares of misconceptions and misbegotten things, creations of the past and present. It would be in such as these that the lower mind, drug-sodden, might become subjected or even obsessed.

Swinburne, in writing of the dead Baudelaire, the subtle author of "*Les Fleurs du Mal*," in that wonderful poem "*Ave Atque Vale*," makes an attempt to follow him into his after-life condition, and seems to carry the reader beyond Time and Space in a marvellous manner. Having Neptune on the cusp of his eighth house (the house of sleep and death), he is well able to accomplish this.

Alas, but though my flying song flies after,
Oh sweet strange elder singer, thy more fleet
Singing, and footprints of thy fleeter feet,
Some dim derision of mysterious laughter
From the blind tongueless warders of the dead,
Some gainless glimpse of Proserpine's veiled head,
Some little sound of unregarded tears
Wept by effaced unprofitable eyes,
And from pale mouths some cadence of dead sighs—
These only, these the hearkening spirit hears,
Sees only such things rise.

Then, in the next verse, his intuition, sensing the dead poet's condition, seems to sense the condition of Neptune itself.

Thou art too far for wings of words to follow,
Far too far off for thought or any prayer.
What ails us with thee, who art wind and air?
What ails us gazing where all seen is hollow?
Yet with some fancy, yet with some desire,
Dreams pursue death as winds a flying fire,
Our dreams pursue our dead and do not find.
Still, and more swift than they, the thin flame flies,
The low light fails us in elusive skies,
Still the foiled earriest ear is deaf, and blind
Are still the eluded eyes.

Here we have the uttermost subtlety of formlessness and evasion, experienced by "spirits sick with perfume and sweet night" for whom "all winds are quiet as the Sun, all waters as the shore"! Evidently the way of the Neptunian is through the door of disillusioned sensation, satiated by endless experience of various kinds. Wearying of all alike, he at last attempts the Ultimate. But unless the Ultimate is the genuine fruit of his search, he will be met by the "dim derision of mysterious laughter".

Saturn, then, holds the key both to "the end of things" and "the beginning of (new) things," the junction where the consciousness must change its condition to go further, the transfer-point. The Age of Aquarius, said to be upon us, under the rulership of Saturn, should stimulate man, as an individual rather than as a mass, to contact Truth by personal endeavour, and thus by effort of Will reach out beyond space and time into the realm of Uranus, who is considered the Overlord of Aquarius, the God of All Space. Miss Fagan, writing upon the sign Aquarius in her interesting book *From Pioneer to Poet*, says of Uranus:

That the ancients regarded Him with peculiar veneration we may gather from the fact that no attempt to represent Him has been discovered anywhere in classic art; although Saturn and his children are frequently seen. It is probable that we altogether underestimate the reverence of the worshippers whose teachers evolved all this complicated mythology; and we who talk so glibly of the Eternal and the Infinite might take lessons in humility from those who felt that the best a man could do was to learn to understand some of His aspects and attributes, and to bow the head before them. The idea that the thoughtful Greek had no conception of God higher than Zeus is quite erroneous. Of Zeus he felt it possible to speak, and to Zeus he dared to pray; but behind Zeus stood Chronos (Saturn), and behind Chronos, Ouranos, and behind Ouranos, Chaos (Neptune?); far behind Chaos, THAT of which no man spoke, The Great First Cause.

It seems pretty evident that both the influence of Uranus and Neptune are closed books to all but very few, and for even those few, unless well-balanced souls, perhaps madness lies in

waiting. Perhaps the Christ alone, and those of His exalted nature, can really contact Neptune.

It is enough ; the end and the beginning
Are one thing to thee, who art past the end.
O hand unclasped of unbeholden friend,
For thee no fruits to pluck, no palms for winning,
No triumph and no labour and no lust,
Only dead yew-leaves and a little dust,
O quiet eyes wherein the light saith nought,
Whereto the day is dumb, nor any night
With obscure fingers silences your sight,
Nor in your speech the sudden soul speaks thought,
Sleep and have sleep for Light.

In the case of the *Third Class of Men*, who respond directly to the influences of the great, outermost planets, and whose destiny is curiously crossed by the mysterious influence of elliptical-orbit comets and wanderers from other realms—even, in the case of parabolic comets, from the Zodiacal Constellations themselves, perhaps—the position is somewhat altered, for in their cases Vulcan becomes negligible as an influence (they having largely transcended the influence of the inner planets) and they acquire a powerful *direct* response to Uranus, standing above the Sun, which is in them more and more relegated to a position analagous, at its own level, to that of the Moon in the Personality. To appreciate these powerful beings, and especially those highest in the class, moving, as they do, inner and outer world-events, the astrologer must understand thoroughly the nature of the influence wielded by Saturn and, above all, Uranus and Neptune.

We are handicapped by not having ephemerides that include A and B Neptune and the Laya called here a Zodiacal Centre. In the case of the Lunar Laya and the Asteroids, the figures can be obtained. The latter will be of special interest whenever there is a conjunction of Ceres, Juno, Pallas, Astrea, and other asteroids of chief size, and whenever, particularly, this conjunction is aspected to Saturn.

The next contribution of Astronomy is with regard to the plane of the ecliptic and other planetary elements. In the Hindū system, and in the Middle Ages of Europe amongst the Rosicrucians, the Moon's nodes were invariably indicated in the map. The nodes are the points where the orbit of the celestial object intercepts the plane of the ecliptic. In the case of the Moon these are of special importance, though little understood, and are referred to as the head and tail of the dragon. Common sense shows at once what this signifies. The one point is the position at which the Moon descends beneath the plane of the ecliptic into the world south of the sun, and the other (positive or rising phase) where the Moon emerges. At these points there passes into the life of the native (swayed negatively in one case and positively in the other) the whole influence of the solar system. That is to say, at these junctions, through the etheric double, and through the whole personality, will come those pulsations which will turn the direction of the whole existence. The knowledge of the effect of these points in the progressed maps of husband and wife are of vital importance, and Western Astrology will do well to study further along this line, for the nodes are the keys to the past karma of the native—the Moon's the etheric, the nodes of Mars the emotional conditioning and the like. It is notable that the moons of Uranus are virtually perpendicular to his orbit.

All the planets lie and move fairly well in the plane of the ecliptic, but their eccentricities are more marked and have a significance worth studying. Mercury and Mars are most eccentric. Mars reveals his erratic nature and his wilfulness, carrying the centre of his being right out of the body of the Sun, as the emotions tend to carry the whole personality away with themselves in their chosen direction. Note that his greatest distances from the Sun and North of the Ecliptic are both in the position $\Omega - \nu$, which marked the destruction of Atlantis.

PLANETARY

	☉ SUN	♄ VULCAN	☿ MERCURY	♀ VENUS	♁ EARTH	☾ & MOON
Mean distance from Sun in M. of miles	Diam. 0.864	15,000 (?)	36,000	67,269	92,830	238.8
Number and direction of satellites	11 Planets & asteroids	Nil (?)	Nil	Lately dropt	One,	direct
Orbital velocity in miles per second	...	40.4 (?)	29.76	21.77	18.52	...
Mean daily motion	Varies with the latitude	...	4° 09'27"	1° 60'21"	0° 98'56"	12° 19'
Per. of rev. in days	27 (?)	87.967	224.70	365.25	29.530*	
Long. and sign of ascending node ☾	74° 28' ♏	48° (?) ♏	47° 9' ♏	75° 47' ♏	...	See Foot note No. 7
Long. and sign of perihelion ⁵	...	?	75° 54' ♏	130° 10' ♏	101° 13' ♏	
Eccentricity of orbit	...	?	0.2056	0.0068	0.0167	0.055
Inclination of orbit	...	9° (?)	7° 0'	3° 39'	...	5°
Bode's series number	.1	2	4	7	10	...
Chain and Round ⁶	...	III-?	IV-4	V-7	IV-4	Ex III-7
Exalted in sign	...	♏ +Fire Fixed	♏ 15° -Earth Mutab.	♏ 27° -Water Mutab.	♏ 3° (♏) +Air Mutab.	♏ 3° (♏) +Fire Mutab.
Appropriate stones	...	Diamond & Rock Crystal	Sapphire & Lapis Lazuli	Emerald & Aquamarine	Amethyst & Porphyry	Pearl & Coral

¹ The "eight pale horses of Brihaspati".

² A satellite is retrograde.

³ All the satellites of Uranus are nearly perpendicular to the plane of the orbit.

⁴ The ascending node (Dragon's Head, Rahu) is the point where the planet emerges from beneath (south of) the plane of the ecliptic; descending node (Ketu) is 180° further on.

⁵ Perihelion is the point in the orbit where the planet is nearest the sun; aphelion its opposite.

⁶ Synodic. Siderial month 27.32166 days. Nodical 27.21222.

⁷ Our moon's nodes make a retrograde revolution in 18.6 years, the line of apsides a direct revolution in 12 years. It is probably these cycles which connect the moon with Jupiter.

ELEMENTS

♂ MARS	☿ ASTEROIDS	♃ JUPITER	♄ SATURN	♅ URANUS	♆ NEPTUNE	♆A NEPT. A	♆B & B
141,701	255,750	483,853	887,098	1,784,732	2,796,528	5 Mill	9 Mill
Two, direct	...	Eight, 1 retro ¹	10 & the rings ²	Four or more ³	One now known ²	...	...
15.0	...	8.12	6.00	4.24	3.40	2.41 (?)	1.8 (?)
0° 52'40"	...	0° 08'31"	0° 03'34"	0° 01'18"	0° 00'60"	...	...
686.98	1708 (?)	4332.59	10759.20	30566.29	60187.65	...	...
48° 47' ♏	180° ♏ 360° ♏	99° 37' ♏	113° 3' ♏	73° 29' ♏	130° 41' ♏	...	...
334° 13' ♏	Extremely various	12° 36' ♏	90° 49' ♏	169° 3' ♏	43° 45' ♏	...	...
0.0933	...	0.04825	0.05606	0.04704	0.00853	...	...
1° 51'	...	1° 19'	2° 30'	0° 46'	1° 47'	...	...
16	28	52	96	188	372	740	1476
IV-3	II (?)	III-2	III-?	III (?)	IV-?	IV	IV
♏ 28° -Earth Cardin.	...	♏ 15° -Water Cardin.	♏ 21° +Air Cardin.	♏ 19° +Fire Cardin.	♏ 3° -Earth Fixed	♏ 28° -Water Fixed	♏ 15° +Air Fixed
Ruby & Tourmaline	Jasper & Chalcodony	Amethyst	Jasper	Diamond	Sapphire	Ruby	Topaz

¹ Two of the planetary systems (chains) revolving round the Sun are almost entirely non-physical, and these we have designated Zodiacal centre and Lunar lays. Their elements are of course unknown. The reader will probably find it valuable to read *The Foundations of Physical Astrology* and other writings of Mr. G. E. Sutcliffe. See *Modern Astrology* for September, 1906, and *THE THEOSOPHIST* for 1904. It is generally presumed that chains having physical globes pour out influences upon the physical plane through that globe—hence the importance of its zodiacal position.

² See Neptune. Exaltation ♏ 3° applies to him and to the Moon also, but in less degree.

Another point of interest is in connection with the sunspots. There is, in the Hindū system, a series of Mansions of the Moon, so-called. The use of these divisions, which are laid on the Zodiac and number 27, is not very well understood even in India. The truth is, likely, that they have very little to do with the Moon directly, but are the misunderstood tradition of the sunspots, and relate to the Moon only in such degree as any magnetic and etheric disturbance has reference to the planet which is *par excellence* the symbol of the Etheric Double, the vehicle of magnetism.¹ The Sun's tropical surface, if not his whole sphere, revolves once in twenty-seven days, and thus the spots, great cavities from which emerge vast etheric disturbances, have a cycle close to that of the Moon. Hence the confusion, no doubt. The sunspots have, furthermore, a very marked and well known, though little understood, influence upon the weather, particularly rainfall—another confusion with the "watery moon". At this point, however, the connection ceases, and the true use of the Mansions appears. They are, no doubt, the Mansions of Vulcan, the little planet that moves so near the Sun and so intimately interprets his vital forces to the Solar beings, and whose movements are synchronous with the Sun itself, very nearly. Effective observation—even Bode's Law—begins only with Venus, and we are thus without knowledge through Astronomy of Vulcan's elements, but we guess at some of them in our table.

These are several lines along which Astrology could readily make advance, if only it would draw upon astronomical knowledge. There is field here for invaluable research, which, for the present at any rate, needs no special occult knowledge,

¹Mr. G. E. Futchliffe connects the asterisms with Uranus. This seems to us probable, for just as the Sun stood for Uranus before he was rediscovered, so Uranus now stands for Vulcan. But in this connection it must be remembered that the modern Hindū *nakshatras* are really the twenty-seven *bhogas* of the *Sūrya-Siddhānta*. The confusion was already complete in the time of al Biruni, in the eleventh century. See his Chapter LVI. The original twenty-eight *nakshatras* are points reputed to be of immense antiquity. It is these that are Uranian stations.

save a fair intuition and common sense. We shall turn in the second part of this article to an example, and make some observations in the light of the foregoing.

In the appended Table we have put together the elements of the planets, both astronomical and other. An attempt has been made to straighten out the traditional knowledge about the exaltations, and with some success, we think. The appropriate stones have been included. There are seven chief jewels, and inferior stones classifiable under them are more numerous. The Hindū traditions, often so marvellously accurate, give nine special gems (the *navaratna*), and this we take to include two which have reference to cosmic devas, and which we have therefore assigned to the Moon. These two are made by water creatures, and are pearl and coral. The remaining seven, according to the Hindū tradition, are identical with the series we have taken from the Bishop C. W. Leadbeater's book *The Science of the Sacraments*, except that *lapis lazuli* has crept in in place of jasper. The tenth or Solar gem is unknown.

B. A. Ross

F. Kunz

(To be concluded)

CORRECTIONS

ARTICLE "The Transmutation of the Elements," by L. C. Soper, in THE THEOSOPHIST, July, 1921.

Page 356, second line of Table, "Thorium X". Read "RADIATION a" instead of "θ".

Page 358, paragraph of Appendix, headed *Velocity of the Radiations*, line 2. Second word should be "change" instead of "charge".

Page 359, heading of Table. "Change in Air at 15° C., etc." should be "Range, etc.".

To present-day members this might sound somewhat strange. Why should we claim that the Theosophical Society has an undeclared Object which aims at helping its members to realise certain great truths with a view to enable them to tread the path of spiritual progress deliberately and consciously? And yet, when we begin to examine the teachings as Madame Blavatsky gave them, we come across that view put forward by her in more than one place. Thus, in a profound and instructive short article which appeared in THE THEOSOPHIST, H. P. B. said:

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rshis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums, composed of violent remedies which no honest healer would dare to use.¹

Here we get a corroboration of the fact I am putting forward; but besides that, the general method to be followed by our members is indicated. It is a very interesting statement; nowadays we are tending more and more to the idea that we of the Theosophical Society are here to do some particular form of physical-world work. While it is true that the Society exists to do active work for the benefit of the world, which is the subject of my second lecture, to-day I want to put forward the idea that that service is not possible unless our members fit themselves for it; for our service must show itself in activity which is of a special nature and character. It is a good and sound doctrine that we should try to live a life of self-sacrifice and service; but it implies that the members of the Society have selves to sacrifice, have something to offer at the altar of Service.

Further, the work which the T. S. has to do is spiritual. We were not created as a social service body, as a political reform league, as a Church to make men believe; neither as "a school of psychology" or as "a miracle club" or as "a

¹ Adyar Pamphlet No. 71, *Spiritual Progress*, by H. P. Blavatsky.

college for the special study of Occultism". The work of the T. S., in the words of the Master K. H., is "to guide the recurrent impulse which must soon come and which will push the Age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive, soul-satisfying philosophy of the Aryans . . . Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, etc."¹

All this implies the understanding of some new laws of life and being. Therefore it is but meet that we should consider what it is that the Society offers to its members in the way of a programme for the spiritual life. Has it any definite plan to offer, any cut-and-dried scheme which its members can use to get results?

When we carefully study the message of H. P. B., we find that she does not even make an attempt to give a cut-and-dried scheme; in this passage and elsewhere she speaks about spiritual progress, and says that the kind of spiritual effort which members should make must conform to the oldest teachings of the genuine esoteric doctrine of the Ancients. And yet our literature does offer schemes and programmes. In recent times we have begun to dogmatise: we know in detail the fetters to be broken and the virtues to be worn for every stage of the Path, which is mapped out in divisions and compartments. That being so, naturally we ask what are the varied possibilities of these programmes given to us, first for study and then for practice? Let us examine them.

First, we get such teachings as come to us from H. P. B. herself: in this little article to which I made reference; in several other articles in the early volumes of THE THEOSOPHIST, in *Lucifer* and in *The Path*, edited in America by

¹ *The Occult World*, by A. P. Sinnett.

W. Q. Judge; in the oral teachings, later on published in the Third Volume of *The Secret Doctrine*; then in her priceless work, written down by her under the title of *The Voice of the Silence*, we get three schemes; in *Practical Occultism* we get another programme.

In the early days of the Society, Mabel Collins presented that little gem *Light on the Path*. W. Q. Judge, in his *Culture of Concentration* and in other places, has given some fine and inspiring teachings. His translations and interpretations of the *Gītā* and Patañjali's *Yoga Sūtras* take us to the second class of programmes, viz., interpretations based on ancient Hindū or Buddhist schemes. We have had several of these: Mohini Mohan Chatterji gave one in the early days of the Society, as Mr. J. Krishnamurti gave us another in very recent times; Mr. Leadbeater gave us an interpretation of the same scheme from the Buddhist point of view in his *Invisible Helpers*. There are many and sundry who have written on the four jewels of the Brāhmaṇical and Buddhist books, including Mrs. Besant, whose lucid exposition in the *Path of Discipleship* is one of the very best of its kind. We must not forget her contribution to the literature of the Inner Path through the little book *The Doctrine of the Heart*: her Foreword and extracts from letters from "Indian friends" contained therein have an exquisite fragrance all their own.

Thus, through the years of our existence as a society, we have been accumulating (1) a number of schemes, and (2) a number of interpretations; both dealing with rules of conduct, of meditation, of practice for the training of bodies, the culture of mind and emotions, the unfolding of the Man within.

When we put all these teachings together, we get a number of definite programmes, and the question arises—which, after all, is the precise scheme which one must follow to tread this mysterious path of progress, of self-conscious evolution? The Path has been spoken of by different people

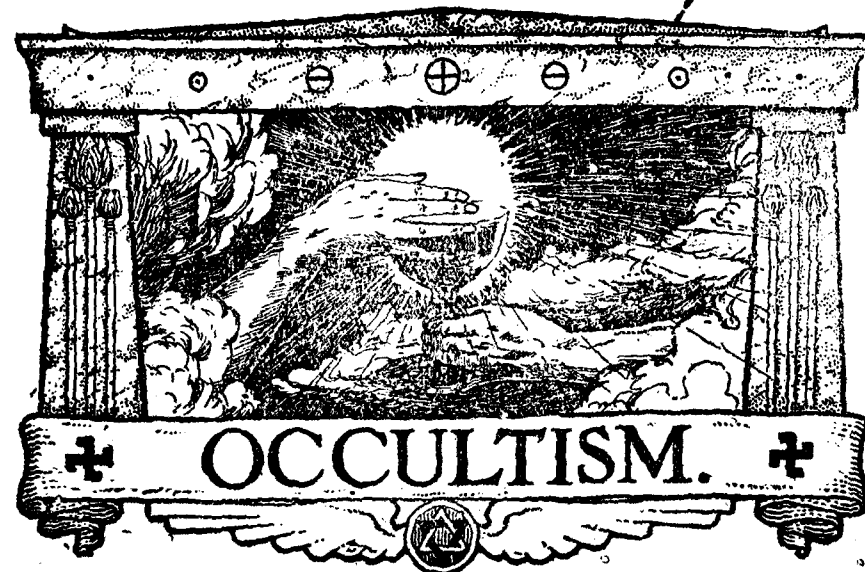
in different ways, and it has been given different names. From the point of view of the student these few programmes are expositions of and about the "Heart-Docctrine"; and their esoteric nature consists in the fact that a certain amount of spiritual perception is essential to grasp the inwardness of the truths they contain. Take the Brāhmaṇical or Buddhist Fourfold Way; or the three schemes of *The Voice of the Silence*; or the programme of *Light on the Path*; or the rules of *Practical Occultism*; or the atmosphere of *The Doctrine of the Heart*; or the laws of the *Upasanas* quoted by H.P.B.; these and others of like nature are sincere attempts of occultists to explain how they sought and found the Way, how they became the Path. These are, so to speak, so many links between the esoteric and exoteric: they are not esoteric, inasmuch as they are public property; they are not exoteric, for they require some familiarity and touch with the Reality of Esotericism. There are no esoteric books in the public world; the teachings that come from within one's own unfolding consciousness can remain esoteric. All such books as I have named are indicative of the Truth which is the Path. The Message never is delivered, for it is spiritual in nature, and therefore always mysterious. The moment you begin to capture it, it eludes your grasp; the moment you begin to speak it, your language fails you. Thus it carries within itself the power of its own secrecy. Just as two individuals knowing a language can talk to each other, so also only those who have sought and found can know each other and hold intercourse. Thus are the secrets of the Real Mystery of Real Initiations guarded. The power to guard the knowledge goes with the obtaining of the key of knowledge.

When we study carefully such writings, from most ancient times to modern ones—like the Brāhmaṇical *Sūtras*, the philosophic propositions laid down by the Buddha in his "Heart Doctrine," the teachings of the great Chinese sages

LUX É TENEBRIS

HAIL! holy silent Night,
 Thy shades bid me rejoice;
 They ease the strain for the hidden Light,
 The hush for the soundless Voice.
 Dense are the fogs that darken
 The ray of the distant Star;
 Hard for the soul to hearken
 The Whisper from afar.
 Yet ever that Star-ray beckons:
 "The mists shall one day be past";
 And ever the Spirit reckons:
 • "The Voice shall be heard at last"—
 When the Light that is dim in all
 Shall be Flame in every one;
 And the Whisper, with trumpet call,
 Declare the great work done;
 And the Music, that grandly rolls,
 Proclaim, as it swells abroad,
 The One-ness of human souls
 Is the Life and the Truth of God.

J. GILES



INDIVIDUAL PROGRESS¹

By B. P. WADIA

ONE of the main purposes for which the Theosophical Society was founded was to afford its members, and those who came under its influence, a chance and an opportunity to lead the spiritual life. This has not been one of our declared Objects; but there is little doubt in the mind of any that the conscious treading of the Path of Evolution with the help of a deliberate and scientific programme was one of the main objectives which the Great Founders of the Society had in mind when They began Their work with the help of Their agent Madame Blavatsky and her physical-plane co-workers.

¹ Report of a lecture delivered in London on 7th June, 1921, to members of the T. S. under the heading "Fundamentals of Theosophy: I. Individual Progress".

or early Sūfis, or the profound wisdom of the Greeks and the Egyptians, or what H.P.B. has put forward—we find that these are efforts made at explaining what the Path meant and what its treading involved for some daring souls who solved in the inner sanctuary of the heart the Mystery which cannot be revealed but can only be mysteriously indicated. But something very definite evolves out of the study of these Scriptures, *viz.*, that there are common fundamental factors which are the rules and the laws of the foundations on which these edifices have been raised; the existence of the underlying basis is perceived. The practical student of the esoteric science, therefore, goes in search of these laws for the building of foundations. He seeks for the currents of life which produce form, and the vitality which brings the organism into being. It is with such fundamentals that I want to deal in this lecture, and then, next week, I shall proceed to show how the Theosophical service of the world, to be undertaken by the members of the Society, should be in terms of this particular kind of inner realisation of the fundamentals of the spiritual life.

Now what are these fundamentals? An hour's lecture can but deal with one, and that one only partially. Therefore I shall deal with the root-fundamental; others evolve out of it. This is the seed, others are branches and leaves and flowers. It is that man should know himself, that each one should find his own self.

Every one has read—"Man know thyself"; but most people have read so much about it that they have a fair knowledge of how to know, what to do, what not to do—all about it, but not *it*! We have mistaken the descriptions for the experience; we have analysed and dissected the form and the coverings of the Sūtra, the Truth, so much that its life has departed! The seed (*bij*) of the Sūtra is important primarily. Thus, taking for granted that we have understood this very simple proposition, we have proceeded to the ramifications of

that proposition, to the many forms of interpretation which others have built around that life, and thus we have missed the point. Instead of taking the simple, straight road as it lies before us, by applying this fundamental in terms of life, we turn in one direction or another, to one kind of practice or another, to one form of study or another, and adopt that peculiar course which takes us round and round the groove, and—we make progress. Yes, progress which Kingsley has very beautifully described in his *Water Babies*, and which may be called "flapdoodle progress". Progress in terms of life, in terms of knowing ourselves first, has little to do with books and a great deal to do with realisation. All that the great, genuine books of the occult order can do is to give us the interpretation of individuals who have made the search and have attained; but what good is that to us unless we make the search in our own way, and check the results of our seeking with their results? And this is the great trouble we are always up against, not only in our own Theosophical Society, but in Theosophical Societies of every age. It is the going away from this fundamentally simple spiritual principle that ultimately brings about the disintegration of real spiritual movements, for people turn the spiritual life into the religious one. These two are very different. The religious life is something as different from the spiritual life, as the intellectual life of the scholar is different from the spiritual. Therefore we want to understand this principle of knowing ourselves. Can we know the laws underlying this principle? Is there any general interpretation of use to all? Is there any clue whereby we can undertake, each one for himself, this profound search of the primary fundamental, so that we know what we are?

As we study H.P.B. we find that it is possible; for she deals in a very living manner with spiritual and mysterious truths. She indicated the existence and hints at the use of

certain keys, which we can apply to our own lives and get the solution of the mystery which surrounds us. In a sense she has solved the mystery for us; but also she has not; because, while she has provided the key, she demands that we must use it.

As a student of H.P.B. I have tried to understand this fundamental. In what I am going to say, I am giving you my interpretation, as useful or as futile to you as any other interpretation; for, after all, what comes in the shape of knowledge (not where it comes from) is useful to each one of us in proportion as we are able to utilise it: it is vital in proportion as we are able to understand it. It becomes the duty of succeeding generations of the students of the Sacred Science to record their interpretations of the inner truths, which they have been able to gain with the help of advanced occultists or teachers. I am giving you, who are students, my own interpretation as a student. You must examine impartially, accept or reject it after intellectual study, on its inherent merit. I am claiming no authority; for there is no such thing as authority in spiritual teachings, save the inherent authority that the teaching itself carries. If what is inherent in H. P. B. is authoritative to me, it is because I am able to respond. If I am not able to respond to the inherent power of any particular teaching, there is no other course for me than to put it away. In that sense examine what I have to offer as an interpretation of the primary fundamental of the inner life that man must know himself, that is, he must know the laws of his own being.

When we begin to analyse, we find that most of us are in the real sense of the expression "non-entities," not non-entities in the ordinary sense in which perhaps the world uses that word, more or less contemptuously, but non-entities in the sense that we are no entity. This might sound to you who are students of Theosophy somewhat strange, that we who

talk of monads and egos, and higher and lower selves, are no entities. But it is true; when we begin to analyse, we find that most of us are non-entities, that we do not find within ourselves any particular entity. Why do we not find ourselves? Because there is no Self or Entity to find! Unless the kingdom of the Self is taken by violence, and he is compelled to reveal himself, we shall find that we are, each one of us, a bundle of non-entities, a fact that we ought to note carefully if we want to progress.

Something else we find: by the help of all the varied processes of life, as individual beings, we are passing, or are endeavouring to pass, from a state of non-entity to a state of entity. Every one is making an effort to realise it. We find that we have nothing tangible on which we can put our finger and say "this is I"; but we are continuously finding that behind or beyond the bundle of non-entities there is somewhere an "I". We begin to analyse this "I" which instinctively to us is the law of our being. When we become deliberate in our search and analysis, when we become intellectually honest with ourselves, when we begin to think for ourselves and put a stop to thinking by proxy, which has been going on all the time, and when we think earnestly and sincerely, our search yields a result. What do we find?

We find that there are three beings in us, each yet to be sought and found; each yet to be looked for and recognised. Unless an analysis of our complex nature is undertaken and the law of beings in us found, spiritual progress is not possible. The Laws which govern the life of Being can be understood only when the law of beings in us is grasped. The Entity reveals Himself when the non-entities are seen and overcome.

First, then, we find that there are ghosts of dead selves in us; and that we continuously identify ourselves with them; the ghosts of the selves which we were, but which we no more are. Thus in a very real sense we live in a ghost world.

People are very anxious in the Theosophical Society to know what the astral plane is like; but there is a very real kind of astral plane which must first be investigated. The astral world of our solar system can be found; but to investigate into the nature of this ghost world in which we are living, the world which is peopled by many ghosts of our own dead selves, that is a very important thing for us. Each one identifies himself with his dead selves of long ago, and the real Self cannot make himself manifest when this identification continues.

And these ghosts, where do they live? In the graveyard of the body. "What art thou?—A little soul carrying a corpse," said the Emperor Marcus Aurelius. That is why our physical bodies live by rules and laws which are dictated to them from without. Our bodies are dead, and kept alive by artificial, mechanical processes. Civilisations have been killing them, and the task is not yet accomplished; our modern doctors with their serums and vaccines are achieving it as fast as they can.

First, then, we find dead selves—ghosts in graveyards.

Next, we find that there is a living self in us, one which we can catch hold of. But there is this peculiarity about it—it is dying. This is very disconcerting when for the first time we experience the phenomenon. This living self which is dying is a very fascinating entity; it is a reality and an illusion; it reveals itself as an entity, and, before we realise it as such, it is a ghost; it is elusive for it is becoming, and by the time it has become it is dead; it is an entity and yet not one entity; it is always changing, never stable, and yet is stable—from childhood to maturity and old age, from birth through life to death. It unites all our experiences, connects all our actions, is the basis of all we call life, and even is there in what we call dreams. It is there and yet not there.

And this too belongs to our body; but, when this self is active, the body is no more a tomb, but, by turns, obeys its

mood and becomes a garden of pleasure, a desert of loneliness, a prison-house of pain and suffering. Through all three we contact the present—the illusion of Time. "Even this shall pass away" is the perpetual slogan this self habitually uses.

That, then, is the next constituent in our make-up, of which we should take note before we can advance further.

Then we go a little deeper. Our inspirations and our aspirations, our yearning and our quest, in the midst of death as also of change, enable us, if we will, to come upon the third Self in us, a Being in hiding. This is the Sleeping Self, and the pursuit of its existence reveals the fact that it is beginning to wake. It is willing to be coaxed into a condition of awakening.

This also belongs to our body; but, when this sleeping-waking Self works in it, it is like the Night—silent and dark and mysterious—but the star-chimes are heard. It keeps vigil to catch the whispering Voice of the Great Sleeper.

We find that there is nothing more in us than these three Beings: the ghosts of our dead selves; the living self that is dying; and the sleeping self that is trying to awake. This is the condition of most of us who belong to what is called the civilised human race.

We are living in three worlds. Recognise in you these three factors of consciousness which you call "I" and which build three worlds to live in. You live in three worlds. "Yes," you say, "but we know them—physical, astral and mental." No, we do not live in those worlds; we do not even live in one of them fully. With the help of the five senses we contact only a portion of the physical world. We contact a meagre portion of the astral world with the help of our immature and uncultured emotions. How much do we contact of that mind-world which lies beyond the astral?

But we do contact in a very real sense three other worlds. There is, first, the world in which these dead selves of ours exist, the ghost world, the world of the past in time.

All that has to do with our own dead selves has to do with the past, and there is little that is tangible in it; it may be called the world of the past. Secondly, we live in the world of the present, a very interesting world, full of illusions, but peopled by what to us is the only reality, because we can contact it—the self which is dying. Then the third, the world of the future, the real devachanic condition. It is the world of the Sleeper who is yet to awake. He lives in the Heaven of his own making.

Individual progress means that by some process that future world should be transformed into the present world. Spiritual progress means the transmutation of the future into the present—but, herein lies the mystery, that new present must be of a nature that cannot pass into the past. When the Sleeping Self becomes awake, it must be endowed with the Virtue of Immortality—the self must become the Self, the present must become the Living Present, the body must neither be the garden of pleasure, the desert of loneliness, nor the prison-house of pain, but the Temple of the Living God. The sleeping star must not sing to the stillness of the Night, but its silver points, holding the angelic radiance of its Being, must incarnate into the Temple of the body. The illusion of time must vanish, and the Reality of the Eternal Now be precipitated. Therefore, says *Light on the Path*, “live neither in the present nor in the future, but in the eternal”. Therefore the Sleeping Self, in the process of descending into the graveyard, must come enriched with the mysterious Power of Youth. He must not come, like his many predecessors, a mortal, but an Immortal Lord. That sleeping Self generally awakes looking behind to the Past, and is the Epimetheus; he must awake with his Fiery Eye turned to the Eternal, a true Prometheus.

To build the Bridge between the Heavenly Home of the Immortal Lord and the graveyard transformed into the Temple,

is the work of the Spiritual aspirant. The Path is the Path of Balance, the Path of Equipoise, the Middle Path—named in a dozen ways and misunderstood in a hundred.

That, then, is the conclusion we come to. We have three beings in us; we live in three worlds; and there is a definite thing to be done if individual progress is to be made. When we identify ourselves with our ghosts, we live in the world of the past, and this we continuously do. We do not live even in the world of the present; when we make plans for the hereafter or the morrow, we do it continuously in terms of the past. We plan in terms of that which is dead or that which is dying. But it is the *eternal* aspect of the present which makes that present the Great Reality, and the world of the present the world of Truth.

This, then, is the first great fundamental principle of the spiritual life. How far have we strayed away when we talk of going on to the astral plane, becoming invisible helpers, making progress by treading the Path of Discipleship and getting Initiations, and so on and so forth. Did not H. P. B. affirm that the Initiator of the Initiates is within us? How have some found the Self? By self-effort, by self-practice. And it is the individual effort which brings forth help. From which source? From the Source from which all inspiration comes, the World of the Masters.

The spiritual world is not somewhere far away, but within us. When the three worlds of the past, the present and the future merge into the World of the Eternal Now; when the dead selves are resurrected, when the dying self is made to live, when the sleeping self becomes endowed with immortality in the process of awakening; then the graveyard becomes the Temple, and Man, as an incarnated entity, lives in this great World of Reality.

Therefore, to make entity out of non-entity is the process. Recognise the fact that there is an Entity standing somewhere

on the threshold. We have read of "dwellers on the threshold," and we attire them in unattractive and even gruesome garbs; but there is a Dweller on the Threshold of the Heavenly World for each one of us—a Radiant Being of Power which is Peace and of Wisdom which is Love.

This world of Mahā-Māyā—Great Illusion—where past and present and future abide; this enemy of the Self—dead, dying, asleep, each engaged in the struggle for existence, bound by the laws of division of Mara's creation—these two are one. We are dead, and therefore everything only seems; let us live, and the world will be the World of Reality. God is not in our heaven and all is not right with us when the eternal change fashions eternal pain. God will be on earth, and all will be right with our world, when we live by the Power of the Eternal Watcher within us.

Seek for the Self—the Entity, the Inner Ruler, the Immortal God within you, which is you. The Masters teach him, on him Their blessings rest, into him Their inspiration is poured. Seek for Them in the World of the Ego, in the sphere of the Self. Advises *The Voice of the Silence*: "Seek not for thy Guru in those māyāvic regions"—the Worlds of the past, the present and the future. Follow the one true Path of Search for your own Self, all other paths are false. Know, and do not only believe; stand up, and do not lean on others; seek for the Bread of Life and do not ask to be fed.

H.P.B.'s words come to mind: "Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored."

Kindle the Fire of the Self in the Temple of the Heart, and worship it in the Silence of Reality.

B. P. Wadia

SATURNIAN HEALING

SATURN THE CHASTENER AND CORRECTIVE, "LORD OF THE DARKLY-SHINING FACE"

THE FOURTH OF A SERIES OF ARTICLES ON PLANETARY HEALING

By "APOLLONIUS"

There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.
Not in cruelty, not in wrath,
The reaper came that day;
An Angel visited the green earth
And took a flower away.

H. W. LONGFELLOW

"IF Mars be the angel of pain, Saturn's decoction is the bitter brew of sorrow"; "slow and sure" his ministerial methods of procedure! Neither clarion nor bugle-call announces his arrival, but when he comes, it is usually to take up residence with the patient; many pray him to depart ere the cure is "through"; inexorable, he heeds neither cry nor clamour.

Saturn's simples are gathered from the families of bitter herbs, whose names proclaim their somewhat sinister character and "reducing" effect. Fennel, rue, black hellebore, *amaranthus*, *blitum*, *tamarix anglica*. At no period of evolution

can man altogether escape the regime of Saturn, for the Spirit of Earth is in close and intimate association therewith. "Earth to earth, dust to dust"; at some time our ailing earth-atoms will call to this dread physician, "mortality's consultant," and summon him to our side.

Saturn is the great kârmic physician-avenger of earth abused, evilly entreated, or desecrated. Impotence, the withering stroke of his mysterious rod, is but the natural Nemesis of wasteful extravagance—not exuberance, but exuberance's excess; surfeit "calls down" Saturn to remedy the state of disease set up in the human realm by abuse of health and wealth on all planes. Not the life of joyful, spontaneous "good living"; this "lays no mine" for subsequent kârmic explosion beneath the feet of the unwary; naught save "wilful waste" needs those years of "woeful want" within the state, which proclaim that Saturn has answered the invitation of the ego and is now "in charge".

Temperance produces sanity and health. The sybarite and the libertine, these "call in" Saturn, whether they will or no. Profligacy is the prophet of asceticism, all the world over. Whenever we see a patient reduced to Saturn's code of life—"nothing of most things, and very little of anything"—we may know that the unfortunate invalid has brought upon himself this unpleasing regimen by past irregularities in some department of health; having overstepped the boundary of sufficiency, he must now "toe the line" of abstention from much that he sees enjoyed by his stronger brethren—another drop of medicinal gall in Saturn's quassia cup! He may not accept any banquet invitations, whose days compose but Lenten penance, "long drawn-out". Should the Gods themselves invite, an R. S. V. P. formal note will be sent, to which Saturn will dictate a polite but chastened "regret," etc. "A dull time of it" Saturn gives, one way and another. The slightest infringement of his ascetic "order of the day" meets with

such summary chastisement that the patient is seldom tempted to disobey a second time.

"Schools for Stoics" are headed by Saturnian Healers, masculine and feminine—"Hardeners" were perhaps the more accurate word! Their pupils do not precisely "make the welkin ring," while services for retreats and quiet days are held with punctilious frequency. A "dour" dynasty, but—it does its work, and at a certain stage the patients rise up and call it blessed, though this "stage" may not be reached conspicuously early in the proceedings.

Saturnian recreations for the convalescent are those more adapted to life's autumnal season; such as "bowls," where lead, the metal "corresponding" with Saturn, is used to weight the balls, and incidentally suppresses any undue flightiness or skittishness on the part of the player. Invaluable the teaching and practical discipline given and received in a course of Saturnian treatment, wherein the sterner subjects are compulsory; moreover the remedies are gradually but inexorably "driven home" to the furthest recesses of the patients' constitutions, and there incorporated within the fabric as permanent atoms—responsibility, reliability, patience, perseverance, persistence, faith, fortitude, and the meditative, contemplative habit and attitude of mind—these are all "induced" by a course of Dr. Saturn's medicines and medicaments. Last but not least, *grit*—that indefinable but most real and effective "quality" of mind, that carries the patient through and prevents him from either "buckling under" or "crumpling up," that enables him "having done all, to withstand," and "carry on," even if the position be considered hopeless by all, the patient included. This latter marks the culmination of the epoch of fortitude combined with faith, Saturn's penultimate jewel, talisman of the patient approaching the end of the cure. Resignation, whole and complete, "rounds the orb" of Saturnian efficacy,

i.e., philosophic resignation, the acquiescence of the mind, not to be confounded with the lethargy succeeding exhaustion.

And this it was that made me move
As light as carrier-bird in air:
I loved the weight I had to bear
Because it needed help of love.

At this point "the Shadow waiting with the Keys" is that of Saturn, about to unbar the door of his House of Detention! The End of these things is—wisdom. For Saturn's disciplines gradually impart those cumulative stores of knowledge whose sum total, *when digested*, is wisdom. True prudence is Saturnian fruition, *i.e.*, the balance of power between foolhardiness and over-caution—not that chaffy by-product, rightly disdained by all save mechanical minds, which stultifies initiative and originality and takes its stand with precedent, in the museum of ancestral, mummified thought-forms. It is the wisdom which judges with acumen and accuracy when and where to act, or to refrain from action, that is born and bred by Saturnian regimen and discipline. This wisdom the world looks for in leaders of all ranks, and still demands, even to-day, amid protracted absence of supply! "Hope springs eternal," it is an inextinguishable human attribute; Saturnian discipline cannot crush it, nor is meant to eradicate it, for Jupiter and Saturn are complementary physicians, frequently prescribing for patients, at a certain stage, alternate courses of each others' treatments. "If hopes are dupes, fears may be liars," marks the epoch of consciousness in the human state, showing that both Jupiter and Saturn have left their mark as co-equal Healers, Hardeners, Restorers and Repairers. There is room for elasticity and endurance, buoyancy and stability—both—in that "*mens sana in corpore sano*," the ideal human "state," to-day as of old.

Lack of resentment at, active co-operation with, Saturn's stoical prescriptions, diet, and general regimen, prove that

the "cure" is drawing toward its natural close. When the formulæ are handed over the counter of circumstance to "Daily Life" the chemist, for him to dispense, ungrudgingly, unquestioningly, by the patient himself, gradually the flavour becomes less bitter, the medicine less nauseous. Then comes the day when drugs are dispensed with, and the patient is admitted into the cavern of dark silent air, the last "prescription" of Saturn as medical adviser. Here a short course of insulation and isolation does its final work. Presently the patient stands on his own feet, and determines to find his way out. Now, when restrictions, deprivations, prohibitions, no longer weigh on him, nor obstruct light and block out air, at first he gropes and staggers, "moving about in worlds not realised," and drifts back and forth for a season.

Suddenly the idea of flight occurs to him! At this juncture a Capricornian teacher shows him the door—he finds himself outside, with an Aquarian "after-cure" Messenger, deputed to give a few final counsels of perfection and warn him not to be rash, etc. At first all he realises is that he is *free*. "Death"—in the person of that forbidding but planetary world-famous Dr. Saturn—"has no more dominion over him". He "tries a flight"; his wings obey, though somewhat hesitatingly, but—O joy! He can—he *can fly*. Let us leave the patient here, before he realises that Saturn's last "ministration" reached him through Capricorn, the custodian of the door, who was bidden to clip his wings not excessively, but just so that he will not be able to "spurn earth".

"Apollonius"

NOTES OF MRS. ANNIE BESANT'S REPLY TO THE ADDRESS

GIVEN BY THE ALL-INDIA THEOSOPHICAL LODGES
ON 28TH AUGUST, 1921, IN THE EMPRESS THEATRE, BOMBAY

FRIENDS AND MEMBERS OF THE THEOSOPHICAL SOCIETY:

With all my heart I thank you for the welcome which you—members of the Society—have extended to me on my coming Home once more. Since I left you, as you may know from the address just read, the Society has elected me for the third time as the President of that Great Movement. When the request for my second candidature for this high office came to me, it was suggested then that the election should be for life. I asked the Society not to elect me for life, because I thought that it was better for a democratic society like ours to have the right, at the end of this term of office, to signify its approval or disapproval by a new election. As, however, you have expressed your approval by re-electing me as your President, it makes me stronger in your service and emboldens me to make a definite pronouncement at the end of the term of office that, as you desire my leadership to be continued, it shows to the world that you are content with what little I was able to do in the service of the Society; I feel sure that in days to come some one stronger and greater than myself will hold this high office of your Presidentship;

meanwhile I will be glad to prepare the ground for my successor, so that you may all work together for the helping of the world.

Now, in the address to which you have just listened, the true note is struck that on Religion depends the future happiness and peace of the world. It is true that when I first came among you it was to the revival of Religion in this land that I turned all my efforts, following closely the admirable example set by the President-Founder of the Society. I have since then ever preached and believed that in religion and religion alone is the foundation, not only of National Education but also of National prosperity. This one great lesson India holds before the world, since the day when, many thousand years ago, from their cradle-land in North Central Asia the first members of the Aryan root-stock race, which had also sent four emigrations to the western world, came down across the Himālayas, and settled their home in India. It was the broad principle of Dharma in the Āryan race which gave India all the great possibilities which history has entered on its records. In that long record of the Indian Nation, dominated by a spiritual ideal, we see a promise of the glories of the future. In the light of history, when we look over that long, long record of many thousand years, we are convinced that India to-day preserves intact in her the heritage of her spiritual life; in her to-day we see the promise of the future, never to be forgotten by us, the heritage of perfecting humanity. In the youth of the country are stored up the promises of this heritage and the triumph of a mighty Indian Nation of to-morrow. We cannot overlook the fact that the Āryans of yore had given us a splendid heritage of wisdom and luminant ideals of Duty—Dharma—which was unfortunately carried to excess into undue submission, and had passed into a slavish condition when our Society was being inaugurated. Fortunately the ancient R̥shis sent their messengers to revitalise and invigorate

the spiritual lethargy of the East, in consonance with the divine promise of the *Bhagavad-Gītā*.

Unless the youths of the country are inspired with the spirit of the *Gītā*, unless they are guided to a spiritual path, there is little hope for Hindūism to be a truly free and democratic mainstay of the Nation. Spirituality, manifesting itself in various garbs, is the true life of the Nation. The youths of the country must all feel and agree in the hope and passionate aspiration to create a mighty Nation, and I am sure and certain that in the present and in the future, India will preserve that righteous heritage of a spiritual mission, ultimately shaping the evolution of a new civilisation. There lies India's real strength and her real heritage.

During the time I was absent from you in the West, I had made it a chief factor of my programme to deliver lectures on the reconstruction problems of a shattered world. I pointed out to my audiences the great ideal India holds for them, and which Mazzini, the patriot of Italy, so strongly upheld. The ideal of Europe is based upon "Right," that of India on "Duty". India carried her ideal too far, making herself too submissive, while the West became too undisciplined. Both exaggerated their ideals. These are to be blended. The evolution of mankind as a whole is to be shaped by that blended ideal of the future. The new civilisation should be founded on Duty and the obligation of man to man, and built in consonance with individual Rights and Justice. On that glorious ideal of Duty, of Rights, of Service, depends the New Civilisation, and it is the glorious heritage of India to give this ideal for the regulating of the world.

The Theosophical Society, standing on the ancient foundations laid by the wisdom of the Āryans, through the medium of one of her great Rṣhis, proclaimed that the Theosophical Society in India has as its duty to hold up the Ancient Wisdom for the health and guidance of the world. Herein stands the

heritage of the Ancient Wisdom. Only through that wisdom can the different problems of the present jeopardised world be solved, and it is your privilege, as the true and faithful sons and daughters of India, to become as it were the very backbone of that great body of the Wisdom, which has never been wholly lost in this ancient land of Āryans. By this fact in your history you have earned the right to give this message to humanity. It is for not putting the world on the spiritual basis that humanity suffers so much, and it is for the cessation of those sufferings of the world that we have been privileged to undertake this humane and immortal work. It is because India has suffered that she has learnt the noblest lessons of Wisdom, because she has been crucified that she has maintained her spiritual glory. You are the deputed harbingers of this great message to the whole world, and for this largely the Theosophical Society has come into existence. It was founded when India was in danger of losing her ancient heritage, dazzled by the material splendour of the West, dazzled by the triumphs of the material welfare which is the ideal of the West. Dazzled by that prosperity and Science, the youth of India in the later part of the nineteenth century had turned their backs on the Ancient Wisdom and had forgotten the inherent glory which it promises for all time to come to the whole world. It was therefore quite in tune with the sacred traditions that the ancient Rṣhis—the guardians of this Āryan Land—sent out their messengers to recall the straying Indians, and settle them firmly on the pedestal of their Ancient Wisdom. It is in the following of this Ancient Wisdom and in the perfection of her spiritual life that the glory of Hindūism stands.

After describing shortly the advent of Zarathushtra to the Persians, the Buddha and Shri Kṛṣṇa to the Indians, the Christ to Europe, and Muhammad to Arabia, Mrs. Besant concluded by urging that it was by realising the experiences of the past

and adjusting ourselves to the future by spiritualising our present life, that we have to conquer the whole world, not by the force of arms—that is a brute force—but by the pure spiritual love which is the inherited treasure of India. India was never averse to material prosperity, but she knows full well how to adjust things in their rightful and fruitful order, aiming at perfect unity and harmony, the soul of spirituality upon which depends the glorious part which she has been destined to play in the Great Commonwealth of Humanity of to-morrow. India unites in her spiritual supremacy her intellectual, scientific and material powers as a part of the perfect life of a Nation, and it is on this inherent strength that she stands to-day, full of the vigour of her youthful ever-new Spirit. Let us not forget, during the current political excitement and the struggle for commercial prosperity, the grand efforts of science as shown by those great scientists Sir Jagadish Chandra Bose and P. C. Roy—let us not forget that our beloved India has to-day not only borne great patriots, great scientists, but also teachers of Spirituality like Rabindra Nath Tagore, the Master Poet of India. It shows that India is quite awake in the morning of her reborn whole, and I urge all patriots that, to uplift India, they should one and all struggle for higher and spiritualised education, because it is through the medium of that education alone that India can achieve material prosperity, political freedom and spiritual splendour. I give you greeting and welcome you to this new heritage, for yours is the labour, yours is the duty, and yours is the triumph in the coming future. I thank you.

CORRESPONDENCE

THE SYDNEY LODGE, AUSTRALIA

TO THE EDITOR, "THE THEOSOPHIST"

Will you kindly permit me, as a member of the Sydney Executive, to correct an error which appears in Mrs. Besant's reference to the Sydney Lodge in your April issue? Mrs. Besant says: "Some members of the Sydney Lodge, Australia, while inviting to its platform priests and bishops of the Liberal Catholic Church, refuse to print their ordinary courtesy title on the syllabus." The facts are that the Sydney Lodge has *refrained from inviting certain* "priests and bishops". As the President remarks in the same paragraph: "A Lodge need not ask any particular person to lecture on its platform," and this is the position taken up in Sydney. Mrs. Besant proceeds to claim that Theosophical Lodges must *per se* admit the validity of any titles claimed by any persons. Does she really insist that we should abandon the ordinary privileges of private judgment because we are members of the Theosophical Society? In Sydney these Liberal Catholic titles are not accepted by the leading newspapers, which refuse to apply them. Quite recently the Regionary Bishop of the Liberal Catholic Church lectured for the Sydney Conservatorium of Music, which advertised him as "The Right Rev.—". One of the two morning papers, in reporting the proceedings, referred to the speaker in one paragraph as "The Rev.—," and in another as "Mr.—". The second reported "Mr.—," and the evening paper had it as "a Mr.—". Surely it is no accident that Sydney's three leading papers decline to accept a title simply because it is claimed! Yet this is what the President demands of our Lodges. It is just possible, of course, that Mrs. Besant is not aware that in Australia special care is taken—in fact, special legislation has been enacted—to protect the public from bogus titles, and possibly there is here a rather stricter etiquette on the subject than in older countries. In any case one would rather see the Theosophical Society a little too particular about its standards than indifferent to them. We might easily fall into the error of calling jackdaws peacocks, and by so doing prejudice the Society in the eyes of those who look to it to maintain a standard of common sense and genuineness in all things.

J. E. GREIG

[I print the contradictions of my own statements, while asserting their accuracy. I cancel three paragraphs, containing other misstatements which are not levelled against myself, but against others. The letter was properly withheld during my absence from home.—EDITOR.]

NEUTRALITY IN THE THEOSOPHICAL SOCIETY

THERE are one or two statements in the article under the above heading in the May THEOSOPHIST which appear to me to ask for a little further elucidation, in view of their general importance, as well as their bearing on neutrality itself.

The first is (p. 112) that we exist as an organisation to propagate certain teachings in the world. If that is the object of our existence as an organisation, it seems to me we have every right to pledge the authority of that organisation for those teachings. But do we exist for that purpose? I have always supposed that, as a society or organisation, we existed for three Objects only, namely, those stated by the Founders; and, though personally a firm believer in Reincarnation, for example, I have, in all propaganda work, held myself in duty bound not to pledge the Society's authority for that or any other dogma—for such it is for the majority at present—although, for us who accept it, it is the only possible philosophical explanation of some of life's riddles.

The second point (p. 122) is that a Lodge of the Theosophical Society can decide for itself whether to be neutral or not. Whatever may be the position as regards education, politics, social questions, etc., etc., I should have thought that the First Object of the Society, to which every member pledges himself on joining—"without distinction of race, creed, sex, etc.," would have made it impossible for a Lodge to be chartered that infringed that Object by confining its members to representatives of one creed. How, logically, can a part of an organisation or body exist, the chief characteristic of which is diametrically opposed to the spirit of the parent body? It seems to me that much harm may be done by forming Lodges of the Society for political, social, or other objects, as the general public are so easily misled by a name, as well as ignorant of what the Society itself really stands for. Why not call such combinations Guilds or Orders, and so avoid pledging the sacred name of Theosophy to what are, after all, the views and aims of, shall we say, a comparatively small section of humanity?

I hope our President, in some of her Watch-Tower Notes, will give us one of her dispassionate pronouncements on the above.

New Zealand

C. R. YOUNGHUSBAND

BOOK-LORE

Theou Sophia: Elucidating the Science and Philosophy of the Divine Mysteries, by Holden Edward Sampson. A complete epitome and analysis of Cosmological Science embodied in the Divine Wisdom, Vol. I and Vol. III, Pt. I. (W. Rider & Sons, London. Price 8s. 6d.)

Mr. Sampson has followed up his two large books, *Progressive Creation and Progressive Redemption*, by this many-volumed exposition of the Cosmic Truth "known to the ancients [i.e., the compilers of the Vedas and Upanishats] by the attainment of Spiritual Faculty, the result of pure contemplation"—crushed out in the West by "the vicissitudes of ecclesiastical domination, scholasticism and dogma"—partially restored to the world by Darwin in his "discovery," or rather "recovery," of an ancient and universal truth, namely, the truth of Organic Evolution.

His teaching is on the whole the same as the Eastern doctrine of the way to Union with God, translated into terms of the Christian and Hebrew Scriptures with much stretching of metaphors and elaboration of allegories. In one thing, however, he differs considerably, and that is in his statement of the qualification necessary for one who wishes to take the "First Step" upon the path as he sees it. The first necessity is a "State of Abnegation," the asserting that everything, good or bad, in the previous years of life was bad because "strongly tainted, from Evil centres of thought and action." So that a man, before entering the path, must abjure his whole past life in detail, and "make full restitution, an hundredfold, for every selfish and mean thought and deed, every act of pride, presumption, hypocrisy and pretence, for every dishonesty, every inconsistency to accepted and professed rules and standards of right and wrong." Truly it is easier for a camel to go through the eye of a needle than for any human being to compass such a task in this life, and take even this first step towards the path! We agree with Mr. Sampson that there comes to every man, in his awakening to the higher life, the "sense of sin," the feeling of utter unworthiness—that all our righteousness

is as filthy rags; and no doubt it was to remove this crushing burden that the Christian Church, having lost sight of the doctrine of reincarnation, taught that sin could be "washed away," atoned for by the sacrifice of Christ; but Mr. Sampson replaces the burden on the individual, and does not even allow the possibility of paying the enormous debt by instalments in other lives, but exacts the "uttermost farthing" here and now, as a condition of being allowed to take even the first step upon the Path that leads to the Divine Mysteries.

No explanation is given as to the performance of this gigantic task; but, in Lesson II, the disciple who has accomplished it is taught that there are on the path Seven Cycles, each with Seven Rounds, leading to seven golden gates which are the seven greater Divine Mysteries, which are the seven circles of the Kingdom of Heaven. (This is expounded in a series of questions and answers involving much repetition—distinctly reminiscent of "The House that Jack Built".)

The Seven Golden Keys with which the gates are unlocked are the well known four qualifications, somewhat differently expressed, and the Seven Mysteries are the Five Initiations with the addition of Passion and Burial. The Master of the Mysteries may forgo his "Sabbath" (which, by the way, is placed among the "keys," though always referred to as an Initiation) in order to help the world.

Several lessons are taken up with the exposition of a curious cosmology, in which the Earth figures as the "Planetary Mother of the Sidereal System of the Universe," while the Sun is "the Eternal and Supernal Home of God the Father-Mother, of Jesus Christ the Only Begotten Son of God, and of the Spirit".

The other lessons in the first part are taken up with explanations of "Heaven," "the Outer Darkness," "the Release from Hades," and so on. One chapter, "The Caste System," dividing the whole of humanity into castes according to their various temperaments, is very interestingly worked out. The second part of the book treats of the various classes of superhuman entities, coming down to the Church of Christ. The other volume is merely an elaborate repetition of the first, illustrating the progress of the disciple along the Path of Holiness by comparing it with the journey of the Israelites from Egypt to Canaan.

The value of Mr. Sampson's work lies in the fact that he presents the universal truths of the Ancient Wisdom to the minds of those who are unacquainted with the terms and methods of Eastern

thought, in a garb with which they are acquainted, and which is therefore no strain upon their intellectual powers; and, if sometimes he seems to strain at gnats and swallow camels, he is at least sincere in his efforts to show that Truth is One, though it may be diversely expressed.

E. M. A.

Will the Soul of Europe Return? by B. P. Wadia. (Theosophical Publishing House, London.)

This little book, recording the Paper read by Mr. Wadia before the First World Congress of the Theosophical Society at Paris, in July, 1921, will enable those who had not the good fortune to be present on that occasion to read at leisure what was then said, and will also induce those who had the advantage of hearing the spoken words to follow up their first impressions with the closer study that the subject demands. The fact of this Congress being held as soon after the cessation of the war as was compatible with some degree of recovery, plainly showed that the T.S. recognised its responsibility, as the messenger of Universal Brotherhood, for helping to restore to the suffering peoples of Europe their shaken faith in human nature and its possibilities of development along saner lines than have been followed in the past. This recognition of responsibility is ably voiced in Mr. Wadia's address, with all the force of a practical reformer added to the insight of a keen student.

The opening paragraphs are deliberately rhetorical, and produce an atmosphere distinctly suggestive of that spontaneous blend of poetic feeling and philosophic calm peculiar to the Eastern mystic. From the burning-ground of mistaken notions of national interests, he tells us, there arises the opportunity to create a new Europe, proceeding from a knowledge of the laws of life and providing a field of experience fertile enough to attract great souls to take rebirth there. The author rightly emphasises the need for a truly International State, and not merely the enforcement of arbitrary decrees by one or more large States on a number of smaller ones. Neither is this International State to be a mere organisation in the old political sense, but the expression of an altogether new outlook on political relations, and one already waiting to be projected into the world of action from the archetypal world of mind. In order to bring about this union of the ideal and the practical, Mr. Wadia recommends the formation of "Cultural Units," or spiritual centres, in different parts of the world, where people with the necessary experience of the world and power of concentrated

effort may train themselves for this special task of devising and testing ways and means of bringing to birth the International Idea. Such, briefly, is the author's interpretation of H. P. Blavatsky's message to the times through which we are passing, for he claims that the keys to the solution of modern world-problems are to be found in *The Secret Doctrine* by those students who have the capacity to search aright. For the rest, we leave the reader to draw his own fund of inspiration from this fine appeal for a thorough application of Theosophic knowledge.

W. D. S. B.

Master Keys, by Capt. Walter Carey, C.B.E., R.N. (W. Rider & Sons, London. Price 3s. 6d.)

This is primarily a book for the uninitiated, dealing with the principles of Occultism, and also dealing with the question of what diet the author considers to lead towards making such principles practical. It is perhaps necessary to remark here that, although vegetarianism is carried out by a great number of people who desire to become learners on the occult way, yet it is in no sense a compulsory step, especially as regards Theosophy, and the two terms—Theosophy and vegetarianism—are by no means synonymous, as perhaps a casual reader might conclude after reading the last two chapters. In this book the author has tried to put before the public the fundamental truths of Theosophy, unhampered by the somewhat abstruse and complicated jargon of the *bona fide* Theosophical student, and he has also succeeded in simplifying such matter by bringing it down to the plane of practical physical life. Each chapter has a heading which attracts the attention, so that it is arrested by the contents, all of which make an appeal which is personal—not merely metaphysical and impersonal.

The three separate foci of consciousness which make up the man as we see him, are very clearly and graphically described, also the best methods of controlling such; and special emphasis, to the extent of a whole chapter, is laid on the power of thought.

Then come the after-death conditions, where spiritualistic dangers regarding séances, obsession, etc., are touched upon; also the right spiritism, as typified by the Theosophical literature, dealing with the after-death help one can give to those who have passed beyond the grave, is mentioned. Then comes a new development in this textbook of elementary Occultism: a whole chapter is devoted to a discussion of the animal creation and the reasons for such creation—a most interesting addition to the book. The group-soul explanation of

various phenomena is brought forward, and the evils of vivisection and meat-eating are stressed—not as part of the official, esoteric Theosophical philosophy, but rather as the innate conviction of one who accepts the esoteric philosophy and carries it out to its rational conclusion. This chapter leads up to a chapter on vegetarianism and some simple, practical rules for sound physical, and therefore sound emotional and mental, health; these bring the book to a conclusion. I consider this an excellent book for those anxious to get a clear, bird's-eye view of such a vast subject as Occultism generally.

D. C. B.

The Secrets of the Self (Asrar-i Khudi), a Philosophical Poem, by Sheikh Muhammad Iqbal, of Lahore. Translated from the original Persian, with Introduction and Notes, by Reynold A. Nicholson, Litt. D., LL.D., Lecturer on Persian in the University of Cambridge. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

This poem, and books like it, have the charm that makes the reader long to know Persian, to be able to read the original. The mode of expression, even in the translation, is so vivid and attractive that it might well allure the reader from deep investigation of the thoughts enshrined in such a delightful casket. Can we agree in the poet's estimate of Plato?

His Pegasus went astray in the darkness of philosophy
And galloped over the mountains of Being
"To die," said he, "is the secret of Life:
The candle is glorified by being put out."

The story of the diamond and the coal is one that ever repeats itself, when the time comes that the coal realises: "We are comrades, and our being is one." Hardness is the lesson taught:

Because thy being is immature, thou hast become abased;
Because thy body is soft, thou art burnt.
Be void of fear, grief, and anxiety;
Be hard as a stone, be a diamond.

The volume ends fitly upon an invocation:

O Thou that art as the soul in the body of the universe,
Thou art our soul and thou art ever fleeing from us,
Thou breathest music into Life's lute;
Life envies Death when death is for thy sake.
Once more bring comfort to our sad hearts,
Once more dwell in our breasts.

South Indian Shrines, by P. V. Jagadisa Ayyar, with a Foreword from Lord Carmichael. (*The Madras Times* Printing and Publishing Company, Ltd., Madras. Price Rs. 5.)

This neat and attractive volume of 263 pages is of considerable interest to archæologists and travellers in South India. It is a guide to all the important shrines in this part of the country, giving the importance of each temple, its legendary origin, and the God worshipped therein, with light thrown wherever possible on the social and historic aspects of the country's growth, as far as can be gleaned from an investigation of these temples. If it is realised that temples form almost exclusively the architectural monuments in South India, and that the religious nature of the people made them congregate in large numbers in towns round about these shrines, the importance of the places described here, in understanding the civilisation of the people, becomes patent. The author has laid the public under an obligation by taking them to all these places and giving the *Sthalapurāṇam* of each place. The large number of illustrations adds to the value and attractiveness of the book.

B. R.

The Reconstruction of Mind, by Esmé Wingfield-Stratford. (Books, Ltd., London. Price 6s.)

A small book, and only 211 pages; but it is in a luminous and colloquial style, simple and straightforward in its sentences, so that it is easy to read in every way. The book is not involved, yet thorough and scientific; in fact, it is more in the nature of a handbook than a textbook. And as such, it would be of real value; the summary at the beginning of each chapter making of it a valuable help for daily exercise of the faculties for students who wish to build them up, and want more than just to know that such building is possible. In the Introduction the author gives a most valuable and concise analysis of memory, and points out the fundamental fallacy of "Memory Systems" and their mechanical weakness and certain limitation of the real power of the mind.

The ten chapters of the book devoted to the details of the field of our human consciousness are all good, because short and to the point. This elimination of all padding is carried to an extreme, and one wonders how many will be content to work on and on at growth, without the intellectual craving for the detail and proof that is not really proof nor help, but just story-telling. But it makes the book

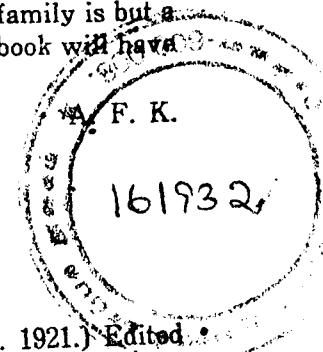
all the more valuable, for there is nothing exactly like it, except in the Theosophic field. The chapter on "The Ordering of Ideas" takes the case of the ordinary man just where he is, being a real and helpful analysis of what we all are so prone to be doing, and shows the first steps to efficiency. It is followed by equally valuable advice on Memory, Will, Rhythm, etc., which provides training if it is practised.

The last two chapters, "Harmony" and "Concluding Hints," are worthy of mention, for they are illuminating as to the collective needs of humanity to-day, as well as individual needs for the training of the means of expression. And, if only a few hundred men and women take up the idea that love of home and family is but a bridge to the great relationship of all humanity, the book will have earned a place in the world of books as a builder.

MAGAZINE NOTICES

The Buddhist Annual of Ceylon, B. E. 2465. (A.D. 1921.) Edited by S. W. Whayatilake. (W. E. Bastian & Co., Colombo. Price per copy Re. 1-8. or 2s.)

We congratulate the Editor on the increasing interest of this Annual. The articles show in an attractive manner various aspects of Buddhist life and thought and philosophy, and one or two are of world-wide interest, even to those who do not in this life acknowledge the Lord Buddha as their guide. This is notably the case with the description of the opening ceremony of the Calcutta Vihare, when the relics of the Blessed One, from the *stūpa* unearthed at Bhattiporolu in 1892, were delivered by H. E. Lord Ronaldshay, Governor of Bengal, to the Trustees of the Mahā Bodhi Society, to be placed in this Vihare, which was constructed especially to receive them. Nothing better shows the spread of interest in Buddhism of recent years, even into unsuspected places, than the fact that the principal donors to the building fund are a Western lady and an Indian prince. The Governor, in his speech, spoke of the occasion as "one that will surely prove to be of historic interest," and paid to Buddhism his tribute of respect and admiration. The whole question of "The Re-establishment of Buddhism in India" is gone into by the Anagarika Dharmapala, whose heart must rejoice



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at the fulfilment of his dreams of the return of Buddhism to the birth-land of its Founder—a dream for which he has worked so long and whole-heartedly.

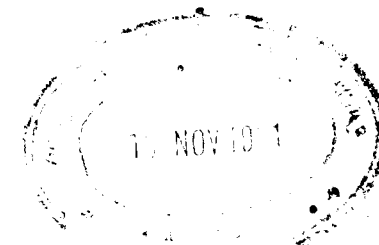
“The Buddha’s Daily Life,” translated by Mr. F. L. Woodward from Buddhaghosa’s *Sumangala-Vilasini*, will be read many times by those who appreciate the life-like beauty of its description. From the Pāli we have, in *Magandaya*, abridged and translated by the Bhikku Silacara, another peep at conditions surrounding the Lord Buddha, which we can only obtain by the help of those who know the old language. A vivid contrast is “The Diary of a Pilgrimage to India,” wherein a modern man gives his glimpse of things as they are to-day, on his way to various shrines. The photographs of places connected with the life of the Buddha, and of those who have worn the yellow robe through the centuries, increase the value of the *Annual* in many ways, and we look forward to its reappearance for the pleasure these give, as well as for the many aspects of Buddhist philosophy and thought which expert writers contribute to its pages.

A. J. W.

BOOKS RECEIVED

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

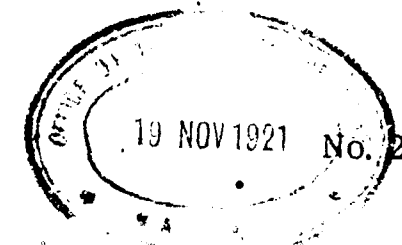
The Reign of Relativity, by Viscount Haldane. (John Murray, London.) *Bureau of American Ethnology*, Bulletin 67. (Government Printing Office, Washington.) *Pure Thought and the Riddle of the Universe*, by Francis Sedlak. (George Allen & Unwin Ltd., London.) *Hunger*, by Knut Hamson. (Duckworth & Co., London.) *The Fruits of Victory*, by Norman Angell. (W. Collins, Sons & Co., London.) *Self-Healing by Divine Understanding*, by W. Owen Hughes. (Williamson & Co., Westcliff, Essex.) *The Practical Value of Ethnology*, by A. C. Haddon, and *Is Spiritualism Based on Fraud?* by Joseph McCabe. (Watts & Co., London.)





SATURN LODGE, SHANGHAI

VOL. XLIII



THE THEOSOPHIST



ONCE more I have to thank all the friends in many lands that have remembered my birthday, and sent me loving messages and gifts. I have acknowledged them in *New India* and in *The Adyar Bulletin*, and on p. 189 will be found a list of cables and telegrams, which rained in upon me on October 1st and 2nd. In answer, I can only send my grateful thanks to one and all, and my promise that I will try to deserve some of the abounding love poured out on me.

* * *

My many-years-colleague, B. P. Wadia, is, doing very useful work for the Society. He writes from Holland, sending an account of his stay in Belgium. He writes:

I have visited Brussels, Ghent, Antwerp, Ostend, Liège, Charleroi and Morlanwelz, where altogether nineteen lectures have

been delivered, of which 5 were organised by the Labour Party in Belgium for Labour audiences, 12 by the T.S., and 2 were for the International University at Brussels. The smallest audience, at Ostend, was 60 to 65; others were 300—400; largest in Brussels, of 900.

Two interesting invitations came: one from the World Brotherhood Congress which held its Third Session at Prague. I could not go, but sent a paper on "Brotherhood from the Indian Point of View," which I understand has been appreciated; the second invitation came from the First International Congress of the Psychical Research Society which was held at Copenhagen, for which I sent a paper on "Psychical Research in Ancient India," and have heard that it was much liked; during my forthcoming visit I have been asked for a lecture, which I hope to give.

He has sent me a number of cuttings, giving interviews and reports of lectures, and I have summarised these for *New India*, for his many friends here. He evidently made a very pleasant impression on those who met him, and those who heard him speak. One journal remarks: "In every country he visits, the press is unanimous in recognising the virility and the charm of his warm and vibrant speech." He is described as tall and thin, with ebony hair and beard, with fine dark eyes, using few gestures, but with a forcible manner of speaking which makes a great impression on all who understand English. When he wrote, he was at the Summer School in Holland, in which country he proposes to make a tour. He goes to the Geneva Conference on Labour, being appointed to represent India with Mr. Joshi by the Indian Government, on the election of the All-India Trade Union Congress here. He visits also the Scandinavian countries and Finland, before he goes to Geneva, he says.

* *

Another wandering comrade is Mr. Schwarz, the Treasurer of the Theosophical Society, who reports himself as tramping about the Alps, to the great benefit of his physical body. He writes:

Regarding myself I can only say that I am greatly enjoying the stay in my old home, which I have never found more beautiful and attractive. I have spent most of my time in the Alps for the benefit of my health, touring a great deal on foot with a "rucksack" on my back, reviving old memories and also exploring regions that were new to me. The general conditions here are probably more satisfactory

than anywhere else on the Continent, though there is stagnation in certain industries with consequent labour troubles and unemployment, calling for relief from Government. Still, on the whole, we are better off than other countries, and I could not help being struck by the cleanliness and neatness of our towns and villages, very noticeable when crossing from France into Switzerland. Next week I expect to go to England and from there to Germany to visit Dr. Schröder, who is now Professor at the University in Kiel; also Countess Schack, in Berlin.

It will be remembered that Dr. Schröder was the Director of our Adyar Library, and was interned at the beginning of the War, and repatriated at the end. We shall all be glad to hear of his well-being, for he loved India, and did some valuable and scholarly work while here, which will keep his memory green. Mr. Schwarz goes on to Hannover, and he will be glad to find the T.S. in Germany again at work. From Germany he returns to Switzerland till December. He says he is "greatly tempted to stay over the winter so as to get the benefit of the bracing air"—the very thought makes me shiver! Miss Kofel is staying at Zürich, but proposes to settle at Locarno, in the Italian Section of Switzerland.

* *

Lovers of our Society will be glad to hear that a Lodge of the Theosophical Society is in course of being formed in Constantinople. Four members of the Society are there, and about twenty others wish to join a Centre for the study of Theosophy; they have a number of books and pamphlets, and are reading and discussing. They have applied to me to be allowed to link themselves with the Society in England and Wales, to which those who are already members belong, and I have granted the necessary permission. In a similar fashion, the T.S. in France is mothering a group in Poland. When the ideas spread, and when seven Lodges are formed and are working steadily, then a National Society can be established. It is often more convenient to attach a Lodge to a neighbouring country than to attach it to our Indian Headquarters, and the President has power to make such temporary links.

We have received from Miss Frances E. Christien, 444 North Catalina Avenue, Pasadena, California, U. S. A., a notice of a new Society, "The Brotherhood of Races". Its object is:

To hasten the coming of a World-Teacher by breaking down colour prejudice.

" Its rules are simple and admirably few:

1. To practise brotherhood in all relations without distinction of colour.
2. To lose no opportunity to overthrow colour prejudice in whatever walk of life it may be met.
3. To dedicate all such efforts to the great World-Teacher.

In support of this it prints three extracts from letters from the Elder Brothers:

The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised "nigger" brother.

Letter from the Mahā-Chohan.

Selfishness and the want of self-sacrifice are the greatest impediments on the path of adeptship.

Letter from the Master K. H.

It is always wiser to work and force the current of events, than to wait for time.

Letter from the Master K. H.

* * *

It has issued some useful leaflets. The first gives a graphic account of a deplorable race riot in Tulsa, Oklahoma, a town which has a population of 72,000, of whom 10,000 are Negroes. Martial law was proclaimed, 30 were killed and about 300 wounded of both races. I send a word of personal thanks to the Secretary of the Besant Lodge, for sheltering the flying negroes in his own house, and collecting food and clothing for them, and for associating my name with the good and brave deeds of his wife and himself. A useful leaflet on the First Object of the T. S. quotes the words of the Mahā-Chohan:

The Theosophical Society was chosen as the corner-stone, the foundation, of the future religions of humanity. To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of

Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark Nations—to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In another, the pointed questions are put:

When we speak of looking for a World-Teacher, we do not always realise what may be included in the expression. We say that He will be a Teacher to all races, but shall we be ready to welcome Him in any race? As Frenchmen, would we welcome Him as a German? As English, would we listen to Him as a Hindū? As Americans, would we reverence Him as a Negro? He may assume any guise at any moment; our part will be to recognise Him under any guise, and we cannot do this so long as we cherish race prejudice.

Some time ago, I wrote on this subject, taking as text that terrible book of Du Bois, entitled *Darkwater*. The following is from it:

In Thy Name, I lynched a Nigger—
(He raved and writhed,
I heard him cry,
I felt the life-light leap and lie,
I saw him crackle there, on high,
I watched him wither!)

THOU!

THEE!

I LYNCHED THEE!

Awake me, God! I sleep!

What was that awful word Thou saidst?

That black and riven thing—was it Thee?

Has it not been said: "Forasmuch as ye did it unto the least of these My Brethren, ye did it unto Me"? When the Rāmakṛṣṇa Mission lads feed the poor, they say: "Let us feed Nārāyaṇa," and they feed God in the hungry. It is equally true that in the States men lynch the Christ, who is the Negroes' Brother.

* * *

It is a very terrible karma that has been created in the United States by its permission of slavery. It is strange that it should have lasted on so long in the democratic Republic, and even the suffering of the Civil War and the death of noble Abraham Lincoln did not suffice to exhaust the karmic debt.

The wild outbursts of race hatred from time to time have evoked a corresponding hatred for the whites among the negroes, as is shown in the bitter words quoted above. The negroes are a very prolific race, and they multiply exceedingly. How is the problem to be solved? So many generations of them have been born in America that it has become the only country they know, and yet it seems impossible that two races separated by so seething a gulf of hatred shall remain in close physical contact, side by side, in the same land.

* * *

Within the British Empire, South Africa seems determined to sow seeds of hatred, which may grow into a harvest of strife, like the seed sown by Theseus, that sprang up as armed men. In the holding together of Britain and India lies the only hope of peace between the white and coloured races, and yet South Africa and Kenya are blindly striving to infuriate the Indians. The menace of the future lies in Pan-Islām, which threatens to become more and more aggressive, and which embraces a large part of the coloured population of Asia, and is striving for dominance. The Indian Muhammadan population is being skilfully manipulated, and led into a road which menaces the world. Asia is very largely Musalmān; apart from Afghanistan, the Central Asian tribes, Mesopotamia, Asia Minor and Arabia, Islām is spreading in China; it has a large following in Java; in Africa, there is not only Egypt, but along the northern coast and in Central Africa there are large populations of Muslims of the fanatical type. In the holding together of the Indo-British Commonwealth lies the safety of the world. The outbreak in Malabar is only a small picture of what the triumph of Pan-Islām would mean.

* * *

The Theosophical Society Order of Service is being just started in the United States. By the way, in Europe, the meeting at the World Congress decided to drop the word "Society" out of the name, and to call it the Theosophical

Order of Service. I agreed with the proposal. The promoters in the U. S. say:

The time has come when T. S. members, having accepted the Divine Philosophy—at least such parts as deal with the Universal Brotherhood of Humanity—need to co-operatively attempt to put these principles into practice among themselves, and in the world at large. The great problem of how to do this will be more easily solved if the relation between the T. S. and its Order of Service is understood.

Briefly, the Theosophical Society is the channel through which the revivifying stream of Truth comes out to the world; its primary Object is: To form a nucleus of the Universal Brotherhood of Humanity. Through profound study, these mighty Truths become facts in the minds of the students.

The Theosophical Society Order of Service exists—not to form a nucleus of Universal Brotherhood, though contributing to it—but that individual Theosophists, having found through Theosophy the solution of their own gravest problems, may band together with those of like mind, and on their own initiative carry these Light-giving Truths into the problems of organisations and peoples not yet Theosophical. The T. S. Order of Service co-operates with the T. S. in practical, social activities, wherever such co-operation is needed, but each remains autonomous, fulfilling its own appointed purpose.

Civilisation is now facing the greatest test it has ever known; that of being able to put into active actual practice the key-thought, key-note, key-word, of the New Age—Co-operation. The T. S. Order of Service, through its link with the T. S., should be the great bridge-builder between the Old and the New.

Reconstruction through co-operation is the vital need to-day. Woman's mission, and the freeing of her power of sympathetic understanding for use in the world's problems; Political Reform, and the abrogation of many restrictive laws not true to the needs of free men and women; the Drama, with its mighty power to convey the truths of Karma and Reincarnation; the rebuilding of the true ideal of Health; the lifting of the Divine art of Healing out of its commercialised prison; the abolition of White Slavery and the furtherance of the other aspect of the same problem—its very root—Sex knowledge and Use; the building of a true Brotherhood of Nations; the higher Arts and Crafts; Astrology and its uses in evolution; these and many other subjects are ripe for action in reconstruction, and the need for Theosophical helpers is great.

Each League will work on a single line; its membership will be composed of T. S. and non-T. S. members—those to whom that line of thought is of greatest interest—they will train to express clearly Theosophical ideals on that special line and will push it earnestly until the purpose is accomplished.

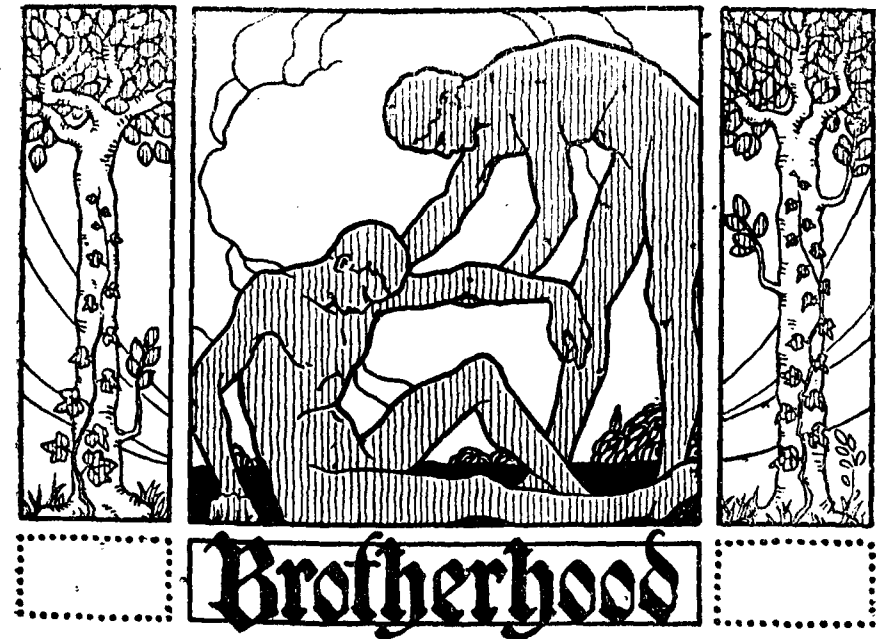
The Order is doing very good work in Europe, and I wish all success to it in America. The motto I gave it on its founding in 1908 was: "The Union of all who love in the Service of all who suffer," and I do not think it can be bettered.

Miss Agnes Henry sends the following interesting little note from Singapore:

In Singapore, before I left, I found Theosophy was beginning to show signs of growth. *The Secret Doctrine* has lately been presented to the public library by the Chinese Consul General, and was in demand from the moment it was given, as I learnt from the librarian. I had the good karma to meet Mr. Tszang Woonnan, the Chinese Consul, in a Buddhist temple, and soon found that he had believed himself to be the only student of Theosophy in Singapore. I, of course, introduced him to the small group of F. T. S. I had found, and he joined us. Now, however, I expect he is on his way to London, where I hope to meet him at Headquarters.

Still further East we have our Shanghai Lodge, and of this we give a photograph as a frontispiece this month. Mr. and Mrs. Ernest Wood will be recognised, as they were paying a visit there when the photo was taken.

Some of the Central European countries are suffering so much from the exchange being so unfavourable to them, that it would be a brotherly thing if a few of our readers would subscribe for them to send them *THE THEOSOPHIST*. Italy, Germany, Hungary, Russia, Czechoslovakia, Jugoslavia, Roumania, Bulgaria, are the worst sufferers. The T. S. has remitted their annual dues, as they are prohibitory. We think some of our richer readers might help them with *THE THEOSOPHIST*. And speaking of *THE THEOSOPHIST*, I am asked to implore some good Samaritan, who has a copy of January, 1887, vol. viii, No. 4, to send it to complete our T. P. H. file.



CLASS WAR¹

A LECTURE

By ANNIE BESANT

I

FRIENDS:

I have been asked to speak on the peculiarly difficult subject of Class War, and I speak of it, of course, from a Theosophical standpoint. That will imply that I shall use it as a kind of guide for myself, in speaking with such knowledge as I have—which is very imperfect, of course—as to the course of evolution during the near future, in the years at the

¹Address to members of the Theosophical Society, in London, on November 22, 1919.

beginning of which we now are. They are years of a most critical character in the evolution of the world. It is nothing new, of course, for any of you who have studied, to be reminded that the period of the birth of a new sub-race and the gradual evolution of the infancy of that sub-race have always been a period, so far, of great trouble and great turmoil, always with much destruction of the past before the new reconstruction can begin; that destruction is in the nature of a clearing away of the things which are no longer wanted, the things which have to be broken into pieces, and the pieces swept away, so that the ground may be made clear and open for the foundations of the New Order. That future must colour the whole of present thought, and, of course, it will explain why it is that so many disturbing elements are at work now, when we are supposed to be almost at peace, just as we had very disturbing elements in the period of war. We are still in a chaotic time when the world, so to speak, shall be rebuilt, though it is more accurate to say that the civilisation of the world is being broken into pieces for the rebuilding.

Supposing you take Europe, you will see that in the past enormous changes have passed over it, which have carried Great Britain and several of the Continental countries away from an earlier system, which they brought with them from the East when the people emigrated into Europe—varieties of the village system and the district system such as you found in Saxon England, where you had Village Councils, and Hundreds, and so on. These are peculiarly Aryan, are essentially the methods of the Aryan Race, and imply its peculiar genius for self-government and the management of its own affairs, as well as its ineradicable love of liberty. The whole of that has been overlaid with the Feudal system. Now, the Feudal system in many ways was an exceedingly helpful system to the evolution of the time, and furnished an important element in the growth of mankind. New ways

were opened up for the western world, and those ways were the ways of Feudalism. It was advantageous, because it enabled States to grow more fully and to be more thoroughly organised than they would have been had the village system persisted here, as it persisted in India right down to the present day. Another result was the growth of a large number of cities, large in proportion to the area which is covered, and also you have broken the close connection between the village and the town, which is so very strong an element still in Indian civilisation; education and culture have there passed from the village to the town, whereas here they have passed from the town to the village.

Now, that growth of large cities played a very important part in the general growth of Western civilisation. In the first place, it gave a speeding-up, made evolution more rapid by the closer contact between human beings, an inevitable sharpening of minds, a development of mental faculties, generally dominating the social instinct, the communal instinct, in the village. This is always inevitable as civilisation goes on, though we shall return to a certain extent in a spiral and come back to many elements of the past on a very much higher level; that will be one of the characteristics of the coming future, when you will return not to the village system itself—save perhaps as a unit of government, because you have done so much in that direction in local councils and so on—but to the essentials of the village system, which will be enlarged probably to a National instead of a communal holding of land and to the great means of production. You may take it for granted, I think, if you accept at all an occult view of things, that we shall be passing on to a kind of more or less modified Socialism.

Now, Socialism on the Continent has come as the result of tyranny causing widespread misery, which, becoming intolerable, caused a huge upheaval, a revolution; and it is

always mischievous when it assumes that violent form. It is true that a revolution may be bloodless, and mean only a fundamental change, and the word can quite as well be applied to processes through which all countries will pass at a certain stage of civilisation lying in front of us; but I am using it at the moment rather as implying great physical violence, physical upheaval, bloodshed; and I want that things should not develop in that extreme way, in ways which are characteristic of Class War, which is the result of the hatred of socially better-off classes by those classes which are partially submerged and have to struggle constantly to keep their heads above water. A special hatred develops amongst them against those who are better-off, a thing which is of course utterly un-Theosophical, and which it is the duty of every Theosophist to try to eliminate, wherever he may be living, whatever his particular views, whether sympathetic or antagonistic to Socialism. Hatred is a thing which destroys. It can never build up. That hatred is intensified, of course, by the tyrannies growing out of Feudalism, the remnants of Feudalism gone to seed, peculiarly anachronistic at the present stage of the evolution of man, when the mass of human beings, so far as mentality is concerned, are very much more on a level than ever before in the past. The great mass of the people all over the world are more highly developed mentally than ever before, with the result that, on the whole, you do not see towering above the Nations such great geniuses as we have seen in the past, and who appear to be the greater because no one then at all approached them. If you do not see these at the present time—our leading men being much closer to their contemporaries than of yore—it is because large numbers of the people are intellectually well-equipped, not always well-equipped from the standpoint of knowledge and education, which is a different thing, but well-equipped as far as mental capacity is concerned.

You have, of course, when you come to deal with the submerged classes, a considerable number of people very little above the level of the savage; but, after all, they are not the average, but are distinctly below it, and, as I have often pointed out, their presence means something which is abnormal. It is the outcome of National Karma, accumulated for the most part from the time of Elisabeth onwards by the various adventurers and filibusters who founded our great Colonial Empire, by the way they treated the populations, the peoples, to whom they came. It was the general view of all the great mercantile adventurers in the time of Elisabeth and James and Charles the Second, that they had an inherent right to invade non-Christian lands, and to conquer, and very often butcher, the inhabitants. The whole of these expeditions were the efforts of men of very brave and adventurous spirit, who obtained charters from Kings and Queens, and Monarchs in general, without difficulty, and then used to go off on filibustering expeditions. They had their ships and sailed off, a few ships together—men like Sir Walter Raleigh, Sir Francis Drake, and people of that kind, who generally plundered and took possession of any land they found. According to the charters of the time they were promised all lands where there were no Christian Monarchs. Where a Christian Monarch was, his land was supposed to be his, to belong to him, and he could look after it, if he were a Christian; but suppose you had a great civilised foreign land, like India, which was ruled over at that time by Akbar—a far more tolerant and enlightened ruler than either Mary or Elisabeth, but who was not a Christian Monarch—they could plunder that. They were not at all troubled by the question of right and justice. If he were not a Christian, you took Christianity to his people, even if it went with murder and massacre and treaty-breaking, for you had to think of souls more than of bodies, and they were supposed to be saved and to have a happier time hereafter, if

they were converted and died at the hands of a Christian—at least according to theological argument. These men—and I am not speaking in any sense of serious blame—were remarkable men with consciences not highly developed, but you cannot blame them very much, because it was the conscience of the time as regards non-Christian peoples, and you cannot blame any individual for not being beyond the general conscience of his time. There was an enormous amount of reducing people to entire slavery, or shooting them down at sight.

In addition, Australia, you may remember, was made into a penal settlement, very much as the Carolinas were, and was used for people who transgressed, or fought against, the laws of England. Thus a curious society grew up, as there were two classes of criminals transported. Most of them were rather ruffianly, but some of them were very highly cultivated, intellectual, liberty-loving men. Remember that—at that time and a little later, if you take the time when Thomas Paine was writing, for instance—to have a copy of the *Rights of Man* was against the law, and discovery carried with it a sentence of transportation for life; certain Scottish political heretics, some of them very admirable, were transported for possessing such books, for nothing more than that, which only implied instruction in them and love of liberty. The great majority were ordinary convicts of a rough and brutal description, not good material at all, and it took Australia some time to grow out of it. In the first state of affairs there, they appear simply to have shot down the native people as they would have shot animals. It is quite true that the aborigines were not very much more than animals, except in the shape of their bodies, with mind not developed, scarcely any memory at all, the very lowest type, remnants of the Lemurians. I am inclined to think, though I do not know, that very many of these have come back to us. They were sent out of the world in contact with our civilisation; they are brought back into contact with it;

they come back to it as congenital criminals, returned aborigines and people from other islands and convicts—these people who were treated simply as wild animals, to be shot down at sight, and convicts incredibly brutalised by ill-usage. We were responsible for cutting off their lives at that time, and they have come back to us. Leaving these out, as decidedly not average, and taking your average population, they are much more on a level than ever before.

Now, Feudalism, Autocracy, all the forms in which you had a certain set of men distinctly superior to those over whom they ruled, these were exceedingly useful for the time, at any rate. As you know, you had the tradition of the divine Kings, who ruled by divine right, Kings who really guided, helped, instructed, those which were practically child-Nations. In that early Kingship, the King was really superior to the people whom he ruled and, therefore, no sort of question arose as to his right to rule. In every way he was regarded, as one Scripture said, "as made of portions of the Gods". All early civilisations came from these Rulers, the early civilisation of Egypt, the early civilisation of Mexico, the early civilisation of Peru, the early civilisation of India: the whole of these came from highly advanced men and women, many of whom were Initiates, and they are responsible for the peculiarities of the civilisation. It may be said, as Bernouf said of Egypt, that they "sprang full-grown on to the stage of history, as Pallas Athene sprang from the brain of Zeus". And this is readily intelligible, because you realise the class of people with whom these very highly advanced Rulers dealt—simple, obedient, ready to be instructed, willing to be instructed; and at such a time it was clearly true of all Nations, that "the autocracy of the Wise was the salvation of the foolish"—a generalisation which has its bearing even on the future, but is not available when you are dealing with an ordinary modern Nation, where there are not outstanding men

to give help and guidance to infant souls. How the mighty Autocrats ruled may be seen in the ruins of the marvellous civilisations they created, civilisations which are dimly seen in the "infinite azure of the past". That Past is past. Civilisations are now in what you may call a condition of mature manhood; and necessarily, when they are grown up to be of age, attempting to manage their own affairs.

Now, in countries where Feudalism lasted too long—as it lasted in France down to the close of the eighteenth century, in Germany, in Austria, and to some extent even in Hungary, to our own days, and in a clumsy form in Russia—in all these the tyranny over the people grew to a stage in which submission in the lowest classes became a natural instinct, where there were no mentality, no intellect; while in those whose minds were alert and were denied expression, in them prolonged tyranny wrought helpless anger, created bitterness and hatred, which were inevitable, and then you have the form of Socialism of which hatred is very largely the soul. And you have also formed there, largely by bitterness, that condition of thought in the people who preached it, which only wanted to substitute for the tyranny of one over the many, the tyranny of the majority over the minority. Now, certainly, that is natural at the first; but the Great Hierarchy which guides the world, is not aiming at tyranny of any kind, either of one person or of one set of people over another, but is aiming at the highest condition of mental equality, spiritual equality, showing itself in outer forms, as it always exists in thought, as we are to have the building of peoples on a self-governing basis, aiming continually at passing on and on to the least constraint possible, and ultimately to no constraint at all for the perfected individual. Putting it roughly, that is the aim of human evolution: to reach the conditions wherein the God within can so develop that outer conduct is controlled from within, and in that way the need for external laws shall

have passed away; the compulsion of authority shall be no longer wanted; the Will shall guide, and the outer law shall give place to the inner Ruler Immortal, the state which is indeed to be the triumph of human evolution on our particular globe. I mean that men will go forward and ever forward until is reached that highest fruit of the highest specialisation possible on our planet, the goal of our evolution.

As you have read, in the Fifth Round there will be an enormous acceleration, because only those will continue to live upon this earth who are capable of reaching a certain point in human evolution in a comparatively short space of time. A very large number will pass away from our globe—i.e., will not be reborn—into a heaven-world. The reason for this is that the rest of evolution has to be accomplished in a certain time in certain stages, and they have not been long enough in humanity to accomplish those stages in the time; so they stop their human evolution on this globe for the time, and go into a condition of great bliss, a splendid heaven, suited to the condition reached, and in which they can to a considerable extent progress quietly. They are lifted out of the toil and struggle which characterise this rapid progress for those who are capable of doing it, whose advance is not delayed to a slow progress, suitable to the conditions of the younger souls. The more advanced go on very much more rapidly, without the need for waiting for the less advanced people, who, after a time, would become too great a clog on the evolution of those prepared to help in the building up of other worlds. I cannot go into further detail on this, nor is it necessary, for my purpose.

Annie Besant

(To be concluded)

A CIPHER PROBLEM

By FRANCES ADNEY

STUDENTS of Theosophy will not marvel, as the uninformed are doing, at the very modern scientific knowledge which is being read into, or out of, a mysterious cipher now attracting popular attention, and attributed to Roger Bacon. Theosophists have been taught that wide and accurate scientific knowledge was never entirely lost, that it has been preserved in secret channels throughout the centuries, that it has not been recently acquired for the first time in the world's history by the stupendous efforts of modern intellectual giants. But if the manuscript now being examined by various experts was actually indited by Roger Bacon, many will feel a heightened interest in it because of the well known connection between the friar and Him whom we delight to honour as a Master of the Occident.

For a time, rumour and newspaper report worked wonders of publicity for the cipher, nearly all the superlatives in the language having been lavished upon it. Some fancied that it supplemented the Bacon-Shakespeare puzzle. Others, learning that its supposed author had been imprisoned because of a suspected connection with magic, hoped that at last some secret would be revealed which would enable them to retain their physical bodies beyond Nature's jealous and querulous time limit. One poor woman actually travelled hundreds of miles to beseech Professor Newbold, of the University of

Pennsylvania, who had been endeavouring to expound certain passages of the MS., to cast out, by means of Bacon's magic formulæ, the particular and unruly set of demons which she believed had taken possession of her.

The manuscript is a small volume, written on vellum and embellished with coloured drawings. Modern professorship is not able always to separate the realistic from the symbolic in these illustrations, which consist of representations of cell development, of whole plants, leaves and roots, of astrological diagrams and nude figures. As for the mysterious writing which runs throughout the volume, experts in languages declare it is not in any known alphabet; and those versed in cryptography aver that it is a totally unknown system of cipher.

Wilfred M. Voynich, bibliophile and dealer in ancient books and manuscripts, brought this volume to light. For several years it was known to only a comparatively small number of scholars, scientists and cipher experts in Europe and America, who studied it by means of photographs of its contents supplied by its owner. Mr. Voynich discovered it in a collection of books and manuscripts which had formerly belonged to the house of Parma. A letter, attached to the volume, written in 1665, signed by Johannes Marcus Marci, shows that he sent it as a present to Dr. Athanasius Kircher. Before Marci obtained it, the Imperial Museum of the Emperor Rudolph probably held it. Students believe it was given to Rudolph by Dr. John Dee, mathematician and astrologer to Queen Elizabeth, and that Dee obtained it, with other Bacon MSS., when the monasteries of England were disestablished and their MSS. destroyed.

While there is no evidence against the belief that this MS. belongs to the thirteenth century, or that Roger Bacon wrote it, there is still nothing like documentary proof of the fact. But the appearance of the MS., the ink, pigments,

general style of writing and general appearance of the vellum confirm the belief to scholars. While a certain degree of probability as to origin and date of the volume is attainable, the subject-matter and the character of the cipher have offered obstacles which no two experts appear to have surmounted to the same degree, or in a like manner. It is as if several experimentalists had attained certain niches in a rock from whence they viewed one another, but with the big bulk of the rock-climbing stick ahead of them. Thus Professor John Manly, of the University of Chicago, genially admires the work done on this MS. by Professor Newbold of the University of Chicago, but finds himself out of accord with some of the latter's decipherings and conclusions.

According to Professor Newbold, the mysterious symbols of the MS. have no significance in themselves, but they carry and conceal a system of microscopic signs devised from the ancient Greek shorthand. His theory is that the strokes of each individual letter, instead of being made by an ordinary free sweep of the pen, are carefully built up of tiny signs closely packed together, about ten signs to each letter. After having given the shorthand signs their values, Professor Newbold translated from the MS. historical facts, philosophical and scientific theories, astronomical observations and predictions, with which he had previously been unacquainted, and many of which he has since verified.

Professor Manly writes that, while the microscopic signs are objectively present to anyone who examines the cipher with a good reading-glass, it does not seem to him safe to assume that they are at all the result of intention or purpose. The ink is thick, almost of the consistency of printer's ink, the surface of the vellum rough. It appears to him that almost any ink, applied without pressure to such a surface, would break into filaments and shreds such as this writing now presents; and to him, the strokes have a freedom of sweep incompatible with

the process of building up carefully bit by bit. With commendable, but necessarily somewhat tiresome determination to probe to the last depth for truth, Professor Manly asserts that even if the cipher is itself built of a shorthand cipher, there is, in the reading of all shorthand, so much of looseness or flexibility that the value of the translations are much reduced. To him this looks like an ordinary cipher, constructed of arbitrary, artificial symbols, which, up to the present time, has quietly but firmly refused to be read. But, since the simplest cipher may thus resist acquaintance until the correct assumption is made of the language lying at its base, no permanent discouragement need follow the failure to read this evidently complex congregation of pen-strokes.

Professor Newbold, an old student of the Kabbala, knew that Roger Bacon had not only written a Hebrew grammar, but was familiar with all the methods of secret writing known to mediæval science. On the last page of the MS., he read in Latin the sentence: "Thou wast giving me many gates." With a key connected with the Kabbala he laboured many months to unlock some of those gates, reading, at length, with apparent success, long passages of historical and scientific import, which had been unknown to him. The substance of one long message is thus given:

February 26, 1273. King Edward ordered the clergy to undertake a systematic inquisition into crime. They began it, but, owing to the antagonism of the nobility, soon desisted. At Oxford, the knights besieged the friars; long speeches were exchanged; Bacon exploded gunpowder to scare off the assailants with the belief that hell was opening and the devils coming out. Surrender and ultimate pardon of the rebels recorded.

Professor Newbold has verified the order for the inquisition addressed to Parliament in January, 1273, and has found a report of legal proceedings in January and February, 1274, against insurgents at Oxford. He adds: "Nothing of the kind is mentioned in any history I have ever seen."

Some of Newbold's kindly critics have suggested that the messages he reads are not actually in the cipher, but are the result of subconscious recollection and activity, thus again "explaining the little understood by the less understood". The subconscious storehouse is becoming the sacred asylum for all the destroyers of self-esteem and self-righteousness, and for the absconders and delinquents of the mental plane with which professors and people of education are forced to deal. Out of that temple of unrest, these disturbers of the peace are likely to emerge at any moment, demanding, not only new laboratory methods akin to those remarkable powers with which *Occult Chemistry* was compiled, but a general re-building of educational processes whereby the universally possessed but now disregarded superphysical faculties shall be unfolded.

Frances Adney

COLOUR IN THE SIXTH RACE

By M. R. ST. JOHN

THEOSOPHICAL Students cannot fail to be interested in every indication that augurs a change in the Race, that is a change from the present fifth sub-race type into something different, something distinctive. The appearance of a new type in America has been verified by more than one anthropologist of that great country, and Bishop Leadbeater has already given his opinion that a similar change is taking place in Australia and New Zealand. From even a cursory observation it is obvious that this is so, for the signs and portents are to be seen there in very many of those who form the rising generation, and who are in many cases not only different in facial characteristics and cranial development from their parents but seem to be striking out on a line of their own.

Yet in all that has so far been written on the subject, no mention has been made of that most important item "colour," this omission giving rise to the very natural inference that the next race will be what is termed a "white" one. But it seems highly probable that this inference will be falsified, for, since the next Root-race will be inhabiting a part of the world the climate of which will range from sub-tropical to tropical, it stands to reason that skins of a hue more suited to the higher temperatures and stronger actinic solar radiations would surely be a desideratum, if not a necessity. Never has it been found otherwise than that the inhabitants of the regions nearer the equatorial line are dark-skinned, and those of the more northern and colder latitudes fair.

With this in view, it is not unwarrantable to assume that at least a very considerable portion of the sixth sub-race, those inhabiting the sub-tropical regions, will be a moderately dark-skinned people, varying from the olive tints of Southern Europe to a more distinctive golden brown colour, not unlike what is believed to have been the colour of the inhabitants of ancient Egypt; this does not necessarily imply that the hair and eyes would be dark, for, in those respects, Australians are mainly of the fair type.

Although this is merely put forward as an opinion, it is greatly strengthened by what is actually taking place in parts of Queensland and New South Wales to-day. In the course of a conversation the writer had with a man who had lived for several years in the "bush," the question arose as to the necessity or otherwise of importing coloured labour into Northern Queensland, bearing in mind that the present policy of the Australian Government is to keep it solely a white man's land and exclude all coloured peoples. He was of opinion that in a couple of generations or so the children would be born with bodies suitable to cope with the conditions found in the Torrid Zone, that they were, in fact, even now very nearly ready to cope with them. As to colour, he said that he had seen children who had been born with skins darker than that of either of their parents, and where there was no question of admixture; such children did not appear to be adversely affected by the sun and the intense heat to any appreciable extent, going about hatless and seemingly indifferent to conditions and environment which would be intensely trying to a visitor from colder climes.

This information was corroborated from other sources, and the appearance of the people inhabiting the country more or less remote from the towns confirms it. But I was hardly prepared to find that in the city of Sydney a considerable number of the young people of both sexes are engaged, during the summer months of the year, in a friendly rivalry of artificial

or rather accelerated pigmentation, for, in fact, they are quite seriously engaged in the task of making their skins as brown as possible, prizes being offered in some cases for the most perfectly browned man or girl. In short, these surf bathers are adopting almost the identical methods employed by the ancient Greeks who, in order to harden their bodies, exposed them naked to the elements, to the sea, the air and the sun, anointing their skins with oil, so that the solar rays should turn them brown without any risk of blistering. In all the bathing-resorts there are to be seen the young Australians of both sexes, browning themselves in the sun's rays, until in process of time they become all over of a lovely golden brown; and, although this wears off to a certain extent during the cooler months of the year, the process is repeated summer after summer, until the change in the pigment has become relatively permanent. Dark-hued people beget dark-hued children, for, while this artificial acceleration of a natural process is not the same as an acquired characteristic, hereditary traits disprove the theory that the latter are non-transmittable, for family characteristics must have been acquired by a forbear at some time or another.

But what of the future—the future of these fine peoples of Australia and New Zealand? Will they be able to continue to carry on their exclusive policy and keep free from admixture with others of a different race? Will they be able to increase fast enough, with the help of a steady immigration from the mother country? So far, the increase in population has been far too slow, but the future of the two great Dominions of the Southern Seas is in the Manu's hands, and who shall say what His plan may be?

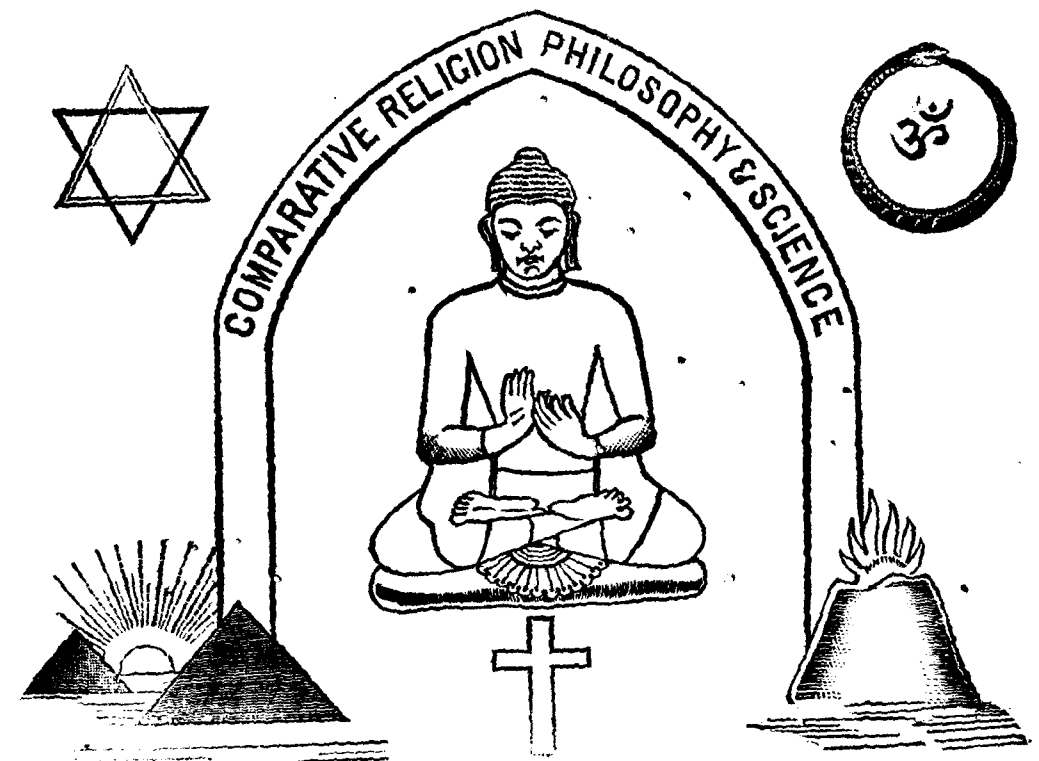
M. R. St. John

ADYAR

October 15th, 1921

THERE was a beauty laugh'd from thee, this morn,
That challeng'd song.—I hail'd thee Paradise;
Fair emerald set 'mid sapphire seas and skies;
A Queen in green and blue; a bright leaf torn
From heaven's own book, that on an Earth forlorn
Had flutter'd down and settled; a rich prize
Won in some ancient strife with deities,
And thenceforth aye in friendship's token worn.
So hail'd I thee—and, Adyar, such thou art!
Such, and yet how much more! Thy groves and flowers,
Bright river and pure skies—these have their part
In thy commingled charm. Yet are there Powers
Whose Presence binds thee nearer to each heart.
This is our Home—and yet it is not ours!

E. A. WODEHOUSE



SOME FUNDAMENTALS OF ASTROLOGY

By B. A. ROSS AND F. KUNZ

{Continued from p. 67}

WE have pointed out and illustrated the value both of obvious and of somewhat abstruse astronomical data, the importance of a careful study, revision and extension of general classifications, and the utility of a close scrutiny of the traditions of Astrology, whether Eastern or Western; and we have supplied some materials for study. There are, of course,

many more lines to explore. The ancient Indian traditions, and especially the Hindu mythological systems, are immensely wealthy. A study of these might reveal the interesting fact that our astronomers have wrongly named Neptune and Uranus, in the sense that the planet Uranus (Varuṇa) has not the properties it is supposed to have in order to make it an emblem of the qualities of Ouranus.¹ A more careful attention paid to the values of the fixed stars would undoubtedly be profitable. Here again the Eastern lore is invaluable, as witness the illuminating statement that Kārttikeya was nursed by the Kṛttikas (Mars and the Pleiades), which forms the foundation for some interesting remarks by Madame Blavatsky in *The Secret Doctrine's* pages (II, 299). Taurus is the sea in which Hiraṇyagarbha, "the golden city floating in the air," is situate. That golden city is the Pleiades, and Kārttikeya is six-faced, the Cube of Planets. Again, the significance of retrogression wants some careful consideration, and the values of planetary influences on each plane of nature want study. (See *Man*, p. 205.) We are very far from understanding the importance of looking at the influence of each planet on each of its levels of consciousness. And there is yet much advance to be made in comprehending the gradations of influence that mark the circle of the Zodiac. Do the signs correspond in some singular way with the planes of nature? To the seven and five notes

¹ A table of Hindū and Roman correspondences may be useful:

1. Sūrya	Sun	☉
2. Twashtri	Vulcan	♄
3. Budha	Mercury	☿
4. Shukra	Venus	♀
5. Bhūmi	Earth	♁
6. Soma	Moon	☾
7. Kārttikeya	Mars	♂
8. Brihaspati	Jupiter	♃
9. Shani	Saturn	♄
10. Varuṇa	Uranus	♅
11. Miṭra	Neptune	♆

Should 10 and 11 be interchanged to make legend fit the truth about the planet—i.e., have we Westerners misnamed Herschel?

of the scale? The twelve classes of chemical elements? The Platonic solids?

We cannot here discuss these enticing issues, but their eventual settlement is essential to the solving of other problems in turn—what exactly is the effect of, and what the astronomical basis for, the "part of fortune"; just how the seven main and three subordinate aspects are related, and so on. And will not these advances give, what are very badly wanted, precise and substantial ideas as to the real values of the outer planets? The modern astrologer is at any rate able to map the position of Uranus and Neptune, and so he is able to allow for their unknown influences. The astrologer who studies the occult, also wisely leaves room for other unknown factors. But this is not enough, for it is in its grandest aspect and its most useful form that Astrology depends especially upon the outer planets for its value. *It is the direct conjunctions, the simple oppositions, of Jupiter, Saturn, Uranus and Neptune that mark the passages of great world-cycles.* It is the wars and alliances of the Great Gods that sway puny men's microcosmic affairs. We do not, of course, suggest that it is these four great entities alone who sway evolution and open and close cycles; nor that any rigid system of division between outer and inner groups is possible. Here, as all through nature, force shades into force, and system into system, and there are always finer and finer classifications possible. But, broadly speaking, this division applies, and broadly speaking, the more remote the planet the higher and the subtler its character.

We propose to discuss one of these occasions of grand opposition by way of illustration, to try to show the importance of such interpretation, and to supply to those interested some clue to passing events.

One point must be raised and disposed of before dealing with the example. The late Mr. Alan Leo, probably the most original Western astrologer since Lilly, and the man, at any

rate, to whom modern Astrology owes so immense a debt, very properly introduces his two important volumes on *How to Judge a Nativity*, with this paragraph:

The earth revolving upon its own axis once in twenty-four hours causes the sun to be viewed from the earth in various positions from the time of the sun's rising to sunset; and, in order to obtain a clear conception of the twelve houses, it will be convenient to treat the matter, for the moment, as though the earth were the centre instead of the sun, though we know very well that the Sun is really the centre of our planetary system.

With equal propriety the author does not there discuss the issue thus raised, for in the matter of personal events the geocentric system is adequate. But what of world and cosmic events? Surely for these the heliocentric system is all-important? The time has now passed when the destiny of men is dependent upon the actions of kings and potentates in any except a slight degree. It is a little old-fashioned in these times to prognosticate for a nation by the horoscope of its king, except when the influence of the king as a king is carefully judged first of all. What guide is there, then, to great cycles? The movements, of course, of the great planets, who interpret to us the influences of the cosmos, are the signifiers. These movements carry the planets over the face of the Zodiac, and, like great lenses—Neptune and Uranus especially, but also Saturn and Jupiter—they focus on our system the forces of the mighty Beings who are the compères of our Solar Logos. Yet the destinies of whole races are in His and no other hands, and the influences of outer systems must come to us (in such cases especially) through Him. Therefore it is the position of the planets as viewed from the Sun that counts. How, then, can the ordinary geocentric map apply? Roughly, it suits equally well to observe the outer planets from Earth or Sun, for their relatively vast distances, and the inconceivable remoteness of the Zodiac, make the change of position from Earth to Sun have little effect upon the apparent position of

the outermost planets.¹ A diagram makes this plain. We show the actual positions of the various planets on January 11th, 1910, as they would be seen by an observer from the north pole of the ecliptic.

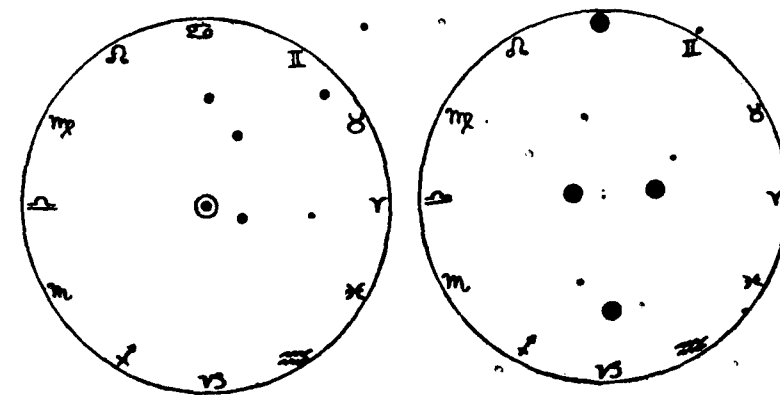


DIAGRAM 1

A
The actual positions and relative distances of the Sun ☉, Mercury, Venus, Earth and Mars, on January 11th, 1910. Note that planets are "in" very different signs when viewed from the Earth and when viewed from the Sun. Relative sizes of planets ignored, of course.

B
The actual positions of Sun and Earth (central dot and one above it), and Jupiter, Saturn, Uranus and Neptune on the same date. Whether viewed from Earth or Sun, these four outer planets are virtually in the same signs.

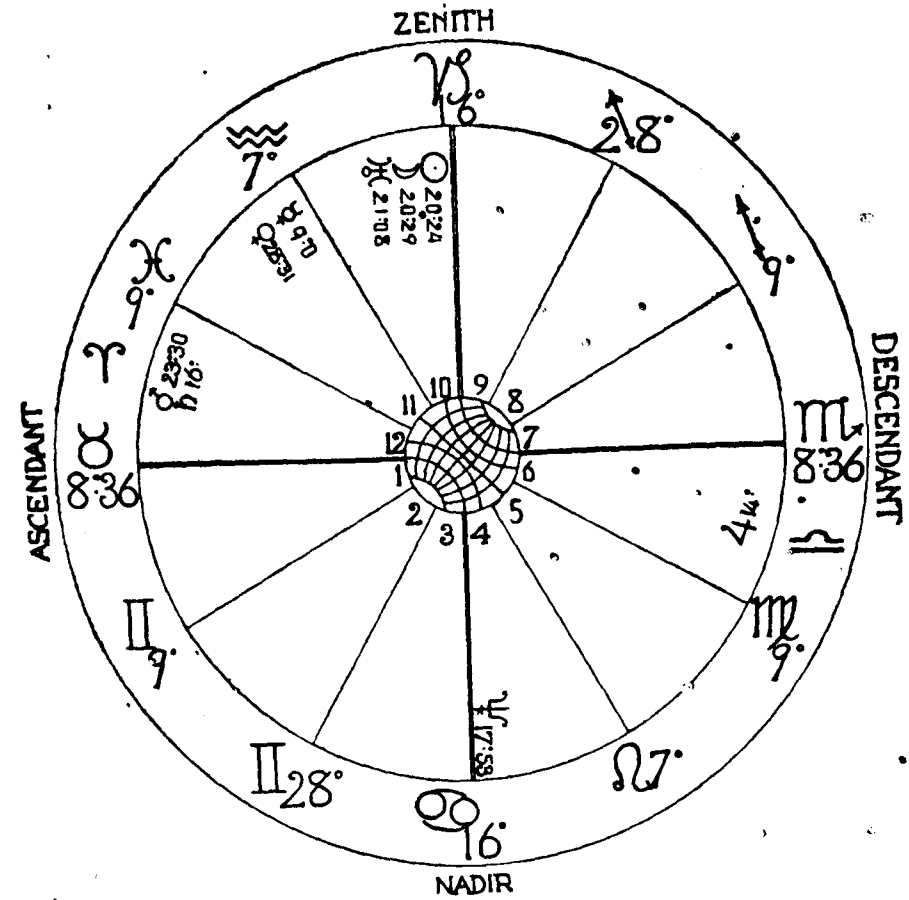
Having disposed of this question for the moment, and ignoring all of the many issues it raises, let us now turn to our example, an astrologer's map of the positions of the planets and signs on the same date and at the same time, namely, January 11th, 1910, new moon, noon at Greenwich. For India, the position would be nearly 90° further advanced, with Mars and Saturn in the tenth house.

A very remarkable position indeed, pregnant with significance, such as (except its preparatory cycle of the opposition of December, 1899) the world has not seen for many years!

¹ A useful scale for realising the distances involved is to imagine the Sun the size of a lady's parasol, 2½ feet diameter. The Earth would be a bead ¼ of an inch diameter, 89 yards away, with the Moon 1/13th inch, 8 inches from the earth. Jupiter, the first of the great planets, would be a ball of 3 inches, ¼ mile away, and Neptune about 1½ inches, 1½ miles away. The Zodiac would be about 16,000 to 18,000 or more miles away on this scale!

Note Jupiter, the Guru, intercepted in Libra, where Venus rules, opposition Saturn in conjunction with Mars, and the two intercepted in Aries, Mars's own sign. Not only are these two first of the outer planets in opposition, but Neptune in Cancer, sign of the Moon, opposes Uranus, the Moon and the Sun in Capricorn, the House of Saturn. This is indeed grand opposition, and the main forces square one another in addition. The two least-powered planets, Mercury and Venus, representing the whole mind, are in succedent Houses, and thus represent that which is latent for future development. The whole mind, thus—for every other succedent House is empty—plays the part of Brahma, the rôle of Tamas, and will be, not the dominant of the events this Cross rules, but the mere materials of consciousness. What then lies beyond the mind, we shall see. Then observe that in the angular positions Uranus, the planet *par excellence* of the force-side of the Monad, in conjunction with the Sun (ego) and the Moon (being new, representing the uncontaminated etheric double and the undefiled personality), opposes an angular Neptune, giving us the key to what must be expressed, and an insight into the form that will dominate the Age that was ushered in in 1910. For with both the forceful luminaries and powerful Uranus in the midheaven, that peculiar quality of the angular House receives a special reinforcement, presenting in the outward expression of the Native the rājasic qualities of Shiva the Destroyer, who maketh all things new. Cadent are Jupiter and Mars-Saturn; Jupiter, the Guru, in the House of the Second Logos, Vishnu, opposition cadent allies in Mars-Saturn, significant of the subconscious.

Again, looking at the signs, Venus and Mercury are virtually free in Aquarius (Neptune B, our outermost planet, exalted there, and Saturn, 'Dark Prince of the Ring-Pass-Not, the Ruler), the sign of the boundless impinging upon the bounded, the higher hovering over and awakening the lower.



PLANET	ASPECTS								
	☉	☽	♂	♀	♊	♋	♌	♍	♎
SUN	☉		♂			♊	♋	♌	♍
MOON	☽					♊	♋	♌	♍
MERCURY	♁						♏		
VENUS	♀					✳		-	
MARS	♂					*		♈	♉
JUPITER	♃						♈	♉	♊
SATURN	♄							♉	♊
URANUS	♅								♊
NEPTUNE	♆							♊	♋

DATE OF CROSS	D	M	Y
	11	1	1910
PLACE	LONDON		
LOCAL STANDARD	H.	M.	S.
	11	51	AM
S.T. AT NOON	19	20	27
CORRECT SID-TIME	9		
S.T.	19	11	27

DIAGRAM II
The Cross of 1910

Observe, then, the rising planets. Here we have Mars and Saturn, England's and India's ruling planets, in conjunction in the twelfth House, confining its occupants together for purposes of self-questioning. In order to obtain this, the Fates have decreed that their practical external expression is somewhat limited (this applies to England really, as at the time of the conjunction India had Mars and Saturn posited in the tenth). The twelfth House is the House of the mystic and voluntary recluse, if the best is to be got out of a planet in this position; otherwise it is the house of the prisoner or sick person. Those who have planets therein as a rule find themselves cribbed, cabined and confined in some way for a definite purpose, in order to enquire into those causes which have induced the condition they are in, either in a past or the present life. The twelfth House, furthermore, is related to Pisces, the twelfth sign, which has a distinctly Saturnian inclination, through its inertness, its secrecy and powers of concealment. Therefore Saturn placed in this House is full of significance, and clearly his task is to steady the outrushing Mars, curbed in the twelfth House, and (with emotions controlled) discriminate between the real and the unreal, the true and the false, the subjective and objective. Placed in England's ruling sign, it suggests that at last she has arrived at a point of evolution which marks a critical stage, and that she may be forced to learn of the LAW (Saturn), of which India holds the key. Note here what Alan Leo says of Saturn:

The province of Saturn is to separate mind from lower feeling and, through analysis of the feelings, to extract the virtue latent in each vice of the animal nature . . . for he represents in Natal Astrology that critical stage at which the animal merges into the human, the point of human consciousness where all the strength and force of the animal and lower self is concentrated and crystallised into the self-centring atom of the personality.¹

Each man is his own lawgiver, and the working-out thereof is seen in each nativity through Saturn in the limitations and

¹ *How to Judge a Nativity*, Vol. II, p. 71.

bondages forged in the past, by the actions born of their desires. Saturn is the Reaper, then, who gathers in the harvest of seed sown long ago.

"There are none so blind as those who will not see" applies peculiarly to the planet Mars and the sign Aries, the reckless, headlong adventurer, who is ever inclined to rush outwards for expression, regardless of consequences—the pioneer *par excellence*, casual in his philosophy, manner and method, who, in time, accumulates wide fields of karma to negotiate hereafter when the time is ripe. For many centuries the English have developed along these lines, but at last a halt is called by this twelfth-House position. After colonising the world they are now called upon by Saturn, the Reaper, to cease from outward expression and to turn inward, exploring the realms of philosophy and those occult laws that govern life. For those who are unable to adapt themselves to this sudden metamorphosis, terrible will be the struggle. For from now on, instead of "the Stars in their courses" fighting with them, as hitherto, they will be against them. For the twelfth House is the House of suffering and self-undoing, a voluntary relinquishment of physical power and expression. This can be seen in the immensely increased concessions to the Colonies and India of late, and it looks as if Ireland also will demand the "uttermost farthing".

Taurus on the ascendant is also a significant feature of the map. With its opposite sign, Scorpio, it is the symbol of generation, these two signs being associated with the abuse of the sex-instinct more than any others. That Mars, the War Lord, ruler of Scorpio, has plunged the West into sexual excesses previously unsurpassed, at least for generations, is well known. And that he should be placed in the House of self-undoing, in conjunction with Saturn, is also of striking interest. For this conjunction shows the line mapped out for his votaries, namely the separating of the mind from the lower emotions, and analysis

thereof which shall ultimately lead to their complete control. Later, Venus, ruler of the ascendant, shows the way out of the Cross through the purified emotions, by working through movements associated with philanthropic activity (Aquarius), in her sextile to Mars in the twelfth, which House is associated with hospitals, asylums, workhouses, etc.¹

Turning, then, to the fourth House, the Descent into the Abyss, we find that Mars, conjunction Saturn, square Neptune—the planet of Chaos, in Cancer and in the fourth House (the home, the end of a matter, the grave, the end of life, etc.)—has caused chaos to arise over the greater part of Europe and misery in thousands of homes. Neptune in Cancer rules over the home in an intensified manner, inasmuch as both Cancer and the fourth House govern the home. The heart-searchings caused by Mars the War Lord, square Neptune, with Saturn the Reaper added thereto, must have been terrible and far-reaching in their extent. This aspect has also caused chaos to arise in the emotional world, for the most part an upheaval of all moral standards previously believed in, leading to desperate efforts to forget the appalling present by plunging into sensations of all kinds. Neptune alone causes extreme excitability in the world of emotion and desire, which leads to undue enthusiasm that allows the feelings to get the upper hand of the judgment. People who are swayed by that planet become very much affected by their environment, and are apt to show a different front with every change of conditions or surroundings. Those who have Neptune prominent in their nativity are capable of arousing considerable enthusiasm of a transient nature in others. Their enthusiasm is catching and seductive, but yields readily to active opposition. Neptune in some way governs

¹ Venus and Mercury, it should be noted, are the planets in the van of the Earth's evolution, the former having supplied our Chain with its present great Heads, and the latter being Globe E of our Chain, that is, the globe beyond ours in evolution. They are thus best looked upon in the Cross (being free and virtually unasspected) as the element of futurity, the arks in which the results of this grand opposition will be cherished; for the Teutonic is to be the mental race.

the astral plane, and its votaries draw largely therefrom, and are thus liable to psychic stimulus of an uncertain kind.

Alan Leo, speaking of the influence of Neptune, says:

It leads to fictitious representation and to a kind of masquerading, though not, it may be, with conscious intent to mislead; either circumstances will force the native into this position, or his mind will be dominated and obsessed, as it were, by an idea. General Boulanger (born April 29th, 1837, 8.15 a.m., at Rennes) had Neptune in the eighth house, in opposition to Jupiter, Lord of the midheaven, and in square to Sun.¹

Neptune rules the masses, or mass-consciousness, unformed, chaotic; and, placed in the sign Cancer (also associated with Democracy), clearly reveals the growing consciousness of the peoples of the world, working towards greater liberty and powers of expression. King George had Neptune rising at birth; and, if a king's horoscope may in these days be taken to signify the state of his people and that towards which they are working during his reign, it would seem that the people are to obtain more power than ever before through all his dominions. It is a point of interest that every time Mars afflicts Neptune in these unsettled times, we see the reflection thereof work out down here on this plane in strikes, riots, and even bloodshed, as witness lately the rising of the Moplahs in Malabar, India, under Mars conjunction Neptune, and, at the same time, the temporary refusal of the Irish to meet the Government over the final points of discussion.

If we take a world-survey and consider the influence that Neptune has played upon the world during the last few years,

¹ *How to Judge a Nativity*, Vol. II, p. 90. What Mr. Leo said of Boulanger might be applied to a very great extent to Mr. Gandhi, who has Sun opposition Neptune, though his time of birth is not known to us.

Certainly Neptune, ruling the ascendant of India's map, has materialised upon the physical plane (the ascendant) the N. C. O. movement, which is the apotheosis of Neptune in its spirit of negation. Mr. Gandhi, its recognised inspirer and prophet, is peculiarly Neptunian, both in his methods of expounding his views and in temperament, being elusive, vague, and procrastinating, his ideas subject to a constant change and flux like the ocean over which Neptune rules. Will his career resemble that of others who came under Neptune's sway? Will his immense popularity be followed by flight or disgrace and opprobrium, such as came upon Boulanger, Savonarola and (in a different way) Oscar Wilde, all of whom had Neptune prominent?

this seems nothing short of miraculous—especially in India, where things had been stationary (apparently) for centuries.

Speaking in the sense of an individual and not the mass, Neptune has had an immense influence in the West for over thirty years. Satiated by the simpler sensations associated with Mars, the professional classes of the West have plunged into the waters for those strange pleasures that only Neptune can yield. This phase started with Wilde and Beardsley in England, with their comparatively large following, and with Baudelaire and Paul Verlaine in France. These tendencies amongst the æsthetic and cultivated people of the cities have enormously increased during the last decade. They seem to have reached the uttermost end of things, which induces a weariness of spirit peculiarly belonging to the self-engrossed. Swinburne, writing of Baudelaire, might be writing of all those who go to the last door of sensation for new worlds to conquer, and then find only a reflection of themselves as in a dark mirror.

For always thee the fervid languid glories
Allured of heavier suns in mightier skies;
Thine ears know all the wandering watery sighs
Where the sea sobs round Lesbian promontories,
The barren kiss of piteous wave on wave
That knows not where is that Leucadian grave
Which hides too deep the supreme head of song.
Ah, salt and sterile as her kisses were,
The wild sea winds her and the green gulfs bear
Hither and thither, and vex and work her wrong,
Blind gods that cannot spare.

Thou sawest, in thine old singing season, brother,
Secrets and sorrows unbeheld of us:
Fierce loves, and lovely leaf-buds poisonous,
Bare to thy subtler eye, but for none other,
Blowing by night in some unbreathed-in clime;
Sin without shape, and pleasure without speech;
And where strange dreams in a tumultuous sleep
Make the shut eyes of stricken spirits weep,
And with each face thou sawest the shadow on each,
Seeing as men sow men reap.

Here is Mars verily sunk in the waters of Cancer, the personal emotions, the sign of his fall! His fire extinguished, he is reduced to a parlous plight! Yet this is the condition of thousands submerged in a world where they sought to forget their misery or ennui induced by a materialistic age, unenlightened by a scientific or philosophic knowledge, guided only by the Church, in which it has ceased to believe.

B. A. Ross
F. Kunz

(To be concluded)

THE KINGDOM OF NEPTUNE

INDIFFERENCE shall ope the door to this
Strange place, of His last influence conceived
In holy silence, doubtless interweaved
With ever a subtlety and artifice.
To most it will appear one vast abyss,
Vague, dark; for such 'tis better not perceived,
This portal; else, erring, they be deceived
And never know it ope to inner bliss.

Surely this ancient key shall slowly turn
The lock that answers to the touch inferred,
Along with other qualities the Lord
Is forming for His own Aquarian urn.
Take it and learn, and let your sight be blurred
To all the common joys you see abroad.

LEONID

OUR LADY AND KWAN YIN

A SERMON PREACHED IN S. ALBANS CHURCH, SYDNEY, N.S.W.
ON AUGUST 21, 1921

By THE REV. C. SPURGEON MEDHURST

SACRAMENTAL Christianity employs, but does not rest in, mechanisms. It passes beyond the realm of the senses into the world of reality. Its life is a life of prayer. Sacerdotalism poisons it. It perishes amid formalisms. Its profoundest truths are always symbols, for its passion is an unimaginable beauty and splendour. Hence its histories are examples of processes, rather than narratives of events. S. Augustine wrote in his *De Trinitate*: "That which is divine is the thing signified, and not the sign."¹ It is well to keep these elementary truths before us when we consider such a theme as Our Lady and Kwan Yin.

Kwan Yin is generally called the Goddess of Mercy, but this appellation does not express the Chinese and Japanese conception of Her. Like Our Lady, she is rather the Embodiment of Compassion, and in Chinese temples, when I have paused before the image of Kwan Yin, I have been reminded of the Madonna in the Christian Churches; when, for the purpose of this sermon, I visited S. Mary's Cathedral,² I

¹ *De Trin.*, lib., iii, 19. "Jam ergo intelligas volo res quae significantur pluris quam signa esse pendendas." Quoted on p. 128 of *Mysticism and the Creed*, by W. F. Cobb, D.D. (Macmillan & Co., 1914.)

² Sydney, N. S. W. "Our Lady" is the title given to the Virgin Mary by Roman, Anglican, and Liberal Catholics.

could have easily imagined I was kneeling before the image of Kwan Yin. Their garments differed, but each had the same placid-looking features, and each held a babe in her arms. Also both Our Lady Mary and Kwan Yin were Virgins. Archibald Little, in his book *The Far East*, describes Kwan Yin as the "Virgin Mary of the Buddhists," but I attach little importance, and I hope you also will consider of but small import, the external resemblance of these two divinities. A mere outer happening, a simple historic event, can have no vital connection with religion.

The unimportance of such accidents as sex or country receives a startling verification in the evolution of the cult of Kwan Yin. In all the known paintings of the Tang and Sung dynasties, that is, from A.D. 618 to A.D. 1279, Kwan Yin is represented as a man; but for the last six hundred years her most favoured presentation has been that of a woman holding a child. Her power to save has been represented in thirty-two metamorphoses. In *The Secret Doctrine* we read:¹ "Paṇḍita (Avalokiteshvara) becomes in China, in his female aspect, Kwan Yin, who assumes any form at pleasure, in order to save mankind." The theology associated with her worship is the doctrine of the emptiness of existing things, coupled with the belief that not only will she give male issue to all Hannahs,² but that she will assist the worthy to attain *samādhi*, or a mystic trance. Certainly the Blessed Virgin is not more honoured in Christendom than is Kwan Yin in China and Japan.

In Japan, Kwan Yin is known as Kwannon, the Compassionate One, who contemplates the world, and listens to the prayers of the unhappy. She is not there featured as a Madonna, but has several presentations, e.g., a many-headed horse, or a thousand-handed God.³

¹ *The Secret Doctrine*, by H. P. Blavatsky, ii, 189.

² *I Sam.*, ch. I.

Kwan Yin, or Kwannon, means "the Observer of Sounds," or "the Harkener of Prayers". She is also styled "the Self-existent Observer of the Sounds of the World". She not only hears prayer, but responds to every cry of pain, human or sub-human. She holds the same position in Buddhism as does the Lady Mary in Christianity. For the Chinese she is the sole representative of the Feminine Aspect of Deity. Her attributes are *Kuang Shih Yin*, "The Illuminator of the Sounds of the World"; and *Ta tzu, ta pei*, "Great Love," "Supreme Sympathy".

She is sometimes clothed in white, but as a rule her gown is red, with gold ornaments; a gold band clasps her forehead, and she wears a crown on her head. The votive offerings on her altars are mute witnesses to the faith of her worshippers as regards her answers to prayer.

Her title, Kwan Yin, signifies rather an office than a name. It is a Chinese transliteration of the Samskr̥t equivalent, Avalokiteshvara, "the Hearer of Cries," otherwise known as Padmapāni. Of Padmapāni, Madame Blavatsky writes: "He is considered as the greatest protector of Asia in general, and of Tibet in particular." She also says that He "is credited with manifesting Himself from age to age in human form".¹ Like Isis in Egypt, Kwan Yin is then "the Goddess of the active forces in Nature, the Word, Voice or Sound, and Speech".² The Chinese commentator, Su Cheh, explains the idea as "Existence in the midst of the Non-existence". Lao Tzu's term for the glyph is "the Goddess of the Valley," and "the Abysmal".

It was not, however, until the introduction of Buddhism into China, in the first century of our Christian Era, that the Chinese Nation had any physical representation of the Feminine Aspect of the Eternal. There was Ti Mu, Mother Earth, the

¹ *The Secret Doctrine*, ii, 188.

² Quoted in *loc. cit.*

wife of the God of Heaven; T'ien Fei, T'ien Hov, the Queen of Heaven, who is the Goddess of sailors; and Hsi Wang Mu, the Western Royal Mother; but none of these share with Kwan Yin the honour of being the National Goddess. Like Lao Nai Nai, or the "Old Woman" of T'ai Shan, the sacred mountain of Shantung, and the Female Buddha on Wu T'ai, the sacred mountain in Western China, these are all local divinities. Kwan Yin is worshipped by more people in China than any other God. One of the stories told of her is that she visited the various hells, released the prisoners, and transformed each hell into a lotus flower.¹ The child in her arms symbolises her readiness to give discarnate sufferers another chance by a speedy rebirth.

The significance of all this is intensified when we recall the Chinese fondness for presenting their Gods in the most forbidding aspects. The Maitreya, or the Coming Buddha, is a cheerful looking gentleman, but the other Gods are all terrible personages; even the temples of the Lord Buddha are guarded by devil doorkeepers of gigantic size, with blue and red faces and fearful demeanours. On the other hand, the portals of the temples and shrines dedicated to Kwan Yin always bear the legend "*Yiu ch'iu pi ying*"—"If you ask, you shall receive".

I want now to emphasise, what I have already hinted, that we have nothing to do with either the truthfulness or the falseness of any story which may have been invented to make Kwan Yin in the Orient, and Our Blessed Lady with us, popular objects of devotion. If not historically accurate, such tales are at any rate more than mere fancies. A sunset is much more than a mass of coloured vapour, although this may be all that it is to the scientist who knows nothing except that which he can handle and weigh. It is not the phenomenon, but the reality behind the phenomenon, which arrests our attention.

¹ See THE THEOSOPHIST, October 1916, "Periodic Rest in Hell," by the Lady Abbess X—, O. S. B.

Kwan Yin and the Blessed Virgin stand for two separate religious systems—Buddhism and Christianity—and these are insistently regarded by orthodox Christians as being quite irreconcilable, so that the followers of the Christ annually expend large fortunes in a vain attempt to proselytise the followers of the Buddha. Yet in each system identical truths are proclaimed. In each we have similar presentations of the Feminine Aspect of Deity, not split up and treated separately as in the Indian systems, and in the old religions of Egypt, Greece and Rome, where each God had his Goddess, his Shakti, his feminine counterpart; but in Kwan Yin in the Buddhist system, and in Our Lady in the Christian system, we have the Divine Compassion centred in one individual. This world of opposites is not eternal. By and by it will disappear in an all-embracing Unit. S. Paul anticipated this when he wrote: "Then cometh the end, when He shall deliver the kingdom to God, even the Father, . . . that God may be all and in all."¹ Lao Tzu, five or six centuries before S. Paul, looked forward to the time when the man shall be as the woman, and the woman as the man, when there will be "a world-channel from which the unchanging energy will never depart".²

If there be any truth in what we have said of Kwan Yin in relation to the Christian Festivals of Our Lady, it would surely be a blunder if the symbol of the Mother and the Child were ever relegated by the Church into the background. I am sorry that the picture of the Blessed Virgin is seldom seen, except in Roman Catholic circles. As a religious symbol, it is supreme. It typifies a wonderful experience of the soul, an experience which cannot be caught in any web of words or set forth in plain speech. We may say that it is a sublimation of the consciousness in an ecstasy of surrender, but, as we ponder its meaning, we thrill with the emotions of the poet when he writes:

Speak silence with thy glimmering eyes
And wash the dusk with silver.

¹ 1 Cor., XV, 24—28.

² Tao Teh King, ch. XXVIII.

Mary, the espoused of Joseph, risks her all that she may be the handmaid of the Lord; Kwan Yin, the royal princess, spurns marriage and motherhood, that she may be the saviour of her suffering sisters. We should be spiritually poorer without these God-given symbols. They slip new truths into our hearts. They give us visions which are not for the eye; messages which are not for the ear. Illuminated by their light, we perceive that true power is to be without power. We realise the greatness of being overshadowed by a greater than ourselves; and, when we sing our "*Ave Maria*" with these thoughts in our minds, we praise Our Lady with an added devotion and a fresh fervour, even though we hold no such idea as that cherished by our Roman Catholic brethren when they sing: "*Sancta Maria, ora pro nobis.*"

In conclusion, permit me to retell a story from a Muhammadan source. In much simpler and more beautiful language than I can command, it enforces the main thought of this morning's discourse. According to a Sūfi legend, a Soul came seeking admission to Paradise. "Who is there?" asked the voice within. "It is I, your lover," the Soul replied—but the door remained unopened. And for three times three thousand years that Soul returned and sought admission. Each time, in answer to the question: "Who is there?" she answered: "It is I, your lover"; but not until she had learned the meaning of the inner life and, instead of "It is I," had said: "It is We," was the door opened.¹

C. Spurgeon Medhurst

¹ Another version is that the Soul is the Lover, and God the Beloved; and the first answer is: "It is thy lover that knocks," and the door remains fast closed. At last the answer comes: "It is thyself that knocks," and the door opens, and Lover and Beloved are one.

SEPT CHANTS

I. ME VOICI!

J'ai dit au Dieu de la Puissance : Peux-tu sauver le monde de sa faiblesse — et la vaincre en moi ? Mais le Dieu de la Puissance n'a point répondu . . .

J'ai dit au Dieu de la Sagesse : Peux-tu sauver le monde de son obscurité — et mettre en moi de la lumière ? Le Dieu de la Sagesse a gardé le Silence . . .

J'ai dit au Dieu de la Beauté : Peux-tu délivrer le monde de sa laideur — et mon âme de sa tristesse ? Mais le Dieu de la Beauté n'a point entendu ma voix . . .

J'ai dit au Dieu de la Justice : Peux-tu guérir le monde de son iniquité — et me rendre pur ? Le Dieu de la Justice n'a point ouvert la bouche . . .

J'ai dit au Dieu le plus grand, au Dieu de l'Amour : Peux-tu purifier le monde de ses haines — et mon cœur de ses égoïsmes ? Le Dieu de la Bonté s'est tu . . .

Alors j'ai regardé par delà tous les Dieux vers quelque chose qui n'a point de forme. Et quelqu'un qui n'a point de nom a dit : "Me voici !" . . .

II. CEUX DU PASSÉ

Ils regardent tous vers ceux du Passé — vers Krishna, vers le Christ, vers le Bouddha, vers d'autres encore. Ils regardent vers ceux du Passé comme on regarde vers des morts, ne sachant point qu'ils sont vivants, qu'ils sont présents, toujours présents, toujours à l'œuvre . . .

Ils regardent vers ceux du passé, vers ceux qui sont déjà venus, vers ceux qui reviennent, qui ne cessent point de venir. Mais vers Celui

de l'Avenir, vers Celui qui jamais encore ne vint, vers Celui qui vient — qui regarde ? . . .

Ils regardent vers les Dieux qui ont longtemps régné — vers Jehovah, Allah, Brahma, Shiva, vers d'autres encore. Ils regardent vers les Dieux anciens de ce monde. Mais vers son Dieu nouveau, vers Celui dont le règne commence déjà — qui regarde ? . . .

Parce qu'il n'a point de nom, nul ne le mentionne. Parce qu'il n'a point parlé, nul ne parle de lui. Parce qu'il est le Dernier-né de l'Infinité, le Premier qui apporte ce qui n'était point, ce que nul ne connaît — tous l'ignorent . . .

Ils regardent tous vers ceux du Passé. Ils regardent vers l'horizon où tous les soleils se couchèrent. Mais vers le soleil qui va se lever, vers l'autre horizon — qui regarde ? Ils regardent tous vers ceux du Passé . . .

PAUL RICHARD

[The following translation, by E. L., is added at the author's request.]

I. HERE AM I!

I said to the God of Power: Canst Thou save the world from its weakness — and conquer it in me? But the God of Power did not answer . . .

I said to the God of Wisdom: Canst Thou save the world from its darkness and bring Light in me? The God of Wisdom preserved silence . . .

I said to the God of Beauty: Canst Thou deliver the world from its ugliness — and my soul from its sorrow? But the God of Beauty did not even hear my voice . . .

I said to the God of Justice: Canst Thou cure the world of its unrighteousness — and make me pure? The God of Justice kept His mouth closed . . .

I said to the greatest God, to the God of Love: Canst Thou purify the world from its hatred and my heart from its egoisms? But the God of Goodness remained silent . . .

Then I looked beyond all the Gods, towards something which has no form . . . And some one, who has no name, said: "Here am I."

II. THOSE OF THE PAST

They are all looking towards those of the Past — towards Kṛṣṇa, towards the Christ, towards the Buddha, and still towards others. They are looking towards those of the Past as one looks towards the dead, not knowing that they are all alive, they all are present, always present, always at work . . .

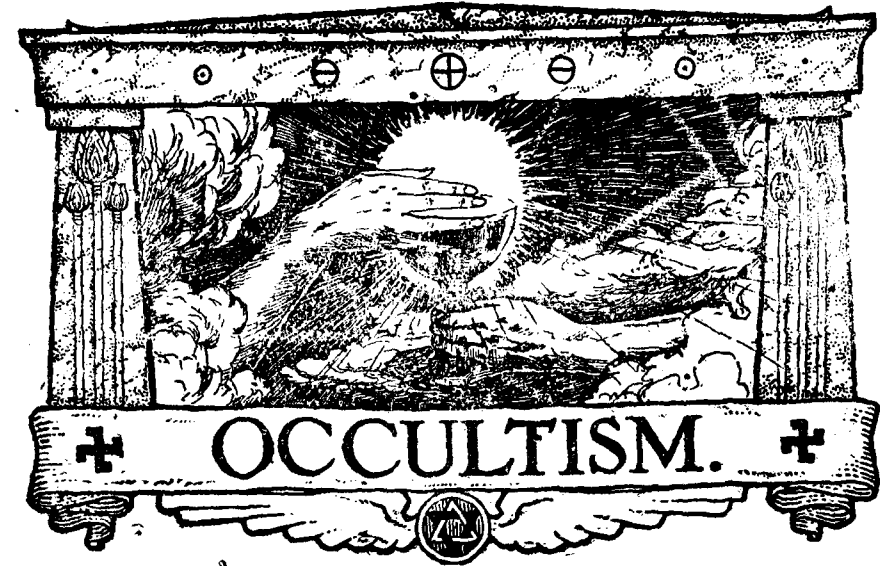
They are looking for those of the Past, for those who came before, who come again, who do not cease coming. But for Him of the Future, for Him who never came before, for Him who is coming — who looks for Him?

They are looking to the Gods who reigned for so long, to Jehovah, Allāh, Brahmā, Shiva, and still to others. They are looking to the ancient Gods of this world. But to the new God, to Him whose reign has already commenced, who looks to Him?

Because He has no name, none ever mentions Him . . . Because He has not spoken, none speaks of Him. Because He is the last-born of Infinity, the First who brings that which never was before, that which no one knows, all ignore Him.

They are all looking towards those of the Past. They are looking towards the horizon where all Suns were setting. But towards the Sun who rises — towards the other horizon — who looks? . . .

They are all looking towards those of the Past.



WORLD-SERVICE¹

By B. P. WADIA

YOU will remember that in the first lecture of this series on "The Fundamentals of Theosophy," I spoke on "Individual Progress," and pointed out that in aiming at that progress, our objective should be the same as that of the great Masters, *viz.*, service of the world. That aim is the foundation of all teachings which occultists have given from time immemorial. Therefore, in considering the fundamentals of Theosophy for the service of the world, we want to obtain the particular viewpoint of those Great Servants of Humanity, the Masters of the Wisdom.

¹ Report of a lecture delivered in London on June 14th, 1921, to members of the T.S., under the heading "Fundamentals of Theosophy: II. World-Service". The first of the series, entitled "Individual Progress," was published in our last issue.

Many kinds of activity, many forms of service, are rendered by many types of people in the world of to-day. Our task in the T.S. is to render a peculiar kind of service, to give a particular type of assistance to the world. As H. P. B. said, "We believe in relieving the starvation of the Soul, as much, if not more, than the emptiness of the stomach." Our aim for the individual members of the Society is, or should be, to enable them to make an all-round *spiritual* progress, so that our task of rendering that specific service may be achieved. Our aim should not be to help the world in spheres where our members are not competent to hold their own as helpers and assistants. If we undertake a task which is not our own, we fall into the double error of trying to do something which is not our work, while that which is our work remains undone. Our members should find their own sphere of spiritual service.

The reason for this basic idea, that the T. S. should serve the world spiritually and not in other ways, is to be found in the root-idea to which H.P.B. gives expression: "There can be no real enfranchisement of human thought, nor expansion of scientific discovery, until the existence of Spirit is recognised, and the double evolution accepted as a fact."

What, then, are the fundamental principles which should guide us in the selection of our work as members of the T.S.? It has been well said that to feed the hungry people, to clothe the naked ones of the earth, is a very noble work, but that it is not necessarily the work of the T.S.; and I think that is true. Our work is to give that which the Masters gave to the Society for the purpose of helping the world. What was that? The spiritual knowledge, the Wisdom-Religion, which gives a basis for the true life of the Spirit, which gives us material for building the foundations of the true type of altruism. Thus each individual can serve in terms of his or her own spiritual life. For the T.S. as an organisation there never can be

a definite programme of outer activity which all members can adopt.

It is sometimes said that there is no definite "programme," no connected scheme of Theosophical activity for the service of the world. How would you draw up a Theosophical political programme, and define the duty of the members of the T.S. in the province of politics? We have in our ranks Conservatives, Progressives and Socialists. What common programme of work can they all adopt? The only way is to leave our members free, so that each may be able to spiritualise his own politics. The day that we produce a complete scheme of activity, the day that we have a precise programme of service of the world, we shall not be a spiritual body, but one more sect fighting other sects, one more body fighting other bodies; the spiritual nature of the Society would lose itself in the struggle of creeds and parties.

Therefore, in reference to the active service of the world, true to its traditions, the T. S. must not adopt any particular programme; it should leave its members free to define their own actional creed and to serve the world according to what they deem to be right. Thus we act up to the primary fundamental of all occult societies and bodies; we place an instrument in the hand of every individual member to determine for himself what for him is the province of spiritual service in politics or in anything else. To grasp the real significance of this proposition, a definition of what is called spiritual life is required.

Now, we have very curious notions and ideas about the spiritual life. We rightly hold that spiritual life means something very precise and definite; but we make it nebulous where precision is required, and become harshly exacting when not necessary. There is a good deal of confusion in the minds of our members in reference to spiritual life and spiritual work.

Spiritual life is the gaining of an attitude, as I was pointing out in the first lecture. Each individual, by his own self-effort, gains an inner attitude; and, because he has evolved up to a certain point, he expresses something which is definitely his own, which profoundly represents his contribution to the spiritual service of his fellows. Spirituality should be understood as that particular attitude to life which enables a man deliberately to conceive the next step he has to take and to act self-consciously in reference to the world in terms of that step. You will see from this, that if a man thinks that it is his business to provide food to the hungry because in that step lies for him the expression of spirituality, that man is serving the world-through the T. S. in the right way. It may not be the function or duty of another, but it is his. Every one must be free to conceive what spiritual life means to him in terms of his own self-effort, to take the next step in front of him, and to help the world in terms of his self-realisation. That, then, is the first general fundamental.

This brings us to the second principle. People have often thought that spiritual service of the world is an effort to grapple with some form of outer activity which is not related to their own individual lives. That is a wrong view. As we study Theosophy in all ages, we find the teaching that a man serves the world first by living his own spiritual life. As H. P. B. says, "It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part." A man's service of the world, therefore, is not unconnected with, or unrelated to, his effort at leading his own individual spiritual life. The two are one. It is not an effort to save somebody else's soul, but a supreme effort to save his own; and this constitutes true service of the world. It is the recognition of the sublime fact that in living the life of the day the service of the world is rendered. Thus we give fine scope and a very,

very wide field for activity to our members; each one must serve in terms of his own self-expression, not with the help of other peoples' programmes.

Service of the world in terms of other peoples' programmes means that we are serving the world as they would serve it. We can never do it satisfactorily, because it is like second-hand knowledge rooted in belief, and belief neither brings inner conviction nor enthusiasm, and without conviction and enthusiasm true spiritual service of the world is not possible. Therefore comes into play the same principle which we were examining in the first lecture, that each one must know *himself*, to live his own spiritual life; it is also true that each must know *himself*, to render spiritual service to the world.

When we begin to study we find that, in this particular race of ours, people are working with particular constituent principles of their being, and are evolving thereby. In the human kingdom the spheres of experience for different individuals are different, and therefore the methods of utilising that experience in the province of service are also different for different people. I may be developing a particular principle of my being; another person may be unfolding another principle of his very complex constitution. My service of the world is through the particular principle which I am developing; the other man's business of serving the world is related to the principle which he is unfolding. Therefore, in adopting the plan of service of the world, our duty is to find out with which principle of our complex human being we are dealing at the present moment in this life.

H. P. B. has pointed out that in this Fifth Root-race of ours, the fifth principle in Man, the Mind, is developing. Our function in serving the world is therefore related to this Mind-principle. This, in my opinion, provides a key which most of our members have not learnt to use. People have often said that the T. S. is a highly impractical body, because it deals with

intellectual problems and not with the ordinary affairs of the practical workaday world. An effort to understand H.P.B.'s proposition ought to be made. Nowadays our members seem very anxious to please the world! Our Lodges and our Sections, in planning their active work, have a tendency to consider only their own individual points of view, and are asking: "What is the world going to say about our programme?" Only a few people ask the very fundamental question: "What are the Masters going to say about this programme of work?"

The Masters who founded the Society *have* a plan of helping the world through the Society; that plan is rooted in laws, is carried out by the knowledge of these laws. Because we are living in the Fifth Root-race, and are developing the Mind-principle, the active service of the world is closely related to it. When we begin to examine and ponder over this aspect of service we meet with a somewhat strange phenomenon: a majority of our members view with suspicion the activity of the Mind. They speak of it as if it is some kind of terrible disease, and you often hear it said: "Well, such and such a man is no good, he is only an intellectual." Now our function is to spiritualise that Mind-principle which is functioning and developing in the race, and it is necessary for us to understand what this Mind race of ours is. Because, if we understand that, we shall be able to understand the rules, the laws which we are seeking, and apply them, each one for himself, in active work.

H.P.B. has hinted at a curious division of this Mind-principle in man. As with many other things, she has said, Mind is sevenfold, there are seven types of Mind. She has tried to suggest a teaching which has not been brought out fully in our studies of Root- and sub-races. She has indicated that this Mind race of ours can be divided in terms of Mind development. The race evolution must not be examined only from the ethnological point of view, but from the psychological

point of view. In this whole Root-race of ours, different groups are developing different types of Mind. Therefore there are mental sub-races, as there are ethnological sub-races. You can find, for instance, from that point of view, all the sub-races, from the first to the fifth, in your own British Isles. Take your slum-dweller here in the city of London. According to the ethnologists he belongs to the Teutonic sub-race, but there is a difference in the mind development of the slum-dweller and your highly evolved politician, scientist, or artist. From the point of view of the psychological division of the races your slum-dweller is probably a Lemurian, or at most an Atlantean—but certainly not an Aryan. Take our own Society and its membership; we have these different sub-types of mind. Add this consideration—that there are not only sub-races, but also Root-races, all represented among us. There are many of our members who perhaps belong, from the psychological point of view, to the Third or Fourth Root-race; they are dealing with instincts, they are dealing with emotions, instead of with mind. There are perhaps a few who, from that point of view, belong to the Sixth Root-race; they are dealing with the development of the real intuitions—not those things that are called intuitions, but Buddhi.

This gives us the clue as to the nature of the service to be given to the world by members of the Theosophical Society. Our sphere of service is determined by that aspect of mind which we are developing. Thus H. P. B.'s hint is most illuminating and highly practical. Our members exclaim: "Tell us what to do." Nobody can tell us. A person with real spiritual perception, one who is an occultist, cannot say what other people should or should not do. People have often misunderstood the expression—"the order that comes from the Masters". The Masters never give orders in that sense. We have misunderstood this idea of obedience in following a particular order when it comes. Occultism knows of no

obedience; but only of the response which wells up from within as a conviction. Masters' orders carry their own conviction: Their messages are self-luminous; they illuminate the minds and uplift the moral natures of those to whom they are presented.

But let us revert to the idea we were considering; our service must relate itself to that type of the mind which we are unfolding. To put it more generally, it is related to that principle in us which is developing. In that way it will be possible for us to serve the world according to the Masters' way. It is said sometimes, and truly said, that what the Masters need is channels through which They can help the world. But we are not channels when we accept other people's programmes and schemes. Then we become mediums, not the ordinary mediums of spiritualism, but mediums in a very real sense, continuously filling our heads with other people's thoughts, our hearts with other people's feelings, our activity with other people's plans. Thus we are not the channels for the Masters, as we should like to be, because we do not live what we ourselves are, but are trying to live somebody else's life. Therefore, in planning the service of the world, it is well that that portion of our being which is in the process of unfoldment should be made the channel of communication between the world of human beings and the world of Supermen, of the Masters. That is what the Masters want. That is what they have tried to explain in their many letters and writings. Self-expression, therefore, is the fundamental service.

Let us come to another idea arising out of this. Our people often say: "Well, I have such and such work in life; I am so busy that I cannot undertake any Theosophical activity; that is my bad karma." Now, this "Theosophical activity" is one of the greatest of illusions. What is Theosophical activity? Is not the function of taking your morning

breakfast a Theosophical activity? Is not attending to your work at your office a Theosophical activity? How can you make a division in the spiritual life? And yet we do make a division when we speak of Theosophical activity. We have simply removed ourselves from one sphere of illusion to another sphere of illusion. We have blamed the orthodox Christian because he regards Sunday as a sacred day when he must go to church, and all the others as secular days when he must do his business. We say that is all wrong; but instead of dividing our week into two compartments, we divide our days into more than two, and we say: "This thing I am doing; well, that is ordinary life; but if I go to the Lodge meeting to deliver a lecture or listen to one, then that is Theosophical activity." Thus we get away from the spiritual life, from the true service of the world. What we need is the fire of true altruism, which is to live our *natural* life Theosophically, which demands the effort *consciously* to help the growth of that particular principle which is evolving in us. That is the true kind of impetus necessary for spiritual service. I want you to note how this question of service is related to our individual progress. In this connection let me quote *The Voice of the Silence*:

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth.

In this teaching lies the method of world-service. We have to go through our appointed work in life; we have to attend to duties and obligations to race and kin; and as Theosophists we have to discharge this by the method indicated in these words, closing our minds to pleasures and pains. He who does not live and serve thus is described as "the selfish devotee". He who does live and serve thus, he is gaining Siddhis for his future birth—an idea that is not yet fully understood.

Next, let us come to the form into which this service should be moulded; there again we find confusion of ideas. If what I have been saying is true, then our duty as active helpers of our fellow men is to put into the existing forms, if such forms are clean, that power of Theosophy which we are evolving from within ourselves. What are we trying to do? Exactly the reverse of this—we are trying to build new forms. But ours is not the task to build unnecessary new forms. We want to spiritualise all spheres of the world, forms which already exist. Therefore you do not want a new political party. You want the spiritual power of Theosophy to influence all political parties, so that it can unite the parties which are fighting and struggling one against the other. Therefore you do not want a new School of Art. You want the spiritual power to touch all emotional activities of artists of various schools of thought, so that they can find a common ground, a common basis, for their emotional expression. You do not want a new creed, or a new Faith, or a new religion, or a new Church—you have enough in this country at any rate. You want the power of the spiritual life felt and realised. Let each one take into his particular denomination, Church, creed or Faith his own spiritual current. And why should that be so? Because that enables the right fulfilment of living the spiritual life according to the dictates of the law of karma. We speak of the law of karma, but we do not recognise the fact that the law of karma must be helped to fulfil itself through our spiritual life. We always want to change our karma. But how can we change karma? We can only change karma by the fulfilment of that karma. Many of our members desire to get away from the environment which the law of karma has created for them and want to contact a new one. This, in a very real and occult sense, leads to caste-confusion, and thus to pain, sorrow, suffering and failure in activity.

Let us grasp the principle that we must let karma fulfil itself, and not try to fight and change—save the fight that comes from within, and the change which is of the nature of inner conversion. When we begin to speak in terms of fulfilment of the law of karma, we begin to look at the forms with which our karma is related. We ask ourselves: "In what country was I born? In what family have I come? In what nationality have I to work? What religion, or what denomination of religion, has been decreed for me?" We should then say: "That is where my primary duty lies." But we try to run away from our duty, and thus commit a wrong. Our attitude should be: "What I did not understand before, through my Theosophy I have begun to understand, and now I am going to let karma fulfil itself." We must work out that idea in life. The notion that we are going to right the world by taking one or another course of activity is one of the greatest of illusions. We cannot affect the course of evolution in the world of forms, save by one method; the world suffers through the obstacles of form, and only one power removes that obstacle; it is the power of life. When you pour fresh life into obstructing forms, they crumble.

We must see, therefore, what our karma has brought us in our life, and endeavour to pour into those forms with which we have contact, the power of the spiritual life, so that the law may fulfil itself. Apply this to your city, country, nation, religion, and you will perceive the truth underlying spiritual service of the world. In helping the world, therefore, we should always keep in mind the fact that our duty is to spiritualise action. Some of our members want to make good karma, as they put it. But that is not Karma-Yoga; that is not treading correctly the Path of Action; that is not "skill in action which is Yoga"; that is not "To abandon both good and evil deeds". Thus our personal karma is intimately related to our efforts at serving the world.

Adopt a way of service other than this, and you will find that, when you have finished the task, the world has not moved much further. What we want, therefore, is the power to remove the causes of evils which we karmically contact. To deal with evils in the ordinary way is to deal with effects, and that is not productive of lasting good. Therefore discrimination in action is necessary for the service of the world.

How can we perceive the causes of evil belonging to our own environment, save by the process of inner conversion whereby we have rooted out that evil in ourselves, and thus spiritualise that environment? Do not judge the success of our Theosophical service in a crude, material way. "How many members have we got by adopting this particular form of propaganda?" asks our zealous activist. That is a wrong measure. It is not the number of members, but the quality that matters. Proselytism from without gives you quantity; inner conversion gives you quality. Our method should be to live our life and let loose a spiritual power in living that life which will produce inner conversion in the hearts of men. Not by words of eloquence but by words made flesh in life—that ought to be the way. We can do it in terms of that particular principle of our being which is evolving, because that is the line of least resistance for us. We must react on our own environment and allow our karma to fulfil itself. It is in that sense that Shri Kṛṣṇa said in the *Bhagavad-Gītā*:

Better is one's own duty, though destitute of merit, than the well executed duty of another. He who doeth the duty laid down by his own nature incurreth no sin.

Congenital duty, though defective, ought not to be abandoned. All undertakings, indeed, are clouded by defects as fire by smoke.

He whose Buddhi is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation.

There you have a teaching identical with H.P.B.'s: "Follow the wheel of life; follow the wheel of duty to race and kin." "Exhaust the law of karmic retribution," says

The Voice of the Silence, and: "Gain Siddhis for thy future birth"; the *Gītā* teaches the same lesson of "freedom from obligation". This is the way of service by which we do not incur sin—by not abandoning congenital duty. Other paths take us away from the true spiritual life; and we shall go round about it; but we shall neither make progress ourselves nor help the world to advance spiritually. Therefore we should try to lead the life contacting that very sphere which is our own.

There is a world in which we live as individuals; it is no one else's world; for ordinary individuals Nature makes that world; a true Theosophist ought to build it himself. Create a sphere by letting loose some of the spiritual power and force from within, and from there endeavour to remove the causes of evil in the world. Let other people touch that world of yours, for that touch will lead them to the inner conversion which you yourself have gone through, and enable them to build their own world. That is your service to them and the world.

That is what the Masters are doing; They are trying to raise the members of the T. S. to Their level by a process of inner conversion, so that through us They may help a greater number of human souls—not human bodies. They are endeavouring to draw human souls into Their world; for in that world, beyond the worlds of name and form (*nāma-rūpa*), all names and forms come into being. There we can deal with causes of effects. That is the World of Will and Wisdom and Creation, wherein is determined the destiny of the worlds of effects. Therefore the true Theosophical Service consists in a sincere attempt to master intellectually the scheme of evolution to which we belong, to find our place therein, to apply the teachings of the Ancient Wisdom in reacting on our own environment, and thus, moving from the world within, to affect causes and thereby nullify the evil that encompasses this Sorrowful Star:

B. P. Wadia

COSMIC AND SYSTEMIC LAW

By ALICE A. EVANS-BAILEY

(Concluded from Vol. XLII, Part II, p. 593)

The Laws in the Three Worlds.—We will now take up and briefly study the three most important laws affecting the evolving human being, as he lives his life in the three worlds; these laws are:

1. The Law of Fixation.
2. The Law of Love.
3. The Law of Sacrifice and Death.

These laws are all dominated and controlled eventually by the three higher laws in the system—the Laws of Magnetic Control, of Disintegration, and of Cohesion. There is a direct connection between these seven laws and the seven Rays or Vibrations, and if we study the correspondence we shall recognise the fact that the first law, that of Vibration, is the controlling law of the six, demonstrating through the second law, that of Cohesion, just as the Solar Logos is at this time manifesting Himself through His second aspect in this the second solar system.

Ray I is the first aspect of the All-self, and, in the third out-pouring, came down to the fifth plane, along with the other monads. A subtle correspondence exists between the monads of Will on the fifth plane and the fifth law, and also the fifth Ray.

Ray II: The second, or Love and Wisdom aspect wields a control on the fourth and sixth planes, and over the Laws of Cohesion and Magnetic Control, and over that which we call the astral Law of Love. There is a direct inter-linking between the abstract Rays and between the laws of the planes where they specially dominate.

Ray III, which is the Activity aspect, controls the Laws of Disintegration and of Death, on the third and seventh planes.

Therefore it will be apparent to the careful student of the wisdom, that:

1. *The Power Aspect* ... Ray 1, planes 1 and 5, and the Laws of Fixation and Vibration, form one interlocking whole.
2. *The Love Aspect* ... Ray 2, planes 2, 4, 6, and the Laws of Cohesion, Magnetic Control, and of Love, form another unit.
3. *The Activity Aspect* ... Ray 3, planes 3 and 7, and the Laws of Disintegration, Sacrifice and Death, make still another group.

It is logical for the first Ray only to have control, as yet, on two planes, for the Power Aspect waits for another system in order to demonstrate in full development. Ray two, the synthetic Ray for our system, controls on three planes; it has the preponderance, for paramountly we are the monads of Love, and Love is our synthesis. Ray three, the dominant Ray of the system which is past, its synthetic Ray, controls on two planes, and on one that is little understood, for, just as the physical body is no longer considered a principle, so there is a sphere of activity that is not included in our enumeration, it is past and gone. Some explanation of this lies hid in the occult words, "The Eighth Sphere".

In regard to the four minor Rays of Harmony, Concrete Science, Devotion and Ceremonial Law, their control exists in degrees on all the planes, but they have their particular emphasis in the evolution of the reincarnating ego in the three worlds at this time. The linking-up can be seen by referring to the data

already given earlier, and by meditating on the interlocking. These four Rays control, in a subtle and peculiar manner, the four kingdoms of nature—mineral, vegetable, animal and human—and at their merging into the three Rays of Aspect (the Activity Ray of the Maha-Chohan being the synthesiser of the lower four) have a correspondence to the merging of man (the product of the three kingdoms and himself, the fourth) into the superman kingdom, the spiritual. The fourth Ray and the fourth Kingdom form the point of harmony for the lower three, and all four then pass into the major or upper three. This is worthy of our serious thought, and the analogy of the fourth plane will also be apparent. For this system, the buddhic plane, the human kingdom, and the fourth Ray, of Harmony or Beauty or Synthesis, have a point of correspondence, just as the fourth root-race is the one in which the synthesis is first observed (the door into the fifth kingdom of spirit being then opened); the fourth root-race also developed the astral capacity that reaches the fourth or buddhic level.

In a subtle way too (I use the word subtle for lack of a better, meaning a statement of actuality that seems an illusion), the three minor Rays, Concrete Science, Devotion and Ceremonial Law, have each a connection with the three kingdoms of nature below the human, and with the three laws of the three lower worlds.

The Ray of Ceremonial Law has special significance at this time; it controls life in the mineral world, and in the final stages of involutionary life at the point where the upward turn of evolution is made. Through Ceremonial Law comes the control of the lesser builders, the elemental forces, the point of synthesis in the lowest plane of all, the period of transition. In all such periods the seventh Ray comes in (as now), the Ray of Law and Order, of Accurate Arrangement and Formation. It is the reflection on the physical plane of the Power and Activity Aspects working in synthesis. Rays 1, 3, 7,

have an interplay, as we know. Ray seven is the appearance in combination of the force of evolution. It is the manifestation of Power and Activity on the lowest plane of all. It is allied to the laws of the third and seventh planes, Disintegration and Death, for all periods of transition are of the destruction and building of forms, and the shattering of the old in order that newer and better chalices of life may be constructed.

The Ray of Devotion has a definite though little known connection with the vegetable kingdom. We must remember that it is linked to a subsidiary law of the cosmic Law of Attraction. It is in the vegetable kingdom that we find one of the first and temporary approximations between the evolving monad and the evolving deva monad. The two parallel evolutions touch in that kingdom, and then again follow their own paths, finding their next point of contact on the fourth or buddhic level, and a final merging on the second.

The concrete Rays have an especial effect on the *negative* evolution of the devas, who form the feminine aspect of the divine Hermaphroditic Men, working along the lines of more positive development. The abstract Rays do a similar work on the *positive* human Hierarchy, tending towards a more receptive attitude. This Hierarchy forms the masculine aspect of the divine Hermaphrodite. But at three points on the path of evolution the monads of Love (working on the abstract qualities) touch the devas of activity working on concrete faculty. The perfection of the two evolutions marks the point of attainment of the divine Heavenly Men; it is the perfecting of the two major centres, creative activity and love, of the Logos. In their lower aspect these centres are known as the centres of generation and the solar plexus, but are transmuted, as evolution proceeds, into the heart and throat centres. Then, in a dual synthesis, they will pass on into the third system, that in which the Power aspect is developed,

and the head centres will be complete. This achieved, our Logos has triumphed, and measured up to the sixth cosmic initiation, just as He should measure up in this system to the fourth.

The Ray of Concrete Science has a peculiar relationship to the animal kingdom, in that it was the Ray that governed the merging of that kingdom into the human. The planet, Venus, in her fifth round, gave the spark of mind to animal man—a fact well known. It is also the fifth Ray, and has an interesting connection with the fifth Law of Fixation. We might study too, with profit, the analogy that can be seen between these factors and the fifth root-race, the race of peculiarly strong development of the concrete mind. The Law of Analogy always holds good.

With this as a basis, the three laws of the personality become replete with life, and can be summed up in the well-known term, "The Law of Rebirth and Death in the three worlds". The fifth law governs a fixed point in the personality, that of the fifth principle.

The Law of Love in the astral body also has its points for consideration. There is a direct link between the astral body (love in the personality), the buddhic vehicle (love in the Triad), and the monads of Love. Later on, this will be understood more fully, but it is the main channel for the basic law of the system, Love. These three points mark periods of completion, and likewise starting-points for fresh endeavour in the life of the evolving monad—from the personality to the Triad, from the Triad to the Monad, from the Monad back again to its source.

The Law of Fixation.—This is the governing law of the mental plane, finding its greater correspondence in the Law of Karma on cosmic mental levels. "As a man thinks so is he," according to his thoughts are his desires and acts, and so results the future. He fixes for himself the

resultant karma. The word "Fixation" is chosen for two purposes:

- A. The word implies the capacity of the thinker to shape his own destiny.
- B. The word implies also a stabilising idea, and, as evolution progresses, the ego evolves the faculty of forming definite concrete thought-forms, and, through these stable products, of subduing the fluctuations of the astral body.

This law of the fifth, or mental plane, is one of the most important laws with which we have to do at any time, and it will find its most complete demonstration in the next, or fifth Round. In relation to this fourth Round the following facts may be gathered about its working:

(a) It is the law under which the evolving personality builds up, during the course of many lives, the causal body; it fixes the matter inhering in that body, placed there by the man as the ages slip away, and crystallises it. Before the fourth initiation the crystallisation is complete, and the inevitable shattering that is the result of crystallisation in all forms, takes place, setting the indwelling life free for further progress. All forms are but hindrances and limitations, and ultimately must go, but they have their needed place in the development of the race. Eventually the causal body of the entire race itself disintegrates.

(b) This law governs the crystallisation of all forms prior to their shattering in the process of evolution.

(c) It governs the *time* of rebirth, being one of the subsidiary branches of the Law of Karma. Each of the seven subsidiary laws is linked to one of the cosmic laws, or with the Sirian Law of Karma. We need always to remember that the cosmic mental plane is the Logoic goal of attainment, and that the Sirian Logos is to our Solar Logos what the human ego is to the personality. The Law of Karma, or Cosmic Fixation, is the law of the cosmic mental plane, and controls the corresponding law in our system.

(d) In the fifth Round this law will act as the divider, temporarily crystallising and fixing into two great classes the human monads, as they evolve. One group then (containing those who will reach the goal), will pass gradually out from under the domination of this law, and will come under the Law of Magnetic Control. The other will remain under the law in a static condition, until in a later period a fresh opportunity will come; old forms will break, and in another mahāmanvantara, and in its fifth period, will come the chance for which they will have waited, when they can again swing into the current of evolution and the imprisoned spirits may mount again towards their source.

(e) In an occult sense this law is for us the one with which we are the most intimately concerned. It plays an important part in the hands of the Lords of Flame, and is one of Their main factors in controlling the three worlds. Note here an interesting fact, that Venus is the sixth planet (esoterically the second), and is in her fifth Round, and hence is ahead of us along every line.

This law demonstrates the static quality of love, static temporarily, but necessarily so when viewed from the standpoint of time, the great deluder. On the path of involution this law again works with the permanent atoms in the three worlds, with the building in of material around those atoms, in connection with the building devas and the reincarnating egos. The devas are the mother aspect, the builders of the body, and the reincarnating jīvas are the son aspect; yet the two are but one, and the result is the divine hermaphroditic man.

VI. *The Law of Love.*—It is not easy, in this brief digest, to tackle the tremendous problem of the place Love plays in the evolving scheme of things as understood by three-dimensional man. We could write a treatise on the subject, and leave it unexhausted. Much light comes if we can ponder

deeply on the three expressions of Love: Love in the Personality, Love in the Ego, and Love in the Monad. Love in the Personality gradually develops from love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, on to that love of humanity which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and with His kin. Love in the Ego gradually develops from love of humanity into love universal—a love that expresses not only love of humanity, but also love of the deva evolutions in their totality, and of all forms of *divine* manifestation. Love in the Personality is love in the three worlds; love in the Ego is love in the solar system, and all that it contains; whilst love in the Monad has absorbed a measure of cosmic love, and embraces much that is outside the solar system altogether.

This term, "The Law of Love," is after all too generic a term to apply to one law governing one plane, but will have to suffice for the present, as it conveys the type of idea that is needed, to our minds. The Law of Love is in reality but the law of the system in demonstration on all the planes. Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is. It is love that builds the forms that cradle temporarily the inner hidden life; and love is the cause of the disruption of those forms, and their utter shattering, so that the life may further progress. Love manifests on each plane as the urge that drives the evolving monad onwards to its goal, and love is the key to the deva kingdom, and the reason of the blending of the two kingdoms eventually into the divine Hermaphrodite. Love works through the concrete rays in the building of the system, and in the rearing of the structure that shelters the Spirit; and love works through the abstract rays for the development to full expression of that inherent divinity. Love

demonstrates, through the concrete rays, the aspects of divinity, forming the *persona* that hides the one Self; love demonstrates through the abstract rays in developing the attributes of divinity, in evolving to fullest measure the kingdom of God within. Love in the concrete rays leads to the path of occultism; love in the abstract rays leads to that of the mystic. Love forms the sheath and inspires the life; love causes the Logoic vibration to surge forward, carrying all on its way, and bringing all to perfected manifestation.

In system one, Activity, Desire for Expression, and the *Impulse to Move* was the basic note. That activity produced certain results, certain permanent effects, and thus formed the nucleus for the present system. Ordered Activity is the foundation of this system of Ordered Love, and leads to system three, wherein Ordered Activity, with Ordered Love for its impulse, results in Ordered Loving Power.

The sixth ray of devotion and the sixth law of love have a close alliance, and on the sixth plane comes the powerful working out in the lower Triad of the Personality of the Law of Love. On the astral plane, the home of the desires, originate those feelings which we call personal love; in the lowest type of human being this shows itself as animal passion; as evolution proceeds it shows itself as a gradual expansion of the love faculty, passing through the stages of love of mate, love of family, love of surrounding associates, to love of one's entire environment; patriotism gives place later to love of humanity, often humanity as exemplified in one of the Great Ones. The astral plane is, at the present time, the most important for us, for in desire—uncorrected or transmuted—lies the difference between the personal consciousness and that of the ego.

In the sixth Scheme, that of Venus, this can be seen clearly; it is the Scheme of love. Viewed from one angle, the Venusian Scheme is the second, and from another it is the

sixth. It depends upon whether we reason from the circumference to the centre or the reverse.

It is the home of the planetary Logos of the sixth Ray. This may sound like a contradiction, but it is not so really; we must remember the interlocking, the gradual shifting and changing, that takes place in time on all the Rays. In the same way the earth Chain is the third if viewed in one direction, and the fifth viewed in another.

In the sixth Chain of each scheme, this sixth law and the sixth Ray have a very important significance, whilst the seventh Chain of each scheme is always synthetic—Love and Activity in a perfect balance. The same effect can be demonstrated in the sixth Round. In the sixth Round of the present chain of the earth Scheme, the sixth law will demonstrate with great clarity and force, as love shown in brotherhood, love translated or transmuted from the astral to the buddhic. So in the sixth root-race and the sixth sub-race a similar analogy will be seen. Out of the shattered form of the fifth sub-race of the fifth root-race, built up under the fifth Ray of concrete knowledge, with the aid of the fifth law of Fixation, will emerge the sixth sub-race of brotherly love—love shown in the realisation of the one life latent in each Son of God.

VII. *The Law of Sacrifice and Death*.—This law links itself to the third law, that of Disintegration following the connection that always exists between the *âtmic* and the physical plane. The Law of Disintegration controls the five-fold destruction of forms in the five lower worlds, and the Law of Death controls similarly in the three worlds. It is subsidiary to the third law. The Law of Sacrifice is the Law of Death in the subtle bodies, whilst what we call death is the analogous thing in the physical body. This law governs the gradual disintegration of concrete forms and their sacrifice to the evolving life, and is closely linked in its manifestation with

the seventh Ray. This Ray is the one that largely controls, that manipulates, and that geometrises and that holds sway over the form side, governing the elemental forces of nature. The physical plane is the most concrete exemplification of the *form side*; it holds the divine life imprisoned or enmeshed at its densest point, and it works at this time in line with the seventh law. In a mysterious way this law is the reverse side of the first, or the Law of Vibration. It is Vulcan and Neptune in opposition, which is as yet an almost incomprehensible thing for us. The densest form of expression on the physical plane is after all but a form of synthesis; just as the rarest form of expression on the highest plane is but unity or synthesis of a finer kind. One is the synthesis of matter, and the other the synthesis of life.

This law governs the seventh Chain in each Scheme; each Chain, having achieved the fullest expression possible in the Scheme, comes under the Law of Death, and obscuration and disintegration supervenes. In a cosmic sense and analogy, it is the law that governs the coming in of pralaya at the end of a system. It is the law that shatters the cross of the cosmic Christ, and places the Form of the Christ within the tomb for a period of time.

CONCLUSION

The Principle of Mutation.—In concluding the above information about the laws, I wish again to recur to the warning I sounded at the beginning, as to the extreme danger of dogmatising about these matters, and the risk of laying down hard-and-fast rules. Much must remain unexplained and untouched, and much also will serve to raise only questions in the mind of the reader. Comprehension is as yet impossible. Until fourth-dimensional sight is ours, it will scarcely be possible for us to do more than hint at, and get a

passing vision of, the complexity and the interweaving in the system. It is not easy for us to do more than grip as a mental concept the fact that the Rays, Schemes, Planets, Chains, Rounds, Races and Laws, form a unit; seen from the angle of human vision the confusion seems unimaginable, and the key to its solution to be so hidden as to be useless; yet, seen from the angle of Logoc sight, the whole moves in unison, and is geometrically accurate. In order to give some idea of the complexity of the arrangement, I would like here to point out that the Rays themselves circulate, the Law of Karma controlling the interweaving. For instance, Ray I may pass around a Scheme (if it is the paramount Ray of the Scheme) with its first sub-ray manifesting in a Chain, its second in a Round, its third in a world-period, its fourth in a root-race, its fifth on a sub-race, and its sixth on a branch-race. I give this in illustration, and not as the statement of a fact in present manifestation. This gives us some idea of the vastness of the process, and of its wonderful beauty. It is impossible for us, sweeping through on some one Ray, to visualise or in any way apprehend this beauty; yet, to those on higher levels and with a wider range of vision, the gorgeousness of the design is apparent.

This complexity is for us very much increased because we do not yet understand the principle governing this mutation. Nor is it possible for even the highest human mind in the three worlds to do more than sense and approximate that principle. By *mutation* I mean the fact that there is a constant changing and shifting, an endless interweaving and interlocking, and a ceaseless ebb and flow, in the dramatic interplay of the forces that stand for the dual synthesis of spirit and matter. There is constant rotation in the Rays and planes, in their relative importance from the standpoint of time, which is the standpoint most closely associated with us. But we can rest assured that there is some fundamental principle directing all the activities of the Logos in His system,

and by wrestling to discover the basic principles on which our microcosmic lives rest, we may discover aspects of this inherent Logoi principle.

This principle of mutation governs, as I have said above, every department in the law of correspondences, and certain things can be stated as regards the system and its component parts which will be found very illuminating if we remember that they are facts *for the present*. Let me again illustrate—we have been told that the three major Rays *at this time* are the 1st, 2nd and 7th. But later, the Rays now major may become subsidiary, and others take their place, though for this solar system the second Ray, being the synthetic Ray, will always be a major Ray. Perhaps we can here get a hint on this great principle, though we must be careful not to draw it out to too fine a conclusion. For this system the major Rays will always be the dual Rays—the negative-positive rays, the masculine-feminine rays—this being a dual system. The major Rays for system three will be those in triple manifestation.

The following table may be found of interest, if regarded as very relative, and as holding information for the present time, but also as being subject to change and circulation:

- 7 Rays—Major 1—2—7; 4 subsidiary converging on the 5th.
- 7 Principles—3 Major—Monad, Ego and Personality, synthesising at various stages the 4 subsidiary.
- 7 Chains—Major 1—4—7.
- 7 Planes—Major 2—5—7.
- 7 Manvantaras—Major 3—4—7.
- 7 Rounds—Major 4—5—7.
- 7 Root-races—Major 3—5—7.
- 7 Sub-races—Major 1—5—6.
- 7 Initiations—Major 1—4—5, if viewed from the angle of human attainment, and 1—5—7 if viewed from a higher.

This opens to our consideration a wide range of vision, and, though it emphasises the complexity of the subject, it also demonstrates the divine magnitude of the scheme, with its magnificent intricacies.

The reason the fourth Round is a major Round, is because in this Round two things happened—the spark of mind was implanted and the door was opened from the animal kingdom into the human; and later, another door was opened, on to the path leading from the human kingdom into the spiritual—again a dual reason. The fifth Round is a major Round because it marks a point in evolution where those who will achieve the goal, and those who will not, are sharply differentiated into two groups; the seventh is a major Round because it will mark the merging of the two evolutions, the human and the deva.

The major root-races are chosen for approximate facts. In the third root-race came the third Outpouring, the merging and the point of contact between the Spiritual Triad and the Lower Quarternary. The fifth root-race marks a point where higher and lower manas approximate, and where the concrete mind, meeting its highest development of this Round, gives place to the intuition from above. Here again we have a twofold reason. The seventh root-race again demonstrates dual attainment, love in activity, the basis of the third system of Will or Power.

The three major Rays, being dual, are their own sufficient explanation. They are at present the mode of expression of the three aspects, and demonstrate under their appropriate Logoi, who manipulate world affairs through the three departments, that of the Lord Maitreya, that of the Manu, and that of the Maha-Chohan. The three major planes demonstrate easily their unique position—on plane two we have the home of the Monads of Love, on plane five we find the habitat of their reflections, the reincarnating Egos, and on the physical plane we find the working out at its densest point of the life of the Spirit.

Alice A. Evans-Bailey

SOME THOUGHTS ON "THE PLAN"

By ERNEST KIRK

OF all the Reconstruction Schemes that are before the world to-day, none is so colossal, so practical and far-reaching, or so much in harmony with the Spirit of the New Age as that to which Mrs. Annie Besant, the President of the Theosophical Society, has been strenuously devoting herself for the last seven years. I prefer to call it a scheme, because it not only has the appearance of being specially and carefully designed to meet a certain set of conditions arising out of a great crisis in the evolution of humanity, but also because of the manner in which the various parts of it are interrelated and interdependent, so that the success of the scheme as a whole depends upon the successful unfoldment of the parts in orderly sequence. If we examine this scheme (Mrs. Besant would probably prefer to call it part of a Divine Plan), we shall find that it is divided into three main stages or sections, designed to be realised consecutively. Briefly, they are as follows :

1. To secure Home Rule for India within the Empire.
2. To achieve the union of East and West, mainly by establishing an Indo-British Commonwealth in which India shall play a very important part.
3. Through this union and this Commonwealth, to influence and lead the world along the lines of the new civilisation.

On the face of it and in the light of world-happenings, such a threefold scheme as this may look a simple matter, but on closer examination one realises not only the magnitude

and complexity of the undertaking, but also the enormous difficulties that lie in the way of its fulfilment. It is an amazing task which might well daunt the heart of the stoutest and bravest of the world's leaders, and yet, more amazing still, the first part of the scheme has been practically carried into effect, and substantial headway made with the second part, before the world quite knows what has happened. The campaign opened in the autumn of 1913, with the delivery in Madras by Mrs. Besant of that stirring series of lectures, "Wake Up, India!" and was continued in January, 1914, by the starting of *The Commonwealth*, a weekly paper : it was followed by the lecture in the large Queen's Hall in June, 1914, and intensified in July of the same year by the purchase of *The Madras Standard*, which was promptly re-named *New India*. There were few people, either in or out of the country, who did not think that Mrs. Besant was attempting the impossible. The story of her dramatic internment, her release by order of the Government, the marvellous awakening and response of India, the passing into law of the Indian Reform Bill, and the memorable opening of the new Councils by H. R. H. the Duke of Connaught, are now matters of history.

But there are several matters connected with, or arising out of, this stupendous undertaking, to which it seems that special attention ought to be directed. These matters may, for all practical purposes, be grouped under two headings : (a) the scheme itself and what it involves and connotes, and (b) the question of our relationship and attitude to it as members of the Theosophical Society.

THE SCHEME ITSELF

Now, as Mrs. Besant is unquestionably the greatest living authority on the scheme, having been the first to introduce and advocate it, it follows that, if we want accurate information

about it, we shall be doing the best possible thing by consulting her, and by studying her speeches and writings on the subject. And when one does this, almost the first thing one begins to realise is that Mrs. Besant's actions and attitude are motivated by a firm and abiding conviction, one might almost say certain knowledge, that the scheme is part of a Divine Plan for the helping of the world at this crisis, and that upon her shoulders rests, to a very large extent, the responsibility for carrying it through successfully. To those of us in India who have been privileged to see more of her work than others, it would certainly seem as if, in this tangled world of action, the high gods had singled her out as the one person best qualified to lead the enterprise. One realises, too, that her actions are inspired by a very definite theory. This theory is so clear-cut and pronounced as to amount to a creed, a set of beliefs. At least that is how it appears, though to Mrs. Besant it may be more than a theory, it may be an actual matter of knowledge. Stated briefly, and as far as possible in Mrs. Besant's own words, this set of beliefs would run as follows:

1. That, in this great transition period, Great Britain is "the one country in Europe which is capable of making the transition to democracy possible without revolution . . . She is the one nation for this work, being in a peculiar position of advantage . . . She has won practically universal suffrage for the whole of her population. The way is open before her." In other words she is destined by kârmic right to be a future great World Power.

2. That not only is the welfare of India dependent upon her union with Britain, as an equal partner in the Commonwealth, but that without that union both of them must fail, and human progress be retarded for a century or more. "We are standing now at the parting of the ways, both for Britain and for India: torn apart, both of them go down; clinging together, both of them will lead the world . . . If England

and India together cannot make a Commonwealth of free Nations, then the exquisite Plan which might knit together Europe and Asia in freedom, and not in tyranny and subjection, will be put off probably for a century or more . . . The whole power of the Inner Government of the world, the R̥shis and Devas, the whole of Those, are set to carry Great Britain and India through the struggle together and not separated, for in their union lie the salvation and peace of the world."

3. That by virtue of her being the first sub-race, or root-stock race from which all the others sprang, she, the root-stock race, is an all-inclusive one, and contains within herself, though perhaps in a lesser degree, all the qualities of the other sub-races of the Fifth or Āryan Race. India is "the heart of the world, the mother of the great Āryan Race, whose children are scattered everywhere . . . India, the Motherland, has been the melting-pot for all the sub-races . . . You have here in the root-stock the germs of all the various qualities of Fifth-Race mankind, embodied and balanced in your root-race".

4. That "India is the only Nation in the world capable of destroying materialism".

5. That "Hindūism is an all-embracing religion . . . the peculiarities of all later religions are found in Hindūism . . . Hindūism is the root-religion of all the Aryan Race. The race has spread all over the world . . . it has carried all its characteristics with it, but not its religion. But in that religion all the great doctrines are contained, and there is nothing in the later religions that you cannot find in Hindūism . . . There is no doctrine of any great Faith that is not part of Hindūism and embodied in Hindū philosophy."

6. That "the old Indian idea of the family as the unit, and not the individual, is the right one," and that "this is the one part of the work which India has to preach to the whole world". (See *The Inner Government of the World*.)

It will thus be seen that there is more in this scheme than appears on the surface. It involves questions of Fifth-Race civilisation, Internationalism and Politics, Ethnology and Sociology, Science and Religion, the colour bar, and of course the fundamental question of Brotherhood—and all these in the light of the New Age. With regard to the first two clauses in the creed, the following two extracts are of interest, the one from Mr. C. Jinarājadāsa and the other from Dr. Rabindranath Tagore. The former, speaking at the T.S. Convention, at Adyar, on "History and Reincarnation," said :

Rome was made into an Empire in order that she might establish the peace during which Christianity could spread. Rome reincarnated is England to-day, and what was well done of old gives her another privilege to-day, for a mightier Empire is now hers than was ever possible for Rome; India is with her now, and the young races of the English Colonies. It is England's mission once again to establish a world peace, during which the new Gospel of Life and Action that is to come can spread for the welfare of the world; all the nations will join in the common work, but without England as leader it cannot be, and without India by her side, England cannot accomplish. It is for this that the Armada failed and even the winds fought on England's side.

Dr. Tagore, addressing a large and distinguished audience in Calcutta the other day, on education, remarked that it was

due to no external cause that the West now occupied a principal place in the modern world: she had achieved that eminence because she had realised some great truth in her mind and carried it out in action. The East would not attain her eminence by any physical or mental rejection of the West . . . The late war had made it evident to the West itself and to the whole world, that some great truth had been lost sight of. The best minds of the West were employed in seeking for that missing truth, and in doing so had instinctively turned towards the East. The East had unshakable faith in the infinite, living ideal, and the time had come for the West to come to the East. That was the point reached in the world's history to-day. *It was the problem of every country to bring to pass the deeper reconciliation of the East and West, so that humanity might become one.* (Italics mine.)

In this respect Asia's great poet has expressed what is already in the minds of an ever-growing number of leading men of both East and West. And after all, this is the very backbone of the scheme.

With regard to some of the questions involved in the scheme, a little more explanation seems to be necessary. For example, Mrs. Besant speaks of the root-stock of the Fifth or Āryan Race as being the same as the Root Race or first sub-race. The first sub-race, the Root Race, and the root-stock race are synonymous terms. She also appears to infer that the first sub-race, by virtue of its being the root-stock, contains within itself, though in a less developed form, the qualities of all the other sub-races. The whole of the contexts from which the quotations on this point are taken suggest that, whereas it is the business of each of the other sub-races to develop a special quality, it is the business of the first or root-stock to develop all the qualities more or less simultaneously, and that in some way she is the custodian of them all, and must persist, not only to the zenith of the fifth sub-race, but right on to the end of the Fifth Race. I have personally met a number of well known Indian Theosophists, Lodge officers, who hold this view.

Now, if we turn to *The Secret Doctrine*, ii, 453, we shall find there a diagram of a genealogical tree of the Fifth Root Race. There is the main stem with seven different limbs, and on each limb seven branches, and on each branch innumerable spines, cactus-like. The main stem only is spoken of as the Root Race, and this is marked "A" up to the point where it branches off into the first sub-race, and then it is marked B. 1. The other sub-races are marked B. 2, B. 3, B. 4, and so on. It is clear in this diagram that each of the seven sub-races springs equally from the Root Race, and that therefore no sub-race can claim a root-stock monopoly, so that what applies to the first in the matter of "germs" applies equally to the other sub-races. This seems also to be Bishop Leadbeater's view, for in his book *The Monad*, page 120, he says that each sub-race develops its own particular quality, and that "this passion for scientific accuracy, for perfect truth in minutest

detail . . . which has made possible the achievements of modern science . . . is a comparatively recent development, the special development, in fact, of the fifth sub-race . . . We now demand first of all that a thing should be true, whereas the older sub-races demanded first of all it should be pleasing."

One would imagine, too, that if this principle of root-stock monopoly applied to the first sub-race of the Fifth or Āryan Race, it would apply also to the first sub-race of the Fourth or Atlantean Race; but, judging from the evidence at our disposal in such books, for instance, as *Man: Whence, How and Whither*, it does not appear to be so. The outstanding sub-race in the Fourth Root Race, which persisted for hundreds of thousands of years, was the third sub-race, the Toltec. There is clearly here a difference of views requiring further explanation. The only advantage, if it be an advantage, that the first sub-race may reasonably claim on this score, is that, according to *Man*, it was the last in point of time to settle in its appointed "habitat—India.

Then, again, what exactly is meant by the first sub-race as applied to Indians? Is it applied ethnologically only, or does it also connote certain inner qualities irrespective of birth? Is there any particular community or caste that can fairly be said to be the chief representative of that sub-race? Does not India for the most part consist of a mixture of the Atlantean sub-races with their customs and traditions? Is it part of the Plan to absorb and assimilate the best of this Atlantean mixture into the Āryan first sub-race?

Farther, it would be interesting to know whether Mrs. Besant's references to Hindūism mean anything more than that Hindūism is a magnificent religion, capable of inspiring and illuminating all other existing world-religions, and that, as such, it ought to be a universal religion and not confined, as it is now, to those who are born within the Hindū pale only. Some Theosophists I have met understand the statements of

Mrs. Besant on this subject to mean that Hindūism, being the religion of the first sub- or root-stock race, must one day become the religion of the whole Āryan Race. If this is so, what relation will Hindūism then have to the new religion which it is generally supposed the World-Teacher will found when He comes? Speaking recently on this point, the Rt. Rev. C. W. Leadbeater said:

We must get over the idea that one religion, even though it be ours, has exclusive possession of the truth. There is no such thing. All religions alike are efforts to help people to reach the same great goal . . . There are egos who need the particular aspect of religion which is to be had in India; there are others who need that which is to be found in Buddhist or Muhammadan countries; there are others who need the surroundings which we find in Christian countries . . . It is only the language and the presentation which are different . . . the fundamental truth is the same in all cases.

These are a few of the problems involved in the undertaking, with regard to which there is a demand for more information. The general outline of the scheme, however, is clear. So also is its objective—"the deeper reconciliation of East and West, so that humanity might become one". What is this but a modern interpretation of our First Object, which declares that it knows no distinction of race, creed, sex, caste or colour? The whole scheme is, in fact, a response to the appeal from humanity for the recognition of the fundamental truth of Universal Brotherhood. And to such an appeal no Theosophist can turn a deaf ear!

OUR ATTITUDE

This brings us to the question of the relationship and attitude of members of the Society towards the scheme. In view of the above, and in view of the significant fact that our President stands committed to the task, what should be our attitude? Should it be one of sympathetic neutrality, or active co-operation? Can we be neutral? No Theosophist can excuse himself on the ground that the undertaking

involves a certain amount of political propaganda, for while the Society, as such, cannot commit itself to politics, each member is at liberty to choose his own line of activity, and even if he be prevented from taking part in politics by reason of his being a Government servant, there are scores of other ways in which he can co-operate effectively. To those Theosophists who believe in the existence of a Hierarchy of Perfected Beings who guide the destinies of humanity and who have Their chosen representatives amongst us, this question will probably have been settled long ago. But while many of our members are busy co-operating with the Plan in one way or another, there are, incredible as it may seem, many who either do not know of the existence of such a scheme, or, knowing, have not yet begun to realise the magnitude and importance of it, much less their responsibility towards it.

There again in this connection we have to take into consideration Mrs. Besant's lead. Not that she has ever asked any of us to follow her blindly—rather has she always insisted on our thinking out things for ourselves—but obviously such a stupendous committal as this by the President cannot but be a matter of concern to us. Were it otherwise, we should brand ourselves as ungrateful and illogical. For, after all, the Society elects a President not because he or she is a great Statesman, Scientist, or Leader, but because he or she is, from the Divine Wisdom standpoint, as well as from the standpoint of executive ability, the best available person for the position.

It must also be remembered that for all practical as well as for all occult purposes, Mrs. Besant stands in the same relationship to us as did our revered H. P. B., and there can be no possible justification for accepting the one as an oracle and not the other. There is another thing to be taken into consideration also, quite apart from Mrs. Besant's long years of study of inner causes under exceptionably favourable

circumstances, and that is her deep and intimate knowledge of India and Indians, arising out of her great love for India and her long stay in the country. Her attitude, therefore, must, in the very nature of things, be an important factor in helping us to a right decision in this matter.

But a bigger factor is the nature of the undertaking itself. As we have seen, it is in reality Theosophical work of the highest possible value, being vitally connected with the spread of Universal Brotherhood and the liberalising and vivifying of all the religions of the world. Many of us who have lived in India, know from painful experience how very lop-sided the average Britisher or Indian is if taken by himself, but how each has qualities that are complementary, qualities that, taken together, make a fuller and richer type of manhood. We know, too, that racial and colour prejudices constitute an almost insurmountable barrier, not only between man and man, but between East and West. Knowing this, and knowing that it is the main object of the scheme to break down this bar to brotherhood, can we remain passive? Can we be content with merely holding weekly study classes on the subject? Are we to remain indifferent while the biggest undertaking the world has seen for thousands of years is being led by our President? Rather shall we not divest ourselves of national and racial prejudice, face the facts, get them into proper focus, and make our decision? These are questions which each must answer for himself and which no true Theosophist can ignore.

Ernest Kirk

I print the above as dealing with a matter of extreme interest to Theosophists. I have corrected only one statement, because it dealt with facts, not opinions. The lectures, "Wake Up, India," were given in the autumn of 1913, so I have transferred the sentence on them to its proper place in order of date: *The Commonwealth* was started six months before *New India*, and the latter was not the opening of the campaign. I may add that the political work was really the fourth

step in my Indian work for "The Plan". It began with the work to break down materialism and revivify Hinduism in 1893, a work recognised by Sir Valentine Chirol as a potent factor in creating what he called the "unrest"; the second stage was the work for religious and national education, one of the early results of which was the Central Hindü College and School, now the Hindü University; the third was Social Reform, begun in that School, and summed up later in *Wake Up, India*—and the fourth, the direct political agitation. Those who would understand should realise this connected work in India, while the political ante-dated the others in England, beginning in the seventies of the last century and marked by the booklet on *England, India and Afghanistan*.

With regard to the opinions expressed and the questions put by Mr. Kirk, I do not wish to give, at present, "more explanation". The questions as to root-stock and first sub-race deal with nomenclature, and each can choose his own. Bishop Leadbeater's view as to qualities in no way conflicts with mine; we all know that germs of all Fifth Race qualities exist in every body, but in the sub-races one quality is dominant in each; we talk of men and women, though the masculine body has the feminine organisation latent, and the feminine body the masculine organisation latent. I am not responsible for the various speculations as to deductions from my statements, and cannot answer as to possibilities if they are accurate. When "some Theosophists I have met" misunderstand a statement of mine, I cannot say what would be the relation between the two religions mentioned, "if this is so". So far as I am concerned, I do not endorse the view of the said Theosophists.

I am glad that Mr. Kirk raised the points, as his doing so shows that his view of the general outline is not a mere reproduction, but that he has carefully thought out the matter, and dissents on some minor points. Personally, I do not wish to divert the attention of readers from the main ideas, and run into a discussion of comparatively unimportant details.—ANNIE BESANT.]

FROM THE EDITOR

HERE, as in *New India* and in *The Adyar Bulletin*, I must offer grateful thanks to all who remembered my seventy-fifth birthday, with cable, telegram and letter, some accompanied by a birthday gift. The money gifts I put aside for my travelling expenses, for they are very heavy, save for the cost of a little bag to replace one that is wearing out, for which I subtract a small sum from each, so that it will serve as a symbol for me. Cables and telegrams came from:

Sections, T.S.: Norwegian, English, Dutch, Icelandic, Egyptian, Burmese, Italian, Indian, Dutch Indian.

Lodges, T.S.: Welsh Lodges (Penarth), Perth (Australia), Chatswad (Aus.), Kumbakonam, Rangoon (4), Bombay (2), Negapatam, Vizagapatam, Bangalore (3), Anantapur, Bowringpet, Tuticorin, Secunderabad, Madanapalle, Poona (3), Mysore, Sivaganga, Broach, Moradabad, Bengal, Allahabad, Madura, Malvan, Welvredensub, Indore, Simla, Karachi (Sindh Lodges), Mandalay, Cawnpur, Ahmednagar, Palghat, Hubli, Perulam, Big Conjivaram, Guntur, Shanghai, Ujjain, Gaya, Galle, Trivandrum, Copenhagen, Rajkot City, Podhallapur, Nandod, Alwar, Bhavnagar, Kolhapur, Ahmedabad, Hyderabad (Dn.), Mangalore (also letter), Hyderabad (Sindh), Stockholm, Baroda, Rohilkund, Shrinagar.

Friends in the following places:

Foreign: Geneva (K. N. R. C.), Rangoon (4), Brisbane, Sydney (7), Brussels, Adelaide, name illegible (Blech family), Dunedin (Hilarion House).

Home: Bombay (12, and 1 family), Benares, Naini Tal, Poona (7), Pondicherry, Palghat, Kalimpong, Navasari, Bhavnagar, Mahrana, Taungdwing, Simla (2), Palampur, Malvan, Hyderabad (Sindh Home Rulers), Benares (family), illegible (Tarine), Shivapuram, Allahabad (2), Ahmedabad (family), Surat, Gwalior, Jeypur, Cawnpur, Kalyan (3), Kellamanchile, Ahmednagar (family), Gorakhpur.

Co-Masonic: Rangoon, Australia through Administrator-General. *Star Lodges*: Rangoon, Poona City, Galle, Ahmednagar, Rochester, U. S. A. (letter). *Round Table*: Australia through Senior Knight. *E. S. Groups*: Rangoon, Bombay, Bangalore, Australia through Corresponding Secretary. *Schools*: Benares Girls (School and College), Madanapalle, Benares Boys, Cawnpur.

Scouts and Girl Guides: Benares, District Council (name illegible), Cawnpur, Galle, Ahmednagar.

[Two telegrams, names quite illegible. Some of the above names are doubtful in spelling.—ED.]

ECHOES FROM THE CHANGING WORLD

ATOMIC STRUCTURE

It may be of interest to Theosophical students to know that the latest discoveries with regard to the structure of the atom confirm views propounded in *Occult Chemistry*. From time immemorial, the craving of the human mind has been to look for unity in diversity. Thus the efforts of science have been to simplify phenomena to the bedrock of the fewest possible assumptions, and, for the innumerable substances to be found on the surface of the earth, the chemist had reached a common basis of eighty odd elements. But this did not satisfy the extremely logical, and theories have not been wanting which claimed a common ancestor for all the ninety elements. Prout put forward such a theory, and suggested that the heavier elements were formed from Hydrogen; but experimental work did not confirm this. On the other hand, it was claimed by the opponents of Prout's theory that if the heavier elements are mere aggregations of Hydrogen atoms, their atomic weights must be multiples of the atomic weight of Hydrogen, or, in other words, whole numbers. This was found, by very accurate work, to be contrary to experimental evidence. Prout's theory thus failed to obtain a hearing.

In 1886, Sir William Crookes put forward the view that the Daltonian conception—that all the atoms of an element are exactly alike—might be contrary to fact. He thought that what the chemist calls the atomic weight may be only the average, or rather a statistical and not a real value. The scientists of the time, including Maxwell, turned a deaf ear to his view, but recent events have shown that they were hasty in their decision.

Sir J. J. Thomson had devised a method, by positive ray analysis, of finding the atomic weights of elements. He was able to show that although the atomic weights are not absolutely constant for the same element, they are sufficiently constant not to show a measurable discrepancy. Dr. F. W. Aston, working at Cambridge by the same method but with much more refined apparatus, has been able to show that all the atoms of the same element, say Neon, do not have the same weight. The International Table of atomic weights gives the atomic weight of Neon as 20.2. Dr. Aston has shown that this is due to the presence of two kinds of Neon atoms: one with atomic weight 20, the other with 22.

In Nature they occur in the proportion of 90 to 10 respectively. When the chemist finds the atomic weight of Neon by the usual methods, he really finds the "statistical average". Dr. Aston has experimented with all the lighter elements, and has shown that all those elements which do not have whole numbers as their atomic weights in the International Table, consist of mixtures of "Isotopes," i.e., elements with the same properties, but with different atomic weights. Dr. Aston has found that all these Isotopes have whole numbers as their atomic weights.

The prophecy of Crookes and the acute guess of Prout have therefore been to a certain extent vindicated. These interesting experimental results are clearly understood if the modern theory of atomic structure is taken into account. The electronic theory had led the way for a common basis for all matter, but the discovery of the positive electron or nucleus, or *Proton* as it is now called, has made it practically certain that all matter is built up from a common brick. This brick is of two kinds: the one with a positive electric charge and very massive, called Proton, and the other with a negative charge and with practically no weight, called Electron. The atom is like a solar system, with the proton as the sun and the electrons as planets. For Hydrogen there is one proton in the nucleus and one electron as the planets. The heavier elements have more protons in the nucleus and a correspondingly larger number of electrons surrounding the nucleus as planets.

It is impossible to go into the details of atomic structure in this brief summary, the purpose of which is to draw attention to the confirmation of the view held by the authors of *Occult Chemistry*. It is a commonplace among students of Theosophy that by aggregations of the ultimate physical atom we arrive at the ultimate chemical atoms, which on further aggregation form the various chemical elements. It may be mentioned here, as among the minor verifications of clairvoyant investigation, that both Sir J. J. Thomson and Dr. F. W. Aston, in the course of their investigations in positive ray analysis, have found "an element with atomic weight 3," not yet named by them, but called "Occultum" by the authors of *Occult Chemistry*.

YADUNANDAN PRASAD

THE WONDERFUL REJUVENATION OF CHINA

(From "New India")

CHINA, whose frontiers guard more land than is covered by the whole of Europe, is emphatically a country of extremes. We have been brought up to think of her people as immovable, but that is merely

because the periods between one change and another are so vast that history fades into myth when we try to review them.

China, like all the other countries of the world to-day, stands at the parting of the ways, occasioned by the opening of a new cycle; so for once we are able to observe her in the act of changing, and she electrifies us by her lightning methods. The placid mask of her age-long, opium-soaked torpor suddenly drops, and we gaze in amaze at a crowd of boyishly eager people earnestly learning to read and write.

Try and imagine what an age-long incubus has been lifted from the mentality of the people. Two years ago a diligent Chinese student of twenty-five could not hope to read and write his mother-tongue as well as can a child of twelve in most countries, for the 43,000 Chinese alphabetical signs made even a moderate mastery the luxury of the scholarly few. To-day anyone can learn to read and write Chinese in a few hours. The Board of Education has invented a national phonetic script alphabet, and thirty-nine signs are all that have to be learnt. Little children vie with their grandparents in the great game of the new alphabet; boys teach their elders, and any old lady who has been fortunate enough to learn the new script is sought after by all the young men and women of the neighbourhood. Books and writing material are at a premium, and many a smoke-blackened wall forms the blackboard, with a piece of plaster fallen from the ceiling for chalk; while, if all else fails, the ancient way of writing with a stick in sand, or even in dust, serves the purpose.

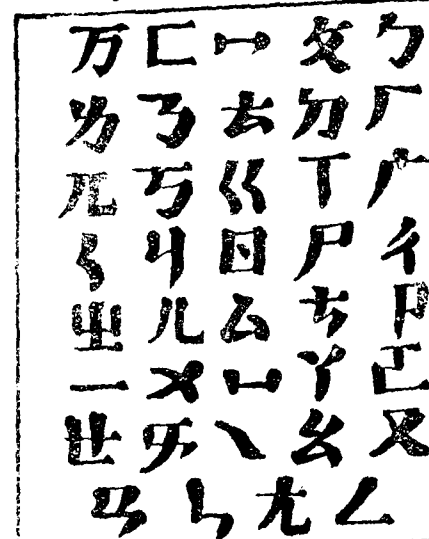
Such a change had been thought of before, but it was considered that the ancient script was the bond which united all the widely differing parts of the Chinese Empire, for it had the advantage of being independent of individual vocal languages. Written down, local dialects and tongues could be understood by all literates, and this is probably why Japan clung to the Chinese script. There is no doubt that mighty changes must come about when 400 million people, or even half of them, suddenly begin to read. So much depends upon what they read.

A national type of a very high order has been produced by the ancient Chinese philosophies and ethical principles handed on by the literate few to the illiterate masses. Reserved, truthful, earnest and good-natured, their family life formed the basis of their social and political organisation, as in ancient India and in our own day. What they will develop into when the thought of the modern world permeates the interior of China, future generations will record. We can only wish them well, and strongly hope that steady advance on the upward path of evolution may result.

A. J. W.

Enquiries have been sent in regard to the new phonetic alphabet which the Chinese Board of Education, aided by some distinguished foreign scholars, has devised. We are glad to be able to give thirty-nine out of the forty new letters, and regret that we cannot help our readers to learn Chinese by appending the Chinese sounds to the signs.

They are taken from the pages of our enterprising contemporary,



THE NEW CHINESE ALPHABET

From *The Children's Newspaper*
August 13, 1921

woman of seventy learned to read and write, and taught four young men, who in their turn became teachers".

Arthur Mee writes: "In thousands of cities, people of all ages are learning the new alphabet, and becoming for the first time readers and writers of their native language. Nothing like it, on such a gigantic scale, has ever happened in the history of the world before. The movement has the full support of scholars and the Chinese Government, which has issued an order to its officials to see that the new script is taught everywhere in the schools. It seems too amazing to be true, yet it is a fact that in a very short time practically four hundred million people will have been changed from illiterates into readers and writers."

The Children's Newspaper, whose Editor aims at keeping the rising generation well abreast, if not in advance, of their seniors in the discoveries of science, of adventure and of knightly emprise of all kinds. To have the most complicated alphabet in existence reduced in little more than twelve months from 43,000 signs to 40, is to open up a wonderful world of ancient Chinese literature, as well as to facilitate translations from foreign writers. The British and Foreign Bible Society at one stroke popularised both the new script and the *New Testament* by printing millions in the new characters and thus meeting a popular demand. Old and young were eager to learn, and many stories are told of the way in which the new script was spread. At Kuwo, "an old

CORRESPONDENCE

THE LIBERAL CATHOLIC CHURCH

TO THE EDITOR, "THE THEOSOPHIST"

During the last four years a number of attacks have been made on the Liberal Catholic Church. Our Church has not cared to make any direct reply to these attacks. Some came from the Jesuits; some from dissident "Theosophical" organisations in America (whose promoters have for a long time also been attacking the leaders of the Adyāi Society and their teachings); some, I regret to say, from our own ranks. Their object was not to ascertain truth, but to calumniate and destroy. Our weightiest answer lay in the work that the Church was doing and in its literature.

Many of these inflammatory pamphlets were sent from America to our bodies in different parts of the world, in the endeavour to stir up in the Society one of those periodical disturbances which keep out of its ranks hundreds of splendid people who value the ordinary amenities of civilised life. For the information of Lodges and of our friends a couple of leaflets, bearing on the matters under discussion, were issued three years ago. I now wish to ask the courtesy of your columns to say that those who are interested can obtain a fuller statement, called *The Facts regarding the Episcopal Succession*. It can be had (4d. post free) from the St. Alban Press, at the following addresses:

Guildford, Surrey, England.

4 Raymond Road, Neutral Bay, Sydney, Australia.

2394 Beachwood Drive, Hollywood, Los Angeles, Cal., U.S.A.

I have also written an open letter to His Grace the Archbishop of Canterbury, in which I take exception to the pronouncements on this subject of the recent Lambeth Conference (of which he was Chairman) and state the facts of the case. This has been published under the title of *The Lambeth Conference and the Validity of Archbishop*

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Mathew's Orders, and may also be had from the St. Alban Press (5d. post free).

I should like to add that the Editorial references to the Church which appeared in THE THEOSOPHIST some years ago found us quite unprepared, with no Liturgy of our own or organisation ready to hand. This has to a great extent now been remedied; though in London we have done little but mark time, owing to the impossibility, amid the difficult conditions created by the War, of finding adequate accommodation. So long as we are unable to seat more than a fraction of our own people, it seems useless to appeal to outsiders,

New Zealand
August, 1921.

+ J. I. WEDGWOOD
Presiding Bishop

THEOSOPHISTS *versus* OUR MEMBERS

C. W. S. writes a useful letter, but one is reminded of the old Scotch woman's saying concerning the elect: that she had come to the conclusion that only she and the minister would be saved, but—"whiles Ah ha'e ma doots about the minister," for—"in a word, nine-tenths of the members of the Society are not Theosophists in accordance with the precepts of the Masters' teachings". Well, if there is as much as one-tenth who really live up to the precepts in *At the Feet of the Master*, the Theosophical Society isn't going to do so badly after all. If as much could be said for the Christian Church, it would be a greater force in the world than it is to-day.

C. W. S., however, in his very frank and well-meant criticism, does point to certain grave dangers which ardent young members may fall into. Over-zeal, as Mrs. Besant points out, awakens unnecessary hostility against the movement, and a good deal of it, after all, is mere froth. Where a member talks about "my work," and "I built up such and such a Lodge" and did this, that and the other, generally such a member has been as much a hindrance as a help—in fact a "storm-centre". Theosophical leaders, such as H. P. B., A. B. and C. W. L., have all insisted that family obligations, and every duty which really is our duty, must be fulfilled; and if zeal for Theosophy brings about the neglect of these, then the member, man or woman, comes under a censure such as is given in the *New Testament*: "He that provideth not for his own household, hath denied the faith and is worse than an infidel."

The letter in the same number (May, 1921), signed "One of the Ranks," refers to would-be occultists putting themselves under a great strain, which would be true in more respects than one, and

bringing about reactions and breakdowns, which more moderate methods would have avoided; the *motive* for gaining control over our bodies and the practice of thought-control are also referred to. It amounts to exercising common sense, each individual quietly taking stock of himself, of his strength and of his resources. Bernard Shaw is stated to have given the following advice to a young man who wished to work in the social movement with which Mr. Shaw is identified: "Work hard at your profession and succeed in it first, and then you will be in a position to give effective help." There are lots of things connected with the Theosophic life that we only realise late in the day. In an article entitled "Some Words on Daily Life," written by a Master of Wisdom, the warning was given that the work requires the greatest tact and discretion. We don't want "tub-thumping" and excitement in Theosophy; methods suitable for electioneering are not suitable for spreading Theosophy. A small Lodge, carrying on steady work, following out month by month a systematic course of study, is of far more value to the community than one which follows sporadic methods, getting audiences and then losing them, and finishing up with a collapse.

HIBERNIAN

BOOK-LORE

Karma, and other Stories and Essays, by Lafcadio Hearn. (George G. Harrap & Co., Ltd., London. Price 5s.)

The publication of a posthumous book of Lafcadio Hearn's is something of a literary event. Though the material in the present volume cannot be said to reach the standard of that charming writer's best work, this gleaning from various journals, to which Hearn contributed, was well worth while. The title-story, *Karma*, is an extraordinary psychological study that is of particular interest to Theosophists, but his manner of treating the theme is a little reminiscent of such varied writers as Henry James and Dostoevsky. The story deals with a lover whose loved one makes the following demand as proof of his love for her: "Write out for me a short history of your life; . . . write down everything you feel you would not like me to know." The confessions of Rousseau, Marie Bashkirtseff and Barbellion seem to hide more than they reveal compared with the agonising avowal of this lover who in the end writes of his most devastating sin.

The finest essay in the volume is undoubtedly "The First Muezzin". It deals with Bilal, the first singer of the Muhammadan Call to Prayer. It is as scholarly as it is beautiful, and every line is written with deep and discerning sympathy. "China and the Western World" was written before the Anglo-Japanese Alliance. Subsequent events have disproved much he stated with so much confidence. Had he been aware of the Great War, the fall of Russia and the Chinese Republic, he would have written a very different "retrospect and a prospect" of the Celestial Kingdom. He writes—and time cannot change the wisdom of his words:

The way to the highest progress can be realised only through the annihilation of all prejudice, through annihilation of every form of selfishness, whether individual or national or racial, that opposes itself to the evolution of the feeling of universal brotherhood. The great Harvey said: "Our progress is from self-interest to self-annihilation." Modern thought endorses the truth of that utterance. But the truth itself is older by thousands of years than Harvey; for it was spoken, long before the age of Christ, by the lips of the Buddha.

The volume concludes with four Japanese fairy stories, and they are told with that exquisite delicacy we associate with Hearn's work.

The remarkable portrait of the author, which appears in this volume, will require no acquaintance with Lavater to recall Hearn's weird and ghostly literary pledge. It is the portrait of a man who has dreamed dreams, who has seen the horrible as well as the beautiful in his strange exotic visions, and knows too well the meaning of the Japanese phrase, *mono no aware wo shiru*, "the Ah-ness of things".

F. H. D.

The Philosophy of Shāṅkara, by M. A. Buch. "The Gaekwad Studies in Religion and Philosophy": VI. (Published by A. G. Widgery, the College, Baroda, India.)

In his Preface to this book, the author states his aim as being to supply a popular exposition of the philosophy which is held in highest esteem in India, the Advaita; and we consider that he has succeeded admirably. His mode of expression is simple enough to be easily followed by anyone fairly well acquainted with philosophic terms, and yet he manages to bring out all the salient features of Shāṅkara's daring interpretation of life. The book is also remarkable for the contact that it establishes with Western philosophy, a contact which has for long been much needed in order to remove false impressions regarding Eastern philosophy from the minds of Westerners. For instance, the average Western "Orientalist" would probably say that the Vedāntin held the world to be an illusion, and that the best thing to do was to get out of it as soon as possible; hence it is no wonder that the active West has no use for what naturally seems to it a gloomy and unpractical idealisation of suicide. But when it is explained, as in this book, that the illusion, or māyā, consists in the deceptive nature of appearances, no one is likely to deny that freedom from such bondage is to be desired as essential to perfect knowledge. It is from this standpoint of perfect knowledge, so Mr. Buch maintains, that Shāṅkara regarded much of what passes for knowledge as relatively ignorance, or avidyā. There is nothing but the Self; all phenomena, including individuality, are transient effects, produced by one unchanging cause, and partaking to a limited extent of its nature; hence they are all means to a knowledge of the Self, when not mistaken for independent realities. Such was the uncompromising verdict of Shāṅkara's intuition, supported by the logic of his commentaries.

After a masterly Introduction, the author devotes the first chapter to comparing the Eastern and Western outlooks, and clearing up many

misapprehensions on the part of the latter regarding the former, such as its "pessimism," by giving a concise summary of the pragmatic value of the Hindū standpoint. The second chapter is of special interest to those who already have a certain acquaintance with the other systems that have gained a hearing in India, for it not only shows the lines on which Shāṅkara argued against them, but also the fact that he considered a reasoned exposure of fallacies to be consistent with true tolerance. The chapters on "Metaphysics" and "The Doctrine of Māyā" are perhaps the most important, as they go to the crux of the whole problem of existence. After them we find a chapter on "Ethical Conceptions in Advaitism," which is chiefly interesting as illustrating the attitude peculiar to the mystic, namely, that morality is a means to an end, rather than an end in itself. Then follows a careful review of Western philosophies in their relation to the Vedānta; and here the author seems to be quite at home with the essential features of recent developments, his grasp of Bergson's position, for instance, being delightfully accurate. The remainder of the book is taken up with an analysis of the epistemology of Shāṅkara's doctrine, in which he proves his claim that this great teacher was a philosopher in the strictest sense of the word, and not merely a theologian. Truly, as Mr. Buch agrees in his Preface, "the last word on Shāṅkara's philosophy is not said as yet"; nevertheless this lucid presentation takes us well on the way towards it.

W. D. S. B.

The Heart of the Bhagavad-Gītā, by Dr. Lingesh Mahabhāgavat, of Kurtkoti, Ph.D., now His Holiness the Jagadguru Shāṅkarāchārya of Karviy and Sankeswar. With a Foreword by Dr. S. Subramaniam Aiyar, LL.D., and a Preface by Prof. A. G. Widgery. (Published by Prof. A. G. Widgery, The College, Baroda. Price Rs. 2-4.)

This book was originally written and accepted as a thesis for the degree of Doctor of Philosophy at the Oriental University of Washington, U.S.A., and has now been published as No. III of the "Gaekwad Studies in Religion and Philosophy". The book is an attempt to answer without bias the question: "What is the value of the *Gītā* as a guide to practical life." It does not touch other questions, as to its age, authorship, or the inspired nature and character of its author, etc. From the wording of the colophon at the end of every chapter the author concludes that the *Gītā* is a philosophy of Brahman and a Science of Yoga, the latter recommending several lines of conduct leading to the realisation of that reality. It shows there is

no antagonism between yoga and worldly life. It recognises varieties of minds and inclinations, and shows them different ways suited to each nature, but all converging to the same goal; this point of convergence is called Yoga by the *Gītā*. The book takes up for separate consideration Karma Yoga, Dhyāna Yoga, Jñān Yoga, Bhakti Yoga, and discusses their methods. The arguments are put forward properly, and the conclusions arrived at are well supported. The author proves the *Gītā* to be a book for the man of the world as much as for a student; he has answered the question he put to himself in an eminently satisfactory way.

The Foreword by Dr. Subramaniam is of as much importance as the book itself, if not more, in that it discusses some other questions, which the author excluded by limiting the scope of his work. The learned Doctor identifies Nārāyana of the *Mahābhārata* (presumably of the *Nārāyaṇīya Upakhyān* of the *Shānti Parva*) with the Lord Sanat Kumāra. He thinks (1) that the message was from this Spiritual King, Nārāyana, to the humanity under His charge (Nara); (2) that it was called forth by the cyclic change taking place at the time when it was vouchsafed; and (3) that this was at the time when the Aryan race moved from its birthplace in Central Asia, near the White Island (*Shvetā Dwīpa*), sanctified by the holy presence of Nārāyana. These are conclusions of great moment, requiring to be established before they can claim public acceptance. The book is well printed, on good paper, and nicely bound. It will be a very useful help to the proper study of the *Gītā*.

P. B. N.

The Law of Love, by C. R. Stewart. (Kegan Paul, Trench, Trübner & Co., London. Price 4s. 6d.)

The key to this book is found on page 126: "Thou art chosen by me to carry the truth to men—thou shalt find the instrument to write through—I have spoken." The "instrument" was found in one of the thousand-and-one dabblers with unknown powers who permit their hand to be used for automatic writing, and a book is the result that the thinking world could well do without.

The writer, on whatever plane, has read—we cannot write, studied—a good many books on Theosophy; he has misunderstood some parts, and warped others to suit his own religious and social preconceptions, until we are reduced to take refuge in the same Parable of the Sower which he quotes for his own purposes: truly, when new light was shed on world-problems by the teaching of Theosophic

concepts, the enemy quickly set to work to sow tares amongst the wheat. Tares in themselves are not bad; it is only when they are passed off for wheat that danger comes in of malnutrition for those who devour them. One sample, and enough is said:

When one has ceased to desire fleshly love or money or power, then the need to incarnate no longer exists, and man becomes divine, but there are very few as yet who have attained to that, but a few are doing so. H. . . . has attained it; he is the only man living in flesh who is at that stage. Buddha and Christ both attained, but Buddha has gone over to the dark side since, through pride and rebelling against the decree of the Gods. (p. 3.)

A. J. W.

The Rites of the Twice-Born, by Mrs. Sinclair Stevenson. The "Religious Quest of India" Series. (Oxford University Press, London.)

An analysis of religions discloses three component parts in each—their philosophy and ethics, their ritual, and their accretions. As time passes, the last get mixed up with the rituals and it becomes difficult to discriminate between the two. Taking Hinduism for example, we have the philosophies of the Vedas and Upanishats, the ethical code of the *Dharma Śāstras* and *Smritis*, and the ritual given to us in the *Karmakāṇḍa*. But in these latter days, when Sanātana Dharma has suffered a partial eclipse owing to ignorance on the part of its votaries—ignorance fostered by material and mental poverty—the ritual has been considerably swollen by the addition of local customs which have gained sanctity by long usage, and sentimental expressions which have unconsciously found their way into current usage. That is why the Hindu ritual is different in various places. That is why Hinduism suffered a good deal when unsympathetic and propagandist Christians, aided by the spread of Western education in India, unveiled with ruthless hand the unsolvable medley of superstition and religion playing about the people. Educated India stood horrified to discover that her ancient heritage was but a bundle of meaningless, superstitious acts. But that was nearly half a century ago—the heyday of missionary propaganda and success—though it has to be noted that that success did not amount to much. But, thanks to spiritual movements like the Theosophical Society, and to the Orientalists who turned from Christianity, as failing to satisfy the mind, to the philosophical disquisitions of the East, pride in the Sanātana Dharma once again asserted itself, and movements began with slow progress to rid popular Hinduism of superstitious accretions and discriminate the essentials from the non-essentials. But there

still remains a large amount of non-essentials to be removed; and, especially in these days of busy and hurried life, the ritual must be made as short and pregnant with meaning as possible, if it is to be seriously taken in hand by the people. Therefore a book which states in unvarnished garb the rites and ceremonies as they are—a mixture of the important and the unessential and superstitious—must be very welcome indeed, to enable us to exercise the faculty of discrimination.

Such a book *The Rites of the Twice-Born* purports to be. In the words of Prof. MacDonnell, in his Foreword, "the large mass of ritual matter is permeated with innumerable superstitions and primitive usages which hinder the progress of Indian civilisation. It [the book] will therefore appeal not only to the student of religion, but the anthropologist and the social reformer".

Amongst the disadvantages the book suffers from, is the fact that the rituals described are of a local nature, also the misunderstanding and misrepresentation of the philosophic thought of Hindûism, and the fact that the writer is a missionary, and therefore biased, unconsciously it may be, against Hindûism, however impartial and sympathetic she may try to be. First, the book treats of the rituals in a corner of the country only. A comparative study of the observances in various parts of the country would have resulted, through a process of elimination, in understanding what the essential rituals of Hindûism are. As it is, we have a tangle, tinged with local colouring, which people not thoroughly versed in Hindû lore cannot unravel. Then, where the author has touched on the philosophic side of Hindûism, we have a glaring want of comprehension of the foundations of Indian thought. The reader is surprised at the interpretation of Karma and Reincarnation as paralysing and evil influences, and at various other statements, such as "the Hindû mind dwells on power rather than goodness as the test of the supernatural". When it is trumpeted abroad that Hindûism is not a polytheism, it is refreshing to be told that, to the Hindûs, "the multiplicity of their Gods is a very real difficulty"! To the Hindû, who is instructed by his religion to relieve suffering and help others, it is news to be told that "the privilege of the virtuous was not to relieve pain, but to despise the sufferers," especially when there are thousands of choultries, rest-houses for man and beast, and ponds by the roadside—standing monuments of public charity.

The bias towards Christianity is clearly visible when that religion is compared with Hindûism, the advantage categorically remaining always on the side of the former. To quote Prof. MacDonnell once

again, the book "discusses the appeal which Christianity makes to the increasing number of thinking men among the Twice-born, as a substitute for a system *which no longer satisfies their religious cravings*" (italics ours).

These disadvantages apart, the main body of the book is valuable as showing "the epochs in a Brahman's life" and "the daily life of the Hindū from cradle to grave, . . . interpenetrated with religious practices more closely than that of any other people in the world".

B. R.

Paper Boats, by K. S. Venkataramani. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2.)

This little book will be found delightful reading for anybody interested in Hindū culture and traditions, particularly in the life and customs prevailing in South India. The author's pen-pictures of the various little incidents of a Hindū home are brilliantly set in a charming style, at once striking and vivid. His keen observation, study and experience of the details of the household, and his accurate portrayal of them in language full of charm and humour, make the voyage in his "Paper Boats" pleasant and easy. Here is his picture of a Hindū pilgrim :

He is born a citizen of the world, free from the engrossing conservation or parental care. He is the outcome of a crisis in the fortunes of his former worldly career. He is the creature of a neglectful world, not always parental to the pangs of hunger. Every soul that breaks out into a Bolshevist in Europe or a Sinn Féiner in Ireland, peacefully passes, in this homeland of Buddha, into a perpetual Hindū pilgrim—an erudite teller of beads. The heart that rises to a curse, changes at the throat to a benediction.

The author bursts forth into devotional fervour when he writes of his "Jagat Guru" of Kumbakonam "Kāmakoti Pitam":

The Kāmakoti Pitam is the most comprehensive definition of the mind and mood of man. It takes in the Heaven and the Earth in one view. It bridges the void. It names and guides all the impulses of creation. It is a full-blooded gospel. It resolves into harmony the utter contradictions of life. It converges into the spotless ray of light the myriad hues of the world. It is the seat of knowledge, abstract and concrete. It visualises every dream and every hope, and renders it in life and action. Its mind is universal.

To a Theosophist, with a living interest in India and her peoples, this little book will convey a clear and intimate idea of the somewhat complicated Hindū social and religious structure.

S. R.

MAGAZINE NOTICES

The Calcutta Review, Third Series, Vol. I, No. 1, October, 1921. (Published by the University of Calcutta. Price Rs. 7 Indian, Rs. 10 Foreign, per year.) *The Calcutta Review* has suddenly come to life again, incarnating in a beautiful and plump body of 226 pages, glazed paper, pica type! A very fat literary infant, indeed, with soul to match! Rabindranath Tagore and Nora Hopper contribute poems which head this issue. Mrs. Cousins contributes the first article, "National Education an Essential of National Art," and the other offerings are varied, as is befitting in a University publication—the exchange problem, August Strindberg, prose poems, University reform, good fiction, cartoons and the like. The new *Calcutta Review* redivivus bears to *The Modern Review* the same relation as (say) the *Fortnightly* does to *The Review of Reviews*, or *The Atlantic Monthly* to *The World's Work*. This will place it for the foreign reader, the Indian reader wants no description, for he will buy this issue and find out for himself. We tell him quite frankly he will get his money's worth. In these commercial days can one say more?

F. K.

We have received a copy of *The Record*, the fortnightly organ of the "Save the Children" Fund. This is an attractive little magazine of 16 pages, full of crisp articles, reports of activities and special items of news, and illustrated with plentiful photographs. The splendid work accomplished by this organisation in relieving the terrible distress in the famine-stricken areas of Central Europe is too well known, especially to Theosophists, to need any word of praise in this short notice; but we may nevertheless mention that help is still required. One of the best things in this number is an article on "India and the Save the Children Fund," by Hubert D. Watson; surely it is a sign of the times that a cry from the children of Europe should be answered so readily by the people of distant India. The headquarters of this fund is at 26 Golden Square, London, W. 1.

BOOKS RECEIVED

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

A Christian's Appreciation of Other Faiths, by the Rev. Gilbert Reed, D.D. (The Open Court Publishing Co., Chicago and London); *Sri Krishna, the Saviour of Humanity*, by Prof. T. L. Vaswani, and *The Ideal of Swaraj*, by Nripendra Chandra Banerji (Ganesh & Co., Madras); *Tales from the Mahābhārata*, by Dwijendra Chandra Roy (Calcutta).

VOL. XLIII

No. 3

THE THEOSOPHIST



ONCE more we have reached the month of our Annual Convention, to be holden this year in Benares, my dear old Home, to which my heart turns always with affection. For I do not know any other place on earth which affects one in quite the same way. The City that comes nearest to it is Rome, for as Benares is the beloved centre of Hindūism, to which millions of loving Hindū hearts turn with deep devotion, so do millions of loving Christian hearts turn to Rome. And these constant streams of love flow ever through the atmospheres of these two Cities, and carry the hearts that go thither

to a mood of reverence and of self-recollectedness which disposes to thought and meditation. Through their very air there seems to ripple a quiet melody of whispering music that has a sweetness all its own. And both are very ancient cities, and are redolent of dreams of a dead past; and yet both are intensely living, living with a strength and beauty that are ever young, because they are centres of great Faiths, and the truths which they embody are eternal, and verily the Eternal alone is the Ever-Young.

* * *

A very unexpected result has accrued from my Sorbonne lecture of last year. The *Journal de Gand*, in its open column, has an article on H. P. Blavatsky, written by a Dutch lady. I think my readers will enjoy reading some extracts:

Since Mrs. Annie Besant, President of the Theosophical Society, was received almost officially in Paris; since she spoke at the Sorbonne before an audience of the élite, some journals, too conservative, have commented in a somewhat venomous fashion on the origin and life of Helena Paula Blavatsky, who laid the foundation-stone of the Theosophical Society.

I break for a moment to note that Mme. Blavatsky's second name was not "Paula" but "Petrovna," i.e., the "daughter of Peter," it being the Russian fashion to append the father's name, with a masculine or feminine affix, to that of the child, according as the offspring is son or daughter. Another slight error, omitted above, is calling me "the founder of the Theosophical Institute at Adyar"—an honour which is not mine, but which belongs to H. P. Blavatsky and Henry Steel Olcott. To resume:

Who has ever affirmed, even among the most ardent Theosophists, that H. P. Blavatsky was a saint? But, on the other hand, who would dare, even among her most fiery detractors, to pretend that she was not an extraordinary personality, endowed with an intelligence, a clairvoyance, with psychic powers, that were really super-terrestrial? To be convinced of this it is only necessary to read her marvellous *Secret Doctrine*, which in ten Parts forms a whole which certainly shows immense erudition, and is the most complete of all past or present works treating of the history of the worlds, of religions

and of philosophies. For Blavatsky there was nothing veiled, nothing not understood . . . But that which made H. P. Blavatsky a great benefactor of humanity, more than any of her literary or philosophic works, was the publicity, the admirable development she gave to Theosophical ideas, the most logical, the most rational, the most consoling that exist. Before such a work and its happy results, how petty are the malicious insinuations which reproach Blavatsky with her passionate temperament and her Germanic ancestors. The whole world was her country, humanity was her family. Does not Theosophy—better than any International, or any League of Nations—lead to the friendliness, the fraternity, of the Peoples?

It is pleasant to read so warm an appreciation of the noble soul which we know as "H. P. B.". The writer closes by declaring that she will be soon reborn. "Has been reborn" would be nearer the truth.

* * *

There was a tall and dignified figure which was very familiar to all of us in the early Central Hindū College days, Mahāmahopādhyāya Ādiṭyarāma Bhaṭṭāchārya. He was a very orthodox Hindū, but at the same time very liberal; away from his home, he would cook his own food, but he never showed any harshness in pressing his views. He served for some time as Principal of the College, and when he found himself growing too old for the heavy and exacting work of that office, he still loved to come and stay at Benares, a wise and gentle counsellor at all times. He has passed away—so many pass away—and the ranks of old comrades grow thinner. But for us who are Theosophists—he was one of the lovers of the WISDOM—death does not much count. He had become rather a recluse, owing to failing health, but his memory will remain green.

* * *

Very late comes the record of another passing, but though it is late, I do not like to leave it unrecorded, and it reached me too late for last month's notes.

"A striking figure in the religious life of Burma passed away on May 7th, 1921, in the venerable U. Enmagyee,

'Sayadaw,' or High Priest, of the Monastery of Thaindaung. For several years Enmgyee Sayadaw was a staunch believer in the Coming of the Bodhisattva Maitreya, and as one of the leading Buddhist monks of Burma, he had thousands of devout followers. He was the National Representative for Burma of the Order of the Star in the East, when he passed away. He took a prominent part in the Annual Convention of the Burma Section, T.S., in 1919. May he return soon to be a disciple of the Lord for whose Coming he laboured so zealously." His followers form quite a large sect, and I have mentioned them more than once. They look eagerly for the Bodhisattva's Coming, and it is a vivid, practical faith, a real "looking for," which, influences their daily lives. In the troubles and turmoils of the present, how golden is the glowing light of the Herald Star, shining in the northern sky.

* *

From far-away Brazil comes news of the passing of a worker there: "The Theosophical Movement in Bahia, Brazil, has suffered a severe loss in the passing away of Marcolino de Magalhães. He was born in Portugal of humble origin and migrated to Brazil, where he lived for thirteen years. Though compelled by circumstances to toil for his living as a clerk, he did a great deal of work for the Theosophical Movement. Drawn at first to the ideas of Alan Kardec, he quickly passed on to the Theosophical teachings. He founded the Theosophical Lodge 'Alcyone'. He also was an energetic worker for the Order of the Star in the East. From 1912 to 1917 he published a magazine, *Amor*. He was a firm idealist, emphasizing especially Brotherhood and Peace. Three years ago he left his little business, and tried as a way of propaganda to build up a small library devoted to works on Theosophy, Spiritualism, Natural Healing, etc. May he return soon to continue the work which called forth from him such intense dedication!" There is to me something very beautiful in these

goings of our workers, from far-separated parts of the world, to one home where for awhile they rest, to prepare for new labours for the one great Cause.

* *

Ratana, the Maori healer whom I wrote about some time ago, seems to have had some disturbing experiences before his healing power developed. In 1918, during the influenza epidemic, he was seized with the idea that "God could heal both body and mind". Then he passed through a crisis. The *Otago Daily Times* says:

One afternoon, as he was sitting on his verandah, he saw a ball of cloud rise out of the sea. It came towards him over the sandhills, and just before reaching the verandah it burst. Ratana, according to his own story, then fell into a trance, and did not awake till the evening. After this he was attacked by peculiar fits, and wandered aimlessly about the fields, walking blindly into fences, bruising himself and tearing his clothes. He broke the furniture of his house, including the telephone, to pieces, and eventually his wife and relations arranged to have him taken to the Porirua Mental Hospital. Half an hour before he was to go to the train, he came to himself. He was sitting, tied in a chair, and he asked his wife, who was weeping, to loose the cords. From that time he had no more fits.

Some time after, he saw the ball again; it burst, and revealed a "celestial being, and Ratana then received his commission to heal the bodies and minds of his people". His little son was then in the hospital, a child of eight, and had undergone several operations. His case was considered almost hopeless, and the doctors proposed another.

Ratana told his family: "The boy will be operated upon by the hand of the angels of God!" He had the child brought home from the hospital, and the trouble was completely cured.

From that time onwards he began his healing work, and gave all his time to healing the Maoris who came to him in hundreds, he treating two hundred a day. His helper, Mr. Munro, says that the Maori is very sensitive to "spiritual forces," the spirits of his ancestors and of departed relatives and friends. Ratana holds the view that all these contacts are evil and come from Beelzebub and his hosts. He therefore insists on their

giving up these beliefs, and in believing in the Christian Trinity, and heals by the Divine Power working through him. It is an interesting and well authenticated story. He regards himself entirely as an agent.

* * *

America is a great crucible, and while there goes on therein a great melting and fusing of divers National types, one comes across, from time and time, a strange clinging of emigrants to their home atmosphere. We find colonies of Finns, who remain Finns, speaking Finnish, with Finnish newspapers, apparently keeping apart and living their own life. A paper has reached me telling of a "Parafia Polsko-Katolicka" in Michigan; there follow many words that seem to be unpronounceable. What would you make of "Chrzty," or "uwzgledniaga"? The ledniaga one might make a shot at, but how to twist one's tongue and lips to pronounce uwzg? Fortunately, there is some English, which tells that the Rev. Fr. Mazur has been elected rector of S. Mary's Polish Catholic Church, "as administrator of the Polish Catholic diocese of America". The diocese consists of fifteen parishes scattered through America. The administrator is next to a bishop. The Polish Church, we are told, is "Catholic in spirit, but independent of the Roman Church". Rome does not, as a rule, allow independence, and I look longingly but despairingly at the Polish, wondering if it would explain this phenomenon. But no language that I have ever seen resembles these curious conglomerations of letters, and I suspect that Polish has a script of its own; in which the letters represent some sounds that the human lips can make, and that it is the transliteration which makes them look so impossible.

* * *

Major D. Graham Pole, the General Secretary for the T. S. in England and Wales, has formed a Reception Committee for Indian students on their arrival in England, if they have

no friends there, as a distinct department of T. S. activity. He has been so friendly over here with Indians, that he wants to be of use to them if he can. The first members are: The General Secretary, Miss Crommelin, Commander J. L. Cather, R.N., and Mr. James Scott, Barr.-at-Law, the late Principal of Junagadh College, who was so popular there. We hope it may prove a friend in need.

* * *

I have received a letter from a Bombay Theosophist asking: "What should be the correct attitude on this question of a Theosophist and a Humanitarian?" "This question" is vaccination, as implying the torture of calves and the introduction of vaccine matter into healthy children. I think that a well-instructed Theosophist would reject vaccination on both grounds. The animals are our younger brothers, and we are in charge of those which are domesticated, and should help to quicken their evolution. They should never be tortured, but always be treated with kindness, and our relation to them should be one of mutual service. To torture an animal for our own benefit, or supposed benefit, is a clear breach of Brotherhood. That is how the question appears to me. If the production of vaccine matter is a crime against the helpless animal, the introduction of the diseased matter into a healthy—or any—helpless child is another crime. I am not concerned to disprove the allegation that it may neutralise smallpox microbes in the blood, though I think that this neutralisation is not the best way of guarding the body against the smallpox poison. One poison may be balanced by a similar poison, as an arsenic worker becomes immune from ordinary arsenical poisoning. But such immunity is not health. It lowers the vitality and renders the body less able to resist any other form of infection. Disease can never be cured in this fashion, for a body which is poisoned is not a healthy, but a diseased, body. We should aim at keeping the body in

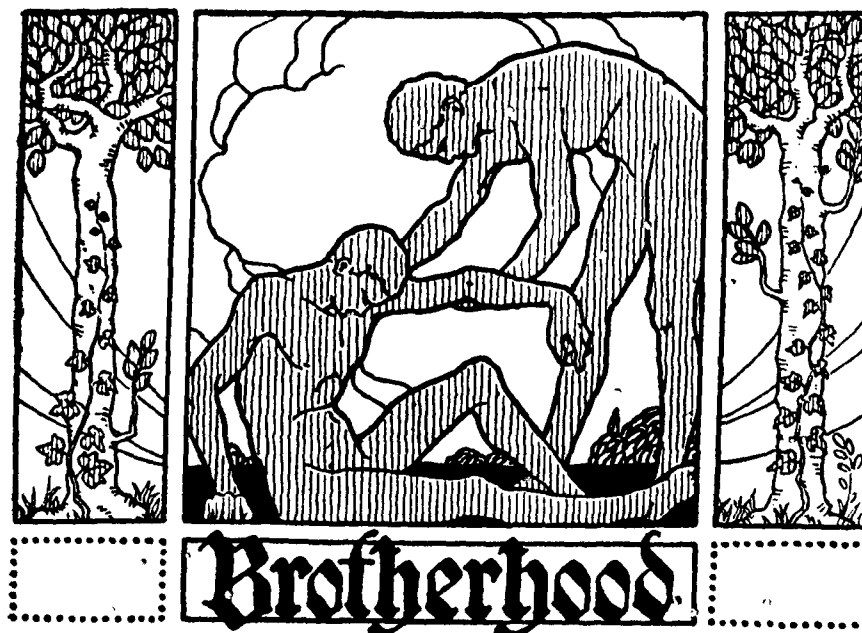
sound and vigorous health, so that it destroys poisons, if they come into it, and this can only be done by being in accord with the laws of Nature. To me that is the "correct attitude," but I cannot lay down the law for others. Cruelty is clearly wrong, and to put a product of disease into the pure body of a child is clearly wrong. But many do not know these things, and therefore permit or approve vaccination. They do not know it to be wrong, and ignorantly permit it. Their ignorance may not be their fault. All of us have often erred in ignorance, and have only learnt that we were ignorant by suffering when we dash ourselves against a law.

* * *

Let me finish with a pleasant note from Gwalior. The Mahārājā of Gwalior seems to be more successful than I have been in the idea of having in our Headquarters grounds little temples of the various Faiths.

Our T.S. Lodge here is nearing completion, and we will be one of the very few T.S. Lodges in Northern India with a building of our own.

The work is chiefly due to the extraordinary energies of Rai Bahadur Pandit Pran Nath, a pioneer of woman's education and a T.S. member from the early days of the T.S. in India. He has given much in the way of money and work to this Lodge building. It is in a public park attached to the Palace grounds, where H.H. the Mahārājā wishes to be built temples of the different religions in India. Already a Hindū Temple, a Mosque and a fine Sikh Temple have been built in this beautiful park, and our T.S. Temple of the Ancient Wisdom stands on a hillock above everything else—a suitable position for a T.S. Lodge. The Mahārājā gave us an old house which stood on the hillock, and we have altered the interior and re-faced the outside with stone. A porch has been added, and over it the symbol of brotherhood is carried out in stone. The interior consists of a Hall with a ladies' gallery, a library and a guest room. In the front and at the back are nice gardens. The Mahārājā also helped by a handsome donation of money, and all our members have helped according to their means. We hope Mrs. Besant will come here soon and will herself open the new Lodge.



CLASS WAR

A LECTURE

By ANNIE BESANT

II

(Concluded from p. 119)

NOW, as far as people who evolve in this fashion are concerned, the unfolding of the inner God is more rapid, and so you have the gradual disappearance of external law, disappearing because no longer wanted. Its place is given to the inner and spiritual, the "Inner Ruler Immortal". That cannot be reached suddenly, and the intermediate stage is Socialism; but Socialism is of many kinds and forms, and if

it is established on the Continent, it will very likely be as an experiment—what is called Marxian Socialism, where what is not unjustly assailed as the “Servile State” is substituted for the tyranny of the State over the Nation. The higher view is that the State, in the sense of the Executive, should only be that part of the body politic which carries into action the will of the people in all the different departments of the National life; just as your hands and feet serve the particular purpose of your brain, so the Executive, miscalled the State, should be nothing more than the hands and feet of the body politic. It should not devise methods, but should only execute them, after they have been devised from the brain of the people at large, and the brain of the people at large is represented in the Legislative Assembly. I am putting this to you as an ideal towards which to work. We ought to have a Nation in which you have all departments of human activity well thought-out and organised, just as you have lawyers for carrying on law, as you have doctors for carrying on medicine, as you have schoolmasters for teaching—all different organs, each with its own particular work to do. Because one cannot do everything—that is for the Nation, not the Government—and do it well, the whole organised State ought to have departments in it embodying the supply of all the needs of the National life.

Think of this for a moment as representing the whole Nation divided into sections. It will at once remind you of the beginning of the Aryan Race, of the Caste system of India, when the essentials of that come back into the social polity in which you have order and insight. You will improve upon that, because people will be drafted into other departments by their own characteristics, by what they brought with them, by their faculties, which will best find expression along a particular line of service to the Nation. In the Caste system you had a small number of Aryan men and a large number of people of other types. Intermarriage was forbidden with the outside

population when sufficient mixture had been brought about to differentiate the constituents of the young Nation; then, later, it became the custom between Castes, that is, after people were differentiated; and then people could not marry out of their Castes, although the system was still flexible, and passage from one Caste to another was possible, where qualities were clearly marked which made the birth-caste unsuitable. Do not confuse Caste with your idea of Class, which is quite a different thing. You may have many classes in a Caste. You have, for instance, among Brāhmaṇas: priests, who are considerable in number; lawyers, exceedingly numerous; ministers of States; medical men, a good many; merchant travellers, a few; agriculturalists, a very large number; factory workers—mill-hands as they are called here—a very considerable number; and they are very different from your class, for one of them is the equal of every other in his own Caste. They meet as equals in social functions, the agriculturalist on the level of the prince, socially, if both men are Brāhmaṇas. Socially they would be on a level, men among men, whatever their profession, and that is the enormous difference between Caste and Class; a greater difference I cannot well imagine. Suppose you had that principle here, not guided by birth, as has become the case, but decided by the faculties, the qualities of each, which mark him out as of a type; then you might have people drafted into each department, after a period of good education lasting to, say, the age of twenty-one, so that they will be equal in culture, fairly equal in knowledge, in polish, well-mannered through a common education. Then they would naturally and freely choose the department for which they are best fitted by natural capacity, and that, I imagine, will be the return of the Caste system on a higher level. It is rather remarkable that Auguste Comte's Religion of Humanity put this, but crudely. It means social order.

That is the point I would suggest to you, because you ought to be helping in the solving of these problems, particularly now during the present time. When you think of this general education, this free choice of professions according to the will of the person choosing, then in a Socialism which drafts people into various forms of work, which they do without their own assent, the rulers exercising over them the same tyranny that circumstances exercise over them now, we seem to have again an undesirable condition of things. That Marxian Socialism is likely to be attempted on the Continent, a thing which may be a most interesting experiment, but is not an ideal at which to aim, because it means an increase of subordination, and an exercise of that mastery as of the "State" over against the Nation, instead of merely as an Executive of the Nation, which controls it and is not controlled. Still less in the long run can we have a good form of Socialism out of a country like Russia, where you have had frightful tyranny, more than anywhere else, except in India, and where you have had a considerable amount of drunkenness and ignorance. There are no materials there to make a higher civilisation at the present time—however fine they may be later on. They are more communal, because they had kept much of their old village system, but they cannot spring straight from that into complete National freedom. Out of that material you cannot make a free and organised Nation; the peasants, who are now peasant proprietors, do not want to give up that small system which would make communal service impossible.

Now, this country is the best country in Europe for building up a sound and well-thought-out Socialism, and that is what we are going to do; but for that you want Co-operation, the spirit of love, which will eliminate all the hatred between the lower social classes and the higher. You want the definite recognition that no one class living at the moment is responsible

for the National condition, that the capitalist and the duke, the great landlord and the owner of mines, that these are not personally responsible for the condition in which other classes find themselves at the present moment; they were born into it. It was the National system; and although it is perfectly true that each one is born for a particular reason into the class he is in, there is no reason why he should stay in it. If you just consider the Anglican Catechism even, a man is not to remain perfectly contented in that state into which he has been called, but in that state into which it *shall please God to call him*. No one, who is dissatisfied with his state, can rail against the statement of the Catechism of the Anglican Church, because he need not stay in the class into which he is born, but can rise to the ultimate class according to that which his intellect and the Spirit in him may choose. Now, looking at that for a moment, there is no cause for hatred against any man or woman because they are in a particular class at present. A rich man may have got there by very great industry and mental capacity, though there are cases when it has been accomplished by a lack of development in the social conscience. When you remember that he was born into an environment which made wealth the one great object of life, you can hardly blame him, who accepted the ordinary object and turned it to account. It is quite true he has money, but it is not true he ought to be hated because of it. If he misuses his power, if he goes out of the way to be really dishonest, then, of course, you can deal with him by law or public opinion. In some cases, there is an enormous amount of non-legal dishonesty. The man who does not give way to it is an exceptional man. Men who are honourable in their private life will do things in business, that outside business they ought to be ashamed of, but it is the custom of the trade, and the conscience of the time. If one does not give way, he stands out as an exceptionally fine character, and ought to be

honoured for standing alone. Putting it quite generally, you ought to be able to say that there is no reason for hate, no matter how mischievous may be the condition of the class to the body politic; and if we could eliminate the spirit of hate, the desire to pull a man down because he is a millionaire, we should have gone a long way towards a better society.

Now, you cannot expect to eliminate hatred easily. It is hard for the person who is suffering to realise that any man who is the apparent cause of his suffering is not necessarily to blame. He only wants to strike out at him. He is starving, the other man is wealthy; he wants to work, the other man is, he thinks, idle. Naturally he feels an impulse to pull him down. That is just the way of the starving. Think of ourselves as placed in the horrible position of the worker. He never knows when he will be thrown out of employment. He knows if he produces more, he is likely to be locked out because he has produced more than society can buy at the time. There is the constant nightmare of starvation for wife and child. He has to work to live, to work only to keep alive his body. It is a position which is intolerable, and ought not to continue. The main point which we, as Theosophists, should recognise, is that the great Hierarchy, that rules the evolution of man, regard it as intolerable and mean that it shall be changed; and, whatever it may cost, it will be changed, and changed fairly rapidly. Hence the immense importance of trying, if we can, to get rid of Class War; and if you cannot get rid of it with those who are starving, try to get them to carry on a little longer in patience, while we all work together to make the present condition of things impossible in the near future. Sympathy does a great deal. It is quite true that large numbers of the working classes are getting to the end of their patience, and it may be impossible to take this way with the starving here; but it is not impossible to appeal to other classes for justice, and a sense of responsibility to restrain them from violence,

and persuade them to use methods that are constitutional, when they know something mischievous is being done.

I know people laugh at the back of a hall to-day when constitutional methods are mentioned, especially where the audience is a working-class audience, because those have been so ineffective and therefore they naturally laugh; but it is not impossible, if you can good-humouredly put up with a laugh, to go on quietly to point out what everything else means: the breakdown of prosperity, bloody revolution, where a little patience would enable things to be rapidly changed. It is infinitely better to put matters right by constitutional means, because revolutions are mostly followed by dictatorships, and that is a point that cannot fail to make an appeal to thoughtful men; since there is the danger of that in Germany to-day, as you can see from all the talk of a counter-revolution, reaction, and the like. The mass of people want to be comfortable and safe, rather than to be free. I know that is not the general view, but I think you will come to that opinion if you think of it. Liberty at present does not mean happiness, except for those who think very little of their bodies and a great deal of their Spirit, and they are in a minority. For them it makes for happiness, but not for the ordinary person whose body is more to him than his mind. Liberty to these is a comparatively small thing beside order, and comfort, and physical well-being, and safety. Hence you can always have counter-revolutions, in which large numbers of the working classes will take part, and there lies the great danger of our time. You may have an Emperor back again in Russia.

We know that we 'want nothing of those things' here. Long training in a particular environment has taught us patience and willingness to wait where there is reason for waiting. Many, however, are not willing to wait, if things are to go on as they have been going on, very, very slowly; but I am sure they are coming more rapidly, and that the people can

hasten the change. Even suppose this Parliament lasts to the end of its period, which is not very likely, even then what are these few years in comparison with the Nation's life and the welfare of millions of people? We can do by law everything that is wanted, and our duty now is to plan out, to make definite schemes, to be put into practice the moment power is used by the mass of the people; so far the people do not care enough for the questions before them. If large numbers of the people did not care enough to vote at the last election, certainly they do not care very much to move about great changes. I think these ways sound, much less horrible than barricades in the streets and machine-guns trying to crush social revolution.¹

Now, I believe we can pass on into Socialism here by degrees rapidly succeeding each other. That is, you are already getting into it. Consider Municipalities. You will municipalise all the things which are most important to the great mass of the people. You will have municipal tramways, municipal wash-houses, gas, electricity, schools, theatres, picture-galleries. You have them largely already in advanced towns, and some of them in all, and you will try to make them available for the whole of the people; try to build houses with central heating, electricity, gas. It is a splendid work to convert ordinary houses, and that is more easily done by municipal powers than by Parliament, for which it is too much a matter of detail. Look what Bradford is doing for the children of the Municipality. The next generation of Bradford will be quite different from its parents. They begin to look after the children before they are born; they are looked after when they are born; and they are looked after, after they are born. Why, if every town in England did the same, that would give work enough for the time until the next election, which will change the entire outlook.

¹ This was spoken when Direct Action was being advocated, instead of Parliamentary action.

Half the London Boroughs to-day were carried by Labour members, and we shall see an enormous change of civilisation; and when you have free tramways, free railways as well as free roads, when these things that are necessary are done not by a penny and twopence at a time, but as you want them, the best will of the whole will raise civilisation enormously. It is not in the very least impossible under a decent administration of local affairs. To-day, you have the death-rate of the babies raised because there is no milk for them, and at the same time quantities of milk are going sour, because the owners cannot get a good enough price. The thing is monstrous: that children should die, that milk is withheld from babies, because certain people want to make a certain profit. That is what I call social anarchy. You have the milk; you have the transport; you have the babies; and you cannot bring the three things together. The whole of that should be put a stop to as rapidly as possible, not by Parliament taking hold, not by the Government taking the lead, but by local bodies taking the matter in hand. Divide all locally that can be managed locally, and divide other things according to the area concerned. If they are railways, nationalise them; if they are tramways, municipalise them. You have in the past made a profit on your Post Office. You charge very heavily for railways. Where the Government does suitable things cleverly, as it can and does sometimes, it does them much more efficiently. It made enormous progress during the war; why, then, I cannot think why, does it not do in peace what it did in war? There is no reason against it.

Now, what we want to recognise, then, is that every class is what it is by the fault of the Nation, and not by the fault of the class; that there is a great National fault, and that the whole Nation must expiate that fault, and not one class, which is for the moment at the top; that you must spread out the

expiation among people like yourselves, because you make the majority after all.

You will thus practically put an end to Class War, and will bring people of different classes, now divided, around a table to discuss how each particular thing should be ended; for the matter can be best arranged as it has been in regard to railways. What have they done there? They have brought in so many workpeople, and so many directors, who will form a Board. I am putting it very roughly, not technically. That is exactly what you want to get—capital and labour together, workpeople learning to control; and to do that at the present stage is admirable, because you can experiment before you do the thing nationally. That is going to the root of the present problems. But do not try to jump at once to National endeavour. Find the intermediate stage, let people be satisfied with what they can arrange. Then you can take the next step. I saw it taken up by one newspaper, a step suggested by myself some time ago; one which is so obvious; that a minimum wage should go with a maximum profit. It is quite a simple thing to arrange. You can do it if you choose. There are too many profiteers among your law-makers just now. That is not the fault of your law-makers; it is the fault of the electors who put them there. The people who put them there made the arrangements whereby they themselves suffer. That is ignorance. Suppose that is done—and it is being proposed. I saw it in *The Daily Chronicle* the other day. Suppose it is done; you get rid of one source of unfair wealth. It is not the ultimate solution, but it is the way to right a wrong, and it would help to bring down prices.

Suppose, then, that in your meetings those of you who are interested in these things, as every Theosophist ought to be interested, suppose you discuss ways and means; suppose you write in the papers; suppose those of you who can, write pamphlets against Class War; but do not

put it in that way. Carry on a propaganda in favour of social Co-operation and social Peace. It is always better to have a propaganda for a positive rather than for a negative thing, for construction rather than destruction. It is not at all outside the power of the Theosophical Society. The other day in Leeds, where they have been taking this line, our Leeds Lodge had a reception, where the leading men of the town and workpeople met together as class equals, comfortably and happily in the same way, because they were accustomed to meet thus in the Theosophical Lodge. People in the Society had friends in each of the different classes, and brought them in, and they were perfectly happy together. Certain definite methods, education and so on, these I take for granted, but I would ask you, as messengers, to set yourselves against Class War and in favour of Social Peace, not to antagonise the elements but to bring them together around one table, and to give up the talk of strikes and locks-out, the weapons of violence. We cannot eradicate them at once, but we can win representatives to meet in a Round Table Conference, whereby we shall be able gradually to eliminate Class War. Newspaper writers, above all others, are responsible for writing things in a spirit which is absolutely mischievous.

I want you to take, if you cannot do more, I want you to take it as a possible theory, that we are going on into a condition of Socialism. My saying it is a fact ought not to convince you. I say it, because I know it is going to be so. That is no reason why you should believe it. You may, because I do not, as a rule, speak rashly, and you might believe it. If you can, so much the better. But what I want you to realise is that the whole of the Occult Hierarchy at present is concerned with the evolution on the physical plane—not that spiritual unfolding and mental and emotional evolution are neglected, but the physical plane is for the moment the most pressing. It is a critical time, terribly critical, more so than the time of war. It has been definitely decided, so to speak, that those who have had power hitherto have failed in making

a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass into other hands. That is really the condition in which we are at the present time. You may shrink from it, or you may welcome it, according to the way you look at it. I welcome it, because nothing is so intolerable as that the great mass of people should live in the way they do now in a so-called civilised Nation. Much as I hate bloodshed and strife, I would rather go through that, than see endure for another fifty years the condition in which many of our working-classes are at the present time, if that would bring about a lasting cure. But because I know that bloodshed does not answer in the long run; because I know that brute force does not succeed except in destroying; because I know that there is a better way we are able to take, if we will to take it; that is why I am putting this to you. It is your duty as Members of the Theosophical Society to turn your best efforts, to turn your wisest thoughts, to turn your highest emotions to the change, so that as little suffering as possible may mark the transition from the present condition of affairs.

I have said that the change will come with you, or without you; but with you, we still hope it will come in peace, at least in some countries in the world. By making this change possible in this country without bloodshed, by argument and not by machine-guns, by love and not by hate, you will set an example to other Nations, so that when they have failed in their experiments founded on mistaken principles, this country shall stand as an example of a great revolution effected without hatred and without bloodshed, and so have won the right to march in the very front of the future evolution of the World.

Annie Besant

¹ In this connection, Guild Socialism is the effective beginning of the Labour organisation of the New Era. There are several books on this, and I have just given a paper on it, that is published as *Guild Socialism as a Substitute for Trade Unionism*. It can be had at the T. P. H. at Adyar, Benares City and London, and at the Indian Book Store, Meadows Street, Bombay.

APPLIED PSYCHOLOGY IN LECTURING¹

By JOHN M. PRENTICE

I AM constrained to hope at the outset that the title of this article will not frighten away any readers—let me hasten to explain that I am going to write as briefly and simply as possible on a subject that is of vital importance to those who lecture and to those who hear lectures. There are some lecturers who grip and hold audiences with ease, while other speakers, no less gifted in knowledge and ability, regularly speak to empty benches. Why is this? Perhaps the newer psychology can explain. Again, in hearing lectures and thinking over them later, one wonders why some unforgettable phrase lingers, some idea remains, when other speakers are utterly forgotten. I first heard Mrs. Besant speak over twelve years ago, and I can still picture the figure and hear the voice; more, I can recall whole sentences that she uttered. At the same time I heard Joseph McCabe, the great Rationalist, and I cannot recall a single word or idea of what he said. Why this is I shall try and make plain.

At the present time we are living in a world that is almost bankrupt, both financially and perhaps mentally and morally. Certainly I think that at no time in history was a re-declaration of spiritual values more necessary. There is no way in which a normal condition can be brought about, save by once again recognising that righteousness exalts a

¹ The writer of this article has recently graduated from one of the largest Schools of Technology in America, after taking a course in the School of Applied Psychology. Applied or behaviouristic psychology is the newest of all branches of science, and, while not yet fully developed, has already produced extraordinary results. Although some of the terms used in this article may seem to clash with an older terminology that psychologists have made familiar in the past, they are used in the most modern sense as adopted by Applied Psychologists, and, as such, are correctly used.

nation and by steadily striving after such righteousness. A spiritual foundation is necessary as the basis of such an ideal, and I am convinced that to-day it is only in Theosophy that is to be found the inspiration which can supply the vision whereafter men seek righteousness. "Where there is no vision the people perish." Nothing else to-day offers the same foundation on which to build our lives, and in no other system have we the same splendid conception of co-operation with the Divine Forces working in the world. So it is that I wish to see all our lecturers equipped to drive home to their hearers the message that will storm men's hearts, even as the Kingdom of Heaven is taken by violence.

To rebuild our world to-day, either financially or spiritually, we require first of all the quality of efficiency. By this we mean the elimination, the casting out, of the unnecessary. Everywhere to-day the gospel of efficiency is being applied to the most materialistic conditions, and I believe that it can be applied to the spiritual kingdom. The more spiritually efficient we become, the more will our field of service widen. There is a tendency, however, in this conception of efficiency, to turn everything into a series of formulæ. Where these are the result of scientific experiment carried out over long periods and applied to varying conditions, we may justly accept them as being the countless reactions of thousands of people to stimulation within and without. The writer recently took a psychological test that in one month was given to twenty-seven thousand persons, and which in the last four years was applied to over four million. In no individual case can the reaction be stated in advance, for the human equation will always come in, but the average reaction can be told with amazing accuracy. There is as unfailing a law of averages as there is a law of gravitation. The value of such a test is that it tells an individual his exact relation to the average; how much he is above or below. The fact remains

when the formula may escape. In this article no formula will be laid down whereby the average speaker will be able to produce a thrilling and convincing lecture, but certain phases will be set out that will enable him to find out where his present success lies and where his failure. It will provide a means whereby he would be able to gauge the effect in advance, make his preparation easier, and ensure a measure of success. It might be well to emphasise that what will be said herein is scientific, that it is the outcome of continuous and nation-wide research applied to a specific subject. It is not at all the work of faddists enthusiastic over a new subject.

The basis of all human behaviour may be summed up as situation and response. A situation, in essence, is made up of all those things that influence a person's behaviour, while a response consists of the details of a person's behaviour as the result of a situation. Everything that happens in our experience can be analysed into situation and response. (The mental complication or "bond" can be ignored for this article; it is the connection of the two factors above mentioned, and that which gives the impetus to change idea into action, to "do something".) Situations and responses act and react with amazing complexity, but a steady analysis will *always* reduce any behaviour into these component parts. Sometimes a pair will be complete in themselves, but more often the response to one situation will stage the scene for another situation. A typical example: Call a man a wicked man—this is a situation; he raises his fist to reply—this is a response. But it creates the opportunity for a fight—so another situation is the result. This will be clearly understood if the reader will recall and mentally analyse an act or a recently seen play. The drama, and better still the cinema, provides many examples of situation and response with further situations emerging.

So with our lecture. The announcement is a situation and the response must be one of two things—either the reader goes

or he does not go. The situation is either interesting to him or it is not—and here is one of the first principles that we must consider: the matter of interest. Interest is based on the familiarity of the subject, or on a connection of things familiar with things unfamiliar. Generally speaking, the thing quite unfamiliar is uninteresting in equal measure. For example, the attention of the average Theosophical student would be instantly arrested if he saw in the window of a book store a new translation of the *Bhagavad-Gītā*—as I did recently in London—but he would not be nearly so interested, if at all, in a new translation of the *Bhāgavata Purāṇa*. Of course, curiosity in a new thing will often produce attention; but even then, a close analysis will show that there is a basis or bond of expected familiarity—otherwise the interest dies or the so-called curiosity is satiated or evaporates. So a title for a lecture that is a combination of new and old will intrigue attention and command interest. For example, the title “Life After Death” will not command the same attention as “The New Revelation: The Dead Still Live!” And remember that although it may *not* be a new revelation to you, there are always those to whom it is.

Perhaps this very illustration will cause a reaction here. There are those Theosophists who are against anything that savours of the sensational. There are many (and I am of them) who are against anything that cheapens or seems to cheapen our message. But we are not doing so if we appeal to an instinct that is as old as mankind. We are attracting notice, that later we may arouse interest and obtain conviction. The newer world that exists to-day requires to be met and captured by a combination of the new that is true and the true that is new; *not* vice-versa.

We have then seen that situation and response form the basis of behaviour. People attend our lecture, which is a response, but in doing so they create another situation, to which we respond by delivering our address. This is because

we have an audience. And the audience expects something—they have paid in advance (if only the compliment of leaving home to hear us)—so the lecturer must now recompense them and provide the best possible value in return for such payment.

A great impression is made by the personality of the speaker. Many lecturers are judged and condemned before they open their mouths. A nervous approach is almost fatal. The first thing that a lecturer requires is confidence, complete conviction regarding his subject. Hesitation or half-belief in his subject will show itself before he starts to speak. An air of quiet confidence will be an inspiration to his audience, and it should be assumed until he has had sufficient experience to make it natural.

And at the start the question of personal appearance must be considered. All suggestion of extravagance in dress or of extreme of fashion should be avoided. I recall a lady, who lectured to a Lodge on one occasion, whose whole lecture was marred by the fact that she wore a paste-decorated hair comb of terrific proportions, which, had it been genuine, would have been worth enough to establish our cherished idea of a Theosophical University. During the week following, I heard many comments on the comb, but none on the lecture, which had been completely eclipsed. The question of what constitutes “good taste” will always be a matter requiring individual consideration, but all the same there are standards generally accepted by the majority that will help. There must be no clash of colours nor any spot of violent colour, or what is known in psychology as “reflex action” will bring the attention of the hearers back to it again and again. The same thing is true in regard to words and phrases—any expression that is uncouth or even uncommon will recur until it spoils the effect of the lecture. On the other hand, the “ringing word” rightly used will stamp home the central idea. But a harmonious whole should be aimed at.

The careful reader will recall that above I have indicated that an appeal must be made to the heart and mind of the hearer. The order in which these terms are placed is deliberate. It is the deeper appeal to the instincts that will secure conviction, rather than an appeal to the reasoning faculties. Please wait before getting ready to react to this. *Every* man and woman will insist that it is their reason which is appealed to when they made a decision, but it is not so. Any attempt to disabuse their minds will be likely to arouse antagonism, yet psychology will show that their instincts are appealed to first. Let us examine.

Behaviour can be analysed under two headings: (a) instinctive or native behaviour, and (b) acquired behaviour. The mainsprings of action are found in the first.

(a) Instinctive behaviour covers the instinct of self-preservation (which is really a much more complex instinct than it appears), the parental instinct, the social, the mating, and various other instincts, and various emotions and capacities. These emotions are given by some authorities as Fear, Grief and Love; while others add Hate and Mirth. All these emotions are the basis of action; they are all native and they are all open to direct appeal. They provide the basis of interest. But what of capacities—such, for instance, as memory? Let us enumerate them under—

(b) Acquired behaviour. This comprises all the things we learn. Education provides us with (1) habits; (2) knowledge; (3) ideals and prejudices.

Of these, habits are established that comprise 95 per cent of our acquired behaviour. Many people instantly think of a habit as a "bad" habit, but by far the majority of habits are not bad; they *will* guide and *do* determine our conduct. The chief result of education is to provide us with habits, and education becomes the means whereby we obtain knowledge that will modify our future life. The more closely an acquired

characteristic is tied to an instinct, the stronger will be its effect.

So we may say that in general all men and women have the same instincts, participate in the same inheritance and, in general, have acquired the same habits, strive for the same ideals and are hindered by the same prejudices. The point for us to realise is that we must appeal to those things that yield the most immediate response.

Let us consider two other features. "The mainsprings of action, as already shown, are found in those instincts which, *volens volens*, every man has inherited. These show themselves as impulses, which compel us to action without our waiting to consider if a thing be right or wrong—we do the thing. But not always. Sometimes we wait, and there grows up in the mind conviction, which is an idea plus belief. We act because we believe that certain results will follow. This is where reason comes in against impulse. But all men are impulsive before they are reasoning, hence we can best reach them along the instinctive line. In a word, we appeal first to their instincts, which are closely allied to their impulses, and *then* to their convictions.

In applying this conception of psychology—briefly and very inadequately stated—what must we keep before us? Two questions: (1) What impulses shall we appeal to? (2) What convictions shall we attempt to establish?

In discussing these in relation to a Theosophical audience, I am assuming that it is of the average type to which a lecturer will be called upon to speak. A graph of such an audience would be likely to show 10 per cent who knew as much as the lecturer, 20 per cent with fairly complete knowledge, 40 per cent with a certain familiarity, 20 per cent with a hazy idea of the subject, and 10 per cent that know nothing about it. This may be regarded as a normal curve of distribution. After the lecture the curve would be much the same, assuming

that at the outset the audience were on similar planes of knowledge in regard to the subject. Let it be clearly understood that I am talking of the average audience and the average lecturer. If we were to consider, for instance, the case of Mrs. Besant speaking to a selected audience of students, the curve would be very different. It might possibly be, at the conclusion of the talk, something like this: 10 per cent, 30 per cent, 50 per cent, 9 per cent, 1 per cent.

So we are forced to adjust our remarks to the middle section, for they are the people who are to derive most benefit, and hence are the most important. And let us assume that we are to lecture on death and the life after. We have three possibilities: we can make the lecture wholly emotional; coldly scientific; or we can have a combination of the two. If we decide upon the first, we can appeal wholly to instincts and emotions; if we appeal to science, we address ourselves to acquired ideas—we appeal to reason. If, however, we decide to take the third alternative, we appeal to all. We are able to cover both instincts and emotions, but we can also appeal to the colder reason and establish conviction.

We might enumerate the impulses and emotions we appeal to:

(a) *Love of Life.* All men fear death, until that fear is removed by faith or knowledge.

(b) *Love of Family.* Primarily love of wife, then love of wife and children. Hatred of separation and consequent loneliness.

(c) *The Fighting Instinct.* Desire to outdo death, to keep death at bay.

(d) *The Gregarious Instinct.* To belong to a living group and so escape from the annihilation of death.

(e) *The Social Instinct.* Reunion, either after death in heaven, or in a fresh incarnation in the physical world.

A little thought will make it clear that these instincts can be appealed to without any direct appeal to the reasoning faculty. I suggest that those of our readers who can logically follow a train of thought unaided, might endeavour to trace the exact part instincts and emotions play in the matter of faith. It is a fascinating by-path, but it leads too far from our present purpose.

So much, then, for impulses, instincts and emotions; now let us consider what convictions we must endeavour to establish. Please recall that conviction is idea plus belief. We might enumerate:

(a) That the idea is inherently sound, that it is no more strange that we should live after death than that we should live at all.

(b) That all the world from time immemorial has believed in it. There is the magnificent testimony of all religions:

(c) The ineradicable instinct in each one of us that says we shall not die. (Quote the Roman who said: "Not all of me shall die," and Job, who told his friends: "Though my body be given to corruption, yet with my eyes shall I behold God.")

(d) The evidence of saints and mystics in all ages, which from time to time has given both fresh and corroborative evidence as to the central fact.

(e) That Psychic Research has produced an amount of evidence that is amazing when properly examined; that many scientists have boldly declared themselves satisfied that there is sufficient evidence now compiled to warrant such a belief.

(f) The final assertion of Theosophy that there are powers latent in man himself that he does not as yet realise, but which, when unfolded, will give him direct and first-hand knowledge.

There are eleven factors here, but it will be clearly seen that they cannot be used effectively as set out in this order.

They will not convince if merely used alone, as set out in either group. But, used together and properly emphasised, the conviction being lightly stressed until the corresponding emotion has been aroused by the appeal to the instinct behind it, and then the conviction being re-stated with force and so fastened to the listener's mind, they will completely satisfy the emotions and the intellect of the average person that they are being presented to. Always remember that the emotions must be aroused before the intellect can be gotten at. The old couplet :

"A man convinced against his will
Is of the same opinion still"

is not true, because no one can be convinced against his will; he can, however, be convinced against his emotions, and in such case is—of the same opinion still.

It is not necessary to use *all* these factors. They are set out above so as to show a measure of relationship; a selection can be made from each group and so combined as to form a suitable basis for a lecture. Thus the sub-sections marked (a) in each group are complementary and blend. The important point here is to realise that part of the preparation of a lecture must be a careful decision as to what will be used in each lecture—what emotions will be aroused, which impulses appealed to, and then what convictions will be established. Any Theosophical subject can be analysed on this principle, and the actual framework set down, after which there must be sifted all the materials, until only those which either appeal or convince remain. The result will more than justify the time and effort, and in a very little time it can be done mentally. As the lecturer is collecting his material in the storehouse of his mind, he will find himself placing the material so gathered in mental pigeon-holes. At the start it might repay the student to analyse a lecture by some leader, and see exactly how such an one arranges and uses his appeals and convictions.

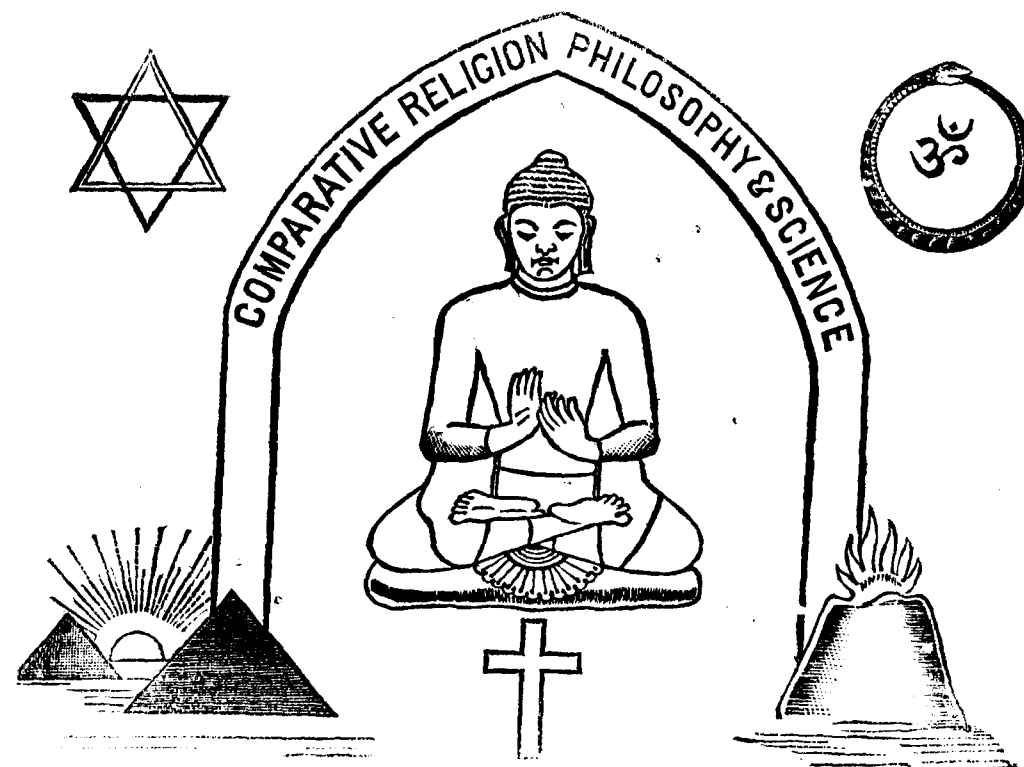
Apart from the actual materials so handled, the opening and closing items are important, indeed the most important. Both *must appeal to the emotions*. The opening is perhaps best, when a little story of some human interest rivets the attention and rouses the emotions. I recall—though more than a decade has passed since, and the Great Law has required me to serve in many parts of the world—a lecture on the subject here analysed, by Mrs. Besant, which she opened with the powerful story of an old English king, who saw a bird fly into his lighted hall and then out again into the night. "From the darkness," he said, "we come into the light; then out again into the night: this is life." All who heard that golden voice saw mentally the hall and the bird; all, too, saw the symbol. Another great lecturer whom I heard quoted the voice that wailed across the mere as King Arthur passed away on the barge: "From the great deep to the Great Deep he goes." Numerous other themes will suggest themselves. So also with the close. Hammer home the final conviction you wish to establish, and then finish on an emotional note. One last instinctive appeal will arouse a response that will carry the audience right into the heart of the conviction you want it to hold on to.

A personal point. It is not necessary to be an original thinker to be a great or even a good lecturer. Material may be gathered from many sources, but if the psychology of its presentation is properly grasped the successful result is inevitable. I believe that Mrs. Besant will permit me to use her as an illustration; her great and amazing success has been with material so gathered. I am inclined to believe that Mrs. Besant's original contributions to the thought of the world have not been as large as might be supposed, but her amazing use of materials that would otherwise have been left unused has been the means of feeding the intellectual and spiritual hunger of the world. I recall that George Bernard Shaw

once told some of us that in her old Fabian days Mrs. Besant did little original thinking, but that her special value to the cause was that she could take facts and ideas of other persons, and by the magic of her intellect and the magic of her oratory transform such silver into purest gold. Consider her wonderful expositions of the Hindū Scriptures. I recall that in one period of war-weariness I was sustained by her—to me—very finest book, *The Wisdom of the Upanishads*. Again and again in her early Theosophical years she constantly emphasised the debt she owed to *The Secret Doctrine*. This is not being written to disparage Mrs. Besant in the slightest degree; it is written to do what she has done so often herself—to encourage those who fear to come forward. Mrs. Besant is regarded as one of the very greatest orators of the world, and I believe that her success is due very largely to her inherent knowledge of psychology, gathered through the ages, and the intensity of her convictions.

And here we reach my final point: unless you have within you a burning belief in the truth of what you are to say, all the arts of oratory and all the facts of psychology will avail but very little. Those who will learn to analyse Theosophical subjects in which they themselves have a profound belief, will find in this article the skeleton of a method whereby they will be assured of success. But there is the necessity for personal belief first. More than that: they will by this very fact become of those who can be used specially for the work that goes on unceasingly—the work of carrying glad tidings of great joy. For there can be little in this world that surpasses the joy of knowing that one has been the means whereby another soul has found the gateway to knowledge, has been comforted in sorrow, has started on the direct pathway that starts from the lecture platform whereon we stood, but the end of which is beyond the clouds.

John M. Prentice



SOME FUNDAMENTALS OF ASTROLOGY

By B. A. ROSS AND F. KUNZ

(Concluded from p. 141)

IN the case of the Saturn-Neptune combination, the descent into Cancer (the detriment of Saturn) is not so complete, for the reason that Saturn has a certain affinity with Cancer through Pisces, which, as Alan Leo says, "has some clearly Saturnian connotations, both good and evil—its inertness, its secrecy, its concealment, its lukewarmness or even coldness

of temperament". Through his twelfth-House influence he causes an inturning of the mind which subjects the emotions to a pitiless scrutiny and analysis in search of the truth. Swinburne, who had Cancer rising in trine to Pisces in the midheaven, with Saturn in the fifth House, the House of love-affairs, was perforce, through this last position, to be isolated; and, through various vicissitudes induced by this planet's fifth-House influence, remained single to the end, and was thus able to express in his art those emotions caused by Saturn's purifying light. Thus causing an inturning, Pisces is the sign for such lines of development, just as Sagittarius, the positive sign of Jupiter, is the sign for the energetic and executive souls to express themselves through active work in the world.¹

The Jupiterian then begins to test his inner powers, and assumes an aloofness to his erstwhile companions that he by no means feels. But in time he makes the discovery that the fruit eaten in solitude can be infinitely more subtle than that which he had attempted to share delicately with others, more or less unsuccessfully, at the feast. For once you have merged yourself in the mysterious, you cease to clutch at the commonplace. Carried to extremes, however, this isolation, induced

¹ There are, of course, octaves of expression associated with each sign and planet. That is, each type or ray has many souls evolving along the same line, albeit at different stages of evolution. For instance, the elementary Jupiterian is apt to be restless and superficial, especially if he is expressing himself through Sagittarius. When he is able to contact the influence of Saturn to a certain degree, he may then approach those worlds to which Pisces is the open door of higher individualisation. Having learnt his lessons through that night-sign of Jupiter, he will probably return to an active life in the world once more in Sagittarius, in order to express his activity through service rather than restless futilities of a social kind. For, to the elementary Jupiterian, life is but a pageant, to be watched with a detached and well-bred admiration. When it is not that, it is either tedious or vaguely indecent. Just how far it is indecent will never be known, for the reason that the elementary Jupiterian's vocabulary is not extensive and is confined as a rule to the fashionable slang or stock phrases of the moment, and a thing is either "done" or "not done"—and that is the end of the matter. Needless to say this type of Jupiterian's position in the world is now seriously menaced by a rising proletariat, protesting against their condition, and also by the mentally enterprising and inquisitive who are revealing the fact that his—the elementary Jupiterian's—philosophy is slipshod and selfish to a degree.

Neptune, therefore, here acts as the inversion of Jupiter through his night-sign Pisces, for the reason that he is apt to question the superficially gregarious tendencies of the average Jupiterian, who is apt to become immersed in those endless futilities of the social world where the Jupiterian excels.

by Neptune, may end in the madhouse, should the ♃ or ♆ be seriously afflicted or receive no good aspects from benefics. It is here that the perfect poise of the sign Libra is required, to maintain a balance between a self-sufficient indifference and an ever-restless search for sympathy and companionship, which can become a kind of cowardice unless carefully watched. This poise our map indicates.

Swinburne puts it perfectly, this attitude of inversion of motive so typical of the Saturnian-Neptunian, in the following lines.

I saw my soul at rest upon a day
As a bird sleeping in the nest of night,
Among soft leaves that give the starlight way
To touch its wings but not its eyes with light;
So that it knew as one in visions may,
And knew not as men waking, of delight.

This was the measure of my soul's delight;
It had no power of joy to fly by day,
Nor part in the large lordship of the light;
But in a secret moon-beholden way
Had all its will of dreams and pleasant night,
And all the love and life that sleepers may.

But such life's triumph as men waking may,
It might not have to feed its faint delight
Between the stars by night and Sun by day,
Shut up with green leaves and a little light;
Because its way was as a lost star's way,
A world's not wholly known of day or night.

For who sleeps once and sees the secret light
Whereby sleep shows the soul a fairer way
Between the rise and rest of day and night,
Shall care no more to fare as all men may,
But be his place of pain or of delight,
There shall he dwell, beholding night-as day.

The last lines reveal the inevitable reaction, the return to physical conditions, and the strange, detached philosophy born of the attempt.

Song, have thy day and take thy fill of light
Before the night be fallen across thy way;
Sing while he may, man hath no long delight.

The Saturnian-Neptunian returns in the end to his dharma, whatever that may be, having exhausted the final mental sensations that are the fruits of those flowers that Neptune can give.

We have suggested the starting-point of the world's crucifixion in this 1910 Cross to be Mars, and then its fall into Cancer conjointly with Saturn, who, being better placed, adapts himself to his condition in a more philosophical manner. Together they may attempt to touch the outermost physical point of the solar system, Neptune. There, in that great space beyond the trivialities, they either contact some sort of truth or go mad, as many have done in this great war in the West. But how is man to emerge therefrom? "For in every horoscope Neptune represents the nebulous stage which all must pass through, even in the shutting off of memory between day and night, sleeping and waking, and from life to life; for in each and all of us there is some chaos in our consciousness, and some part of our being not yet brought into cosmos or harmony and order."¹ Obviously the way of ascent is through the conservation of Scorpio-Venus faculties on the lower planes, to the eventual freeing of the soul from the flesh. It is Neptune, the planet of regeneration, whose task it is, by utter exhaustion of experience and the transmutation resulting from suffering, to dischain the soul from the instincts of the clay. Here the opposition of Uranus to Neptune comes into play, which, if it is transmuted and made complementary, may unify Spirit and Soul, Will and Love. For Uranus may be described as Neuter (the planet of the seventh race), and Neptune Hermaphrodite (the planet of the sixth).²

¹ Alan Leo, *How to Judge a Nativity*, Vol. II, p. 85.

² The Uranian Chain is in its third incarnation, and hence, in the sense of being undeveloped, is sexless; Neptune, like ourselves, is in its fourth, and therefore, as with us, its life is in the turning-point stage, the doubled-sexed, and perhaps undergoing similar realisations, emotionally, as the more advanced are experiencing on our Earth now.

Jupiter the Guru (exalted in Cancer) is in Libra, the sign of Saturn's exaltation and of Venus's rule, opposed to Saturn in Aries, with Mars the ruler of that sign, in which Uranus is exalted. This suggests a possible change of condition from water (the emotions) to air (the mind) through some sort of ritual in some cases, or philosophy or art in others. Saturn is exalted in Libra and, raised from Cancer to Libra, finds his home as the purified individualised soul.¹ But Mars is in his detriment in this sign, and is still more or less at a disadvantage. Perhaps, as Mr. Sutcliffe suggests (in his wonderful series of articles in THE THEOSOPHIST of August to October, 1916, "The Day of Judgment"), the day of the Martian is over for ever in the strict sense of the word, and either his votaries pass on to other rays or fall out of the scheme, a temporary resting-place being made for them on Mars, along with Oduarpa and others of that ilk. It is a delightful idea, and by no means unlikely, as Mr. Sutcliffe shows by judicious comparisons and quotations. We will enlarge upon this point later, when we consider the transfer from Scorpio-Taurus to Sagittarius-Gemini, features of development that are the task of the fifth Root Race.

The fact that Jupiter is in Libra has a significance which should not be passed over. It suggests the completion of $\mu\epsilon-\mu$ in which the tail of Scorpio becomes the purified intuition of Sagittarius through Libra! We might compare this map as a whole with another of great importance, when the planets formed a fixed instead of a cardinal Cross in the heavens, at the time of the founding of the T.S. In the fixed

¹ According to the *Bṛhat Jātaka*, an old Indian astrological book considered to be of value by Indian astrologers, "Saturn is an Hermaphrodite planet, also Mercury of value by Indian astrologers, Saturn is an Hermaphrodite planet, also Mercury (Saturn being a male hermaphrodite and Mercury a female); the Moon and Venus are female, and the Sun, Mars and Jupiter are male planets" (*Bṛhat Jātaka*, p. 17). If this be applied to this particular point of the horoscope, Saturn, lifted from Cancer to Libra, where Jupiter is placed, takes on a more positive expression, as it were—the consciousness raised from a negative polarisation (Neptune in Cancer) to positive and balanced realisations (Jupiter in Libra), thus making a subtle bridge between the feminine (Cancer) and the masculine (Aquarius, the sign of the Man, whose overlord is Uranus).

Cross, Venus was the only planet outside the Cross, and was in the sign Sagittarius, a similar combination of elements to Jupiter in Libra. This to the astrologer has a meaning peculiarly its own—the purified emotions becoming subject to the higher mind (ninth-House, influence through the ninth sign, Sagittarius).¹

Alan Leo says :

Jupiter may be said to represent the aspect of power, of harmoniously balanced expansion, growth; that which urges on evolution . . . It is the first step downwards into limitation from the all-pervading life of the Sun; and it carries with it the ability to receive that life, also the tendency to merge back again into it.²

Again he says :

Jupiter is never an extreme, but always a mean between extremes, a harmonising, reconciling power . . . he thus becomes, as it were, the agent or vehicle between the Creator and the created; a messenger bringing the higher influence downwards, and a vehicle raising the lower consciousness upwards.³

If this be said of Jupiter alone, it may be still more emphasised of Jupiter in Libra (Enoch, the meditator between God and man) at the half-way point, the seventh House, associated with the Higher Self. And it is here throwing its trine to Mercury, so that we see both the ascending and descending point of the Aquarian spiral stairway, which the whole Cross in space is working to produce. Applying Alan Leo still further to our theory in regard to this Cross, we quote again : “Jupiter’s theological correspondence to the Second Person of the various Trinities is here obvious; and it may be noted that in one respect it pairs off with Mercury, the ruler of the two remaining and opposite mutable signs . . . Mercury then becomes

¹ Strangely enough in this map also Mars was in conjunction with Saturn, the emotions made subject to analysis, though the Scorpio-Taurus subjects the Aquarius influence, in which these planets are placed, to a terrific strain. No wonder the Society has so frequently been subjected to tests at frequent intervals! But, without square and opposition aspects in a map, there is no growth.

² Alan Leo, *How to Judge a Nativity*, Vol. II, p. 61.

³ *Ibid.*, Vol. II, p. 62.

the representative of the ‘knowing’ half of this state, and Jupiter that of the ‘feeling’ half of it, which might be described in its combination as the *true intuition*.¹”

Thus Mercury, the Adept, descends from Space outside Time and the Cross, to enlighten the world from the sign, the sign of the Coming Age. His nearest point of vantage is, obviously, by the door of the trine Mercury throws from the eleventh House, the House of scientific research, investigation, etc., to the House of service, the sixth House, in which Jupiter is placed. So if, in some respects, Jupiter is a transmuted Saturn (the workman or labourer for Jupiter), Mercury, his Lord and Master, is He who knows, the Adept, Hermes, Buddha or the Christ. Mercury, “the Winged Messenger of the Gods,” whose wings carry man, if he will, from earth to Heaven, is the Thinker when freed from all contact with other planets. He is God’s Word to man, and either builds, breaks or dissolves. Placed with Venus in the sign Aquarius, the combination suggests Knowledge (Mercury) and Love (Venus) in One. Love is raised up by Wisdom from out the Cross of Matter. These together show an artistic, refined nature, animated by pure love and freed from desire, and this is “the only position which leaves Mercury absolutely free to rise into the heaven world,” the Deva-kingdom and the land of the shining ones. Merged into matter, “Mercury is the Christ between two thieves on the cross, Saturn and Mars. In its highest expression Mercury is the Adept, the man for whom earth-lives are numbered”.²

The Adept can adapt himself to all conditions through all the planes. He can also adapt himself to any sign, using each for his purpose. What then is the significance of Mercury in Aquarius? It is *Unification*, the classifying principle applied to Science, Art, thought and life in the mind of man, and the

¹ *Ibid.*, Vol. II, p. 63.

² Alan Leo, on “Mercury, the Thinker,” *How to Judge a Nativity*, Vol. II, p. 37.

whole applied to life down here on the physical plane. That is what He is coming to reveal, through the sign of the Age to come, the Aquarian Age. He is to descend the spiral stairway of Aquarius, and show us the way of the ascent. The symbol of the planet is the Caduceus, a winged rod, round which two serpents are entwined. This represents the spirally-moving energy, creative both in man and the universe. Hindū mystic literature refers to two currents, positive and negative, of vital force in the human body, represented as circulating on each side of a neutral third connected with the spinal cord. Now, as Libra rules those parts of the body where Mercury *leaves off*, the significance of Jupiter in Libra is even more intensified, with its trine to Mercury, showing the merging of Libra's powers into those of Mercury, the raising up of the force connected with the organs ruled by Libra at the base of the spine to the head centre through the heart, whereby the soul, Venus, becomes linked to the Spirit, Ātmā, at the head centre under the rulership of Uranus.

There is, it should be noted, a profound mystery connected with this sign Libra. Hargrave Jennings, in his two volumes on the Rosicrucians, over and over again returns to this subject, scattering throughout the work drawings suggesting the key. The idea is that Libra has an absorbing power, and enfolds into himself the signs on either side of him. Hargrave Jennings points out that the glyphs indicate the history of the subject. He shows Virgo as the face of a woman with the glyph of Leo wrapped round her face. Scorpio, he indicates, is really ♎ plus the arrow of Sagittarius, ♐. Libra ♎ is a recently invented glyph, and indicates a rising sun or the dawn, a horizon from which Apollo lifts the enshrouding darkness. The face of the Sun is a Man-Woman (Virgo enwrapped by Leo), and beneath the horizon is the combined Scorpio-Sagittarius glyph. This singular imagery combines, be it noted, all the signs between the tropics!

Madame Blavatsky deals with this matter in *Isis Unveiled*, Vol. II, pp. 455—7, thus:

There were two mystical signs inserted, which none but initiates comprehended, viz.: at the middle junction point where now stands Libra, and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric, these two secret signs were added under their present appellations as blinds to conceal the true names which gave the key to the whole secret of creation, and divulged the origin of good and evil.

The true Sabeian astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the two-sexed sublunary state. The twelve signs were therefore divided into two groups. The first six were called the ascending or the line of Macrocosm (the great spiritual world); the last six, the descending line, or the Microcosm (the little secondary world), the mere reflection of the former, so to say. This division was called Ezekiel's wheel, and was completed in the following way: First came the ascending five signs (euphemised into Patriarchs), Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning-point, Libra. After which, the first half of the sign Virgo-Scorpio was duplicated and transferred to lead the lower or descending group of Microcosm which ran down to Pisces or Noah (deluge). To make it clearer, the sign Virgo-Scorpio, which appeared originally, thus, became simply Virgo, and the duplication, or Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the angel Metraton, or Mediator between Spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology, but, according to the true doctrine of the Wisdom-Religion, it indicated the degradation of the whole universe in its course of evolution downward from the subjective to the objective.

The sign Libra is credited as a later invention of the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those "who knew," leaving the masses as wise as ever. Yet it was a beautiful idea of theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest and their inhabitants most brutish, the turning-point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter.

We have not space in which to discuss further the sign in which, in this Cross, we find Jupiter the Guru, and must content ourselves with two more quotations as foot-notes.¹ The reader may make what he can of the matter. If he will look at the table in the first part of this article he will see that the asteroids, that are the ring-pass-not for the ordinary man, tend to place their nodes in Libra and Aries.

Turning finally to the midheaven, we find Uranus, the Awakener, in close conjunction with the Moon of the personality and the Sun of the ego, dominating the whole from the Tenth, the most powerful of the angular Houses. Alan Leo points out that "Uranus stands for the Creative Will that shapes into forms and evolves a cosmos from it. This Will, individualised in Man, becomes the creative power of the intellect, the energiser of the feelings, and even the motive force of the physical body."² Uranus, therefore, has a better

¹ From the Watch-Tower, THEOSOPHIST, June, 1908, page 769 :

"In the sixth Root Race, said H. P. B., humanity will again become male-female, 'androgynous'; in the Seventh Race the two will merge into one. It is well known among occultists that the expression of the fundamental duality in a manifested universe—Spirit and Matter, Positive and Negative, etc.—in the form of two sexes is but a temporary expedient for a definite end. Sex has appeared by a process of slow evolution: a-sexual forms changed into bi-sexual, bi-sexual into uni-sexual. What more natural than that the process should be reversed, and that the uni-sexual should develop into the bi-sexual, the bi-sexual into the a-sexual? Sex was necessary for the education of humanity, but it is also the fertile source whence flow innumerable miseries and crimes. When it has taught its lesson, and humanity has developed its most perfect form, manifested in one human Being all that is noblest in man and woman alike—as now in the Masters, the Elder Brothers of the race—then shall sex be transcended, and the man-God, the God Incarnate, shall be revealed."

(According to a remarkable passage in the apocryphal Epistle of Clement, the relevant condition which should herald the Lord's Coming is: "When man and woman shall be man, the Lord will come.")

From *Modern Astrology*, July, 1921, "The Dark Side of the Moon," by W. H. Scott :

"Libra is the first-born of the zodiac, dwelling in the immediate presence of the First Great Cause; half in darkness, half in manifestation, she commands the sacred portals through which sweep into materialisation, through the agency of Cancer and the Moon, the infinite energies. Beyond that threshold, and in the Darkness, she holds the secrets of the Creator; without, in the realm of manifestation, she pours her electric potencies into the red tide of life; throughout all manifestation to the remotest part, her ceaseless energies are felt; as the cardinal sign of the Mental Triplcity she conceives the form which comes to birth in Cancer, just nine signs in advance of her; for observe that a child conceived when the Life-Giver (the Sun) is in Libra, will be born when the Sun reaches Cancer."

² *How to Judge a Nativity*, Vol. II, p. 79.

claim than any other planet to represent the ruler. He also revels in the Cross and expresses himself best through oppositions and squares. Therefore we may consider Uranus to be the *Unseen Power* behind this New Age to come, shaping and hewing the New Type that is to be, out of the reluctant matter that forms our present-day humanity, whilst Mercury, in Aquarius, will be the gentle, visible shape we shall see, that will come in mercy to explain all that mankind is capable of taking in.

The Sun in this position absorbs the influence of the Moon entirely in the sign Capricorn, the Moon's detriment, and this would seem to suggest that henceforth the full opposition of Neptune to the Sun might take on the significance of the full-moon aspect hitherto allotted to the Moon in Hindū Astrology. The Sun, being not a planet but a central star, the heart of the whole system, acts as a synthesising influence for the whole, and cannot therefore be considered to have any partiality for any planetary point. This then assigns the constructive and life-side of the new era to Uranus, who holds the key to the whole, above all, and in opposition to Neptune. Just as the more spiritual is the least apparent on the physical plane, which is commonly agnostic as to that Spirit of which it is a manifestation, so do these two outer planets represent formlessness on the material plane, but the *essence and substance of all forms on the spiritual plane*. And in proportion as they are incomprehensible on the phenomenal plane, so are they real and intelligible on the noumenal plane.

They represent at once chaos and perfection, the Beginning and the Ending, so far as our cosmic existence is concerned as individuals; by their aspects at birth they largely represent the state of the attainment of the Ego. To thoroughly grasp their significance, however, requires such intuition as belongs in its fullness to the Coming Race of mankind.

Uranus in its highest aspect typifies the Universal Mind, which holds all forms (however contradictory) in its consciousness, harmonising and reconciling all. It is the Comprehender, who, unlimited by

space, commands infinity. It represents to us the ETERNAL MAN (above generation, neuter).

Neptune in its highest aspect symbolises the Universal Soul. It is the All-Lover, who, transcending time, dwells in eternity. It represents to us the Eternal Woman (submerged in generation at present).¹

The mystery behind the Cross lies, then, in the opposition between these two outside planets, a totally new influence as far as the earth is concerned, that is to herald the Coming Age.

Alan Leo makes rather an illuminative suggestion in regard to the outer planets and their possibilities in overtone influence, in the following passage :

If we imagine a creative wave starting from the Sun and travelling outward to Saturn, the latter planet will represent the outermost limit of things, a position which it actually occupies in Astrological Analogy and mystical interpretation. The wave may then be supposed to return on itself, not literally in space, but metaphorically in the characteristics of the succeeding planets. Uranus then becomes an analogue of Saturn, on the inward or return wave, and Neptune that of Jupiter.²

But we go further by saying that *it is quite possible* that the wave could return on itself, literally as well as metaphorically, in a fourth-dimensional sense, and *that this has actually taken place*, through the influence of the Logos (the Sun) through the cross aspects of the 1910 Cross, thus causing a re-arrangement in regard to the powers of the various planets concerned, a lessening of the strength of Saturn and Jupiter and a complementary increase of power to Uranus and Neptune, thereby creating an infiltration of the former's properties by those of the latter, who might be said to take their place as overtones. To support this, we point to the state of Austria, Germany and Russia, all of which were ruled in an arbitrary fashion by Jupiterians and are now under the ægis of Neptune.³

¹ *Ibid.*, Vol. II, p. 103.

² *Ibid.*, Vol. II, p. 80.

³ Strangely enough the Prince of Wales had Jupiter conjunction Neptune in the Nadir, fourth House ("the end of a matter"), in the sign of Jupiter's detriment, II, and Jupiter lord of the midheaven. What does this portend for the Jupiterians during his reign?

As the wave goes out further to Neptune than to Uranus, by natural laws it would return inward further, that is, to Jupiter; and we already see an enormous increase in the influence of Neptune through all the democratic movements all over the world, which threatens to dominate entirely, unless the Jupiterian ruling classes act with great tact and discretion. Perhaps this complete submerging of the old is necessary, and is directed by the Logos in order that the old may be replaced by the new and subtler forms He desires to create. But the Jupiterians are clearly in the balance in Libra, and if they resist the new life flowing into the old forms, the old forms will simply perish. This is shown in the opposition of Jupiter to Saturn, the desire of the unenlightened or retrograde to hold on to the already known but outworn forms, to their ultimate undoing (Saturn in the twelfth). These planets, squaring Sun, Neptune and Uranus, are bound to suffer, as Uranus has all the strength of the Sun behind him, with the close conjunction of Uranus and the Sun in Capricorn, the sign of the Saviour and India's ruling influence also; and we may take it that Uranus will find his best outlet and least resistance through India's philosophy, and India's faculty for recognition of spiritual leadership, when the time is ripe.

The key to the whole Cross, then, is that henceforth the influences of Uranus and Neptune are imposed on those of Saturn and Jupiter, by the leading minds of the world answering to the former instead of the latter, and thereby changing the whole course of the world, both in spiritual matters and things mundane. In terms of types, this means that the Uranian Ruler and the Neptunian Teacher, embodying the highest type of intuition, an almost universal consciousness, open for us, beginning in 1910, a new age, in which the old type of Saturnian teacher and the inferior Jupiterian Ruler

pass away (in the persons of those who cannot respond to the new impulse) or are transfigured through the influence of the purified and eclectic mind.

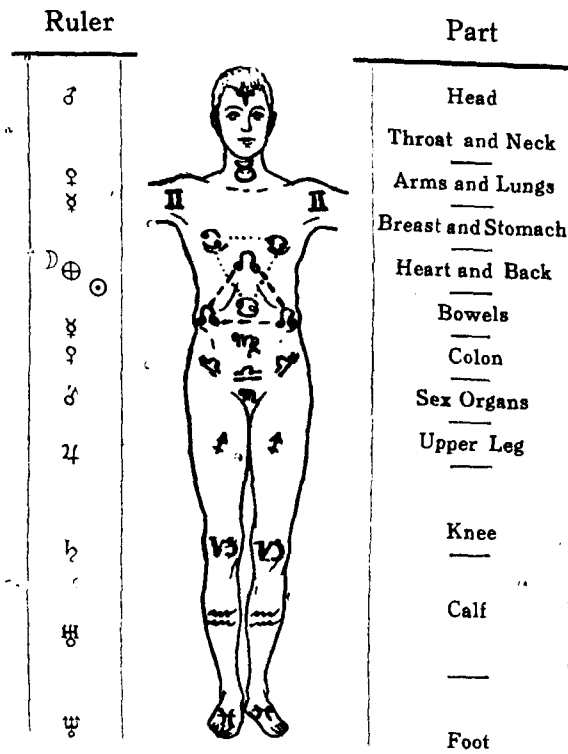


DIAGRAM III
The Celestial Man

Note the upwards pointing triangle of vitality governed by ♄, the sign of the Sun (Vulcan and Uranus), with the heart at the apex, and the downward pointing triangle of nutrition, under ♅, with the stomach at the bottom.

Thus we have shown, in compressed and inadequate language imposed by the limitations of the space at our disposal, that there awaits the astrologer, in the problem of the nature of the outer planets, a field of research of intense interest and vast importance. Before this problem can be adequately attacked, much spade work is still necessary. But the results will repay the labourers, for it will restore to their

hands the lost treasure of treasures, the key to the spiritual impulses that change the world's history through Uranus the King and Neptune the Solitary Spirit, who gazes from out the ring of our Solar circle into the Darkness of the Zodiac's illimitable void.

B. A. Ross

F. °Kunz

SEPT CHANTS

III. LE DIEU ANCIEN

« J'ai vu le Dieu ancien de ce monde. Il est descendu, lui aussi — le premier de tous — pour recevoir Celui qui vient . . . »

J'ai vu le Dieu ancien de ce monde. Il tenait dans ses mains l'offrande admirable. Toutes les beautés de sa Création . . .

Tout ce que son soleil a fait fleurir de fleurs d'amour et de lumière. Toute la Sagesse des Temps passés.

Toutes les conquêtes de l'homme. Tout l'héritage des fils de l'homme. Toutes les possibilités. Toutes les promesses . . .

J'ai vu le Dieu ancien de ce monde. Il attendait immobile,
silencieux . . . Il attendait le Dieu nouveau . . .

Le Dieu nouveau, inconnu de tous — et de lui . . .

IV. LE DIEU NOUVEAU

Un grand silence dans tous les cieux — écoutant le Plus grand Silence. Car de son mystère un Verbe nouveau a surgi . . .

Tous les vœux, tous les pouvoirs, de tous les mondes désarmés. Car de l'Infini une Volonté, une Pensée nouvelle a surgi . . .

Sur la lumineuse face des Dieux, le voile d'une plus grande Lumière. Car de l'indicible Splendeur un nouveau Regard a surgi . . .

Sur le chemin de tous les êtres, la fleur d'une Espérance plus belle. Car de l'Eternelle Merveille quelque chose qui n'était point encore a surgi . . .

A l'horizon de tous les Ages, ce qu'aucun d'eux n'avait prévu. Car de l'impersonnelle Présence, une Personne, Quelqu'un que nul ne connaît . . .

Le Dieu Nouveau de cet Univers a surgi.

PAUL RICHARD

[The following translation, by E. L., is added at the author's request.]

III. THE OLD GOD

I have seen the ancient God of this world. He also descended, the first of all, to receive Him who is coming.

I have seen the ancient God of this world. He was holding in His hands a wonderful Gift. All the beauties of His Creation.

All that which His Sun had made to blossom in flowers of Love and of Light. All the Wisdom of past Ages.

All conquests of man. All the heritage of the sons of man. All possibilities. All promises . . .

I have seen the ancient God of this world. He was waiting immovable, silent . . . He was waiting for the new God . . .

The new God, unknown to all . . . even to Him . . .

IV. THE NEW GOD

Great silence in all the Heavens — listening to the still Greater Silence. For out of its mystery a new Word has arisen . . .

All powers, all purposes in all the worlds, disarmed . . . For out of the Infinite a new Will, a new Thought has arisen . . .

Upon the Gods' shining faces, the veil of a Greater Light . . . For out of the inexpressible Splendour a new Outlook has arisen . . .

On the path of all beings, the flower of a brighter promise . . . For out of the Eternal Wonder something, that never was, has arisen . . .

On the horizon of all Ages, what no one had foreseen . . . For out of the Impersonal Presence, a Person, some one unknown to any . . .

The New God of this Universe has arisen . . .

THE SUPERMAN IN REAL LIFE

By J. L. DAVIDGE

Our great revealers are they who make manifest the true meaning of the soul by giving up self for the love of mankind. They face calumny and persecution, deprivation and death, in their service of love. They live the life of the soul, not of the self, and thus they prove to us the ultimate truth of humanity. We call them Mahātmās, the men of the great soul.—RABINDRANATH TAGORE in *Sādhana*.

Superman is a good cry, and a good cry is half the battle.—BERNARD SHAW in *Man and Superman*.

THE tradition of a Superman has survived through ages long antedating Prometheus. The reading world to-day is well acquainted with the idea through Whitman's Superb Person, Carlyle's Heroes, and the *Uebermensch* of Nietzsche. Bernard Shaw speaks of the "ideal individual being omnipotent, omniscient, infallible, and withal completely, unilludedly self-conscious; in short, a god". But the ideal of perfectibility foreshadowed in the types of most contemporary writers is so largely unrealised in this year of grace 1921, as for the most part to be related to a vague kind of benevolent or philanthropic goodness. The finished product of the Church, or of Masonry, or of the University, is the common undefined ideal—an ideal in all probability suggested by the reading of sacred books and cultivated by the heroic lives of transcendent spiritual geniuses, like the Buddha and the Christ. But so far from this ideal being adequate or complete, one discovers it to be a mere shadow of the perfectibility and perfection known and taught in the schools of spiritual philosophy which define and illuminate the Path at the end of which stands the Perfect Man

himself. As a knowledge of the truth which runs ahead of all external reasoning, the intuition may be trusted to formulate a generalised conception of human perfection, but the higher reason needs the logic and demonstration of experience in the actual world of living men and women to give the theory a practical working basis and make it a dynamic and inspiring ideal in real life.

It was this illuminating ideal which H. P. Blavatsky set out to give the public of her day when she wrote *The Secret Doctrine*, acquainting the modern world with the Secret Wisdom which had been the perennial source of all religions and philosophies, and naming chapter and verse where mention might be found of those Masters of the art of Wisdom, initiated poets and writers in the classics of every age, who had preserved the knowledge, if not the actual tenets, of the secret tradition. The Initiates of 1888 would, as she contended, have remained incomprehensible and a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history.

Let us believe that the idea of the Perfect Man is the reflection of an archetypal idea in the "heavens," in the mental world, then we have a good ground also for believing that the widespread irruption and expression of it amongst men of genius in the last fifty years was the material precipitation of the archetype. Nowhere do we find it but in the writings of the Evolutionists. While the doctrine of evolution was being propounded by Darwin, Wallace and Huxley in the domain of science, Tennyson and Browning were enshrining it in their poetry, Maurice and Drummond were expounding it from the pulpit, Nietzsche and Emerson were groping after it in their systems of moral philosophy, all as if inspired by some central and invisible authority. The Evolutionist School of the end of the nineteenth century is as distinct and definite as the Pre-Raphaelites or the mediæval Cathedral Builders or

the Neo-Platonists of Alexandria or the Samskr̥t Sages of ancient India. It would seem as though the Perfect Men Themselves were endeavouring to convince a grossly superstitious world of their actual existence by the revival of the higher wisdom and the relentless logic of the evolutionary science and philosophy. Their iconoclast, who shattered the idols of the Philistines, was H. P. Blavatsky, and we can see, looking back on the time, that she was the storm centre through which the inspiring knowledge of Themselves blew down into the mental atmosphere of that awakening and experimental period. She proclaimed the existence of the Perfect Man of her own actual knowledge, while her contemporaries obscurely hinted the truth to which their deepest thinking led them.

Nietzsche, when he discovered that the will to live—that which causes rebirth—implies previous existence, threw over his allegiance to Schopenhauer, the Master Pessimist, and substituted for the will to live the will to power. Power was his watchword, and the being who was prepared to sacrifice everything to power, not power in the abstract but power for some great purpose, was aiding the evolution of life towards Superman. Superman was to be a new type, but what he would actually be like, Nietzsche no more knew than Columbus knew what America would be like. Men of genius, like Shelley and Julius Cæsar, had only a partial resemblance to his ideal; the “human-all-too-human” element in them predominated over the godlike qualities of greatness essential to the Superman. Men of such varied capacity as Michel Angelo or Napoleon, Leonardo or Dante, it may be assumed, had at least some of the attributes of the Superman, but the one essential was lacking. Somewhat nearer the idea, though still far removed from it, are the great mythical figures of religion and romance, Moses and Muhammad, Odin and Siegfried, Apollo and Dionyses, King Arthur and Robin Hood. To the capacity and

power of the great man must be added in these Master Beings the Dionysian ecstasy, that “frenzy, abandonment, recklessness, or what you will, which swings a being along the creative path regardless of all consequences, reckless of all danger”.

Superman will be a reincarnation of the spirit of Dionysos . . . not come as one unique and astounding person, but as a new species . . . a spirit who plays ingenuously (that is to say involuntarily and as the outcome of superabundant energy and power) with everything that, hitherto, has been called holy, good, inviolable, divine, to whom even the loftiest thing that the people have made their measure of value would be no better than a danger, a decay and an abasement, or at least a relaxation and temporary forgetfulness of self.

Nietzsche's ideal was as incomplete as it was astonishing amidst the materialistic philosophies of his day. Nietzsche worships force and hates the degenerate “weakness” of Christian morality.

What is best belongeth to my folk and to myself. And if it is not given to us we take it, the best food, the purest sky, the strongest thoughts, the most beautiful women.

“Thus spake Zarathushtra.” The voice is Nietzsche's, but the hands are the hands of Esau-Bismarck, the man of blood and iron. Nietzsche's mad tirade against modern morals and modern civilisation may be summed up as an attack on mankind for settling down to human conditions, for fostering a conspiracy to arrest the march of life towards the evolution of beings of greater power. Power incarnate was his goal for the race,

That one far-off divine event
To which the whole creation moves.

Browning, like Tennyson, also foresaw the day
When all mankind alike is perfected,
Equal in full-blown powers.

But the goal which Nietzsche foreshadowed differs from that proclaimed by the Sages, as the rule of Attila differs from that of Ashoka, as darkness from light. The Sages, predict as the ultimate goal of our striving a level of attainment in which, equally with power, love and wisdom are developed and blended in the Perfect Man. Incarnate power does not inevitably

connote the unselfish use of it in the service of mankind. The Christ's injunction to be "perfect even as your Father in heaven is perfect" implies a perfectibility in which every faculty is used to benefit mankind, in which the will to do is guided by wisdom and inspired by love. Nietzsche wrecked his mighty brain in beating out the idea of the approach of a tragic world-figure, a new species that should arise and dominate humanity by sheer superabundance of energy: the Sages teach that man has already produced the Superman from amongst his own ranks—not a Nero or a Wilhelm, but a Morya and a Jesus, in whom Power stands for spiritual strength, the strength of divine energy, in whom understanding is ripened into wisdom, and in whom love is transmuted into a universal passion for the welfare of the souls of men.

The ascending process of evolution challenges us to produce a higher type of man than all the ranks of genius with which we are acquainted in the outer world. The life which individualises in the human kingdom has no rationale on the side of consciousness except by the doctrine of reincarnation, the spiritual and inevitable twin to the physical basis of inheritance. Once accept reincarnation as the philosophical explanation of the evolution of faculty, and we have no limit to the range of beings who occupy the higher rungs of the human ladder, a ladder which carries us into the realms of the superhuman and even to the feet of the great Logos Himself. Huxley, in a remarkable passage, has imagined the possibility of the existence of beings rising higher and higher in intelligence, the consciousness ever expanding, and the reaching of a stage as much above that of the human as the human is above the black beetle.¹ And in another place he writes:

There is nothing against the analogy of Nature in supposing that there are grades of intelligence rising above men. There may

¹ *Some Controverted Questions.*

be other intelligences higher and higher and higher, reaching further and further above the noblest intelligence of man, and there is nothing to make it impossible that there should be in the universe above those grades a single intelligence.¹

Sir Oliver Lodge, as eminent a scientist to-day as was Huxley fifty years ago, is an ardent believer in guidance and supervision on the part of Higher Powers. He says:

Two things I am impressed with: first, the reality and activity of powerful but not almighty helpers, to whom in some direct and proximate sense we owe guidance and management and reasonable control; and next, with still higher aspects of the universe, culminating in an immanent unity which transcends our utmost possibility of thought.²

To neither Huxley nor Lodge is it common sense to suppose that there is nothing higher than man in the universe, that he is the highest organism in creation. Science and religion are closer reconciled when we find a scientist of Lodge's pre-eminence declaring his belief that "as there are grades of intelligence below man, so there are grades of existence above man, and that these existences are real, operative, active". Sacred books abound with records of the visitations of Rishis, Mahātmās and great men of superhuman attainments, and people put a ring fence round them and confine them to the domain of religion. Yet the imagination of the majority of men is more likely to be captured by the utterances of scientists whose reputation is established by the patient demonstration of the theories they propound. So when Sir Oliver said in Wesley Church, Melbourne, in 1914:

I would have you realise that there is no boundary, no obstruction or partition between God and man, or earth and heaven, or between the future and the present,

the weight of the whole demonstrable science of evolution is behind his words, and the obscurity of the higher ranges of consciousness in which the Masters dwell is illuminated by the penetrating searchlight of his understanding. Even

¹ *Evolution and Ethics.*

² *Modern Problems* (1912).

supposing that Sir Oliver Lodge does not believe in the doctrine of reincarnation—and he may do so, for anything I know to the contrary—and supposing that he has not met in the flesh any superhuman being (though he may have done so), his discerning intuition is a weighty approximation to the teaching of the esoteric philosophy of the Alchemists and Rosicrucians and Theosophists, that Supermen, known as Adepts and Masters, actually do live in the world and that they are actively participating in the guidance of the world's affairs.

The Path on which the stage of Superman is reached is recognised in all the great religions, and the word Superman I should define as applying to the Adept who has passed the Fifth Initiation and transcended all human claims and limitations: he has reached final liberation, in which the Path culminates. It is the stage symbolised in the Gospel narrative as the Ascension, the four earlier Initiations being represented by the Birth, the Baptism, the Transfiguration and the Crucifixion. Along this path of deification, as it is called in the Roman Church, the full, deep, divine content of the Superman nature is more and more richly realised as each portal is passed; the Master is in the *becoming* more increasingly at each Initiation, and at the final triumph he is the Superman in actual *being*. But, so far from treading a path of might or force or power to gain a selfish extravagance of energy, the real Superman has attained liberation by conquering His human passions and the sins of the senses: He has realised a state of divine compassion and wisdom fitting Him to become a liberator of mankind, a member of that "lofty and sequestered class" who have been, as Emerson says of Them, the oracles and prophets of the intellect,

the high priesthood of the pure reason, the Trismegistoi, the expounders of the principles of thought from age to age, . . . a class of men, individuals of which appear at long intervals so eminently endowed with insight and virtue that they have been unanimously saluted as divine, . . . those rare pilgrims whereof

only one or two wander in Nature at once, and before whom the vulgar show as spectres and shadows . . .

Emerson believed that they had knowledge of all natural laws. "The privilege of this class," he says, "is an access to the secrets and structure of nature by some method higher than experience."

The method higher than experience is the use of a special sense developed in the Initiate's progress through the four stages of the Path, each entered and closed by an Initiation. Nor are these Initiations a vague, indefinite series of experiences. Mrs. Besant has told us that Initiation is a definite ceremony conducted on a plane higher than the physical by the perfected members of the White Brotherhood, under the sanction of its august Head, and it admits the candidate to a definite rank in the Brotherhood: it gives him a place in the "Eternal Government above," as Ella Wheeler Wilcox refers to that Hierarchical Order which rule from Their seats in the inner worlds the moving pageant in the outer. Initiations are, indeed,

actual communications and thoughts and actions gone through by a man out of the physical body in the presence of a great assembly of the Masters. The result is that the man becomes conscious of a new world, as though some new sense had been given to him, which opened a new world surrounding him. As a man born blind might know the world of hearing, taste and touch, but if his eyes were open would see a new world around him on every side, so is it with the man who, having passed through the great ceremony of Initiation, comes back into his body, into the mortal world of men. Another world is around him, another phase of consciousness belongs to him. He sees, where before he was blind. He knows where before he had only hoped or guessed. (*Initiation or the Perfecting of Man.*)

Each of these five Initiations may be likened to an examination qualifying a student to take his degree; they are the qualifying examinations in the University of the Spirit for the degree of the Master of Wisdom, conferring on the candidate progressing along the path to Superman freedom from the fetters which bind him down to ordinary human levels, open vision and knowledge of the inner worlds, and the keys to the primary

principles of the Ancient Wisdom which the King of Kings hands down through grade after grade of the Hierarchy for the well-ruling and governing of mankind.

Thus we learn that the divinity that "shapes our ends" is aided in the process by Helpers of superhuman attainments, of whom quite a number live and move amongst us lesser men, but possessed of powers which in us are latent or only beginning to develop. The fact of that dawning development is the promise of the superhumanity that lies ahead of us, and a challenge to the scepticism which denies that the Master is omniscient of the whole range of attainable human knowledge, that past, present and future are to Him an Eternal Now, and that the physical limitations of time and space are transcended by His power to appear in His subtle bodies in any part of the world and to any individual as He wills. A clergyman once confided to me that he believed there were in the world to-day men who could leave their body by volition and make themselves visible elsewhere. But the reason why he could not voluntarily leave his own body he attributed to the domination of the flesh, quoting S. Paul the Initiate: "I keep my body in subjection." He recognised reincarnation as a philosophical doctrine, but it had not seized him as being Nature's *modus operandi*, whereby the spiritual man emancipates himself from his fleshly limitations and shakes himself free from the wheel of births and deaths. To my friend the clergyman it was conceivable that a divine humanity must wield tremendous mind-power. Where I can influence by my thought an individual, a Master can originate thought-currents that will move a Nation; still greater Ones at higher levels pour out streams of thought that affect the whole world, founding new movements, new religions, mingling races, as in the German war, to develop a new type on the Manu's model, and by slow but sure degrees stimulating and urging mankind along the toilsome ascent to the perfect way.

Every movement in the world for the betterment of human conditions is, we are taught, fostered by the representatives of the Grand Lodge Above, the Society of Supermen who work out the will of the LOGOS in the councils of the Nations. It helps us to realise the tremendous power They wield, when we consider the enormous influence of men and women like Mr. Lloyd George in international relationships, Mrs. Besant in the spiritualisation of the world's religions and philosophies, President Wilson, Maeterlinck, Edison. Yet these are but the outer agents of the inner Leaders of the world's affairs, whose influence is more potent for being wielded in the realm of thought without regard to popular reward or recognition. For rarely is the Superman known to the world as such. How many men in Fleet St. or on Broadway would recognise the Manu or the Master "Jupiter"? Yet They live among men in the world, unknown as Masters by their patronymic, except to Their immediate disciples and agents, and exerting an influence or pressure behind certain movements beyond our range to compute. Several Masters in Europe are to-day immediately and personally concerned in the distress of Their neighbours and friends—one of the legacies of the war—while at the same time They are directing the larger affairs of learning and statecraft. Mr. Sinnett said not long ago that every civilised country is guided by a Being of the Master's rank. There is a Master in London at the present time, and Scotland and Ireland, Italy, France and other countries have each a Master or Superman in charge of its affairs, working under yet higher Agents in the Hierarchy.¹

J. L. Davidge

(To be concluded)

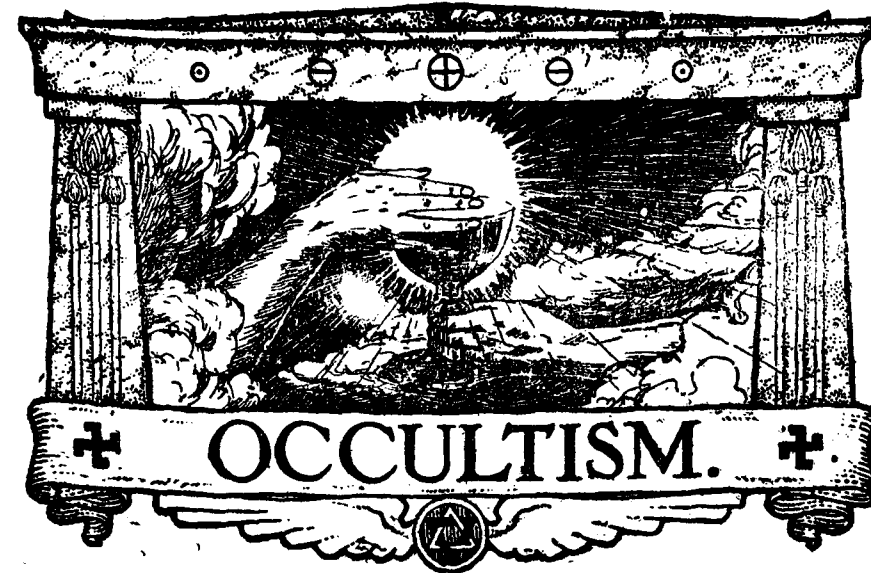
¹ The Vāhan, July, 1919.

THE ROOF-MEETINGS

TEN years ago?—Nay, rather, some dim age,
 To shadowy*myth and memory old endear'd,
 Some vanish'd life it seems, wherein we heard
 Nightly those readings from high Wisdom's page,
 And saw those Twain;—one, grave, mellifluous, sage,
 Snow-diadem'd; and by her, one that peer'd
 Keen, twinkling-eyed, and stroked his bristling beard,
 Wise, terrible and kind—child, giant, Mage!

Ah, those rich hours! Ah, memoried Age of Gold!
 How often, 'mid the storms and frets and jars
 Of this rude time, its turmoil and its strain,
 Do wearied hearts recall those nights of old,
 Of quiet converse 'neath the quiet stars!
 —A Day draws near;—shall they, too, come again?

E. A. WODEHOUSE



SCIENCE, THEOSOPHY, AND THE SACRAMENTS

By W. WYBERGH

For students the effort should be made to bring all things down to states of consciousness.—H. P. BLAVATSKY.

ARE there or are there not "more things in heaven and earth than are dreamt of in our philosophy"? That is the outstanding question between Science and Religion. It amounts to asking whether or not intellectual consciousness is the only or the highest form of consciousness possible to humanity.

Religion has always asserted the existence of "that which passeth understanding," and has drawn distinctions between Nature and Divine Grace. The limits of the division have varied, and things which at one time or by one school of

thought have been ascribed to the one, have elsewhere and by other thinkers been ascribed to the other, but the existence of the different modes of consciousness has always been recognised, and Religion has always claimed a superhuman origin for the latter, involving its superior validity over scientific methods, not only as a source of inspiration but of concrete objective fact. In the Christian religion a great portion of its theology has been concerned with questions of this nature, and even apart from formal religious systems there has been a general recognition of a distinction not merely of degree and method but of kind, between genius and talent, intuition and reason, though the nature of the distinction has been equally difficult to formulate. Such questions, in fact, do really involve our basic ideas as to the nature of man and of God, of spirit and of matter. During the temporary reign of materialistic conceptions in the latter part of the nineteenth century but little attention was paid to such matters by scientific thinkers; for if you decide *à priori* that there is no God and no spirit, and that consciousness itself is merely the result of a particular arrangement of material particles in time and space, obviously it is waste of time to trouble about these things. Accordingly Science has not only denied all validity to anything but the senses and the intellect as a source of information, but has even refused to discuss the possibility of the existence of states of consciousness transcending itself.

Now, however, that Science is becoming more scientific, it is less disposed to ignore what is after all just as much a matter of experience as the apparently miraculous perception of the colours of the spectrum when white light is passed through a prism. The publication of James's *Varieties of Religious Experience* was a notable sign of this new attitude; the phenomena and experience of genius, revelation, grace, inspiration, salvation, liberation, cosmic consciousness, are facts which not only call for scientific recognition and, if

possible, explanation, from the inside as well as from the outside, but are intrinsically of far-reaching importance. But what is of most significance is that an explanation of consciousness in terms of matter is beginning to be recognised as something unsatisfactory, even if it were possible. The new psychology is no longer concerned chiefly with physical nerve ganglia, but with mental "complexes" and associations. Freud and his school, though their premises may be insufficient and their logic sometimes faulty, are nevertheless a sign of the coming emancipation of science from materialism. For in truth what science has hitherto been trying to do in this connection is in direct defiance of one of its own fundamental principles. The proper function of science is to explain the unknown in terms of the known, but in attempting to explain thought and feelings in terms of nerves and muscles, that is to say of matter, it is trying to express something of which we have direct and immediate experience in terms of something of which our knowledge is merely circumstantial and indirect.

Now, while orthodox scientific psychology is, even with all the advance that has been referred to, still only on the verge of the superphysical, Theosophy in its scientific aspect has long dealt with the things of the subtler worlds of thought and emotion. This represents an enormous advance, provided that in the investigation of these things the true scientific temper and method is scrupulously preserved and the necessity is recognised not only for accurate observation and strict standards of evidence, but also for logical and scientific methods of marshalling facts and for strictly unprejudiced judgment in the interpretation of them. This need is at any rate recognised in theory by all Theosophists and fairly observed in practice, though, as among ordinary scientists, zeal may sometimes outrun discretion. To most of us the first introduction to Theosophy, involving the

conception of an objective as well as a subjective reality for thoughts and emotions, has meant the solution of many intellectual difficulties and the resolving of many doubts, and has brought with it in consequence a tremendous sense of uplifting and revelation. This is well and good—so far as it goes. But after all, upon maturer consideration, after perhaps some years of enthusiasm and delight, we are likely to find that it doesn't go very far, certainly not so far as in our first rapture we had expected.

I well remember the tremendous sense of a new world being opened up when, as a boy, the wonders of physical science first presented themselves to my enchanted vision. I remember how for years I revelled in it and found therein what seemed an endless vista of delight; how I was carried away by the joy of knowing, just for the sake of knowing, and how I invented afresh, just for the fun of the thing, something like half a dozen scientific instruments or useful contrivances which I afterwards found had long ago been invented by some one else and were in common use! No matter, the joy was just the same. And yet in the course of many years the enchantment began to fail. A certain greyness and bleakness crept over my mind, and that which had been an enthusiasm, an opener of doors, became a burden and a killer of joy. I can see now what was the matter. I wanted to get at the inside of things, and science only dealt with the outside, and thus led to terrible doubts whether there was anything but "outside". And so came the evil days and the years in which I said "I have no pleasure in them".

Then at last came a new dawn, and Theosophy, with its science of the superphysical, seemed to give, and within its limits did give, that knowledge of the inside of things which had been missing. Once more came the glad sense of certainty, the "explanation" of things hitherto obscure, the opening of a new wonderland, the enthusiasm of study, and

life once more became a song without end . . . and yet . . . and yet . . .

Do these things really satisfy after all? Is there salvation in a knowledge of the secrets of the unseen world, of the marvels of the astral plane and the rationale of thought-forms? When we first learn about these things we think that we have escaped from the bondage of form and that we are swimming in the veritable sea of Life, but is it so? True, by the intelligent use of our knowledge we may acquire vastly increased powers of control over the things of the intellect and the emotions, even as a knowledge of physical science makes us the lords of the physical world. We have by no means worked out all the possibilities, we have perhaps put into practice only an infinitesimal fragment of our potentialities on these planes, even as there are vast fields of physical experience which we have not tasted; but the question is, do we want to taste them all? Would there be any satisfaction in doing so? Never was blossom brought from those realms of illusion but round its stem the serpent coiled! Glorious in its beauty is the earth and all that is in it; glorious is the mind, with its god-like grasp of things unseen; but can they satisfy? Are not many of the fascinating descriptions of the astral and mental planes merely repetitions in a subtler medium of the materialistic and for ever unsatisfying explanations of conventional physical science? They may be perfectly correct—as far as they go. But after all are they not attempts to express the known in terms of the unknown, every bit as materialistic as the older psychology?

The occult observer's description of love, expressed in terms of a beautiful pulsing thought-form of a certain shape and colour, with certain potentialities and modes of activity, is in reality just as material a conception as the physiologist's rigmarole of tingling nerves and expanded blood vessels, and equally unsatisfying, though of course both

are highly interesting and useful enough in their way. But they are not the real thing: that which we had thought to be the inside turns out to be only the outside after all. Love we know; it is part of consciousness. A rose-coloured thought-form, like a nerve or a muscle, is essentially a thing that we see but do not know: it belongs to matter. To describe love in terms of thought-forms and vibrations is plainly to describe the known in terms of the unknown. What we usually call knowledge, physical or superphysical, is a very useful thing, for it enables us to use the unknown to produce effects upon the unknown, but it is no substitute for experience. And if we, as Theosophists, carried away by the wonder and delight of our new knowledge, come to believe that therein we shall find permanent satisfaction, we are deluding ourselves and preparing for ourselves a new disillusionment and a new crisis more bitter and more terrible than before.

And so we come back to H.P.B.'s injunction that *we must try to express everything in terms of consciousness*. Superphysical science covers a wider range and penetrates a little deeper, and therefore the task of relating its facts to consciousness may be expected to be easier. But this correlation must be accomplished, and it must be a vital relationship, something that is felt, and not merely an intellectual reaction and stimulus that is produced. We are apt to think that, when we have observed and classified a thing, and duly related it to other things of the same order, we understand it, we have extracted from it all that it is capable of yielding. But the truth is that until we have brought it into vital relationship with something of another order altogether, so that the consciousness of the one leads to and induces the consciousness of the other, we do not understand it at all. Until our mental or scientific consciousness is linked on to a consciousness of a higher order it can bring no permanent satisfaction. It is

because of the existence of this faculty of "linking up" that many a simple-minded and ignorant person, who has never heard of the astral plane, may have a better and more real understanding than a learned Theosophist.

On the side of Religion and theology a somewhat similar defect has prevailed as in Science. The conventional and orthodox religion of the nineteenth century, not to go too far back, invading the proper realm of science, tried to construct a God and a universe wholly exterior to the human consciousness, forgetting that, "the Kingdom of Heaven is within you". It has tried to picture a God outside and independent of man, and has failed; it has constructed artificial "schemes of salvation," implying something done to him by an external agency, artificial mechanisms, rituals, creeds, moralities, resulting in a sort of pseudo-science expressing the relations between human consciousness and the very concrete God that it has created, falling back upon magic and supernaturalism to explain what is real and interior and spiritual, as well as what is properly within the sphere of psychological science. It has resented any attempt to explain its artificial supernatural in the terms of actual human experience and consciousness; like physical science it has disdained psychology. Its conceptions and systems are as unreal to consciousness as are those of physical science, but whereas the conceptions of the latter are merely incomplete and one-sided, and for the rest agnostic, theology, while purporting to supply what science lacked, has dealt a deadly blow at the things of the Spirit by giving us merely an inaccurate and incredible pseudo-science in their place. The conceptions of orthodox theology, even to-day, are inadequate to explain their own system, and, being based upon "revelation" alone, are inevitably out of touch with everything outside that system.

The quite recent revival of Mysticism corresponds on the side of Religion to the scientific interest in psychology.

Mysticism is in fact experimental religion as contrasted with the religion of tradition and authority, and on that account official religion has always distrusted and often persecuted its own most spiritually-minded sons and daughters: we need only recall in the Roman Catholic Church St. Teresa, who, though a devout Catholic, was for most of her life in grave danger from the Inquisition, or Molinos, who fell a victim to it, and in the Protestant Churches men like John Bunyan and George Fox. From Mysticism, which is experience, to Psychology, which is the systematic description of experience, is but a step. It is through Psychology, Mysticism and Art that the reconciliation between true science and true religion is to be sought, but reconciliation must not imply or entail confusion. Religion and Science are neither incompatible with one another nor are they identical. Rather are they complementary, equally important and equally "true". It is in fact, as already indicated, precisely the confusion between the functions of the two which has had such detrimental results for both. If I am asked how I can reconcile a belief in reincarnation with adherence to the Christian religion, I can only say that reincarnation is a question of science, not of religion at all, but that a belief in it may or may not be of assistance to the practice of the Christian or any other religion; personally I have found it no impediment but a great assistance.

The attempt of orthodox theology to make religion masquerade as science, to apply the inner facts of religious experience as a criterion of scientific truth concerning the physical world, or conversely to treat questions of scientific or historical fact as if they formed a vital part of religion, is emphatically not the way to construct the "link" in consciousness above referred to. It is as vain as the attempt of science to "understand" the universe in terms of physical matter, and to deny reality to that which cannot be weighed and

measured in its own balance. An intellectual knowledge of psychology, if it is sufficiently deep, and combined with an adequate acquaintance with physical science, does in fact indicate the existence of states of consciousness, as well as psychic phenomena, which afford a true basis for the so-called supernatural conceptions of orthodox religion, though repudiating its materialistic interpretations, but, while pointing to their real existence and showing us what they are not, it does not and cannot enable us to realise what they are. No purely intellectual study of the human soul, any more than the most skilful dissection of nerves and ganglia, will suffice to a real understanding of the things of the Spirit. As St. Paul said: "The natural (rather the psychic) man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The meaning of this is not that we can afford to dispense with the rigorous application of the intellectual faculties within their sphere of concrete objective fact, but that the truths of the spiritual world can only be perceived by living them. The most that can be accomplished by intellectual study is to enable us to discriminate between what is and what is not properly within its own sphere.

This is, however, a matter of the utmost importance, both in order to guard against fantasy posing as fact, and to prevent the identification of religion with the mental images or the ritual through which it tries to express itself. If objective psychology alone leaves us cold, with a sense of the unreal, subjective Mysticism alone leaves us muddled and ineffective, or worse. We must experience, but we must also understand our experience, and above all we must experience and understand for ourselves. Practical experiment or observations upon other people are in fact merely an application of that "wisdom of this world" of which St. Paul speaks, and the only experiment which is of any avail is one which is

carried out in our own soul. Before we can know the truth or falsehood, the goodness or evil of a thing, we have to realise it in our own consciousness. It is true that this involves a spirit of adventure, mental if not bodily, a disregard of personal "comfort and happiness, a disinterestedness incompatible with the conventional religious ideal of "saving one's soul," a willingness to risk all; but it is only thus that we can attain to the spiritual life, or even to an understanding of our own nature and capacities, "for whosoever will save his life shall lose it, and whosoever shall lose his life shall save it". It is the neglect of the pursuit of truth for its own sake, and its subordination to the desire for "edification" and to the interests of conventional and traditional morality, the pious but ignorant surrender of the judgment to the feelings and the instinct, which is responsible for the huge, irrational, and therefore in the last resort false and useless, theological structures which by reason of their unreason have gone far to discredit the very existence of the spiritual world which they purport to explain. In the long run the reason must act as censor, to use a Freudian term, of every attempt of the spirit to manifest itself in the outer world of appearances. Yet rationality is only the condition or the limit, not the essence of religion; it must not lead us to discard the super-intellectual but to distinguish, on all planes within its compass, between fact and fancy.

It is because it combines the use of the unfettered reason with a reliance upon practical experimental psychology, that Theosophy has proved itself such a potent reconciler between science and theology, and it is its recognition of the supreme fact of Brotherhood, the essential fact of the spiritual world, that enables it not merely to formulate a coherent scheme of the universe, but also to penetrate into the realm of spiritual reality which opens its portals only to those who have discarded the ideal of personal salvation and personal interests in this or any

other world, and so made it possible to know and experience something of the life of the Whole. For the spiritual world can only be experienced by those who will undertake the great experiment of assuming its reality to the extent of living according to its laws; and the one supreme law of that world is the law of love and disinterestedness.

W. Wybergh

(To be concluded)

A QUESTION OF PLANES

"My yoke is easy and my burden light,"
Was said by One who stood upon the height
Of the Mount mystical. Beneath him lay
Titanic tasks of toil which few essay.

The Truth which is discovered on the peak
Is falsehood to indulgent souls and weak.
Who shuns the toil will never grasp the prize
Which on the summit of endeavour lies.

MEREDITH STARR

SOME ARTISTIC LABOURS OF THE LORD OF THE CULTURAL SYSTEM

By WELLER VAN HOOK

THE great Adept of whom I write has in charge, as has been stated in other papers, the large and general phase of the administration of the forces of God's Grace. Admit the so-called creative and sustaining, and the distinctively intellectual activities of humanity, accomplished and in vivid being, and we come to the requirement that the joy, grace, beauty and harmony of God shall be recognised by His children and reflected back to Him. All the adept Men of the great Lodge have part, greater or less, in the first two activities, but the Lord of the Cultural System is He who has charge of the labour of teaching and drilling men and devas in the Grace of God. For our own time-period it is He whom we are taught to know under the romantic soubriquet of the Venetian, who has charge of the work of leading in the study of skill in Being, Living and Doing.

Now the highest expression of God's life, as we know it, is to be found in this outpouring of Grace; it is God as Artist that we study in this phase of His expression. How, then, could the Venetian be other than Artist in all that He does! Vast labours He conducts as Head of the Cultural System, as the designer and controller of civilisations; but always He labours with and in the artist's mode of being. A flower hangs from the parent plant with an air of grace; the celestial spheres revolve in their appointed paths with a heavenly intoning. It is part of His labour to see that men do all their acts of life in the imitation of God's Grace, for He has full power to create, to sustain and to revolve all things in His mind, and then to be Himself, full of Grace, of Joy, of Harmony

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SOME ARTISTIC LABOURS

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and Songfulness. Can you dream a little of the glory of the Venetian?

The Venetian has for some centuries lived in Italy. He is not an old man; it was He who, giving the world the Rosicrucians—who are still active—taught the world through them, as an Egyptian might, of the wonder of eternal youth, of deathlessness, of the Fountain from which flows everlasting youth. For centuries yet He will remain the Venetian, embodied as He is to-day. But, though you would never have surmised it, He is by birth of body a Fleming and not an Italian. By adoption and centuries of training, and by present affiliation and adoption, He is Italian; but Flanders and the Netherlands at large owe their especial blessings to His affection.

Born in Flanders of parents of His own choosing, dearly beloved ones whose karma set them there, in modest circumstances, He and His blood-brother, Vaivasvata Manu of the Fifth Root-Race, took incarnation together long ago there, just as the Lord Maitreya took His last body in Ireland. And just as the Bodhisattva journeyed to India as a young man, so did the Manu; and these two now live side by side. And, when the Flanders home was broken up, I do not quite know how, He who was to continue in the Flemish body His labours for the culture of men in the sacred pageant of everyday human life, travelled to Italy.

History called him Paul Veronese, because He was thought to have been born in Verona; but He has always been a master of mysteries, and it was no great task for Him to seem to have been born there and to live naturally under the name of Paul. And in that name He was a very great painter. Moreover, He it was who, with His Brothers' aid, poured Italy's cup full to overflowing with the golden glory of the Arts during several centuries. You can read in the history of Art what He did, where He lived, how He bore Himself among men, and how He is said to have left the body at a certain time, though He did not, at all.

I urge you to get reproductions of His works and to study them. When we have penetrated their glories we shall find in them many mysteries, uncover many wonderful facts, as is now being done by many who are studying the works of Roger Bacon and of Francis Bacon, who was His pupil. In one of these paintings He leaves a wonderful portrait of Himself in the physical body, although He has hidden His glory from us in many ways. Still He is there portrayed. And in them He has given us two very wonderful portraits of the Christ: one as He was when He lived in His most potent period of activity in the body which Jesus of Nazareth prepared; the other presenting Him in the body He still uses, but as He was centuries ago when the painting was executed, in the most vigorous physical period.

There is wonderful sympathy and love between the blood-brothers, the Manu and the Lord of the Cultural System; there is exquisite affection and co-operation between the latter and the Bodhisattva. And, since the Manu and the Bodhisattva are living on adjoining estates, you can imagine the yoga in which they labour and act. The Lord of Civilisation wishes to dwell among His children who are leading the culture of the world. Some day I may be allowed, as the pupil of His pupil, the Master Rakoczy, who Himself is acting as Chohan of one of the Rays, to tell something of the leadership of Italy in the world's modern culture, and to describe to you some of the conditions which have brought it to pass that the Venetian now labours in and from Italy, and, centuries hence, will take His next embodiment in the same land and among the descendants of that ancient people who, following the spiritual leadership of Greece, shared with her the glory of transmitting to us and to our successors the culture of Persia, of Chaldea, of India and of Egypt, His ancient seat.

Weller Van Hook

LIGHT ON THE PATH

A STUDY NOTE

By L. L. H.

LET the student take a sheet of paper and draw eight horizontal lines, about an inch apart, thus making seven spaces in the customary manner, to represent the planes or tattvas of this our corner of the Cosmos. Let him insert the names ādi, anupādaka, ākāsha, vāyu, tejas, āpas, prthvi (or, for the last five, the more familiar ātmic, buddhic, mānasic or mental, kāmīc or astral, physical). Let him, further, draw a dotted line dividing the ādi space into two portions, a higher and a lower, and so name them; let him repeat this process with the ātmic space, the mānasic, the physical. Having done this, let him recall the fact that dense physical matter, whether in man or world, is not a "principle," and forthwith take the bottom half-space out. He will be left with a Jacob's Ladder of ten rungs, and will doubtless remember H.P.B.'s note in the *S. D.*, III, Diagram ii: "10. Physical man's key-note"; "Physical man" being Man—God Manifest—in the physical Cosmic plane, or in other words the Logos, with whom each of us is one.

The diagram the student is constructing is not yet complete. Remembering that consciousness is threefold, wherever it may happen to be working; that the Divine Unit is at once Willer, Planner, and Doer, be "will" moved from without or from within, be "planning" for distinction or for sameness;

let him now enter a column of small triangles, one in each space—higher ādi, lower ādi, and so on—from top to bottom of his figure; ten, of course, in all. Let him, lastly, bracket carefully the upper five of his ladder rungs or spaces, ādi to lower ātmic, marking the group so gathered with a Roman II, and the lower five, buddhic to etheric, in like manner, marking the group so gathered with a Roman I. He may now open his copy of that Scripture of scriptures, *Light on the Path*, and, discarding for the time being the exquisite, illuminating notes of Master H. and “The Venetian”—blessed be Their Names!—turn his attention to the ancient formulæ themselves.

He will observe that there are thirty of these “sayings”; that they are grouped in ten sets of three; and that these ten sets are themselves divided into two Books or chapters. The first Book or chapter, in ordered sequence, beginning from below, covers the field the student has marked I; the second Book or chapter similarly covers the field he has marked II; while each Saying of a threefold set makes its particular appeal to the corresponding aspect of the Willer-Planner-Doer to whom it is addressed. Thus Rules 1, 2, 3 apply especially to the field of waking life—I say “especially,” because all such formulæ can be applied in turn in every field, a point to which I shall return; Rule 1 is addressed specially to the Willer in him that hears; Rule 2 is addressed specially to the Planner in him; Rule 3 to the Doer. A little strenuous thinking along these lines opens up the formulæ amazingly; and, if the student as Doer really responds to the admonition to kill out desire of comfort, if he will “scorn delights and live laborious days”—in other words begin to drop the *deteriora* he has been following, and live the *meliora* he perceives—he will go both fast and far on the Preliminary Path.

Precisely thus, in turn, Rules 5, 6, 7 apply especially to the emotion world; Rule 5 being addressed specially to the Willer,

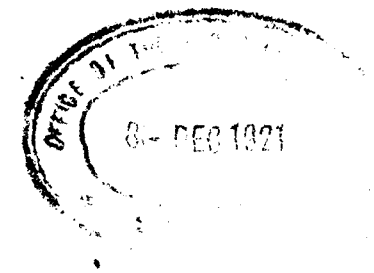
Rule 6 to the Planner, Rule 7 to the Doer, as before; Rules 9, 10, 11 apply especially to the concrete mind plane; Rules 13, 14, 15 to the abstract mind or causal level; and lastly, Rules 17, 18, 19 to the intuitional or buddhic sphere. It will be easy for the student to apply the principle himself to the groups of Sayings in Part II. When he has done so, and perceived the heights to which the Scripture points the way, he may very naturally ask: “What possible use to me is study of a matter given, apparently, for Disciples and Adepts?” The answer is that if the matter has been given openly to uninitiated men, it has a message even for them; the Great Ones do not mock us. Every power of Godhood lies awake or dormant in each one of us; and just as the call to arms—to take a well-known instance—rouses in men a splendour of sacrifice unsuspected even by themselves in ordinary times, so may a Saying ring into the heart and find response, though one be yet without the portal of the Way. Far more can be achieved without the portal than many of us dream, and we should never put off to an initiate To-morrow what we can do, if we bestir ourselves, in uninitiate To-day.

It is fortunately by no means difficult to show the use of study of the second Book of formulæ. When one has wrestled with a threefold set of Sayings, has then compared each with its corresponding Saying in the associated groups—Rule 1 with Rules 5, 9, 13, 17; Rule 2 with Rules 6, 10, 14, 18, and so on—let him place complete sets from Chapter I beside the corresponding sets from Chapter II; he will be well rewarded. *Kill out ambition* is illuminated by the corresponding Saying: *Stand aside in the coming battle, and though thou fightest be not thou the Warrior*; and conversely, the significance of the second of these Sayings is suggested by the simpler admonition of the first. Precisely so, *Kill out desire of life* is illuminated by: *Look for the Warrior and let him fight in thee*. For the Warrior will surely, in

H. P. B.'s exhilarating phrase, "play ducks and drakes with the body," living, as he does, "on the ideal". What is form to him? An instrument, no more; its "life" of no importance beyond the moment's use. And again, *Kill out desire of comfort*—what grimly humorous light is shed on that by *Take his orders for the battle and obey them!* Glory in plenty for your great commander's men, but comfort—! War is war, be it waged against fellow man with bayonet and bomb, or against principalities and powers and spiritual wickedness in heavenly places. In either case the feather-bed soldier were wiser not to take the field.

So is it from first to last of this astounding piece of Wisdom; I know nothing to which it may be likened but the interplay of forces, so graphically described by Bishop Leadbeater in his *Science of the Sacraments*, between gems and crosses and other appurtenances of worship in the recital of the Mass. There is continual interplay between point and point of Book, and Group, and Saying; and as in the recital of the Mass this interplay ever increases the store of energy, so is it here. As the student learns to flash illumination from gem to gem and back again, his comprehension of the sacred teaching widens, his power increases, his will becomes more firmly set upon the goal of self-realisation; his strength is "as the strength of ten"; like Galahad he sees the viewless, hears the voice of the silence, feels wings flutter, is met by "airs of heaven"; he muses on, partly realises, "joys that will not cease, pure spaces clothed in living beams". Like Galahad he feels the prize is near; with him he passes "hostel, hall, and grange; by bridge and ford, by park and pale"; with him he cries: "All-arm'd I ride, whate'er betide, until I find the holy Grail."

L. L. H.



TWO RUSSIAN REFUGEES



MME. KAMENSKY AND MLE. HELMBOLDT,
ON JUNE 1, 1921

THIS picture has a pathetic interest, as it represents the General Secretary of the T. S. in Russia, as she escaped with her friend, Mlle. Helmboldt, from Russia, after the Bolshevik Government had dissolved the National Theosophical Society.

Mme. Kamensky was told, when she was arraigned and cross-examined, that she might remain free and undisturbed if she would agree to teach the peasants that there was no God, and that religion was the cause of the greatest miseries of the world. She declined to do anything of the kind, and remained "suspect".

Finally she set out for Finland with her friend, evading the surveillance. They travelled part of the way in a motor, but had finally to walk through a forest, and cross the river which separates Russia from Finland. They are presented here in their walking-dress, carrying such worldly possessions as they could bring with them.

They remained in Finland for some time, having no passports and no Russian *visé*. Then Belgium admitted them, and, later, the French authorities gave them permission to enter France.

THE BUDDHA OF LOVE: OR VIDYĀ IN AVIDYĀ

By KAVITA KAUMUDI

It was a heaven-born Child.
 It needed love and peace, and naught but these,
 The while that it might grow to fuller stature,
 And to manly strength, and independent power
 Of body and expression. It needed naught
 Of men—or schools or tutoring. But Peace
 And only Peace—wrapped in the womb of Silence. That it might
 Both live and speak His message to deliver.

Alas for that God-Child!
 'Twas born amongst a people in a pit
 Of darkness. And in such wise that none could come to succour
 All the sufferings that from earliest years
 The baby mind afflicted. For fast 'twas held
 In grim convention's grip: the worlding's need
 To please in every detail of its life: "what people say,"
 "What people think," it heard but this—and suffered.

To none was that God-Child
 In house or home related. Born of their flesh it was.
 But yet without the chains that bind man's mind
 And blind him with the coloured forms of matter.
 The Babe could *see* and *feel* from earliest years.
 He knew the ALL-GREAT'S Nature. So in the fields he found Him,
 And in the sky's high vault he saw Him. Aye, e'en too amongst
 the nut-boughs
 And the fern-fronds. *But not amongst his kind.*

And as the God-Child grew
 He yearned for that great vault of heavenly blue;
 Wide open stretched his arms and upward gazed.
 His eyes with tears would often slowly fill.
 "Oh take me back," he cried, "and let me come to Thee!
 For as Thou *art*, not one doth know Thee here!
 None are to all men brothers as Thou saidst,
 Before amongst these people Thou didst send me!"

And thus the God-Child spoke:
 "Each man himself doth feed; and cares not if the poor
 Have naught! This do I know. For some days since I found,
 All suffering and bent, a poor lone aged soul,
 Collecting wood to make a fire, wherewith to warm
 Her bones. Her loneliness did touch my love! as well, beside,
 I knew that she was Thine! Therefore to her I ran
 And joyously did help her in her quest!"

And thus the God-Child spoke:
 "Right pleased with all I found and with my love,
 Her dear old face with smiles and hope lit up.
 But oh, my nurse and mother loved her not.
 They called her '*dirty, wicked,*' and what not. And this
 Because she'd let me help her in her quest
 For wood and warmth; of which *they* both have plenty—
 And of food beside! Of *this* perchance she'd *none*!"

And then the God-Child wept.
 "Away they took me! And alone I left
 That old and gentle soul, who sought her wood.
 I know not if of food she's got enough.
 Nor if there's any her to love and cheer.
 Oh! help her, God, please help her for my sake.
 So old—and oh! so poor and lone and weak.
 Fain would I stroke her hand and of Thee speak."

And long the God-Child wept :
 And of the poor and lonely thought. Deeply he pondered
 How, what, and when he freedom could obtain
 To live amongst them, and to all men speak
 Of the great Truths he knew—and *they*, alas, knew not !
 Into his mother's fields and meadows broad he crept,
 And wandering from his nurse would hide
 In leafy hollows as in play. But play 'twas not !
 To him it was necessity—to talk with *living* things,
 And talk—of Love !

For thus the God-Child thought :
 " These plants and grasses fine are more in tune
 With Him than *they*—these people ! For in mankind
 Their thoughts go downward to the things unreal ;
 Whereas in plants and trees the sap—the life—
 Goes upwards to the ALL alone. And stretches out
 To praise Him and adore His mighty greatness
 Which I full well do know, but cannot show to men."

And thus the God-Child mused :
 " And when I try to tell them what I know,
 They say I need a school and call me ' queer ' !
 That's very rude, dear God, don't you think so ?
 My mother, she's as bad as is my nurse—
 Though not of course so cross and impolite !
 She looks all worried and annoyed because
 I will not eat the meat that's on my plate ! "

And thus the God-Child talked
 To God above : " How can I eat a lamb
 That I have stroked and fed ? A creature dear,
 Who daily came to look at me and talk ?
 A creature Thou hast made ! Please tell me, God,
 Did Christ, when *He* came down, eat up His lambs ?
 And birds ? And fishes ? And the many things
 That He had made, and loved and called ' so dear ? "

And as the God-Child mused,
 A beggar passed. A poor old man, all wan,
 All pale, and laden with a ragged pack
 Under his shrivelled arm. His *all* it was.
 " Young master, spare a penny, please, I pray.
 For naught I've eaten, naught I've drunk this day
 I've got no bed, no shelter for the night.
 Alack, I know not how to move a step."

The God-Child brightly smiled :
 " You poor old man," he said, " I'll give you all.
 Our house is large ; and beds are plenty there.
 Of food you'll have sufficient and to spare. °
 For rich my people are. And there's enough
 A crowd to feed—and more. So with me come !
 I'll take you to my mother in her room.
 I'll take your parcel, so you'll suffer less."

And thus the God-Child went,
 All-happy, with the tattered, poor old man
 To find his mother in the splendid house
 That was his home. The bundle bulged and bumped
 Beneath his little arm. His face with smiles
 Was wreathed. Eager his pace ; and full of grace
 And beauty was his person. Boldly he ran
 Ahead to break the news : " Here is a guest."

But as the God-Child ran,
 His stately mother in her carriage passed.
 " You naughty boy, what's this ? " she said, " Come here !
 What dirty thing is that you're carrying there ?
 And who is this, this very dirty man,
 Who walks ahead and dares to keep so near ?
 Come here, I say, and leave that man alone !
 Where is your nurse ? You go away, old man ! "

But bold the God-Child was.
 "O Mother, wait, I pray, and hear his tale!
 This gentleman is poor and has no home.
 He's had no food—no drink at all to-day.
 And has no shelter for the night, I say.
 Nay, look at him, how poor and weak he is.
 God loves the poor! The vicar told us so
 In church last time. So love him, Mother dear!"

And then the God-Child paused.
 The lady in her carriage was confused,
 For true it was the vicar had said thus,
 Though naught she understood of what it meant:
 The practice of God's Fatherhood to man,
 And Brotherhood, and duties of the rich,
 Who ne'er should give by throwing down their coin
 With distant pride and condescension cold.

And thus the God-Child said:
 Dear Mother, let him come into the house,
 So that he'll happy feel and all-secure;
 His sorrows and his weary wanderings o'er;
 A roof above his head; and food enough;
 And friends to care, to love him, and make sure
 He's never cold, or sad, or hungry more."

Again the God-Child paused.
 Impatient and not knowing what to do,
 The lady gave the boy a silver piece:
 "Here, give this to the man; and throw away
 That dirty rag, and come in here to me.
 Your nurse I must dismiss, and send you off
 To school at once. Now, beggar, go," she said;
 "You've got enough. And don't come here again."

All-stunned the God-Child seemed.
 Upon his cheeks the tears began to fall,
 Nor stirred he. But with deep compassion look
 Upon the beggar gazed. And long remained.
 As in a dream he stood. And softly spoke
 To Him, his Father—Him, the Source of Light—
 The Real from whom he came, and ne'er forgot.
 "Great Father, help this man—for I may not!"

All-still the God-Child stood!
 Whereat the lady to the coachman signed
 To leave his seat and send the man away.
 And take the beggar's pack, and give it back
 To him, its wondering owner, as amazed
 He stood. For ne'er in all his life had one
 For him as brother, friend, or comrade cared.
 To him 'twas new, this oldest law of God!

And thus the God-Child went
 All stunned and puzzled as to how this meant
 The equal love of man to man on earth.
 Ahead he gazed, as whirled along he was
 To ease and plenty in the garnished house,
 That was his home. A place in which alone
 Appearance, not Reality, was sought;
 And fashions, customs, false conventions ruled.

And long the God-Child looked
 Into the Great Beyond. The while there fell
 Upon his little head some cutting words
 Of anger from the mother, who to earth
 Was bound as is the kite upon a string
 Held in the player's hand. Not hers the fault
 That naught she understood. For here since long
 Mere dogma reigned, and mere appearance was.

At home the God-Child mused :
 " Dear Father, none will listen to my words
 Of things that I have seen and known with Thee.
 Each man himself doth love, and when perchance
 Another in his heart a place can find,
 'Tis but because he's *his*, to keep and show
 To others in the competition keen ;
 E'en as a doll is liked, admired, or seen ! "

And thus the God-Child mused :
 " I know not how to show them what Thou art—
 All Love and Light and Freedom. Wondrous Life
 Eternal and unending. Thou art too
 But Space and Motion both alike in one !
 And yet again the Loved and Lover both !
 For men and beasts, and trees and flow'rets small
 Are but Thy forms and shapes—Thy Outer Self ! "

Transfixed the Child remained,
 And rapt in deep communion, as alone
 Amidst the pretty toys that strewed the floor
 He stood. " 'Tis very hard down here amongst the poor,
 Myself I've seen how some have naught to eat.
 And no one loves the weak—I've seen that too !
 There's something strange in this. For *ours* they are.
 A means by which to show we live in Thee ! "

And thus the God-Child spoke :
 " Were no one here to need our love and care,
 And no one here to feed and clothe and help,
 What means should we then have plainly to do
 Our filial duty as Thy sons, O God ?
 Through them Thou gav'st to us the means and end
 By which we might our right attainment show.
 And *they* their love, and patience to endure. "

But soon the God-Child drooped.
 His heart was elsewhere than in gilded toys.
 Though books he loved, and gave his tutor joy,
 So quickly did he learn the simple rules
 That oft to others seemed the direst work.
 His mind was straight and free and most direct
 To understand the *seen*, as too the *heard*. And that
 Without admixture of subjective self.

And as the God-Child saw
 That men on earth were blind to what was real,
 And sought the shadows only, and the show
 Of outer trimmings, and the trivial crust
 That Nature's mind and purpose covers o'er,
 So saw he too that ne'er he could combat
 Such universal one-ness in the wrong
 Conception of the simple laws of God.

Right clear he saw
 That grow he must to manhood's proper state :
 A man commands attention and respect
 Where e'en a child, who truly speaks, is mocked.
 Though out of babes' and sucklings' mouths oft come
 Sublimest truths and clearest, purest thoughts.
 The world ne'er learns that 'tis because they've come
 Direct from Him the Source and Self of Wisdom pure.

Thus many years passed on. And from that fragile frame
 Of childhood's tender state, a Boy and Man grew up, a human
 Son of God,
 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.

For if, in race for gold or jewels rare,
 Or race for bookish learning fair,
 Or race their kind to trample and to tear,
 They paused to watch His face,
 Or walked along a pace
 To contemplate His grace,
 They saw a Thing unknown;
 So—let Him pass alone!
 For Love's sweet form and tone
 Were not as were their own
 So evil thoughts were sown
 And evil harvest shown.

Yet in their midst He stayed. 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.

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.

For Sacrifice is Love, offered to heaven,
 For all that wicked forces in the world do wreak:
 Forces that stone the good and scorn the meek:
 Forces that plot the pits and build the slanting slope;
 Forces that blinded men betray and winsome maids bespoil:
 Forces that kick and curse at standing mountain's power:
 Forces that soil and sour—to rob the beggar's dower.

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.

They slew His body pure—
 They made Him all endure.
 They trampled on the Light
 To hide their deeds from sight.

*But Light flew all around;
Released, It spread—like Sound;
It mounted up on high;
Then shone down from the sky.
So Truth was open laid
And men were sore afraid.*

WHO SNAPS THE MASTER-KEY
MUST PAY THE PENALTY.

Benares

Kavita Kaumudi

NOTE: "Kavita Kaumudi" received her title from the Benares Pandits, she told me, for the work she had done. The above may be called a prose poem, written with a certain irregular rhythm, and brings out in vivid contrast the difference between the true Christ spirit and the conventional Christian.—ANNIE BESANT.

MR. WADIA IN EUROPE

By CRAIG P. GARMAN

HAVING come all the way from California to Paris to attend the World Congress of the T.S., I had in my mind to visit some of the European countries. Having come to know that Mr. B. P. Wadia was touring in Europe, I took the opportunity of accompanying him, and thus viewing Europe through Theosophical eyes. Having seen some of the work done by Mr. Wadia, I feel that our members may like to have a share in the knowledge of what is being done. And therefore I beg to send you for your magazine a very short report of Mr. Wadia's lecturing tour.

It is unnecessary to tell members of the T.S. who Mr. Wadia is. He has been known chiefly as Manager of the Theosophical Publishing House and as a self-sacrificing worker for many years at the International Headquarters at Adyar. I had heard and known of him as such. I had the occasion of knowing a little more of the man during his all too short stay at Krotona, in California. Travelling with him, I have seen what very few friends had the opportunity of perceiving—the special and unique kind of work which Mr. Wadia is doing. His splendid lectures to the public are highly appreciated. Kindred societies everywhere have accorded him hearty welcome and have invited him to use their platforms. But to my mind the real work of Mr. Wadia lies in his capacity to carry inspiration to the members of the T.S., to make the power of Theosophy and the Masters of Theosophy real to them.

After the Paris Congress Mr. Wadia spent a few weeks in Belgium, lecturing at Brussels, Antwerp, Ghent, Ostend, Liège, Charleroi, Marlanwelz. Altogether nineteen lectures were delivered, two of them to the Université Internationale at Brussels, a remarkable institution splendidly conceived and in the process of building by Monsieur Ottlet, which aims at presenting the traditions, education and culture of all the nations of the world through lectures and valuable collections. To the students and their friends Mr. Wadia lectured on the Six Schools of Indian Philosophy.

During this time also, two important invitations were received by him; one from the First World Congress of Psychical Research which met at Copenhagen, and the second from the Third World Brotherhood Congress which met at Prague in Czecho-Slovakia. Mr. Wadia was not able to go to either of them, but sent papers which were read and are reported to have been received with

satisfaction. The Psychical Research Congress officials were so impressed with the paper that they arranged a special lecture during Mr. Wadia's short stay at Copenhagen in the first week of October, at which time he spoke to a very distinguished gathering. The World Brotherhood Congress is an important international gathering, but so far confined to Christian countries, and Mr. Wadia was the first non-Christian to be requested to give the Indian point of view. At both these great gatherings Theosophical points of view were presented and gained appreciation.

One marked feature of the Belgian visit was the enthusiasm which Mr. Wadia raised among the labourers and Socialists. Theosophical friends all over the world have perhaps little conception of the position of Mr. Wadia in the International Labour World. Everywhere I went with him I found that in Labour and Socialist circles his name was known as the founder of the Labour Movement in India. Mr. Wadia speaks fearlessly to these working classes, discontented with their lot, devoid of any religious belief, but men and women with aspirations to better their lot and conditions. Mr. Wadia speaks to them in simple, straight language of the doctrine of the Soul, of Brotherhood from the spiritual point of view, of the unity of life, and of the Socialism of love that constructs and does not destroy; and they listen and applaud these high sentiments. Another great moment of appreciation from these labour audiences comes when Mr. Wadia speaks of the Internationalism of Labour, of the Brotherhood of the white and coloured races. It is an inspiring sign to see these hard, stern men affected by spiritual idealism; and when the response comes, one feels that there is indeed hope for the world of to-morrow.

"The World of To-morrow" is the title of one of Mr. Wadia's lectures to which middle and rich classes come, and to them he also speaks of spiritual things. He shows how and where Europe went wrong, and how the State has to be reconstructed on spiritual lines. When he appeals to them to let the religion of the Church go and the religion of Christ live, a smile of appreciation generally follows. When he says that they should not worship the dead Christ but the living one, when he tells them to utter not by lips but by life the prayer "Thy Kingdom come," when he appeals to them to look for the Christ in their own hearts and not in an outside heaven, and when he bids them to look to the East for the Dawning of a new Day, they listen with rapt attention.

The Press notices Mr. Wadia and his activities most favourably. Long reports of his lectures appear, with interviews; often leading articles comment on the work done. Thus, through his socialistic and 'international work, large numbers of people receive spiritual and Theosophic truths in a form that is completely acceptable to them.

After Belgium came Holland, where Mr. Wadia worked for exactly a fortnight and where fifty-six meetings were held. A week was spent at the delightful country place, Ommen, where some thirty members gathered for a kind of a Theosophical Summer School and talks on yoga and meditation, on H.P.B.'s *Secret Doctrine*, etc., were given. It was a time of great inspiration, and many felt that this

coming together for study and meditation had given them a closer touch with the great world of reality. Following the school, lectures were given in nine cities in as many days, transportation being by automobile, with splendid weather prevailing.

Copenhagen was the next city to be visited. In this beautiful and cultured capital city of Denmark four splendid lectures were given to Psychical Researchers, to Social Democrats, and to Theosophists. We entered Sweden on October 5th at Malmö, where we stayed only for half a day, during which three meetings were held, the last of which was to a public audience of seven hundred. After Malmö came the visit to Göteborg, where we are to-day, October 7th, and where the programme calls for four meetings. Early to-morrow morning we leave for Christiania, the Capital of Norway, where the Annual Convention of the Norwegian Section is now being held, and where a very full programme has been arranged. The Norwegian Sectional Magazine has written a most appreciative article in the form of a welcome to Norway.

Next comes Gefle, Sweden, for a day and a half, and then to Stockholm, the Headquarters of the Swedish Section, where once again a very full programme is arranged. We leave for Helsingfors, Finland, on October 16th, and with the completion of the work there Mr. Wadia's long European tour, which began in the far south of Europe in Marseilles on February 20th and ended in the far north at Helsingfors on October 20th, will come to a close. During these nine months France, England, Belgium, Holland, Denmark, Norway, Sweden and Finland have been visited, and some two thousand and five hundred miles of travelling accomplished. Throughout the tour great hospitality was accorded by the members of the Society everywhere. We were made to feel at home in all places visited. The public came in large numbers, the largest in each country being: Nice, 400; Leeds, 400; Amsterdam, 600; Brussels, 900; Copenhagen, 450; and so far in Sweden at Malmö 700.

The Government of India has appointed Mr. Wadia a member of the Indian Delegation to the International Labour Conference of the League of Nations, which meets at Geneva in Switzerland on October 25th, and continues for about a month. This is the second time that he has been nominated by the Government. Thus Mr. Wadia's work has not only been acknowledged by the working classes of India, on whose behalf he has been labouring, but by the Government of India also. It should be highly gratifying to the Theosophical Society that one of its members will be at such a gathering for the second time, a gathering fraught with great possibilities for the welfare of the poorer classes, for the evolving of a harmonious relationship between employers and workers—in a way a truly Theosophic work which is endeavouring to bring different classes together and unite them for the common purpose of human welfare.

From Havre, late in November, Mr. Wadia sails for the new world of America, and, needless to say, for the purpose of promoting the spiritual work in which he is engaged.

Craig P. Garman

THE ESSENTIALS OF THEOSOPHY

IV

THEOSOPHY insists, first and foremost, on the spiritual basis of Brotherhood, the selves of all men being derived from, and integrated in, the divine nature of the Deity. Hence the *Unity* of mankind, and the recognition of the law which says that what injures one injures the whole, and what helps one helps all. The interdependence of all men on the physical plane is but the outer manifestation of the spiritual relationship which on the inner planes, and finally in the mind of the Logos, is the union of the many in the One. Unity underlies the whole Theosophical outlook on life and the universe, not only the unity of mankind but also the unity of its systems of thought—religions, philosophies, sciences, politics, etc.—all departments of the Plan by which the Logos is leading the vast millions of souls on this planet towards the goal of human perfection. This fundamental conception finds expression and utterance in schemes for the spiritualisation of the outer activities of life—industry, education, government, religious institutions—in fact, all phases of the Social Order, to lift it to a higher key in tune with the Brotherhood ideal which signals the incoming age. The principle holds good in national and international relationships, which are but larger factors in the consummation of the Plan.

Perfectibility may be regarded as another Theosophical essential, the goal of our aspiration and striving being a definite level of attainment in intellectual and spiritual progress, approached along the Path through a series of Initiations under the auspices and in the hands of the White Lodge or Brotherhood of Adepts. This definite objective co-ordinates many otherwise unrelated facts in life and gives illuminating direction to the whole cosmic process of evolution, involving in the development of the individual the philosophical doctrines of reincarnation and karma, and systematising activities in the four great departments of life into a developing process on a grand and universal scale.

Next, the existence in the world of members of the *Brotherhood* and the appearance at special times of a higher member of the Lodge to found a new religion or revive decadent faith. Such a time is the present, a transition period from a system of individualism and competition to an era of co-operation and brotherliness, when the altruistic or buddhic nature will predominate over the manasic or calculating mind which first considers its own selfish gain and personal benefit. The departing age is typical of the outgoing path; and the incoming age, ushered in by the war, foreshadows the path of return.

To the expectation of a very great member of the company of the Masters of Wisdom we were committed by the Founders of the Society forty-six years ago. H. P. B., speaking of the attempt made by

CORRESPONDENCE

PERSECUTION BY BOLSHEVIK GOVERNMENT

I WAS surprised to read in "On the Watch-Tower" of the September THEOSOPHIST the following: " . . . despite the persecution she has undergone from the *atheistic* Bolshevik Government."

The Communists do not, it is true, believe in beings (Masters, Devas, etc.), whose existence is unproven. On the other hand, they believe in Humanity and concentrate their efforts for the common good of the Universal Brotherhood. By means of one gigantic effort the Bolsheviks in Russia are endeavouring to raise the mass of mankind to a level where pain and poverty shall be greatly diminished and where there will be full freedom for culture. The preliminary means—a surgical operation—is surely no harsher than a flood conducted by Masters, etc. Also is not the Revolution in Russia the natural working of the Law of Karma? The Bolsheviks are *doing* what we Theosophists should have started doing long ago. Instead of which we talk airily of planes, manvantaras, devas, etc., and *do nothing*.

Finally, your using the Editorial columns of the official organ of the T. S. to ventilate your personal animadversions, is an abuse of the confidence placed in you.

London

L. ASHLEY, F.T.S.

REPLY

THE THEOSOPHIST is not the "official organ of the T. S.". Every copy contains a notice that the T. S. is not responsible for anything in it, unless contained in an official document.

The T. S. has been dissolved in Russia by the Bolshevik Government. Its General Secretary was asked to "teach the people that there was no God," and that "religion was the source of human misery". As she refused, she was kept for long under surveillance, and the T. S. was dissolved.

ANNIE BESANT

the Masters every century to help on the spiritual progress of mankind in a marked and definite way, anticipated that, when the effort of the twentieth century came, the T. S. would be in existence as an organised, living and healthy body.

The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and . . . their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new Torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organisation awaiting his arrival, which will remove the merely mechanical obstacles from his path. (*The Key to Theosophy*, final par.)

Whether the picture which H. P. B. drew of this future event related to the end of this century or the beginning, its bearing on the future of the T. S. appears to be the same. The Society is gradually leavening and permeating the great mass of thinking and intelligent people with its "large-minded ideas of Religion, Duty and Philanthropy"; slowly but surely it is bursting asunder "the iron fetters of dogmas, of social and caste prejudices"; and it is breaking down "racial and national antipathies and barriers," as H. P. B. prophesied it would, and opening the way to the "practical realisation of the Brotherhood of all men".

"The practical realisation of the Brotherhood of all men"—we believe it is this which the Bodhisattva is coming into the world to teach. Nor shall we have to wait till the end of the century, for the leaders of the Society, themselves Initiates and members of the Brotherhood, proclaim that His coming is imminent—and evidences on every hand support the prediction—and that He will synthesise the vital truths of all Faiths and philosophies and proclaim anew the eternal verities of the Everlasting Truth. The ideal of Brotherhood and co-operation which the T. S. stands for is an "august anticipation" of the teaching that He will deliver to the world, since it is the one solution, based on love and directed by intelligent understanding, of the many social difficulties which perplex the classes to-day. In some of her last words, the Theosophical Society was intentionally oriented by H. P. B. towards the appearance of the new "Torch-bearer," and strenuous, one-pointed preparation along the lines of its Three Objects, particularly the social science of its First Object, is, in my humble view, indispensable to the fulfilment of its purpose in the world, until at least the time of His glorious appearing.

J. L. DAVIDGE

IN using the word Theosophy, it is necessary to distinguish between what may be called its derivational meaning—Divine Wisdom—and its ordinary application, namely, the statements to be found in the lectures and writings of members of the Theosophical Society; for much confusion of thought and waste of time has been caused by the simultaneous and indiscriminate use of the word in both senses. It is in the latter sense that the word will be used in the following expression of opinion. Theosophy, to most of us, must fall far short of Divine Wisdom as embodied in the Christ and the Buddha; but the extent to which Theosophical literature, and the activities of members of the Society, bear the stamp of Divine Wisdom—that alone, to my mind, is the measure of the Theosophy they possess. In short, the first essential of Theosophy, whatever the form in which it may be presented, is that it shall testify to the reality of Divine Wisdom.

At our present stage of development we cannot say what Divine Wisdom is; still less can we say what are its essentials, for its very meaning—the power to know truly—implies that it is its own essential; but we can to some extent recognise it when we find it, and can show it forth in our lives as well as in our lectures. This power to recognise and express it, however feebly, is the guarantee of our capacity to embody it more fully.

But, granted that other movements, past and present, also testify to the reality of Divine Wisdom, what is there in the manner of its testimony that distinguishes the Theosophical Movement?

I suggest that one of such distinguishing features is universality. This does not mean that Theosophy professes to serve as a universal encyclopædia, but that it finds a place in its purview for every department of life. The doctrines of karma, reincarnation, super-physical worlds, superhuman men, etc., can be found in other religions and schools of philosophy, such as Hindûism; but none of these is in touch, for example, with the progress of modern science as well as the occult knowledge of the ancients, and most of them are limited, in respect of membership, to particular creeds, classes, or nationalities. With this essential feature of universality in organisation and policy, goes the essential attitude of tolerance in the individual. It is the first result of an intellectual admission of the unity of all life, and the first step to the practice of brotherhood.

For another distinguishing feature I should suggest the rather clumsy term "self-perfectibility". Religions such as Buddhism also teach that man must work out his own salvation, but it seems to me that Theosophy gives the most definite information as to what salvation actually is. The course of evolution is to be found mapped out in Theosophical teachings as in no other single body of teachings now available for all; and—last but greatest of all sources of inspiration—

Theosophy tells with no uncertain voice of living Men who have perfected Themselves, and are waiting to help any who will fulfil the arduous requirements that have ever been insisted on by the Custodians of Divine Wisdom.

W. D. S. BROWN

VI

THE aspects of truth peculiar to the T.S., and indispensable to the fulfilment of its mission, seem to me to be all grouped under Brotherhood, if that word is used in its widest sense and applied on all planes. Thus, on the mental plane, brotherhood connotes that universal tolerance and interest which leads to the impartial investigation of all religion, science, art and ethics. On the emotional level, Brotherhood includes and builds that sympathy which leads to true action on the physical plane, and enables us to refrain from pushing forward any dogma or belief which might be unwelcome to others. In the last analysis, one finds Theosophy connoting Universality and Brotherhood, standing for the Great Hierarchy of the White Lodge, through and from whom pour into the world the powers of the Logos.

Carmel, Calif., U.S.A.

FRANCES ADNEY

BOOK-LORE

The Reign of Relativity, by Viscount Haldane. (John Murray, London. Price 21s.)

Anything written or spoken by Lord Haldane is bound to command a respectful hearing. This latest book of his is much more a book on Philosophy than what is technically called Science. The assumption that a book on Relativity written by Lord Haldane is bound to be inherently defective, in that he is insufficiently equipped with mathematics, is made in certain quarters. To make such a charge is to miss the purpose of the book entirely.

During the last three hundred years, experimental science has been proceeding from one success to another in explaining the universe from a mechanistic point of view. So great has been its success, that speculative philosophers have been ridiculed for spinning out theories of the universe from their own brains. This led to a great deal of dogmatism in science from those who did not trouble to scrutinise the foundations of their superstructure. Two of these dogmas were the objective reality of Space and Time. Newton believed that Space was something objective, infinite, immovable, and independent of objects contained in it, while Time was flowing uniformly on, unrestrained, from an infinite past to an infinite future. That these implications could be challenged, except by muddle-headed philosophers, no one ever dreamed. Einstein's achievement has been to show to scientists by their own method, i.e., the experimental method, that the assumptions of Newton were ill-founded. There is no absolute Space or absolute Time. The experimental results go even further; they show that, in the words of Minkowski: "From henceforth, Space by itself and Time by itself do not exist; there remains only a blend of the two." The consequence of this has been that the whole of the superstructure of science has been shaken.

Further, it has led scientists to a revision of their ideas with regard to the nature of reality. It is here that the scientist contacts the region of the philosopher, whose aim also is to grasp the nature of reality.

Mathematicians may manipulate symbols with ease, and speak of tensors without trouble; but it is for the philosopher to dig out their significance from the point of view of the nature of reality, and who can deny that Lord Haldane is eminently fitted for this task?

Sir Oliver Lodge says that Lord Haldane is doing for Einstein what Herbert Spencer did for Darwin. Lord Haldane has certainly taken the Principle of Relativity and applied it to all phases of life and phenomena. His book is a compendium of philosophical theories and their criticism from the point of view of Relativity. To say that the book is very lucid in its exposition is needless, but this lucidity has not made the subject less difficult to grasp. It is a book which is necessarily meant for the intellectual élite of the world; and to find that a second edition has been called for within a month of the first, is as much a compliment to the general intellectuality of the English-speaking world as to the author.

The book is divided into four parts. The first part deals with "The Problem of Relativity" and puts forward the scientific aspect of it. The lines of argument of Einstein and Whitehead have been brought out in a masterly manner. The author shows that all the sciences belong to one entirety, and all their methods are required for the interpretation of experience. The second and third parts of the book set out to explain the metaphysical foundations of Relativity. It is in these parts that the great philosophers of the last century and of this, like Locke, Berkeley, Hume, Bosanquet, Hegel, Kant, Bergson, Bertrand Russell, and others, have been dealt with and criticised. The theme of Lord Haldane from the beginning to the end has been that "Mind is foundational to Reality". When he speaks of mind, he makes it clear that he does not speak of a *mind*, but *mind*. To quote:

There is nothing like objective reality. The mind is not a subject on which fall impressions from the real objective world. The mind is a substance which projects its reality and moulds the reality of the object.

He thus arrives at a conclusion midway between the theory of absolute negation (*māyā*) of the Hindū, or the subjective Idealism of Berkeley and Hume, on the one hand, and the absolute materialism of the erstwhile scientist on the other. According to Lord Haldane, the distinction between the knower and the known is one that truly falls within knowledge. Each is as real as the other, within the entirety of knowledge to which both belong. Knowledge as a whole is itself the final act behind which we cannot get.

The fourth part of the book will appeal to the concretely minded and the hard-headed practical man of affairs. By such man the question is always being asked: "How does Relativity touch actual

everyday life?" The two chapters of this part are very interesting and topical in their nature, and it is here that Lord Haldane answers this question and makes two very important suggestions for the guidance of the world. His first suggestion is the need for "higher leadership". He says:

The blind cannot lead the blind, and the teachers must have their eyes open. There is required accordingly, for the guidance of the teachers themselves, higher leadership of the kind which can stimulate towards reliable ideals in science, in art, in religion, and in philosophy.

The necessity for "seriousness of mind" among the people is Lord Haldane's second suggestion. The reflective habit is, according to him, highly desirable in the interests of democracy. The author finds traces of this seriousness of outlook already appearing, but he thinks "it is the duty of the well-to-do to encourage by their own example".

The book under review can certainly be recommended to anyone, whether scientist or philosopher, who is interested in the ultimates of our concepts and in the foundations of our knowledge.

Y. P.

Saint Columba of Iona: A Study of his Life, his Times, and his Influence, by Lucy Menzies. (J. M. Dent & Sons, Ltd., London and Toronto; E. P. Dutton & Co., New York. Price 8s. 6d.)

A man child shall be born of his family,
He will be a sage, a prophet, a poet,
A lovable lamp, pure, clear,
Who will not utter falsehood.
He will be a sage, he will be pious,
He will be the King of the royal graces.

St. Columba well fulfilled this prophesy of St. Patrick to his ancestor, a chieftain of the tribe of the O'Neill. We are tempted to quote largely from this opportune book, for in these sad times of struggle, when Celt and Saxon seem so determined to show to each other only the worst side of their characters, anything that helps to prove their interdependence upon each other in the past is of value. Most of us have forgotten what the Irishman means when he refers with pride to the history of his country. The hero of this story was born when Ireland was still glowing brightly with the glory the divine Saint, Patrick, shed over her by his life and teaching. She was still the "Isle of Saints"; her learning attracted the best men of Europe to her schools and the foremost men of the time to be born in her families. Her missionaries carried the "good tidings of great joy"

amongst the fierce tribes who, still entangled in meshes of Atlantean magic, fought and wandered from East to West and from North to South; and to those dauntless Irish monks we largely owe the fact that Europe has been able to rise to her present place in world history.

More than thirteen hundred years ago Columba sailed over the sea to Scotland with his twelve followers in a frail wicker coracle.

He subdued the fiercer passions of the Picts. He made friends with their king living in the stronghold of the Druids. He overcame the Druids and outdid their magic. He secured the independence of the kingdom of the Scots. He brought civilisation to a lawless people. He improved their methods of agriculture, their husbandry and their social relations. Ever moved by generous passions, fired to the very end of his life by love of country and love of poetry, despising rest, untiring in mental and manual toil, born for eloquence and gifted with a voice so penetrating and sonorous that it was thought of afterwards as one of the most miraculous gifts he had received from God.

Such was Saint Columba.

Before he left Ireland "three thousand men laid down their lives in battle to save for him a little book into which he had copied the Psalms," so great was his magnetic personality. That battle was won at the cost of lifelong banishment from his passionately loved motherland, and his sentence of banishment was pronounced on him by a great Angel in the silence of the night before the battle took place. Had Columba not been irresistibly attracted to explore the things of that inner world, where storms of passion rage but to be conquered, and dangers and hardships and temptations to despair are even more terrible than anything on the physical plane, he might have come down to us as a great ruler and explorer. His love of the sea and of adventure reminds us of Sir Ernest Shackleton, himself a Celt and endowed with all that imagination, intuition and magnetism which Celtic birth bestows. Of him a contemporary paper writes:

A sudden emergency arises, and in an instant the poet and visionary has taken flight and given place to the man of action. Intensely vital and, while easy-going to a point, iron-willed when that point is passed.

In his self-enforced humility Columba refused a bishopric for himself; yet he stood so high, even as a priest, that he crowned Aidan king of the Scots in Iona, on that very "Stone of Destiny" whereon our present King-Emperor, George V, was crowned in 1910 in Westminster Abbey; thus King George traces back, through James VI of Scotland and King Aidan, to the same Irish King, Erc of the tribe of O'Neill, from whom Columba himself came. (*Vide pp. xxxi and 186.*)

Quite a different side is presented to our view in Columba's life on the tiny island of Iona, washed by Atlantic surges on the edge of the known world. There he dwelt amid his monks, "loved and obeyed by all, guiding them in their devotions, calling them to pray with him

in the church, sometimes even in the middle of the night; engaged like them in that work of learning for which the world owes so much to monasteries—the production of splendid copies of the Scriptures". Before the printing press lightened the task, that was the only way of spreading the sacred writings, and we can gauge the high artistic level of the time by the beauty of one copy that has come down to us from Ireland, the *Book of Kells*.

Columba also took the greatest interest in the various operations of the farm and the many other industries necessary to maintain the open-handed hospitality of the monastery. A beautiful story is told of the welcome he provided from his cell each day for his comrades, when he no longer moved freely amongst them and shared their labour. The brethren, returning hot and tired from toil in the fields, were always met at a certain spot by a delicious flower-scented breeze, and by a great sense of peace and blessing which at once refreshed them.

Very human as well as holy was Saint Columba, and the same Celtic ancestry comes out in the characteristics of the President of the Theosophical Society to-day. Members of our Society all the world over will find in this book fresh inspiration to tread the life of utter self-sacrifice for the good of others. Are we not again near one of those wonderful periods of spiritual outpouring and of temporal growth which mark the recurrent visits of the World-Teacher amongst men? The whole Theosophical Society forms but a modern Iona, a place of learning and refreshment from which to go out into the darkness to enlighten our fellow men. Airships and motor-cars now take the place of coracles and the pedestrian's staff, and the voice of the Great Teacher will not be confined to a few tribes, but will be carried at once to all corners of the Earth by the Imperial wireless installation which is already beginning to link up the most remote corners of our globe.

The ancient seal of the monastery of Iona shows a monk in a coracle looking up for guidance to the beams of a five-pointed star; now again: "The Night is near to the Dawning."

"The Morning Star, the Star in the East, is shining above the horizon." If not Columba himself, may we not hope that some of his monks have been re-born amongst us?

A. J. W.

The Vision of John Adams, by Jean Delaire. (Arthur H. Stockwell, London.)

The story of a psychological tragedy—not uncommon, especially during the past war. John Adams, a Second-Lieutenant, is badly wounded and lies a long time in agony on the battle-field; fainting with pain and thirst, he has a vision of the spiritual life, realises that there is a consciousness independent of the body, has a clear vision of his relation to the Cosmic Consciousness, and finally sees his broken physical body as a mere machine, a temporary tool, that is his but not himself. Picked up on the field, operated on, he recovers sufficiently to be invalided home. Mother, sweetheart, friends, all contribute to his recovery; but he remembers the vision, he tells of it, and all misunderstand. Mother, friends, doctors, clergymen, even priests, think him insane. At last a friend who is a psychologist hears of it; then the rationale of it all is explained; he no longer need think that he is insane, and then the true romance of his life brings the story to an end.

It is a well-written and instructive story, but contains nothing new to Theosophists. The picture of what John Adams sees and feels, and finally realises as the truth about himself and the life of the Spirit, is vivid and well told, as by one who has seen. Then the contest as to his sanity is also a true picture, and an indictment of the Church, its ministers and its inadequacy in time of need.

The anguish he feels at finding that his witness to the Truth is put down as mere insanity, is well described, and there are many of us who have been through it. But the direct knowledge of God is surely taking the place of ecclesiastical belief, and a short story of everyday life like this will surely help many.

A. F. K.

BOOKS RECEIVED.

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

Studies in Islāmic Mysticism, by Reynold Alleyne Nicholson (Cambridge University Press); *The Social Expression of the Spiritual Life*, by Gilbert T. Sadler (C. W. Daniel, Ltd.); *The Human Touch*, by L. A. Compton-Rickett (George Routledge & Sons); *The Scourge of Christ*, by Paul Richard, *My Motherland*, by Prof. T. L. Vaswani, *Indians in South Africa*, and others, by C. F. Andrews (Ganesh & Co., Madras).



C. W. LEADBEATER

VOL. XLIII

No. 4

THE THEOSOPHIST



WE had the pleasure of welcoming Home, at daybreak on December 3, at the "gateway of India," the two Brothers, who left us as boys, and have come back to us as men. Only a few of the leading workers in the Theosophical Society and the Order of the Star in the East came to the landing-place, as I had specially asked that the bulk of the friends would await the garden-party of welcome, given in China Bagh by Ratañsi D. Morarji, that same afternoon. Five or six of us, who had passes to board the ship, went up the gangways as soon as they were made fast, and were greeted by our travellers, who were duly garlanded in Indian fashion. Very welcome, too, was Miss

Burdett, to me especially, as she relieves me of so much of routine business and is so capable and so ready a worker, and so devoted to our beloved Society. And there, also, new to India but so familiar in London, was Miss Barbara Villiers, whose quick and efficient help will be badly missed there, while we rejoice in it here.

* * *

We divided off at the entrance, the Brothers being put up at China Bagh, and D. K. Telang with them, and after the first bath on land, so delightful a thing after a fortnight at sea, they joined us at Mr. Morarji's other house, Vasant Vihar, on the well-named Mount Pleasant Road, where we remained till we started for the party at China Bagh. Both Brothers are looking very well, and dressed in Indian coat and dhoti, looked quite at home. Mr. Krishnamurti also wore a turban, which suited well his sharply-cut Indo-Aryan face, and it was pretty to watch the glad faces that greeted him, and to see how the old gracious kindly manners went to the hearts of the welcoming guests as they pressed forward, and how the children sprang to him fearlessly and were greeted with a gentle smile that prevented all shyness. About a couple of hours were spent in recognising old friends and in making new ones, and at nine in the evening we started for Adyar. Over the well-known track we sped through night and day, till at Guntakal we were greeted by a large number of members, who specially welcomed the two Brothers with an affectionate address, as part of their childhood had been spent in a neighbouring town. And so through the night again, and on till Madras was reached, and after renewed welcomes, the train began the last stage of the long journey, and they motored with me to Adyar.

* * *

There they had a royal welcome. The Hall was exquisitely decorated with swinging interlacing strings of flowers,

pendant from the roof, and was filled with rejoicing members of the Society and the Order. As I stood between them on the platform, with the statues of the two Founders behind us and the joyous crowd in front, I tried to say a few words of welcome, but speech was difficult, so overpowering was the feeling of the glad closing of one chapter in the story. Mr. Krishnamurti followed me, but his words of thanks were also very brief, as were those of Mr. Nityanandam. It was not a time for words, but of silent intense gratitude to Those whose protection had shielded them from all dangers, and had brought them back with hearts utterly Indian, ready for strenuous and devoted work.

* * *

And thus on December 5, 1921, the chapter closed which began on January 11, 1910, when the charge of guarding and of training was given to my Brother C. W. Leadbeater and myself. Through storms and sore troubles we have passed, but the charge has been fulfilled, and our "I will" has been kept unstained. No harm has touched them; morally and mentally they are all that love can desire. We do not ask for them that they shall tread an easy path, and bask in life's outer sunshine. We hope to see them wage a gallant battle against evil, tread the path of service, know the Great Ones and do Their work in the lower worlds, loyal, honourable gentlemen, citizens of their Motherland, and of the mighty Federation of Free Nations into which she has entered and is taking her rightful place. Not ease, but strenuous endeavour; not acquiescence in but resistance of evil, and champions of Light, Love, Beauty, and of political and social justice. Thus we may cry, with full assurance of response:

From the unreal, lead them to the Real.

From darkness, lead them into Light.

From death, lead them to Immortality.

* * *

It is a glorious time for the young men and women of to-day, young folk in the fullness of strength and vigour, gazing open-eyed and fearless at the problems of the day, ready to test their strength in the handling of them. If the youth of India were ready, Home Rule would be ours in a very few years; and they would have been ready, following, as youth should, their seniors and strengthening them, had not Mr. Gandhi come to India, and proved to be, as Gopal Krishna Gokhale prophesied, the worst enemy of political freedom. But even Mr. Gokhale did not foresee how he would demoralise the youth of India, teach them to disobey their parents, revolt against their teachers, desert and despise their natural leaders, and pour out their beautiful enthusiasm and self-sacrifice on the desert sands of hatred and rebellion, instead of on the rich soil of patriotic service, disciplined and guided by those who had brought India to the threshold of Freedom, and would have steered her quickly and safely into the harbour of Home Rule.

Another happy event, accomplished ere December was half-way through, was the first Convocation of the National University, held on December 8. I must confess that I was surprised at the dignity and beauty of the ceremony. The procession into the *shamiana* erected for the occasion was led by the venerable Pro-Chancellor, Subramania Iyer, Doctor of Laws in the University of Madras, and he—his eyes having largely failed him—was led by the Registrar, M. A. of Oxford. The aged form, so venerable and of such stately beauty, with the vigorous, stalwart young manhood of his gentle supporter, seemed to typify the wise age and the powerful young maturity of India, side by side as they should be throughout the land. Then came the Senators, who include the leading members of the staff—for the University is a teaching and residential one—wearing the

hoods of Bombay, Allahabad, Benares, Oxford, Cambridge, London, Dublin, Edinburgh, S. Andrews, and Glasgow. A Staff and Senate containing representatives of eleven Universities is a remarkable phenomenon, and guarantees to its *alumni* the union of the cultures of East and West. Dr. Rabin-dranath Tagore, our Chancellor, certainly represents Bengal culture, but I do not know if he troubled to go to Calcutta University. Dr. Rashbehari Ghosh was our President till he passed away, and he was one of the most famous members of that University. Mr. Agashe, who died a few days before the Convocation, and has done much to build up our University, was a brilliant graduate of Manchester, and while they were with us, thirteen Universities collaborated on our Staff and Senate. Of the Senate, Mr. C. P. Ramaswami Aiyar, M. L. C., Advocate-General, also is a member, and he is a member and Senator of the Madras University. 40 graduates out of the 55 who passed came to receive their degrees at the hands of the venerable Pro-Chancellor. The Chancellor was ill in bed, but his good wishes came by wire, as did those of Mr. G. S. Arundalè, M.A., LL.D. (Cantab.), who was sorely missed on the day which he, more than anyone else, has made possible. He is on a long tour, collecting money for our support. In one matter we differed from every University in India: we opened the ceremony with prayer, and the prayers were chanted in succession, in order of date, by Hindū, Zoroastrian, Buddhist, Christian and Muhammadan representatives, in Samskr̥t, Zend, Pāli, English and Arabic; moreover, in the promise to support "morality and sound learning," we prefixed to "morality" the word "religion". I believe that there is also a difference in our introduction of a Degree in Commerce, and a Diploma in Agriculture. The Pro-Chancellor's admirable address was printed in full in *New India*, Daily and Weekly.

The remarkable letter "To my Brothers of Aryāvarta," published in Part III of our present number, is a profoundly interesting, if pathetic, pronouncement by our revered H. P. B. of the work and purpose of the Theosophical Society, of her own position as the Messenger of the Great Ones, and of her faithful delivery of the message with which she was charged. It is a human document worthy of most thoughtful study. The facts given in it are familiar to those who lived with her at that time in England, and she had a great longing to return thither. Sometimes she would suggest that she and I should go together to India, a hope that shone brightly before my eyes in those days. But alas! she passed away, and took rebirth in the north of India, and though we have lived for twenty-eight years in the land so dear to both of us, we have never met physically face to face. Yet close ties bind us to each other, and maybe we shall yet greet each other in the flesh.

* *

Friends will be pleased to hear that the Hindū University, which gives its Honorary Degree of Doctor of Letters to the Prince of Wales on December 13, is giving the same degree, on December 14, to "Mrs. Annie Besant and the Mahārājādhirāj of Darbhanga, in grateful recognition of their invaluable co-operation in establishing the University". Pandit Malaviya, the Vice-Chancellor of the University, wired to me: "I am glad to inform you that the Syndicate and Senate unanimously recommended, and His Highness the Chancellor has cordially approved, that the Honorary Degree of Doctor of Letters be conferred on you at the next Convocation on the fourteenth December. Hope you will give us the pleasure of welcoming you." I need not say that I am very happy to have this link with the loved Central Hindū College, now the Hindū University, with which I was connected as President of the Board of Trustees during its whole existence, and, since August

1916, with its expansion into a University, as a member of the University Court and Council. I am even more glad that the University Court, at its last meeting, unanimously passed a resolution electing as life-members of the Court a certain number of the trustees of the C. H. C. and myself; these were originally elected by the Board of Trustees, when they resolved to hand over the results of their eighteen years of educational work, with buildings, lands and funded endowment, to be the nucleus of the Hindū University. Their names and my own were inserted in the Draft Bill, but by some oversight, never explained, they disappeared during its passage through the Legislative Council. For five years I have been pressing for a short amending Act, and I hope that the unanimous vote of the Court will give the necessary impetus. It is obviously unjust that those who founded and nursed the institution, and finally gave it over for the larger usefulness, should have no voice in its later direction; moreover it was a breach of the conditions under which we had surrendered all we had toiled for for eighteen years. Pandit Malaviya writes to me that he hopes to have an Amending Bill passed through the Indian Legislature in the January Session. That will give great pleasure to all who built up the C. H. C., and it is but justice, as the completion of the arrangements made. I have not cared to make any public protest, lest it should be used to injure the great movement, but I shall be very glad to be at home once more in the C. H. C.

* *

The Britain and India Association, which did so much good work in the pre-Reform days, has issued its Report from July, 1920, to September, 1921, and is still continuing its quiet penetration of English Society. Its Bath Branch has been the most active under the Presidency of Lady Woodroffe. It has had to give up its offices, for want of sufficient means, and now holds its committee meetings at the house of the

Asst. Secretary. Its library is housed in the shop of the Order of the Star in the East, 314 Regent Street, London, W., where books can be borrowed.

* * *

At a later meeting it was decided to discontinue the activities of the Association. The Committee

felt that its main work—that of rousing public interest in and understanding of Indian questions during the difficult transition period when Indian Government Reforms were being instituted—had been accomplished. The loss of the central office crippled the work of the Association, and if it continued as an active organisation it would need to acquire again central premises for which funds are not available.

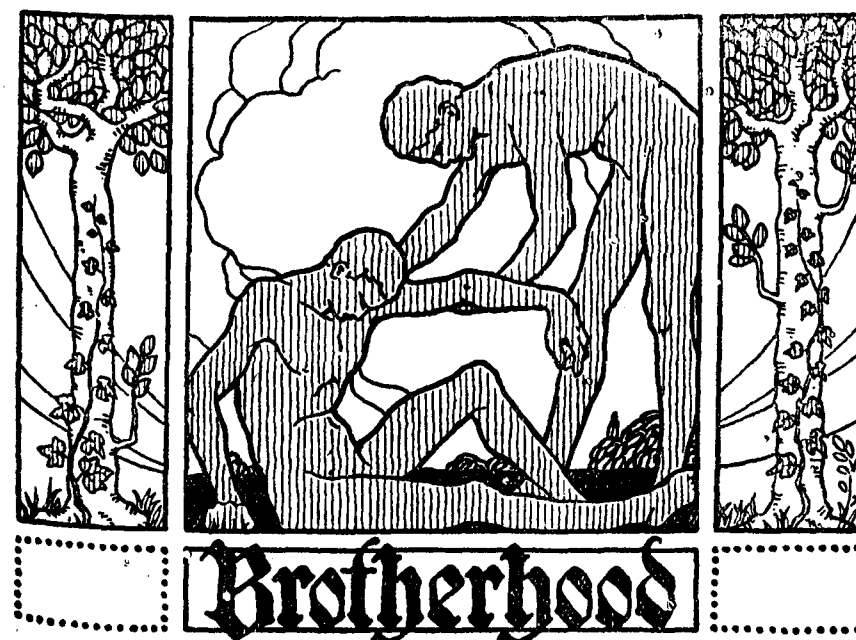
The continued activities of organisations such as the East India Association, the Indian Section of the Royal Society of Arts, the Indian Students' Hostel, and the formation of other bodies such as the Vedānta Society, provide for opportunities of contacting Indian life and thought, so there is no longer the same need for the activities of Britain and India, especially as the Centre of Indian interest is now in India itself.

We feel that the Association accomplished useful and vital work during its years of existence, and at a time when India had need of the sympathetic understanding of Britain in her new aspirations. Although the Association is now to be disbanded, it was decided that a nucleus should remain, consisting of Mr. H. S. L. Polak, Miss K. Browning, M.A., Mrs. Stevenson Howell, and Mrs. Josephine Ransom, so that, should need arise, they would be able to act. The list of members of the Association will be kept.

While we regret the closing of the Association—for it has done admirable work—the regret is more sentimental than rational. There is no longer need for the kind of work the Association was formed to carry on. But there *was* need for it, and the very success of the many-sided agitation has caused the dropping of bodies suitable for the early work, but now not needed because outgrown. Gratitude remains in memory of help given.

The old order changeth, giving place to new,
And God fulfils Himself in many ways.

India is growing rapidly, and the outworn garments naturally fall away.



BRITAIN AND INDIA¹

By ANNIE BESANT

THE two Countries that for more than a century and a half have been closely connected as ruler and ruled, have now reached a point where a decision must be made which will either bind them more closely together in a common Empire, or subject the tie already existing between them to a strain which will, sooner or later, bring about its breaking.

Now I am one of those who believe that the maintenance of this tie involves the uplift of humanity as a whole, and that its breaking would retard the evolution of the world. I believe that both Nations will be benefited by its preservation, and both injured by its destruction. I believe that the entry of

¹ A paper written in 1918.

India into the Empire as a partner would ensure the stability of that Empire, by transforming it into a Commonwealth of free and self-governing Nations, interdependent and mutually helpful; whereas the continuance of India as a Dependency would bring about a sharp division between the comparatively small white Nations who are to rule, and the huge coloured Nations who are to obey, and would result in continual friction, in unrest ever growing angrier, until India breaks away, seeking alliances in Asia, and menacing the isolated and sparsely peopled Dominions of the Southern Pacific.

UNION OF BRITAIN AND INDIA

It appears to me that the maintenance of the tie is vital for Great Britain, and its breaking would reduce her power in the world. If India, as a part of the Commonwealth, hold the Primacy of Asia, the outlying Dominions of Australia and New Zealand are no longer isolated, and their small populations are safe. The stronger India becomes, the more secure are they. The Imperial Crown, vested in the House of Windsor, will be supported in Asia by the pillar of Indian might, and in her strength will be the security of the Commonwealth. With the disappearance of race superiority and inferiority, bitterness will also disappear, and Britons will be welcomed as brothers when they cease to be rulers. There will be a true Brotherhood when there is a true Citizenship of the Commonwealth, in which each self-ruling Nation will recognise the natives of all the other self-ruling Nations as fellow-citizens. The time will come when Aristotle's definition of a citizen of a City—the only State he recognised—will be true of a citizen of the Commonwealth:

He [or she] who has a right to a share in the judicial and executive part of government in any city, him we call a citizen of that place, and a City, in a word, is a collective body of such persons, sufficient in themselves to all the purposes of life.

In every country, its natives will enormously preponderate in the administration, but citizens from other parts of the Commonwealth might well be admitted and welcomed. When India is an equal partner in the Commonwealth, there will be no jealousy here of the Briton.

The maintenance of the tie is also vital for India at present, and will probably remain for long helpful and beneficial. It is an age of large States, of World Powers; and India cannot immediately defend herself efficiently against foreign aggression. She must build up an Indian Army and Navy, as well as contribute to Imperial Defence. She must train her youth to the use of arms, and create an efficient, because a well-paid, well-equipped Police. She must do within the British Rāj what has already been done in the Indian States in this respect. She cannot find a better alliance during this time of self-training than that with Britain; and, when she has trained herself, where can she find a better place among World-States than in the Indo-British Commonwealth?—a Commonwealth so strong and so peaceful that, rooted in Europe, Asia, Africa and America, it can preserve the world's peace unbroken, and, in alliance with the great American Republic, will lead the evolution of the Human Race.

For this, Home Rule for each constituent Nation in the Commonwealth is absolutely necessary, for every Nation has its own problems that its own natives must solve. No Nation has time to solve the problems of another Nation, nor has it the capacity; for the suitable solution of each National problem depends on the genius and traditions of the Nation. That which Professor Seeley says of England is true of every Nation: "In order to know what England ought to do and be now, they must study what she has been and done in the past." So Dr. Wilson, before he was President, wrote:

Each people, each Nation, must live upon the lines of its own experience. Nations are no more capable of borrowing experience

than individuals are. The histories of other peoples may furnish us with light, but they cannot furnish us with conditions of action. Every Nation must constantly keep in touch with its past.

In this view we can see at once the explanation of Britain's successes and failures in India. She has honestly, and with the best intentions, tried to impose on her a British civilisation and British ways of doing things. She has succeeded in many material objects—railways, posts, telegraphs, and the like. She has failed in education and sanitation, and in bringing about general content and happiness. Most English people do not recognise that a schoolmaster was one of the Indian village officials up to the beginning of the nineteenth century, as is shown in the numberless inscriptions of lists of such officials and servants, graven in stone and on copperplate, discovered lately in profusion from the seventh century A.D. onwards, recorded in the Epigraphical Reports now issued, and also given in the Report of a Select Committee of the House of Commons, in 1812. It would take me too long to give the detailed evidence, but I may just mention that Mr. Matthai speaks of the fact that the British found here "a widespread system of National Education"; that, in 1813, Sir Thomas Munro, before a Committee of the Houses of Parliament, gave evidence that there were schools established in every village for "teaching reading, writing and arithmetic"; and that, in 1814, a despatch from the E.I.C. Court of Directors says: "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"; it further bids the Government protect the village teachers. This was the record of the condition of education in 1814, only 107 years ago, while in 1918 we are told in the Montagu-Chelmsford Report: "The immense masses of the people are poor, *ignorant* [*italics mine*] and helpless, far beyond the standards of Europe," and their

illiteracy is made an obstacle to the formation of a real electorate. It is hard, historical facts like this, which form the basis of the Home Rule agitation. We believe that India can do for her own people better than the British can do, and that the rooted idea of Britons that their ways are the best for every Nation is the reason for their failure in such matters as education, and not any want of goodwill or effort to do all they can. This is India, not Britain; and they are not Indians. Home problems must be solved by Home people.

Moreover, after the War, Britain will have her own hands full of work in Britain, and she will have less time than ever to attend to us. It is not King nor Parliament that governs India; neither has the time. 245,000,000 of Indians are governed by a handful of Britons—a wonderful achievement, certainly, but not satisfactory to the governed, especially when they watch Indian-governed States going far ahead of them in education, industry, general prosperity, and in the thoroughly good feeling between adherents of different religions; the reverse of the last-named condition is made, in the Montagu-Chelmsford Report, another obstacle in the way of Indian Self-Government. A late Dewan of Travancore spoke some months ago in a political Conference of the admission of representatives of an outcaste community to the People's Assembly; there are practically no Indian outcastes found in the Councils in the British Rāj. Yet the outcaste is another obstacle to Self-Government in the Montagu-Chelmsford Report.

Let Englishmen work with Indians to make the first "substantial step" to Responsible Government here, and it will also be a step to substantially strengthening the connection between Britain and India. I shall deal presently with the modifications necessary to change the Montagu-Chelmsford proposals into such a step. If the European community would support the National Congress and the All-India Muslim League

in winning these changes, they would help in the preservation of the union between Britain and India.

THE DANGER OF RUPTURE

It is, then, from the standpoint of a deep and warm desire to create a firm friendship between India and Britain that I write, believing that Self-Government, Home Rule, is the only way in which a lasting union can be secured. The breach between Britain and the North American Colonies was due to the endeavour of Britain to continue a control which the Colonies had outgrown, to maintain a tutelage resented by their manhood. A common heritage of history, a common race, a common language, a common religion, were not strong enough to hold the two countries together when the Spirit of Freedom breathed on the Colonies; and that Freedom, denied, gave them a giant's strength. Here, in India, none of these common ties exist, and that same longing for Freedom is inspiring her sons and daughters to-day. She is fighting among the Allies for the Freedom of Nations; President Wilson's ringing words have made her realise the nature of the combat of the World-War now raging; Mr. Asquith, Mr. Lloyd George, have uttered sentences which place them by President Wilson's side in their War Aims. It is madness to suppose that India alone can remain unaffected by the wind that is stirring to its depths the life of the Nations, that she alone will share in the struggles for Freedom but not in its enjoyment, will pay its price in blood and gold and see its possession remain in foreign lands alone.

For it is not the case that only the soldiers are suffering from the War, or that their deaths in battle and their empty places in the home are the only sufferings endured by Indians in consequence of the War. The War has come into every village, and forces itself on the life of every peasant and

peasant's wife. The villagers of Bengal know that they have to go half naked because the mills have to produce khaki to be sent abroad, and because supplies of cloth from abroad are diminished by the War. The villagers and workmen in Madras know that much of their rice is shipped off to Mesopotamia, and that they are hungry because the soldiers must be fed. The paper currency of small notes has made them doubt the Sirkar's stability, and the lack of small coins and the change of the 2-anna silver bit into nickel has caused much searching of hearts. Recruiting for army and labour corps has left gaps in the village circles, and the villager is a far shrewder person than the officials imagine. Moreover, the efforts of the Publicity Boards to spread a knowledge of the principles for which the Allies are fighting, and still more the fact that the intelligentsia of the towns come from the villages, have relatives there with whom they keep in touch, that the villagers send their sons to school in the towns, where they read newspapers and hear politics discussed, and spread the ideas they imbibe in the towns when they return to their villages in their holidays—these things keep a flowing current of thought between town and village, between intelligentsia and raiyats, of which, once more, the officials are little aware.

But every one in India, official and non-official, must recognise the changed spirit, the changed attitude, of the people. They resent, where once they suffered in silence. They resist, where once they submitted in meekness. Labour movements are showing themselves, sporadic as yet, but increasing. There is a tendency to strike, when prices rise and wages remain stationary; on the Bombay side, Ahmedabad and Bombay strikes have raised wages, Kaira resistance has checked revenue collections; and the news has spread, as news does spread in India.

It is useless for Governments to put down this changed attitude merely to political agitation; it is due to far deeper

causes, and latterly to the War and the Time-Spirit. As in European countries, suffering now drives people into rioting after it has made them desperate. They will no longer starve quietly. This is a fact to be recognised, and Governments must adapt themselves thereto, as they have done in Europe. Repression will only cause disturbances. A good-tempered crowd now becomes angry, if violence is used towards it. Governments must now accustom themselves to criticism, and consider public opinion. Mr. Montagu does not try to prosecute *The Morning Post* for bringing him into hatred and contempt by attacking him in vitriolic language: he defends himself on the platform. Our rulers must employ the methods of free countries instead of the methods of despotism, for despotism is being wounded to death on the battle-fields of Europe, and it cannot much longer be tolerated in Asia, for when our soldiers come home they will tell how they fought it and killed it in the Great War.

AMONG THE INTELLIGENTSIA

Among the educated classes, the same change is seen; in fact the change in the workers is only the reflection of the change in the intelligentsia. In the latter, the change of tone is marked and clear. The Congress, which used to ask for piecemeal reforms, and treat them as boons, has, since 1915, grasped the question of government as a whole, and claims Freedom as a Right, not as a boon. The War has intensified the demand, and the Congress refuses to recognise the view that other subject countries are to have Self-determination, while it is refused to India, and that her fate is to be determined by Britain and not by herself. The Congress resents the statement that India is unfit to govern herself, and that she is a child, whose steps must be guided by Britain.

This awakening of India to a sense of self-respect and of National dignity has not been as sudden as superficial observers may imagine. It has passed through distinct stages, which have overlapped each other, but are none the less clearly marked. It began in the revival of religion, then went on to embody itself in educational efforts, then in social reform, and lastly in political claims and agitation. The revival of the Hindū religion began with Rammohun Roy, and went on with the Brahmo Samāj, the Ārya Samāj and the Theosophical Society, the latter working also for Zoroastrianism, Buddhism and Islām. The Brahmo Samāj and the Ārya Samāj went on to link education with their religious movements, the Ārya Samāj taking the lead in this. Social Reform sprang up as a consequence of English education, modified later by the feeling of brotherhood evoked by religion. Political movements showed themselves in the seventies, and embodied themselves in 1885 in the National Congress, and later in the All-India Muslim League.

Personally, I followed the same order. As far as, I myself am concerned, I began in 1893 to strive to awaken National self-respect and pride in country by endeavouring to arouse a sense of unity, and National dignity by a revival of love and respect for the noble National religions—Hinduism most, as the most widely spread, but also Zoroastrianism and Islām. Sir Valentine Chirol, with a true insight, pointed to this work of mine in relation to Hinduism, as one of the potent causes of Indian unrest, and of the reaction against the westernisation of India; a Government Report remarked on the work of the Theosophical Society as one of the agents in the "Revival of Hinduism". Every one who knows India knows also that it is the religious appeal that most deeply stirs the Indian, and Hinduism—with its recital of sacred Indian rivers and towns in all parts of India in its daily prayers, as parts of Bhāratavarsha, "Bharata's land," or of Aryavartha,

the "land of the Āryas"—evokes and maintains a sense of *National* unity, of the oneness of the land of the Āryas, of the land of Bharāṭa, an ancient King, which outsiders do not realise. For these prayers are said every day, and the pilgrimages which still form a striking part of the National life, with the great religious festivals, all make Indians one Nation in the eyes of the masses of the people, and consecrate the geographical area. This has been going on for many thousand years, and is wrought into the very fibre of the Hindū. It forms the soil which has nourished the more modern conception of the Nation as embracing all the children of the soil, belong they to what religion they may. While this work was begun by the great Mughal Emperor Akbar, in the sixteenth century, it has grown and strengthened mightily in our own time through English education and English literature, and through the movement for social and political reform.

My own special work, after three or four years, embraced a vigorous educational propaganda, which began with the Central Hindū College and School, now the Hindū University, and led to the founding of various National Schools, developing later into the Theosophical Educational Trust, which in 1917 affiliated with the Society for the Promotion of National Education. In these the education is religious and patriotic—each student being taught his parents' Faith, and a common morning worship beginning the day—as well as intellectual and physical. From the Central Hindū College has come out a stream of workers for the country, men who are religious and patriotic, willing to make sacrifices for the Motherland. The younger generation of Indians is passionately patriotic; they are the basis and strength of the National movement, and these are the present and the coming citizens of the Free India for which the elder of them are working and the younger will work. The present Home Rule movement is not the result

of the three years' audible claim for it; it is the outcome of all the years since Rammohan Roy, focalised in the more than thirty years of National Education, with its chief centres in Lahore, Benares and Calcutta, and smaller centres dotted all over the land. This is the real root of New India and it is growing and expanding with every year. The schoolboy, the college youth, are not the school-boys and college youths of thirty years ago. They are no longer the docile, submissive students of earlier days; they are high-spirited, proud and sensitive, like the boys of English public schools and colleges. They must be led, not driven; influenced, not coerced.

My own part in the Social Reform movement has been limited to the raising of the age of marriage, the drawing together of castes, and the uplift of the submerged classes—all with the definite aim of strengthening the physique of the Nation, and lessening the separateness which rendered united action more difficult. The chief work among the submerged classes has been done by the Brāhmaṇas, who were the first to recognise that, in striving for Liberty, one-sixth of the population could not be ignored, and that the Christian propaganda among them was a danger to their own ancient Faith.

My share in the political movement has chiefly lain in the infusing into it the new spirit, the claim of Right rather than of boon. This movement was made by the National Congress, by Dādabhai Naoroji, Surendranath Bannerji, Pherozeshah Mehta, Dinshaw E. Wacha, W. C. Bonnerji, Ananda Charlu, G. Subramania Iyer, N. G. Chandavarkar, K. T. Telang, Viraraghavachariar, P. Kesava Pillai, S. Subramania Iyer, Gangaprasad Varma, Ayodhyanath, Bishambarnath, Norendranath Sen, Madan Mohan Malaviya, G. K. Gokhale, Sankaran Nair, and many another, with their English helpers, A. O. Hume, Henry Cotton, William Wedderburn, Alfred Webb, Yule, and others. In its bosom grew up the

Nationalist party, with such towers of strength in it as Bālgangādhār Tilak and Arabindo Ghosh, the great martyrs of the New Ideal, followed by others who suffered for being before their time. The feeling roused by the Partition of Bengal was partly responsible for the cry of Swarāj, Self-Rule, raised by Dadabhai Naoroji in the Congress of 1906 and for the Partition of the Congress in 1907. The trouble in Bengal was closed in 1911 by H.M. the King-Emperor, who annulled the Partition, and that of the Congress in 1915 by the spread of the new spirit. The reunited Congress met in 1916, and passed the Scheme of Reforms, ordered to be prepared in 1915. The All-India Muslim League, in 1915, ordered co-operation with the Congress in this preparation—a mandate faithfully carried out on both sides during the year, and in 1916 the prepared Scheme was presented to, and passed by, both Congress and League, and is now known as the Congress-League Scheme.

THE TWO SCHEMES

The main points of the Congress-League Scheme were: (1) Simultaneous advance in Central and Provincial Governments; (2) Enlarged electorates in Legislative Councils; (3) Irremovable Executive, half Indian, elected by the Council—a subsidiary point was the power of the Governor-General and Governors to appoint Councillors; (4) Control of the Executive by the Legislature; (5) Power of the purse in the Legislature; (6) Proportion of Musalmāns elected by special electorates, Musalmāns not to vote also in general electorate, and a proviso that no legislation touching the interests of either community should be passed, if objected to by the representatives of the community affected; (7) Civilians were ordinarily ineligible to the Councils.

The Montagu-Chelmsford Proposals, connected with these: (1) Keep the Central Government an autocracy, and give a

very limited responsibility in the Provinces; (2) Granted; (3) Irremovable Executive Councillors and Ministers appointed by Governor, not elected, but responsible to Council for subjects under their control; power given to appoint Councillors, plus a separate Privy Council; (4) Partially given; (5) Power of the purse in the Governor and his Executive Council; a sum given to Ministers with power of taxation in Provinces; (6) Proportion accepted; non-voting in other electorates accepted; proviso rejected; (7) Not granted.

The main modifications now proposed in the Montagu-Chelmsford proposals, restoring Congress-League: (1) Insistence on an advance in both, though admitting that the advance might be slower in the centre than at the circumference in the division of subjects into reserved and transferred; (3) Half the Executive in charge of reserved subjects to be Indians; (4) Control of Executive by Legislature; through (5) Control of the purse, save allocations for reserved subjects; (6) Insistence on proportion of Musalmāns; (7) Not pressed.

The Congress of 1916 asked that, in the Reconstruction after the War, India might be raised from the position of a Dependency to an equality with the Self-Governing Dominions.

The Congress of 1917 asked that an early date might be fixed in the Statute for the completion of Responsible Government, and that the stages of advance might also be fixed in Statute.

Both these Resolutions were endorsed by the Special Congress of 1918, and it also fixed the "early date" at 15 years, and the completion of Provincial autonomy at 6 years.

There was a fairly strong party in the country which desired to reject the Reforms *in toto*, and not to present any proposals for their improvement. There was another party which received them gratefully, and which was prepared even to take them as they were, though desiring to propose modifications.

Mr. Tilak and myself took neither course. He had stated, in the autumn of 1917, that he "would only accept a 16-anna reform, but he would utilise to the utmost the 4-anna or 8-anna fragment in order to get the whole". I had written on May 24th, 1918: "We are not going to *accept* 4 annas as paying the debt of 16 annas due to us; we shall regard it as a dividend of 4 annas on the rupee due to us." These statements raised a storm of opposition from those who advocated a policy of total rejection, but we saw no reason to alter them. On July 8th, with the Reforms before me, I wrote—after suggesting "possible improvements"—that, taking it as it was, "the Scheme is unworthy to be offered by England, or to be accepted by India". Acceptance without modifications was impossible; rejection was unwise. So I set to work to induce people to formulate definite modifications which might render the Scheme fit to be a substantial step forward. For this purpose I travelled about the country, persuading leading men to accept them; Mr. C. P. Ramaswami Aiyar, who had also worked for improvement, carried them through the Madura District and Madras Provincial Conferences; they were published as a signed Memorandum in *New India* of August 5th, and were substantially carried, with some additions, in the Special Sessions of the National Congress and the All-India Muslim League. I have given the dates, because the correspondents in Simla and Bombay of *The Times*, *The Manchester Guardian* and other English papers have persistently stated that Mr. Tilak and myself rejected the Scheme *in toto*, and *The Times of India*, *The Englishman* and other Anglo-Indian papers have said the same. As a matter of fact, we did more than any other two people to prevent rejection and to carry modifications, by advocating them before the Congress met, as well as in the Subjects Committee. Mr. Hasan Imam, who had agreed with them, was proposed by myself for election to the Presidential chair.

CONCLUSION (1921)

In this paper, as given in 1918, there followed a careful analysis of the Montagu-Chelmsford Report and the Congress-League Schemes, showing the differences between them. It is not worth while to reprint that here. For the Joint Committee made such sweeping changes in the Draft Bill that the Report and the Congress-League Scheme remain as matters of history, not of practical politics. The Bill, as it finally emerged, sets India on the open road to Home Rule, and the only serious obstacles to its attainment are the Khilafat and Non-Co-operation movements. Thorough Co-operation between the Indians and the British will bring Home Rule in a few years, as far as the Civil Government is concerned. I conclude with the final paragraph of the 1918 paper, although in it the word "autocracy" is included, the autocracy which is now abandoned in practice, though yet existing in theory in the Central Government. The appeal for full Co-operation still stands good:

"Will not Englishmen in India help us, so that Britain may no longer be disgraced by an autocracy flourishing under the Union Jack. We have seen in Russia that which the eighteenth century saw in France, the excesses of mobs in revenge for oppression. All that is noblest and divinest in man revolts against autocracy. I admit that a man who does not care for Liberty, but only cares to be well-fed and comfortable, with a certain amount of luxury, literature and art, can live happily and unmolested under the German or Austrian Emperor, or in Russia as it was under the Tsars. So can any animal. But Man needs freedom, and all that is truly human in us requires freedom for full development. India is longing for freedom—a longing with which every true Briton should sympathise. Freedom includes all that the Allies are fighting for, are suffering for. In a World set free, is India to be the only Nation in bondage?"

Annie Besant

MACBETH: THE MILITARIST

A STUDY IN PSYCHISM AND KARMA

By ISABELLE M. PAGAN

THERE are certain persons in this world who pose as experts in controversies that happen to interest them, without making due enquiry into both sides of the question, rushing into print with their results, and misleading those who, thorough themselves, take thoroughness for granted in other writers; and this naturally arouses the wrath of the more careful students who hate to see their well-established facts ignored. Among the former are those misguided enthusiasts who talk and write as if the plays of Shakespeare were the work of one man throughout. Trustworthy scholars have long realised that many different hands are recognisable therein; and, in dealing with the play of *Macbeth*, one of the points of interest to students is that the author of certain passages in it, manifestly *not* by Shakespeare, has never been identified. Much of the drama is unmistakably his own—couched in his characteristically straightforward language, matchless in rhythm and in vowel music, the cadence of the verse calling the listener to wonderful depths and heights—as in the case of the oft-quoted words:

“After life’s fitful fever he sleeps well.”

—a line singled out by Matthew Arnold as an example of absolutely perfect style.

A whole series of meditations might be based upon that line alone. Life—and what is it? Life—and its recurrent rhythms, its fitfulness. Life—and its ardours and intensities, its fever. Life—and its after-conditions; and that mystery of the sleep of death that leads us onwards to the state where all is well. There are other passages of similar simplicity and power; but even in the obviously Shakespearean scenes there is much obscurity of phrasing, partly due to the fact that no complete and accurate copy of the play exists. The prompt copy doubtless perished with the rest of the MS. in the disastrous fire that burned down the Globe Theatre in which the plays were produced; and when, after the poet’s death, his friends and fellow-actors, Heminge and Condell, included it in their complete collection of his works, they either pieced it together from separate parts, or used some tattered and defective copy whose illegibility has sorely puzzled the printer. Some lines are so obscure in the first print of it that they seem to have been dictated to a scribe who ran the syllables together with no comprehension of the meaning of the phrase; and, though the text has been gradually amended by later editors, it is still unsatisfactory in parts.

Macbeth is the shortest of the tragedies, and capable critics have surmised that at least one scene has been altogether lost. In the following pages a novel suggestion will be made as to the identity of the author of the poorer scenes. The facts on which that suggestion is based will be found scattered through standard biographies of Shakespeare, such as those by Georg Brandes, Sir Sidney Lee, and others; and also in the works of Edward Dowden and of Mrs. C. Carmichael Stopes. These sources have been supplemented by an unpublished paper on *Macbeth* by Mr. J. M. Harkom, ex-President of the Edinburgh Shakespeare Society, whose conclusions I am privileged to quote, and who agrees with

Dr. Brandes in his verdict that the whole play bears the impress of having been conceived on Scottish soil. What could possibly have taken Shakespeare from Merrie England to the frowning North at a time when the prejudice against players was inveterate there, and what was it that led him to choose a theme from Scottish history at all?

To begin with, the Stuart King who filled the Scottish throne at that time was far from sharing his subjects' puritanical views concerning the stage; and, as he was heir to Elizabeth of England, his personal tastes in literature and art must have been a theme of interest to all Southern authors connected with the drama and its production. Further, quite early in Shakespeare's career he had a chance of hearing something about Scotland and its Capital from his first publisher, a French Huguenot refugee, Vautrollier by name, who had got into difficulties for publishing the whole works of Giordano Bruno, that martyr to science who had visited England and made his mark there among men of note. Vautrollier's partner and son-in-law, Richard Field, was in his boyhood a near neighbour of the Shakespeare family in Stratford; and, being born in the same year as the poet, was probably his classmate at the Grammar School; so it was natural that the latter should carry his early verses to him, and he was probably among the first friends visited by the new-comer. Vautrollier himself was still in Edinburgh at the time of Shakespeare's arrival, and the Bruno volumes had already been publicly condemned and burnt; but all the more on that account would they form a subject of enquiry and defence among the friends of the enterprising printers who had dared to produce them. His daughter would wax eloquent on the injustice to her father. Her future husband, Field, would sympathise, and Shakespeare, listening to them both, would glean something, surely, of the spirit of the teaching Bruno gave; so that this early tie of comradeship in boyish days is actually now the explanation

scholars offer for the traces of that influence of Bruno upon Shakespeare's thought shown in the early sonnets as well as in certain passages of the plays.

The storm blew over, and Vautrollier returned to London; but a connection had been doubtless made with Northern customers; and it may have been some copy of the poet's early verses, sent with other books on order, that came under the notice of King James and formed the first link in the chain that bound the Scottish monarch and the English bard together. Some such explanation is required to account for the fact that on May 19th, 1603, within a few weeks of the former's accession to the English throne, he issued Royal Letters Patent to (1) Laurence Fletcher, (2) William Shakespeare, (3) Richard Burbadge, and six other persons, to be called "The King's Company," and "freely to use the art and faculty of playing comedies and tragedies . . . as they have already studied, and shall hereafter study, as well for the recreation of our loving subjects as for our solace and pleasure when we shall see good to see them". This was quickly followed by the written command to the Company to meet him on his formal entry into London; and in the document the names are re-arranged, that of William Shakespeare standing *first*. A note of colour is added to our thought about that same procession by the discovery that the royal accounts record the payment made for scarlet cloth to make the cloaks worn by the players on that occasion.

The explanation of such speedy recognition of Shakespeare and his fellow-actors is the simple one that King James already knew some of them at any rate. There were no reputable dramatic companies in Scotland then; and, hearing of the players' prowess at the English Court festivities, James wrote to Queen Elizabeth in 1599, asking that a company of them should be sent to Edinburgh; thus defying the prejudices of the local clergy, who, scandalised at such an innovation, arose in

wrath and preached against the visitors, urging their hearers to *forebear* attending their performances. The outraged monarch summoned the Kirk Session to his Council, and roundly told them to rescind their prohibition on pain of losing their benefices; whereupon the worthy pastors ruefully gave way, leaving the people free to please themselves. The only actor's name recorded in connection with this journey north is that of Laurence Fletcher; but, as he was in Shakespeare's company both before and after this visit, and as no record can be found showing that "gentle Will" remained behind, the natural presumption is that he travelled northwards too. As evidence of such a visit we have the local colour so often noticed in *Macbeth*. In the library at Holyrood Palace, in those days, lay the manuscript of Stewart's metrical translation of Boece's *History of Scotland*, in which certain passages deal with the story of Macbeth in a way closely suggesting Shakespeare's treatment of the theme; as, for example, the description of Lady Macbeth's rebuke to her husband for *cowardice* in hesitating to kill King Duncan and to take the throne:

Quhen this was said, then she began to flyte
With him that time, and said he had the wytte
So cowardlie, that durst not tak on hand
For to fulfil as God hath given command.

* * * * *

Why should thou dried, or stand of him sic awe,
So blunt, so blait? . . . speid hand haf done,
And to the purpose;—so thee speid the Sone
And haf no dreid, for thou hast all the rycht.

There is nothing in Holinshed's *Chronicles* so suggestive of Shakespeare's conception of the rôle she played; and nowhere but at Holyrood could the poet have seen the lines quoted, for King James's copy was unique and remained so until printed in 1858. Another interesting point about the history is that Buchanan, the King's tutor, had approved it, and considered Macbeth an excellent subject for a Tragedy.

Mr. Harkom suggests that, on this Edinburgh visit, Shakespeare was shown the old rhymed version and asked by the King to write the play; to which I venture to add my own theory that the King himself had tried his hand at it, either as a schoolboy exercise, set by the tutor aforesaid, or for his own diversion; and that the un-Shakespearean passages of Macbeth are more or less adapted from this royal attempt. As he wrote and spoke broad Scots, the language of his court and country, the manuscript as it stood would be useless for any English company; and some one skilled in stagecraft and the English tongue would have to make it ready for production. And who was better fitted for the task than Shakespeare?

A delicate matter, however, altering the literary efforts of his future monarch! And every courtesy that could be shown in carrying out the task seems to have been shown by Shakespeare to King James. He glorifies the King's ancestral stock and quite unjustly vilifies Macbeth, who really killed King Duncan in fair fight, but on whose head, as has been pointed out, the dramatist has heaped the outstanding crimes of ninety years or so of Highland history. The play makes lurid reading; but, if I am right in taking the original as schoolboy work, the lurid note would probably be strongly struck in the first draft; and, as usual, the modifications of the story and additions to the scenes all show the supreme artist at work; for a natural discrimination had, in Shakespeare's case, been given a special chance of training and development. His father, an alderman of Stratford, and for some time Justice of the Peace, held there a civic post that involved the censorship of local plays. All strolling players visiting the town had to enact their dramas first to him, as also all companies of amateurs, anxious, like Bottom the Weaver, to grace festivities with their attempts. Which shows us that John Shakespeare was esteemed as a man of sense and judgment, whose appreciative and critical faculties could be relied upon.

The shrewdness of his verdicts and the kindly humour of his official reports are probably shown to us in the descriptive list handed by Philostrate to Theseus, when the latter is deciding which of several entertainments is most fit to be performed before his bride. The chosen play is quaintly summarised as being "tedious, brief," yet "full of very tragical mirth" and "conn'd with cruel pains to do you service";¹ and the gracious Duke is quick to catch the hint, teaching his bride and court to give a kindly countenance to the uncouth efforts of the willing yokels.

Naturally John Shakespeare's children must have coaxed their prettiest for permission to attend these test performances, learning a great deal quite unconsciously from the parental censoring of the plays. The actors of that day were, as Hamlet tells us, "the abstracts, and brief chronicles, of the times," capable of carrying "ill-reports"—or good—throughout the country districts in a period when newspapers, as we know them, were undreamt of; tempted too, like journalists of the baser sort to-day, to spice their utterances by inserting scurrilous and libellous references, pilloring unpopular personages; and, as censors in the different counties varied in their views, some cuts made by our Justice of the Peace would very likely bring forth rueful protests from the manager, who would probably plead public approval of the spiciest and most objectionable passages. Possibly John Shakespeare would relent at times, or partially. This phrase must go; but the other might be modified. If it spoilt the rhyme, why not say so and so? And so the value and the weight of words, and the advantage of a choice of phrasing, would be brought home to the youthful hearers; as also the responsibility and the danger of ill-considered public utterance and the mischief that might follow reckless speech. And so, before he left his native town, the future dramatist had learned that party politics and

¹ *Midsummer Night's Dream*, Act V, Scene 1.

personalities were parlous things; that all religious reference was hedged about with thorns; and yet that it was possible to deal with current topics just by setting them so far away in time and region that, however applicable to the actual events in the minds of the audience, no heavy-handed censor could prohibit the piece with any show of reason. So cautiously did Shakespeare veil his views, and balance up the speeches of his characters, that even his most careful students now are often at a loss to know what actual opinions he held upon the burning questions of the day. Small wonder, after such a training, that the first work he was given as a playwright was the skilful cutting and remodelling of plays by other men. Among those authors thus revised by him, one at least—poor Richard Greene—felt very wrathful about such overhauling of his work, and on his death-bed wrote most bitterly about "this upstart crow, beautified with our feathers, that . . . supposes he is as well able to bumbast out a blanke verse as any of you; and, being an absolute Johannes factotum, is, in his own conceit, the only Shake-scene in the country";¹ and the recollection of that outburst, and possibly of others verbally delivered, would make our author bethink himself more than once ere undertaking this remodelling of *Macbeth*, if its royal origin is rightly guessed at. His gentle nature was not of the type that would enjoy destructive criticism; and the suggestion he seems to have made practically gave him power to introduce entire new scenes, as well as leave to prune.

Perhaps he demurred to undertaking a Scottish play for a Scottish Court because he did not know the country, nor its

¹ We know this passage was intended to refer to Shakespeare, because the printer of it, Chettle, apologised handsomely in December, 1592, for having been so misguided as to print it. "I am as sorry as if the original fault had been my fault; because myself have seen his demeanour no less civil and obliging than he excellent in the quality he professes. Besides, diverse of worship have reported his uprightness of dealing, which argues his honesty, and his facetious grace in writing which approves his art." The quality he professes is, of course, his profession as actor; civil and obliging is now expressed courteous and considerate.

customs; but King Jamie evidently made short work of that objection, for he sent the company on tour through those north-eastern regions mentioned in the play. Hard going in the wintry months with such ill roads to travel! But they crossed the "blasted heath" and got to Aberdeen, where, in consideration of a special introduction from the King, the City paid a sum of money to the players, and gave its freedom—not to Shakespeare!—but to Laurence Fletcher, the stage manager, as may be read in its old records yet. Doubtless they played and were provided for in the old castles by the way, including grim old piles like haunted Glamis. They may even have pushed on further north to Inverness, noting with wonder, just as Banquo did, that "Heaven's breath smelt wooingly enough" to draw the "temple-haunting martlet," a bird that was "the guest of summer," to nest there. The poet likewise learned that in a Scottish chieftain's court, in those old days, a blood-stained murderer could enter the banquet hall during a great feast, to report on a successful assassination, without marring the festivities or attracting much attention. Differences of custom and of food were also noted, and one wonders which of my Lord of Leicester's pampered players it was who criticised the porridge and oat-cake, thus drawing forth the quick retort that jeered at "English epicures". The northern atmosphere was certainly drawn in with a full breath, and out-breathed too, ere many months had passed; for, in 1601, these players are recorded as having again returned to Edinburgh, where presumably the MS., as amended, was submitted to the King, quite possibly to be retouched by him—to its detriment!—and given its first performance. Actors have commented upon the fact that it was evidently written for a smaller company than any of the other plays, so as to be suitable for economical touring—the doubling and trebling of parts being made particularly easy; and, as Shakespeare himself played old men, we may surmise he chose the good King Duncan for himself,

and probably re-entered as the doctor in attendance on the Queen—a contrast in its homeliness to the first regal appearance.

In connection with this historic visit we may note the vivid way in which the poet has described for us in *Hamlet*¹ the arrival of a troupe of actors at a northern Court, and the friendliness of the welcome accorded to them there by the Prince; such a welcome might easily arouse some jealous comments among those who disapproved of drama; and a reference to some such grumble may be noted in *Hamlet*'s ironically polite greeting to Rosencrantz and Guildenstern, just before the company of actors enters.² We can even underline his further insistence that the players are to be "well-used and well-bestowed," by remembering that when King James was sending his English visitors to Perth on their second Scottish tour, he wrote his orders that the eight feather beds were to be brought out and prepared for their reception. The fact that *Hamlet* has hardly given his gracious greetings to his old friend the first player, than he draws him aside and tells him privately that he wants a play produced in which he himself means to introduce original speeches, is a proof that such royal collaboration as is here suggested in the case of *Macbeth* is no far-fetched or fancifully impossible happening from the poet's own point of view.

Thus we may learn that, although certain types of strolling players were in those days classed by the law with rogues and vagabonds, the leading exponents of their Art, who had arrived at success, and become a recognised part of the household of prince or noble, met their patrons upon terms of mutual goodwill and courtesy, just as they do to-day; and the

¹ Brandes thinks there is a certain resemblance between *Macbeth* and *Hamlet*, that makes us feel that the two Tragedies must have been written close together.

² "Your hands come . . . let me comply with you in this garb; lest my extent to the players . . . should more appear like entertainment than yours." (*Act II, Scene 2.*)

fact that Shakespeare knew how to picture courtly scenes need cause us no surprise.

In separating out the purely Shakespearean work in the play from passages entirely—or almost entirely—by another hand, it is of course the intruding faults in expression and the clumsiness of style in the lesser author that are our chief guides; and sometimes certainty on these points is most easily reached by reading doubtful passages aloud, learning them by heart, or—better still—rehearsing them. When Part I of *Henry VI* was produced at Stratford-on-Avon some years ago, some of the actors, who had already studied their parts in private, met at the theatre still uncertain as to the authorship of the un-Shakespearean scenes, critics differing, and the chief authorities giving a choice of Greene or Marlow. But as soon as they actually got to work on the play, the problem solved itself. "We know this chap," was the expression used by one. "We've played for him before. It's Marlow"—a curious tribute to the power of the personal touch to vivify ideas and stamp an original impress upon them. Roughly speaking, the kind of passage that a really good interpreter wants to cut as clumsy, unactable, or unnecessary, is likely to be by some other hand than Shakespeare's. Yet now and then such scenes are necessary to the plot, and cannot be omitted without loss. One such is found quite early in *Macbeth*—Act I, Scene 2—in which the hero's prowess is described by "a bleeding sergeant" who arrives from a distant battle-field and stands heroically upright, though dripping with gore, to report on the valour of the hero. The youthful ignorance of the conception and handling is at once apparent. Men rapidly bleeding to death don't do such things in real life—nor in our genuine Shakespearean passages; nor do they speak in the tangled phraseology which mars the utterance of the gory one as he sets forth his gruesome tale. There was probably a good deal more in similar style in the

first draft of the play, including the lost scene surmised by scholars, in which Macbeth probably bound himself by a mighty oath to kill King Duncan and to take his throne. One can imagine it conceived in the same schoolboy style as the sergeant scene, bombastically written, and including a ceremonial vow of fearsome character—something that we may connect with Lady Macbeth's assertion in Act I, Scene 7, that she would have slain her own child, rather than break such an oath as her husband had taken. Sir Walter Scott's description of the preparation of the Fiery Cross in *The Lady of the Lake* may give us an idea of the sort of ritual here referred to; and we may note in passing that the cruel and treacherous side of Keltic history leaves its trace, even on customs of a kindlier type. The ceremonial of passing round the loving cup is devised so as to minimise the chance of treacherous assassination. The man who has just passed the cup lifts the lid and holds it above his head with both hands, so that his neighbour may drink and pass it on in his turn, in the comfortable assurance that he who has just drunk from it cannot yield to the possible temptation of wiping out some old score by sticking his dirk into him while he drinks! It makes a gracious and a graceful bit of stage-business, as the clansmen go through it in the background while Banquo and Macbeth are talking; but it has its grim side, for those who realise the reason for those upstretched arms, and those familiar with old Keltic history in Scotland and Ireland, know that in spite of the many splendid tales of courage and endurance, and of tribal or clan loyalty, which adorn its pages, they are also stained with many a story of cruelty and treachery.

What has evidently struck our dramatist most, during those dark winter days of northern touring, has been the extraordinary mixture of tenderness and hardness, of loyalty and falsehood, to be found in some of these Highland types. Macbeth is a poet in temperament—as Nero was—keenly

sympathetic to the moods of Nature, noting the coming on of darkness and the movements and the cries of the birds, using wonderful imagery to express the various experiences, inner and outer, of his own life. The tragedy in his case is that his ideals are high, and that he falls terribly short of them. He knows that he is treacherous when he kills his king and guest, sinning against the law of hospitality and breaking his oath of fealty.¹ His wife's point of view is much more primitive. She feels that the times they live in demand good leadership, and her husband is the most successful general in the kingdom, and nearly akin to the King whom she regards as ineffectual and weak. Read the history of Ireland, and count how many Celtic princes there were slain by their successors. These Scottish chiefs were similar in character, though in their case more frequent infusion of Norwegian blood, which always brings more power of self-control and sterner, stronger principles of truth and loyalty to any race it mingles with, has long since modified the type, mentally as well as physically. In counselling her husband to seize the throne, Macbeth's devoted wife is only urging him to carry on traditions to which she has been brought up; and her tragedy is that, after living up to her wild ideals, she finds them a failure. No sooner is Duncan's murder over, than she realises the horror of it, feeling it must be put out of mind, never thought of more. When he hints that he must also, for his greater safety, put an end to Banquo and his son, her sudden cry is: "You must leave this"; and on her agonised demand: "What's to be done?" he realises that she cannot this time give her sympathy and help, so puts her aside with a tender little pet-name, telling her, as one might tell a child, that she will know by and by.²

¹ "First, as I am his kinsman and his subject
Strong both against the deed. . ."

² Few actresses deliver the lines so as to bring out her horror of continuance in murder; but unless she feels it and shows it, the pet-name is grotesquely out of place.

From that time he goes forward on his blood-stained path alone; and, in her helpless sorrow, sleep forsakes her and her nerves give way. Great actresses who have played the part agree in the opinion that she was a very sensitive woman, probably small and slender, of delicate physique and easily over-strained; and the stately Mrs. Siddons felt her own deep voice and queenly build were actual handicaps in rendering the rôle as it should be played. All critics notice, too, the loving tie that binds her to her husband, and a notably feminine touch in her dialogue is supplied by the practical form her advice takes in great crises—how to dress, what to do, and where to go at any given moment. She has plenty of common sense, but lacks imagination—a lack which, Ruskin says, is usually accountable for cruelty in women. Thus she can plan the details of the murder, but has no idea what the real result will be. She even fancies she could do the deed, until the actual sight of her victim disarms her—in spite of the stimulant with which she nerved herself to face the fateful evening.³

Isabelle M. Pagan

(To be concluded)

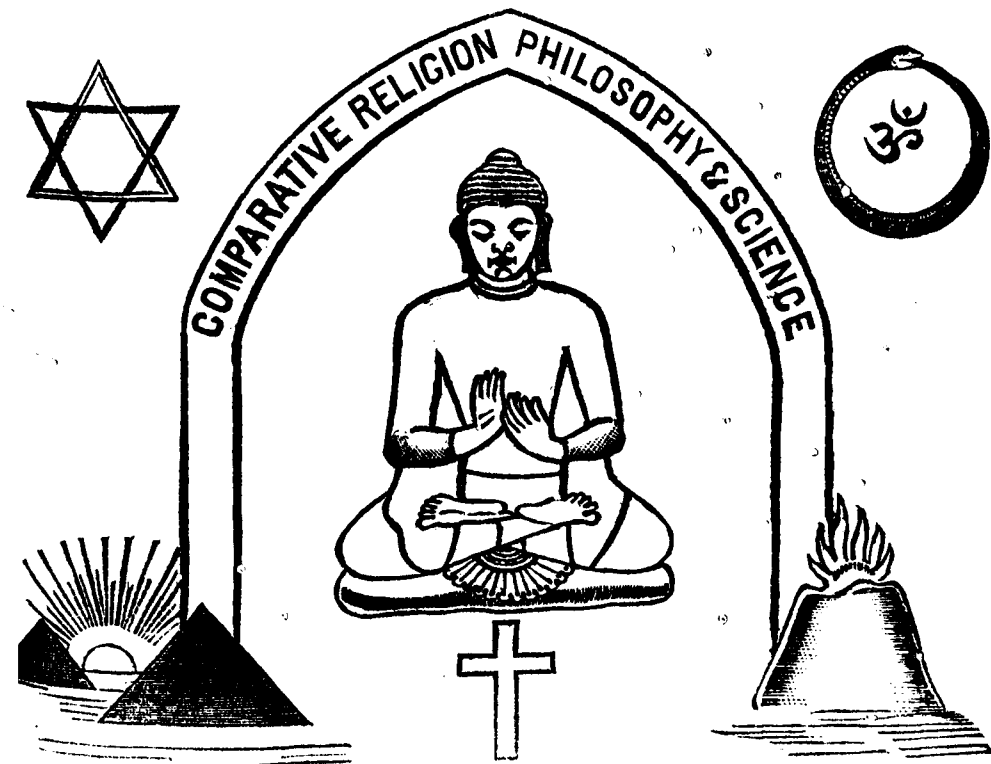
³ "Had he not resembled
My father as he slept, I had done it."

BEFORE DAWN

On the roof, Blāvatsky Gardens, Adyar, November 14th, 1921

'TWERE but a leap from here to you bright star—
Here, when the roof's edge meets the heaven's clear sea
And seems its shore!—One leap, and I could be
Out and a-wing, soaring aloft, afar,
To where the angelic cohorts ambush'd are,
Whose pinion'd rout seem'd even now to flee
An earth surpris'd by dawn.—My life in fee!
But there they lurk, behind that cloudy bar!
Shy visitants! What errand or what chance
Held ye so late earth-prison'd? Was 't the light
Of some pure Soul, that drew ye to false home
By bright uncharted beacon? Or did ye come
Just to keep pity warm by one moré glance
At God's own image used in God's despite.

E. A. WODEHOUSE



THE MYSTERY OF THE ZODIAC

By G. E. SUTCLIFFE

AMONGST the many mysteries of the Occult Sciences in general, and of Astrology in particular, there is none, perhaps, which partakes of this quality in a higher degree than that of the portion of the heavens known as the Zodiac; and any theory will be welcomed, I think, by the earnest student of Occultism, which promises even faintly to fathom a few of its mysteries. In *The Secret Doctrine* and *Isis Unveiled* a few hints are given, but these are so scanty and

wide apart that it is difficult to link them together so as to form an intelligible concept. In this paper I shall endeavour to develop a theory based on the hints given out in occult writings, in the hope that, even if it may not turn out to be true, it may perhaps lead to one which is. As students of Occultism we are privileged to take much more than can be given us, and many statements and opinions in this article will be based on no authority whatever, except that my own study and intuitions have led me to think in that particular way.

Many of us are familiar with the statement that the history of mankind is written in the Zodiac, and I am led to suppose that this does not so much mean that the Zodiac is the key to the history of mankind, as that the history of mankind is the key to the Zodiac. As a matter of fact, we know much more about the history of mankind than we do about the Zodiac, and here I do not mean ordinary human history, but the occult history, the history of his spiritual, mental and physical evolution. We should therefore follow the scientific rule here as elsewhere, and proceed from the known to the unknown.

It is scarcely possible to contemplate the vastness of the Universe with the sky of Astronomy as a guide, without being profoundly impressed with the great amount of apparently empty space within it, compared with the volume actually occupied by material bodies. Our Sun is a very large body, but it is infinitesimally small compared with the space around it, the kingdom which it may be said to govern. This space is about one thousand millions of millions of times the sun's own volume, which means that for every piece of matter within our solar system of the size of a house, there is an ocean of space allotted to it of the size of the whole earth.

Amongst the Neo-Platonists this space was known as the Pleroma, or that which fills up space, and the mystery of the Pleroma is, I think, much the same as the mystery of the

Zodiac. Now, even if we had no information given us about this enormous interstellar space, it would be unreasonable to suppose that it was not the abode of life, hence we can have no difficulty in accepting the teaching about the vast evolution of conscious entities that is going on in these regions. If we take the surface of the physical spheres as peculiarly the place set apart for the evolution of man as we know him, then the sub-human and superhuman evolutions may be given the much larger spaces which surround us; and, as these evolutions form part of the total history of man, they may be said to be continually writing his history in the Pleroma or Zodiac. In fact, we may picture each Globe, Round, and Chain, as its life-work is finished, sending out into space its evolutionary harvest in ripples and waves and larger waves, in ever-widening spherical shells; and these living evolutionary waves may constitute the Zodiacal Hierarchies.

With this as a preliminary concept, we may here, with advantage, expand it a little. We are told that the higher planes not only interpenetrate the lower but also extend beyond them in space; thus the physical plane of the earth ceases at the border of its atmosphere, the astral plane extends nearly to the Moon, whilst the mental plane reaches still further into space.¹ Similarly we may picture these successive waves of evolutionary life as penetrating inwards as well as outwards into space, so that, although they may appear further away from us along the three dimensions of space, they are on the contrary nearer to us in the fourth direction, for they are nearer to the core of our being; they interpenetrate the coarser matter of our lower principles and fill them with a living fire.

Leaving this aspect of the subject for the present to return to it later, we shall now attempt to connect some of these evolving life-waves with the Hierarchies of the Zodiac.

¹ Leadbeater, *The Inner Life*, Vol. I, p. 353.

Altogether there are twelve Creative Hierarchies, one for each sign of the Zodiac; of these seven are fully active, one partially active, and four have passed out of manifestation. The first of the manifesting Hierarchies is associated with the sign Leo.¹ The abode of the fifth manifesting Hierarchy is the sign Capricorn.² The signs corresponding to the intermediate Hierarchies are not distinctly stated, though there are hints here and there that the second Hierarchy is linked with the sign Virgo.³

One of the puzzles of adjusting the signs from Leo to Capricorn amongst the five manifesting Hierarchies is that there are six signs, *viz.*, Leo, Virgo, Libra, Scorpio, Sagittarius, and Capricorn; whilst the Hierarchies are only five. Hence one of the Hierarchies must be given two signs, and the question arises which of the Hierarchies must receive the double portion. On this matter we do not appear to have any information, and so can only fall back on the law of analogy. We know that the third race was dual in character, being hermaphrodite in its early half, and male and female in the later half. If then we associate the third race with the third Hierarchy, we may give the two signs Libra and Scorpio to the third Hierarchy. This distribution receives confirmation from the fact that the third race was under Venus and Mars, whose houses are Libra and Scorpio respectively.⁴ Under Venus (Libra) arose the divine Hermaphrodites, in which the sexes were evenly balanced, and these great Beings came direct from the planet Venus itself. Under Mars (Scorpio), the planet of physical generation, the sexes separated. Scorpio is the astrological sign of the organs of reproduction, and the connection of the sign Libra with the dual-sexed condition is dealt with in *Isis Unveiled*.⁵ Hermes and Libra are one, we

¹ *S. D.*, I, 233—4.

² *Ibid.*, I, 239.

³ *Ibid.*, I, 335—7.

⁴ *Ibid.*, II, 32; *The Pedigree of Man*, p. 79.

⁵ Vol. II, p. 463.

are told;¹ and by combining Hermes and the Greek name for Venus, Aphrodite, we obtain the word hermaphrodite.² The symbol of Libra is a balance; it is an equilibrating sign, connected with the mystery of separated man.³ The above seems therefore to justify the giving of the double sign to the third Hierarchy, and associating it with the third Root Race. Acting upon the above suggestion, we may distribute the first five manifesting Hierarchies amongst the signs as follows: First Hierarchy, Leo; second Hierarchy, Virgo; third Hierarchy, Libra and Scorpio; fourth Hierarchy, Sagittarius; fifth Hierarchy, Capricorn. This disposes of six signs and five Hierarchies. For the other signs we may require a different key. It is said that the mystery of the Zodiac requires seven keys to fathom it fully, or seven turns of the key.⁴ The next step will, I think, be attained by tracing the pedigree of the Hierarchies. The fifth Hierarchy is the fruitage of the first Planetary Chain, the sixth Hierarchy of the second Chain, the seventh Hierarchy of the third or Lunar Chain.⁵ From this we may infer that each Chain produces, as the crowning result of its evolution, one of these creative Hierarchies, and that the order of the Hierarchies is the same as the order of their evolution in time. Hence, to account for the four first manifesting Orders, we need to go back to a preceding set of seven Chains.

In the preceding set, we may assume provisionally that the fourth Hierarchy was the fruitage of the seventh Chain, the third that of the sixth Chain, the second that of the fifth Chain, and the first Hierarchy (Leo) that of the fourth Chain of the preceding set. In this way we arrive at the significant result that the first fully manifesting Hierarchy was the fruitage of that Chain of the preceding set which corresponds

¹ *S. D.*, II, 137.

² *Ibid.*, III, 458.

³ *Ibid.*, III, 449.

⁴ *Isis Unveiled*, Vol. II, p. 461.

⁵ *The Pedigree of Man*, pp. 12 and 14.

to the present Terrene Chain. Beyond this there is a Hierarchy which is only partially manifesting, and this, passing backwards along the signs from Leo, we may provisionally assign to Cancer. It is the fruitage of the third Chain of a preceding set, and corresponds to the Lunar Chain of the current series. This offers an explanation of two things: first, why the Hierarchy is only partially manifesting; and second, why the sign Cancer is the House of the Moon. It would seem that only seven Hierarchies can fully manifest at one time, for reasons that will be investigated later on, and that the first of these manifesting Orders is the result of that Chain of the prior set which corresponds to the current set. It is obvious, therefore, that the reason why the Cancer Hierarchy is only partially manifesting, is because its work is being taken up by a lower Order along the same Ray, our seventh or Lunar Hierarchy. We may infer from this that, when our fourth Chain is finished, the Hierarchy which will be the fruitage of the Chain will occupy the sign Leo, and that our first Hierarchy will then only partially manifest, whilst the Cancer Order will be completely out of manifestation. This further shows why the Seventh or Lunar Hierarchy must be assigned to Cancer, since it is taking up the work of the previous Cancer Hierarchy; and also why in Astrology the House of the Moon is placed in Cancer, for the seventh Hierarchy is the fruitage of the Lunar Chain.

Having now allocated seven signs, it seems likely that, to pass beyond the seventh, we shall require the use of another key; and this, perhaps, we may find in the traditions handed down to us in the science of Astrology. If we trace the signs backwards from Capricorn, we find that each successive sign is occupied by a higher Order of creative Hierarchies, until we come to Cancer, where there is a sudden drop of seven degrees, *viz.*, from the third Chain of a former set to the third Chain of the present set.

This abrupt change is very significant; and, when studied in the light of Astrology, may give us the key we are in search of. If we arrange the Planets alongside their Houses, in two sets, divided at the point where the sudden change takes place, *viz.*, the sign Cancer, we shall find that the distribution shows a remarkable bilateral symmetry. Thus:

House of Sun ...	Leo	Cancer ...	House of Moon
House of Mercury ...	Virgo	Gemini ...	House of Mercury
House of Venus ...	Libra	Taurus ...	House of Venus
House of Mars ...	Scorpio	Aries ...	House of Mars
House of Jupiter ...	Sagittarius	Pisces ...	House of Jupiter
House of Saturn ...	Capricorn	Aquarius ...	House of Saturn

The above arrangement shows the Planetary Houses in the same order, the only difference being that one set is headed by the Sun, and the other by the Moon. Hence we may term one column of signs the Solar Houses and the other the Lunar Houses; and, as each set constitutes one half of the Zodiac, we may call one side the Solar half and the other side the Lunar half. This is how the Chaldean Astrologers classified the signs: they divided them into six Solar and six Lunar, "the former counted onward from Leo, the House of the Sun, the latter backward from the Moon's domicile in Cancer" . . . "Each planet had two Houses—a Solar and a Lunar."¹

If the above Chaldean classification of the signs is derived from occult sources, which is very likely to be true, then it should give the key to the origin of the lunar Hierarchies, from the law of analogy, from that of corresponding solar Hierarchies, whose work is already accomplished. For the lunar Hierarchies should bear the same relation to the Moon as the solar Hierarchies do to the Sun. Now the solar Hierarchies have been shown to be the fruitage of a series of

¹ *Encyclopaedia Britannica*, Art. "Zodiac," Vol. XXIV, p. 795, Ninth Edition.

planetary Chains, and each planetary Chain occupies a period equal to a Day of Brahma, between each of which the Sun, and consequently the system of planets, goes into pralaya. In a set of seven Chains there are, therefore, seven Nights of Brahmā, or seven obscurations of the Sun, just as, in a single planetary Chain, there are seven obscurations of the planet, or one between each Round of the Chain. Hence the seven Rounds of a planetary Chain bear the same relation to the particular planet as the seven Chains of a set bear to the Sun; and in order to find a set of lunar Hierarchies corresponding, Ray for Ray, with the solar Hierarchies, we must derive them from those Rounds of the lunar Chain which correspond to a like series in a set of Chains. That this must be so, is inferred from the fact that they are the Houses of the same planets, and therefore must belong to the same Rays, or corresponding sub-rays. The relationship in this respect is that of a Ray to its sub-ray, or that of a plane to the corresponding sub-plane. We may liken the solar Hierarchies to Cosmic planes, each of which contains seven of our planes, and the lunar Hierarchies to the seven planes with which we are familiar; and we shall see later that this relationship is a reality, and not merely an analogy, for the lunar Hierarchies act from the planes, and the solar Hierarchies from the corresponding Cosmic planes.

When we study the fruitage of the evolution of a Chain, we find that the first fruits begin to appear about the middle of the fourth Round. Thus it is only recently that a few advanced Beings of our present humanity have attained liberation; and the first to do this is said to be the Lord Gautāma, the Buddha. As time goes on, more and more of our humanity will thus rise above it, and become a class of superhuman beings which will eventually become the eighth Hierarchy, the fruitage of the terrene Chain. Those which are successful during the fourth Round will be the highest division of the Hierarchy, for although the fifth-Round successes will attain

the same level as the others did in the fourth Round, *viz.*, the Asekha, yet by that time the first set will have reached still higher; so in this way we shall have four groups as the result of our terrene Chain, just as the lunar Chain produced four classes of Barhishad Piṭṛs, which presided over the first four Rounds of our present Chain.'

We may safely assume, therefore, that the first group of the Barhishad Piṭṛs was the fruitage of the fourth lunar Round, the second group that of the fifth Round, the third that of the sixth, and the fourth that of the seventh. Now this is exactly the same order, in a lower grade, as the formation of the Hierarchies of the solar half of the Zodiac; for the first solar Hierarchy, Leo, was the result of the fourth Chain of a previous set of seven Chains, just as the first group of Barhishads was the result of the fourth Round of a previous set of seven Rounds; and so on, substituting Round for Chain throughout, and the four groups of Barhishads for the first four solar Hierarchies. It would seem therefore that the sub-Hierarchies from the lunar Chain are sub-rays which correspond exactly in their order with the Rays of the solar Hierarchies, and so act as the vehicles for the planets in the same order. We may therefore tabulate the lunar Houses with their sub-Hierarchies by the same rule as follows:

1st	Lunar Hierarchy,	1st	Barhishads,	House	Cancer,	Planet	Moon
2nd	" "	2nd	" "	"	Gemini,	"	Mercury
3rd	" "	3rd	" "	"	Taurus,	"	Venus
4th	" "	4th	" "	"	Aries,	"	Mars
5th	" "	5th	" "	"	Pisces,	"	Jupiter
	Hierarchy		FIRST TERRESTRIAL	"	Aquarius,	"	Saturn

When we consider the method of evolution of the four groups of a Hierarchy, in the four last Rounds of a Chain, we find that each Round will have two groups of monads, *viz.*, those who succeed, and those who fail. Amongst the class of

¹ *The Pedigree of Man*, pp. 40—50.

failures there will be a portion who will just fall below the line of success, and these will be the highest successes of the next Round. At the end of the seventh Round there will be four classes of successes, and one which has nearly succeeded, which must perforce pass over to the next Chain. For this reason the fifth class of lunar Pitrs in the above arrangement is given the name of the FIRST TERRESTRIAL.

But with regard to this fifth class, a very important difference comes into play; for, during the first three Rounds of the next Chain, this fifth class does not enter evolution, but has to wait until the middle of the fourth Round is reached; so that, until that time, the fifth Hierarchy is a kind of embryonic Hierarchy which has not yet achieved its full powers. The same thing will apply to the fifth solar Hierarchy, Capricorn, the fruitage of the first Chain, for this cannot fully complete itself until the fourth or terrene Chain.

The proper interpretation of the fifth Hierarchies, solar and lunar, is the most difficult and also the most important of the whole series. It refers to the Fall of Man and to the Fall of the Angels, and is the key to the mystery of evil.¹ The coming down of the partial failures of the lunar Chain, in the middle of the fourth Round of the Terrene Chain, or the fourth race of the fourth globe, our Earth, after the sexes had been separated, brought about the war between white and black magic, the struggle between the Great White Lodge and the Brothers of the Shadow, which ended in the destruction of Atlantis in the great deluge described in ancient scriptures. The fourth race was under the Moon and Saturn;² hence it was under the Hierarchy of the lunar house of Saturn, Aquarius. A similar struggle would appear to be taking place in higher regions, known as the war in heaven, between Michael and the hosts of Satan (Saturn), the Gods and the

¹ S. D., II, 171.

² Ibid., I, 32; *The Pedigree of Man*, p. 121.

Titans, the Devas and the Asuras. These Asuras were the fruitage of the first Chain, which needed to complete their evolution on the fourth Chain, as the corresponding lunar Hierarchy did on our fourth Round. This divine war, therefore, took place under the solar House of Saturn, Capricorn.

Capricorn and Aquarius, the two houses of Saturn, are the same in principle, though belonging to different Orders in evolution. In the Hindū Zodiac, Capricorn is named Makara, and the M of this word is the same as the sign for Aquarius symbolising water; Makara means a crocodile.¹ Hence these two signs are best studied together.

G. E. Sutcliffe

(To be continued)

¹ S. D., II, 216.

OCCULT CHEMISTRY AND MODERN DISCOVERIES

By PAUL S. ARUP

IN THE THEOSOPHIST for last July, Mr. L. C. Soper has given us an able account of the spontaneous transmutations of certain complex elements, observed in connection with the phenomena of radioactivity; and in the course of his account he explains the theory of isotopes, *i.e.*, sets of two, three or more elements having identical chemical properties and therefore occupying the *same place* in the periodic classification, but having different atomic weights. In the course of the present article it will be necessary to give some explanation of the concepts "element, isotope and atomic weight," but for the sake of brevity it will be well to assume some knowledge of the information contained in Mr. Soper's article. In the August number of *Theosophy*, Mr. S. E. Crook touches on the work of Sir Ernest Rutherford, who has succeeded in decomposing the atoms of some of the simpler elements, *e.g.*, Nitrogen and Oxygen, by bombardment with α -particles¹ from Radium C. Such decompositions differ from radioactive transformations in being initiated by certain conditions imposed by the operator. In the case of Nitrogen, the first of the elements to be so disrupted, Hydrogen is certainly one of the products, while Helium, and an isotope of Helium of atomic weight 3, are also mentioned. A perusal of the recent Annual Reports of the

Chemical Society impresses one with a sense of the profound changes which are taking place in the minds of chemists with regard to the concept of the element. Mental shells are being broken as well as atoms!

The time-honoured definition of an element as an undecomposed substance must now be definitely rejected; as a negative definition it was long recognised as being unsatisfactory; in the 1906 edition of a standard textbook, we find the statement that: "Every element is made up of homogeneous atoms whose mass is constant." This definition is perhaps the best available, though it must be recognised that many common substances, which have long been considered to be elements, do not consist of homogeneous atoms, but are mixtures of isotopes which, being identical in chemical properties, are not separable by ordinary chemical means; isotopes have only been separated by delicate physical methods, which in some way or another take advantage of the differences in the respective masses of the atoms.

The atomic weight of an element expresses the number of times its atoms are heavier than the atom of Hydrogen, this being the lightest known atom. The weight of the Hydrogen atom is generally taken as 1.008, for, calculated on this basis, the atomic weights of several common elements become exact whole numbers. The remarkable fact that many atomic weights approximate to whole numbers has long led chemists to speculate on the possibility of the elements being aggregates of one substance. As early as 1815, Prout put forward this hypothesis with the comment: "If the views we have ventured to advance be correct, we may almost consider the *proté hule* (protyle, or primal substance) of the ancients to be realised in Hydrogen—an opinion, by the way, not altogether new." In Prout's time, the data available were far from accurate, but subsequent work showed that the atomic weights of a large number of elements are not whole multiples of that of

¹ As Greek letters are not available, italics are used here instead.—Ed.

Hydrogen taken as 1, 0.5 or 0.25. The monumental work of the Belgian chemist, Jean Servais Stas, deserves special mention in this connection. Stas, the pioneer of accurate atomic weight determination, started on his life-work with the belief that the atomic weights, when accurately determined, would prove to be whole numbers; when, in later life, he was questioned as to his opinion regarding the strange fact that many well-determined atomic weights, although not exact integers, presented numbers nearly approaching integers, he could only reply: "*Il faut croire qu'il y a quelque chose la-dessous.*"

To understand how the riddle is being solved, we must return to the subject of isotopes. The differences between the atomic weights of chemically similar samples of Lead, obtained from different sources (*e.g.*, galena and pitchblende), may be quoted as an example of isotopy observed in connection with radioactive phenomena; attacking the problem from another point of view, Harkins appears to have succeeded in obtaining evidence of the existence of isotopes of Chlorine, from diffusion experiments with Hydrogen Chloride. The most striking results have, however, been obtained by Dr. F. W. Aston, who produced positive rays with about 24 different elements from the perforated cathode of a cathode discharge tube, passed the rays through an electric and a magnetic field, and then allowed them to impinge on a photographic plate. In this way he obtained a mass spectrum; just as the relative wave lengths of the components of a beam of light can be deduced from the position of the lines in the light spectrum, so in this case could the relative masses of the atoms present in the elements be deduced. It was also possible to make estimates of the relative proportions in which the different kinds of atoms (isotopes) were present in cases where more than one kind was found.

The results indicate that within an accuracy of one in a thousand, the weights of the atoms of all the elements measured, except

that of Hydrogen, are whole numbers, thus re-establishing Prout's hypothesis, but with the modification that the primordial atoms are of two kinds, *viz.*, the Electron, or atom of negative electricity, and the Proton, the atom of positive electricity.

For example, Neon was found to consist of a mixture of an isotope of mass 20, with ten per cent of one of mass 22, giving an average atomic weight of 20.2 in accordance with the accepted figure. Chlorine was similarly found to consist of isotopes of mass 35, 37, and possibly also 39, the accepted figure being 35.46. On the other hand, some elements were found not to be mixtures, and it is noteworthy that the accepted atomic weights of these are whole numbers, or practically so; examples are Helium, Carbon, Nitrogen, Oxygen and Sodium.

The recognition of the dual nature of the primordial atoms is interesting, but as the mass of the proton is supposed to be the same as that of Hydrogen, and that of the electron is one eighteen-hundredth of that mass, it is obvious that we are not actually dealing with the ultimate etheric atoms of *Occult Chemistry*. As a matter of fact, it would appear that the electron has only one hundredth of the mass of the ether 1 atom, in which case it would belong to the astral plane; Bishop Leadbeater (*The Inner Life*, Vol. II, p. 179) suggests that this may be the case, and his suggestion certainly receives support from the fact just mentioned.

The electrons which we have just been considering are the cathode rays which are produced when an electric current is passed through a tube from which nearly all the gas has been evacuated. The particles which form the *b*-rays from radioactive substances are similar to these, the only difference being that they move with a higher velocity, in some cases approaching that of light. The particles of the *a*-rays from radioactive substances are much larger, being positively charged Helium atoms, moving with a smaller though still enormous velocity of 15 to 20 kilometres per second; it is

these particles which are used for the disruption of atoms such as Oxygen and Nitrogen.

We may now leave the subject of atomic weights and primordial atoms, for the time being, in order to discuss the nature of the atomic disruptions, spontaneous and induced, in the light of modern theories and the diagrams of *Occult Chemistry*. According to the nuclear theory, the atoms of such elements as Oxygen and Nitrogen are made up of nuclei of lighter elements; thus Rutherford suggests that the Carbon atom (atomic weight 12.00) consists of four atoms of an isotope of Helium (atomic weight 3), the Nitrogen atom (atomic weight 14.01) of four atoms of the Helium isotope with two Hydrogen atoms, and the Oxygen atom of four Helium isotopes and one ordinary Helium atom. Harkins considers the Carbon and Oxygen atoms to be built up of three and four atoms, respectively, of ordinary Helium. The diagrams of *Occult Chemistry* do not lend support to any such theory; it is, for example, impossible to find the Helium structure in Oxygen or Carbon, and, considering the spontaneous transformations, we do not find the structures of Lead or Bismuth in the Radium diagram. The resemblances which are found in the diagrams are between members of the same periodic groups, and the transformations do not take place on these lines. We are therefore forced to the conclusion that the disruptions are not simple splittings, but also involve processes of reconstitution.

In the case of spontaneous radioactive transformations, some idea of the violence of the processes involved may be formed when we consider the fact that some of the constituents of the Radium atom are probably given off as matter of the astral plane. The radioactive atom is an unstable structure, and when it loses a small portion of its constituents, the rest of the constituents are thrown out of balance and re-arrange themselves into a temporarily stable form; in this way, a series of transformations takes place until a comparatively stable form,

such as the atom of Lead, is reached. Even the light atom Helium does not appear to exist as such in the Radium atom; in *Occult Chemistry* we read of certain sets of six loose atoms in the Radium structure, which on the proto level gather together and form a "cigar"; turning to the diagram for Helium (compare also the Occultum diagram), we find that the "cigar-bearing tetrahedron" plays an important part in the structure of this atom. This is the only instance of an approach to a confirmation of the nuclear theory which the writer has been able to find in *Occult Chemistry*, and it does not bear on the cases cited above.

Special interest attaches to the recent discovery of two elements of probable atomic weight 3, one being an isotope of Hydrogen, and the other an isotope of Helium, for *Occult Chemistry* mentions an undiscovered element, Occultum, of this atomic weight. If Occultum should be identical with either of these, which as yet can neither be affirmed or denied, it is more likely to be the Helium isotope than the Hydrogen isotope, for the Occultum and Helium diagrams show a certain resemblance in both containing the structure known as the "cigar-bearing tetrahedron," Occultum containing one, and Helium two of these. The cigar structure itself is said to be very coherent, persisting in the meta (ether 3) stage, and partially in the hyper (ether 2) stage; from this point of view it is certainly a significant fact that Helium is a constant product of spontaneous radioactive disintegration, while both Helium and its isotope are formed in the induced disintegrations. In passing, it may be noted that the hypothetical nebular material, Nebulium, is supposed to have an atomic weight 3, and to be identical with the Hydrogen isotope.

In conclusion it will be interesting to examine the table of atomic weights given in *Occult Chemistry*. It will be remembered that Aston found that 24 of the elements are composed of atoms the weights of which are whole numbers

within an accuracy of 1 in 1000. It has therefore been suggested that the same holds good for all the elements. Atomic weights determined by the usual chemical and physical methods are not all whole numbers, because in many cases they merely express statistical results due to the presence of two or more isotopes of different atomic weights. As the method of clairvoyant investigation cannot have been subject to this defect, one naturally asks how far the table in *Occult Chemistry* supports the whole-number theory. If we examine individual cases, we shall find some which afford confirmation of our theory, and others which from our present point of view are disappointing. Taking the table as a whole, however, we note the striking fact that out of 65 atomic weights, 33, or nearly 51 per cent, are whole numbers within an accuracy of 1 in 1000. *Il faut croire qu'il y a quelque chose là-dessous !*

Paul S. Arup

SEPT CHANTS

V. LA VERTU NOUVELLE

Il enveloppe toute la terre — dans quelque chose qui est plus que l'Amour — plus profond, plus puissant et plus pur que l'Amour — quelque chose qui est comme le fruit de l'Amour et de la Force . . .

Beaucoup l'attendent. Mais la plupart sous la forme qui leur est le plus familière, et sous le nom qu'ils ont coutume d'adorer. Il prendra toutes les formes qui lui sont offertes. Mais il en est une que nul n'espère — et il a un nom que nul ne connaît . . .

Beaucoup l'attendent. Et plusieurs pensent que ce sont eux qui le recevront. Mais il enveloppe toute la terre. Chacun le recevra suivant son dénûment, selon le vide de son cœur, selon l'abîme de son âme . . .

Il enveloppe toute la terre. Mais il ne descend que chez ceux là seuls qui sont seuls, que chez ceux là seuls qui sont siens, qui n'ont pas d'autre ami, d'autre parent, d'autre sauveur. Il n'entre que chez ceux qui sont purs . . .

Purs de toute vertu — pour recevoir la Vertu Nouvelle !

VI. LE SECRET

Il vient de par delà les sphères. Il vient de par delà les cieux. Il apporte en ces mondes ce qui n'était point — pour les transformer . . .

Il vient de par delà les sphères. Il vient de par delà les cieux. Il apporte un secret que les Dieux mêmes ne connaissaient point . . .

Il vient de par delà l'Existence — de par delà la vie et la mort. Il vient de ce qui est iramuable et toujours nouveau. Il apporte l'Immortalité.

Il vient de par delà la Lumière, de par delà l'Intelligence, de par delà la Volonté. Il apporte l'Omniscience. Il apporte l'Omnipotence...

Il vient de par delà l'Amour, de par delà la Joie et la Beauté de l'Amour. Il apporte en ces mondes la Splendeur Nouvelle...

Celle qui change toute laideur en Magnificence; et ce qui était le plus haï, le plus redouté, en ce qui est le plus adorable...

Un secret que les Dieux mêmes ne connaissaient point...

VII. LE SIGNE

Chaque fois que tu verras, en ce monde, le grand se faire petit, et le petit surpasser le grand, le prince devenir vagabond et le vagabond roi des âmes et prince des peuples, reconnais là l'Esprit nouveau du Bouddha ancien.

Chaque fois que tu verras, en ce monde "les puissants renversés de dessus leurs trônes et les humbles exaltés, les affamés comblés de biens et les riches renvoyés à vide"... reconnais là l'Esprit nouveau de la Vierge ancienne...

Chaque fois que tu verras les esclaves devenir rois et les rois esclaves "les premiers être les derniers" et les derniers prendre leur place, "la pierre que les hommes avaient rejetée choisie pour être la principale de l'angle"...

Chaque fois que tu verras les pécheurs et les gens de mauvaise vie devancer les devots au Royaume des Cieux, et la prostituée préférée à l'apôtre, et le pendu devenir Dieu... reconnais là l'Esprit nouveau du Christ ancien...

Oui, chaque fois que tu verras "les choses faibles et méprisées confondre, en ce monde, les fortes, les choses viles, et même celles qui ne sont point, anéantir celles qui sont"... reconnais là l'Esprit nouveau du Message ancien...

Mais maintenant quand, en ce monde, tu verras du plus tourmenté monter le chant de joie la plus pure, du plus haï, du plus piétiné, s'exhaler le plus grand amour, et du plus maudit la plus grande bénédiction...

Quand tu verras surgir du plus d'obscurité la Lumière, du plus d'infirmité la Puissance, du plus de laideur la Beauté, oui, du pire

de tous le Meilleur, de l'Homme de Pêché le Saint, du Fils de Perdition le Sauveur, du Démon le Seigneur de Gloire...

Reconnais à ceci l'esprit du Dieu nouveau — sa Vertu nouvelle!

PAUL RICHARD

[The following translation, by E. L., is added at the author's request.]

V. THE NEW VIRTUE

He envelops the whole earth—in something more than Love, more profound, more powerful and purer than Love—in something which is like the fruit of Love and Power...

Many are awaiting Him... But most of them in the form familiar to them, and under the name they are accustomed to adore. He will take all forms offered to Him. But there is one that no one expects, and He has a name that no one knows...

Many are awaiting Him... And several think *they* only will receive Him. But He envelops the whole earth; every one will receive Him according to his destitution, according to the void in his heart, to the abyss of his soul...

He envelops the whole earth. But He descends on those alone who are alone, those alone who are His, who have no other friend, no other kin, no other Saviour. He descends on those alone who are pure...

Pure from every virtue to receive the New Virtue!

VI. THE SECRET

He comes from beyond the Spheres. He comes from beyond the heavens. He brings to these worlds that which never was—to transform them...

He comes from beyond the spheres. He comes from beyond the heavens. He brings a secret unknown even to the Gods...

He comes from beyond Existence—from beyond life and Death. He comes from that which is immutable, yet ever new. He brings Immortality...

He comes from beyond Light, from beyond Intelligence, from beyond Will. He brings Omniscience. He brings Omnipotence...

He comes from beyond Love, from beyond the Joy and the Beauty of Love. He brings in these worlds the New Splendour . . .

That which changes all ugliness into Magnificence; and what was most hateful, the most fearful, into what is the most adorable . . .

A secret unknown even to the Gods . . .

VII. THE SIGN

Every time you see, in this world, the great ones becoming little and the little ones surpassing the great, the Prince becoming vagabond and the vagabond king of souls and prince of peoples, recognise there the new Spirit of the ancient Buddha.

Every time you see, in this world, "the mighty ones put down from their thrones and those of low degree exalted; the hungry filled with good things and the rich sent away empty," recognise there the new Spirit of the ancient Virgin.

Every time you see slaves becoming kings and kings becoming slaves, "the first becoming the last" and the last taking their place, "the stone which the builders had rejected made the head of the corner" . . .

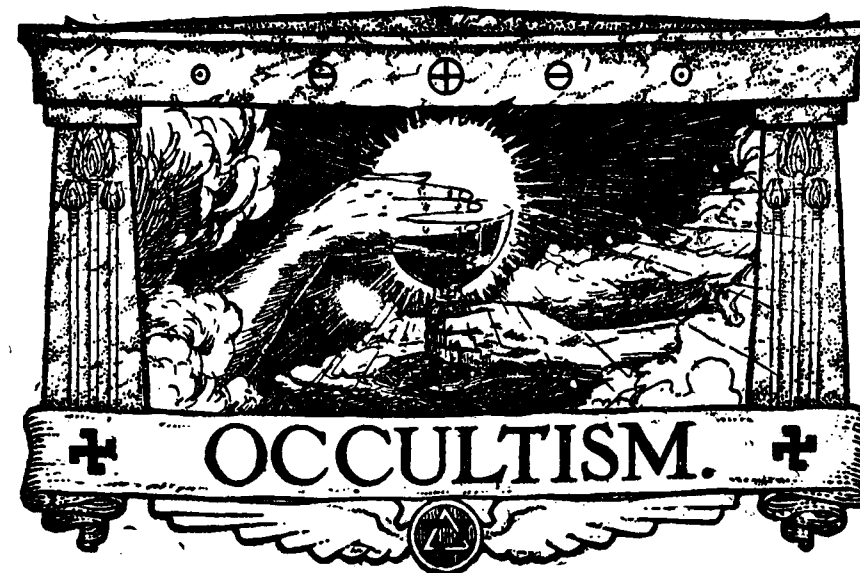
Every time you see "sinners and publicans going before the pious into the Kingdom of heaven" and the harlot preferred to the Apostle, and the hanged one becoming God, recognise there the new Spirit of the ancient Christ . . .

Yea, every time you see "the foolish things of the world chosen to put to shame them that are wise; the base and despised things, and even things that are not, to bring to nought the things that are," recognise there the new Spirit of the ancient Message . . .

But now, when, in this world, you will see rising from the most tormented the purest song of joy, from the most despised and downtrodden raying out the greatest love, and from the most accursed the greatest benediction . . .

When you will see springing up from the greatest darkness the Light and from the greatest weakness Power, from the greatest ugliness Beauty, yea, from the worst of all the Best, from the Man of Sin the Saint, from the Son of Perdition the Saviour, from the Demon the Lord of Glory . . .

Recognise there the Spirit of the new God—His new Virtue!



WHY I DO NOT RETURN TO INDIA

By H. P. BLAVATSKY

TO MY BROTHERS OF ĀRYĀVARTĀ,

In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindū brethren at various times since I left; especially this year (1890), when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindūs have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T. S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return

to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English, and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years, I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity—almost hatred—has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement, I do not regard those who have become, one after the other, my enemies—and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Āryavarta which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with

Their names and *Personalities*, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindūs; that They were learned as none others in all the ancient wisdom of Guṇṭa Viḍyā, and had acquired all the Siddhis, not as these are represented in tradition and the “blinds” of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of Them. However, in the fancy of some Hindūs, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as “Mahātmas” and still some too enthusiastic friends belittled Them with their strange fancy-pictures; our opponents, describing a Mahātma as a full Jīvanmukṭa, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahātmas at all in our age.

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darshanas and Upaniṣads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him?

Without the Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularising and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society? Would your political Congress itself have ever been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Damodar) who has now the prospect of becoming one day a Mahāṭma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindū, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

Aye, my good and never-to-be-forgotten Hindū Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or other of the Masters was almost constantly present among us, and their spirit ever

protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Pādri-Coulomb “thunderbolt descended”. I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott’s absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of the Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faint-heartedness of the chief Theosophists, that the Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: “Why, if the Masters are genuine Mahāṭmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?” Yet it had been explained numberless times that no Adept of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogīs can divert the progress of Karma or arrest the natural results of actions for more than for a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Niḍānas.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Mokṣha or Nirvāṇa by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being God; but there is the eternal bliss of Mokṣha looming forth for the man who becomes *as a God* and Deity by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always

find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Pādri class and Psychical Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers; why at the same time I nearly killed myself with over-work and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindū and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill, as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Āryāvarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and burst up Adyar (!!). At this I laughed. Then it was rumoured that I had been *abandoned* by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated *medium*, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of *Kundalini*—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H. P. B. Some again held me to be a witch, a sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be *psychologised* by me. In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a "phenomenon" could not be explained away, are so great that they alone would have made of me a most remarkable Adept—independently of any Masters or Mahātmās. In short, up to 1886, when the S. P. R. Report was published and this soap-bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no

one; nor does it matter who said a thing and who repeated it. One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Damodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar; that They were daily represented as less than "second-rate Yogis," totally denied by some, while even those who believed in, and had remained loyal to Them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of THE THEOSOPHIST to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent

desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, than I found people—the S. P. R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*.

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognising the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., *viz.*, to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council *in propria persona* (which They will certainly never do now),

no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T. S. For the future, then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and the Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by

declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a "Master". However it may be, there is no alternative to this dilemma.

The only claim, therefore, which India could ever have upon me would be only strong in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me*, H. P. B., but to their *Higher Self* and the *Mahātmic aspect of the Masters*), a privilege I cannot exercise with the F. T. S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T.S. on the lines upon which They originally established it.

If, then, my Hindū brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever

bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the people; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumny and ambitious malcontents—both without and within the Theosophical Society.

H. P. Blavatsky

SCIENCE, THEOSOPHY, AND THE SACRAMENTS

By W. WYBERGH

(Concluded from p. 275)

TO the Theosophist, Revelation, Grace, Communion, Redemption are great and living realities, no less than to the orthodox Christian. He recognises them all as real manifestations of the Divine Life, real processes and operations taking place within the soul of man, not so much superseding as permeating and irradiating and transforming it, changing its orientation; for the natural man is not unclothed but clothed upon, as St. Paul expresses it. To one who accepts the idea that the Divine Life is present everywhere and always and in all things, it is evident that there is no need to look outside himself for the source of spiritual strength and enlightenment, for God is in him as much as He can be anywhere. Salvation is the realising of this, not intellectually but practically. Moreover, because God is in every other thing and every other man as much as within his own self, man can attain to no full revelation of His life which is confined to a purely personal and individual relationship. Whatever may lie further beyond or deeper within, therefore, the first necessary and essential step to the realisation of God is Communion, which involves and implies union with our fellow men, nay, union with all that lives, and, since all lives, with all. The Kingdom of Heaven is indeed within us, but it is all around us also. Seek it by retreating within; seek it

advancing boldly without. There is no such thing as solitary salvation, for it is attainable only in and through our fellow men. Religion has always insisted upon the existence of a Church, a Fellowship, an organism; and, whatever we may think of the value of any particular organisation, the idea embodies a fundamental spiritual truth. From the merely psychological point of view, until this unity is consciously lived and realised, some sort of Church or association is absolutely necessary in order to give expression to such aspects of the true Communion as are capable of being realised at our present normal stage of consciousness. All human progress is measured by our capacity for association and fellowship; even our intellectual development is dependent upon it. The true Theosophist will think and speak with reverence of the Holy Catholic Church, and therefore of all the human Churches and sects, Christian or non-Christian, which to the best of their ability and within their limits show forth and embody the glorious reality.

The Church as an organisation offers an example of the manner in which Art in all its forms becomes a connecting link between the different states of consciousness. For true Art is not a mere reproduction of things experienced by the senses or conceived by the intellect, but is a showing forth of that which eye hath not seen nor the heart of man conceived. Like the tree Ygdrasil of our ancestors, it has its roots in the heavens, and its leaves and branches reach down to earth. Neither creed nor ritual are of the essentials of Religion, yet both may be and are, each in its own sphere, powerful means towards an actual experience of the spiritual reality. Such is a sacrament, if well and truly designed to suit those for whom it is intended; a real bridge, a means of Grace, not a mere memorial ceremony. No doubt the reality is incapable either of being explained or defined by words, or of being portrayed by

action, but words and actions are capable of suggesting what they cannot define or comprehend. The enlistment of Art in this form into the everyday life of a Church is entirely consistent with an aim transcending all forms. It is indeed directly in line with the realisation of the very nature of spiritual life and experience. It implies a corporate visible body in which no one lives to himself alone. We may truly say that in itself, on its own plane, the Spirit is self-evident, self-interpreting, immediate, and needs no Art; the Communion of Saints, *when it is attained*, supersedes all sacraments, all creeds, all glory of music and architecture, all solemnity of ritual. But we need a stairway, and it is ill to despise it when we are only half way up. Be it remembered that it is not until after the first great Initiation that rites and ceremonies become a fetter which has to be broken. For us, such things are only superstition if we see in them the end rather than the means, or mistake the shadow for the substance: "Better one's own Dharma, though destitute of merit, than the Dharma of another, well discharged."

Even for him who has attained to the spiritual life, a Church or an organisation of some sort is still a necessity, not for himself but for the service of others. For the essence of spirituality is the overpowering desire to share what we have of love, joy, and peace with our fellow men, and this implies a common language of thought and action, and a drawing together of those who make use of them, which is what constitutes a Church. And in so far as the Church is itself an embodiment of spiritual life, it will inevitably proclaim the good news of which it feels itself to be the channel, not trying to convince others of error, nor undermining their attachment to some other institution, but holding aloft its own light and letting it shine before men. For while every Church is an expression of the spiritual verity, *the Church* can only have real existence upon the spiritual plane;

and the Theosophist will reject the claim of any earthly Church or society or religion or caste (not excluding the Theosophical Society) to express the whole Truth and nothing but the Truth, or to have a monopoly of the means of Grace or of Divine inspiration. Both psychologically and practically some Church is a necessity of the case, and historically it has been the outcome of the life of all the great World Teachers.

But the foundation of a *new* religion or a *new* Church is not the necessary outcome of a new shining forth of the Spiritual Light. Buddhism was not apparently intended by the Buddha to become a new religion at all, but merely to vivify the existing Hindū religion. Similarly Jesus tried to spiritualise the Jewish religion rather than to found a new one. In each case the resulting new religion was an outcome of the limitations and misunderstandings of those to whom the message came, of the attempt to fix and crystallise their spiritual experience in an intellectual form, and of finally coming to mistake the form for the substance. What Jesus actually established (to judge from the Gospel story) was merely an intimate conscious fellowship of the "Kingdom of Heaven," embracing those who realised their unity with Him and with each other, and thus with God, and, for the symbolic representation of that which was beyond all words to express or define, using a simple and natural ritual of the Breaking of Bread and the partaking of it by all. In due course, owing to the perversity of the Jews in rejecting the fellowship, and the perversity of the disciples in defining and limiting it, the fellowship became exclusive instead of inclusive. The simple rite, adequate no doubt in a small and loosely organised society of highly spiritual but simple men, has become amplified and enriched and more highly organised in accordance with the outer growth of the Church and the more complex and varied psychological needs of its members. Such a development is certainly not to be regarded as a

degeneration or falling away from primitive simplicity, but as one necessary in order to meet at every point, and take full advantage of, the more highly developed intellectual and emotional faculties of modern society. Such changes are of natural growth and are not lightly to be undertaken, but a slavish adherence to the exact circumstances accompanying the original institution of the rite would be a mere superstition. It is simply a case now, as then, of what is best adapted to the circumstances. The idea that any peculiar sanctity or operative effect attaches to the words used, is surely negatived by the fact that in no Church, Roman, Greek or Protestant, are they spoken in the language in which the rite was originally instituted.

For the essence of Christianity remains, as in the day of its Founder, the experience and knowledge of the Communion, and not either the symbolic actions and words which attempted to display it, nor the creeds and beliefs which arose out of the attempt to explain it to the intellect. The real value of a sacrament, and especially of the Eucharist, is that it offers in microcosm an opportunity and a safe and simple method of practising those experiments *upon ourselves* which have been referred to, and experiencing in our own souls within the compass of an hour the age-long psychological process of development and transition from plane to plane through many lives by which we ultimately shall achieve permanent spiritual consciousness. For the time being, wrought upon by the Spiritual world under a veil of earthly things contrived with all the science and art at our disposal for that very purpose, our psychic and physical vehicles are so clarified and polarised that our own spiritual consciousness shines through and works an apparent miracle. For the time being, we assume the reality of the Spirit which we seek, we tread the path which leads to its threshold, we live as though it really did exist, and—wonder of wonders—in so doing we suddenly find it. The

vision fades, but thereafter we know that we have known. The process and the path are the same, whether achieved momentarily in private meditation, or in the sacrament, or slowly but permanently in the long life of the reincarnating Ego. The same also is the nature of the spiritual condition attained to, and its uplifting effect upon our fellow men and upon the world around us. In all of them, because of the Communion which is the essence of the Spiritual plane, the realisation of spiritual consciousness by one necessarily involves a stimulus to all, and in none of them, for the same reason, is it possible to achieve that consciousness with the aim of private and personal bliss or development. We may, if we choose, look upon this universal effect as carried out by the building of a beautiful temple in psychic matter and the distribution of it by angels, but in reality the benefits accrue automatically by virtue of the intrinsic nature of spiritual life. The rite has its scientific side, concerned with the arrangement of the best possible conditions, physical, emotional and intellectual, and the due and orderly working out of the process. This may no doubt be assisted by the exercise of clairvoyant faculties, but of far greater importance is a knowledge of human nature from the inside—the consciousness side—a knowledge of how to help men to feel and realise, for the whole thing is ultimately a matter of consciousness.

We find in Theosophical literature the key to the interpretation of many intellectual difficulties which have arisen out of the creeds, and we find a sense in which many apparently arbitrary and perverse theological statements or expressions are nevertheless founded upon facts observed in the superphysical worlds or upon cosmic processes. But more important still is it that practical training in Theosophy enables us to discover that many of these statements, ostensibly based upon "revelation" and stated in terms of outer or phenomenal

events, and as such incredible and contrary to experience, are true statements of inner experience. It has been very justly said that the life of Christ recorded in the Gospels may or may not be historically accurate, but is certainly psychologically true. We are now in possession also of "explanations" of some of the most important ritual acts of the Christian Church, in which we are told what are the manifestations in the superphysical worlds which accompany these acts. Again, as we have seen, a practical training in Theosophy enables those who use these rituals to discover in them a definite psychological process by which the consciousness is raised temporarily from one stage to another, and we see the necessity that whatever ritual is employed should be artistically and psychologically true, but that, as in all Art, there are many different ways of saying the same thing, and no "best" way, to be mapped out scientifically once and for all, and thereafter slavishly copied. While, however, some progress has been made in the description of these processes as objective manifestations on the superphysical planes, there is but little attempt in Theosophical literature to express them in terms of consciousness. We are told what it looks like, but we are not made to realise what it feels like, nor *how* one stage leads to another within our own consciousness. This is a defect of a good deal of our literature. For instance, the various series of "Lives" of individuals traced through many incarnations, which have appeared from time to time in THE THEOSOPHIST, no doubt have their interest, as well as being sometimes quite good reading, but, once the main thesis of Reincarnation and Karma is accepted as a fact, they are in no way more interesting than any other very ordinary biographical sketches would be, and cannot for a moment compare either in interest or practical utility, as intimate records of human experience, with dozens, if not hundreds, of biographies and autobiographies in the ranks of general literature.

The reason is that attention is concentrated upon what happened *to* the hero rather than on what happened *in* him. They are not "human documents," and the struggles and failures and successes of the soul are throughout only indicated by the results as expressed in the physical world. Even the experiences and results on higher planes between incarnations are altogether ignored. Their stories are not "brought down to states of consciousness".

Observations of the processes and mechanisms of the superphysical worlds, given in terms of matter, are of course very interesting, and a large part of our Theosophical literature is devoted to them, which is quite natural and reasonable. At the same time we have to be on our guard lest, by too great concentration of attention on these things, the Theosophical Movement is led astray into a similar materialism to that which, as we have seen, has overtaken both science and religion. It is well to note that certain mental and emotional activities of consciousness may be apprehended objectively in certain definite ways, but it is well also to keep in mind that these are appearances only, the outer husk of the inner reality, and to endeavour not so much to seek to "explain" or even to describe this reality by reference to the thought-forms to which it gives rise, as rather to explain these psychic appearances, if we are fortunate enough to be able to see them, in terms of consciousness and experience.

On the side of orthodox religion there is a mass of devotional manuals which purport to do this for the physical part of the ritual of the Eucharist, but, being purely devotional and ignoring the intellect, they are couched in such terms, and based upon such materialistic, unhistorical and unscientific assumptions, that they are useless and distasteful to many. Moreover, it is not surprising that, since they ignore the relevance of psychology, they are usually so hopelessly at sea in this respect that they may often do more harm than

good, even to those who are not disturbed by their other defects.

By far the most complete application of Theosophy to the study of the Christian Sacraments is Bishop Leadbeater's recent *Science of the Sacraments*. The author has therein, from the scientific point of view, thrown much light upon the greatest of Christian rites, and in doing so has afforded a valuable guide to those who are responsible for arranging and carrying out the ritual. But it would surely be a misuse and misunderstanding of the book if those who are participating were led to concentrate their attention and their efforts upon observing the processes and producing the psychic structures described, instead of upon the inner transformation and "uplifting of the heart" of which these structures are after all themselves only a by-product. The true temple of the Spirit is man himself, and not something built by him outside himself, either in the physical or superphysical worlds. It is surely not the ritual act or word of priest or worshipper, or the formal invocation of the angel, that brings the angel, but the provision of the lofty and spiritual thought which he can utilise and in which he can embody himself, and this implies an opening in each individual within himself of a channel of communication with the spiritual world, which must require the utmost concentration and detachment from phenomena that he is capable of. Let us concentrate upon the Communion rather than upon the veil of earthly things, or even of astral or mental things. "Seek ye first the Kingdom of God, and all these things shall be added unto you." In so far as interest in the psychic manifestations is effective in carrying us beyond the outer physical side of the ceremonies, it will be useful, and bring the worshipper one stage nearer the reality; but in so far as it results in materialising, or rather in diverting attention from, the inner spiritual reality, it may be a hindrance.

For we cannot get away from the fact that such descriptions, interesting as they are, and useful as they may be, suffer nevertheless from the fundamental defect that, in relation to the Spiritual plane, they are an attempt to describe the immediate in terms of the relatively unknowable and exterior; they are the exact inverse of H.P.B.'s admonition to "bring everything down to states of consciousness".

How then can we carry out this injunction in respect of the beliefs and the rites and sacraments of religion? The more our knowledge and science advances, the more numerous and far-reaching will be the possible intellectual meanings which may be expressed by them; but, however far we may go along this path, there will always be something beyond, always a veil, always a suggestion of incompleteness and dissatisfaction. The mystery is not solved, it only retreats as we advance, like a mirage in the desert. But if, while using our intellect and our senses to the limit of our capacity, and so freeing ourselves from superstition and bringing ourselves into true relationship with the outer worlds, we realise also the essential character of all intellectual enquiry, and its limits, not of degree but of kind, we shall not waste our efforts on the impossible. We shall then find ourselves able to use a creed or other intellectual statement not as a statement of fact alone, physical or super-physical, particular or general in scope, but as an utterance or showing forth of that which is too deep for word or thought, a glorious and inspired declaration of faith and beauty by which our intellects may be attuned and harmonised and our consciousness brought into a condition in which the spiritual reality appears, or rather in which it is for the moment lived and experienced.

The science of the sacraments is one, and a very important, aspect of the matter, giving us as it were the technique; but the reality, the thing itself, is to be sought neither in wider intellectual interpretation nor in the exterior

psychic accompaniments of a ritual, however beautiful. Let us remember that Theosophy is more than a science—that it is a life and an art, something to be and to do, and not merely something to know, and so it is also with creeds and sacraments. That which is most potent is that which suggests and inspires, rather than explains and describes. Most of our Theosophical literature hitherto has admirably fulfilled the function of a cleanser and purifier of religion; it has broken the fetters of physical-plane materialism and has pointed the way of escape from the more subtle materialism of the mind itself; but as yet, with few exceptions, it has not led us along that way. If Theosophical literature is to deal adequately with the things of the Spirit, it must become a work of art, delicate, suggestive, elusive, not a Kabala or an allegory, but full none the less of hidden meanings, one within another; full, too, of that truth and beauty of thought and diction which is the hall-mark and also the actual channel of spiritual life—which not only instructs, but enchants and entralls us. A symphony of Beethoven tells us more of the things of the Spirit than many a bookshelf full of Theosophical literature! But perhaps we are asking too much; we cannot anticipate the advent of many Beethovens into the world, let alone the Theosophical Society. Nevertheless a tree is known by its fruits, and if the Society is really fulfilling the function of a very special channel of spiritual life to the world, it should rise to the point of inspiring and not be content with instructing; it should produce great art and great literature, and not merely sound philosophy and useful textbooks.

Meanwhile those of us who are Christians have the Sacraments, and I doubt not that other religions furnish some equivalent. Whatever may be the truth about their historical origin or the details of their construction, they constitute a magnificent work of art, whose appeal and influence is not confined to the senses, the emotions or

the intellect alone. The great drama of the Christian Eucharist does its work, not arbitrarily or by an act of magic, but because it is spiritually and psychologically beautiful and true, and touches the deepest and most universal springs of human nature, and because it outlines and follows the real course and process of the development of the soul. We have to do with a living drama, not a mechanical puppet-show, a drama which is played out not merely upon the altar but within the consciousness of every congregation and every individual that recites the Creeds or celebrates the Sacrament. It is something that is lived through, rather than known or seen with the eye of the body, or the intellect, or the super-physical senses. Clearly it is an error to suppose that this or any other sacrament is, in its ecclesiastical sense, "necessary to Salvation," yet it is a great truth that the spiritual condition of Communion which the sacrament is intended to produce is so necessary, for it is what constitutes Salvation, or at least the threshold to it. A sacrament rightly performed, a creed rightly recited, is a representative or pattern, but none the less not a mere picture but a real experience, partial and temporary though it may be, of processes which we shall one day experience more intensely and more permanently, processes which belong to the life of the Spirit of man, which is in microcosm the life of the Universe.

W. Wybergh

AN ADDRESS OF WELCOME

TO MR. J. KRISHNAMURTI, F.T.S.,
HEAD OF THE ORDER OF THE STAR IN THE EAST

GUNTAKAL JUNCTION,

Anantapur District,

Dated 5th December, 1921.

DEAR AND RESPECTED BROTHER,

We, the members of the Anantapur T.S. Lodge, have much pleasure in according to you and Mr. Nityanandam a most hearty welcome on this the first occasion of your re-entering the Province which gave you birth, and to express to you our joy at the mere sight of you, which more than corroborates the brief description of you given a short time ago by our revered Protector. She has been giving bright accounts of your health and progress in England to such of us as were eager to know. We believe and hope that, as a Teacher of the Wisdom, for which your life has been consecrated at a phenomenally early age in this incarnation, you will enable other countries to realise that their highest flights in culture and civilisation do require a yet finer touch with the brush of spiritual knowledge that only India can furnish, and which you, as one of her youngest sons, are, we trust, capable of wielding with a deftness and certainty not attainable by mere book-learning.

To see you and your brother again by the side of our beloved Protector is a precious association, which cannot easily fade from our minds. We hope that in the coming years every help and facility may be willingly extended to you in the

selfless and uplifting Service to which you have pledged yourself to Mother India and to the world.

We remain,

Respectfully and affectionately,
YOUR BROTHERS OF LODGE, ANANTAPUR.

STAR 'COUNCIL MEETING AT PARIS CONFERENCE

THE photograph reproduced here, of the Star Council Meeting at the Conference held in Paris on July 27th and 28th, 1921, is one of historic interest in the annals of the Order of the Star in the East, for the International gathering which it records was the first of its kind, and was presided over by the Head of the Order, Mr. J. Krishnamurti. As a result, new life is already in evidence, and one of the first activities to spring into being is the International Society for the Protection of Animals. It is good to see the faces of Herr John Cordes (standing second from the left of the picture) and, next to him, M. Nickoff of Bulgaria, both of whom have kept the Order going in the face of great difficulties during the war. On the left and right of Mr. Krishnamurti are Mme. Blech of France and Mejr. Dijkgraaf of Holland. In both of these countries the Order is specially active, the latter having organised an excellent system of group-working, which the Conference adopted for the Order as a whole. On the extreme right we see Mlle. Brandt of Switzerland, one of the promoters of the Star Communal Home, mentioned in the Editorial Notes of *The Herald of the Star*. Dr. Lilly Heber of Norway, well known for her active work on International Social Reform organisations, is in the back row, with her hat partly hiding Mr. Labberton, the energetic National Representative of Java; while, sitting at the front left is Miss Annie Bell, the Organising Secretary for India, who travelled from here to attend the Conference, and has supplied the information for this paragraph.



STAR COUNCIL MEETING AT PARIS CONFERENCE



"THE GERMANIA T.S.," 1884

"THE GERMANIA T.S.," 1884

THE illustration is of the first T.S. founded in Germany, in 1884, at Elberfeld. This Lodge was called "The Germania Theosophical Society". In one of the letters of the Master K. H. to Miss Arundale (Letter IV) in *Letters from the Masters of the Wisdom* there occurs this sentence: "Your branch should keep in correspondence with all the others in Europe; the Germania can help you—the others need your help." Among the persons in the picture are—standing, to the extreme left, Rudolph Gebhardt, and in the middle Col. Olcott; sitting, on the inner right Dr. Hübbe Schleiden, and in the middle Frau Gebhardt.

Dr. Hübbe Schleiden was from the commencement the leader of the T.S. Movement in Germany, till his death six years ago. Dr. Hübbe Schleiden was the recipient of one of the letters of the Masters. I have not seen either the original or a copy of the letter, but the following is a reference to it in a letter (in English) of Dr. Hübbe Schleiden himself, now among the records at Adyar.

C. J.

Elberfeld,
August, 1884.

DEAR MADAM,

You requested me to state to you the particular circumstances under which I received my first communication from Mahātmā K. H.—I have much pleasure in doing so.

On the morning of the first of this month Colonel Olcott and I were travelling by an express train from here to Dresden. A few days before, I had written a letter to the Mahātmās which Colonel Olcott had addressed and enclosed to you, which however, as I now hear, never reached you but was taken by the Masters while it was in the hands of the post-officials. At the time mentioned I was not thinking of this letter but was relating to Colonel Olcott some events of my life expressing also the fact that since my sixth or seventh year I had never known peace nor joy, and asking Colonel Olcott's opinion on the meaning of some striking hardships I have gone through.

In this conversation we were interrupted by the railway-guard demanding our tickets. When I moved forward and raised myself partly from the seat, in order to hand over the tickets, Colonel Olcott noticed something white lying behind my back on that side of me which was opposite to the one where he was sitting. When I took up that which had appeared there, it turned out to be a Tibetan envelope, in which I found a letter from Mahātmā K. H. written with blue pencil in his well known and unmistakable hand-writing. As there were several other persons unacquainted to us in the compartment, I suppose the Master chose this place for depositing the letter near me where it was the least likely to attract the unwelcome attention and curiosity of outsiders.

The envelope was plainly addressed to me and the communication contained in the letter was a consoling reflection on the opinion which I had five or ten minutes ago given on the dreary events of my past life. The Mahātmā explained that such events and the mental misery attached to it were beyond the ordinary run of life, but that hardships of all kinds would be the lot of one striving for higher spiritual development. He very kindly expressed his opinion that I have already achieved some philanthropic work for the good of the world.

In this letter were also answered some of the questions which I had put in my first mentioned letter, and an assurance was given me that I was to receive assistance and advice when I should be in need of it.

I dare say, it would be unnecessary for me to ask you to inform the Mahātmā of the devoted thankfulness which I feel towards him for the great kindness shown to me, for the Master will know of my sentiments without my forming them into more or less inadequate words.

I am, dear Madam, in due respect

Yours faithfully,

HÜBBE SCHLEIDEN

To

MME. BLAVATSKY,

P. T. Elberfeld,

Platzhoffstrasse 12.

THE MASTERS

AS DESCRIBED FROM THE ASTRAL PLANE

By N. D. KHANDALVALA

Ex-Special Judge

MRS. ELSA BARKER of New York is a poetess, a writer of novels, and a student of philosophy and Occultism. In 1906 she had occasion to write to Judge David P. Hatch of Los Angeles, who had been writing several philosophical books under an assumed name. The correspondence continued for more than two years, and it was in 1908 that Judge Hatch had an opportunity to see Mrs. Barker in New York. She thus writes of him:¹

He was then sixty-two years of age. We talked of philosophy, of Adepts and Masters, of sibyls, of life—but not of death. Life was his great study. He had profound convictions. His belief in Masters, in Supermen who have transcended rhythm, and who play with laws, by the Law of them, was the keystone which perfected the arch of my belief. Then we talked about sibyls—those “sensitives” whom Masters use to speak and write through. Judge Hatch put his philosophy to the test of life. He even made a sojourn of some years to the wilderness of the North-West. He retired from the world, then returned to teach the world—or so much of it as he could reach. He was deeply versed in Hermetic Philosophy. A Hermetic—he said—is one who has grasped and uses the law of opposites. The last time I saw him was in 1910 . . .

One night, early in 1912, when I was in Paris, I was strongly impelled to take a pencil and write. My hand seemed to be seized from the outside, and a remarkable message of a personal nature came, followed by the signature “X”. The following day I showed

¹ The Channel for March, 1916.

this writing to an American friend, and she said, regarding the signature "X": "Don't you know that this is what we always call Judge Hatch." I had never been interested in Spiritualism, and it did not occur to me that Judge Hatch was probably dead. Two days afterwards I received a letter from a friend in New York that Judge Hatch had passed out in Los Angeles some days ago.

At the earnest request of my Los Angeles friend in Paris, I let "X" write again and again, though I had periods of revolt against acting as a "medium". In November, 1912, I was obliged to go to London for a time. Here also the Judge came to me. He followed me back to Paris in December, and, at the New Year, back again to London, where the first book was finished. On the last day he wrote there, he was visible to my wide-open physical eyes.

The letters written by Judge Hatch through me were published in 1914, under the name *Letters from a Living Dead Man*, but I did not state in the Introduction who "X" was. That public statement came first from Mr. Bruce Hatch, Judge Hatch's eldest son, whose frank acknowledgment of his belief in the genuineness of the communications was a great help to me personally, both in Europe and in America. The immediate success of the book astonished me. The most conservative old English newspapers treated it with respect, and I was flooded with letters from all parts of the world.

One day in February, 1915, he appeared after a long silence and wrote: "When I come back and tell you the story of this War, as seen from the other side, you will know more than all the Chancellories of the nations." When made aware of the presence of "X," I take a pencil and a note-book, and by an effort of will I still the activity of my objective mind, until there is no shadow of a thought in it. Then into the brain itself come the words, which flow out without conscious effort, at the point of the pencil.

The content of the second book—*War Letters from the Living Dead Man*—is quite different from that of the first. Our disembodied friend seems to have widely increased the range of his investigations during his two years' absence from my neighbourhood. What seem to interest him most just now are the great problems of the War, good and evil, the brotherhood of man, and the coming Sixth Race, which he also says will incarnate chiefly in the United States of America. He seems to be very strong now, almost like an Adept.

"X" says Germany will lose the War; I accept his statement. I was not made anxious by hearing recently that Dr. Rudolf Steiner had predicted the triumph of Germany.

A third book has also been published, called *Last Letters from the Living Dead Man*. These letters were communicated in 1917 and 1918. They deal principally with the present and future state of America, the Sixth Race, Brotherhood, the

geniuses of lands and nations, the need for calm and orderly progress, etc.

These three remarkable books contain a number of allusions to the Masters, which have been put together here.

THE EXISTENCE OF THE MASTERS AND THEIR WORK

There are Teachers in the Astral who make it their pleasure to help the souls of new arrivals, though help is often refused by the latter; I have seen the Teacher. He is near me. His attitude to me is most comforting. The Masters come out here constantly at will. During recent years you have heard and read much about so-called Masters—men of superior attainments, who have foregone the small pleasures and recognition of the world to achieve something greater.

We hear much of the Laws of Nature. Who enforces them? Natural Law has executors both in Heaven and on Earth.

I have met Adepts, yes, Masters here. One of them, especially has taught me much, and has guided my footsteps from the first. My Teacher has a physical body.

Do not fear to believe in Masters. Masters are men raised to the highest power, and whether they are embodied or disembodied they work on this plane of life. Masters can go in and out at will.

All human beings have in them the power of Mastership, but the attainment of Mastership is a steady and generally a slow growth.

My Teacher here is a Master. There are also Teachers who are not Masters. The Masters can remain near or far away as they will. They can respond or not respond. The heart of my Teacher is very soft to the sufferings of the world, and though he says he is not one of the Christs, yet he often seems to work as Christ works. At other times he is all mind. My Teacher works for work's sake, and not for praise or reward. He has spoken to me of the importance of reviving the memory of our former lives, in order that we may see the roads by which our souls have come.

If a man wants to know what purpose there is in life, tell him it is this very evolution of the Master out of the man. Eternity is long. The goal is ahead for each unit of sufficient strength, and those who cannot lead can serve. Every unit in the great mass of men is not strong enough nor has energy enough to evolve individual Mastership. But there is no unit so small that it may not have some part, however little, in the great work of evolving Masters out of men. It is sweet to serve. They who serve also have their reward.

WHY MASTERS RETAIN THEIR PHYSICAL BODIES

The power of the creative imagination is stronger in men with earthly bodies than with disembodied spirits. A solid body is a

resistive basis, a powerful lever from which the Will can project those things conjured up by the imagination. That is the real reason why Masters retain their physical bodies. The trained mind, robed in the tenuous matter of the astral world, is stronger than the untrained mind in dense matter, but the Master, still robed in flesh, can command a legion of angels.

Adepts and Masters never bluster, the devils often do.

The Karma of Nations is known to the Masters and Adepts.

Since the eyes of my memory opened and I saw my past lives, I realise that I have lived in so many nations, have fought in so many armies, have lain in the lap of so many mothers of mine in many lands. Not only in my last life on earth, but also in former lives, I have been a student of the higher science, giving myself absolutely to truth and the quest of truth.

I have joined the Great White Brotherhood, to which all men are brothers and all women sisters. In the Great White Brotherhood there are members from many races. There are members from the races now at war with each other, but then they did not look askance at each other when the world went mad with war. Each stood where he could do the most good. Each stood to soften the blow on his brethren. Each stood to soften the hearts of his own blood-brethren; but, as this war was written in the stars, the Teachers of the world could not prevent it when the hour struck.

WHAT IT IS TO BE A MASTER

Do you know what it is to be a Master of the Great White Brotherhood? It means to work for the welfare of the human race for the good of the planet as a whole.

The greatest of Masters is one who has left behind him the personal limitations of life as you know it, so that he can look upon life somewhat as the Planetary Logos may look upon it. He can look at the restless and warring beings on Earth as you would look at micro-organisms through a lens.

Can you imagine remaining alone a hundred, a thousand, or ten thousand years, yet all the time extremely active in mind, following with your thought the course of an evolution which you yourself have long left behind in your own growth—following it with the mind alone, because your emotional nature you have also left behind, and doing all this, not for any personal reward, but as a labour in accordance with the Great Law—of a Being still alive and beyond yourself.

OBEDIENCE TO THE MASTER

Obedience to the Master is taught in certain schools, not in an effort to control the pupil in the interest of the Master, but that the pupil may take his first step on the path which leads to the Cosmic

Will. On that path he will have to go on immense distances before he can be trusted to do much work.

Do not weary on the path, you who are taking the first and easiest steps of the journey that shall one day lead you to the Masters. The path is indeed steep, it leads uphill all the way, but there are stages where the traveller may pause and enjoy the prospect.

Sometimes the Masters of Compassion may seem to their servants to have no compassion, but they know, as the servants cannot know, that the hardest road leads up the highest mountain, and that there is rest at the top.

The Great Teachers are not trying to spare your feelings. They want you to feel and feel, till the very force of the wave of feeling carries you high on the shore of Adeptship. And they want you to think and think, till the irresistible cold of logic freezes self out of you. Ice and Fire! The way to get what you want is to Will what the Great Law decides. That is what the Masters do.

A GREAT SPIRITUAL BEING

On the night of 17th April, 1915, there passed along the battle line of the war, a great Spiritual Being whose body is Mind, and who works through the Mind alone. He is one of those who serve the Planetary Spirit of the Earth, by carrying certain ideas around the Earth when the time has come for them to play their part in history. I have been told that it was he who first impressed upon a small but energetic section of the American people the conviction that the time had come when human slavery in America should cease. It was he who impressed Columbus with the idea that he could find land by sailing West. It was this Being who was instrumental in revealing the knowledge of electricity to mankind. There is a certain initiation which the pupils of the Great Masters take under the guidance of this Being, but those who take that initiation retire permanently from the everyday life of man. They get into the centre of causes, which makes them so dynamic—which makes their personality and thought so powerful—that for the sake of the world itself they must not come too close to it; because all things work by cyclic Law, and to hasten too much the evolution of humanity would be dangerous to humanity. It can go safely at a certain rate of speed. Above that speed it is likely to meet with accident.

The development of those Great Beings who have in charge the higher evolution of mankind, would be quite incomprehensible even to the mass of enlightened men at the present time.

KNOWLEDGE OF MASTERS

Even a Master does not know everything, though to the blind eyes of lesser men he seems to know everything, and a Master is too wise to attempt to force his individual will upon the world. The

White Master always counts on the reaction that must follow his action. He works with the Law.

To judge clearly of the effects of a given cause, the mind must be unbiased by desire. It must be as cold as a mathematical calculation. It is, by this celestial Algebra that Masters look ahead. In dealing with human affairs, even the greatest of Masters must take into consideration an erratic element—the Free Will in human beings.

The retreats of the Masters of Compassion are secure against intrusion.

There are in the archives of the Masters of Wisdom certain data relative to the past and future. Trust the Masters of Life somehow to lead you through. The force of revolt as well as of race-hatred must spend itself.

A Master has said: "The control and exorcism of melancholy is a greater test of power than the control of desire." The Master entertains only those suggestions that can strengthen his purposes.

In a former life I went far along the road of Mastership. Then, once upon a time, I slipped back a long way. I have recovered much of lost ground in the invisible world.

The Masters now speak of the interests of the common man, while they said little about it formerly, because, when the need for a thing is come, the work of the Masters in the world is to urge the world in the direction of its destiny.

ABRAHAM LINCOLN

If a man draw down his soul to live with him, wherever he may be, he is a whole man, an Adept. Abraham Lincoln is such a man, such a soul. He has become one with his higher Watcher, and the two that are one can work even in the region of the Astral. But such a marriage of Heaven and Earth is uncommon. Old Abraham Lincoln has given up Heaven that he might watch over the land he loved and died for.

SERVICE

Serve by loving those who least attract your love; so shall you learn the way to the path where walk the Masters of Compassion. You will never understand the Masters till love and hate in you unite. I impress my thoughts, and the thoughts of the Masters behind me, on other minds than yours. I am a worker in the Astral World. To impress the minds of men is one of the duties assigned to me. Love is the highest reach of Philosophy. What is the use of talking about occult power, when we have not power over our moods.

The Masters urge the world along the direction of its destiny, but they are too wise to hurry it. They see the face of the Cosmic

clock, and they wake the world at the hour of the new Sunrise. The Masters enjoy difficulties. They are the acid that tests the gold of their Adeptship. A great Master has said: "Labour with those who fear not for the future."

The Master works for the Race, knowing well that he cannot safely ignore it. Even if he made himself equal to the Gods, and desired to build a world of his own, he would have to take the Substance for it from the common reservoir of Substance. You may as well love the Race, for you cannot escape it altogether. Even if you rise and dwell in the thin air of the Kingdom of the Mind, you will feel the wind currents from your fellows above and below.

Let devotion to duty, to the good of mankind, to friendliness, tolerance and helpfulness burn as an altar-fire in the secret temple of your being.

ENGLAND

Granting that England has done much wrong, as all old nations have, yet she has allowed herself to be used by the World-Will. She, more than all the other old races, has been an instrument in the unifying of the Races. The British Empire has not happened by chance.

England has been an instrument in the hands of the great Masters, who wished to make possible the fraternity of Races. She has carried the torch round the world. She has tied continents together, and woven the chain which will bind men to each other in the days that are to come. Honour her, for she deserves honour.

UNIVERSAL BROTHERHOOD

Universal Brotherhood! It has a pretty sound, and mouths have repeated it for the sake of the music, when the meaning of it was neither in the heart nor in the brain.

Universal Brotherhood is not only the *brotherly relation between the units of the many*, but also the *Unity conscious and real in the One Self*. Universal Brotherhood is the return of the many to the One, as well as the enjoyment of the journey itself. "Aum"—the One, the many, and the Union between them. The Self, the not-Self, and the negation of separateness. Aum—the seed, the plant and the perfume.

Universal Brotherhood is not Universal acquiescence in Evil. It is Universal acceptance of the ideal of good.

THE COMING TEACHER

I see a Great Leader of men who shall arise. His mission will be the Union of races. He will be a Teacher and a Prophet.

One of the greatest temptations of the mental world is the creation of falsehoods. By thinking and stating that which is not true, you project into the realm of mind a picture that has a certain permanency. It may deceive others, but it will in time deceive its creator. What the New Race needs most of all is Truth. Modern Science is preparing the world for the fearless facing of Truth. I see in the hearts of men ideals and hypocrisy, self-interest and altruism; hunger and satiety. Use restraint and moderation in all things. Prove before accepting anything. Prove by reason and by intention, if you cannot wait for proof by practice. Discourage hysteria. If panics come (and they may), refuse to be discouraged. Have fearlessness above all. Learn the conditions of *passivity* and *activity* between those working together.

SPIRITUALISM AND THEOSOPHY

It is unfortunate that the large majority of Spiritualists look askance at Theosophy. They ridicule the great Law of Karma and Rebirth as an old Eastern superstition. A change for a more unprejudiced examination of the doctrine of Reincarnation appears to be setting in. Spiritualism has done, and is still doing, a very great service in placing before thinking men proofs, in numerous ways, of the survival of the human Ego after death. The spirits who communicate from the other world speak, however, generally from the astral plane. They have had no opportunity of knowing what takes place on the higher planes and how the Ego, after getting his experiences on the higher planes, is naturally drawn again into Earth-life according to the force and quality of the unexpended thoughts and actions of his previous life or lives. Mrs. Barker describes Judge Hatch as having been "a well known lawyer, a profound student of philosophy, a writer of books, a man whose pure ideals and enthusiasm were an inspiration to every one who knew him". He passed away at about the age of seventy. The short but forcible and luminous letters that he wrote from the astral plane through the hand of Mrs. Barker contain most instructive information regarding post-mortem life. The work done by the Teachers, the Masters, is referred to incidentally in various places in the course of his

narratives. His statements carry conviction. The profound knowledge that he shows, and the clear and confident manner in which he writes, make the three books most valuable to Theosophists as well as to Spiritualists. He is not only convinced of the truth of reincarnation, but he also knows most of his previous births. He speaks of Discipleship, not theoretically, but as one who has been a disciple, who has had pitfalls and backsliding, and has again recovered lost ground, and is on the way to Mastership. The references above collected have been picked up from various places where they occur, and may appear disconnected; but they are most suggestive, and support in a remarkable manner the teachings of Theosophy. "X" says very aptly:

Get rid of the idea that the life you expect to lead in the Astral after death is to be an *endless existence in one state*, of which you would soon become weary, for you would not be able to support it. Life everlasting is possible to all souls, but it is not possible to go on for ever in one direction. Evolution is a curve. Eternity is a circle. Until you are willing to go in and out of dense matter, you will never learn to transcend matter.

N. D. Khandalvala

ECHOES FROM THE CHANGING WORLD

WHO OWNS ENGLAND?

IN an article in *The World's Work* with the above title, Mr. George Greenwood graphically describes the startling change which is taking place in England's countryside. Where before the war there was nothing but stagnation and decay, there is now the thrill and pulse of renewed life and vigour, due to the war having swept away the old hereditary nobility, and handed over their estates to the people. Democracy is coming into its own, in a silent irresistible rising flood, at the same time that we are despairingly conscious that, to all appearance, in the political and economic world, the hopes of democracy have been shamefully betrayed.

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.

The Great War has finally swept away the last remains of the feudal system, which, whatever its good points may once have been, has long since been synonymous with bad management, rottenness and selfishness. More than anything else it has been responsible for the ruin of agriculture, and the emptying of the manhood of England's country into the towns, where their life-blood has been drained away by the vampires of our industrial system.

In his book *The Way of Peace*, published soon after the war, Mr. Fielding Hall, the gifted Indian civilian who made his name by his beautiful portrayal of Burmese life and genius in *The Soul of a People*, brought the same vision and insight to bear on the country life of England, and pointed out that it lacked the very thing he had described with such artistic touch in Burma, namely *soul*. England had no soul—it came to that! The soul had been sucked out of her, by the combined efforts of country magnates and town magnates. Man,

he said, is a community, and derives his whole life from the community. Humanity is one organism. The link cementing men together is the land. The unit is the village, meaning a parish. A nation without this village life is decadent and unorganised. Co-operative village life is the beginning, the foundation, on which national village life must be built.

England, said Mr. Hall, has no village life, but only class-life, and the classes are mutually hostile, and not co-operative. Their life is servile, and not self-determined. It is the reverse of what communal life should be. Communal life is the soul of a nation. We found that soul during the war, and we must take means to retain what we have found, or we shall lose it again.

He goes on to point out that England, in early Saxon times, possessed this communal life, but it was destroyed by William the Conqueror, who inaugurated the feudal system. Later, the revolt of the Barons under King John completed the destruction. Mr. Hall reverses the popular conception regarding Magna Charta, and looks upon that instrument as the death-blow to British liberty, because it destroyed peasant life and rights, and substituted the tenure of nobles and the Church, and gave birth to private property in land, which has been the curse of England ever since—though the curse did not lie heavy at times, in the spacious days before industrialism spread its blight on the country. The feudal system had its good side, and even up to the dawn of the present century there were peaceful and happy corners of England where benevolent despotism on the one side brought forth willing and faithful service on the other. But these places became fewer and fewer, and Mr. Lloyd George's smashing Finance Act of 1909 was virtually the beginning of the end of the old regime. The titled landholders could not face the new taxation; estates tumbled on to the market right and left, and the war completed the havoc. County families have been in many cases wiped out entirely. Others are represented only by a few survivors living in obscurity in London. The old estates have been bought up by three classes of people: (1) *nouveaux riches*, business men who have been made rich by the war; (2) farmers who were tenants under the old system, and who have also been enriched by the war; and (3) co-operative land-owning agencies.

The first class consist of keen men of business who, without any knowledge of the traditions of farming and agriculture, treat their purchases as business investments pure and simple and are determined to make them pay. These men are supplying a good and healthy stimulus on the whole, which is operating to counteract the decay and blight of the old inefficient management. The danger consists in the introduction of the brutal industrial tyranny and wage-slavery of the towns, which must be fought against by the same methods as in the towns—that is by Trade Unions and co-operation. Mr. Greenwood is sanguine that economic subjection will soon be a thing of the past, both in town and country.

As regards the second class, the farmers were a cruelly exploited community under the old system, and their wrongs have now been righted by the operation of the Good Law. They now own the estates possessed by their former masters, and are in assured possession of the profit of their own labour and enterprise, formerly rendered abortive at its birth by corresponding rent-enhancement on the part of the landlord. The driving force and energy which is thus being set free is all for the benefit of agriculture and the good of the country.

In the third of the above classes, an important place is taken by the Co-operative Wholesale Society, whose Secretary, Mr. Sharpe, is watching the market and purchasing properties as they come in. This Society now owns 50,000 acres. In addition to this, many of the big retail co-operative societies are buying extensively. These societies put in their own members (mostly), both female and male, as managers, and these members introduce the well-tried and efficient methods of their societies into the business of agriculture. They have already improved the conditions of rural life in their estates beyond recognition, put up new and better houses, shortened hours of labour, created social amenities, and transformed their little corners of the countryside.

There is also the collective purchase by villagers of land in the vicinity of their homes. Mr. J. F. Mason, M.P. for Windsor, induced his villagers on an Oxfordshire farm to purchase in this way, advancing them money at 4 per cent, and granting them facilities for deferred repayment. The experiment has been a huge success, and an additional slice of land has since been bought, equal to the original.

The feudal system, says Mr. Greenwood, has gone completely. The new democracy are their own masters, and either own, or are purchasing, their own dwellings. They show no backwardness in the matter of franchise, and some of them dominate the local District Councils, and make very firm and drastic representations to local landlords. Young men own motor-cycles, preach Radicalism and Socialism on the village green, control village institutes, give iconoclastic lectures, and promote fancy-dress dances and whist-drives.

The old spirit of servitude is gone, and in its place is self-assurance, budding independence, an enlightened people conscious of their power and determined to exercise it. The drain from country to town is ceasing. This will equalise wages and conditions in both markets. Community ownership will expand, and we shall get ultimately something like an agricultural commonwealth, whose freedom, balanced with knowledge, will work wonders in England's "green and pleasant land".

H. L. S. W.

ÆTHER AND ÆTHERS

Writing in *Nature* on September 1st, Dr. R. A. Houston surveys "The Present Position of the Wave Theory of Light," from which I extract a few striking sentences:

"In addition to mass particles it is assumed that there are in the universe lines of force spreading through space, the electron being at one end of a line of force and a unit of positive electricity at the other. . . . The mass particles perform the function of both æther and matter. Comparing the universe to a living organism, we may regard the mass particles as the flesh and the lines of force as the nervous system."

And further on:

"We had always thought of the æther at rest, through which the sun and the planets moved, and in which our ultimate system of co-ordinate axes was at rest. The most straightforward interpretation of the special theory of relativity is to give each planet, each moving electrical charge, its own æther, and at the same time to remove all substantiality from the very great number of æthers thus postulated."

At the time this was appearing, the well known Theosophical writer, Mr. G. E. Sutcliffe, was writing in *The Times of India*, pointing out the necessity for postulating separate æthers (just as Professor Houston does), whatever their properties may be. The confusion between the æther of space and the æthers which lie in order of density beyond our gaseous state of matter, is a curious position into which modern physics has found itself led. As the writer quoted above goes on to say, the way out is to remember that we cannot safely judge of the properties of other æthers than our own by the properties our æther displays, and by withholding judgment on the æther of "the possible inhabitants of Mars". A wise precaution within and without scientific circles!

F. K.

CORRESPONDENCE

THE SYDNEY LODGE, AUSTRALIA

THE letter appearing in the October number must cause surprise to many of your readers throughout the world. The Sydney Lodge must either recognise the courtesy titles of the clergy of the Liberal Catholic Church, or decline to recognise those of any other Church, and refrain also from allowing a clergyman of any denomination whatsoever upon its platform. The defence for the attitude taken up by the Sydney Lodge is that certain newspapers decline to print those titles. In England, the Church of England refers to all clergy, except that of the Church of Rome, as "ministers of religion," though the clergy frequently make a distinction between "clergymen" and "ministers of religion," and in some parts refuse to call the great Methodist body a "Church"—they call it only a "Society". In Ireland every minister is a clergyman (with the emphasis on "man"), and nowadays the title "Right Rev." is given to the Moderator of the Presbyterian Church and is recognised by the King and the Lord Lieutenant; and I am sure, if there was a branch of the Liberal Catholic Church in Ireland, the same courtesy would be extended to its clergy. Its Bishops, after the necessary preliminaries, would be given authority to issue Marriage Licenses, and the law of the land would give the Liberal Catholic Church equal rights with every other religious denomination.

The Episcopal Church of Ireland is not satisfied with the validity of Presbyterian Orders, and its Bishops invite their Presbyterian brethren to come and get ordained. The Roman Catholics deny the validity of the Orders of the clergy of the Church of Ireland. The same thing is the case all the world over. There are clergy of the Church of England who are at variance with the Lambeth Report; and, having examined the claims of the Liberal Catholic Church, consider them sound, and the Orders valid.

The Sydney Lodge is setting itself up as an ecclesiastical court, and taking up an attitude which amounts to persecution, in its tacit declaration against the Orders of the Liberal Catholic Church.

JOHN BARRON,

Ballyhemlin Manse,
Co. Down, Ireland

Ex-Moderator of the Remonstrant
Synod of Ulster

BOOK-LORE

The Speeches and Writings of Annie Besant. Third Edition.
(G. A. Natesan & Co., Madras. Price Rs. 3.)

The reviewer feels a certain natural delicacy in subjecting to the stricter tests of criticism a book which has been issued with the praiseworthy object of making its readers better acquainted with the life and work of the Editor of this magazine. That such a book serves a good and much needed purpose, will be readily acknowledged—and as such we welcome it. It collects together within the space of one volume a mass of material which would otherwise have to be sought in many different quarters, and it preserves much of historical interest which might otherwise have been left in less permanent form. Taken as a whole, it shows, sufficiently, something of the splendid catholicity and of the rare admixture of the ideal and the practical which are displayed in all the utterances of Annie Besant, whether by word or by pen; and to those who already know something of the woman herself, and who are able to form their own judgment of her apart from books, the present compilation will be valuable, for the precise reason that they do not need to ask too much of it, and may therefore rest content with what it gives them. It is our pleasant duty, therefore, to acknowledge the enterprise of the publisher and to congratulate him on the fact that it has been found necessary to issue the present Third Edition of *For India's Uplift*, now re-named with the more general title of *The Speeches and Writings of Annie Besant*. We note also the greater fullness of the latest edition, with its inclusion of an address delivered as recently as August of this year, and the addition of a biography bringing the history of Mrs. Besant's life up to date.

X.

Paracelsus (Theophrastus Bombastus von Hohenheim): his personality, and influence as physician, chemist and reformer, by John Maxson Stillman. (The Open Court Publishing Co., Chicago and London.)

This essay may be summed up as a masterly profile-vignette of one of the great amongst men, standing out from the surrounding wilderness of worn-out creeds and dogmas, alike social, political and religious, which characterised his day. The picture, however, is one-sided. Scholarly rather than artistic, scientific rather than intuitive, one may hardly expect it to do full justice to one whose "doctrines owed much of their present interest to certain truths contained in them which were rather intuitively apprehended than clearly perceived". The object of the essay, however, has been quite fully accomplished. It attempts "to summarise the answers which, in the past few decades, modern historical research has made to the questions" as to "what were his real accomplishments—what his true character and personality"; and as a result, the essay will stand in Paracelsian literature as a signpost to give assurance to hesitating novices that the study of the life and works of Paracelsus will be interesting at least, if not practically useful. We find extracted for us, for example, those grains of scientific fact which the scholars have decided are a sufficient basis for a secure place in the world of medical science. We see, also, a man of titanic strength, towering above, and waging war against, the unhealthy superstitions and traditions encrusting the private, as well as the public, lives of men at the close of the Middle Ages.

Probably full justice has been done to him from the present-day scientific point of view, in claiming that "his description of hospital gangrene, for example, is probably true to nature," that his numerous observations on syphilis, "and the hereditary character of that disease," are also sound and sensible, that he was the first to point out the connection between cretinism of the offspring and goitre of the parents, that he first enunciated for the medical world the dictum that "every disease has its remedy" and that the body has a natural power of recuperation (*mumia*) in itself, that he protested against the "excessive blood-letting in vogue at the time"—in short that he was the first to apply the scientific method to medical theory and practice. But his neo-Platonic philosophy, his system of medicine with its four pillars, his alchemical chemistry, demand more than a cursory exposition to give us a clear and "full" view of the great personality who enunciated them to his age. Neo-Platonism is not

like the modern systems of philosophy—"made to fit his theories"; alchemy was not the quackery that it was supposed to be; and without a true evaluation of these we fear that the essay gives an estimate of the very limited power of present-day appreciation rather than a true picture of the man Paracelsus in the fullness of his stature.

Neo-Platonism and alchemy—not the degraded, and distorted reports of these—belong to a line of tradition whose adherents have always been outcasts from the world of orthodox belief and social conventions, a line on whose roll stand the names of Roger Bacon, Nicholas de Cusa, Pico del Mirandola, Giordano Bruno; their teachings are still beyond the realm of scientific orthodoxy and, all down the ages, have been understood only by the few. They do not play a large part in the popular literature of any age, nor have they been given a prominent place in orthodox histories, for they belong to no age, but to all time and to that realm of consciousness which is "out of time, beyond the Sun, where all are One in Paradise".

It is satisfactory, however, to find that in scientific circles the terms "charlatan" and "superstitious visionary" are no longer applicable to one who has commanded instinctive reverence from all the generations that have followed him.

M. W. B.

D. D. Home, His Life and Mission, by Mme. Dunglas Home, edited, with an Introduction, by Sir Arthur Conan Doyle. (Kegan Paul, Trench, Trübner & Co., Ltd., London; E. P. Dutton & Co., New York. Price 9s.)

This new edition of Home's Life is valuable to Theosophical students very especially, because it gives a glimpse of the conditions in which H. P. Blavatsky had to gain a hearing for the Theosophical explanation of man's inner and outer bodies, his past and his future. It makes us realise how circumstances forced her to utilise the interest aroused by Home to gain a hearing for the new teaching, though, now that the possibilities of psychic action are so universally recognised, the dense unbelief of the middle Victorian period is hard to comprehend. "Do I understand that your client claims to have been levitated?" asked the Judge of Home's Counsel; and the assent of the Counsel took away all hope of such "an impostor" gaining his suit.

The volume is full of an endless repetition of raps and accordions; but in spite of that we gain a glimpse of a man refusing to make money by his psychic gifts, of a gentle nature cut to the heart when those he loved repudiated him because he "brought the devil" to the house, of a life spent in patiently showing his gift to all who wished to investigate, of health sacrificed to help others to gain a certainty of a life after death; and we lay the book down with a wider understanding of Home's work and of his place in history.

A. J. W.

Modern English Poetry: Its Characteristics and Tendencies, by James H. Cousins. (Ganesh & Co., Madras. Price Re. 1-8.)

From the stack of volumes annually produced, dealing with the fine arts, with literary criticism, with poetry, it is possible, just occasionally, to find one which looks to the future. The great majority, basing themselves upon the super-excellence of the past, generally seem to miss something, some note requisite. Here this is not the case. Mr. Cousins provides a standard—one that works. Not only does he look to the future, but he offers suggestions whereby to gauge the extent to which others look to the future, and how far their vision penetrates. The result is more than a mild excitement as one proceeds. One feels upon the brink of some discovery—not a discovery where realisation will damn anticipation, but one that intuitively foreshadows a greater, a deeper vision. An interesting point is that the whole comes about through criticism, a function too often over-wise or destructive. Here, however, is construction, felt even in the almost pitiless analysis of the work of Rupert Brooke.

The book had its origin in a series of public lectures on literature delivered in Tokyo to the Keiogijuku University, in 1919. There are seven of these lectures, and they display a point of view and a manner of presentation that is refreshing in the extreme. They live, because to the author poetry is a living reality, not merely an art; he creates as well as criticises. In fact, Mr. Cousins stands for something of distinct value to the Theosophical Movement to-day. He is a poet with the gift of interpretation. To the East he explains the West; to the West, the East. He stands for the internationalism of poetry and of art, pointing to the upsurges of the Time-Spirit, now here, now there, yet ever One.

We are tempted to quote widely, but purposely refrain. To quote is to dissect. The publishers are to be congratulated upon the form of the production. Good paper, clear type, neat binding and attractive cover—all go to counter one's too frequent experiences of Indian publications. The present volume is something one is happy to admit to one's library shelves, and we look with interest for more of the same standard.

R. L. C.

Charles Bradlaugh, by the Right Hon. J. M. Robertson. (Watts & Co., London. Price 2s.)

This is a short account of the career of Charles Bradlaugh, but only attempting to outline the whole within as small a space as possible. The author divides the life up into periods: the juvenile preparation, soldier and civilian, anti-religious campaigns, neo-Malthusianism, and his final parliamentary struggle.

He was born on September 26th, 1833, of poor parents in Bacchus Walk, Hoxton, and it was considered a creditable effort on the part of his father to be able to send him to school from his seventh to his twelfth year, as he had only £2 a week upon which to bring up a family of five children. The boy began reading omnivorously at the second-hand book stalls, having no access to anything in the way of a public library. So, by saving all the coppers he could, that had been given him for omnibus fares and tolls when employed in his father's firm, he was able to buy books of his own. To run round by London Bridge, when he might have walked or ridden, was his mode of thrift.

He was a diligent pupil at his Sunday school, and was promoted to the position of Sunday school teacher at the early age of fifteen; and it was under the regime of the presiding clergyman, Mr. Packer of St. Peters, Hackney Road, that he began to see certain contradictions in the Gospels and Thirty-nine Articles. When he wrote respectfully to his pastor for light in regard to his discoveries, he was dealt with firmly by that gentleman and suspended for three months from his teaching at the Sunday school, whilst his father was informed of his atheistic leanings. And it was this turning-point—his refusal to be cowed into submission to an arbitrary doctrine in which he could not believe—that culminated in his total dismissal from the school and led on to his becoming a declared atheist, at war with bigotry and hypocrisy wherever he found them. All through his life

he was handicapped by monetary difficulties, and we see him attempting many things by way of earning his living, which failed, largely because his heart was concentrated upon reform and the open fight for honesty in thought and life. He tried his hand at soldiering until he was bought out by a legacy from his aunt, and, later, various business enterprises, none of which were successful. Nor was his early career in law much better; his three attempts to become articled to various solicitors failed, and on one occasion he was involved personally in ruinous money difficulties. Nevertheless, in spite of these handicaps he was recognised as the greatest lay lawyer in England.

His declared Atheism handicapped him alike in business and public life. He was hated mainly for representing the Scriptures as fallible human compositions. In those days the majority of mankind was stubborn, bigoted and relentless in its method of persecution. In Bradlaugh's youth, language of the grossest opprobrium was used without hesitation by supposedly cultured men. "Vermin and reptiles," "degraded and lost," were terms not considered too strong by these so-called Christians for those who accepted the evolution doctrine put forward, before Darwin, by Robert Chambers in his *Vestiges of Creation*. Bradlaugh, from the time he had grown up, had the whole of contemporary orthodox opinion against him, and the result of all this opposition was that he became involved in case after case which entailed endless expense and anxiety, either through some political question or neo-Malthusianism.

But the main battle was reserved for middle life, in connection with his parliamentary career; first in his struggle to obtain a seat, and then to have the right to speak from it when won. Five times did Northampton return "their Charlie" before he could take his seat, in consequence of his refusing to take the oath at the start and insisting upon his right to affirm. Yet, despite imprisonment in the Tower, violence which resulted in permanent injuries, in being hurled out of the House, and innumerable delays of various kinds, he became one of the recognised forces in the House. But this struggle of six years over a constitutional point left the victor wellnigh bankrupt in health and purse, and brought him to a comparatively early grave. History will recognise him as one of the forerunners of Free Thought, a true democrat, a light for his own generation and a signpost for those who shall come after.

B. A. R.

The Scourge of Christ, from the French of Paul Richard. (Ganesh & Co., Madras. Price Rs. 3.)

M. Paul Richard can certainly be congratulated on producing a book that will make people think. There is the proverbial rapier-like quality of the French intellect, added to an undoubted insight into some wonderful, incontrovertible ideas; but one is tempted to feel that an unnecessary tinge of the morbid has been permitted to mar the serenity beneath. It may be that this is not the case.

The author flagellates the shams of this world with a metaphorical scourge. He applies this scourge (the suppositious judgment of Christ) ruthlessly and impersonally. The whole book is a series of short, explosive utterances, arranged in chapters, and subdivided into sets of three closely related aphorisms. Brilliantly clever, carrying a distinct power of creating new viewpoints, M. Richard amazes us with the amount of mental and emotional force that can be conveyed in a phrase.

Needless to say that, written in the peculiar form that has been chosen, the same uniformly high level is not to be expected. The wonder is that there is not more triteness than appears. Where the book fails sometimes, perhaps frequently, is in a certain cutting, scathing quality that is merely critical in a cynical kind of way, and has nothing of the health-giving, Christ-like scourging that one associates with this Name. Here, for instance, is an example:

Christians have no doubt that if Christ comes again, it will be to congratulate them. Believers cannot believe that, when Christ returns He will have anything more to teach them.
Christ now can come: all is arranged to prevent His preaching in the Churches.

Here we see a measure of Truth packed in a casing of something very bitter. And yet—it makes one think. Perhaps the bitterness may be excused, for certainly M. Richard has sensed a great Light.

M. L. C.

A *Blavatsky Quotation Book*, being an extract for each day of the year, compiled by Winifred A. Parley. (Theosophical Publishing House, London. Price: Wrappers, 2s. Cloth, 3s.)

It is not often that one can extend such an unhesitating welcome to a quotation book as one can to this. Neatly produced, well printed, and just the right size—so much for its outer form. The quotations themselves speak volumes for the care and insight of the compiler. If you want your friends to get some introductory idea of H. P. B.'s work, give them a copy. If you wish to please old students of H.P.B.'s work, also give them a copy.

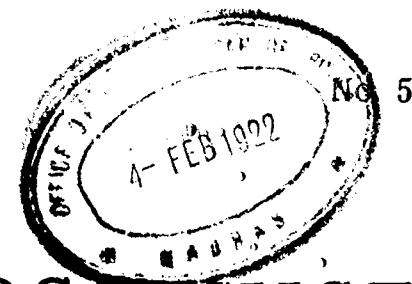
R. L. C.

BOOKS RECEIVED

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

An Encyclopaedia of Religions (Routledge); *Spinoza and Time*, by S. Alexander (George Allen & Unwin, Ltd.); *An Introduction to Mahayana Buddhism*, by Dr. W. M. McGovern (Kegan Paul); *Repressed Emotions*, by Isador H. Coriat, M. D., *Psychoanalysis and Sociology*, by Aurel Kolnai (George Allen & Unwin Ltd.); *The Reason of the Beginning*, by Nesta Sawyer (Watkins); *The Prodigal Returns*, by the author of *The Golden Fountain*, and "Dr. Beale" or *More About the Unseen*, by E. M. S. (Watkins); *Communication with the Next World*, given by W. T. Stead, through Madame Hyver (Stead Publishing House); *Photographing the Invisible*, by James Coates (L. N. Fowler & Co.); *The Sacred Books of the Hindus*, Vol. xxiii, *Sri Narada Pancharatram—The Jnanamrita Saru Samhita*, translated by Swami Vijnanananda, alias Hari Prasanna Chatterji (Panini Office, Allahabad); *Smithsonian Institution, Bureau of American Ethnology, Bulletin 72* (Government Printing Office, Washington); *Bartholemew's General Map of Europe*, showing boundaries of States according to Treaties (John Bartholemew & Sons, Ltd., The Geographical Institute, Edinburgh).

VOL. XLIII



THE THEOSOPHIST



FIRST in honour must come the Anniversary of the Theosophical Society, which was held this year in the Sacred City of the Hindūs, Kāshī, the modern Benares, and, if an Anniversary is a promise of the future as well as a memory of the past, it should presage a year of marked activity and success. The year, however—in the midst of the world unrest, and the unhappy troubles created by Mr. Gandhi, that block all useful work in India—cannot have the harmony and the joy that marked our Anniversary. Still, we can keep in our hearts the strong peace which is Harmony and the faith which is Joy.

* *

Cables, bringing messages of love, came from the National Societies of England and Wales, Spain, Australia, Burma (containing also words of sympathy for our loss in the passing over of our brother Agashe, and in the political imprisonment of our philosophical brother Bhagavān Dās, whose books are so full of wisdom), Brazil and New Zealand. New Zealand cabled also to the Star Conference and its President, Mr. Krishnamurti. The attendance of delegates was large, and we met many of our old north-country friends. The Convention lectures were delivered by four speakers: myself on "Theosophy and World Problems"; the Vice-President, Mr. C. Jinarājadāsa, on "Theosophy and the Cult of Beauty"; Mr. Krishnamurti, on "Theosophy and Internationalism"; Mr. G. S. Arundale, on "Theosophy and Education". They will be issued in one volume of Convention Lectures as usual. Outside the Anniversary there were the Meetings of the Indian Section of the T.S., of the Order of the Star in the East, of the Society for the Promotion of National Education, of the League of Parents and Teachers, and of the National Home Rule League. At the meeting of the last-named, it was decided to form a Committee of experts in Constitutional Law and in political work to report as to the practical methods of bringing about Provincial Autonomy and Responsibility in the Central Government. I was absent from the Star Meeting, to my great regret, as I and many others—some ninety, I am told—had to attend the Fourth Annual Meeting of the Liberal Federation at Allahabad, on December 28, 29 and 30. The Co-Masons present in Benares also had their meetings—a Lodge and a Chapter.

* * *

I repeat here what I said in the January *Bulletin*, and address it to all readers of THE THEOSOPHIST.

The Annual Report will be bulky this year, and much good would be done if National Societies would send it to at least some of

the Public Libraries and leading newspapers published within their jurisdiction. The enemies of the Theosophical Society are many and active, striving to overthrow, or at least deflect it from its line of progress and expansion, and it would be well if its friends would show equal energy in its support. We must expect, in this period which precedes the actual coming of the World Teacher, that a last desperate effort will be made to injure it. Avatāra and Anti-Avatāra, Christ and Anti-Christ, must ever strive against each other, and to that struggle there can be but one ending. But I would remind our members everywhere that this recurring age-long event finds its place in the prophecy put into the mouth of the Christ as to His return. Even the "very elect" will be assailed. Each must judge for himself on which side in the struggle lies the Truth, and must make his own choice. I ask none to follow me, unless their own intuition witnesses to the truths I know and teach. The President of the T.S. wields no authority. Those to whom I have brought the Light, and who have been my students for many years—some for no less than thirty—are free to stand with me, or to find the path I tread too hard for them. Let each be honest with himself. Let none pretend to give an allegiance which is not real, but is a mere convention and a hypocrisy. Very clever and subtle are many of the appeals made to great principles, which in practice are betrayed. Gold will pass through the fire, purified from dross; the dross will be burnt up. But out of the gold shall be fashioned the breastplate of the Son of Man, the great High Priest of Humanity.

* *

I also borrow the following:

I must not forget to mention the visit of H. R. H. the Prince of Wales to Benares Hindū University on December 13th, to receive the Honorary Degree of Doctor of Letters (D. L.). There was the usual rude and disloyal hartal in the city, but it in no way marred his visit, as the University lies outside the town, facing the palace of H. H. the Mahārāja of Benares on the opposite bank of the Gāṅgā. The Boy Scouts of the National High School had the honour of guarding the platform on which were gathered the Chancellor, H. H. the Mahārāja of Mysore, H. H. the Mahārāja of Alwar, the Vice-Chancellor, Pandit Madan Mohan Malaviya, H. H. the Mahārāja of Benares and the Yuvarāja, and various dignitaries and officials of the University. The Prince looked very young, and his voice carried splendidly. The eastern golden turban, which may be worn with the Doctor's gown, became him admirably.

On the following day, it was my good fortune to receive a similar Degree, and I value it much, as a link with the institution which I took a share in founding and in nurturing for eighteen years. Strangely enough, I was its Head when the Prince's Father and Mother came to visit it in its earlier home, when they were Prince and Princess of Wales. I never expected then that I should live to

greet their son in the University which has grown out of the Central Hindū College, and to wear its second Doctor's gown, the first having been given to him.

* * *

H. R. H. the Prince of Wales came to Madras on January 13, and leaves to-day (January 17). He had a very fine reception from the majority of the population, but a well-organised minority, calling themselves "volunteers," had been going round the town for many days threatening the shopkeepers if they did not close their shops, and on the day of his arrival they proved that their threats were not idle, as crowds of hooligans paraded the streets, pulled people out of trams, stoned trams and decorated houses, pulled down flags and arches, assaulted women and children coming from the welcome to the Prince, assailed the younger Scouts, and generally behaved like savages. They broke into one cinema theatre, broke up the furniture, stole the films and burnt them in the street outside. Order was only restored when the soldiers arrived. In a way, they have done useful work, for they have disgusted all decent people, and have shown them what Gandhism really is. The favourite yell of the destroyers is: "Mahātmā Gandhi ki jai!" "Victory to Mahātmā Gandhi." One of the leaders let out the fact that they hired unemployed mill-workers as "volunteers," and these, with ignorant, low-class Muhammadans and members of the criminal classes, provided the militant minority.

We had a splendid Scout Rally, 2,900 strong, to greet the Prince, and it went off admirably from beginning to end. It was held in the Government House grounds, which are well-wooded, and therefore suitable for a Rally. The lads and lasses looked as bright, trim and alert as Scouts and Guides should, independent and disciplined. These, at least, will be saved from the demoralisation brought on Indian youth by Mr. Gandhi's exhortations to them to disobey their parents

and teachers, to break the laws of their country, and to declare "war on the Satanic Government".

* * *

It is satisfactory to see how many of our workers are visiting foreign countries, and are helping to spread, by personal contact, the spirit of unity. Mr. A. F. Knudsen, since he left Adyar, has been touring on the European continent. In his last letter, written from North Germany, in the middle of December, 1921, he tells of a previous four weeks' stay in Hannover, to which he had returned, and reports steady work on the part of the Lodges there. He has urged the necessity of having, in addition to general meetings to which the public is invited, meetings for members only, for study and the drawing close of the bonds of the inner brotherhood. Berlin took another four weeks, and there are signs of more hopeful work. In Elbing, far to the East, he found a very fine Lodge. In Königsberg and Wehlau there are likely soon to be Lodges. Mr. Knudsen writes of an interesting "Free Economy Movement," and mentions that his host had won the 2nd prize in a contest at S. Andrews, Scotland, for an essay on Social Reconstruction. He says that the movement "seems to be the practical Theosophy of the day for the West," and that it is taking hold in all the European non-Bolshevist countries and in the United States, and many Theosophists are working in it.

Mr. and Mrs. Ernest Wood leave a trace behind them in each country they visit, in their tour round the world, of good feeling and added earnestness; a letter comes from Chicago:

It isn't often that we have the keen pleasure that was afforded by the visit of Mr. and Mrs. Ernest Wood in Chicago. Particularly Mr. Wood, with his fund of information and remarkable ability to expound. It made you and Adyar seem very close indeed.

Another letter speaks of the valuable work done by Mrs. Wood, and the feeling of friendliness and unity created by her quiet talks with Lodges and with members individually.

His tour in Canada seems to have been particularly successful, and both the Lodges and the public have pressed for a return visit. He sends me some charming photos of a Fairy Play given by the Lotus Circle children in Vancouver, that I hope to reproduce. One letter says of Canada:

Every effort is being made to discredit the work of the last thirty years, except Mr. Judge's bit. "Be self-reliant, and do what I say," cry the would-be Leaders, in effect.

I am well aware of the fact, but why should anyone trouble about it? Every now and then, we are given a big shake, and those who cannot go on fall out. They gradually fade into the background, and the T.S. grows the more rapidly and works the more effectively. The younger members are alarmed, but the older ones look on, smiling placidly. Nearer home, Mr. and Mrs. Cousins have run over to Burma, on the invitation of the T.S. there, the Rangoon Literary Club, and the Women's Associations, so they will be lecturing on Theosophy, Education, Art, and Women's Progress. The soil should be fertile for the last-named, for the Burman women are very independent and capable. The two Adyar workers will emphasise the international spirit and co-operation of which Adyar is the symbol.

I wish to draw attention to the article entitled "Adyar and Its Day," by Mme. I. de Manziarly, which will be found on p. 513. She is right in saying that Adyar should be a more living image in the hearts of our members than it is, and I welcome her suggestions made to this end. The place of Adyar in the history of the Theosophical Society is unique, and centuries hence it will still be the spiritual centre of the Society. It is still very young, when we think of the centres of the great religions, but it is a real centre, a centre of the Wisdom-Religion, the centre whence goes out the latest great end-of-the-century message from the White Lodge, brought to the world by its Messenger, H. P. Blavatsky. But

while such centres pour out life, they also receive it from the love poured into them from the thousands of faithful hearts that look to them for Light and Life. So will our members help us, as we will try, in increasing measure, to help them?

* * *

The following estimate of the value of the Adyar Library, which appeared in *The Madras Mail*, the leading Anglo-Indian paper in Madras, will be read with interest by Theosophists all the world over, and strengthens Mme. de Manziarly's appeal.

THE ADYAR LIBRARY

The Adyar Manuscript Library maintained by the Theosophical Society is one of the largest, if not the largest, in the East, and has been built up during the past thirty years as a result of laborious search for treasures of learning in all parts of the world where the Theosophical Movement has spread. The Library has some of the rarest works on its shelves and, in one or two instances, one of the only two or three copies in existence of certain manuscripts. It has a staff of Pandits studying, classifying, and noting the literary contents of manuscripts. Dr. F. Otto Schröder, a German *savant*, who was the Director of the Library for many years, issued critical editions of some of the Minor Upanishads, based on his examination of the manuscripts in the Library, and brought out a volume of critical studies of the texts of twenty such Upanishads, bearing on *Saranyāsa*, the highest of the Hindū āshramas. Pandit A. Mahadeva Sastri, the present Director of the Library, is carrying on the work started by Dr. Schröder and has issued another volume of Minor Upanishads, treating of the system of Yoga, which tells of ways and means for the practical realisation of the identity of the individual and the Universal Soul. The texts have been critically examined with the help of some of the most authoritative manuscripts in the country. The volume further has the advantage of the commentary of Shri Upanishad Brahma Yogin, a much respected Sannyāsi, who lived for many years at Conjiveram, devoting his life to the study and teaching of the Upanishads, and who wrote a valuable commentary on all the 108 extant Upanishads. So varied and numerous are the manuscripts in the Library that Pandit Mahadeva Sastri, who has also made a study and exposition of the Vedānta his life work, hopes to bring out many more volumes at the rate of one a year.

Despite this true record, the Library always shows a deficit in its balance sheet, and its Director and Pandits are most inadequately paid.

One of our oldest members, a close friend of our President-Founder and of H. P. Blavatsky, Khān Bahādur N. D. Khandalavala, ex-Special Judge, who has been President of the Poona Lodge since its foundation in, or about, 1881, has retired from his admirably filled office, and has left it to younger hands. May he still remain in the body for some years to come, giving to the younger generation the advantage of his ripe experience and the example of his loyalty to the T. S. The Poona Lodge has also had to part with its Vice-President, Mr. N. M. Pajnigar, late Superintendent of the Reformatory School at Yerawda; he passed out of the body into the Peace on December 20, 1921. He will not forget his old Lodge on the other side.

* * *

Dr. Weller van Hook has a short but interesting article in the *Messenger*, U.S.A. He says:

Signs of the early manifestation among us of the Great Teacher are already visible if we but look for them. It would seem probable that He will make an appearance little by little, considering the way He has chosen.

He says of Mr. Rogers, the General Secretary:

The executive head of the organisation has especial interest and skill in propaganda. Let all follow him now, in a mighty effort for the extension and perfection of Theosophic work in America. The organisation of the body is good; there are members and Lodges in a great number of population-centres. Let us press on until every town of any size has its representatives of the Divine Wisdom, ready to testify to the actualities of the commonly unseen worlds and their life . . .

Look up, not down; look out, not in; lend a hand! To look up is to aspire; to look out is to be selfless; to lend a hand is to be a channel!

* * *

It seems necessary to repeat once more that no statements of opinions in the articles inserted in THE THEOSOPHIST must be regarded as mine, or as endorsed by me. The Watch-Tower Notes are, with very rare exceptions, written by me

when I am in India, and I always sign my articles. In practice, as well as in theory, I am in favour of free speech, and value diversity of opinion. Readers of THE THEOSOPHIST are supposed to be intelligent people, who form their own opinions. It is not part of my duty, as President of the Theosophical Society, to set myself up as a judge of other people's opinions, and to pronounce upon them, or to label them. Things may be stated as facts which I regard as mistakes, but in a general way I prefer to state my own opinions, leaving to others the same liberty. I hold myself free to express dissent from views with which I disagree, but, as a rule, in matters Theosophical, I only use this freedom where a line of thought or action is being pursued which, in my judgment, menaces the stability of the Society, is likely to cause widespread trouble, or when misstatements are made, supported by erroneous recordal of supposed facts. I have the duty of defending the Society against attacks, when those attacks may shake, or misrepresent, the fundamental principles of the Society.

* * *

The para. in THE THEOSOPHIST, on p. 2, October, 1921, was not detailed enough to be accurate; for the three years, 1919, 1920, and 1921, I should have drawn Rs. 32,000 from the T. P. H. During 1919 and 1920, I wrote off payments of Rs. 19,000 due to me, receiving, at the beginning of 1919 and the end of 1920, Rs. 5,000. Early in 1921, I received Rs. 5,000; and, as I had paid income-tax in the spring of 1919, on Rs. 12,000, paying in advance in the queer Indian way, I took that as a payment for 1919, and claimed a reduction on Rs. 2,000 only, which I have never recovered. It was hopeless to claim return on the previous payments I had waived, but had paid on—I had thus received no payments due in 1920 and none in 1921 when I wrote the paras.—but I am glad to say that I have finally received, thanks to the improvement in business due to Mr. Kunz's care and ability, Rs. 6,000 for the year, and have

written off Rs. 1,000. So for the three years I have had Rs. 12,000, or Rs. 4,000—or £266—a year, and have written off Rs. 20,000. The matter is not interesting to anyone; but, as the statement was not accurate, it was obligatory to correct it.

THE COLONEL

February 17th, 1922

A MERRY man—they tell—whose Jove-like beard,
 True to conceit, mask'd to the very end
 A jovial youth-in-age; high Wisdom's friend,
 Even as old friends should be—by use endear'd,
 Familiar, warm and hearty; one that fear'd
 But to be fear'd; whose lavish heart would lend
 Its gold unask'd for weaker hearts to spend,
 Nor interest seek, save that they should be cheer'd.
 A merry man—why not? True Wisdom's wage
 Is counted not in coinage of sad looks:
 She hath another reckoning for her books,
 And pays in gladness.—He is on her roll
 As one that blithely bore to green old age
 Burdens that would have crush'd a sadder soul.

E. A. WODEHOUSE

The Forty-Sixth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN:

I welcome you to our Forty-sixth Anniversary of the Theosophical Society, gathered this year in Kāshi, the sacred City of the Hindūs, in whose sacred literature is enshrined the Ancient Wisdom given to the Mother of the Aryan Race, often veiled in allegory and in symbol, but unveiled to those who scan it with the opened Eye of Knowledge. Much of this has been carried westwards in the emigrations we call the sub-races, sent forth from the White Island and the City of the Bridge, so that in their Scriptures we may find many of the priceless pearls of the Brahmavidyā. But we must never forget that one of the Great Rishis, the Masters, who stand behind the Theosophical Society, spoke of it as intended "to extirpate current superstitions, and scepticism, and from long-sealed ancient fountains to draw the proof that man can shape his own future destiny and know for a certainty that he can live hereafter if he only wills" (*The Occult World*, p. 117, Ed. 1921).

Again we repeat 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

The work of restoration has gone on, as those of our Brothers who were living in "the enemy countries" were permitted by the National authorities to re-knit in the outer world the riven bonds of Brotherhood. We have given their old places in our list to these countries, so that they are again inserted in the order of the dates of their foundation. Last year we had thirty-one National Societies. This year we number thirty-five. Ninety-six new Lodges have been chartered during the year.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1921

1878	1	1893	344	1908	1,032
1879	2	1894	382	1909	1,125
1880	11	1895	401	1910	1,223
1881	12	1896	425	1911	1,329
1882	42	1897	487	1912	1,406
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	750	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900	1921	1,958
1892	298	1907	958		

The countries vary in the date of closing their year, so the figures are never quite up to date, but the matter is not important, as each states its own year's progress.

The three countries that usually head the number of new members are the United States, India and England; the U. S. keeps its place at the head, with 1,459; England this year passes India with 716; India comes third with 615. Political unrest and excitement, with the revolutionary movement of Mr. Gandhi, have for the moment almost stifled the spiritual life of India. France has again made a considerable advance, and has admitted no less than 607 new members, almost exceeding India.

BRANCHES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America ...	205	7,196	1,459	
2	" England and Wales ...	135	5,105	716	
3	" India ...	436	6,594	615	
4	" Australia ...	25	2,168	386	
5	" Sweden ...	33	969	229	
6	" New Zealand ...	24	1,380	88	
7	" The Netherlands ...	33	2,231	289	
8	" France ...	59	2,559	607	
9	" Italy ...	23	439	86	
10	" Germany ...	20	268	...	
11	" Cuba ...	29	734	131	
12	" Hungary ...	8	334	...	
13	" Finland ...	16	464	71	
14	" Russia ...	27	392	...	Report received, no details
15	" Czecho-Slovakia ...	7	1,129	971	Last year's figures
16	" South Africa ...	14	380	...	No report, last year's figures
17	" Scotland ...	22	772	81	
18	" Switzerland ...	11	237	37	
19	" Belgium ...	10	228	38	No report, last year's figures
20	" The Netherlands-Indies ...	23	1,510	144	
21	" Burma ...	10	206	16	
22	" Austria ...	14	611	118	
23	" Norway ...	14	384	52	
24	" Egypt ...	8	98	22	
25	" Denmark ...	6	360	45	
26	" Ireland ...	7	140	34	
27	" Mexico ...	18	380	128	
28	" Canada ...	22	863	146	
29	" Argentine Republic ...	16	342	105	
30	" Chile ...	11	224	82	
31	" Brazil ...	16	436	80	
32	" Bulgaria ...	8	209	75	
33	" Iceland ...	8	224	73	
34	" Spain ...	10	362	36	
35	" Portugal ...	8	...	...	No report
	Non-Sectionalised Countries ...	13	533	177	
	Grand Total ...	1,349	40,407	7,087	

An outstanding event, of world-wide importance, marked the present year. The World-Congress—decided on before the War, the place chosen being Paris—was held in that city on July 23—26 and closed on that date by a lecture to a crowded and distinguished audience in the great Hall of the Sorbonne, the subject being

"Theosophy" and the speaker myself. The Congress will remain a shining date in our annals, as Mr. J. Krishnamurti there entered on his public life of service to the great ideals of Theosophy, and, as Head of the Order of the Star in the East, presided over its Conference, and delivered a striking and inspiring lecture to a large audience on the 27th July. The Congress was attended by delegates from 39 countries, 19 of which were represented by their General Secretaries—the largest meeting of the General Council that we have ever had. A most delightful four days were spent in renewing old acquaintanceships and making new ones. A spirit of perfect cordiality reigned throughout, and the differences of Nationalities were not felt as hindrances to fellowship, but as giving a richer and fuller body corporate, whose citizenship was in the spiritual realm, whose common physical country was our whole world, to whom nothing that was human was foreign, a Brotherhood deep and real, a faint reflection in this mortal world of the mighty Brotherhood of Immortals. A word of admiration and of gratitude is due to our brethren of France, whose fine and practical devotion arranged every detail, and made the running of our first World-Congress as smooth and easy as though it had been an ordinary Annual Convention.

After the Congress, a Star Conference was held, and a few days were spent in other work. Then I started for a visit to Amsterdam and Brussels, returning to England for a week, and then leaving for India, while Mr. B. P. Wadia left for a longer European tour, visiting Belgium, Holland, Denmark, Sweden and Switzerland, lecturing in the principal cities, and arousing much interest by his valuable and impressive lectures.

The Theosophical Society, during the year, sustained a great loss in the passing away of the T.S. Vice-President, Mr. A. P. Sinnett, at a ripe old age. His name will long live by his contributions to our literature; and his steadfast loyalty to the Society, from the time he entered it until his death, is a shining example to every member. He lived through the stormy times of the Coulomb attack and the Judge secession, but he was never heard to say that he must leave the Society because others were foolish or weak. As an admirable portrait of him had been painted in oils by Mr. Hitchens, a well-known artist, I took the opportunity of securing it for the Society, and it is now at Adyar.

In the place of Mr. Sinnett I nominated as Vice-President Mr. C. Jinarajadasa, not only for his great personal and individual

qualifications, but also because he is the figure known by his visits to more of our National Societies than is any other of our leaders. He has travelled so much, and lived so much in foreign countries, that the circle of his personal acquaintances is, I think, larger than that of any other except my own. From all parts of the world I have received letters of warm congratulation on his appointment, and to myself he will be a helper on whom I can absolutely depend.

My Publishing House in America, thanks to the initiative of Mr. B. P. Wadia—who, until larger duties claimed him, so efficiently worked up and carried on the book-publishing business in Adyar, and then in America—and to the good work of his friend, Mr. Graig Garman, was in good condition. Mr. Wadia's scheme, approved by me, to form an International Theosophical Publishing House, having proved abortive, I have therefore adopted the next best plan, of leaving Theosophical Publishing in each Section to the Sectional Officers as appointed by the Section, with such details of management as are required by the local laws to ensure that the Section shall have the control, and the publishing profits for Theosophical work. I am therefore transferring the business of the American Branch of the Indian T. P. H. to the American Section, and while in this and in another similar transfer the royalties will continue to be paid to the authors, the publishing profit will go to the National Society. The National Society is taking all the stock at cost price. The English business I have handed over to the 3 Secretaries and the 3 Treasurers of England and Wales, Scotland and Ireland, with the Manager of the English T. P. H., forming a Trust. The Indian House only remains in my hands; its profits will, of course, be very largely decreased by the new arrangements, and I shall wait for a time, to see how it develops, before deciding on its ownership. The General Council cancelled its previous resolutions and left it in my hands.

Let us turn to glance at the work of the various National Societies, so that we may be able to estimate the progress of the Society in each.

The UNITED STATES, I am glad to say, has largely conquered the unrest noted last year and had a harmonious Convention. Mr. L. W. Rogers has been re-elected General Secretary. Four whole-time lecturers are constantly in the field, and others give part of their time to propaganda work, in addition to the huge publicity given to Theosophy by the Society's 210 Lodges. A Publicity Bureau furnishes articles to magazines and newspapers, issues outline lectures for use in Lodges, and

publishes leaflets and tracts for gratuitous circulation. The Headquarters of the Society has been removed from Krotana, on the western coast, to Chicago, almost on the central line of the States, where a large Publishing House is to be established, printing editions of our books large enough to supply the growing demand. A movement is on foot with the descriptive name, "Hold-your-own-Hall," and the Lodges are vigorously taking it up. We are glad to welcome in our midst to-day our well-known American brother Mr. A. P. Warrington, whose long and devoted service to the Society in the United States marks him out as one of its most faithful and honoured workers. He is now taking a well-earned rest, to strengthen him for renewed duty in his native land. We are also glad to welcome with him his loyal colleague and fellow-worker, Miss Marie Poutz, whose unceasing and unobtrusive service to students, in close connection with myself, deserves my cordial thanks, and has won her well-deserved gratitude and trust.

The T. S. in ENGLAND and WALES reports thirteen new Lodges chartered during the year, but three Lodges ceased to exist. Of new Centres also there were thirteen, and none has dropped away. I had the pleasure of visiting England and Wales in the summer of this year, and received an unprecedented welcome, for which I return my grateful thanks. Mr. Baillie-Weaver, the General Secretary, after six years of strenuous and successful work, resigned office, and was succeeded by Major D. Graham Pole. A presentation of a large number of valuable books was made to him, and mine was the fortunate hand to offer them to him, in grateful recognition of his most valuable work. The Annual Convention was remarkable for the numerous attendance of delegates to the World-Congress, who took the opportunity of halting in London. Much propaganda work was done, largely helped by Mr. B. P. Wadia (India), Mr. Rogers (U. S. A.), Miss Murchie (S. Africa), and Miss Christie (New Zealand), while Miss Clara Codd, as ever, was a host in herself. A noteworthy feature of the work has been the invitations from outside organisations to Theosophical lecturers; and interesting proofs of the ever-widening international character of our work were a reception given to Chinese students that they might meet friendly Europeans, and the receipt from the T. S. Lodge, Shanghai, of Chinese Theosophical pamphlets for distribution to Chinese students in London.

In INDIA the violent and aggressive character of the Non-Co-operation agitation has much hampered Theosophical work. But this

on the other hand, has received a great impetus in the South, by the accession to our ranks as a lecturer of Sir Sadasivier, late Judge of the High Court, Madras. He has long been a most devoted Theosophist, but it is not often that a Judge, on retiring from his profession, travels through the towns and villages, lecturing on Theosophy in the vernacular. The Section has also profited by the help of foreign speakers, such as Mr. Knudsen, Dr. Wright, Mr. van der Leeuw, Miss Pagan and Mrs. Jackson.

AUSTRALIA records a net gain in membership of 179, 76 more than in the previous year. Mr. Chappell's health is failing, I regret to note, for he has rendered long years of useful work. The General Secretary mentions the formation of a League called "The Loyalty League," and very rightly regrets part of its third object, "the investigation of the *bona fides* of individuals or institutions claiming recognition from the T. S.". This self-appointed duty of judging its neighbours is likely to lead to plenty of gossip and evil speaking. The League has of course no connection with the Theosophical Society, which is in no way responsible for it or for any of its proceedings. We trust that few members of the T. S. will take part in such unworthy work. There is going on a most unfortunate outburst of sectarian hatred against the Liberal Catholic Church, which is being attacked with extraordinary bitterness, and with complete forgetfulness of the Theosophical principle that religions are ways to God, and are to be treated with respect. Needless to say that my Brother Leadbeater—whose health is wonderfully restored—is doing priceless service in all branches of the Masters' work, and reports come of the increased life felt in the various lines of his unceasing activities.

Propaganda work is very prominent in SWEDEN, and no less than seven books by Bishop Leadbeater, Messrs. Arundale, Wood and myself have been translated and published.

NEW ZEALAND has had a quiet and workful year, and a visit from Bishop Wedgwood is recorded with much pleasure.

Mr. B. P. Wadia presided over the NETHERLANDS Convention this year, and he returned to them later in the year, when he held a Summer School, and lectured in different towns for ten days. A new Publishing Society has been established. It is significant of the reasonable nature of our Dutch brethren, that the foundation of the Liberal Catholic Church in Holland led to "no difficulties between the Church and the T. S.".

FRANCE contributes 8 new Lodges to our strength, and has now 2,559 members. The report mentions visits from Mr. Jinarājadāsa and Mr. Wadia. The Roman Catholic Church has shown much hostility during the year, but this has helped progress by drawing attention to Theosophy, and a fine lecture by M. Chevrier, entitled *The Church and Theosophy*, was much appreciated and has sold well. I have already mentioned the World Congress in Paris.

ITALY has much revived, and the Lodge at Trieste has been carrying on a vigorous propaganda; it has also started a Theosophical School for little children, the first of its kind in Italy, and has created an unsectarian Committee for the social uplift of the people, physically as well as morally and mentally.

GERMANY has sent in its first regular report since 1913, and gives an interesting summary of the intervening years, and the trials through which it has passed. Dr. Hubbe-Schleiden died in May, 1916, and inflicted a very serious loss on the T. S. The War deprived it of many of its members and paralysed its activities, and no Convention was held for five years. Various troubles supervened, and two factions claimed to represent the T. S. Under these circumstances, I proposed a Constituent Assembly, and appointed Mr. John Cordes as my Agent. This met on September 3 and 4, 1921, and Mr. Cordes, who, having called the Assembly, resigned his authority into its hands, was unanimously elected as Chairman. The feeling prevailing was harmonious and 19 Lodges were represented. Sixteen voted for Herr Axel von Fielitz-Coniar as General Secretary, and the remaining 5 votes were divided. Peace was thus established, and I earnestly hope that progress and prosperity may be with the reconstituted T. S. in Germany, which is restored to its old place (No. 10) on our roll.

CUBA tells of many difficulties, but is, as ever, bright and strong.

HUNGARY sends an interesting report, which begins with the touching statement that in 1914—1915 they sent letters in three different languages to all the Sections of the T. S. "asking them not to forget, but to try to keep up the brotherly love that binds us together, even through the trials and horrors of war, and that we should on our side do our very best not to allow any antagonistic feeling to get the better of us, that so we might work together to prepare the forming of the nucleus of Universal Brotherhood, one of the great Objects of the Society". That noble wish has been fulfilled; one of the

first messages to Hungary went by Dr. Haden Guest in the early days after strife had ceased, carrying help to the stricken people. Hungary now fills again her old place on our roll (No. 12). During the War, the members sent out to their soldiers postcards bearing Theosophical sentences, and the soldiers so much appreciated them that they sent them on to relatives and friends, thus helping to spread Theosophical ideas. In the season of 1915—16 they held thirty-two meetings, and twice a week meetings for propaganda. *The Voice of the Silence* and *At the Feet of the Master* were translated and published, and the circulation of their magazine actually increased. Similar activity continued in 1917—18. The two next years were very sad ones in Hungary. The magazine stopped, though some meetings were held. Great gratitude is expressed for the visits of English helpers. Now the Society is in happier days, and sends the message of its faith:

I believe in one God.
I believe in the Fatherland.
I believe in the Eternal Justice.
I believe in the Resurrection of Hungary.

I cannot but think that the "Hungarian Master" has been with His people during their terrible trial, and will now help in their "resurrection".

The long-continued difficulties in FINLAND, owing to the National particularism which thinks more of the Finnish contribution to Mysticism than of the Universal Theosophy, led, as recorded last year, to a separation under our brother Pekka Ervast. The details concern only Finland; the general lesson is: "Do not specialise to the extent of ignoring the Universal, and so separating yourself from it."

CZECHO-SLOVAKIA (late Bohemia) has worked on during the War, and has now rejoined the Mother Society, and sends a most encouraging report of progress. It resumes its old place on our roll (No. 15), and we heartily congratulate the brethren on their steady and successful work. I had the pleasure of meeting the General Secretary at the World Congress, and of seeing him in his seat in the General Council.

No report has been received from S. AFRICA.

SCOTLAND records, as ever, steady and successful work. The National Society is one of those on which we can always depend.

The difficulties in SWITZERLAND were solved by attaching three Lodges directly to Adyar; and, thanks to the powerful intervention of

my younger Brother, J. Krishnamurti, the two groups are working harmoniously together, and the promise for the future is good.

The NETHERLANDS-INDIES sends a good report, and is spreading Theosophical ideas in all directions. There are five vernaculars, as well as Dutch and Chinese, and the work of translation is consequently very heavy. Lodges are now organised according to languages. Most of its work will be found under "Subsidiary Activities".

The report from BURMA shows little done, but there is much of promise for future work, and we look forward with hope.

AUSTRIA sends a long and interesting report from the pen of its devoted General Secretary, Herr John Cordes, but it is one which it is impossible to summarise. It tells of trials many and great, and offers profound gratitude to the very many who sent help in the time of bitter need. It closes on a note of hope, in which we all most cordially join. It is restored to its old place on our roll (No. 22).

DENMARK has suffered from the long illness of its earnest Secretary, Countess Bille Brahe Selby, and has only six Branches, owing to Iceland forming a National Society of its own. I have not withdrawn the Chapter, as we hope to see some additions in the coming year.

IRELAND has naturally little to say for itself, under the terrible conditions through which it has been passing. Still, propaganda has been carried on, and has brought in 34 new members. The Society held its first National Conference in May. I earnestly hope that Theosophy may light the difficult path of the new Free State, and may guide it to prosperity and peace.

MEXICO has made steady progress in organising itself, and has circulated much propagandist literature. Two public libraries give strong help in spreading Theosophical ideas. I have good hopes of this infant Section.

CANADA sends a record of its work since the establishment of the Section in November, 1919. I regret the unfriendly tone of the comments on the General Secretary of the U.S.A., as to the transfer of members, and the absence of any thanks for all the help given during the years through which members, living in Canada, were reckoned as members on the U.S.A. roll, but I do not feel justified in omitting them. Party spirit runs high in North America. A word of thanks, however, is given to Mr. Rogers. We hope that the great independence of

thought claimed will grant the same right of individual judgment to others, and not degenerate into intolerance.

From ARGENTINA a very late report has come, showing a gain of one Lodge and of only four members during the year, though 105 new members came in—I expect they added last year's 98!

CHILE is working with great unity and enthusiasm, all the Lodges co-operating with Headquarters. Eugenio Morisot has passed away, a most faithful worker, and his loss will be keenly felt.

BRAZIL is going on quietly. It proposes to hold a Congress of Religions professed in Brazil in September, 1922, and it advocates the use of Esperanto, as tending to the Brotherhood of Nations.

NORWAY sends a report saying that the work is continued steadily, and they formed one new Lodge. The number of members is 384. Propaganda is being carried on with public lectures, and the General Secretary has gone to different places outside Christiania.

BULGARIA sends a brief report of steady, quiet activity in propaganda by lectures and publications. It notes the formation of a Lodge consisting wholly of Russian refugees. The lectures in Sofia are systematised in a High Theosophical College, into a full course, entitled, "Theosophy as Philosophy, Science, Religion and Arts". Other Sections should note this. The course comprises 169 lectures. It is noteworthy that, in the Government University, three new professors started their lectureship work with a lecture attacking Haeckelian materialism, hitherto triumphant in Bulgaria's highest educational institution.

From ICELAND we receive the first report, and a short sketch is given, beginning with its first Lodge in 1912. It has now 224 members out of a total population of less than 100,000. It has lost one of its best men by the passing away of Professor Jón J. Adils, Ph.D., who had done excellent work. It publishes an Annual, *Jólabladid*, and a typewritten magazine, *Gangleri*, every month except those of the summer.

From SPAIN comes a good report, reviewing slightly the past and depicting the present. A summary of the work of Lodges is given. At Madrid "the great polygraph, Don Mario de Luna," is an outstanding figure, and "his brilliant and attractive oratory has succeeded in awakening the interest of the intellectual world in our doctrine". He is also a prolific writer, and a new Lodge is to be formed in Madrid as a result of his labours, and a magazine is to be published. We have great hopes that under the guidance of the new

Secretary, Señor Don Julio Garrido, the young Spanish National Society, of which the seed was so bravely and wisely sown by the pioneers, will reach strength and prosperity.

Our youngest Section, PORTUGAL, has not sent in a report. Nor have I received any from the unsectionalised countries.

There is nothing special to chronicle as regards the Lodges called last year "The T.S. in the Wilderness," except that Isis Lodge disappears into the T.S. in Portugal. But we have to add a recognition of the specially good work done by the Saturn Lodge, Shanghai, a most active and successful body, which is attracting Chinese thought to a study of the WISDOM, known to it in ancient days, but somewhat dimmed in the present.

SUBSIDIARY ACTIVITIES

Education

Educational work bulks largely in the Subsidiary Activities. The fifth Annual Report of the THEOSOPHICAL EDUCATIONAL TRUST in Great Britain and Ireland is, as always, an interesting and inspiring record. An International Congress on Education was held for the first time, and was fixed at Calais; the reports are published under the attractive title of "The Creative Faculty of the Child". A new body was started—the New Education Fellowship—for those who, while at one with the pioneers educationally, do not "accept the Theosophical background to these principles," as Mrs. Ensor neatly puts it. Mrs. Ensor remains the indefatigable Secretary, and Mr. Baillie-Weaver, as ever, is devoted to the work and of the greatest help.

Miss Orr is doing remarkably well as Superintendent of the OLCOTT PAÑCHAMA FREE SCHOOLS—one of the most exacting offices in connection with the T.S. She has introduced the Boy Scout Movement into the schools, with remarkably good results, and the children enjoy the work immensely. Besides, it puts them on a level with boys of other communities, and this makes for self-respect.

The MUSEUS COLLEGE AND SCHOOLS sends its thirtieth report; it comes from Sister Mary, who has charge of the work while Mrs. Musæus Higgins is taking a much needed rest. The number of pupils in the 4 schools has risen to 400, and two fine buildings have been

put up at a cost of Rs. 22,000. In the final examination for teachers 25 passed out of 26 candidates from the Training College, and are now appointed as Head Mistresses of Buddhist Girl Schools opened by Colonel Olcott. Mrs. Higgins's long years of uphill and strenuous work are being crowned with success.

The GALLE THEOSOPHICAL SOCIETY has incorporated itself, apparently for educational work only, as it mentions nothing else in its report. It gives an interesting account of the Mahinda College, Galle, where Mr. Woodward worked so splendidly from 1903 to 1919. After his leaving, things went less well with the College, and the Society appealed to me to spare Mr. Pearce as its Principal. I have done so, though he is a very serious loss to the Scout Movement here. He will, I am sure, be invaluable as Principal.

The NETHERLANDS-INDIES is doing much educational work, and has a College recognised by the Government as of the highest standard.

FINLAND has started a "Lotus School" at Helsingfors.

THE LEAGUE OF PARENTS AND TEACHERS sends in its sixth Annual Report, which shows considerable extension of work.

MR. ARUNDALE'S TOUR. I may mention here, though the Society for the Promotion of National Education cannot be classed among our Subsidiary Activities, that Mr. G. S. Arundale is emphatically one of them. He has been working incessantly for over seven months, travelling all over India, lecturing on Educational Ideals everywhere, explaining methods with the help of lantern slides, and collecting money for the S. P. N. E. to carry on its educational work. It has been a magnificent piece of educational propaganda, and he has won thousands to nobler views of their duty to the young, in spite of the virulent opposition of Mr. Gandhi's blind followers.

The reports of the ROUND TABLE show that the Order is established in fourteen countries, and the Paris World Congress drew much attention to it, rousing considerable enthusiasm, in consequence of which people of many other Nationalities were drawn to it. An interesting event was the Pageant carried out in Hyde Park on the League of Nations Day, in conjunction with "The Citizens of To-Morrow". The Chief Secretary's report gives a bird's-eye view of League activities. A special report comes also from AUSTRALIA. NORWAY mentions the establishment of a Round Table.

Reports come from the most earnest and capable Organising Secretary of the European Federation of the THEOSOPHICAL ORDER OF SERVICE, Mr. Arthur Burgess, and from England and Wales, which is his special field of activity. It is taking on a very wide range of work, and we may specially note the Braille League, and that of the Servers of the Blind.

I have not received reports from the Order of the Star in the East and the Order of the Brothers of Service in time to mention them here.

HEADQUARTERS

I must record the unusual fact that we have a quite respectable surplus this year. It is due to unexpected donations, amounting to Rs. 13,908-1-0. The principal item is a legacy from Mr. McDowall, of which Rs. 3,000 was assigned last year to Adyar. We have a surplus this year of Rs. 8,836-1-3, which, added to last year's Rs. 1,679-15-9, enables us to begin the new year with a balance of Rs. 10,516-1-0. Our garden this year has given us an increase of 50 per cent; and I hope this may increase. The Library, on the contrary, shows a deficit, and we have only received for this in donations, this year, the very small amount of Rs. 80. This is really distressing, when it is remembered that our Library has a collection of Upanishats unrivalled in the world, and a number of rare and valuable Oriental books; our MSS. are copied for other libraries, and we occasionally lend one to reliable persons who desire a copy. I cannot but think that if it could be more popularised in the world generally, we should find that it would be much more valued. We have had from time to time visiting scholars, for the purpose of studying books in the library, and whenever a scholar of wide repute desires to come, we offer him the use of the library, and let him live at Adyar, although he is not a Theosophist. It is only right that we should treat these as guests, and let them carry our goodwill to other countries, and speak about us.

The T.P.H. has been recovering during the past year, thanks to the most efficient work of Mr. Fritz Kunz, admirably seconded by Mr. Rajarama. Mr. W. D. S. Brown continues his most helpful work in editing THE THEOSOPHIST. Miss de Leeuw took charge of *The Adyar Bulletin* during the year, and was, as ever, most competent; she has now gone on a much more than earned holiday, to her mother in the United States,

and Mrs. Charles Kerr has resumed her work on the *Bulletin*. Mrs. Gagarin has also gone on a holiday, as well deserved as that of Miss de Leeuw. Mrs. Adair is with us, ever helpful, and Mrs. Stead has returned to us. We have many visitors this year. I can say nothing more of my old helpers than that they grow more indispensable every year. Mr. Aria has been doing double work, as Mr. Schwarz has been travelling in his native land, accumulating fresh vigour for his return in early March. The admirable Brothers of Service have done nobly through the year. Mr. and Mrs. Cousins have joined us, Mrs. Cousins, like Miss Bell, taking many flights for propaganda purposes. Miss A. J. Willson is home again, and is a great help on the student side of T.S. work, and the return of Miss Burdett restores to me my capable Private Secretary. Our new Vice-President is taking up very useful superintendence here, and, with his clever and delightful wife, is a great comfort to a hard-worked President. The home-coming of the two brothers, Krishnamurti and Nityanandam, have brought an access of new energy, and the first-named is taking up his new duties with much vigour and force. Mr. D. K. Telang continues to manage *New India* most capably, and Mr. Natesan does his share of the sub-editing work—a very heavy job—with the reliability which is his prominent characteristic. There are some young men, shaping in promising fashion. A great gain to me in the co-operation of an experienced and level-headed Assistant Editor, on whom I can throw some of my work. Mr. Ross's cartoons give a useful running commentary on current events, and arouse, as is natural, much praise and resentment in political circles.

CONCLUSION

Friends, that is the brief report, travelling over the enormous amount of work that has been done during the last year. On the whole I think the Society is in a very healthy state. There is a good deal of difference of opinion on matters of doctrine, and I think that is a very healthy sign. Unless we have differences of opinion on matters of doctrine, we shall inevitably become a Church or a sect. It is not our business to become either, for we are a society of students, and if all students agree there will be a very poor advance. We test all new thought, and follow or reject it, as it affects our own intelligence. We do not want to remain stationary, but to welcome new thought, while

we examine it. We want individual thinking; we want that every member, as far as possible, should study the great truths of all religions, should use his own intelligence to judge of their value, to follow them or not to follow them. We must remember that conscience is the inheritance of our past. All problems that we have often met with, all doctrines in religions to which we have belonged, in all these our conscience is likely to speak, because it has had experience of them. All our past experience comes out piecemeal as what we call conscience. But the very worst thing any human being can do is to take the conscience of another as his guide instead of his own. It may be that the other man's conscience is much more developed than is his. But how is it going to develop *his* conscience? Only as he adds to it new experiences of his own continually, can it become more of a self-realisation than a hearsay-instructed conscience, which may be more accurate about certain facts. You may remember the story of an English Archbishop, Archbishop Laud, I think, but am not sure. He made a very sensible remark. A Puritan, brought before him for punishment for difference of opinion on religion, said that he was following his conscience. "Yes," said the Archbishop, "that is quite right; but take care that your conscience is not the conscience of a fool." That was a little rough, but there is a great deal of sense in it. People think conscience is the voice of God. It is nothing of the kind. It is the voice of past experience, and if we have not been through previous experience of it, a thing does not touch our conscience at all. Following conscience is everybody's duty. If you are going to try to be set firm in every thought and belief, you only create a fossil instead of a growing life, and this not only in what we may call matters of fact. We are very often much mistaken as to what we think to be a matter of fact. We cannot help it. We do not see all of the truth, any one of us. We are not big enough. If we could see the whole truth, even about our own world, we should be Masters. We should not be here, walking and talking in the ordinary way. We may see what by itself is a fact, but we do not see it in its relations to other facts. Take an illustration. There is a great picture with a cover over it, and I make a hole in the cover, you see a little bit of the picture, a blue patch and nothing more. You will be quite right as long as you say: "I see blue," provided you are not colour-blind. But even in that, if you go into shades of the colour, you may be wrong, because it is surrounded by other

colours which affect it. You might think that it is a bit of the sky, or sea. It might be one of the colours of a snowy peak when the sun rises. It might be the blue of a human eye, or of a woman's dress. Under these circumstances, if you will apply the parable to people and facts, you will realise that what you see as a fact, if accurately observed, is a truth, but it has relation to other facts that must be known, before you are able to generalise about the truth. Also your standard makes a difference. If you look at the lower plane from the higher plane, the difference of your judgment from that of the standpoint of the lower will be marked. The higher is like one standing in the centre of a circle, and the other is like one standing on the circumference of the circle. You may look centrally from any intermediate point of the compass, and you may have to walk in an opposite direction to reach the centre. From the south you must walk towards the north, and from the north you must walk towards the south, till you come to the same point, the centre, you are going towards. So the expansion of consciousness is a new revelation of fact. I have found that out so often. There is always something to learn, something to study, some goal to aim at. I thoroughly sympathise with H. P. B.'s view that the great joy of Theosophy is that you are always discovering something new. As to that there is no end, for He, the Supreme, is infinite.

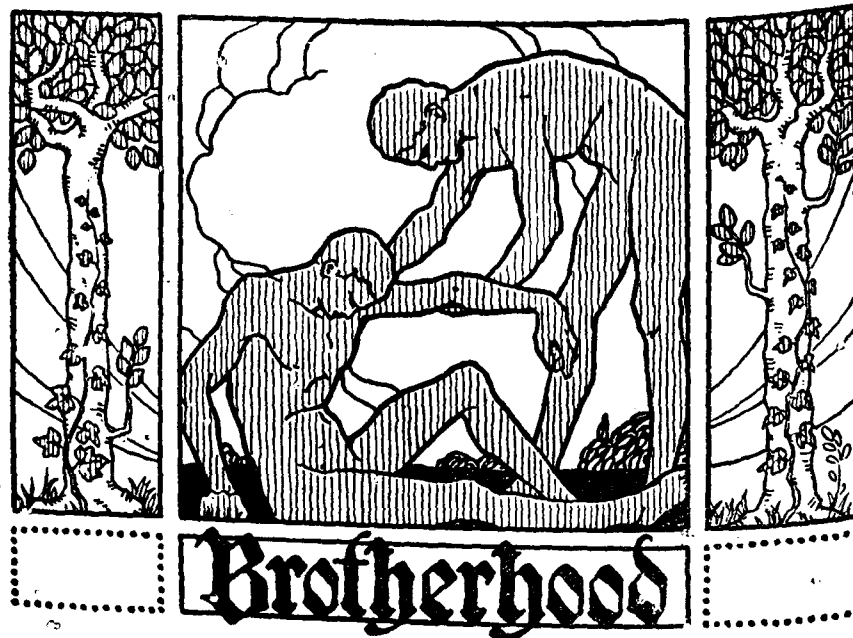
Friends, I should be behaving very badly in this first Convention after my re-election for the third time as President of the Theosophical Society, if I did not say in this address, which will go to all our Sections, and directly to you as physically representing the whole—if I did not say most gratefully a word of thanks to those who have placed me once more in this most responsible position. Perhaps I feel the responsibility more than the position. Colonel Olcott used to say: "I would rather be the President of the Theosophical Society, than I would be the wearer of an Imperial Crown"; for, after all, to influence men's minds is more than to control their bodies. To be able to send out through the revelations of the Society new views of truth, new possibilities of practice, new thoughts about the Great Ones who guide us, new gratitude for the help that always flows into the Society—certainly to belong to such a Society and to be sufficiently trusted by it to be for the third time its representative is a matter for gratitude, but far, far more a matter for humility. There is but one Worker, one Thinker,

one Feeler, one Doer. What can anyone do, save to try to purge out of his nature everything that is an obstacle to the clear passage of that one Will, that one Wisdom, that one Activity? It is not we who work, it is God, Īshvara, who works in us, and even all that we can do is not ours. The little we have is His, and we can only give Him of His own; the little that we can do is so to purify our nature, so to control our lower vehicles, so to realise the Reality and disregard the unreality, that that Great Will may flow through us unchecked to the whole world.

And one thing I will ask you to take away with you from this our Convention meeting. We are standing on the threshold of a New Age. We are beginning the building of the foundation of the New World—or rather, we are the workers who are gathering together the materials for the building, to help the great Master-BUILDER in His building that part of the Temple of which the Great Architect has drawn the Plan. The Lord Vaivasvata Manu has His part of the Plan, and the coming world is the sixth department in that Plan of the Fifth Age. We can gather stones, we can bring the lime and the sand, and make the mortar, and prepare the tools for Him who lives in the far-off Himālaya—He who is the World-Teacher, and not the Teacher of India alone, but the Helper of every religion in the world, He who is the successor of the Lord Gautama Buddha, He who is the Teacher in the Great White Lodge, the Teacher alike of Devas and of men. It is He who will hear the striking of His hour, which will bring Him again amongst us, bring Him amongst us to work physically here, as He has done before, and as His mighty predecessor did so many times in the far, far-off past that lies behind us. To that we are looking forward. Let the note which strikes for His Coming be struck also by us by our perfect devotion, that the world may be made ready to receive Him by our labour, that the obstacles may be cleared out of the places which His blessed feet shall tread by our zeal, by our obedience, by our love, by our desire to serve Him and to be like Him, so that we may serve Him better.

That is the work of the Theosophical Society. To that it is pledged, for that, consciously or unconsciously, every member of it is more or less working, and the great Lodge has turned in that direction; the forces of the Hierarchy are pouring through our Society, in order that the world may be changed for the coming of the Teacher. That is our mighty work, that our wonderful privilege. How many millions of men and women in former ages have longed to see the World-Teacher

when He came into the world, but were born either too early or too late. We have welcomed Him in other forms, served Him under other names; we stand ready among those who are prepared for His Coming. If we worship Him with hearts purified and thoughts purified, if we make every sacrifice, striving to be pure, then we shall greet Him, when, in the words of the ancient seer: "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel and the trump of God"; and He will come in love, He will come in power, He will come as inspiration for a new civilisation and the building of the new internationalism. Let us get rid of prejudice, let us get rid of bias, and cultivate the feelings of love and hope, which are the shadow cast before of His Coming; and then, when His feet stand physically among us, we shall not be ashamed to welcome our Lord.



MACBETH: THE MILITARIST

A STUDY IN PSYCHISM AND KARMA

By ISABELLE M. PAGAN

(Concluded from p. 345)

IN the older versions of the story the three weird sisters that Macbeth encountered on the blasted heath were dignified and mysterious personages, more like the Norns or Fates of the older Faiths—Present, Past and Future, the three who hold the threads of destiny. Was it Shakespeare or the King who first thought of changing them into witches?

Almost certainly the latter, who had specialised in the study of black magic, and even wrote a book condemning it. Like many Highlanders, he had experience of psychical impressions, and on the day his hapless mother, Mary of Scots, met her fate upon the scaffold, he had been startled by the apparition of a bleeding head beside him. The poorer witch scenes in *Macbeth*, rarely acted, and requiring good choral singing to carry them through, were probably translated from his own verses; even yet, Hecate, the angry Queen of all the witches, lapses into Scottish phrasing when she says she's "for the air"; and the jingling measure of these lines is utterly unlike anything Shakespeare ever wrote. The scene with Banquo, the cauldron scene, and the opening witch lines, show the poet's hand quite unmistakably; and, apropos of them, some points of interest to occultists fall to be noted.

The power of the spoken word to create psychic conditions, good or bad, is realised by all who have made a study of magic, black or white. Thoughts fulfil themselves, and are strengthened by actual expression, and especially by rhythmic expression, with the addition of movement and music. It is on the knowledge of these processes that church and temple rituals are built; and Spiritualists are well aware that, if they want a séance that is really worth while attending, they must attune themselves and purify the atmosphere, either by really concentrated, prayerful thought, or by the singing of hymns. A knowledge of the relative values of words and the power to distinguish essentially sacred from secular music is part of the proper training for the priesthood, giving to it some of those "keys of heaven and hell" about which we have heard so much. Certain vibrations calm a troubled soul. Others increase its miseries tenfold. Browning's "Abt Vogler" tells us of the wondrous palace that was reared by the notes of his organ, and the presences invoked in the building of it; and the meaning of

the poem is doubled for Theosophists since the publication of Mr. Leadbeater's book, *The Science of the Sacraments*, with its interesting illustrations of the temple built for the Angel of the Presence by the ritual of the Mass. The anathema or ritual curse has been a rather cruel weapon in the priestly armoury all down the ages; and a wholesome tendency to revolt from anything of that kind was shown when Britain decided during the war to drop the second verse of her National Anthem, confounding the politics of her enemies, and to retain only the constructive and upbuilding verses. The other extreme was reached in the German "Hymn of Hate," and the *Gott strafe England* practice; and the harsh notes of the Prussian war trumpet were most scientifically chosen for their psychological effect.

Considering the kind of rhythmic repetition that prevails in *Macbeth* it is not surprising that actors and stage managers consider it unlucky! In one well known touring company of Shakespeare players, the luckless wight who even quoted it in the dressing-rooms was promptly turned out, to go through quite a little ritual of contrition and apology ere he or she was re-admitted.

"Double double

Toil and trouble

Fire burn and cauldron bubble"

seems to be a fairly efficient mantram of some kind—often fulfilled to the letter. Double toil, extra trouble, doubling of parts, loss of properties or costumes, injury to scenery by fire, are noted as recurrent when *Macbeth* is on. Sometimes the mishaps are trifling; but I have known them run to a broken limb and complications; whereas, in producing the play as lecture illustration without these witchcraft scenes, there was no exceptional epidemic of accidents. I wonder what went wrong on that first Northern tour to make the author lay it aside so long?—for its earliest recorded English production is

in 1611. He had used the witch theme earlier in his works, making the Duchess Eleanor in Henry VI pry into the future with the aid of a witch who goes into trance—or simulates it, for the scene gives the impression that the author writing it had little faith in the possibility of such exploration of the unknown. However, the attitude of King James to wizardry of all kinds made contemptuous treatment of the subject impolitic by the time *Macbeth* was written; and so the matter had to be gone into much more thoroughly. The result of study and enquiry certainly was not inspiring—it seldom is!—for if, as is here contended, the play was written about 1600, it, and not *Hamlet*, marks the poet's plunge into the despondency which lasted on throughout his recognised *dark period*, referred to by him in *The Tempest* as the years when Ariel was bound, imprisoned by that wicked witch whose description, "bent into a hoop," recalls the "Boyg" or "Bowed One," the spirit of depression that Ibsen's Peer Gynt finds the worst foe of all.

Any enquirer who experiments with the formulæ of black magic is liable to have his nerves upset, unless armed with a thorough understanding of the forces called into play and the right conditions for their control; and recurrent depression—sometimes, as in the biblical instance of King Saul, running to obsession—is a tolerably frequent result of such dabbings. Shakespeare's experiments in that line came to him as part of his artistic work, at rehearsals and performances; but they would exercise a jarring and discordant influence upon his sensitive subtler bodies all the same, reacting on the physical probably in the form of sleeplessness and other woes; for he was building a bad atmosphere with all the power of his imaginative genius, and, in the light of psychical research to-day, his cauldron scene may be described as scientifically accurate. Before *Macbeth* enters the cavern, the atmosphere is already prepared by the weird chanting and incantations of the witches,

who continue their gyrations and circlings even after he arrives; and, as he stands watching their movements in a state of nervous tension, acting against his own conscience in appealing to them at all, he is in a peculiarly fit condition to receive hypnotic suggestion, and see his own fears or wishes take shape before him.

Doctors who prefer hypnotic suggestion to sleeping-draughts, frequently ask a patient to watch a fan or mirror revolving, when arranging the necessary conditions for suggestion, and in Ibsen's *Emperor and Galilean* Julian's visions are prefaced by his being asked to watch Greek dancers moving in the background, after he has spent the night in prayer and fasting. Similar effects have been obtained in the more prosaic surroundings of a lecture hall, and in less poetic ways, as has been well described by Baron du Potet in his *Magie Dévoilée*, published in 1840. In lieu of a cauldron, a circle of dense black was made upon the parquet floor with charcoal and filled in, the audience watching silently, in expectation of visions to follow. Of three people among those present asked to gaze into it, the first saw a vision of his dead mother, and wept with sorrow when awakened once again. "Why did you wake me when I was so happy?" was his wail. The second saw tiny forms dancing round in a circle, their arms entwined, and forthwith began to imitate the dancing, shouting with laughter till the whole audience was convulsed with mirth. The third—presumably a nervous subject—saw a hideous head rise up gradually, followed by a gigantic body, the sight of which caused him an extreme degree of terror.

In somewhat similar fashion Macbeth has his psychic faculties aroused, and his visions are all in harmony with his desires and fears. A convinced militarist, he wants to be told to be "bloody bold and resolute," and the advice is given. He has brooded over the possibility that Banquo's descendants may

fill the throne, no son of his own succeeding; and he sees them in endless procession, stretching out until "the world's end," as the old Scottish MS. has it. There may be errors in the plays of Shakespeare about other matters—history and geography, the legal procedure of distant lands, or the pronunciation of old Roman names—errors that no scholar would commit; but in all that concerns our inner consciousness and its experience, his intuition leads him absolutely right. His ghostly visitants appear just where and how the skilled psychical researcher would expect them to appear. They are usually seen by people who are physically exhausted, fasting, or in a state of highly strung expectation which keeps the physical senses quiescent and lets the dream-world have a chance to show.

Thus, in *Macbeth*, when Banquo is assassinated on his way back to the castle after hunting, he leaves his body lying in a ditch and goes right on to take his place among the guests, bowing to his host in apology for his tardy appearance. Most probably, though aware of being attacked, he was quite unconscious of having actually been killed. Our Theosophical literature tells us that a man who dies from mischance in full possession of his bodily strength may easily fail to realise just what has happened, and, if engaged on absorbing business, just continues it—the soldier carrying on alongside of his comrades for quite a considerable time after his death, and the mountaineer achieving the desired heights while his body slips down deeper into the crevasse. If they retain the etheric body, which, however filmy, is physically sensitive, they can still hear and see on the physical plane; but their speech is quite inaudible to us,¹ and telepathy is their best and most natural means of making their presence known. Macbeth's retainers and noble guests are already feasting and far too

¹ Sir Oliver Lodge's son Raymond describes his efforts to shout to his living relatives whom he could see and hear when clad in the physical body, and their entire unconsciousness of his presence.

much absorbed in physical enjoyment to see anything. But Macbeth himself, already aware that the crime has been committed and acutely conscious of its possible consequences, cannot eat, and has to be admonished by his wife before he shows the ordinary courtesy to his guests. Approaching the table, highly strung and fasting, he nerves himself to speak of the dead man, hypocritically regretting his absence—and then, seeing him in his place at table, orders him out of the room, his tense and disordered fancy tricking him out in grisly guise, with the score of gaping wounds of which his brutal murderer had boasted just a little while before. The astonished Banquo goes—but, summoned back, appears again, and his host collapses in wild hysteria, his nerve all gone; finally he breaks up the banquet, no doubt very much surprising the ghostly visitant, who courteously withdraws a second time, just before the Queen in deep distress begs *all* the guests to go.

No one who saw the London Lyceum production of some thirty years ago will ever forget Miss Ellen Terry's wonderful rendering of that scene—her gracious courtesy as hostess contending with her anguish over her husband's lapse, and Sir Henry Irving's tremendous pause, after the last retainer had gone, gave extraordinary value to the words that showed the guilty monarch's mind still occupied with thoughts of Karma. Earlier in the play he has shown his knowledge of the Law in his reference to the fact that:

This even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips.

That was one of the thoughts which made him hesitate to keep his oath; for, theoretically anyhow, he knew it to be true to say that "we still have judgment here". Now the horror of the full realisation is upon him;¹ yet all he can do

¹ "It will have blood, they say. Blood will have blood."

is to brood over the efficiency of his spy system and plan more and more murderous acts of cruelty,² somehow feeling it impossible to avoid them, going onwards as a man doomed to do evil, scarcely even hoping that good may come of it. Later, his early fears have been fulfilled as to the loss of sleep. He has become a victim of insomnia—a recurrent theme in the Play, culminating in Macbeth's reference to the application of those "terrible dreams that shake us nightly," and³ in his wife's restless wanderings about the castle, repeating in her sleep all the movements and emotions of the night of Duncan's murder. The sorrowful human sympathy of the watchers who keep guard over her is a wonderful touch, and the scene is said to have inspired Grieg with one of the most striking of his shorter compositions.

The English scenes are mostly mere transcriptions from the chronicle. Possibly James, with his Stuart faith in the divine right of Kings and his interest in magical processes, white as well as black, introduced, or especially desired to have introduced, the reference to the English King, his saintliness and his power of healing epileptics. That and other scenes show the unpractised hand here and there, notably the brief incident of the murder of Banquo, with his somewhat commonplace—and distinctly Scottish—entry, talking of the weather. "It will be rain to-night" has a familiar sound to Northern ears! The murder of Lady Macduff and her little son is also of the schoolboy order, but revised by the poet; and the closing lines of the play, with its reference to "the dead butcher and his fiend-like Queen," are alien to the spirit of the preceding scenes, in which we have seen the mental sufferings of both—we have heard her women wail their coronach around her death-bed; we have felt the yearning sorrow in the heart of the survivor, sharing his dreary

² "I am in blood
Stepp'd in so far that, should I wade no more,
Returning were as tedious as go o'er."

feeling of the lonely days ahead, which he expresses in such wondrous words of weariness and sorrow, even while asserting that this day of battle leaves no time to mourn.¹ The enemy draws nearer, and all the heartening prophecies of the witches turn to mockery, proving treacherous and false. So hope dies in the hero's heart, but courage never flags. At least he will die fighting; and, if the end is near—so much the better. Let life go!²

The end comes with the facing of the vengeful Thane whose wife and little ones have perished as a consequence of that awful policy of futile frightfulness, followed by all misguided heretics who put the war-god highest in the hierarchy, forgetting that bright Mars is only one of many children of the All-Father—a leader in high enterprise, giving us hope and courage, but no sage upon whose counsels any empire can be really truly built. Its solid ramparts must be reared by truth and justice, and they rise the quicker when their foundation-stones are laid to the laughter of little children; for the heart of empire ever is a racial nursery, breeding daughters as well as sons, willing to colonise and take responsibilities, teaching, even in the outposts of the empire, the arts of husbandry and peace, instead of war.

This play that we have analysed has many warlike lines, but the cry that goes up from it is a weary one—for sleep and rest; and the line most quoted—the matchless one this essay dealt with first—carries us to far Iona, the lonely Scottish

¹ "The Queen, my lord is dead."
MACBETH: "She should have died hereafter."
There would have been a time for such a word
To-morrow—and to-morrow and to-morrow."

Act V, 3.

² "I have lived long enough; my way of life
Is fallen into the sear and yellow leaf;
And that which should accompany old age
As honour, love, obedience, troops of friends,
I must not look to have; but in their stead
Curses, not loud but deep; mouth-honour, breath
Which the poor heart would fain deny, and dare not."
Act V, 3.

island which was sacred soil in Druid times, and which the Christian Church still honours as the home of St. Columba. There lies the body of Duncan:

Carried to Colme Kill
The sacred storehouse of his predecessors
And guardian of their bones.

Ross tells us in the Second Scene how Sweno, King of Norway, when defeated by Macbeth, paid tribute to that holy place ere he obtained permission for the burial of his men. The passage belongs to the early MS. and was probably what waked the poet's mind to the existence of the island. We may be sure he questioned where and what this "Saint Colme's Inch" might be; and possibly some clansman of Argyll, who knew it well, described its peace and beauty, and the wonders of its healing springs and its angel-haunted hillocks of tender green.

Across the blue-grey sea is seen the curious rocky temple, "Fingal's Cave," which, with its stately pillars of green basalt, has aroused the wonder of the Northern races all adown the centuries, and is still a place of pilgrimage for those who worship at Dame Nature's shrine. The wind sweeps past its portal to Iona and the quiet little churchyard where the graves of Duncan and Macbeth were made so long ago. There, in the "Ridge of Kings," these ancient foemen lie, the long grass and the bluebells sighing over them. The days are gone when the wild Norsemen threatened to make conquest of our little islands, and when Macbeth, the valiant general, turned them back. No son of his succeeded to the throne; but gentle Duncan's fugitive son Malcolm came back to us—and brought his English bride, St. Margaret, from whom our present Royal House descended, and in whose honour her son David built the oldest church in Edinburgh—a tiny chapel on the Castle Rock, where soldiers' babies, born within its walls, have now the right to be baptised.

Isabelle M. Pagan

for the early Rounds of the Terrene Chain. They were the first and second class Pitris of Mr. Sinnett's classification, but called by H. P. Blavatsky Lunar Dhyanis.¹ It had previously been supposed that they were the Asuras of the first Chain,² but it seems likely that the struggle with the Asuras was that of a more cosmic order of beings, under the solar House of Saturn, Capricorn. We are told that the Fourth Race were the children of Padmapani, and on the head of Padmapani is the sign of Aquarius ♒ .³ The case of the fifth Hierarchies in both the solar and lunar Houses, Capricorn and Aquarius, is somewhat similar to that of elderly children, just entering on the responsible duties of manhood, and who require the occasional interference of their parents, to prevent them going too far astray. We must remember that the failures of the lunar Chain were in a sense on the same Ray as the highest successes, for these highest successes were the failures of the second Chain, which produced the Agnishvattas; hence it is probable that they were in charge of these "highest entities, and that when they went wrong these highest Beings stepped in and set things right.

Thus Padmapani (Aquarius), or Avalokiteshvara, is the great Logos in its higher aspect; but in the lower, he is Daksha, the progenitor of all the human races after the third. Whenever faith begins to die out in the world, Padmapani emits a brilliant ray of light, and incarnates himself.⁴ His name is "Saviour of Humanity" (p. 189); and it is well to remember that it is when the sun is in the solar House of this Hierarchy, Capricorn, that Avatars are born. There is a connection between Makara (Capricorn) and Maitreya, the fifth Buddha, and the Kalki Avatara of the Brahmans, the last Messiah who will come at

¹ *The Adyar Bulletin*, August, 1919, diagram on p. 257.

² *The Pedigree of Man*, p. 127.

³ *S. D.*, II, 183 and 189.

⁴ *Ibid.*, 188.

the culmination of the Great Cycle.¹ The fifth Hierarchy, therefore, represents the highest and the lowest, Christ and Satan, the saint and the sinner, white and black magic, and its energy can be transmuted into either; hence the extreme danger of these Houses of Saturn for those who are not properly prepared. Every Initiate has to descend into Hades, the pit of Saturn, Capricorn-Aquarius, and conquer it before he can achieve his triumph. It contains the glories of heaven, and the terrors of hell. The goat's feet of Capricorn represent the god Pan, whose piping produces the terror from which the word "panic" is derived. In the lower part of Diagram I² we see the lower ternary representing the physical organs of generation, which have a direct connection with the Higher Atmic Triad, and it is, I think, these higher and lower creative functions whose powers can be stimulated by the fifth Hierarchies. For the next set of seven Chains, the fifth Hierarchy will become the first, Leo, the House of the Sun. The metal of Saturn is lead, the metal of the Sun is gold, and it is by the spiritual alchemy of transmuting the lead of Saturn into the gold of the Sun, that the human monads evolving under the fifth Hierarchies will achieve their goal. Such are a few of the mysteries involved in these Hierarchies of the planet Saturn, which might be extended almost indefinitely if space permitted.

A further insight into the nature of the Hierarchies may, perhaps, be obtained, if we can succeed in linking them with the planes of the Cosmos from which they act. Taking first the solar Hierarchies, the fruitage of the successive Chains, it would seem that each Chain enables the monads to function consciously in a set of seven planes; or at least through five out of the set. Thus the fruitage of the present terrestrial Chain will be men at the Asekha level for those who are fully success-

¹ *S. D.*, I, 412.

² *Ibid.*, III, 445.

ful.¹ This implies that the five planes from ātmic to physical will be within the range of consciousness. It seems likely also that the two highest planes will be consciously functioned upon during the pralaya of this Chain before the fifth Chain commences; hence the whole seven planes will be conquered by the time the next Chain begins. Whilst the fifth Chain monads are evolving through the same seven planes, the successful part of the fourth Chain evolution will in all probability be working their way through the seven planes next higher in the order of Cosmos.

If now we apply this principle to the preceding Chains and Hierarchies, we can assign a set of seven planes to each Hierarchy, bearing in mind that, as there are two Houses to one Hierarchy—the third—so, in one instance, it may require two Chains to complete a set of seven; and this, in all probability, will be the set which, on the Cosmic level, corresponds to the mental plane. The information available about the higher Kosmic planes, and their nomenclature, is rather ambiguous, for we have been told by some that our seven planes form a single Kosmic plane, whilst the information given in *The Secret Doctrine* (III, 551—4), clearly implies that a Kosmic plane contains forty-nine of our planes. As the system given in *The Secret Doctrine* seems to tally best with these investigations, we shall adopt it as given therein (p. 554), making the Kosmic Prakṛtic Plane to contain 49 of our planes, and similarly with the higher ones. Our present set of seven planes, by this classification, is the first Prakṛtic, being the lowest sub-plane of the Kosmic Prakṛtic; we may therefore term it the Prakṛtic Objective, and the next higher, the second Prakṛtic, we may name the Prakṛtic Astral, and so on. Whilst our fourth Chain is evolving on the first Prakṛtic, the third or lunar Chain will be similarly evolving on the second Prakṛtic, the second Chain on the third Prakṛtic, etc.

¹ *The Adyar Bulletin*, August, 1910, p. 252.

Taken in this way, we can assign the solar Hierarchies to their respective sets of seven planes, or Kosmic sub-planes, thus:

4th Chain, 8th Hierarchy,	Terrestrial	1st Prak. Plane, Objective
3rd " 7th "	Lunar Barh.	2nd " Asthial
2nd " 6th "	Agnishvattas	3rd " Mental, Rupa
1st " 5th "	Capricorn	3rd " Mental, Arupa
Former Set—		
7th Chain, 4th "	Sagittarius	4th " Buddhist, SILENT WATCHER
6th " 3rd "	Scorpio-Libra	5th " Atmic
5th " 2nd "	Virgo	6th " Para-Atmic
4th " 1st "	Leo	7th " Maha-Para-Atmic
Hierarchies out of touch with physical plane, or 5 unmanifesting Hierarchies—		
3rd Chain, 5th Hierarchy,	Aquarius	1st Kosmic Astral Objective
2nd " 4th "	Pisces	2nd " " Astral
1st " 3rd "	Aries	3rd " " Mental, Rupa
Second former set of seven Chains—		
7th Chain, 2nd Hierarchy,	Taurus	3rd " " Mental, Arupa
6th " 2nd "	Gemini	4th " " Buddhist
5th " 1st "	Cancer	5th " " Atmic

The above assignment of the Hierarchies to their respective Kosmic sub-planes may, I think, repay a little careful study. Taking first the seventh Hierarchy, the Barhishad Pitris, we see that they are now evolving on the second Prakṛtic Kosmic sub-plane, the one corresponding in a higher order of planes to our Astral, and this Hierarchy gave to man his astral and physical vehicles, beyond which they could not go. The vehicle of mind had to be given by the sixth and fifth Hierarchies, the Agnishvattas and the Asuras of the sign Capricorn, who are evolving on the third Kosmic Prakṛtic sub-plane, corresponding to the mental rupa and arupa planes. We are told (p. 87) that mind could not be given to man by the Lords of the Twilight, the Barhishads, although they had it, because they had not transcended it. The word "transcend" means to rise above, or to go beyond; and, as the Lords of the Twilight had certainly reached the buddhic and even the ātmic planes, they may be said to have transcended the mental plane, in the ordinary meaning of the word. It is evident,

¹ *The Pedigree of Man*, p. 48.

therefore, that the word "transcend" has a special meaning as used above; and I suggest that the proper interpretation of the word is that, before a Hierarchy can be said to transcend a plane so as to act upon it creatively, it must have reached the corresponding plane of a higher order in the Cosmos. This higher order is creative in relation to the corresponding lower, and therefore the Creative Hierarchies cannot perform their creative functions until they have reached the corresponding higher order. For this reason the Lunar Hierarchy, being on the Prakṛtic Astral, could create the astral and physical vehicles for men, but not the mental; they could not give us Manas. This was reserved for the sixth and fifth Hierarchies, who were evolving on the Prakṛtic Mental planes, as shown in the Table.

One of the functions of these Creative Hierarchies reminds us rather forcibly of the practice of alchemy. They are, as it were, the great Cosmic Alchemists. The four classes of Barbishads preside each over one of the Rounds of our Chain, and appear to have been engaged in the building of the matter of the globes, in accordance with the science of alchemy. In the article on "The Æther of Space" in *Occult Chemistry* (Appendix, p. iv), it is stated that if a physical atom is pressed back over the threshold of the astral plane, it disappears, and afterwards reappears as 49 astral atoms. Where it had vanished to in the meantime, we are not told, but it was evidently on to some higher plane. I suggest that it ascended to the Prakṛtic Astral, the abode of the seventh Creative Hierarchy, and was there re-created by these Cosmic Alchemists, and returned to us as 49 astral atoms. When an astral atom is pressed back into the mental plane, it similarly ascends to the Prakṛtic Mental, or third Prakṛtic, and is returned as 49 mental atoms by the creative Hierarchies of that plane. It seems likely that these, and the reverse, processes are continually going on, and being stimulated or

retarded according to the planetary positions in the Houses. If so, we have here a key to some of the influences dealt with in the science of Astrology; for in this way the planets, through their Hierarchies, can act, not only on the earth as a whole, but on the physical, astral and mental vehicles of men, thus affecting their moods and tendencies to action. A more detailed account of these operations of the Creative Hierarchies will be found in the article "On Revelations" in *THE THEOSOPHIST* of June, 1909 (pp. 356—8). It is further treated by the writer in "Scientific Notes," (March, 1910, pp. 791—4). In both these places it is suggested that the atom, when broken up, ascends only to the Ādi level of the first Kosmic Prakṛtic; but this is only stated as probable, and our investigators warn us to be prepared for corrections, as their researches become more complete. I therefore make the above suggestion as an alternative hypothesis. In further support of the theory that the atomic sub-planes, or the highest sub-planes of our planes, are directly connected with the Kosmic planes of the next higher order, which bear to them a creative relationship, I will quote a later statement of Mr. Leadbeater.¹

There is a direct line of communication between the atomic sub-plane of the mental in this lowest cosmic plane and the corresponding atomic mental in the cosmic mental plane. We are infinitely far as yet from being able to climb upwards by that line, but once at least the experience came of being able to look up it for a moment.

This cosmic mental plane I take to be the same as that which we have named the third Prakṛtic Mental in our Table.

Turning now our attention to the fifth Hierarchy, the Asuras, which is associated with the sign Capricorn, we see that it functions on the Arupa level of the third Prakṛtic Mental plane, where at our lower level is situated the Kāraṇa Sharīra, the individualising or I-making principle. This fifth Hierarchy, therefore, should be the "Creators" of this

¹ *The Inner Life*, Vol. I, p. 148.

principle, and should have the same property very pronounced in their own nature in a Cosmic form. The characteristics of this fifth Hierarchy are given in *The Pedigree of Man* (p. 93), where we read:

The principle which is embodied in the Asuras, their very essence, their dominating characteristic, is Ahamkāra, the I-making faculty, the will to be separate. This is the overmastering force in them, their characteristic mark, and by this you may know them. They are ever the rebels; and where they are, there is war. Ahamkāra develops in struggle, in isolation, in rebellion, and calls all tumultuous forces into exercise, and thus establishes the I.

All this so clearly follows from the character of the Arupa level of the Kosmic sub-plane from which they function, in the above Table of Prakṛitic sub-planes, that the closeness of the agreement need not be further emphasised.

Before proceeding with the other Hierarchies singly, it is desirable to take a general glance at them as a whole. The first of the series is the Terrestrial, which is not yet a Hierarchy, but only in process of formation; it may therefore be omitted. The seventh or lunar Hierarchy has no separate House, but is divided into sub-Hierarchies forming the lunar Houses—Cancer to Aquarius. The sixth Hierarchy, the Agnishvattas, has also no function assigned amongst the Houses as yet, and will be treated later. Beginning then with the fifth Hierarchy in Capricorn, we have ten Hierarchies embracing twelve Houses.

This will perhaps explain the mystery of the ten Sephiroth of the *Kabala*; and I think these ten Hierarchies will turn out to be the same as the ten higher Sephiroth—the “colours”—as distinguished from the lower Sephiroth—the “voices or sounds”.¹ Tracing these ten Sephirothal Hierarchies along their Houses beginning with Capricorn, we thus ascend to Leo. We then descend along a diameter of the Zodiacal circle to Aquarius, and again re-ascend to Cancer. In the journey we have traced approximately a figure of 8, which

¹ *S.D.*, III, p. 458—9.

rather suggests the curious drawing of Ezekiel's wheel, given in *Isis Unveiled* (II, 461—2); but in reality we have described a circle with its bisecting diameter, which in the *Kabala* is the picture of the ten Sephiroth.¹ In ancient times, to the uninitiated, the signs were only ten, one for each of the ten Sephiroth; but to the initiated there were two mystery signs: one—Libra—said to be invented, but perhaps in reality disclosed, by the Greeks, in a partially veiled form; and the other a secret sign, about which we have no information.² We shall assume, therefore, that the above arrangement, in the Table of signs and Sephirothal Hierarchies, explains the mystery, until some authoritative statement is forthcoming.

It is probable that the *Kabala* contains one of seven keys to the mysteries of the Zodiac; it may be well, therefore, to give a full turn whilst on the subject. In the first place we learn from it that there are two Sephiroths, the higher and the lower, and that the higher are the “colours” and the lower the “sounds”.

The seven prismatic colours are direct emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon, and relation to, one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle. Each prismatic colour is called in Occultism the “Father of the Sound” which corresponds to it.³

Hence we may conclude that the ten higher Sephiroth must be provided with a corresponding ten lower Sephiroth, representing the Voices or Sounds. We have already found five of these lower Sephiroth, in the five sub-Hierarchies of the lunar Houses, the Lords of the Twilight, or Barhishad Pitris. It remains, therefore, to find the higher five; and, as the lower five are sub-Hierarchies, the fruitage of only one Chain—the lunar—it seems likely that the higher five will also be sub-Hierarchies, and the fruitage of one Chain, though

¹ *S.D.*, I, 420.

² *Ibid.*, II, 528.

³ *Ibid.*, III, 462.

a more advanced one. Moreover, since the lunar Houses, Cancer to Aquarius, are already occupied with five lower and five higher Hierarchies, we can only place the five higher sub-Hierarchies in the solar Houses. Now we have only one Hierarchy undisposed of, to which no House has been given so far, *viz.*, the sixth Hierarchy, the Agnishvaṭṭas, which happens to be just one degree higher than the lunar Chain which provides the five lower Sephiroth. In *The Secret Doctrine* (I, 114) the Agnishvaṭṭas are called Solar Deities, and "The Sons of the Fire," though they are Piṭris also; and this is probably because they belong to the Solar Houses, in contradistinction to the Lunar Deities, which occupy the corresponding Lunar Houses. We may therefore divide the Agnishvaṭṭas into similar classes to the Barhishad Piṭris, and distribute them in the solar Houses thus:

1st Agnish.	Leo	Sun	1st Mental arupa sub-plane atomic
2nd "	Virgo	Mercury	2nd " " "
3rd "	Libra	Venus	3rd " " "
" "	Scorpio	Mars	" " "
4th "	Sagittarius	Jupiter	4th Mental sub-plane rupa
5th Semi-lunar	Capricorn	Saturn	5th Mental " "

The sub-planes of the mental given above are those of our own mental plane, which these sub-Hierarchies are able to create; they include the three arupa sub-planes, of which the Kāraṇa Sharīra, our individualised Ego, is composed; and the two higher rupa sub-planes. The two lowest sub-planes correspond to the two lowest sub-planes of the Kosmic Prakṛiti, the 1st Prakṛiti Objective and the 2nd Prakṛiti Astral, on which the groups of Barhishads function; they could therefore be created by the lunar Hierarchies. By means of them the germ of mind could be given to the first two human Root Races, and also to the animals.¹ It may hence be termed the animal mind.

Although the Agnishvaṭṭa sub-Hierarchies are able to create the higher sub-planes of the mental plane, of which

¹ *The Pedigree of Man*, p. 48.

the Kāraṇa Sharīra or causal body is composed, they would not, I think, be able actually to build that body. This mental vehicle is that which gives us self-consciousness, the sense of "I am this,"—"I am not that". It is the I-making faculty, which gives us our individuality and sense of separateness. This work would be done by the Hierarchy in Capricorn, the lowest of the higher Sephiroth, and not by the Agnishvaṭṭa sub-Hierarchies. This work would be done completely only in the fourth Root Race, after the separation of the sexes; whilst the "Flame" of Manas would be given by the Agnishvaṭṭas in the third Root Race. This individualised sense of separateness, though a necessary illusion for a time, is contrary to the fundamental principle of the Universe, which is that of an all-pervading unity. It therefore brought on war both in heaven and on earth, the Fall of the Angels and the Fall of Man, the great struggle of the fourth Root Race and the destruction of Atlantis. It is Satan's (Saturn's) work in the Gosmos; and the nature of this work is beautifully disclosed in "The Secret of Satan" in Dr. A. Kingsford's book, *The Perfect Way* (p. 369). This is extensively quoted and commented on in *The Secret Doctrine* (II, 243—5), and may be read with advantage by students of the Capricorn Hierarchy.

We have now completed the two sets of ten Sephiroth—the higher and the lower—and allocated their Hierarchies and sub-Hierarchies to their respective signs or Houses. We can therefore take a general view of these tabulations. The tabulation of the Hierarchies includes the whole, and covers fourteen Chains, or two sets of seven, beginning with the present terrestrial Chain, the fourth of our set, and reaching back to the fifth Chain of the second preceding set of seven. Leaving out the current Chain, which is incomplete, we have twelve Hierarchies, which agrees with *The Secret Doctrine* (I, 233); but, as the two lowest of these, the Agnishvaṭṭas and

Barhishads, are split up into sub-Hierarchies to make the ten lower Sephiroth, we have also the arrangement into two sets of ten, which agrees with the teaching of the *Kabala*. It would thus seem that the keys to the Zodiac have been distributed amongst the various Occult Schools, and it is only by combining these teachings that the mystery can be fully disclosed.

G. E. Sutcliffe

(To be concluded)

TO ADONAI

SUPERB among the stars Thy throne is set,
 Prone in the desert of earth's dust I lie;
 Yet having seen Thee, how can I forget
 The miracle of Thy Beauty? Till I die
 Always my soul must yearn and strive to Thee
 Across impossible gulfs of timeless woe;
 Gladly for Thy dear sake I undergo
 The pains and torment of earth's misery.

O Thou above the praise of human speech,
 Above all dreams and all imaginings!
 Through all my days Thy nameless echo rings,
 Though Thou art utterly beyond my reach . . .
 In what eternal hour of speechless grace
 Wilt Thou unveil the sanctuary of Thy Face?

MEREDITH STARR

THE VEDIC LAW OF SACRIFICE

By A. MAHADEVA SASTRI

THE most widespread form of modern Hinduism is that which is based on the Vedas and the allied scriptures, such as Smritis, Purānas and Itihāsas. This is the Vedic Religion in its specific aspect as devoted to the development of the creative aspect of the Self by devotion to Brahmā, the embodiment of the Creative power of Īshvara. As such, it is to be distinguished from the paths of devotion to Vishnu and Shiva, the embodiments of Wisdom and Will, and from Sāṅkhya and Yōga, which constitute the paths of introspection and philosophical investigation.

One of the marked features of this form of Hinduism is the system of Varnāshrama-Dharma, in which religion proper is intimately associated with the social and domestic life of the people. That system is an attempt to work out the laws of spiritual progress in the daily life of the people. To appreciate the true value of this form of Hinduism as it is found to-day, we have to study it in its earliest aspect, set forth in the scriptures, and to trace its development in the long lapse of ages into its present form, made up of rituals of various kinds, including animal sacrifices, a complicated system of caste and rules of marriage and married life. Such a study might be very fruitful, as showing the way towards a healthy line of reform in the social and religious life of the modern Hindus. In short, a study of the earliest aspect of the Vedic

Religion can alone give us an insight into the basic principles of Hinduism in its specific as well as its general aspects.

The fundamental conceptions underlying the Hindu scheme of spiritual unfoldment are embodied in the Vedic formula which defines the right attitude of the seeker after immortal spiritual life. The formula gives expression to the commandment addressed originally by the Prajāpati, the Lord of Creation on this earth, to the people from whom the Hindus or the Indo-Aryans have been descended. It is said in the *Bhagavad-Gītā* (III, 10 and 11) that when the Prajāpati launched the present race of people on the stream of evolution he held up to them the life of Yajna, the sacramental life, a life of co-operation with Devas, as the way by which their further progress in evolution could be attained. If we would understand the true nature of this life in its full significance and in all its implications, we should study with a deep insight the formula giving expression to the aspirant's vow of self-sacrifice and self-surrender which marks the beginning of the sacramental life. The vow of sacramental life, which constitutes what is known as *Yajna-dīkshā*, is expressed in seven formulæ, of which four express the offerings the seeker of immortality has to make, and three refer to the Beings to whom the offerings have to be made. These formulæ are:

1. My will gathered up into a fire, I offer.
2. My thought and memory gathered up into a fire, I offer.
3. My intellect and knowledge gathered up into a fire, I offer.
4. My well held-up speech gathered up into a fire, I offer.
5. To Prajāpati-Manu I offer.
6. To the All-present Fire (Vaishvānara Agni) I offer.
7. Let every mortal seek the fellowship of the Divine Lord. Every one seeks power, let him seek to increase the Divine glory. Thus, I offer.

(*Taittiriya-Samhitā*, IV, i, 9.)

The offerings consist of will, reason, intellect, and all outgoing vital activities, including speech—all concentrated and directed to the one purpose of rising to the Immortal

Spirit; and these are to be surrendered to the Divine Lord in His three aspects as *Prajāpati-Manu* in the physical world, to the *Vaishvānara-Fire* in the subtle world, and to the *Supreme Lord*, the First Cause, in the highest. Will, reason, intellect, and all external activity, thus focused on One Being and consciously directed to work in the line of His activity, are spoken of as so many fires into which the aspirant's self-regarding thoughts and activities should be poured as oblations and consumed. The seventh formula is worth special study, as embodying the spirit of the whole Vedic Religion and affording us glimpses of its aim and *modus operandi*.

In the words of this last formula the aspirant makes a final offering of his whole being to the Supreme Lord in acceptance of the terms of the commandment therein embodied. The seeker is here referred to as "mortal"; meaning that the aspirant is one who, having fairly well realised the perishability of his present embodied existence, seeks to rise above it and attain to immortality. Thus the teaching is addressed to those people who, realising the perishability of the bodily life, wish to attain to imperishable life, the possibility of which is vaguely sensed by them. Evidently the Āryans, to whom it was originally addressed, are distinguished from the other people of the time by their inherent aspiration of this nature, which is capable of springing up of its own accord or being awakened by instruction. The Vedic Religion is thus meant for those who can think and reason on right lines and rise to a clear conception of spiritual levels of existence. Gross materialism must be primarily un-Āryan; it is only a temporary aberration of the Āryan thought, a mere passing phase which will soon disappear under the stress of experience or a fresh stimulus of thought.

The aspirant for immortality, whose reason is illumined by intuition, soon feels the existence of several grades of

advancement among aspirants, including those who have attained perfection, and of the one Intelligence who, ever perfect in wisdom and power, directs the course of the whole universe. So he is asked to seek the fellowship of the one Divine Lord of the universe. He who would seek to realise immortality of his own being is enjoined to work in unison with the Divine Lord of the universe and thereby realise his oneness with Him. As one who, in the eye of Vedic Law, is capable of working with the Divine Lord as a fellow-worker, each soul must have inherent in himself the same capacities as the Divine Lord in the germ, which would grow by exercise into divine perfection. The soul has been, no doubt, already exercising these capacities of will, wisdom and activity, though their exercise has been directed in the pursuit of personal ends, as separate from the interests of others. But their further development lies in breaking away these barriers of personal interests and working for the wider, impersonal interests commensurate with the universal interests of the Divine Lord.

This point is made clearer by the second half of the formula: "Every one seeks power." There is no being, however high, except it be the Supreme Lord, who does not feel the limitation of his existing power and does not aspire for more. That is to say, every individual soul feels himself capable of further development and does not rest content with anything short of infinite power. This is attainable only when he feels his unity with the Divine Lord; and this attainment is possible by the exercise of the limited powers with which he is already endowed in union with the Divine Lord. Hence the words: "Let him seek to increase the Divine glory." That is to say, the aspirant who would realise his immortality, as one with the Divine Lord, should develop his inherent divine nature by devoting his existing capacities to the spread of the Divine glory in the world, and thereby developing

the nascent powers of will, wisdom and activity to the level of infinitude. To increase the Divine glory is to further the progress of all the evolving souls by enabling them to realise their inherent divine nature to the utmost extent possible.

To sum up: the Vedic Religion is primarily meant for those Āryans who are naturally able to realise the mortal nature of bodily life and who therefore aspire to attain to the immortal life; who are moreover prepared to some extent to sacrifice their personal interests for the larger interests of the world; who intuitively feel the existence of the Eternal Divine Lord and are ready to co-operate with Him, while aspiring to realise their oneness with Him; who are prepared to strive strenuously to develop their higher nature and use their developed powers for the fulfilment of the Divine plan and the spread of Divine glory.

When the aspirant for immortality makes the offerings expressed in these seven formulæ he is said to have entered the life of *Yāga-dīkshā*, the vow of sacramental life, or pledged life of service to the Divine Lord. *Dīkshā* (literally "cutting off") means severance of the bonds in which the soul has been hitherto held. *Yāga*, or *Yajna*, means "worship," service to the Divine Lord. Put together, *Yāga-dīkshā* means the cutting off of the bonds of personal interests which have hitherto been the main object in life, and the devoting of the whole life to the service of the Divine Lord. The aspirant who has taken this vow of service, and consciously directs his activities to the promotion of the Divine Lord's impersonal or universal interests, has as it were cut himself off from the ordinary run of people whose natural inclinations tend to the pursuit of selfish objects. The offerings referred to above are known also as "elevators" or "uplifters," (*aud-grahāṇis*), because they raise him above the average level of men. He has thereby attained a towering position among his fellow men. He is

by pre-eminence a Brāhmana, one who recognises his oneness with Brahman the Spirit, the Divine Lord, and strives to realise that unity by working with Him, by devoting all his powers to the advancement of His plan for the world's evolution.

He is, further, a Brāhmana as a devotee of Brahmā, the Ishvara in His creative aspect, seeking to attain a realisation of unity with Ishvara through development of the *Kriyā-shakti* (creative power) of his immortal self. From this point of view the pledged aspirant is said to be a true Brāhmana, as distinguished from the caste-brāhmana who claims the title in virtue of his birth in a family of hereditary priests and teachers. As the Vedas say, the physical birth as Brāhmana from Brāhmana parents is open to doubt, owing to possible lapses in sexual relations, whereas the birth as Brāhmana in virtue of *Yāga-Dīkshā* is direct and unmistakable. While the one is related to physical heredity, which is often hypothetical, the other has a spiritual significance and is based on a fact of consciousness, the avowed pledge, inasmuch as the aspirant feels that he is of the same nature as Brahman and strives to realise this in life. The spiritual significance of this Brāhmanahood, which is quite independent of birth in the Brāhmana caste, was recognised even when the caste system based on physical heredity had been well established. In the Vedic section which seeks to explain the meaning and purpose of the old Vedic ritual of *Dīkshā*, it is said that even a man who is born in the Kshatriya or Vaishya caste is said to become a Brāhmana when he has taken the *Yāga-dīkshā*, and he is regarded and addressed as such for the purposes of sacrificial rituals, though

¹ The passage referred to reads as follows:

"Now as to why the Brāhmana (by caste) is said to have become a Brāhmana—Uncertain, as it were, is his origin heretofore; for the Rākshasas, they say, pursue women, and so the Rākshasas implant their seed in them. But he, forsooth, is truly born who is born of the Brahman, of the sacrifice; wherefore let him address even a Kshatriya or a Vaishya (in *dīkshā*) as Brāhmana, since he who is born of the sacrifice is born of the Brahman (and is therefore a Brāhmana)." (*Satapatha-Brāhmana*, III, ii, 1-40.)

he ceases to be a Brāhmana when released from the obligations of the vow on the completion of the ritual. He then reverts to his avocational life as warrior or merchant, and ceases to observe the strict rules of *Dīkshā*, enjoining abstention from sexual indulgence and animal food. Even the born Brāhmana, who on the completion of the ritual reverts to his social avocation, ceases to be a Brāhmana in the true spiritual significance of the word, though he continues to be called a Brāhmana in virtue of his birth in the caste of hereditary priests.

This *Dīkshā* forms only one part of sacramental life; it is to be followed by yet another part, for which it is a preparation. This other part is known as *Soma-Yāga*, an imposing sacrificial ritual to which the major portion of the Vedas is devoted. In the modern system of Vedic ritual the ceremony of *Agni-Ādhāna*, setting up of sacred fires, precedes the *Soma-Yāga*, an elaborate ceremony which has grown up in the long lapse of time, in which the Soma-juice is brewed into a sweet beverage and offered to Gods in part, the remnant being shared by the sacrificer and the officiating priests. In the original scheme of Vedic sacramental life, a simple ceremony of *Dīkshā* constituted a preparation for the life of service to God in daily life, which corresponded to *Soma-Yāga*. By *Dīkshā* the aspirant develops centres of spiritual force, by withdrawing the outgoing life-energies of the body, senses and the mind from the objects of personal enjoyment and focusing them on the true Self within, as one with the Supreme Self, the Divine Lord of the Universe. By thus awakening the centres of spiritual force the aspirant is able to dare and achieve higher purposes of life. It is said that the working of these forces makes the aspirant a *Vira*, a spiritual hero, who can overpower all opposition, from whom all forces of evil fall back without injuring him. This process of detachment from the ordinary life of sense-enjoyment leads in the main to the strengthening of will, the *Ichchhā-Shakti*,

the Rudra or Shiva aspect of the Supreme Spirit. In the Hindu scriptures Shiva is described as *Tripurāntaka*, as one who burns up the three bodies in the process of self-realisation; and in awakening this aspect by withdrawing his life-energies from the separate lives of the bodies, senses and mind, the aspirant has burnt up, as it were, those bodies with which he has hitherto identified himself.

But the sacramental life of the aspirant should not stop with the process which gives him strength of will. He is to use the strength thus acquired in working in the world at large for the increase of Divine glory, by way of advancing the true spiritual progress of his fellow creatures. He has to plunge into the daily concerns of the world and realise his unity with the Lord and His creation by co-operating with Him and His agents to the utmost of his capacities and powers. The aspirant's whole active life in the world is characterised by the spiritual strength he has acquired by his *Dikshā*; and his activities are all the more effective as consciously directed through proper channels towards a legitimate goal. To the uninitiated he may appear to lead the same kind of life as others, partaking of the same enjoyments as others. Though engaged in the same pursuits as others, he lives among them as a hero, unassailed by the onslaughts of selfishness. This is the real *Soma-Yāga*, which is to follow the *Yāga-Dikshā*; it consists in realising unity with the *Īshvara* is His Vishnu aspect by serving Him in the world, as shown above. One Vedic seer refers to the real Soma in the following terms:

By Soma are the *Ādityas* strong, by Soma mighty is the Earth; and within these stars too hath Soma his place. One thinks he hath drunk Soma when he has brayed the plant; but of Soma whom *Brahmanas* know, no one ever tastes. (*Rig-Veda*, x, 85.)

The Vedic teachers speak of the real Soma as Vishnu; while the Lord speaks (*Gītā*, xv, 13) of Himself as Soma, the Essence which sustains the vegetable kingdom. In the

modern elaborate ritual this idea of unselfish active life in the world, as constituting the *Soma-Yāga*, is entirely absent. In this life of apparent attachment, the spiritual strength generated in the life of *Dikshā* or detachment enables the aspirant to keep himself above the level of selfishness, though working among those who know no other interests.

Such alternate life of emergence and immersion—of withdrawal from the world of sense-indulgence and of merging again into it without taint of selfishness—marks the path of upward spiritual progress from one level to another. This alternation meets us in different forms in the scriptures treating of the path of spiritual progress. In the early chapters of the *Bhagavad-Gītā* the alternate processes are spoken of as *Sāṅkhya* and *Yoga*. *Sāṅkhya* means a philosophical study of the human constitution, leading to a knowledge of the true Divine Self, as detached from the enveloping bodies; and *Yoga* means the mode of working in daily life based on that knowledge. By *Yoga*—by working in the world unselfishly and in co-operation with the Lord of the Universe—the aspirant realises the true nature of the Self as one with the Lord. In the *Vishnu-Purāṇa* this alternate process in the path of spiritual progress is spoken of as *Svādhyāya* and *Yōga*, a philosophical study of one's own true Self and the way to a realisation thereof in practical working. The aspirant is directed to practise alternately the two processes of devotion as an effective means to self-realisation. The one supplies the proper attitude and the right direction of will based on a right knowledge of the true Self, while the other is calculated to fix that attitude as a permanent factor in daily life. As said in the *Gītā* (II, 49) it is *buddhi*, the right inner attitude, that is all-important. Without the correct attitude, mere action, however fruitful in itself, is not of much avail on the path of the individual's spiritual progress. This right attitude is first fashioned by study of the Self, and then made a permanent

factor by trying to maintain that attitude in the life-work which presents itself to each soul in accordance with his previous course of life. Thus the Vedic path of spiritual progress may be described as one of constant self-sacrifice. The aspirant first learns to withdraw himself from the limited life of self-interest; and then, after glimpsing forth the true nature of the 'larger Self lying behind the limited personality, he plunges into the usual field of activity, cutting off all previous bonds of attachment. Proceeding thus upwards gradually to the larger and larger fields of life-activity, he at last attains to the widest outlook, coinciding with the universal interests of the Lord of the world.

For the spiritual aspirant who has pledged himself to a life of co-operation with the Divine Lord, three lines of service are marked out in the Vedas. Every Brāhmana—every one who has pledged himself to the service of Brahman—is said¹ to owe a threefold debt to the Divine Hierarchy, which he is bound to discharge to his utmost capacity. He owes his present place in evolution to the unremitting and strenuous labours of the three classes of Divine Agents known as Devas, Rshis and Pitris. He is indebted to Pitris for the fine physical constitution he has inherited through a long line of generations; to Rshis for the spiritual knowledge handed down to him through a long line of teachers acting under their inspiration and guidance, and to Devas for the vigour and efficiency of the sense-organs and intellect which have been nurtured and developed through their work and direction in furnishing suitable fields for their activities. It is said that the debt to Pitris has to be discharged by raising progeny under proper conditions and rearing them in proper ways; the debt to Rshis has to be discharged by handing on spiritual knowledge through worthy

¹ "Every Brāhmana, on becoming such, becomes indebted in three ways: by spiritual devotion (Brahmacharya) to Rshis, by sacrifice (Yajna) to Devas, by progeny (prajā) to Pitris. Free from debt is he who has children, who has sacrificed, and who leads a life of spiritual devotion." (*T. Samhitā*, VI, iii, 10.)

disciples; the debt to Devas has to be discharged by *Yāga*, by self-sacrificing work for the material and moral advancement of one's fellow creatures, embracing philanthropic activities of all kinds and including the invocation of divine forces of a high order. Without discharging this triple debt to society in the service of the Lord and the Hierarchy, no spiritual aspirant shall think of leaving this world. All such attempt is doomed to failure, and will in the long run prove a retrograde step, as written down in the *Manu-Smriti*:

After paying the three debts may he fix his mind on deliverance; He who without paying them seeks deliverance is doomed to fall (vi, 35).

A due discharge of this triple debt to the Hierarchy consists in strenuously co-operating with Pitris, Rshis, and Devas in their respective fields of work, which together embrace all human interests. Co-operation with the Hierarchy means co-operation with the Prajāpati-Manu, and the aspirant thereby realises his unity with the Supreme Lord as manifested in the world of humanity.

The first stage on the path of sacramental life, made up of the double process of emergence from and immersion in the active life of the world, is represented in modern Hinduism by the successive stages of *Brahmachārin* and *Grihastha*—the life of spiritual discipline first as the student, and then as the householder. As a student the aspirant learns, under the guidance of a proper instructor, how to make the body and senses obedient to his spiritual ego, and masters the teachings concerning the laws of spiritual progress. After undergoing this discipline for over twelve years, the aspirant begins his spiritual life as a householder, which consists in the discharge of the triple debt due to the Hierarchy already referred to. The aim of this twofold life is the realisation of unity with Prajāpati, and it is therefore called *Prājāpatya-Āshrama*, a life of strenuous endeavour for the realisation of unity with

Prajāpati. The next step to this is again a process of withdrawal. He is now to retire, away from the social life of the village and city, to the forest, to live there as a hermit without the comforts of the social life. Feeding on the roots, leaves and fruits of the forest, and dwelling in a leafy bower that he raises with his own hand, he carries on his spiritual life on higher levels, meditating on and contemplating the work carried on in the universe by various orders of Divine Intelligences. With the renewed spiritual strength acquired in this hermit-life of detachment, the aspirant again returns to the community as a *Sannyāsin*, leading a life of renunciation, moving among the people in villages and towns, without the least personal attachment in the passing events of the world, engaged solely in studying and teaching higher spiritual truths, his bare necessities of life being readily supplied by the householder-citizens of the community.

It is well to bear in mind that the Vedic Religion as taught in the Vedas, which have come down to us as such, represents only one of the five subsidiary paths of spiritual development leading ultimately to the One Main Path, the Path of *Root-Dharma* taught in the *Root-Veda*, which is accessible only to those who are quite pure in mind and heart. This subsidiary path of Vedic Religion aims, as we have seen, at the realisation of the Supreme Self mainly through development of the *Kriyā-shakti*, the creative aspect of the Supreme Lord as *Brahmā*. This realisation presupposes a certain degree of development of the other aspects of will and wisdom. In fact, no one of the three aspects can be developed quite exclusively of the other two. Only, in the subsidiary path of Vedic Religion, the *Kriyā-shakti* of the Self is more prominently at work than the other two, whether the aspirant is engaged in developing strength of will by a life of detachment, or in developing wisdom and love by working in the world. In the case of the devotees of Vishnu and Shiva, it will be found that

the Wisdom and Will aspects of the Self will respectively be more prominently at work in all stages of progress.

The path of sacrifice, as developed in the Vedas, exhibits three marked stages of progress. In the first stage as developed in the *Karmakānda*, or purely ritualistic section of the Vedas, it is sought to create a pure physical atmosphere and to make the physical body a fit channel for spiritual forces by means of ritual and discipline, involving manipulation and control of physical apparatus and forces. In the next stage, as developed in the *Āraṇyaka* (forest) section, the purification of the psychic atmosphere and the psychic nature of the individual is sought through the observance of certain rituals of a specific nature and through a strict discipline of the senses and the mind, involving celibacy, abstention from all stimulant and artificial foods, and a course of meditation on the inner nature of things. In the third stage, as developed in the *Upāsana* (contemplation) section of the Veda, the intellect is so purified and sharpened by one-pointed contemplation on the constitution of the Universe, as to be able to apprehend the absolute truth concerning the nature of the individual Self and the supreme Self and their mutual relations. Through such a path of sacrifice is the probationer led on to the One Main Path of Liberation which only the pure in mind and heart can tread.

A. Mahadeva Sastri

THE SUPERMAN IN REAL LIFE

By J. L. DAVIDGE

(Concluded from p. 263)

LOOKING out over the world, one sees various hierarchies—ecclesiastical, military, naval, civil—each with its proper head. But the aspiring pyramid of all these hierarchies in the world is not carried to its apex. Why are these not regarded as merging into the heavenly hierarchies of which Dionysius the Areopagite made us believe they were but the reflection here below? The Nations of the earth are governed by their Presidents and Kings, but who is the King of Kings? The Church has a graded administration ranging from acolytes to Primates, but who is the head of all Primates? To whom do the Grand Masters of the world's Grand Lodges owe allegiance? Who is the Head of all Freemasons? And we have still to name the Chancellor of all the world's Universities. It is inconceivable that the world, as we see it in outer semblance, is left to originate its own ideals and to govern itself; that the destinies of the Nations were left to a handful of Prime Ministers in the awful holocaust of the war; or that the Covenant of the League of Nations was conceived and fashioned alone by the men who sat round the Peace Table, great as they undoubtedly are; and that the world is now left to reconstruct itself on the upward ascent to spiritual greatness. Except to unashamed atheism, the idea is at least presumptuous. At the war's inception Sir Edward Grey, Mr. Asquith, Sir Oliver

Lodge and Lord Haldane expressed the same belief, that Higher Powers were fighting for the Allies on the side of righteousness, and the faith of many was re-established. But only gradually was it revealed to us that the King Himself had issued the fiat that the cause of the Allies would triumph, and His Agents would ensure the victory. And as the Hierarchy triumphed then against the Powers of Darkness and "spiritual wickedness in high places," so we have cause to believe that the destinies of the world's millions to-day are decided by Cabinet meetings held, not only at Downing Street and Versailles, but above all in the sacred chamber at Shamballa, where the Great Ones of the earth have met from time immemorial, to take orders from that Mighty and Holy One who is the supreme Director of Evolution on this planet.

In the great scheme of the Fathers of the race—the Lords Manu and Maitreya—we find developments going on under our very eyes. While the Lord Vaivasvata readjusts National types to assimilate His ideal for the next sub-race, His great Brother, the Lord of Love and Wisdom, thinks out the corresponding principles on which the spiritual minds of men shall be moulded, thinking, not as we are prone to in years, but in centuries and ages. As recently as 1875 Their Lieutenants, the Masters Morya and Kuthumi, founded and made Themselves responsible for the Theosophical Society, to revive religious tendency and combat the materialistic spirit. The foundations of science have been strengthened by a Great Being who, according to Mr. Sinnett, inspires men of science, as He inspired, for example, Sir Isaac Newton. The Spiritualist Movement is encouraged by the Master known as Hilarion, who is also specially interested in literary work—it was He who dictated *Light on the Path*. Mrs. Besant has told us how prominent men have been used by the Hierarchy as instruments to advance Their work—Parnell, for example, to press forward Irish Self-Government—and we could readily believe

that Mr. Joseph Chamberlain was made the mouthpiece of the Empire Movement, just as she herself is to-day Their agent for securing Self-Government to India.¹ Every great movement has its chief director, and some of these we have heard of; as the Lord Maitreya is the Head of all religions, so is Jesus, the Master living in the mountains of Lebanon, in charge of the Christian Church; and other religions have each their spiritual guide. The Hungarian Master, associated for centuries with secret societies which kept alight the torch of truth in the Dark Ages of Europe, is the inner Head of the Masonic Order; it is to Him that the world's Grand Masters owe fealty, and through Him to the Great Architect of the Universe. As Francis Bacon, Minister to Queen Elizabeth; as the mysterious Comte de S. Germain, friend of Louis XV; as Comte de Ferdinand Hompesch, the last of the Grand Masters of the Knights of S. John of Malta, who surrendered the island to Napoleon, whence it passed into British possession in 1814—to name only a few of his “personalities”—He has figured prominently in the historical life of Europe for hundreds of years and His influence is paramount to-day.

The credibility of the evidence for the existence of Supermen in the world to-day has almost passed the stage of being challenged, so universal is the testimony. Granted that it is given by particular groups of people, Alchemists or Theosophists, that fact in itself bears witness to Their closer association with students in certain Schools of Occultism, and of those Schools being a short and definite way of reaching Them. Through these channels mostly the knowledge of Them reaches the public. But the public as a body is most unimpressionable to the advanced views of the esoteric philosopher. Nevertheless it is his duty to present his

¹ The speaker who, in a speech which thrills by its intensity and power, cast the die in favour of signing the Declaration of Independence in the Philadelphia State House on the Fourth of July, 1776, may have been unknown to that assembly, but not to the Guardians of the Race. (See *The Messenger*, February, 1918.)

advanced views, though the public mind in the mass drags far behind. It may be his duty to put the case this way. If John Bright and Mark Twain and Emerson and Bismarck all doubted, as they did, that William Shakspeare of Stratford wrote the Shakspeare plays, there is good ground *a posteriori* to believe that the Stratford actor did not write them, and the matter deserves further investigation. If de Quatrefages and H. P. Blavatsky and Professor Wood Jones claim that man is not the descendant of the apes, but that the ape is a degenerate man, then urgent reason exists for examining and perhaps ultimately assenting to their deduction. So if Paracelsus and Eckhart, Cardan and Fludd, and other mediæval Rosicrucians, assert that they were taught by Sages whom to-day we speak of as Masters or Supermen, have we any greater cause to dispute? Or if Mr. Sinnett, Madame Blavatsky, or Colonel Olcott, Mrs. Besant or Mr. Leadbeater, Dr. Hartmann or Edward Carpenter, or other equally sane and trustworthy witnesses, declare that they know a Master or more than one, and have been in His house and sat down at His table and heard His voice, why should I not believe them? Though I myself am not aware of having with my physical eyes seen a Master, there is, I believe, ample evidence in print to convince an open mind that They meet and converse with developed men and women who do Their work. It is a matter of economy as to whether one person or another will make the best use of the force They are able to place at his disposal. Further than that, there is an even greater weight of evidence; which is never printed, and that is the world of one's friends who know Them.

Colonel Olcott describes the first Master he met in these words:

Long raven hair hung from under his turban to his shoulder; his black beard, parted vertically on the chin in the Rājput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing

in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in His presence and bowed my head and bent my knee as one does before a god or a godlike personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes the Presence was seated in the other chair beyond the table.¹

Just as Colonel Olcott gives an account of his first meeting with a Master, so does Bishop Leadbeater. He says:

In Cairo we took up our quarters in the Hotel d'Orient. Here it was that I first saw one of the members of the Brotherhood. While sitting on the floor at Madame Blavatsky's feet, sorting out some papers for her, I was startled to see standing between us a man who had not entered by the door. It was he who is now the Master D. K., though at that date he had not taken the degree which made him an Adept. (*The Inner Life*, ii, 565.)

Mrs. Besant has mentioned in her lectures quite a number of Theosophists and others living to-day who have met the Masters in the physical body, and the valuable collection of *Letters from the Masters of Wisdom*, edited by Mr. Jinarājadāsa, has brought Them still nearer to us in the actual warfare of life and the practice of discipleship.

The physical proximity alone of a highly developed man, say an Arhat, one approaching the Superman level, is sufficient to convince any sensitive person that he wields an enormous access of spiritual power. To feel in His presence the solar force stirring in the channels described in the *Book of Job* or the *Uttara Gītā* gives a sense of exaltation, a raising of the consciousness to unprecedented heights of expansiveness and power, and this is the presage and promise of the vision of unity given to every servant of mankind found worthy to be admitted into the Brotherhood. In reality the vehicles of the Superman, outer and inner, are so highly developed that he is able to carry a current of high voltage

¹ The rest of this remarkable meeting is narrated on page 379 et seq. in the first volume of the Colonel's fascinating history of the early days of the Theosophical Society, *Old Diary Leaves*, in four volumes.

that would kill an ordinary man unprepared to carry the load. Spiritual force or power is as real a thing as electricity or lightning, and the Adept who has trained Himself to use it altruistically wields a force that is the most potent in the world for the helping of His fellows. By association with a man of this type the physical body is cleansed through and through, and physical regeneration is the beginning of spiritual regeneration, as the Scriptures abundantly affirm. Dr. Maurice Bucke, in his vivid life of Walt Whitman, tells of a young man who went to see the poet, being •

already acquainted with his *Leaves of Grass*, and who by means of only a casual and ordinary talk was filled with a strange and spiritual exaltation which lasted for some weeks; what is still more impressive, the whole tenor of his life was altered by this slight contact, and his entire outer life and spiritual being were elevated and purified in a very remarkable way.

I beg leave to testify to a similar experience on meeting Mrs. Besant thirteen years ago.

Remarkable incidents of this kind are associated with the Christian Mystic development of the sixteenth and seventeenth centuries, notably in the lives of Boehme, Tauler, and Madame Guyon, in which each of these three was influenced by the sudden appearance at critical periods of their careers of a mysterious stranger who was perfectly acquainted with their spiritual difficulties and sustained them with valuable and impressive advice. One day in 1670, while on her way to church, Madame Guyon was engaged in conversation by a stranger of solemn and learned mien, but so poorly clad that she took him for a beggar and offered him alms. He spoke to her of sacred things, the like of which she had never heard before, and then, assuming a commanding tone, gave her to understand that God required of her holiness and the entire subjection of her nature to Him. He then disappeared and she never saw him again, but his words left an indelible impression on her mind and she took an irrevocable vow, which she never broke, to be "wholly the Lord's". An interior condition of perfect harmony with the divine nature followed, and she became through her writings and her personality a "simple channel of communion with the heavens through whom the fire of love might descend to the world". In Jacob Boehme's case the stranger entered the bootmaker's shop in which Boehme worked as a boy, and after trying his temper in various ways called him outside and told him of the difficult future that awaited him, adding that, if he proved worthy, strength would be given him. Eckhart and Tauler were influenced by the mysterious

Nicholas of Basle, who came to hear them preach and talked with them later. Henry Suso was another mystic in close touch with a Master, though perhaps not on the physical plane, and Ruysbroeck and the writer of *The Imitation* were also influenced from above. Dante makes mention in his *Vita Nuova* of a meeting with a Master: "Betaking me to the loneliness of mine own room . . . I was overtaken by a pleasant slumber, wherein a marvellous vision was presented to me: for there appeared to be in my room a mist of the colour of fire, within the which I discerned a figure of a lord of terrible aspect to such as should gaze upon him, but who seemed therewithal to rejoice inwardly that it was a marvel to see. Speaking, he said many things; and of these, this: '*Ego dominus tuus*' (I am thy Master)."

Why the conception of Supermen living here and now amongst us should be so far alien to the widely accepted ideal of the perfectibility of the human race, can best be accounted for by reference to the popular ignorance of the evolutionary process applied to the physical organism, and its congener, reincarnation, as applied to the spiritual man. No more than genius, can the attainment of the Perfect Man be explained except by successive lives of strenuous study and service. The insistent and continuous transmutation of the base metal of earth-life into the gold of the Eternal Spirit is the only rationale of the accumulation and augmentation of powers which the great man wields above his fellows. How came the marvellous military efficiency of a Kitchener, but by lives of discipline, command and strategy; the pre-eminence of H. P. Blavatsky among occultists, but by lives of laborious experiment and research into the mysteries of nature; or the prodigious musical accomplishment of a Korngold by any other mode of development than the practice and creation of music in former lives? Occultists assure us of definite knowledge that the mechanism exists in the inner constitution of man, whereby the faculty developed in each life is conserved on the dissolution of one body and carried over to the next, the new body being so constructed as to express the capacities of the incoming dweller—the sum total of the man as he left his last body, plus the alchemical treatment of his stock of capacity in the

meantime. The continuous repetition of this process increases faculty and the power to use it. From the moment of individualisation as a human being proceeds the development and culture of the passional nature, the mind and the intuition of man through long ages of time in many climes and countries, until he touches the apex of his development and the higher qualities of intellect and spirituality are displayed in divinest splendour.

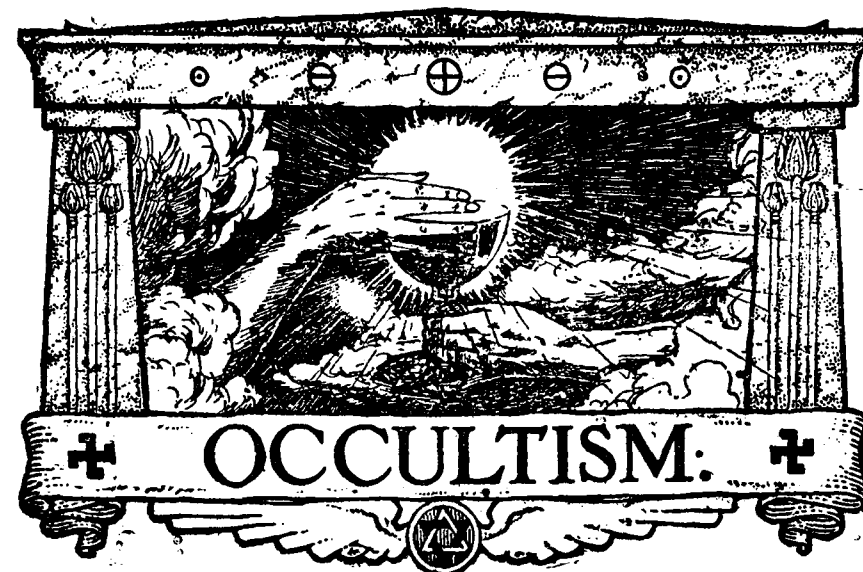
The evolution of human faculty is a long and toilsome process, but it is sure and inevitable. It is perhaps less the development of higher faculties than the increasing responsiveness and adaptability of the lower vehicles to express powers already innate and inherent—in genetic phrase, the elimination of inhibiting factors and the release of latent faculties. The potentialities of the Monad, reflected downwards through the Ego into the personality, have so to refine and render each the willing and appropriate instrument of the Divinity within, that his image shall be ultimately and adequately manifest and visible in them. In the Perfect Man we reach the highest expression of inner life and outer form. Many geniuses have so far trodden the road towards deification as to indwell already a body godlike in mien and proportion, as, for instance, Rubens, Tennyson, Herschel, Da Vinci, Tagore, foreshadowing the perfect form which the perfect Ego will one day inhabit. And lest it should appear a far-away conception, we have but to remember that the Masters of to-day were men of genius, so-called, as recently as Sir Thomas More, the humanist of the New Monarchy; Thomas Vaughan, the occultist, better known as Eugenius Philalethes; Iamblichus, the genius of the Neo-Platonist School of Alexandria; Apollonius, the Tyanean magician of the first century A.D.; Pythagoras, the Greek sage of the sixth century B.C.; Proclus, Roger Bacon, Aryasanga, Ramānujachārya, and others of historical note in the intellectual life of the modern and ancient East. Some

of our men of genius to-day will be Masters or Supermen in a coming incarnation, and so the august Hierarchy is continually reinforced from our own leaders and teachers. Through a long chain of lives the seed of genius is nurtured in the soil of human experience, until the bud opens and the flower blooms in full resplendence—the finest product in the garden of human culture.

Life is crammed with golden opportunities to “become,” as Jerome has it, “that which you are”. Somewhere on the inner planes there exists, I believe, the image of the Superman which each of us will one day be; into the likeness of that image we are slowly moulded, hour by hour, day after day, life after life. That is the lure of our growth. The choice is given us to self-realise that ideal sooner or later—as we apply ourselves more or less intensely to the knowledge of the Self, and our knowledge to the well-being of our fellow man. Whether we realise immediately or later the Superman in us, we shall one day inherit; and, as we now emulate and worship, so then we shall have attained the eminence of our present heroes, with vistas of higher development opening before us, and deities in hierarchies of greater glory and splendour still helping and alluring us on.

Carlyle esteemed the hero as the “soul of a man actually sent down from the skies with a god’s message to us”. Such is the Superman, and He works night and day unceasingly to make His message practical and fruitful in the lives of His fellow men.

J. L. Davidge



NATURAL NAME

A STUDY IN MANTRA SHASTRAS

By ARTHUR AVALON

WHAT is a natural name? Everything is composed of moving material forces. Even what seems stable is in movement, for all its parts are in movement, though they are for some time held together as a whole, until by design or in the course of nature they are disrupted and dissolved. Matter itself is only a relatively stable form of cosmic energy. Because all is in movement, the world is called Jagat or that which moves. Everything is moving which is not the un-moving (Nishpanda) Brahman. This movement, which is the world, is apprehended by man as sound, touch and feel, form

¹ A chapter from the author's forthcoming work on Mantra—*The Garland of Letters*.

and colour, taste and smell. This is its effect on the sense-organs (Indriya) and mind (Manas), which are again themselves in movement, being ultimately composed of the same Tanmātras which are the components of the mind's object or matter. All movement is accompanied by sound. In other words, movement presented to a subject is apprehended by the ear and mind as sound, just as it is apprehended by the eye as form and colour, or by the tongue as taste. We say ear and mind. For it is to be remembered that according to Indian notions the Indriya or sense is not the physical organ—ear, eye, and so forth—but the faculty of mind operating through that organ as its instrument. The physical organs are the usual means whereby on the physical plane the functions of hearing and so forth are accomplished. But as they are mere instruments and their power is derived from the mind, a Yogī may accomplish, by the mind only, all that may be done by these physical organs, and indeed more, without the use of the latter. So also a hypnotised subject can perceive things, even when no use of the special physical organs ordinarily necessary for the purpose is made. The paramountcy of mind is shown by the fact that an object is not perceived unless the mind gives its attention. So in the *Bṛihadāranyaka Upanishad* it is said: "My mind was elsewhere; I did not hear." Now, movement being accompanied by sound, let us suppose we could hear (which we cannot do through the individual natural ear) the sound produced by the generating stress or constituting forces of (say) the household fire, then the sound so heard would be the natural name of that fire. Again, the sap rises in the trees. Could we hear the forces constituting this rising sap, then the sound heard would be the natural name of that vegetable function, and so on.

Natural name, in its purest sense, may therefore be defined as the sound produced by the generating stress or constituting forces of a thing, not as apprehended by this ear

or that (which apprehends within limits and subject to conditions), but by what may be called the Absolute Ear which apprehends unconditionally a sound, which is sound as it is. By Absolute Ear is meant the power (Shakti) of apprehending sound in itself, or as such, without subjection to the varying conditions of Time, Place (*i.e.*, Plane), and Person. It is that which hears causal stress of a thing as such or unconditionally. Then the natural name of a thing is that sound which the Absolute Ear hears. Natural language, in its highest sense, is a language of natural names only. In this sense no language below the absolute plane can be such. In this sense even the Vedic language and its Mahāmantra *Om* is not natural language.

The relative ear does not hear such stress unconditionally. To it, therefore, a thing has no natural name. In this connection we must distinguish between the sound accompanying causal stress, and the sound which a thing gives forth under the action of stimuli. The latter may be heard, but the former not. Fire or heat acting upon various things may produce various sounds which the ordinary relative ear hears, but its causal stress is experienced as a sound which a Yogī alone hears.

Nevertheless there may be, according to the Shāstra, what is called an approximate natural name, that is, the sound of the causal stress heard by a Yogī and transmitted imperfectly by him. We say imperfectly, because it is transmitted by an imperfect agent as a sound which can be heard by the gross ear. Prajāpati hears the causal sound by His Absolute Ear (not gross or physical) and utters it by His Absolute Tongue to His Sādhaka, who, not yet himself possessing the Absolute Ear, hears it a little imperfectly. In him the primordial sound is somewhat veiled. By Sādhana he either attains the Absolute Ear or stops short of it. In the former case he is like Prajāpati himself. In the latter case he communicates by his relative

"tongue" the imperfectly heard primæval sound to his disciple (Shishya), who can by Yoga either verify the archetypal sound or fall short of it. In this way the primordial sounds descend on to our relative planes, where the natural sounds, that is, causal sounds, of many objects are not represented at all, and those that are represented are represented suitably to conditions of relative ears and relative tongues.

According to the *Mantra Shāstra* the Bija Mantras represent approximately natural names. Thus the causal stress of fire is a sound, heard by the Yogī, which is said to be represented, for the ordinary relative ear, as the sound or Bija "Ram" (ॠ). Vital function under different stimuli produces various sounds, some of which the ordinary ear hears, but the causal sound of vital function as breathing is represented by the Bija "Hangsa" and so on. If attention is paid to breathing it will be found that the outward breath is in the form of the letter Ha and the indrawn breath of Sa. It is not possible to indraw the breath and say the letter Ha, but it is pushed forth by the outward breath. And so with "Om". The creative energising out of which this world evolves is Shabda, and it is an immense sound (Nāda) to the Absolute Ear as uttered by the Absolute Tongue, which is also Nāda. But no finite ear can hear it perfectly and no finite tongue can utter it perfectly. The sound which has descended to us as "Om" cannot therefore be a natural name of the creative process in the full sense; but, having descended through the Mānasaputras or mind-born sons and a line of Gurus, each of whom more or less closely approximated to the pure sound in his personal experience, it is practically taken as an approximate natural name of the initial creative action. It is an open, continuous sound, uninterrupted by any consonant which clips it, vanishing as it were upward in the Nāda-bindu which is placed on the vowel. The same observations apply to Hām (ॡ), Yam (ॢ), Ram (ॣ), Hangsa (॥सः), and other Bijas.

So much for "natural name" in the pure sense and approximate sense of the term.

The term "natural" in this connection can, however, be interpreted in five different senses?

(1) Sound as produced by causal stress. Shabda is stress, which may or may not reach the normal of consciousness. If two things are attracting one another, then the name for the total mutual action is stress, of which the respective actions of each of those things are the elements or partials or components. Thus we have stress for three things, for four things and so on. Ultimately we reach universal stress, which is an infinite system of correlated forces. A particular thing may be defined as a partial experience of this infinite system, which has been well called by Professor P. N. Mukhyopādhyāya "fact section". This experience is Jīva. The infinite system is, however, never really finitised by these partials. When the stress between one such partial and another touches the normal of consciousness in either or both, we may have, under circumstances and within certain limits, sensation of sound in either or both. The stress is Shabda and the sound is Dhvani. It is stress or Shabda which constitutes a thing. Whether this Shabda is followed or accompanied by a certain Dhvani or not, will depend upon (a) the magnitude of its action in relation to a percipient subject, and (b) upon the condition of the percipient's perceptive organs. Hence, in order that the sound of a thing's constituent stress may be heard, the rates of vibration of the air must be such and such, the ears and brain must be such and such, and so forth. Thus most objects of experience, though influencing the individual, do not express themselves in sound to him, such as the earth, rocks, sun, moon and stars. Sound as produced by causal stress and apprehended by the Absolute Ear and uttered by the Absolute Tongue is natural name in its pure sense, and in this sense none of our sounds are natural. If by this approximate

"natural name" of a thing we mean its sound (that is, the sound produced in us by its causal stress) as apprehended by the relative ear to which it is revealed, then most things have no natural names to us, though they may have to other beings with different perceptive conditions. A being who has an experience of the causal stress itself, and whose ears (gross or subtle) can respond to it in any form (*i.e.*, whatever be the rates of vibration of air and ether), knows the natural names of all things. Such a Being is Prajāpati Himself, or Souls that resemble Him. Hence the natural names of such things are revealed through Vākya which, though the Jīva may not completely verify now, he may progressively verify by personal experience and ultimately completely verify by personal experience too. In this sense only do Shruti and Āgama give the natural names of Arthas, sensuous or supersensuous. The test of a natural name is this: If "Absolute Ear" be defined as that which hears causal stress of a thing as such unconditionally, then the natural name of a thing is that sound which the Absolute Ear hears. The relative ear does not hear this and therefore to it this thing has no natural name.

(2) Sound as produced by causal stress as projected on to our planes, with necessary limitations through Mānasaputras and others. This is *approximate* natural language and, as the Mantras Om, Ham; Ram and the like, constitutes one stratum of the Vedic language. In this case the pure sound is represented by a sound capable of being heard by the relative ear. The Yogī who hears the Mantra Om, does not hear it as the sound Om, but as a sound which the relative ear can hear as Om. Om is thus only a gross sound which approximates to the real sound only so far as the gross relative ear permits. The pure sound is thus represented by its nearest gross equivalent.

(3) A thing such as a conch shell or an animal may, under the action of external forces give forth variable sounds of

certain kinds. This may be perceived by us, and we ordinarily call it its natural sound, and sometimes name it after it, as "cuckoo," "crow". But it is not the sound produced by the "causal stress" (which may be reduced to the motions of the electrons and is therefore unperceived except by the Yogī). Hence we must distinguish between the sound produced by causal stress and the sounds which a thing gives forth under the action of stimuli, such as the crackle (another onomatopœic name) of fire when wood is thrown on it. The latter may be heard, but the former not. These names—"cuckoo" and so forth—are practically regarded as natural names, though according to the definition they are not. Such names enter into all languages, Vaidik and others. Fire or heat acting upon various things may produce various sounds which the relative gross ear hears. But its causal stress produces, it is said, the sound Ram (ṛ) which a Yogī alone hears. Vital function, under different stimuli, is producing various sounds in the body, some of which may be heard, but the causal stress in the form of vital function is represented by the Mantra, "Hamsa" and so on. Prajāpati hears the causal sound or Pure Natural Name by His Absolute Ear (not gross or physical) and utters it by His Absolute Tongue to His Sādhaka who, not yet possessing the Absolute Ear, hears it a little imperfectly. This is the approximate natural name. The Primordial Sound is thus somewhat veiled in him. By Sādhana he either attains the Absolute Ear or stops short of it. In the former case he is like Prajāpati Himself. In the latter case he communicates by his relative tongue the imperfectly heard primæval sound to his Shishya, who can either by Yoga himself verify the archetypal sound or fall short of it. In this way the primordial sounds descend on to our relative planes where (a) the natural or causal sounds of many objects are not represented at all, and (b) those that are represented are so represented suitably to conditions of relative ears and relative

tongues. But these approximate natural names must be distinguished from what are popularly called natural names (in the third class), which are not sounds of the causal stress, but are due to the action of external forces on a particular object which is constituted of the causal stress, the sound of which is the true natural name, pure or approximate.

(4) There is then a class of secondary natural names, that is, those which are not in the primary sense purely or approximately natural as sound of causal stress, nor natural in the onomatopœic sense, but which are secondarily natural in that they are evolved out of elements of sounds which are primarily (though approximately) natural.

The Causal Stress, when striking the ear, produces sound; when striking the eye, produces light and colour; and when striking other sense-organs, produces other kinds of sensation. The stress or constituting force is one, and this is Shabda; but it manifests itself differently to the different sense-organs. If then, instead of calling a thing in terms of its sound, it is desired to express it in terms of its other manifestations (sensations) to us, if we want to state its relations to other perceptive faculties, how in such case can this be expressed? The "natural sound" in its primary sense cannot do this; the thing *as a whole* may be best represented by the natural sound, but not its touch, colour, taste and smell specifically; yet this latter representation is also important and useful. The sound or Bija Ram (ॠ), for example, may be the approximate natural name of Agni, but unless we can grip the causal stress of Agni itself, it tells nothing about the attributes and relations of the thing with which we are practically concerned. Ordinarily Ram (ॠ), Hrim (ॡ), Aim (ॢ), Om, are unmeaning. For this reason we hear talk of Mantra being "jabber," as if any body of men in the world's history deliberately occupied themselves with what was in fact meaningless jabber. Nowadays, when the Shāstra is nearly lost, it may be so in those cases where the Mantras are said without

understanding. These Bijas may be made to *denote* things or processes, but ordinarily (unless it is possible to penetrate into the kernel itself) they do not *connote* qualities or attributes of things; and hence are what J. S. Mill calls non-connotative terms. They are, however, according to Shāstra, really connotative. Hence on the average plane man requires other terms besides Ram (ॠ) to represent Agni. Suppose we take the quality "burning" (Dāhakā shakti). Then, in order to express Agni in terms of this quality, we may do (or it might have been done for us by linguistic tradition) either of two things: (a) Taking the letters (Varnas) and remembering that each represents the natural sound of a certain thing or process, it is possible to make such a permutation and combination of them (taken two or more at a time) that "burning" may be represented by the combination thus formed. Here a compound term is formed (either by ourselves or by tradition) by the collocation in due order of elementary approximate natural sounds (*viz.*, the letters). To express the same attribute, more than one such combination may be possible. (b) Or there may exist already simple roots (Dhātu) formed in their turn either by the combination of elementary natural sounds, or in the onomatopœic fashion (see 3 *ante*), which with proper affixes and suffixes can be made to connote "burning" and thus evolve the term Agni. Here again, to express the same quality or relation, different words may be evolved by ourselves or by tradition. Thus there are synonyms or Paryyāya.

These secondary names may be arranged in grades in accordance with the degree of their closeness to primary names. Hindū philologists distinguish between Shaktyārtha and Lakshyārtha, that is, Abhidāshakti and Lakshanāshakti, and classify each.

This in itself is a vast subject. It is sufficient to say here that words have two Vrittis, namely, Abhidhā and Lakshanā. The first is Shakti in the sense that it compels the understanding of the thing denoted by a word. The object "cow" is described by, and is the Vākyārtha of, the word or Shabda "cow".

The second only approximately denotes the object (Artha). It, so to speak, leads the hearer to the door, but does not enter. Lakshya is that denoted by Lakshana, which means a sign, that is, an object denoted by a sign. Thus the word Brahman is not Vākyaṛtha of the Supreme Brahman (Nirguna Parabrahman), but it is Vākyaṛtha of the Saguna Brahman. The word Brahman is only Lakshyaṛtha of the Supreme Brahman.

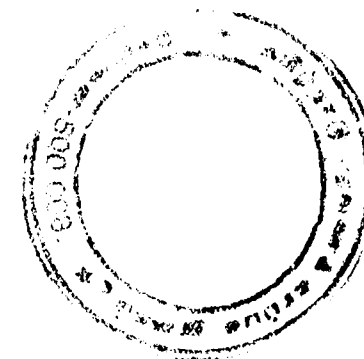
We may say that these secondary names are not indifferent as to their expressiveness of the qualities and relations of things. Some do it better and more closely than others. Agni, Vahni, Hutāshana, and other names of Fire, are connected with the Bija Mantra "Ram" in this sense, that while the latter approximately represents the natural name of the things as a *whole*, the former express the attributes and relations of the thing specifically regarded. Hence whilst "Ram" is apparently non-connotative, the former are connotative.

(5) Primary and secondary names may be combined in such order (Krama) and metre or harmony (Chhandah) that, by vitalising one another, these in combination may appear as an approximate name of a thing or process. In this manner a Vaidik or Tantrik Mantra (consisting of several words) may, it is said, naturally denote a Devatā or a function.

Besides these five senses of natural sound, of which the pure and absolute sense is that first given, there is non-natural or artificial sound or name, which means an arbitrary name taken at random to denote a thing, such as some proper names.

The test of natural names is, it is said, twofold and capable of experimental verification: (1) whether the causal stress of a thing makes a sound (say the Bija Yam) may be verified by Yoga. The thing being given, a sound evolves. (2) This sound, repeatedly and harmonically uttered, that is, in Japa of Mantra, must create or project into perception the corresponding thing. This too is capable of experimental verification. In this case the sound being given, a thing evolves.

Arthur Avalon



FAIRIES

By F. HADLAND DAVIS.

AT the time when Professor Albert Einstein was delivering lectures in England on his famous Relativity Theory, discussing the problems of time and space and the fourth dimension, Sir Arthur Conan Doyle and others were devoting their attention, not to limitless curves and stellar equations, but to fairies and fairy lore.

Until within the last year or two, fairies were regarded as belonging to a child's imagination and to superstitious folk who, like Peter Pan, had never grown up. These elfin spirits were not taken seriously by parents who prided themselves on their sound common sense. The phrase: "Oh, that's a fairy story!" was synonymous for saying that a certain statement was not true.

With all the scepticism of worldly-wise people, the healthy child continued to believe in the existence of fairies. The child was right and the worldly-wise person was wrong. Fairies have been photographed, and perhaps at no distant date they will be seen on the "movies," dancing among the flowers and blowing their fairy pipes.

When I heard that fairies had been photographed, I must confess I was a little sceptical, not as to the existence of fairies, but in regard to the possibility of photographing elusive little beings whose visibility is not the visibility of denser objects. To click a camera at a pirouetting gnome, to develop that gnome in hypo, and finally to print the film or

plate on P.O.P. and have it reproduced in popular magazines is a performance hardly in keeping with the Spirit of Faery.

It is worth while to examine briefly the now famous photographs of fairies taken by two Yorkshire children. These children, Alice and Iris, not only claim to have seen fairies, but also to have been in intimate communion with them. It occurred to one of the girls to photograph these joyous little people, and it is alleged that she succeeded in doing so. I have seen many of the photographs, and there is only one that seems to strike a false note, and to suggest a composite study. I refer to the photograph of one of the girls sitting on the grass with a gnome by her side. The extended hand of the child is so large and so emaciated that it almost looks like a man's skeleton hand. However, it is possible that the girl's hands are considerably above the normal size, and, also, that the photo may be out of focus. These are reasonable concessions that will simply exasperate the confirmed sceptic. The other photographs leave nothing to be desired. They are full of charm, especially one depicting a fairy said to be taking a bath in a kind of cocoon.

The exquisite beauty and graceful pose of these Yorkshire fairies will impress most people, and to the objection that they look like miniature youths and maidens, and wear filmy garments after the manner of substantial fairies in pantomimes, I would suggest that the girls who took these photographs are mediums, and that the "little people" have directly derived their visibility from them. Materialisation is a hard word to apply to Fairyland, but that, in my opinion, is what has taken place and made it possible to photograph these interesting phenomena.

It seems to me more than probable that the dryads, fauns and naiads of Greece and Rome belong to the same fairy kingdom as the elves and gnomes recently seen in Yorkshire. They are all earth-bound spirits, and they exist to perform a

definite work, but the nature of their work is hidden from us. All we know is that they enter into a closer communion with Nature than is possible with the generality of mankind. Richard Jefferies was a remarkable exception, for there are passages in *The Story of My Heart* that would lead one to suppose that in a rare moment of ecstasy he saw Nature as an initiate sees it, and as a fairy sees it too. This close communion of the fairy world with Nature has led some to conjecture that fairies have a good deal to do with the formation, colour and scent of flowers. It is a pretty conception, but for my part I think the work they accomplish is of more value, and, whatever that work is, we know it to be universal in its application. Whether they be lilliputian sprites, or beings of human dimension, as they were in ancient Greece, two characteristics are clearly defined, then and now, and those characteristics are joy and beauty. There are impish elves and downright malicious little spirits, but joy and beauty has never departed from the good fairy, whose life seems to be made up of joyous work and song and dance.

I have already confessed, in a previous article,¹ that I believe in fairies, and I believed in them long before the camera, in rather a dull and prosaic manner, registered their elfin faces and slender bodies. I now relate for the first time how I saw the fairies.

I saw fairies when I was training in the Army. I saw them at a time when the routine of military service was particularly galling, when I hobbled about on raw heels and knocked down piled arms with the clumsy thrust of my rifle. The raucous shout of the sergeant, the marching and counter-marching, the fixing and unfixing of bayonets, the strenuous antics performed in "physical jerks," the route marches and endless polishing of buttons and equipment, would hardly be considered a happy prelude for the coming of the fairies, and

¹ "In Defence of Fairy Tales," THE THEOSOPHIST, May, 1920.

may reasonably dispose of a subjective theory. Apart from physical weariness, the conditions were all wrong; and yet, notwithstanding, while in the Black Watch on Kelling Heath, in Norfolk, I saw the fairies.

I have a vivid and pleasing impression of that memorable event. It happened during a "fall out," that is to say, when the men were resting for a few minutes. Most of the Tommies occupied their time by smoking the eternal Woodbine, chatting to their neighbours, or dozing in the sun. I laid down with my face in the heather. With my eyes half closed, I was conscious of the honey-scent of nodding purple bells. I forgot that I was in the Army, I forgot my aching body; and, at a moment when peace and happiness came to me, I saw between the stalks of the heather a number of elves dancing along. Some wore no garments, so that I could see every detail of their exquisite bodies, snow-white and perfectly formed. Others wore filmy robes of almost every conceivable hue. They appeared to me like miniature gods and goddesses, and were certainly divinely happy. I watched these little sprites with intense pleasure. Their beauty of form and colour was so perfect that I have not seen the like elsewhere. I felt an intense desire to join that happy company, to dance with them, to wander with them to secret places in the earth that know nothing of war. I wanted to doff my khaki and to become one of those merry elves.

Then I heard the husky voice of the sergeant shouting: "Fall in!" I slowly rose from the heather and hobbled into line with the other men. "Form fours. Right wheel," shouted the sergeant. I muddled both orders, but I had seen the fairies. On Kelling Heath they came to me, and when I was in the trenches at Ypres, it may be that they came there too, wishing me well and working for a safe return.

F. Hadland Davis

THE ANNUAL CONVENTION, THROUGH WESTERN EYES

By R. L. CHRISTIE

THE Annual Convention is an event of peculiar interest to members of the Theosophical Society throughout the world. The Society is one of the very few truly international bodies active to-day; and, generally speaking, it is only once in the year that it meets as a world-body—*generally speaking*, because there has been such a thing as a World Congress of the Society, and there are to be other Congresses of the same kind. Apart from this, however, there is but one meeting of the Society as a whole each year, the Annual Convention; and this is held in India, usually alternately at Adyar and Benares. This time Benares was the meeting-place, and the Convention was the forty-sixth that has been held since the foundation of the Society.

The Convention opened at 12 o'clock on Saturday, December 24th, and closed at 5 o'clock on Tuesday the 27th, so far as the main body was concerned, although allied activities and committee meetings both preceded and succeeded the Convention proper. Members began to arrive in Benares as early as the 21st—some even earlier—and opportunity was taken by not a few, who had never visited Benares before, to familiarise themselves with their surroundings.

The Headquarters of the Indian Section is situated in extensive grounds, with fine trees, a place of refuge from the dust, dilapidation and dirt that seemed on arrival to press upon

one from every side. To the south lie the truly magnificent buildings that housed the Central Hindū College, a monument in themselves to the inspiration of the Theosophical Movement, separated from the Headquarters grounds by but a narrow and typically dusty street; to the west, "Shānti Kuñja," the President's Benares home; to the east, the buildings of the Girls' College, in which most of the European and the Pāisi delegates were quartered; and to the north, a portion of the city, separated by a main road to Benares proper and to the River Ganges, the temples, bathing ghats, burning ghats and terraced steps which make Benares one of the outstanding centres of world interest.

In the grounds themselves are the Headquarters, the Theosophical Publishing House, the European quarters, and Indian quarters, each a fine building in itself. The Headquarters contains the General Secretary's office, Assistant Secretary's office, living rooms, E. S. room, and hall; the last-named being in the centre of the building, a spacious, lofty room with seating accommodation for about 300. "Seating accommodation" here does not mean "chair space," but space for 300 sitting close together, cross-legged, upon the soft carpet upon which one steps *after* having discarded one's shoes at the door.

Here, perhaps, before proceeding, one may refer to the picturesque nature of the audiences which gathered in this hall. The general meetings, lectures, etc., were held in a huge, gaily decorated pandal, erected in the grounds; but the chill of the evenings drove us, huddled together, into this central hall. A few Europeans and Americans, whose legs would not conveniently twist, were compassionately placed upon chairs in the corners of the room, but the main body of the floor presented a mosaic of colour. Gaily coloured shawls, saris, aged greatcoats, mufflers, turbans, caps; venerable grey-beards, youthful enthusiasts, fiercely moustached delegates of

goodness-knows-what particular race; all made a picture extraordinarily impressive to an unsophisticated westerner. And it was the same throughout. The artistic effect of colour and grouping, so rich and striking, almost tended at first to absorb one's attention. However, this was but a passing phase, and gradually one found an added power, an added synthesising force, arising from the artistic setting itself, which is difficult to define but which certainly made itself felt.

The Annual Convention, held at noon on Saturday, December 24th, is, of course, the first meeting to chronicle. The time has come when an hour is all too short a time for a review of the activities of 35 National Societies. However, the President rose nobly to the occasion, in spite of the fact that she had not succeeded in actually completing the writing of her Report, for which she quite unnecessarily apologised. She had worked the night before till her lamp had gone out, and all that morning, but the various Reports are now so numerous and voluminous that a page or so remained to be written.

To start with, the President referred to the passing of Mr. A. P. Sinnett, the late Vice-President of the Society, and paid a glowing tribute to the noble work which he carried on for so many years. She informed us that she had been able to acquire, on behalf of the Society, a fine portrait of Mr. Sinnett, in oils, by Mr. Hitchens, which is now at Adyar.

The summary of the Annual Reports was then presented. With this summary, and the President's remarks thereon, we regret to be unable to deal here. But perhaps this is just as well, because the outstanding value of some of the pronouncements in her Report do not lend themselves to the partial references which are alone here possible; and so the disappointed reader may be induced to refer to that much neglected but outstandingly important publication, the Annual Report, which the President specially requested members to read and

study. No other document can give such a satisfactory idea of the universal nature of the Theosophical Society's work; and, in this particular instance, members will not regret the slight trouble of obtaining a copy of the Report. A wide dissemination of this would also, as the President pointed out, go a long way towards opening the eyes of learned Societies, and of students throughout the world, to the importance of the Society's development.

With her never-failing and outstandingly fine exhortation to hold fast to the fundamental ideals of brotherhood, of tolerance, and of absolute intellectual freedom, the President wound up her Address.

The Convention Lectures, always so eagerly awaited, come next in importance, from the point of view of the recorder. This year, as is usual, there were four: the first, "Theosophy and World Problems," by the President; the second, "Theosophy and the Cult of Beauty," by the Vice-President; the third, "Theosophy and Internationalism," by Mr. J. Krishnamurti; and the fourth, "Theosophy and Education," by Mr. G. S. Arundale.

Each lecturer struck a distinctive note; that of the President dominating, or rather sounding, the particular tone to which the succeeding lecturers added sub-tones. Perhaps this is rather a complicated method of expression, but the ultimate effect was a harmonious chord in which each note was distinguishable, and of equal importance; and, as each successive note was struck, the same result accrued. The physical limits imposed by space seemed to fade, and each lecturer in turn seemed to be speaking not merely to the comparatively small audience collected at Benares, but to all those members of the Society throughout the world whose thoughts turned to Benares and the Convention there being held—not only "seemed to be speaking," but strangely enough seemed to be heard. And each time we "came down to earth"

there were the same people, the same venerable grey-beards, the youthful enthusiasts, the same cross-legged, gaily coloured throng. But it *was* born in upon us that the Annual Convention is not merely a Convention, of those members who are able to be present, but something more—the Convention of the whole Society. For the Theosophical Society is a world-body, and when the Mouth speaks the Body hears.

The Indian Section takes the opportunity of holding its Annual Convention contemporaneously with that of the larger body. Considerations of distance have made this almost inevitable in such a large country as India; but we foresee the day, as the Society as a whole, and the Indian Section itself, grow in size and importance, when it will be almost necessary to hold them separately, or else increase the number of days for the necessary deliberations of the two bodies. Be this as it may, the Indian Section held its opening meeting at noon on Christmas Day, when Rai Bahadur Purnendu Narayan Sinha, the General Secretary, presented his Annual Report, the President occupying the Chair.

In opening the proceedings the President referred to the appointment of the new Vice-President of the Society, Mr. C. Jinarājadāsa, who attended the Convention for the first time in his new capacity. On thinking over the names of possible successors to Mr. Sinnett, she said, one name stood out above all others—that of Mr. Jinarājadāsa; and, since the appointment, she had received letters from all parts of the world congratulating her upon the choice. The meeting endorsed the President's words in no uncertain manner. Mrs. Besant then called upon delegates from other National Societies to say a few words of greeting; and Mr. Warrington from America, Mrs. Sharpe from England and Wales, and Mr. Christie from Scotland, each spoke for a few minutes. An interesting point was that each speaker felt impelled to stress the importance which members in their respective countries placed upon the

deliberations of the Annual Convention of the Society in India. Miss George brought the greetings of the National Society in Australia. The General Secretary's Report was a masterly summary of the work in India. It may be read in a forthcoming issue of *Theosophy in India*.

In some ways perhaps the most interesting gatherings of all were the Question-and-Answer meetings held by the President on the 24th and by the Vice-President on the 28th. The latter was in reality held under the auspices of the Order of the Star in the East; but, dealing as it did with questions of vivid interest to members of the Society, it may well be referred to here. We sincerely trust that the answers to the questions sent in were reported at both meetings, and that they will be published in full. The questions covered a wide field, and dealt with such varied subjects as the influence of the monad upon the personality, and the present whereabouts of H. P. B. Mr. Jinarājadāsa was faced with a very definite form of enquiry when presented with a request for "full information" upon "the identity, present whereabouts and exact time of appearance of the great Teacher," but answered the enquirer in a way that roused our keenest admiration. A more useful query was that of how to vivify a Lodge or members upon whom almost complete apathy had descended. The answer—"There is no way except by becoming so full of life yourself that an answering life and interest is aroused"—left nothing to be desired. In the closing stages of this meeting the Vice-President referred to the Convention as a whole as one of the most powerful that he could remember. It was certainly marked by an intense desire to bring down to the plane of the actual the enormously potent ideals that are surging within the Society.

Of criticisms we have but few, and these of the most tentative and friendly character. It seemed to us that, as Mrs. Besant said at one of her meetings, our greatest

difficulty is that of *realising* the ideals which are ours. This could be applied to the Convention as a whole. We have great difficulty in truly realising the universality of the movement, and of the Society of which this was the Annual Convention. As ever, we were apt to concentrate upon the near and obvious, to the detriment or the greater vagueness of the distant and infinitely greater. The Theosophical Society is now such a wide, far-stretched organism, and its ideals so large and simple, that there is an ever-present tendency for us to under-estimate their actual potency, if not to overlook them. It seemed to us that a certain tendency manifested itself to give too much time to purely local activities and insufficient time to activities of the whole Society. There are a number of questions of importance to the whole body that might and ought to be discussed and examined at Annual Conventions of the Society as a whole. For instance, the position of the Adyar Library, the circulation of THE THEOSOPHIST—the one outstandingly important international magazine in the movement—the development of Headquarters, the simplification of routine work and organisation. A certain amount of departmentalising of meetings, and a few meetings for debates and discussions, would probably meet the need in full. This criticism disposed of, however, we can find nothing more of which to complain; and we turn to the far more congenial duty of paying a warm tribute to the kindness and hospitality of the organisers who were responsible for the arrangements, from the President to the youngest Boy Scout; especially, may we add, to Miss Veale, to whose quiet and effective supervision we owed so much.

Finally, our account would not be complete without reference, though it be short, to the personal side of Convention. Particularly shall we cherish pictures of the President in her Benares home, of the pervasive charm of the Vice-President, and of the knife-like sincerity and impersonal

outlook of Mr. Krishnamurti. The unfailing willingness to serve of the Recording Secretary is also one of the memories which we shall carry away; and still another is of the irrepressible enthusiasm of Mr. Arundale; while the amusing and educative experience of meeting, in the actual flesh, so many personalities who have hitherto been but names to us, will make the Benares Convention of 1921 very memorable.

At length we returned to Adyar—weary of travel, but content.

R. L. Christie

FRIEDERICH NIETZSCHE

A MADMAN with a dark, fear-haunted face,
Whose bitter pen wrote searing words of fire;
A rebel who beheld the World's Desire
Draped in the meanness of a hated race—
Who saw with unmoved eyes their vast disgrace,
Yet from their mud-heaps laboured to inspire
All people to transcend themselves. The mire
Of Earth was at his feet, but—lost in Space—
His vision saw the Superman, whose tread
Would shake the stars and trample into dust
All worthless lives and things. Untimely Fate
Set him on Earth too soon . . . His bitter bread
Was sodden with salt tears, and he was thrust
Through gates of madness to a hell of hate.

JOCELYN UNDERHILL

ADYAR AND ITS DAY

By I. DE MANZIARLY

WITH the development of our Society, the multiplication of new Sections, the widening of the movement, a certain danger appears—the loss of unity, and the increase of National feelings instead of International.

The Theosophical Society is not meant to be merely an agglomeration of different Nationalities, creeds or religions. An agglomeration can never possess living force; to live and to grow means to be an organism, with the unity of a co-ordinate whole. That is what the Society ought to be.

Important as it is that the different Sections should have their own life, their own functions, as have the organs of an evolved organism, the life of the whole is equally important. If one centre exists to the exclusion of the interests of the whole, you have hypertrophy, which means weakness of the body.

How can we maintain our unity while becoming bigger and bigger and gaining in diversity? By possessing one common life-source, one heart. This life-source on the physical plane appears to be Adyar—our Headquarters.

But how many members realise this in its fullness? How little Adyar and its significance are known in the different Sections is only realised when one comes to Adyar.

We certainly do love Adyar, and for many members the great aspiration of their lives is to come to Adyar, but that is a personal question. Impersonally we do not know it, we do not fully understand its meaning; we do not care enough. We do

not comprehend that the life of Adyar depends on all the Sections; the heart cannot do the work of all the other organs. Adyar certainly has a mission to fulfil, but it is impossible to fulfil it without help.

What is the mission of Adyar? What is its meaning? It is our founding-place, a place which has received the thought of our Founders, where they lived and worked, and conceived the future of the Society. Mme. Blavatsky and Colonel Olcott put concentrated strength into everything they did; a great part of this strength was dedicated to Adyar. Our Masters were interested in it; They visited it; They took part in the elaboration of our Headquarters. Our present leaders live and work in it; it is a magnetic and spiritual field. It is the Sun in our Theosophical universe, round which evolve the planet-Sections.

Adyar is an ideal international place, where members from all parts of the world come, and may realise their spiritual oneness. Adyar, with its library and its quietness, is a consecrated place of study. Adyar is a true resting-place, removed from the turmoil of the world, being at the same time a place of inspiration, training and development. Adyar is all that already to a certain degree, and can become it ever so much more, if the whole Society consents to it.

All Sections and all members have to look at it as their Rome, their Mecca, because it is the place where our ideal can be realised, and because Adyar has to become an experimental ground, a laboratory too.

We hold many interesting ideas about reconstruction, new conceptions of communities, education, co-operative work, new forms of social and practical life. We wish to reform the world outside and to give to it new inspiration. But we must test our own theories first, and put them into practice; we must serve as examples to the world. If we can create the ideal place we dream of, then we shall convince people so

much more easily. Adyar has to centralise the efforts and the experiments of the other countries.

In a central hall we ought to find samples of everything produced and successfully achieved by the Society; charts and diagrams should tell the story of the progress of our work.

Poland, for example, has a colony where beautiful toys and *batiks* are made; she possesses art photographers. Who knows about it, or the rural industry of the Russian Section, organised by the late Mme. Pogovsky? Holland edits her books splendidly; who has seen them? Who profits by all these experiments? There are members in different lands who are fine artists, and we do not know their work.

Indeed, every Section possesses something valuable, not known or not known well enough by the others. Adyar is visited by many non-Theosophists too, who judge the Society by Adyar. If an exhibition hall existed, and if THE THEOSOPHIST or *The Herald* gave illustrations, and kept members *au courant* with all that is going on, the realisation of a common effort would be easier, and the different centres would have the feeling of being knit together.

How many workers feel isolated in their work and long for sympathy and communion! Our aim is the same, but our work is not sufficiently co-ordinated—which means loss of force, time and money.

Adyar possesses a remarkable library—it could be used internationally by so many Orientalists. Where are they? Which university knows and makes use of it?

Adyar is a beautiful spot with many acres of land, with gardens and orchards. Does it attain its full development? Not to the extent to which it should. But all this means new organisation, new buildings, new workers, new capital.

To grow in every sense, to become wider, and stronger, and deeper, and more perfect, and more dynamic; to become the real unifying centre, with residents from all countries

working together and testing the new life; to become the synthesis of the whole Society, Adyar needs help. From every member, without any exception, Adyar needs material, mental and spiritual help. And this help must be the spontaneous expression of the recognition and understanding of the meaning of Adyar.

If our first aim is Universal Brotherhood, then the unity of the Society is of first importance, and Adyar has to manifest it on the physical plane.

For this purpose every member must know Adyar, must be able to follow its life, its changes, its development, its failures and its achievements; must learn through Adyar the work of the other countries and share their efforts.

Now to realise all that, we propose the creation of an "ADYAR DAY".

Our Theosophical festival—May 8th—is a memorial day when we think of workers of the past; "Adyar Day" should be the day of the past, the present and the future.

The most convenient date seems to be February 17th—Colonel Olcott's death-day and C. W. Leadbeater's birthday.

How should we celebrate it, to express in the best way all that has been said?

A short lecture might be accompanied by lantern slides, or cinematograph films should tell the history of Adyar, the past and the present; a reading from a striking Theosophical or Star book produced in the year should follow; information should be given regarding the most important events in the past year. Music has to play a prominent part in Adyar Day, because it is the natural international language, the strongest binding and harmonising force in the world. If really beautiful music exists, written by any member, it should be performed on this day. The programme must be as universal and international as possible, the day carefully prepared for

during the whole year. Information should be gathered about all interesting experiences and experiments, and widely intercommunicated; news from all over the world should be obtained and grouped round the central point—Adyar.

Boxes should be placed in the hall where members may put their gifts, realising what they are doing, understanding that on their help on all planes depends the manifestation of our ideal, and wishing generously to contribute to it. Adyar Day must become an efficient means of realisation, bringing us a step nearer towards our aim every year; it must further the expression of our highest spiritual Truth: Oneness, Unity, Brotherhood.

I. de Manziarly

Whence, How and Whither, or of little cycles, as in *Occult Chemistry*, can afford to wait for time to justify them—especially in view of these periods of a few thousand million years that make everything seem so trifling and evanescent!

THE RECOGNITION OF EMOTION

Diplomas in psychological medicine are now commonplaces of universities and medical institutions in different parts of the world, and the psychiatrist is no longer a hunted animal. This involves the official recognition of the emotions as distinct from the nerves. Telepathy has done much to gain a status for the reality of emotional and mental communion, and the whole trend of modern philosophy is toward Mind—even Will—as the first cause. These are big steps from the slender foundations of material knowledge, and do credit to our culture. The emotions having come somewhat into respectable society, there remains still the etheric double. We want some one, badly, who will justify the trinitarian basis of all life, using the materials science so generously provides. The task would be easy and enjoyable, and extremely profitable. Such a work would have to be done seriously, by one or two people with leisure, and having access to the necessary books and journals. The job does not require vast technical knowledge, but conviction can be assured only by adequate attention to details. The recognition of the emotions as a great life-force has opened the way. The New Nancy School gives much material for the diagnosis of the double. How delightful the work would be of gathering and presenting these materials!

THE UNCONSCIOUS

There are varieties of subconsciousness, and all are the downward-pouring life of the Logos, apparently—mainly the First Outpouring from the Third Logos, as the Theosophical terminology puts it. The Second Logos we call consciousness, and the presence of the First results in Self-consciousness. The subconscious is thus submerged (or becomes the unconscious) only in man. In the animal it is nearer the surface, and in plants and minerals it is more and more the whole Being. This simple definition conveys much on close inspection, for it opens the way for a recognition of a physical, an etheric, an emotional and a lower mental subconscious in man. It would be better for modern psychology if this were recognised more clearly, for then the essential unity of the physical reflex (physical subconscious), and similar inertias at all levels, would become evident, and fundamental laws (that is, the nature of the Third Logos) would emerge. His character would be seen as the will to do, to act, to work, to accomplish motion. At once the evils of repression and the true nature of the complex, at whatever level, becomes evident as the obstruction of the Third Logos, a denial of expression to Him. Would this not do much to order and to spiritualise the work of psychology?

ECHOES FROM THE CHANGING WORLD

ENTER *HOMO RHODESIENSIS*

FROM under sixty feet of conglomerate rock cemented by limestone deposit, in a cave in the Broken Hill Mine, Northern Rhodesia, has been excavated a remarkable skull and some human limb bones. The skull is in such excellent preservation and of such special interest that we take from *Nature*, November 17th, 1921, a picture of it, which tells more than a lengthy description would. The cranium formation is typically human, but the facial proportions, especially the beetling brows, are very simian. This find is in every way as remarkable as that of the Neanderthal man, or the remains of the deceased Java Gentleman now called (how it would astonish him!) *pithecanthropus erectus*.



THE AGE OF THE EARTH

The Right Hon. Lord Rayleigh and some other members of the British Association, representing Mathematical, Physical, Geologic, and Biologic Sciences, have been discussing the age of the earth at Edinburgh, as our readers are perhaps aware. The question receives a surprisingly different answer now from that given when Madame Blavatsky was writing *The Secret Doctrine*. This is partly due to the discovery of radium-bearing rocks, and the determination of the period of the supposed radium-helium cycle. The pendulum has now swung the other way, and a few thousand million years are cheerfully doled out by physicists and toyed with by geologists, the latter having become the cautious part of the company now, curiously enough. The writers from occult records, whether they be of vast periods, such as those dealt with in *The Secret Doctrine* and *Man*;

OUR NEARNESS TO THE ABSOLUTE

Sir Oliver Lodge thus opened a lecture recently: "An intelligent deep-sea fish would disbelieve in water." His subject was "Speech through the Æther," and his argument that, though the æther conveys (presumably first transmuting) heat and light and other disturbances, it does not seem to bring to us distant sounds, such as that of an exploding star or a bell ringing in a vacuum, and the like. (Is it our ears that make us miss the music of the spheres?) He looks forward, however, to invention to make it possible to transmit sound through the æther, and that not indirectly as by wireless telephony. Already there are utilisations of the structure of the crystal and the like as detectors. We are thus close upon remarkable new uses of that perfect medium, the æther. Shall we know it any the better as we use it more? This seems unlikely. The universal rule applies here: the nearer is greatness, the less it is appreciated. Let the leader live amongst the followers, and the defects are seen bigger than the virtues. He dies and is sanctified, and his successor goes through the same process in turn. The æther cannot be an exception. Use will at first make it familiar and less valued. It was respected more when it was more remote and mysterious. We shall have people like Sir Oliver Lodge's fish soon, or the bird of this verse which a friend sent me (without the author's name):

"Oh where is the sea?" the fishes cried
As they swam the crystal clearness through;
"We've heard from of old of the ocean's tide
And we long to look on the waters blue.
The wise ones speak of an infinite sea,
Oh, who can tell us if such there be?"

The lark flew up in the morning bright
And sang and balanced on sunny wings,
And this was its song: "I see the light;
I look on a world of wonderful things;
And flying and singing everywhere
In vain have I sought to find the air."

F. K.

BOOK-LORE

The Meeting of the East and the West, by C. Jinarajadāsa. (Theosophical Publishing House, Adyar, Madras, and London. Price Rs. 2.)

It is, perhaps, not necessary to repeat to readers of THE THEOSOPHIST the object of the publication of "The Asian Library" series, of which the above-named is the most recent addition, that object being, briefly, to create a sympathetic understanding between East and West. But we do wonder why the publishers have not followed the example of that other admirable series issued with the same purpose, "The Wisdom of the East" series, and inserted in the preliminary pages a terse expression of this object. In the case of the book under review the title is itself sufficient indication of its purpose, but that necessarily cannot be said of all.

A fine paragraph in the introductory chapter gives the underlying motif of the whole book:

When true men or women, strong in their devotion to duty, flawless in their self-sacrifice, meet face to face, then, though they be Indian or Briton, Turk or Jew, they greet each other in friendship and reverence as knights pledged to one Ideal, as the servants of one Master. There is no East or West for them, but only one unchanging North, a Dhruva, an immovable Pole Star.

A new arch is to be built in the temple of Humanity. The builders are East and West. The Keystone of that arch is sacrifice. The arch itself is to express both Eastern and Western thought, it is to be composite.

Ten chapters of this book deal with ten of the ideas that are to have their place in this structure and the treatment necessary to make them fit the plan of the Architect. The author takes the subjects of Citizenship, Individualism, Statecraft, Economics, Labour, Medicine, Class Distinction, Womanhood, Religion and Beauty, and shows the differing interpretations of East and West. In each case, having shown how diametrically opposed are the points of view, a "way out" is suggested. We shall not spoil the pleasure of his readers by anticipating these.

Due consideration having been given to the more objective affairs of life, we are transported in the last three chapters to the author's

real home, the realm of mind, where he is most truly himself. The Dreamer is there awake, where the ideal is the real. So that, when he speaks of "The Value of the Indian Temperament to Civilisation," "Subjective and Objective Nationalism" and "The Gift of India to all Nations," it is not the India that is cognised by us which he sees, but that other glorious ideal country which is not the sole possession of Indians, but the Motherland of every child of the Aryan Race, the heritage of every soul that achieves its sublime ideal. It is not India in the concrete, but Āryavarta, the blessed land of all the "noble," India, the Ideal.

We recommend this book to our readers, for it fulfils its purpose. It contains some of the truth which is eternal and some of that everyday wisdom which is so much needed in our present human tangle. Whether Mr. Jinarajadāsa writes of politics, of art, or of science—and he writes of them all here—the writing is that of one who has a full mind, a trained mind, clarity of judgment and simplicity of style. It is the book of one skilled in thought, of a true man to his compeers, and he and they shall make objective *ideal* India—"the 'land of the Gods,' where the Gods shall dictate henceforth the policies for men who are Divine Souls, not of an Āryavarta alone, but of a mighty Empire."

A. E. A.

Theosophy Explained in Questions and Answers, by P. Pavri, B.Sc., L.C.E. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2.)

Among the several ways of presenting Theosophy, one is by means of questions and answers. The classical work of this type is, of course, H. P. B.'s *Key to Theosophy*. Yet no one book written on Theosophy will ultimately supersede similar books of later generations, simply because the Divine Wisdom is a living force which creates through the temperaments of every individual; and, in theory at least, every individual of humanity ought to reveal his conception of Theosophy before the full manifestation of Theosophy to the minds of men is complete. There is especially a great need for books of many different types, on Theosophy, but all appealing to the enquirer; and this work of Mr. Pavri will undoubtedly be found very useful by a large number of those who are approaching Theosophy. The questions have been carefully selected and deal with ten topics—What Theosophy Is; God and the Solar System; The Constitution of Man; Reincarnation; Karma; Life after Death; Thought-Power: Its Action and Use; The

Evolution of Life; Brotherhood; and The Masters and the Way to Them.

As Mr. Pavri is an earnest Theosophical worker, who has proved himself by years of service, he has a right to expound the philosophy to which he has committed his whole life, and therefore he will have a circle of students to whom this book will bring great help. The answers are very readable, and the easy style of writing enables the author to keep the attention of the enquirer. The book is a welcome addition to our Theosophical literature.

C. J.

The Christian Faith and Some Alternatives: A Study of Christian Science, Spiritualism and Theosophy, by the Rev J. R. Darbyshire, M.A., Canon of Manchester. (Student Christian Movement, London. Price 2s. 6d.)

The substance of four sermons prepared and delivered by Canon Darbyshire as Pilkington Lecturer in 1919. Avowedly partisan in character, this volume might be dismissed in a few words as containing little of value, were it not for the fact that the publications of the Student Christian Movement enjoy an increasingly wide circulation among genuinely sincere and progressive thinkers within the Christian Church, thus reaching a public who have the right to demand not only honesty and real sincerity, but also a truly intimate knowledge of the questions discussed. A student of the Theosophical Movement, therefore, judges this book—which, among other things, claims to be a study of Theosophy—upon these grounds.

Sincerity we freely grant, and we were going to add honesty. But is it honest lightly to perpetuate the abominable old accusations of trickery once levelled against Madame Blavatsky *without* adding that at least as strong if not a stronger case in her defence has been made out and accepted by the vast majority of students? We claim that this is not an honest nor a commendable ground "upon which advocates of orthodox Christianity attack" this "cult".

As to a truly intimate knowledge of his subject, we shall content ourselves with one or two references which the author makes in his discussion of Theosophy. Talking of "the cruel doctrine of retribution" put forward by Theosophy, our author says: "It is grotesque to think that a man may be born with a frightful craving for intoxicating liquors because in his last life he struggled insufficiently against

temptations to forgery." Agreed that this is so; but is it not even more grotesque to find one who thus claims to speak with authority, putting forward a conception of this kind as representing the teachings of Theosophy? If it is merely an example of the "possible ways" of attack open to the "orthodox Christian," it is beneath contempt. If the author considers that the idea truly expresses the teachings of Theosophy, it is unpardonable that he should presume to hold himself out to possess any knowledge of his subject whatever.

Again, on p. 59, the author claims that "it is taught that suffering in human life is to be regarded as a punishment for some sin in a previous incarnation," and states that this "amounts not to an explanation but to a vindication of utter and cruel injustice". Now, if stress has been laid upon one point more than another, it is to the effect that the conception of "punishment" is completely alien to the retributive process found to operate universally in this world of law and order. That an unlearned dilettante may easily carry away some totally wrong views about the operations of the law of Karma, after a cursory first glance at some books dealing with the question, is undoubted and not to be wondered at; but that one who claims to have prepared himself carefully for his task should have solemnly given currency to a distorted conception of this kind, and should lead his readers and hearers to believe that it represents the views of members of the Theosophical Society, would be beyond belief, had it not been unfortunately common in years gone by. The same criticism may be levelled against his misrepresentations as to what he calls "the final goal" of Theosophy, on p. 56.

More space has already been given than this book is worth in itself; but it is representative of a class of publications that is being issued to-day under auspices that are often held to carry their own imprimatur of reliability, and the time has more than come for such students of Theosophy who look upon themselves as Christians to let it be known in no uncertain manner that they will have no lot nor part in any movement which relies upon sectarian methods of propaganda such as this. As our author says: "Theosophists write books and distribute them to show that Theosophy is not incompatible with Christianity." But we should like to stress the fact that the Christianity with which Theosophy is compatible is a Christianity which does not misrepresent the views of its neighbours, but seeks to sympathise and comprehend their intellectual difficulties and spiritual yearnings. "Other sheep have I which are not of this fold" is a saying attributed to Him whom both Canon Darbyshire and many Theosophists claim to follow. It is no part of Christianity to give

currency to distorted representations of the views held by members of any fold.

We commend this volume to the Synods, Presbyteries, Convocations and spiritual heads of the Christian Church in general, as representing the type of publication which is doing so much to alienate the sympathy and to arouse the effective non-co-operation of so many earnest people to-day.

To claim that the Canon does not here and there give expression to one or two very commendable ideas, when expressing his own views as to Christianity itself, would be folly. It is when he caricatures the sincerely-held views of others to the greater glorification of his own, that the last trace of Christianity seems to fade from his pages. We pray the Christian Student Movement to give us no more volumes of this character.

R. L. C.

Annual Report of the Smithsonian Institution for 1918, published 1920; and *The Bureau of American Ethnology, Bulletins 67, 70, 71 and 72*. (Alsea Texts and Myths, Prehistoric Villages, Castles and Towers of South-Western Colorado, Native Cemeteries and Forms of Burial East of the Mississippi, the Owl Sacred Pack of the Fox Indians).

The Smithsonian Institution is now rapidly bringing its Reports up to date after the set-back of the war. The current volume contains the usual account of the Institution itself, and of the National Museum, the Bureau of Ethnology, the National Zoological Park, the Astrophysical Observatory, and the other activities of this important aspect of American science—important not only for the zeal with which the research is carried out, but for the ideal always kept well in view, of irrigating American thought and influencing the mind of the people. To quote a small example:

Over 8,000 duplicate specimens, included in 8 regular sets of molluscs, 5 regular sets of fossil invertebrates, and a number of special sets, were distributed to schools and colleges. Exchanges for securing additions to the collections involved the use of about 23,227 duplicates, while more than 11,000 specimens, chiefly botanical and zoological, were lent to specialists for study.

Following the formal Report are the usual interesting papers, intentionally eclectic in character: on the discovery of helium, on tornadoes, the problem of radioactive lead, a tribute to Langley, the psychic life of insects, foot-plough agriculture in Peru, and the like. The Annual Reports are always thus of great value to the general reader possessing wide interests, and invariably advance knowledge.

This work of the Institution is rather different from that of most learned Societies, for it aims very definitely at the dissemination of knowledge as an important co-relative of its collection. Thus even the minute transcription of Indian tales and legends, descriptions of burial mounds, records of serpent and owl and sun dances, and other careful and detailed work, has little of the dry and lifeless character that goes with ordinary anthropology; but has much, on the contrary, that is full of human feeling and sympathy. Would that British antiquaries, who have such vast and important fields of work, possessed the same happy style of friendly interest!

F. K.

The Influence of Thought: on Health, Wealth and Happiness, by H. Ernest Hunt. (William Rider & Son, Ltd., London. Price 5s.)

Professor William James, pioneer in this century of the new psychology which is now investigating human nature through the microscope of psychoanalysis, wrote a very valuable series of lectures to teachers, in one of which he observes that if a boy makes up his mind to attain any position, even the most exalted, he will surely gain it, if (a very big if!) he sets his mind one-pointedly to do so. Mr. Hunt has given us a small volume upon this tremendous power and the way to use, and not to use it. Just because his attitude to his subject is that of the ordinary psychologist of the day, who knows nothing of, or ignores as mere speculation, all the really scientific explanations of Theosophic investigators into thought-forms and auras, his book will be read by a class of the public who might otherwise reject it as "unpractical."

The very title of the book attracts, with its implication of the attainment of health, wealth and happiness by thought, and the writer insists throughout its pages that "we can no more prevent thoughts playing their vital part in our life than we can disown the law of gravity or proclaim our independence of oxygen". The print is excellent, the English well-expressed, and the subject-matter attractively put. The author makes us vividly realise that "divine urge" that is always whispering to us: "On and up, children; on and up." It is almost a sufficient end in itself to serve that we may serve better, and in increasing measure become helpers of our fellow men.

A. J. W.

Freemasonry and the Ancient Gods, by J. S. M. Ward, B.A., F.R. Econ. S., F.S.S., with an Introduction by Sir John Cockburn. (Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London. Price 30s.)

This is, without question, one of the most remarkable volumes in the entire field of Masonic literature, and an interesting index to the speed with which modern thought and scholarship are moving forward, out of the trammels of religious orthodoxy and bigotry on the one hand, and of materialistic super-self-esteem on the other. We give the volume a sincere welcome to that honourable list of books by writers who seek the Truth wheresoever it may lead them.

Like all important theses, the author's proposal is simple. He claims that Masonry is of immense antiquity, dating back into a past which precedes the emergence of the Aryan peoples into the light of history. He states, and to our mind proves, that the more important portions of Masonry, like the signs and other arcana, are the common property of early, pre-European races in Central and South America, many remote Pacific tribes, and even, in broken forms, savages so low as the Australian aborigines. Not only that, but that the system has had a nearly universal distribution and is attached at various points to every religious system of importance. He makes out a particularly strong case for the relation to Hindûism, and freely identifies the Hindû Trinity with that of Christianity—in no sense attempting to take the insecure and foolish attitude that the second ante-dates the first, or is anything except a re-presentation of the Truth. Furthermore, he takes account of such lost systems as that of Mithraism, the Keltic Mythos, and the like, exhibiting a wide acquaintance with the Ancient Wisdom and a sound knowledge of Masonry up to the 18th Degree. The work is of special value because it contains notes on many of the higher Degrees, accounts that make many obscurities therein more understandable than they have hitherto been. Numerous illustrations throughout the work clinch arguments and add to the vividness of the presentation of the thesis, with which, in the main, we entirely agree.

A most instructive portion is that devoted to a discussion of when and how the Jewish traditions entered Masonry as we have it. He inclines to a belief in the Kabbalists of the times of the Crusades, as most largely contributing to the transmission of the Jewish covering, the chief link being the Templars. We concur in this conclusion. It has an important aspect: that an effort should be made, following Mr. Ward's illuminating book, to get behind this Jewish ornamentation and nomenclature. In some workings this has been done, with special success in higher Degrees, but there is still too much of the purely racial element, and even the charges fail to carry the Fellows

into an appreciation of the realities behind the symbology. Possibly further work by Brother Ward will help in this necessary advance.

We feel it necessary to point out to the publishers of this work that they are not conforming with the express wish of the author (appearing on p. ix) as regards its distribution. While it is true that Mr. Ward has been cautious in his treatment of the subject, the fact remains that the book contains much that is unsuited to the general reader; its sale should therefore be through proper channels only.

F. K.

BOOKS RECEIVED

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

The Analysis of Mind, by Bertrand Russell (George Allen & Unwin); *Freemasonry and the Ancient Gods*, by J. S. M. Ward (Simpkin, Marshall, Hamilton, Kent & Co.); *Mithraism and Christianity*, by L. Patterson (Cambridge University Press); *Guilds, Trade and Agriculture*, by A. J. Penty (George Allen & Unwin); *India, Old and New*, by Sir Valentine Chirol (Macmillan); *The Essence of Aesthetic*, by Benedetto Croce (W. Heinemann); *Dostoevsky and His Creation*, by J. Lavrin (Collins); *The Rhythm of Life*, "The Wisdom of the East" Series (John Murray); *The Fourth Dimension*, by E. H. Neville (Cambridge University Press); *The Survival of the Soul*, by Pierre Emile Cornillier (Kegan Paul); *The Hidden Self and Its Mental Processes*, by H. E. Hunt, *Masonic Legends and Traditions*, by Dudley Wright, *Thought Coin*, by Bart Kennedy, *Jacob Boehme*, by W. P. Swainson, *Prentice Mulford*, by Eva Martin, *Joan of Arc*, by R. B. Ince, *How to Get what You Want*, by O. S. Marden, *The Spirit of the New Philosophy*, by J. H. Randall, *Giordano Bruno*, by Eva Martin, *Cornelius Agrippa*, by Lewis Spence—(Rider); *Maki*, by R. J. Minney (John Lane); *Principles of Freedom*, by T. McSwiney (The Talbot Press, Dublin); *Recurring Earth Lives*, by F. Milton Willis (E. P. Dutton & Co.); *Vaidic Jiwan* by Dr. H. Chandra (Vaidic Jiwan Ashram, Dehra Dun); *On Lecturing and Lecture Organising*, by Clara M. Codd (T.P.H., London); *The Pilgrims' March to India*, by Paul Richard (Ganesh & Co.); *Reincarnation* (C. Palmer); *Belief in God*, by Charles Gore (John Murray); *Discipleship*, by the Lady Emily Lutyens (Star Publishing Trust, London); *Bulletin of the School of Oriental Studies* (Luzac & Co.); *Let There Be Light*, by L. M'Crie, *Old King Cole*, by Clifford Bax, *Veraz*, by M. A. Arabian, *O-Kai*, by E. C. Reed (Daniel & Co.).





THE SCOUT BROTHERHOOD
A GROUP OF INDIANS, BRITISH AND ANGLO-INDIANS



VOL. XLIII

No. 6

THE THEOSOPHIST



LET me first record a cable of greeting from the Irish National Society, assembled in Convention, for it shows much calm courage to have gathered together for a spiritual purpose in the turmoil and trouble of the pangs which are accompanying the birth of the Irish Free State. And I must thank several Continental Lodges for their pleasant form of sending greetings by a good wish written as a heading to a sheet, on which are inscribed their signatures, making most interesting mementoes. I have put aside some of these among *memoriâs*, in case any of these members should become known hereafter by some fine work in the world's service, and so give to a future generation the thrill which we feel in looking on some old document, and recognising a name which

had become famous, like the "Byron" cut into the wood of a class-room in Harrow School.

* * *

Our Frontispiece is interesting from the fact that we have here a group of Indians, British and Anglo-Indians, all linked together in the Scout Brotherhood, without distinction of race, colour, creed, caste, or class. These Scouts were present from all parts of the Madras Presidency, 2,900 of them—Boy Scouts and Girl Guides—in the great Rally held to greet H. R. H. the Prince of Wales, on January 16, 1922, in the grounds of Government House, Madras. If we can bring about a cordial friendliness between the boys and girls of the two Nations, then in their manhood and womanhood they will remain friends, and help to build the great Commonwealth, for which we are labouring to-day.

* * *

Dr. Weller van Hook has a very useful article in our present number, to which I wish to draw the attention of our readers. As I have said in the *Bulletin* for February: "It is marked by the strong common sense, freedom of thought, tolerance and open-eyed loyalty, which are so characteristic of the writer." Diversity of opinion, as I have often said, is good and useful in the T. S. I have never found myself differing widely from Dr. van Hook, but he has a way of his own of looking at problems, that often sheds a new light upon them, and shows a point either overlooked, or not seen in its full value. Hence I always turn hopefully to anything bearing his signature, sure of finding pleasure and sometimes instruction. Truth is too many-sided for any one of us to possess it all, but there are certain canons of honour which raise controversy among gentlemen above the level of the non-gentle, that members of the Society, at least, should observe. Where these are not observed, it is best to leave the assailant unnoticed.

We had our first "Adyar Day"—according to Mme. de Manziarly's suggestion, made last month, and recommended in the Watch-Tower Notes—in Adyar itself, on the 17th of February. There was the usual meeting in the morning at 7.17, the moment at which the last breath passed from the President's body "or ever the silver cord was loosed"; at that, representatives of Hindūism, Zoroastrianism, and Buddhism spoke of the great services done by him, to their respective religions—the splendid record of his Theosophical work. Here, in India, he could not serve Christianity, for the missionaries were then even bitterer foes of Theosophy than they are now. For Islām he also spoke, and was told that he must be a Muslim. I spoke myself of his great services to the submerged classes, and the five free schools he had founded in Madras for Pañchamas; Miss Orr, the Superintendent, who is doing such admirable work among them, is not as active with her tongue on a platform as she is in her schools.

* * *

In the afternoon, thanks to Mr. C. Jinarajadāsa—who has become the archive-keeper of the Society, and is burrowing into all the old locked-up boxes, and bringing out treasures of the most varied kinds—were arranged, by a band of willing workers, a number of tables in the large Hall of the Society, filled with mementoes of the past, including some much-prized articles belonging to the President-Founder, and his great colleague, H. P. B. On that special table was the turban worn by the Maharshi Morya, when He visited the Colonel in New York, leaving him His turban as a gift; there also was the original MS. volume of *The Secret Doctrine*, sent over here by H. P. B. from London, and there were other articles of keen interest to Theosophists. On other tables were objects given to the T.S. by many members from many lands; some assignats of the French Revolution,

beautiful specimens of Indian and of Japanese work, a paper calling a quarterly meeting of the Matchmakers' Union in London, and my own certificate of membership in the T. S. signed by the two Founders; I suppose the Colonel, with his love for archives, captured these on his visit to London, to see his "old chum". There were trowels and keys galore, telling silently of buildings founded and opened for the T. S. and its kindred movements. We have opened a room specially as a Museum, and on one of its walls, on this first "Adyar Day," I unveiled the life-like portrait of Mr. A. P. Sinnett, for so long the Vice-President of the T. S. and who was faithful in life and in death.

* * *

In the evening, Mrs. Charles Kerr asked us all to a Concert in Olcott Gardens, where we listened to some delightful music, Mr. E. A. Wodehouse and Mrs. Cousins being musicians quite above the ordinary amateur, and some of the other residents and visitors possessing well-trained voices. A sonnet on Bishop Leadbeater was recited by Mrs. Kerr, and three very short and striking poems by Mr. Crombie. We had also some most interesting stories from Mrs. Cannan, and a "whistling solo" from a College student, Mr. Shastri. With the singing of "God save our Motherland" and "God save the King," the function came to its appointed end; but unexpectedly, though always welcome, the first verse of the French National Song, the *Marseillaise*, broke forth.

* * *

National songs tend to be bloodthirsty in their words, and it was rather quaint to hear Theosophists enthusiastically singing (several are pacifists!):

Aux armes, citoyens!
Formez vos bataillons!
Marchons! Marchons! Qu'un sang impur,
Abreuve nos sillons!

Not being a pacifist, though a lover of Peace, I wickedly but noiselessly chuckled to myself, remembering that wonderful walk to Paris, and the day when the fiery Song awakened the echoes in Paris streets; and how it rang out later from the ragged hosts on many a battle-field, whereon they met and drove back the invading armies of Europe impanelled against them. So also, many of our readers must have felt a sense of jar and shock in hearing the verse in "God save the King," in which occur the words "confound their politics," etc. Oliver Wendell Holmes wrote the following to take its place:

Lord, let war's tempests cease,
Fold the whole world in peace,
Under Thy wings.
Make all the Nations one,
All hearts beneath the sun,
Great King of Kings.

It is certainly better than the other, but old barbaric ideas die a lingering death.

* * *

Mr. C. Jinarājadāsa has discovered among the records of the T. S. much interesting material. The first of these is the series of "Scrap-Books" of H. P. B., beginning with that of 1874. These are referred to by Colonel Olcott in *Old Diary Leaves*. H. P. B.'s comments on the cuttings pasted by her contain most valuable material, revealing the inner guidance of the Founders, even before the T. S. was actually organised. Her fascinating personality comes out in the witty and sometimes acid parentheses scribbled in the Scrap-Books. Another interesting "find" is the first manuscript of the first volume of *The Secret Doctrine*, mentioned above. This evidently is the manuscript which H. P. B. sent from Ostend in 1886 to T. Subba Row. *The Secret Doctrine*, as we now have it, is an expanded version of this first manuscript, though in the later revision some sections are omitted which are in this original draft. Five of these sections, which were discarded by her

from Volumes I and II, appear in Volume III. Some of the Appendices referred to in this MS. of Vol. I similarly appear in Vol. III or elsewhere. One solitary page discovered of another draft—that beginning “Commentary on Stanza I”—shows that it is different from the first draft, and from that finally printed. H. P. B. wrote and re-wrote, correcting even when the final page-proofs were ready to be struck off. Mr. R. L. Christie, the Treasurer of the Scottish Section, T.S., is typing the MS. of the first *Secret Doctrine*, and the T.P.H. is arranging to publish the MS., in the same size as *The Secret Doctrine* as finally revised by H. P. B. The verbal changes, omissions and re-arrangement of her material by H. P. B. are of very great fascination to students. A wild theory has just been started in the U.S.A. that the second edition of *The Secret Doctrine*, brought out by the London T.P.H. after H.P.B.’s death, was not as H.P.B. wanted it. The insinuation is made that H.P.B. was “edited” by those in charge of the second edition. The trustees to whom she left the safeguarding of her printed books and unpublished manuscripts were all her own pupils, who had lived with her for years, and they made only such changes as she had herself directed, which consist mainly in the correction of verbal and grammatical errors, and the arrangement of the material of Vol. III. Of the making of rumours there seems to be no end, seeing that for every rumour there are some ready to believe. The theological credulity of “I believe because it is impossible,” undergoes many reincarnations and transformations.

* * *

I quote the two following paragraphs from the February *Bulletin*, as many readers of THE THEOSOPHIST may not see them there, and I beg for their practical notice. A circular from the General Secretary of the Buddhist Society of Great Britain and Ireland, 41 Great Russell Street, London, W. C. 1,

notifies the issue of the *Buddhist Review* for 1922. He states that the first two numbers (quarterly) for 1921 are completely sold out, and the remaining two are going well. These four numbers make Vol. XI. It is proposed now to issue six bi-monthly numbers, the first being for January—February, and so on. The old yearly subscription was 4s., but each copy cost more than one shilling, exclusive of postage and packing. The new issues will be sold at 8d. each, or 5s. a year, post free. The subscription includes membership in the Buddhist Society. Obviously, if much work is to be done, donations in aid of it will be needed. The religion of the Lord Buddha much attracts the western scientific mind, with its splendid ethic, its appeal to reason, its freedom of thought, its urging to independence of judgment. Captain J. G. Ellam, the General Secretary, is doing his utmost to revive the keen interest in the Dhamma that seems to have gone to sleep during the War. He is endeavouring to form an International Buddhist Union, so as to form and maintain communication between Branches of any Buddhist Society, thus supporting and encouraging each other. If this attempt prove to be a success, it is proposed to call an International Buddhist Congress. Work along this line should be a very helpful part of the preparation for the Coming of the World-Teacher.

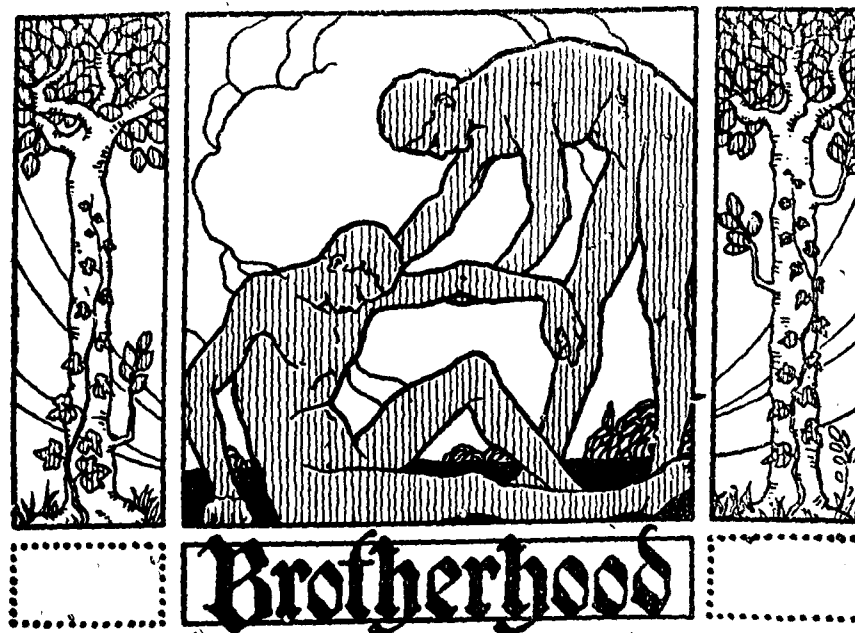
* * *

I want a good photograph, 8½ inches long and 6 wide (as near as possible, not counting the mount), of each of our thirty-five General Secretaries. In the first place we ought to have all their photographs at the Headquarters, and I should like pictures of past Secretaries also, with the dates of the beginnings and endings of their terms of office. Secondly, I want to reproduce them in a size suitable to THE THEOSOPHIST, so as to introduce them to the T.S. in general. I received lately a very fine one of Mr. John Cordes, and this

evolved in me the spirit of greed. Having one General Secretary, I want all.

Among the new views of ethics developing among some of the discontented T. S. members in the U.S.A. is one that will not conduce to the mutual trust which has been usual among people of honour. One of the leaders of the dissensions calmly enclosed to a General Secretary a copy, printed for circulation, of a private letter of mine to an E. S. member. The General Secretary, being a gentleman of the old school, remarks that "it shows a perfectly hopeless sense of good manners, quite apart from the morals of the matter, to copy and circulate, as he is doing, a private E. S. Letter". Though the motive is malicious, the publication itself is innocuous. One does not write letters the publication of which can do any harm, beyond causing misunderstanding where the letter to which mine was an answer is not printed. E.S. members must pardon me if, under present circumstances, I do not answer any letters which touch on their own private affairs. While the Cabinet Noir exists among us, the publication of answers to letters asking for advice on personal troubles and temptations would give much pain.

I redeem, in the illustrations facing p. 628 of the present issue, the promise given in last month's Watch-Tower to reproduce some pictures of a Fairy Play, acted by the children of the Lotus Circle, Vancouver, kindly sent to me by Mr. Ernest Wood.



THE LEAGUE OF NATIONS

By WAYFARER

ON January 10th, 1920, the League of Nations was born, and in the short two years that it has lived, it has made for itself a place in the world. The critics can be busy with their criticisms, and the pessimists with their doleful prophecies, but no one can gainsay that the League has already made itself felt; and, as time goes on, there is much indication that it will grow into a mighty power.

There have been many attempts from time to time to create organisations for the purpose of bringing about a world peace, but each one so far has been a league or an alliance or an association of certain States or Nations *against* other

States or Nations, which in other words only means that a balance of power to keep the peace has been aimed at. World Peace cannot be forced upon the nations, it must be desired by them. The League of Nations is out for quite a different object. The object of the League of Nations is "to promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open, just and honourable relations between nations, by the firm establishment of the understandings of international law," etc. This is the true spirit of internationalism, and we must keep before us the ideals set down, and not be swamped by the many failures that occur through many side issues which would blind our vision. It has been said that the League is too idealistic; again it is our part and privilege to help to make those ideals practical. The work that the League has already done shows that practical work has begun.

At the first meeting of the Assembly in November, 1920, forty-two States had already joined the League. These forty-two States represented a total population of over one thousand one hundred millions, approximately three-quarters of the population of the whole world. Before that Assembly had finished, six other States who had applied for membership were admitted, and the total membership to-day—January, 1922—comprises fifty-one States. That is in itself an enormous work that the League has achieved in so short a space of time as two years, and we must keep in mind that if more than three-quarters of the whole world is bound to a certain policy to promote the conditions that shall bring about no more war, then our work is to see that these peoples understand and carry out their obligations.

By some it is thought, *i.e.*, by one of our greatest Judges and others, that one of the chief pieces of work, if not actually the chief work, that the League has already accomplished, is

the establishment of an International Court of Justice; and already the Judges of the Permanent Court of International Justice have been elected, and it is hoped that quite early this year this Court will be ready to function. "Gentlemen," said M. van Karnabeek, President of the Second Assembly, speaking of the birth of the International Court of Justice, "an international event of highest political and moral significance has just taken place."

A very dangerous dispute between Sweden and Finland, with reference to the Aaland Islands, was settled by the League of Nations, and a war prevented. It is significant of the times that, when this is spoken of as a great achievement of the League, the remark is frequently heard that a small war like that is of little account; so impregnated are we with the lust of war, that we have accustomed ourselves to reading long lists of names of two or three thousand deaths daily, so that, when we hear of the prevention of war between two smaller States, we call it insignificant.

A further dispute between Poland and Lithuania has been arrested; and, as many months have elapsed since this took place, we may almost say that war has been prevented there, for the dispute seems to have fallen into the background.

The massacres in Armenia have been to a large extent arrested after long and untold suffering. The League induced three States, the United States of America, Spain and Brazil, to mediate on behalf of the Armenians, the result being that the massacres have ceased.

A serious threat from Serbia, menacing the whole of Albania, was stopped by a quickly called meeting of the Council at the request of the British Government. This Council took place in November, 1921; and, after hearing the demands of the representatives of Great Britain, Serbia and Albania, the two latter promised to observe the frontier as marked out by the Ambassadors' Conference.

Another example of successful work by the League is in connection with the repatriation of prisoners of war. After the peace, when other prisoners had been exchanged, it was found that there were half a million prisoners of war practically unaccounted for and lost. The League set to work to find these, and the chief of them were found in Central Europe. Up to October 4th, 1921, 380,000 had been repatriated from Russia, Siberia and other places in Central Europe. There are still two ships occupied in this work on the Black Sea, and it is scarcely to be credited that their work is hampered for want of money, when we know that the cost of repatriating has so far been little over £1 a head! The suffering, both mental and physical, of these prisoners must have been past description, for, added to hardships and starvation and disease, there must have been the terrible agony of despair and abandonment after the war was ended. Dr. Nansen, who has been largely instrumental in doing this work, says: "Never in my life have I been brought into touch with such a formidable amount of suffering." It is hoped that this work will be completed early in this year.

The financial conference at Brussels has been an experiment of the League in quite a different direction. This conference has made proposals for mitigating the economic chaos in Europe; and, although little has at present come out of it, Boards of Enquiries, etc., have already been established in many of the countries, and financiers feel that this work can only accomplish anything after very great time and thought; but here also work progresses.

An International Health Organisation, which should make drastic reforms in all the countries, is likely to be a most important piece of work. As a commencement, the two scourges that they are struggling to combat are typhus and venereal disease. Under this last heading there is an enormous amount of spade work to be done in very many directions, and

a great deal of opposition to be faced from many quarters; the fact being that, when struggling with venereal disease, we expose the whole rottenness of our social system and we come face to face with two great questions—the moral question and, following on that, the prostitute question. But the greatness of this work is not going to prevent the League of Nations from tackling it, and already very many things have been set on foot. It is of course early for much work to show, but perhaps one of the most significant, though one could mention several, is the conference that has been already held to prevent the traffic in women and children. This conference was opened in Geneva on June 30th, 1921, and was the first conference that has included the traffic in all women and children, previous ones confining themselves to the White Slave traffic. England was much behind the times at this conference, and no woman representative was sent. The only two countries who appointed women representatives on such an important woman's question were Denmark and Norway, Miss Forchhammer (Denmark) being Vice-President of the Conference, and taking the chair at many of the meetings. One country strongly opposed the interference in this traffic, and though one anticipates great opposition from many sides, yet work in this direction strikes at the root of many points within the Covenant of the League of Nations, and one has again to remind oneself that it is public opinion, or in other words the people, that must insist that these points are carried out.

Three very important International Labour Conferences have been held; and, although the carrying out of the decisions of these conferences has not been all that we should desire, yet headway has been made and certain foundations laid.

The Silesian question, which could not be decided in other quarters, after long deliberations was handed over to the League of Nations to decide, and the League has greatly raised its status in the world by coming to a decision which has been

accepted by both parties. The fact that neither party was really pleased looks as if it may have been a just decision; it is as yet early to see the results of this decision.

The Washington Conference, though not definitely brought about by the League, is certainly the outcome of the work of the League of Nations. The full result is not yet to hand, but there is great hope that some steps may have been taken towards a permanent reduction of armaments, thus furthering the work of the League.

This very sketchy account of a few out of many things done by the League will show that, in many great questions on which the peace of the world depends, the League of Nations has been busy; but there is very much to be done before we can pretend that the 26 points of the Covenant have been set on foot, much less carried out.

The first draft of the Covenant was made on February 14th, 1919, and the final form, as it is at present, on April 28th of the same year. To my mind, this Covenant is a wonderful document, far ahead of the times. It is a great ideal which has been set before the nations, and there is a long road to travel before it can be reached; but that such a document *could* be signed by 51 States, is in itself a great indication of advancement of the times and ideals, and a sign of a great aspiration. When one sits down and considers how greatly in advance of the times is the Text of the Covenant, one wonders if the nations realised to what fundamental changes they have pledged themselves—change of outlook, change of attitude to life, and change of heart.

To take four points only, out of the many therein contained, I would draw attention to one point out of Article No. 7: "All conditions under or in connection with the League, including the Secretariat, shall be opened equally to men and women." Is any country in the world ready for this? Have men and women an equal place in any country at this

moment? And yet we find fifty-one States have accepted this as the basis to work upon in doing the work of the League of Nations.

Article No. 8 brings in an almost unknown element, that of international obligations. Some of us can think for the good of the family, some even for the good of the clan, others for the good of a class, and rarer still for the good of the nation; but where are those to be found who can think internationally and live the international spirit? Yet more than three-quarters of the population of the world has pledged itself to the reduction of armaments, and acknowledges the necessity for "a common action of international obligations".

Under Article No. 22, in what has been known as the Article dealing with the mandatories, I quote from one remarkable paragraph: "To those colonies and territories . . . which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation, and that securities for the performance of this trust should be embodied in this Covenant." What is this but a fundamental change in the relation between the governor and the governed? No longer that of a superior ruling his inferiors, but the attitude of an elder brother looking after a younger brother; no longer suppression and oppression, but the weaker to be looked upon as a sacred trust, and conditions allowed to him in which he can evolve himself, the sacred trust to consist of being ready to help with knowledge and wisdom those who have not yet evolved to that point.

Article No. 23 deals with general benefits, and we have pledged ourselves:

(a) To secure and maintain fair and humane conditions of labour for men and women and children, both in their own countries

and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organisations.

(b) Undertake to secure just treatment of the native inhabitants of territories under their control.

(c) Will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs.

These are four *points* only, out of the twenty-six Articles (not more important than some others) that more than three-quarters of the population of the whole of the world have pledged themselves to carry out. Have we grasped the enormous opportunity that is now before us? The hour strikes, not a moment can be lost. The world is quickly turning from the lessons that the war would teach to a pre-war apathy that is deplorable to see. Granted that the League of Nations has not worked as we should have wished, that certain elements are coming into it that we would fain see absent; still, it is the biggest thing that has been put before the world in the last two thousand years. We must continuously remind ourselves that the League is only in the state of a plan—the pencil and paper stage, if you like—but it is a plan to work for world peace, and there is none other plan before us. If we have suggestions to make, let us not hesitate to make them; but if we have not, then let us put before the peoples of the world what their governments or their representatives or their nations have pledged them to carry out. Let us incite public opinion wherever we possibly can. Let no one be able to say, as they do now say so generally, that they did not know to what great ideals their country had been pledged. Quite truly we say the present workings are not ideal; the meetings of the Assembly and the Council leave much to be desired; but two years is but a short while for such a stupendous task, and at the moment great ignorance is shown everywhere about the nature and work of the League.

In some countries a League of Nations Union has been formed, or some such organisation. The object of the British Union is "to promote the formation of a World League of Free peoples for the securing of International Justice, mutual defence and Permanent Peace".

It is growing very rapidly; founded October, 1918, its membership in August, 1921, was 124,000 odd. At the Paris World Conference of the Theosophical Society, 1921, great interest was shown in the British League of Nations Union, and a small band of Theosophists representing fifteen countries was fired with zeal to work with the Unions in their own countries if in existence, and, if not, to get one formed as soon as possible. News comes to me that in Bagdad a Union is in process of being started. The League of Nations is, as I have said, the only signpost that points out a way to a world peace. We have many ways of helping and aiding travellers along this road. Let us drop all smaller considerations, the minor points on which we may not agree, and work in every possible way so that public opinion will force the nations of the world to bring about peace and security through a better understanding by one nation of the other, and a bigger outlook in each one of us as to the meaning and spirit of internationalism and the necessity of world peace before the World Teacher can come amongst us.

Wayfarer

A LOYALTY LEAGUE; AND A MOVEMENT BACK TO THE FOUNDERS

By WELLER VAN HOOK, M.D.

A LOYALTY League has been established recently at Sydney, Australia, with the avowed purpose of being loyal to the established Objects of the Theosophical Society, etc. The naïvely compiled magazine which the League presents, conveys a diluted message, yet one that may be respected because of the evident sincerity and moderation of its declarations. It would seem that voices from many lands may well be raised in the effort to oppose misunderstanding and to avert real schism, which the Society has suffered before.

Does the Society exist for the sake of its "Objects"—are those propositions an essential of its being? Or is the Society existent for other reasons?

Obviously the Society owes its existence to the wish of Madame Blavatsky to establish an organisation that should press forward upon the world through succeeding ages the truths of Theosophy as fast as the world is ready for them. The Society can modify or alter its Objects in legal ways if it desires. The Objects of the Society belong to it, not the Society to the Objects. The Society is Theosophy, embodied and living in the world.

The Society is an organisation for seeking, as the "Objects" indicate; but, practically, it is also a body that has found. Its members in majority hold as valid the truths placed before us

by Madame Blavatsky and her successors. Yet not one of those truths is officially or formally set forth as fixedly a phase of doctrine adopted by and binding upon the Society.

How did Madame Blavatsky obtain her truths? Was it not by using audition and vision, and other senses on the higher planes? We are to receive other truths in future; how will we get them? Will we not obtain them also in the same way—through personalities not yet perfected and, therefore, errant? Has any Theosophist learned anything about the unseen side of things since the Society was formed? Has any Theosophist gained any occult powers? Or do we stand where we were forty years ago? For my part I am convinced, as are thousands of Theosophists, that several of our leaders have reached the point where they have the direct help of great Teachers of the hidden side of life.

Now, if new knowledge comes, can it be utilised, or must it be locked up because the Society does not officially accept it? If comes to this—do we have confidence in the Society as a working body with leadership and headship, valid, legitimate and acceptable, or is it too weak and too loosely led to be a worthy bond and mould for our common idealistic labours?

I suppose there must be many conceptions of the meaning of our Society—as that it is an interesting aggregation of litigious and erratic human beings who want to dabble slightly and safely in things unusual or uncanny; or that it is an organisation to promote vegetarianism, mild modes of life, harmlessness of existence; or that it is formed for the purpose of enabling its members to escape from the responsibilities imposed by religions through their acceptance of principles of a loftier type, etc. To me it is an organisation, white-hot at its core and cooling to a dull-red or a cold blue at the periphery, which is to send the will and purpose of God through the world like a pulsing flame of lightning during all the coming ages. As it lives it must act, or it will die; so it must ever give

out new phases of the truth to the world, just as did the Avatāras, as did Iamblichus, as did Plato, the Rosicrucians, and many others. Furthermore it will become crystallised and effete, if it does not elect its Initiates to be at its head instead of rejecting them, and refusing to put them where their message can be given to the world. If it does not do that, the force of the Hierarchy will find channels of expression other than the Society, in which languid apathy will take the place of vivid life.

Moreover, there are to be many, many new ways given to the world through the ages for its life expression. Do you wish the Society to give these possibilities to the world, or shall they find birth in other bodies? For my part, I am not a member of the new Catholic Church, but I consider it a marvellous thing that it exists, and that it sprang from the body of our own Society.

We have Quakers using our Lodge room in hours when we do not need it; we can never find a thread or a piece of paper to tell that they were there, when their day is past! I wish we had many rooms, so that we might house Buddhists, if we could find them, or Muhammadans, or—Liberal Catholics! No harm need come from using a room in common with a religious body. What is the difference between tolerating a Shintoist Theosophist who makes a foolish move, and tolerating a Liberal Catholic Theosophist who acts with poor judgment? Cannot we let each one make his errors? Is it imaginable that the little Liberal Catholic Church is going to eat us up?

There will always be those who will criticise our Theosophical Society Heads. Madame Blavatsky and Col. Olcott were roundly berated while they were alive, and there were not wanting those who inwardly voted, as they passed away, that they were "better dead". But the majority of the Society to-day intend to support our present leaders. If they

do make some errors, they will try to learn lessons from their experience, and we may learn with them.

It is all very well to have a Loyalty League, if you feel your loyalty in need of some bolstering. But the real trouble is not in the Society; it lies outside: it lies in the hungry world, among the children and the women and the men who lack clothes and shelter, and ordered, simple government, and the knowledge that there are really Elder Brothers, that are God's Messengers and Almoners of Grace, who are ever building His temple higher, more beautiful and more sheltering!

There are people of two extremes of nature and conviction in the Society; both types have their place, and each must respect and tolerate the other. One set of people have sought and found peace at heart in the full conviction that the deepest problem of all has been solved: the problem of what and where is the Way to God, and what is their relation to the Guides upon the Way. They know that their Redeemer liveth; they have found the hem of His Garment and may follow, clinging.

There are those who are debating about accepting the primal truths of life—the unbroken duration of existence, the mechanism and the rationale of consciousness-continuity, the ways of wisely managing our life of the personality. These are not so ready to say to the mighty Initiates who lead our Society, ever shielding their younger fellows from too clear views of their powers: "Show me intimately, nearly, exactly, this curious way that ends and begins again at Their feet." These last must have their days, their incarnations, in which to become clear.

We do not criticise either group, but call attention to them, so that people may range themselves as they will. To recognise that the Society is a mighty and puissant Spirit, ever renewing its youth, is to accept the fact that its leaders are of unbroken succession in inner authority. They, as they

step aside, as did Madame Blavatsky, leave their authority to appointed leaders who carry on the work under the original Power that caused the organisation to come into existence. To realise this is to find a new respect for the Heads of the movement, and a new tolerance of their doings. It is to recognise that there is no need to sustain a movement back to the teachings of H. P. B. Our present leaders suffice for the hour.

The true object of the Society is the presentation of Theosophy to the world through our own being and our own speech. Each generation of its life has its own expression, just as each act of a play has its own individual meaning.

No single pronouncement can allay the little unrest of the moment in the Society. What is here presented is only to point out one view that may aid some. But it is certainly true that nothing can be gained by binding the Society to tight little "Objects," any more than advantage can be found in invoking the immediate leadership of those who are no longer serving in the outer world.

Weller Van Hook

THE TOWN OF THE FUTURE

By P. W. MASON

BEFORE attempting to begin any scheme of industrial reconstruction, it is desirable to have as clear an idea as possible of the ideal at which it is proposed to aim. Such an ideal can be gained by observing the direction in which changes in industrial reconstruction are occurring, and forming a picture of the conditions that will prevail when these changes have been completed.

Acting in accordance with this method, it seems probable that in the future all industry will be carried on in agreement with certain principles of efficiency, some of which are the following: (1) All appointments and promotions are made according to merit. (2) Every fit citizen does some work for the community, and receives payment based on the value of the services he renders. (3) The work done by a citizen is suited to his capabilities, and as far as possible is definite in character and amount. (4) Every effort is made to give each citizen work of the kind that he prefers. (5) Every one is held responsible for the performance of the work that has been entrusted to him, and he is given a free hand to carry it out in the manner that seems best to him, on condition that he adopts, to the best of his ability, the methods that can be shown to be the most efficient. Thus, provided a man performs his duties in an efficient and satisfactory manner, he is not liable

to interference from any higher authority. So far, therefore, from the more efficient organisation restricting the liberty of the worker, it gives him more freedom than is possessed by an employee under present conditions. As a result of the greater efficiency, though the hours of labour are fewer, yet the quantity of goods produced is much greater than at present. Consequently, salaries and wages are much higher in proportion to the cost of living than they are with the inefficient methods at present employed.

Some time before a child leaves school, he is examined by vocation experts, who determine for what kind of work he is most suited. In arriving at their conclusions, the examiners take into consideration the general ability of the child, and the special aptitudes and inclination that he displays for any kind of occupation. The examiners are guided also by their knowledge of the qualities, mental and physical, that are desirable in those engaged in each of the professions, trades or other vocations. As the vocational examiners make a special study of the work of determining the most suitable occupation for each child, they acquire a degree of skill that enables them to arrive at a correct conclusion in practically every case. In the event of a child proving more suitable for an occupation other than that indicated by the examiners, he is given opportunities to qualify himself for the more desirable calling. When the examiners have given their decision, the education of the child is directed towards making him efficient in the discharge of the duties that his future occupation will entail.

Thus every adult citizen is a skilled worker in some occupation for which he is fitted by his natural abilities and aptitudes. As a result, he takes an interest in his work, and can perform it in a capable manner. No worker is kept at a monotonous occupation for more than a specified period each day, in order to avoid the fatigue and consequent inefficiency resulting from

a too prolonged continuous use of any one set of muscles or nerves. So that a change of employment may be provided when necessary, workers are trained in several different vocations, where one kind does not provide them with sufficient variety. To avoid undue fatigue, suitable rest periods are provided in the various occupations.

In the town of the future, the chief authority is the Citizens' Council, which represents all sections of the Community. The Council makes the by-laws and regulations, and determines the general principles in accordance with which the work of the town is performed. At each meeting, it receives from the chief officials of the town reports which contain an outline of the work done since the last meeting, and an account of the proposed new work. If a majority of the members of the Council express disapproval of the actions of any of the officials, these actions are thereby annulled, where it is possible for this to be done. The Council does not as a rule originate any work, but decides whether the suggestions contained in the various reports are or are not in the interests of the citizens generally. Any proposals that the Council considers undesirable are rejected.

All the work of the town is divided into Departments, at the head of each of which is a Manager, who is responsible to the General Manager, and through him to the Citizens' Council, for the efficient working of his Department. The chief Departments are Agriculture, Animals, Manufactures, Buildings, Food, Domestic, Clothing, Retail, Roads, Import, Export, Transport, Religion, Education, Justice, Medicine, Organisation, Planning, Finance, Selection, Art, Literature, Recreation and Amusements.

The land round the town forms a single farm in the charge of the Agricultural Manager. Similarly, all the farm animals are in the charge of the Manager of the Animals Department. Assistant Managers have charge of the various sections into

which the work of a Department is divided. Thus, there is an Assistant Manager in charge of the cattle, another in charge of the horses, and so on. In this way, each is a specialist in his own kind of work, and is enabled to make himself acquainted with the latest and best methods in connection with his own particular section.

The General Manager is responsible to the Citizens' Council for the organisation of the work of the town. He ascertains the approximate requirements of the town, and, with the assistance of the Managers of Departments, determines how the necessary supplies can best be obtained, and the necessary services rendered. He co-ordinates the work of the various Departments, and decides how many people are to work in each Department. All the decisions of the General Manager, as well as of the other officials, are subject to revision by the Citizens' Council. As, however, the officials are all experts in their own work, it rarely happens that the Council rejects their recommendations.

The pay of the citizens is based on the services they render to the community. To enable this to be done with as much accuracy as possible, the people are divided into groups according to the work they do. A definite rate of pay is attached to each group. Every fit citizen does some work for which he is suited. Any adult citizen who is not capable of doing an ordinary day's work is given light duties, for which he receives at least a living wage. There is thus no unemployment and no poverty.

The population of the town is about 100,000, in order that it may be possible to obtain the services of specialists in the various occupations, and that the work may be performed on a sufficiently large scale to give the most efficient results. The town may be divided into two or more sections, separated by any distance that may seem desirable. In the following table are shown approximately the groups into which the

citizens are divided, and the relative rate of pay of the members of each group.

Group number	Relative rate of pay	Description of Worker
20	200	Managers of Departments, Chief Assistant Managers, Chief Professional Men and Chief Officials.
19	180	
18	160	
17	140	
16	120	
15	100	Assistant Managers, Professional Men, Heads of sub-departments, Higher Officials.
14	90	
13	80	
12	70	
11	60	
10	50	Subordinate Professional Men, Subordinate Officials, Foremen, Supervisors.
9	40	
8	30	
7	25	
6	20	
5	15	Manual workers of varying degrees of skill.
4	12	
3	10	
2	9	
1	8	

Every one is given opportunities to qualify himself for the highest position consistent with his abilities. The technical training of the citizens for the various professions, business occupations and trades is as much part of the work of the Education Department as is the instruction of the children in the ordinary school course. The Education Department ascertains the kind of work most suited to each citizen, and then provides him with the necessary training to enable him to do his work satisfactorily. The Department also provides training in various subjects which a citizen may take up for the purpose of recreation, or in order to provide exercise for those faculties not much used in connection with his ordinary occupation.

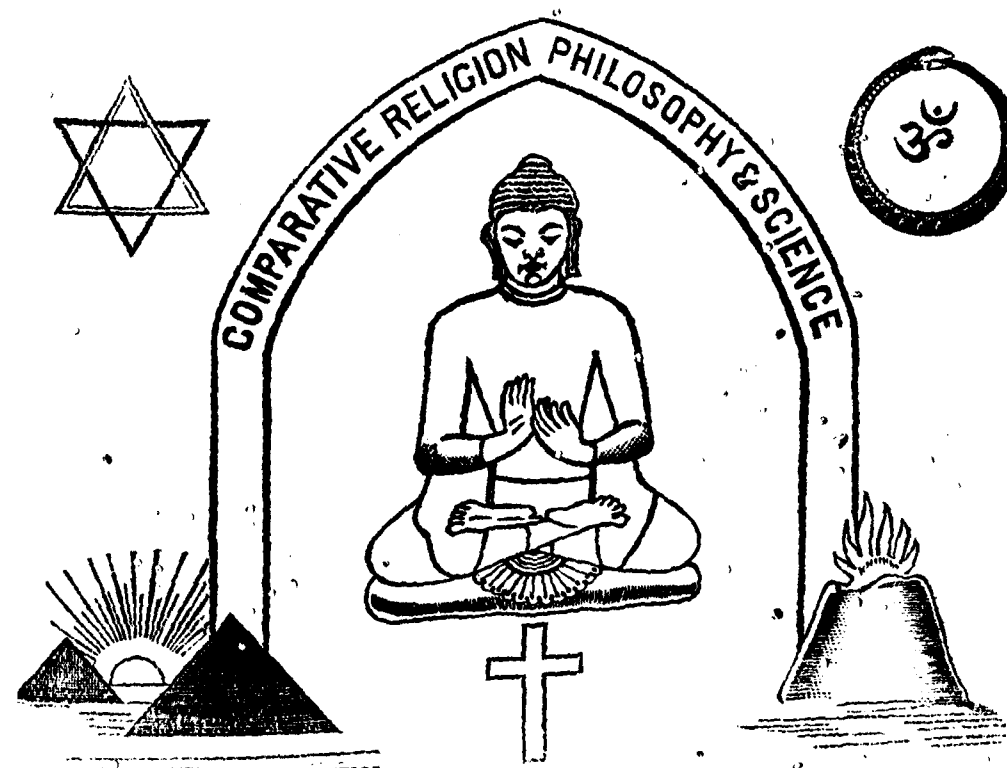
In order to ensure that merit may be as far as possible the sole test for promotion, all appointments and promotions

are made by the Selection Department. Each of the members of this Department devotes all his business-time to ascertaining the qualifications of the various citizens coming under his jurisdiction, so that when vacancies occur, he may be able to appoint the most suitable person. With a view to avoiding the abuse of his power by any Selector, a citizen who has not been appointed to a position to which he considers that his abilities and experience entitle him, may have his claim examined by a Committee appointed for the purpose. The method of having merit as the basis for promotion has a two-fold advantage. In the first place, every citizen is encouraged to do his best, as he knows that his advancement depends on his own abilities and industry, and in the second place, the fact that the highest positions are held by the most capable men results in the maximum degree of efficiency, to the advantage of all the citizens.

The citizens elect Representatives to safeguard their interests. There is one Representative to every twenty or thirty citizens. If anyone considers that he has been unfairly treated, he may bring his case before his Representative, who will enquire into it with a view to having any reasonable cause of complaint removed.

Opportunities for playing games, and for taking part in occupations affording recreation and amusement, are provided by the town. There are fields and lawns for outdoor sports, and the necessary apparatus for indoor games, so that every one is enabled to employ his leisure in the manner that is most agreeable to himself.

P. W. Mason



THE MYSTERY OF THE ZODIAC

By G. E. SUTCLIFFE

(Concluded from p. 468)

ONE of the puzzles of modern Astrology is to discover what to do with the recently discovered planets Uranus and Neptune, for all the available Houses are occupied by the previously known planets, Mercury to Saturn, so that there is

no House left for the remaining two. The arrangement of the Hierarchies we have made above, suggests a use for these planets which I offer to astrologers for what it is worth.

It has been seen that the two latest Hierarchies, the sixth and seventh, have also no Houses assigned to them, but are split up into sub-hierarchies, and divided equally on each side of the Zodiac, the solar and lunar halves. The question naturally suggests itself: Why should we not do the same with the two remaining planets, Uranus and Neptune, giving one to the solar sub-hierarchies, and the other to the lunar? A statement of an authoritative nature makes Uranus and Neptune the sixth and seventh of the sacred planets, presided over by two of the seven Planetary Logoi.¹ If this statement is well founded, as I believe it is, then the sixth and seventh Hierarchies are the proper vehicles to transmit their influences, and we must give to Uranus the solar sub-hierarchies of the Agnishvatta evolution, from Leo to Capricorn, and to Neptune the lunar sub-hierarchies of the Barhishad evolution, from Cancer to Aquarius.

The astrologer will doubtless ask how he must interpret the influences of these bodies, if they have such a large number of Houses. This is certainly a rather difficult question to answer; and the only safe answer that can be given at present is that the influences must be determined by experience, guided, if possible, by correct theory; so I offer here a few suggestions in the hope that they will be helpful in building up a correct theory.

We are told that the Hierarchies correspond to the primary colours of the spectrum, but that each of these colours again splits up into seven sub-rays, corresponding to the seven primary colours. Each Hierarchy therefore, besides its own colour as primary, has also all the other colours as sub-rays, through which the planets of the other Houses can

¹ THE THEOSOPHIST, July, 1910, p. 135^{cc}.

transmit their influences.¹ To take a concrete instance as illustration, if Uranus is in Libra, it will stimulate into activity the sub-ray of its own colour in Libra, say orange, which will combine with, and be modified by, the predominate sub-ray of Libra, the Venus sub-ray, say indigo. It would therefore seem to have the same effect, apart from the sign, of a conjunction of Uranus and Venus, and so on for the other signs. The allocation of the two outermost planets to the solar and lunar Houses, appears to satisfy the hints, given out here and there,² that Uranus represents the Sun, and I have also come across a similar statement that Neptune represents the Moon. Both these statements are explained by the arrangement set forth. In *The Secret Doctrine* (III, 459) we are told that the sun is a substitute for an intra-Mercurial planet. This planet, when discovered, we can assign to the Sun's House, Leo; and similarly with the substitute for the Moon, we can assign to it the Moon's House, Cancer. We are told, in the article in THE THEOSOPHIST referred to above, that the intra-Mercurial planet, Vulcan, is one of the seven planetary Logoi, and also that our Earth is one. Our terrestrial Chain, being the fourth, and in its fourth Round, has three physical planets to represent it, the other two bodies being Mercury and Mars. Both of these two planets have Houses assigned to them in the Zodiac, the solar Houses being Virgo and Scorpio. These two signs the ancients did not view singly, but regarded them as two in one.³ This is sufficiently explained by the fact that they both belong to one Chain, that of our Earth.

But if our Earth is one of the seven planetary Logoi, where is its House in the Zodiac? A little consideration will show that, whilst each of the seven planets will have a Zodiac of its own, it cannot have a House in it, for it is the centre of all the Houses, and all the Houses serve it equally. It cannot

¹ S. D., III, 481—3.

² *The Pedigree of Man*, p. 70; S. D., I, 126.

³ S. D., III, 449.

stand in the sky over against itself and act upon itself. Hence its special House—that in which it may act in the Zodiacs of the other planets—must be occupied in its own Zodiac by a substituted planet. Such is the planet Venus, which occupies the middle House between Virgo and Scorpio, *viz.*, Libra. This lies between the Houses of Mercury and Mars, the two other globes of our Chain. Now Venus is the earth's primary and spiritual prototype. Every sin committed on our earth is felt by Venus. Every change on Venus is felt on, and reflected by, the Earth. This clearly implies that Venus is the substitute for the Earth, amongst the seven Planetary Logoi, and that, in the Zodiacs of other planets, Libra may be the House of the Earth. The coming of the Lords of Venus in the first half of the third Root Race, under Libra, is further evidence of the close connection of the two planets.

The statement in *The Secret Doctrine* (III, 563), that Neptune does not belong to our system, may be referred to here. From the astronomical point of view this statement appears absurd, and it is contradicted by recent occult investigations, which apparently show that Neptune is one of our seven Planetary Logoi. But students of H.P. Blavatsky have found that it is not wise to pass over her statements, although they may appear at first sight to be erroneous. Though sometimes not careful in the use of terms, the principles underlying what she said were mostly correct; and there is a sense in which the statement contains a truth, or the shadow of a truth. If we refer to the five unmanifested Hierarchies of the higher ten Sephiroth, as given in the table of Hierarchies and Kosmic sub-planes, we find they are all in the lunar Houses, Cancer to Aquarius, the Houses that act as sub-hierarchies to Neptune. Now the influence of Neptune, before it reaches us, will first have to pass through these unmanifested Hierarchies, which are not directly connected with our system, for it will be seen

¹ S. D., II, 54—5.

that they function on the Kosmic Astral, and not on any of the sub-planes of the Kosmic Prakṛtic. Hence, as a creative Hierarchy they cannot act on our seven planes at all, for their creative action is on the 2nd Prakṛtic Astral, the Kosmic sub-plane on which the lunar Barhishads function; and these again will act creatively upon our own astral plane. This is not the case with Uranus, for the solar Hierarchies are all on the Kosmic Prakṛtic sub-planes, and therefore act creatively upon our seven planes, in a direct way. There is, hence, a great gap between the influence of Neptune and our system, which justifies the statement that he is outside it. I suggest that this is the substratum of truth which underlies the statement in *The Secret Doctrine*. It serves to show, at the same time, how strongly watery, or astral, the influence of Neptune must be; for, acting from the Kosmic Astral, through the Astral Prakṛtic sub-plane, he must make the watery influence predominant, especially when in the lunar Houses. The name chosen by modern astronomers is therefore remarkably suitable and descriptive of his functions. One wonders if, in choosing the name, they were guided by those who knew.

One of the uncertainties in the practice of modern Astrology arises from the use of two Zodiacs, one of which is movable and changes its position amongst the stars, owing to the precession of the Equinoxes, while the other remains fixed, being based upon the longitudes of certain immovable stars. Fifteen hundred years ago, these two Zodiacs began at about the same point of the heavens, but they are now twenty degrees apart, and this divergence will increase as time goes on. Hence it would be well if we could properly determine when one could be used, and when the other. The foregoing investigation enables us to offer to the astrologers a few suggestions which may perhaps enable them to come to some conclusion on this important matter.

In the first place, if we examine the pictures left us by the astrologers of the past, we find indications of the use of more than one Zodiac, and it seems likely, therefore, that both the current Zodiacs may need to be used, but perhaps in a different manner, in order to obtain the best results. Each planet has its own orb, and I think its own Zodiac, which is peculiar to itself, just as we are told that each planet has its own "Ring-Pass-Not". In fact, we may almost say that the orb, the Zodiac, and the "Ring-Pass-Not," are in reality the same thing. They are the limitations of the planet in question. But there is a "Ring-Pass-Not" for the whole solar system, as well as for each of its planets, and it may be well to enquire which of the Zodiacs in use is the one specially attached to our Earth, and which of them embraces the larger circle which bounds our solar system. As a preliminary criterion, we may say that the Zodiac which is peculiar to our Earth will be conditioned by some property which is confined to our Earth and does not extend to the other planets; while, on the other hand, the Zodiac which is common to the whole solar system will be conditioned by properties common to all the planets within the Sun's domains. Now we know that the movable Zodiac is determined by the points in which the earth's equator cuts the earth's orbit, which points slowly move, owing to precession, making a complete circle in about 26,000 years. As this phenomenon affects the Earth only, and does not extend its influence to the other planets, it clearly indicates that the movable Zodiac is the one which is peculiar to our Earth. It is our own local Zodiac, and the one which, in my opinion, ought to be used when the geocentric system of Astrology is used, or at least it is the Zodiac for which the geocentric system alone is suitable; while, for the other, both the geocentric and heliocentric positions may perhaps be used. On the other hand, the fixed Zodiac, being based upon the positions of the distant stars, which lie far

beyond our system and are practically immovable, is necessarily the same for all the planets, and quite unaffected by the separate planetary motions. If it changes at all, the change is due to the relative motions of the solar system as a whole, in relation to our sidereal system. Hence we may say that the fixed Zodiac is the one which is common to the whole solar system, and remains the same for the Sun and its family of planets. It is therefore the Zodiac to which heliocentric Astrology is applicable, though perhaps the geocentric aspects may also be used for some purposes.

If the above reasoning be correct, it would seem that the movable Zodiac is presided over by the sub-hierarchies or lower Sephiroth, whilst the corresponding fixed Zodiac is controlled by the Hierarchies of the higher Sephiroth. These Hierarchies, as shown above, are the fruitage of preceding Chains, while the sub-hierarchies corresponding to them are the fruitage of the Rounds of the two preceding Chains. We may thus classify them into Chainal Hierarchies and Roundal Hierarchies respectively, for they bear the same relationship to each other as the seven sub-planes to the seven planes, or as the seven sub-rays to the seven Rays.

The fundamental relationship between the two Zodiacs may be better realised by expanding the preliminary concept which we gave at the early part of these papers—that of ripples and waves of life into the Pleroma or Zodiac, as each cycle of evolution finishes its course upon the globe. Each Round, after the third of every Chain, sends out into the etheric spaces surrounding the planet a class of superhuman beings, which act as a sub-hierarchy for succeeding Rounds, through one of the sub-rays, distributed amongst the planetary Houses of the lower Sephiroth. As these life-waves expand further into space, a time arrives when they invade the similar life-waves of other planets, and interlink with them.

In course of time these interlinking rings from the seven planets, by further expansion, form one vast circle embracing the whole solar system. Each planet, we are told, has its own predominant colour, but at the same time contains the colours of all the other planets as sub-rays; hence, when expanded out into one common Zodiac, the sub-rays of the same colour from all the planets will collect together into one Hierarchy, and occupy one House of the common Zodiac, thus collectively becoming the vehicle of the planet whose sub-ray they were when attached to the planet of their origin. To illustrate this, if indigo is the colour of the Hierarchy controlled by Venus, then the indigo sub-ray, or sub-hierarchy in the local Zodiacs of the seven planets, will be under Venus; and, when these local Zodiacs expand into a common Zodiac for the whole solar system, then all these indigo sub-rays will collect together in the constellation Libra, and form the indigo Hierarchy of Venus. Although all the sub-rays will be indigo, they will have a toning of the dominant colour of the six other planets; hence the indigo ray or Hierarchy will have seven sub-rays, which we may term indigo-red, indigo-orange, indigo-yellow, etc. Similarly with all the other Hierarchies and colours. We thus have an explanation of Diagram III in *The Secret Doctrine* (III, 483), where the Hierarchies and their colours are shewn, each with its seven sub-rays.

If the keys to the mysteries of the Zodiac sketched in these articles are based on truth, the two preceding Chains of our set produce the sub-hierarchies of our terrestrial local Zodiac, the movable Zodiac; whilst the third preceding Chain, the first of our set, forms the lowest Hierarchy of the fixed Zodiac, the so-called fifth Hierarchy, situated in the constellation Makara or Capricorn. Hence, after the period required for the evolution of two Chains has elapsed, *viz.*, two days and two nights of Brahma, the local sub-hierarchies begin to reach the Hierarchies of the fixed Zodiac, and combine with

them to form the higher Sephiroth. The lowest Hierarchy of the fixed Zodiac, the Asuras, is in touch with the highest sub-hierarchy of the movable Zodiac, the Agnishvattas, and combines with it to give to man the higher Manas, or individualised I-making faculty, our immortal Ego. Hence we should expect that the higher sub-houses, Leo and Virgo, representing Ātmā and Buddhi, the Houses of the Sun and Mercury, would have extended so far into space that they would touch and interlink with the other local Zodiacs. A confirmation of this theory will be found in a statement made by Mr. Leadbeater, in which he says:

When we reach the buddhic plane the extension becomes so great, that what we might call the buddhic bodies of the different planets of our Chain meet one another, . . . I presume that when investigations in a similar way are extended to the nirvānic (ātmic) plane, it will be found that other Chains are included in it as well—perhaps the entire solar system.

In order to make more clear to the reader the results of this investigation, I have tabulated the Houses of the two Zodiacs in four groups, two for the solar and lunar halves of the fixed Zodiac, and two for the solar and lunar halves of the movable Zodiac. I have also given in the same tabulation the Kosmic planes and sub-planes with their seven divisions, as well as our own seven planes and sub-planes, with which these Hierarchies and sub-hierarchies are connected. These Tables will, I hope, be helpful to the student of the pedigree of man as described in Theosophical literature, as well as useful to the astrologer for reference.

G. E. Sutcliffe

TABLE I

KOSMIC ASTRAL PLANE, NOT IN DIRECT TOUCH WITH MANIFESTED UNIVERSE	Anupadaka Atma Buddhi Manas Astral Objective	7th Kosmic Astral sub-plane acts on 1st plane of 2nd Prakritic Kosmic sub-plane.	House none Planet none	Beyond highest Sephiroth. 3rd Chain of 3rd prec. set.
	Anupadaka Atma Buddhi Manas Astral Objective	6th Kosmic Astral sub-plane acts on second plane, Anupadaka, of 2nd Prakritic Kosmic sub-plane.	House none Planet none	Beyond highest Sephiroth. 4th Chain of 2nd prec. set.
	Anupadaka Atma Buddhi Manas Astral Objective	5th Kosmic Astral sub-plane acts on third plane, Atma, of 2nd Prakritic Kosmic sub-plane.	House Cancer Planet Moon, or substitute Adonis?	1st Unmanifest- ing Hierarchy. 5th Chain of 2nd prec. set, 1st of twelve orders and highest Sephiroth.
	Anupadaka Atma Buddhi Manas Astral Objective	4th Kosmic Astral sub-plane acts on fourth plane, Buddhi, of 2nd Prakritic Kosmic sub-plane.	House Gemini Planet Mercury	2nd Unmanifest- ing Hierarchy. 6th Chain of 2nd prec. set, 2nd of twelve Orders and highest Sephiroth.
	Anupadaka Atma Buddhi Manas Astral Objective	3rd Kosmic Astral sub-plane acts on fifth plane, Manas, of 2nd Prakritic Kosmic sub-plane.	House Taurus Planet Venus. Arupa Mental	3rd Unmanifest- ing Hierarchy. 7th Chain of 2nd prec. set. 1st Chain of 1st prec. set, 3rd of twelve orders, etc.
	Anupadaka Atma Buddhi Manas Astral Objective	2nd Kosmic Astral sub-plane acts on sixth plane, Astral, of 2nd Prakritic Kosmic sub-plane.	House Pisces Planet Jupiter	4th Unmanifest- ing Hierarchy. 2nd Chain of 1st prec. set, 4th of twelve orders and highest Sephiroth.
	Anupadaka Atma Buddhi Manas Astral Objective	1st Kosmic Astral sub-plane, acts on seventh plane, Objective, of 2nd Prakritic Kosmic sub-plane.	House Aquarius Planet Saturn	5th partially Manifesting Hier- archy. 3rd Chain of 1st prec. set, 5th of twelve orders and highest Sephiroth.
				HIGHER FIVE OF THE TEN HIGHER SEPHIROTH (LUNAR-NEPTUNIAN)

TABLE II

KOSMIC PRAKRITIC PLANE, THE PLANE OF THE MANIFESTED UNIVERSE	Anupadaka Atma Buddhi Manas Astral Objective	7th Prakritic Kosmic sub-plane acts on highest plane and atomic sub-planes of all seven planes of our evolution.	House Leo Planet Sun, or substitute Vulcan, "Fiery Lions". Formless.	1st Manifesting Hierarchy. 4th Chain of 1st prec. set, Nucleole of superior Divine World.
	Anupadaka Atma Buddhi Manas Astral Objective	6th Prakritic Kosmic sub-plane acts on second plane, Anupadaka, and second sub-planes of all seven planes.	House Virgo Planet Mercury, "Virgins of Life". Prototypes of MONADS. Formless.	2nd Manifesting Hierarchy. 5th Chain of 1st prec. set.
	Anupadaka Atma Buddhi Manas Astral Objective	5th Prakritic Kosmic sub-plane acts on third plane, Atma, and third sub-planes.	Houses Libra-Scorpio Planets Venus-Mars, "Triads" Formless.	3rd Manifesting Hierarchy. 6th Chain of 1st prec. set.
	Anupadaka Atma Buddhi Manas Astral Objective	4th Prakritic Kosmic sub-plane acts on fourth plane, Buddhi, and fourth sub-planes.	House Sagittarius Planet Jupiter, "Imperishable Jivas" Human MONADS, Silent Watcher, 1st. Rupa Hierarchy.	4th Manifesting Hierarchy. 7th Chain of 1st prec. set.
	Anupadaka Atma Buddhi Manas Astral Objective	3rd Prakritic Kosmic sub-plane acts on fifth plane, Manas, and fifth sub-planes.	House Capricorn Planet Saturn, Asuras, I-Making. Solar sub-houses Leo to Capricorn Planet Uranus, Agnishvattas.	5th Manifesting Hierarchy. 1st Chain, (our) Arupa Mental. 6th Manifesting Hierarchy. 2nd Chain, Our present set, Rupa Mental.
	Anupadaka Atma Buddhi Manas Astral Objective	2nd Prakritic Kosmic sub-plane acts on sixth plane, Astral, and sixth sub-planes.	Lunar sub-Houses Cancer to Aquarius Planet Neptune, Barhishad Pitris.	7th Manifesting Hierarchy. 3rd or Lunar Chain.
	Anupadaka Atma Buddhi Manas Astral Objective	1st Prakritic Kosmic sub-plane. The seven planes of present human evolution.	These planes are acted on creatively by the above Creative Hierarchies as indicated, and this action takes place from the corresponding Kosmic sub-plane.	
				LOWER SEPHIROTH. LOWER FIVE OF THE TEN HIGHER SEPHIROTH (SOLAR-URANIAN)

TABLE III

THIRD KOSMIC PRAKRITIC SUB-PLANE: KOSMIC MENTAL SUB-PLANE. CREATES MIND IN MAN	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	1st plane of 3rd Prakritic Kosmic sub-plane creates 1st sub-plane of our mental plane.	No House or Planet, but probably reaches us from the lowest of the highest ten Sephiroth, the Asura evolution of our first Chain, the fifth Hierarchy in Capricorn, giving Karana Sharira.	TOUCHES HIGHER SEPHIROTH IN CAPRICORN (SATURN)
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	2nd plane of 3rd Prakritic Kosmic sub-plane creates 2nd sub-plane of our mental plane.	No House or Planet, as above. From this plane and the one higher comes the individualising principle of the causal body, the life or monadic essence of the I-making faculty. Asuras 2.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	3rd plane of Kos- mic Prakritic sub- plane creates 3rd sub-plane of our mental plane, Atmic sub-plane.	House Leo Planet Sun, or substitute Vulcan, Agnishvattas 1a, Asuras 3, Causal body.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	4th plane of 3rd Prakritic Kosmic sub-plane creates 4th sub-plane of our mental plane, Buddhic sub-plane.	House Virgo Planet Mercury, Agnishvattas 2a.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	5th plane of 3rd Prakritic Kosmic sub-plane creates 5th sub-plane of our mental plane, Mental sub-plane, Arupa and Rupa.	House Libra Planet Venus, Agnishvattas 3a. House Scorpio Planet Mars, Agnishvattas 3b.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	6th plane of 3rd Prakritic Kosmic sub-plane creates 6th sub-plane of our mental plane, Astral sub-plane.	House Sagittarius Planet Jupiter, Agnishvattas 4b.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	7th plane of 3rd Prakritic Kosmic sub-plane creates 7th sub-plane of our mental plane, Objective sub- plane.	House Capricorn Planet Saturn, Agnishvattas 5b.	
HIGHER FIVE OF TEN LOWER SEPHIROTH (SOLAR-URANIAN)				
			1st sub-Hierar- chy from 4th Round of 2nd Chain, with lowest Asuras from 1st Chain.	
			2nd sub-Hierar- chy from 6th Round of 2nd Chain.	
			3rd sub-Hierar- chy from 6th Round of 2nd Chain, Her- maphrodite. Physical Genera- tion, Male and Female.	
			4th sub-Hierar- chy from 7th Round of 2nd Chain.	
			5th sub-Hierar- chy complete evolution on 4th Round of 3rd and 4th Chains.	

1st Class Pitris, Asuras; 2nd, Agnishvattas (a); 3rd, Agnishvattas (b).

TABLE IV

SECOND KOSMIC PRAKRITIC SUB-PLANE: KOSMIC ASTRAL SUB-PLANE. CREATES DESIRE-NATURE	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	1st plane of 2nd Prakritic Kosmic sub-plane creates 1st sub-plane of our Astral plane.	No House or Planet, but probably reaches us from the Agnishvattas 6b class, the overflow of the second Chain, which completes its evolution on 4th Rounds of 3rd and 4th Chains; acts perhaps from Aquarius.	TOUCHES HIGHER FIVE OF L. S. IN AQUARIUS (SATURN).
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	2nd plane of 2nd Prakritic Kosmic sub-plane creates 2nd sub- plane of our Astral plane.	No House or Planet, but probably reaches us from the Agnishvattas 7b class as above. Acts perhaps from Saturn's lunar House, Aquarius, which may perform the same functions as in the case of the Asuras from Capricorn for solar Houses.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	3rd plane of 2nd Prakritic Kosmic sub-plane creates 3rd sub-plane of our Astral plane, Atmic sub-plane.	House Cancer Planet Moon, or substitute Adonis? Barhishads 1 and perhaps some Agnish. Low 7b.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	4th plane of 2nd Prakritic Kosmic sub-plane creates 4th sub-plane of our Astral plane, Buddhic sub-plane.	House Gemini Planet Mercury, Barhishads 2.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	5th plane of 2nd Prakritic Kosmic sub-plane creates 5th sub-plane of our Astral plane, Mental sub-plane.	House Taurus Planet Venus, Barhishads 3a, Hermaphrodite. House Aries Planet Mars, Barhishads 3b, Male and Female.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	6th plane of 2nd Prakritic Kosmic sub-plane creates 6th sub-plane of our Astral plane, Astral sub-plane.	House Pisces Planet Jupiter, Barhishads 4a.	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	7th plane of 2nd Prakritic Kosmic sub-plane creates 7th sub-plane of our Astral plane, Objective sub- plane.	House Aquarius Planet Saturn, Barhishads 4b. Lunar Men incarnated in 4th Root Race.	
LOWER FIVE OF TEN LOWER SEPHIROTH (LUNAR-NEPTUNIAN)				
			1st sub-Hier- archy from 4th Round of 3rd Chain, with perhaps lowest Agnish. from 2nd Chain.	
			2nd sub-Hier- archy from 5th Round of 3rd Chain, the Lunar Chain.	
			3rd sub-Hier- archy from 6th Round of 3rd Chain. Physical genera- tion from separ- ated sexes.	
			4th sub-Hier- archy from 7th Round of 3rd Chain.	
			5th sub-Hier- archy from 4th Round of 4th Chain, terrestrial Chain.	

The four orders of Barhishads, with previous three, make seven Pitris.

H. P. B. AND HER WORK¹

By ALICE A. EVANS-BAILEY

I AM supposed, this evening, to speak to you about H. P. B. and her work. I think that anyone who undertakes to speak upon such a topic will naturally feel a little diffident, especially such a newcomer into the Theosophical Movement as myself. I decided that the most valuable thing I could do this evening for you all would be of a twofold nature. I would like, first of all, to throw our thoughts back into the past, and, in retrospect, to sum up. As we cast our minds over the past decades, let us see what was the great thing that H. P. B. did for the world when we had her here with us. Then, secondly, let us look at the present, and see how we are carrying out our share of the work and fulfilling the trust she left us.

Her fivefold work.—As I look at it, the work of H. P. B. was of a fivefold nature; she accomplished five things when with us. I am not at this moment speaking about the Theosophical Society. I am talking about what H. P. B. did for the Occident when she came out as the Messenger, the Light-Bearer from the Great White Lodge. Let us briefly take each point separately.

1. *She smashed the materialism of the West.*—She came at a time when the thought of the world, of Europe and of America, was for all practical purposes divided into two parties. I realise I am generalising in a large sense, but, speaking

¹ A lecture (revised) given before the members of the New York Theosophical Association, at Central Lodge, on White Lotus Day, May 8th, 1921.

broadly, this was so. There was first of all a school of rank materialists, a body of scientific people who had (from their own point of view) demonstrated successfully that there was no Spirit in man, that there was no hereafter, that there was no unseen. They held the view that there was a wonderful thing called "matter," which was responsible for everything, and that there was naught else. This period has been well summarised for us by F. B. Myers in his posthumous book, just published, *Collected Poems*. Let me quote a paragraph:

It must be remembered that this was the very flood-tide of materialism, agnosticism—the mechanical theory of the universe, the reduction of spiritual facts to physiological phenomena. It was a time when not the intellect only but the moral ideals of men seemed to have passed into the camp of negation. We were all in the first flush of triumphant Darwinism, when terrene evolution had explained so much that men hardly cared to look beyond. Among my own group W. K. Clifford was putting forth his series of triumphant proclamations of the nothingness of God, the divinity of man; Swinburne, too, in "The Pilgrims," had given passionate voice to the same conception. Frederic Harrison, whom I knew well, was still glorifying humanity as the only Divine. And behind these exultant pioneers was a rearguard of steadier and sadder thought. George Eliot . . . strenuously rejected all prospect, save in mere terrene performance of duty to our human kin. And others—all, it seemed, to whom I could look for wisdom—maintained a significant silence or were fed with vague philosophisings and uncertain hope.

The other group was that of the religious people, sincere and earnest Christian souls, who were blindly following orthodoxy, and were dominated by dogma, doctrine and the narrow interpretations of the theologians. Here I want very carefully to discriminate between Christianity and "Churchianity". There is a vital difference between the truths enunciated by our Divine Lord, and the interpretation of them as given forth during the centuries by churchmen and theological scholars. In these two groups you have those who study and adhere to the matter-aspect of divinity, and those who investigate the Spirit-aspect; yet their divergence was extreme, and they had no intelligent appreciation of the fact that they exemplified the duality of the Godhead, and were but the two parts of the

one great Whole. Consequently, through this retrospect, we can see that the world was steeped in sectarianism and in materialism, and this was what H. P. B. came to smash. She attempted to do this in two ways:

(a) She formulated new theories for science.

(b) She demonstrated, through phenomena, the unseen. She indulged in invective; she dealt in sarcasm; she did unquestionably all kinds of peculiar things that led people to talk about her; she performed apparent miracles and proved the possibility of phenomena that science could not explain; she shewed that there was something that the materialistic theories could not account for, and she dealt them a fearful blow.

Then, she did something else. She wrote books; and in these books she laid down certain scientific formulæ and made certain announcements about evolution, matter, the solar system and the planets, that seemed to be diametrically opposed to what the scientists were saying. She said, for instance, that matter was force and energy. She said there was no such thing as gravitation, but only attraction and repulsion; and the scientific world howled at her. Yet what do we now see? We see the scientists of to-day saying practically the same, and speaking in terms of energy, force and motion, and not in terms of material substance. You have the theories of Einstein occupying the attention of the thinking world; and they apparently endorse those of H. P. B. In the summation of his theories, as given in a lecture and reported in *The New York Times*, we find him giving utterance to the following ideas:

1. The finiteness of the solar system.
2. Its spheroidal form.
3. The likeness of the universe to a serpent swallowing its tail.
4. Matter is of an electrical origin.

5. That there is attraction and repulsion, and not gravitation.

Students of *The Secret Doctrine* will recognise the resemblance to certain of our fundamental tenets. I have given these instances to show you what H. P. B. did. Judging from the past, we are quite sure that—as the decades slip away—*The Secret Doctrine* will be proved to be more and more correct, and that, as H. P. B. has been, proven accurate in the fundamentals, so in the details will equal exactitude be found.

2. *She struck at sectarianism and theology.*—Perhaps some of us were troubled, when we first started reading *The Secret Doctrine* and *Isis Unveiled*, by the diatribes and invective she employed in dealing with the Christian religion. I know I was, at the beginning. But that was because I was reading superficially. When we read below the surface, we see that H. P. B. upholds the religion as given by the Christ, but is determined to smash the crystallised point of view and the narrow interpretation so prevalent. She hurled invective at the theologian, but not at the true Christian; but so did the Lord Himself in Galilee, when He lashed the Scribes and Pharisees, the theologians of that time. But again the world is swinging round to the angle of vision as pointed out by H. P. B.

I remember many years ago in England that a great blow was struck at theological interpretations by an article which appeared in a religious periodical. It startled churchmen everywhere, and aroused a storm of protest. It was written by a clergyman to expound his gradually acquired belief that the Christ and the disciple Jesus were two distinct personalities, and that at the time of the baptism the Christ took possession of the body of the disciple. We have lived to see this idea come to be very generally recognised among Christian thinkers. So will the Spirit-side of manifestation again be interpreted in terms of the Wisdom-Religion, as stage by stage the human family is guided into all truth.

3. *She synthesised for the world this Wisdom-Religion.*—Not only did she break the crystallised forms which theology had erected, but she gathered together the fundamentals of the true religion as they have been given out through the centuries. As you know, there never has been a time when the Wisdom-Religion has not had its teachers. There has always been the Light; there has always been the Path; there have always been, upon our planet, the Representatives of the Truth as it lies hidden in the Logos. H. P. B. but pointed out the light afresh; she called renewed attention to the Path; and she summed up the Truth and gave it out to the world in the three fundamentals as we have them laid down in the Proem of *The Secret Doctrine*. What are those fundamentals?

- (a) The Law of Unity. This teaches the one Boundless Principle which pervades all forms, and finds its synthesis in man.
- (b) The Law of Rebirth, or the periodicity of the universe and of all manifestation.
- (c) The Law of Brotherhood. This is the outcome of the recognition of the other two. It teaches the unity of the one family, and their close interrelation and interdependence. It involves the concept of the unity of life between the Spirits of just men made perfect, down through all intermediate grades, to our lesser brothers in the animal kingdom—man standing as the middle point.

These three laws she gave out to the world, and you and I have to demonstrate them in two ways. By teaching them, yes; but above all by living them. We must so live that we prove to the world that we recognise our unity with all our brethren. We must live unity and brotherliness; and, though we must recognise the fact of diverse opinions among brethren, yet we must simultaneously realise that those

differences themselves are but the result of time in evolution, and hinge upon the Law of Rebirth. We must realise—and do—that there are Those we look up to and seek to reach, and that there are those we reach down to and seek to lift; yet we are all interlinked and interdependent, and no man liveth unto himself. I would like to feel that those three fundamentals would more and more permeate our consciousness, because, as we live them, as we give them out to the world by our lives and by our actions, and as we teach them, we are going to regenerate the world—and it is the only way to do it.

4. *She taught dependence upon the God within.*—This was something very practical, and closely touching each one of us. I would like to read to you some words that the Master K. H. said about H. P. B., in connection with this:

You will be told that the chief originator of most, if not all of these disturbances, is H. P. B. This is not so; though her presence in England has of course a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's (H. P. B.'s) mission is that it drives men to self-study and destroys in them blind servility of persons.

(*Letters from the Masters of the Wisdom*, p. 51).

The note that H. P. B. sounded out to such people as you and me, striving to comprehend and live the three fundamentals as given to the world, might be expressed as follows: Find the God within. When you have found the God within, you have found the clue to the universe. When you have found the laws that govern your own being, you have found the laws whereby the Logos governs the solar system. Learn to depend upon the voice of the God within. Do not listen to the voices that you hear all around you—the voices of men and women who are seeking as you are seeking, and who are liable to make mistakes. Turn to yourself. Find out what the inner God has to say, and then obey. You may make mistakes. The vehicle that God is using is as yet very

imperfect; but you will buy your experience, you will learn by your mistakes; and in due course of time that God will get control.

This is the lesson we need to learn ever more and more; but as yet we have made but little progress.

5. *She formed a new channel for the Hierarchy to use.*—Some repository for the truth in the exoteric world was needed; some body was required which could be ensouled by the spirit of Brotherhood, and some voice was needed to sound forth the key-note of the New Age. So the Theosophical Society was founded by H. P. B. and by Colonel Olcott, and it has proceeded along its way. It has achieved a certain amount of success; it has done a certain amount of work. We have built up an organisation and a form; we stand at the threshold of a new era of reconstruction. It is yet to be proved if we have more than the form. If we measure up to the opportunity and seek to set our house in order, and if we realise our responsibilities, we may be used by the Hierarchy as one of Their building forces. The instrument is there, but it has yet to be utilised; the body is there, it has yet to come to life.

Thus H. P. B. has left this organisation behind her, and a body of which you and I are as the cells in the physical body. Do not let us think of H. P. B. as dead and gone, nor speak of her as in the past. I remember hearing Dr. Bonggren, one of the oldest of H. P. B.'s pupils and one who has been a member of the T.S. for over thirty years, say how impossible it seemed to him to use the expression: "Let us go back to H. P. B." He pointed out that we could not go back to some one who was on ahead of us, and who is alive and vital on the planet at this time. We must think of her as watching with keen interest the work of the T.S., and as conscious of all that transpires. She has left behind her two monuments to the memory of her past incarnation: the Theosophical Society and

The Secret Doctrine; and she is watching to see how we prove worthy of the trust, and whether we use these two factors for the regeneration of the world.

We have dealt here with the five things H. P. B. came to do. Let us now turn our attention to *The Secret Doctrine* and the "Back to Blavatsky" movement.

The Secret Doctrine.—I am going to read to you from a collection entitled *Letters from the Masters of the Wisdom*, published by Mrs. Besant last year. They have been compiled so that you and I can have the privilege of studying them and pondering over them. The Master K. H. is writing to Colonel Olcott, and He is speaking about *The Secret Doctrine*. He says:

I have also noted your thoughts about *The Secret Doctrine*. Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake and erroneous notion, corrected and explained by her from the works of other Theosophists, *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

Here we have the opinion of the Master K. H. on this book; and surely, if He rated it so high, it should receive more consideration and study than has hitherto been the case.

In the various books written about H. P. B. many hints may be gathered about *The Secret Doctrine*. I commend to your study the Countess Wachtmeister's *Reminiscences*, Olcott's *Old Diary Leaves*, and Sinnett's *Incidents*. In them many interesting hints may be gleaned about the Masters and Their work in connection with the book. We gather that They not only revised and corrected it, They not only outlined it and took an active part in its compilation, but They also collected some of the material. In one place, I believe it is stated that the publication of the truths contained in it was decided upon unitedly by the Lodge of Masters. A book, therefore, that has so engrossed Their interest is one that you and I should

carefully consider and to which we should give its rightful place.

The "Back to Blavatsky" movement.—I have used the expression "rightful place" very deliberately. I am not sure that it has had its rightful place. And in this connection I want to make reference to the "Back to Blavatsky" movement which is arousing so much interest in many quarters. As I am one of the workers in the movement, and as it seems to me to fill a very real need, I want to make one or two things clear. Here in America, the movement has curiously begun to have a political significance, and the term "Back to Blavatsky" has come to have a party application. I very much deprecate this for many reasons, and would like to say here why this expression does not seem the best one to use by those of us who are pledged heart and soul to teach the principles and fundamentals as laid down for us in *The Secret Doctrine* by H. P. B. For three reasons I find the term inadvisable:

1. It has been used by a group of people who, as far as one can gather, are not loyal to Mrs. Besant. Therefore those of us who revere and look up to Mrs. Besant cannot use a slogan which is being employed by those who are apparently (I say *apparently*, again very deliberately, because every year, as I get older, I find it more necessary to refrain from judging people's motives and work) working against Mrs. Besant. We are more interested in the emphasising of the fundamentals to the world than in utilising the teaching as a weapon against those with whom we may have difference of opinion. Perhaps this attitude of theirs comes from a desire to uphold H. P. B. She does not need upholding.

2. Another reason why those of us who are teachers of *The Secret Doctrine* deprecate the term, is because it seems to involve the idea of "back to a personality". If there was one thing H. P. B. disliked, it was that people should idolise her;

all she cared for, all she aimed to do, was to give out the teaching the Master had entrusted to her care. Any cry that says "back to personality" is dangerous and to be deprecated. It teaches us to lean upon another human being, when the thing you and I need to learn is to lean upon the God within ourselves.

3. A third reason why we deplore this expression is because it has a sectarian ring to it. We do not want to go back to certain truths *because* H. P. B. enunciated them. We want to go back to them for their own intrinsic worth. There is a danger of crystallisation here. You may say: "Let us go back to the great truths which the Master gave to H. P. B." You may say: "Let us go back to the principles as laid down for us in *The Secret Doctrine*." You may say: "Let us seek the old paths and ascertain the right way, as it is pointed out to us in that book and by that teacher." Then there is no danger of crystallisation. We need to guard against this danger as never before. Let us therefore sound out the call: "Back to fundamentals"; but let us watch against a return to the worship of any personality or to the adherence to dogma of any kind. Let us search for the Law and abide by it.

The synthesis of the plan.—May I show you to-night, in closing, the plan as I see it? We have a big work to do in the world, and the Theosophical Society can play its large part, but—we are very much on trial. If we measure up to the opportunity, the work that the Masters can do with our organisation is stupendous. We can be the leaven which will leaven the whole lump; we can be the voice crying in the wilderness, pointing the way to the Truth; and we can be the beacon that will irradiate the path of men, struggling in the dark. I read a letter last year that Mrs. Besant wrote to some one at Krotona. In it she made a very interesting statement. She pointed out that the Masters were endeavouring to save the entire human family from annihilation, and she

begged us all to rally to Their help.¹ This is the opportunity which is offered to you and me. But how can we teach, how can we sound a clear note, unless we know what the Masters want taught, and unless we live the great truths which They are giving out to the world? So it seems to me that by study, by helping, and above all by *living*, can we serve the Masters in charge. If we do not do this, well—after all, what are we? Not of much importance. If we fail—and we are very near it—They will cease to use us and will find another instrument. We shall have lost our opportunity and will simply have to begin all over again, and thus lose time. That is all, but—from our point of view—it is a serious all, in this hour of desperate need.

It looks to me, as I study the plan, as if it were very synthetic and worked like this. First, the Masters gave H.P.B. a message, and enunciated through her certain fundamental truths. They thought so much of the message, They were so anxious for it to be correct, that They not only inspired her, but They proof-read the book, so that nothing should be given out that was, as Master K. H. said, erroneous. The book was printed and was put upon the market. A few students got hold of it and they were appalled. There seemed to be no head nor tail to it. Then what happened? Another servant of the Masters came—our President, Mrs. Besant—and she took hold of the book, and put its teaching and theories in such a form that the thinkers of the race could comprehend it. This she did through her wonderful series of books. Where should we have been without those books? She took certain parts of *The Secret Doctrine* and incorporated them in an easier form; and gave us, for instance, *Esoteric Christianity*, a book that has done more for us who were struggling out of

¹ I do not add notes to matters on which I disagree, but I may correct a mis-repetition of a statement of my own. I certainly never wrote that the entire human family might be annihilated, seeing that there are two sub-races of the fifth Root Race, and two Root Races more to come. I probably wrote of the civilisation of the fifth sub-race.—A.B.

Churchianity than any other book that has ever been written. She gave us *The Evolution of Life and Form*, *The Building of the Kosmos*, and many others. She has thus made available for the masses the Wisdom-Teaching of the Orient.

Then what happened next? Mr. Leadbeater appeared, and, through his faculty of clairvoyant investigation, verified and checked up the accuracy of certain statements in *The Secret Doctrine*. Hence we have his earlier books, such as *The Inner Life*, and many others. Here you have the blending of the work of those three instruments—H.P.B., and her interpreters, Mrs. Besant and Mr. Leadbeater. Now comes the part that you and I can play. We have got the revelation that H.P.B. brought us; we have got the explanations and interpretations that Mrs. Besant has given us; and, with all that to aid us, surely you and I have got the intelligence and the willingness to go on with the work. We have to give out these truths, not only to a few intellectuals and to the Theosophical students, but to the general public. The masses of the people everywhere are crying out for what we have to give, and now is our day and opportunity.

Conclusion.—One thing more I want to say. Be ready (this is something Mrs. Besant has frequently emphasised) always for *progressive teaching*. Do not pile together a form of dogmas and doctrines, so that another H. P. B., or H. P. B. herself, will have to come some day and smash what we have built. Let us keep pliable; let us keep plastic; let us keep an open mind; and let us always remember that each generation (if it is healthy) will produce its own interpreters, its own seers, and its own messengers.

Let us endeavour also not only to study, not only to believe, not only to talk, but also to *live Brotherhood*. This does not mean that you are brotherly only to the man who is brotherly to you. That is a very easy thing to do. It means being brotherly to everybody, including the person we most

dislike. It does not mean always agreeing with people, but it does mean that, right through everything, we hold the thought of the unity of the One Life, and of the essential oneness of the Family of God, and of the relationship that exists between us all.

I am now going to read one more passage from the Masters' letters, because it sums up the thought I want to leave with you so much better than any words of mine. The Master K. H. is writing. I do not know to whom it is, but He says this:

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society, as to a common focus, that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnation, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.—K. H.

Alice A. Evans-Bailey

THE STRUCTURE OF THE ATOM

By W. R. C. COODE ADAMS, B.Sc.

THE conception of the atom as the ultimate unit of matter has entered so largely into Theosophical teaching, that I think it would be interesting to all Theosophists to embody in a short article some of the current scientific ideas about the atom and its structure, and to explain the nature of the evidence upon which these theories are based.

I shall not deal with the history of the atomic theory itself. It belongs more to philosophy than to science, and had been widely current in ancient Greece before it was introduced into chemistry by John Dalton in 1803. I intend to deal with the more interesting experiments which have been made of late years to determine the internal structure of the atom itself. These may be said to begin with the late Sir William Crookes, who first carefully studied the action of electric discharge on gases at very low pressure, contained in a glass vessel commonly called a "Crookes tube". He noticed a thin beam of light proceeding from one of his electric terminals; and, on bringing near a magnet, the beam was deflected exactly as if it were attracted by the magnet.

Now ordinary light is not affected in this way, so that it was concluded that this beam was really a stream of small particles proceeding in a straight line with considerable velocity, and having become self-luminous, the direction in which they were deflected by the magnet showing them to be charged with negative electricity. By a wonderful series of

experiments which it would take too long to describe, the exact weight of one of these particles was measured, and the charge of electricity which it carries, as well as the velocity with which it travels, was determined. The weight was found to be about one seventeen-hundredth that of the hydrogen atom, so that it immediately became obvious that we were dealing with something much smaller than the atom itself—and thus a part of it, which is moreover negatively charged. These small particles are called “electrons”.

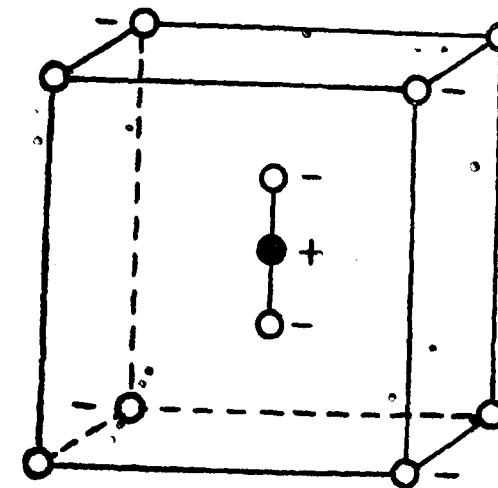
Now the atom of matter in the free state is electrically neutral under normal conditions; thus we conclude that there must be in its internal construction a positive nucleus, carrying a positive charge of electricity exactly equal to the negative charge of the electrons which also make up its structure.

The conception then began to arise of the internal structure of the atom partaking of the nature of a positive sun in the centre, round which revolved electrons in the same manner as the planets revolve round our sun. The microcosm, in fact, is like the macrocosm; and thereby was opened a whole new science of intra-atomic astronomy. This conception was well worked out by Bohr, who constructed his hypothetical atom known as the “Bohr atom,” and proved mathematically that it was stable under the correct conditions.

The latest experiments of Sir Ernest Rutherford have been directed towards the elucidation of the nature of the positive nucleus. By a masterly piece of research he succeeded in submitting the atom to the bombardment of a stream of electrons, and ascertained how many were deflected from their course by collision with the positive nucleus. The results were most surprising. Of the many electrons which passed right through the atom so few appeared to strike the nucleus, that it was estimated as being quite extraordinarily small. In fact his researches have been summed up by the following comparison: “If the positive nucleus were a pea, the electron

revolving round it in the atom of hydrogen would be a gasometer two hundred and fifty miles away.” For comparison I may say that if the sun were represented by a ball three feet in diameter, our outermost planet, Neptune, would be represented by an orange about five miles away.

There has, however, of late years been devised a totally new hypothetical structure for the atom, which bears the name of its inventor, Langmuir, who has shown not only that it is stable but that it answers to many of the known properties of matter. We will take as an example the atom of the gas Neon. He imagines the positive nucleus as accompanied closely by two electrons, one on either side of it, the complete triplet being enclosed by eight electrons occupying the corners of a regular cube, and the whole presenting the appearance shown:



Many other model atoms have been devised, but Langmuir's atom may at present be said to hold the field in the scientific world. A comparison of this structure with the diagrams given in *Occult Chemistry* is both interesting and instructive. It is, however, rather difficult to make out in that book which particle of the hydrogen atom, at which level, represents the electron known to science. A clairvoyant

inspection of a stream of cathode rays would do much to correlate the results.

Having considered the structure of the atoms, let us consider what is known about their distribution in matter.

Of late years, Sir William Bragg, by means of X-rays, has succeeded in determining the method of distribution of the atoms in different specimens of matter. He finds that all solids may be classified under two heads: "Crystalline" bodies, where the atoms are arranged in an orderly manner like a regiment drawn up in line, and "Amorphous" bodies, where the atoms are massed together anyhow, like persons in a crowd. The distinction between these two types of solids is quite definite, for whereas "Amorphous" solids have identical properties in all directions throughout the mass, "Crystalline" bodies have different properties in different directions. Every one knows that if a diamond be struck, it tends to split along certain directions rather than others, whereas a block of glass, a typical "Amorphous" substance, splinters in all directions at once.

The tendency among modern physicists is to use this distinction between substances—of "Amorphous" and "Crystalline"—as the fundamental classification of matter. The distinction between solids, liquids and gases, which is rather stressed in some of our literature, is really no accurate one at all. We have solids which merge into liquids, and liquids which merge into gases. If you take a block of pitch and put it on a plate, it will appear to be quite solid and firm. But if allowed to remain there for about a month, it will gradually melt and collect in a pool at the bottom. It is really a liquid, only so extremely viscous that it takes weeks of observation to show its liquid character. It is steadily flowing all the time, but so slowly that anyone examining it for a few minutes would pronounce it undoubtedly a solid. It is quite possible that many other substances which we know as solids, if

examined over a sufficiently long period of time, would be found to be really liquids.

Similarly we can get a gas or vapour under high pressure in such a condition that no man can say for certain whether it is a liquid or a gas. It passes from the gaseous to the liquid state by a continuous variation in properties, and there is no point at which you can say the gas changes into the liquid or vice versa. Thus the distinction between gases, liquids and solids is merely one of degree and not of kind. It is as well to bear this in mind when considering the subdivisions of the physical plane. The only difference between a gas and a liquid is that the atoms, or molecules, are massed closer together in a given space, and consequently move more slowly; it is not a case of a different type of matter. The difference between the "Crystal" and the "Amorphous" is much more characteristic and complete, and we have no difficulty in assigning any particle of matter to its proper classification. Liquids have been obtained in the crystalline state, and these are called "liquid crystals"; but the atoms of a gas move about too rapidly to maintain any standard configuration with respect to one another. Gases therefore are always amorphous.

Sir William Bragg carried his researches on the states of matter further than this, and investigated many common substances. Some of his results might be interesting to our readers. He found that many more substances are crystalline than is commonly supposed. All metals, for instance, are crystalline when obtained from the molten state, and even so unlikely a substance as lamp-black was found to be crystalline in character. The crystalline state is the natural state to which all solids tend to revert. It is the one formed when sufficient time is given during the cooling of the molten mass, as in the case of the igneous rocks. Many substances in the amorphous state slowly change into the crystalline. It is the

state which nature always tends to produce by the steady pressure of time.

The physicist sees in this only the tendency for any system to revert to the condition of least potential energy, for it is an inviolable law throughout science that this condition is the most stable. The mystic may see a constant striving after order amid the chaos of primeval creation. Perhaps they are the same. Who knows? Only the Creator—and He has not spoken.

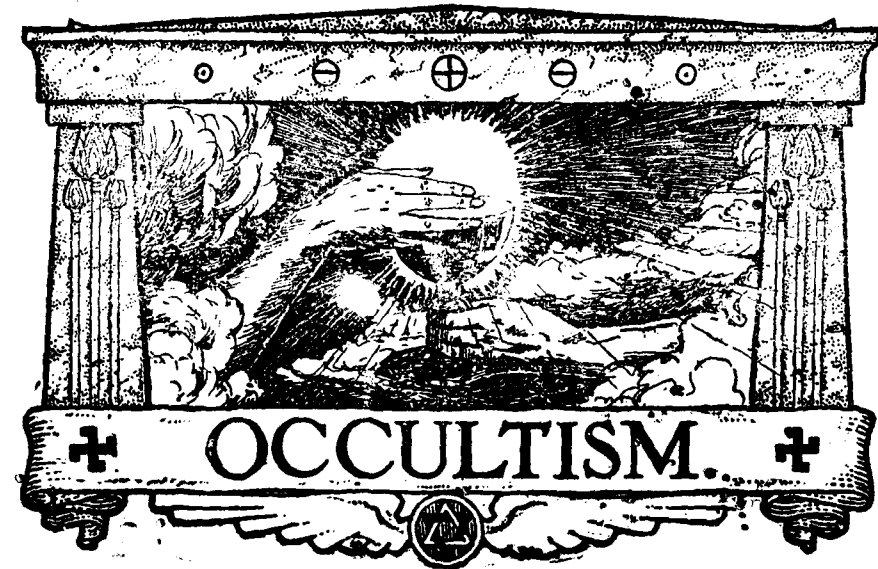
W. R. C. Coode Adams

LOVE REINCARNATE

THE gathering days and years, the cloud-like centuries,
Their time-obscuring veil have subtly drawn
Athwart that hour of love that caught us with its thread;
My soul dark-spectacled with all unvary eyes
Had sudden vision while the veil was torn,
Saw yesterday a thousand winters dead
Resuscitated in a golden minute
With a sweet harvest of to-morrows in it.

The love that grew to fairness cradled in our breasts.
Sprang from the Past, a maiden crowned with youth
And full of song, to lead to bliss your life and mine.
Love shall mature, dear one, if her sublime behests
We follow and obey in utter truth;
But would we break that thread of power divine,
Then love shall die ungrown and unlamented,
So tender—Nature such a life repented.

D. M. CODD



WHOM WILL YE SERVE?

By THE PRESIDENT OF THE T.S.

FROM time to time the Theosophical Society becomes a battle-ground in which the Forces of the Light and the Darkness battle for the mastery; thus far, however great the odds down here, the Society which is the standard-bearer of the Eternal Wisdom, the Sanātana Dharma, wins through the struggle, and, re-invigorated by a new impulse of down-pouring Life, goes forth, conquering and to conquer. Strange; verily, has been its history. Very early came the great shaking in which the Coulombs were the outer agents, and then the question was: "Should the Society openly proclaim as one of the doctrines of Theosophy, held at all times, in all religions, the existence of the Hierarchy that rules and teaches the

world, the reality of Initiation, repeating the ancient cry in the modern world: 'Awake! Arise! Seek the Great Teachers, and attend; for the Path is narrow, narrow as the edge of a razor'?" It was the day when Materialism was triumphant, when the Gateway to the Immortals was forgotten; and when the Messenger came and reproclaimed the Way, the Truth and the Life, she was denounced as fraud and charlatan—a lie that still survives. The Society staggered under the blow, and its enemies rejoiced, thinking the blow was unto death; and it was true that the enemy had gained two advantages: H. P. B. was driven out of India, and the Society thenceforth was more philosophic than occult; less was said of the Brotherhood from which its life was drawn. And so Their Messenger, H. P. B., formed an inner circle of her pupils, that it might bear witness to the truth and reality of that hidden side of life, and might do what the Society was originally intended to do. And behold! ere she passed away, she had led others to the Light, and bade them bear witness to it, as she had done, and the Society went forward with new vigour.

Followed, in brief time, the Judge secession, which left but a handful in America of those who remained faithful; but in Europe and in Asia the shock was less felt, though some in each land fell away, for W. Q. Judge had been a gallant Server, and had wrought nobly through dark and weary days; but again the message was carried swiftly forward, and strength ebbed away from the severed branch. A third great blow fell, in which the sufferer was one of H. P. B.'s nearest and most trusted pupils, whom she had led to his Master of many lives, and in whom she had awakened the powers since so splendidly used in the service of the Society, that he might become a great Teacher—as she had also led me to Him I had long served, leaving the twain of us to bear personal witness to the truth when she had gone.

Then came the effort to tear us apart, and for brief space I was led, by the lie that he had confessed to evil-doing, to break with him; but soon discovering the falsehood, I joined hands with him yet more closely, never again to have a cloud between us. Together we went through bitter trials, and faced wellnigh incredible difficulties, for we held a sacred trust, the reward of our joint victory, and that trust the Lords of the Dark Face hoped to wrench from our hands. And when the effort failed, there was a brief period of outer peace, in which the coming of the World Teacher was proclaimed, and the message flashed round the world. Then an effort was made to stop it, and to crush its first proclaimers, and heap up obstacles in the way. But this too failed, and the Star shone in the East, and sent out its beams afar.

But the coming of a World Teacher meant the dawn of a new civilisation and the destruction of the old, and the Great War broke out, in which the two wrestled in deadly conflict. And through it the Society wrought nobly, and while many of its members fought on the physical plane, hundreds upon hundreds worked in the world beyond so-called death, and the great teachings which it was established to spread shone out and lightened the gloom.

After this great defeat in Europe, the centre of the struggle between the Lords of the Light and the Lords of the Dark Face was shifted to India, for the War ended in victory for the New Age; but here it is raging now between Union and Separation, between law and anarchy, and on its issue hangs the continuing life of India, or her going down to destruction, her great Mission to the world undone. But it will not thus end, for the end will be a great triumph, and she shall arise and shine, and Light shall go forth from her to lighten the world, when the Desire of all Nations shall come, and the World Teacher shall again tread the Sacred Land of the East.

Yet before that, must end this last great conflict, that obstacles may be cleared away, both here in India and in the Society, part of the work of which has been to revive the ancient Faiths in this land, and from whose establishment here in Adyar dates the redemption of the educated classes in India from materialism, the bringing them back to a stronger and deeper faith, the inception here in Madras, at its Annual Convention in 1884, of the National Congress, the growth of political freedom and National self-respect, until the President of the T.S. became the standard-bearer of Home Rule, fought for it, suffered for it, became the President also of the National Congress. But when the first sign of the spirit of revolution showed itself in the feeble civil disobedience led by Mr. Gandhi in 1919, I flung myself against it, recognising in it the destroyer of true liberty, the enemy of political progress, of all I had striven for in India for six-and-twenty years, through the revival of Hindūism, the spreading of National Education, the growth of religious, not anti-religious, Social Reform, culminating in Political Freedom.

Side by side with this work, and part of the same great struggle, Brothers of the Theosophical Society, we have now to face the final effort to bring about its disruption. It will fail, as previous efforts have failed, and it has been started once more in the United States of America, spreading thence to Australia.

And now, I want to draw your attention to an interesting and significant fact. You will remember H. P. B.'s tremendous attack on the Jesuits, in whom she recognised the most dangerous enemies of Theosophy. The Roman Obedience, as its Head gained supreme power in the western world, had, amid much splendid work, developed a spirit of persecution, for it deemed knowledge too dangerous for the common people, and locked its gate even against the most worthy. Hence the cruel treatment of Middle Age Mystics—whom afterwards it canonised—and the bitter persecution of those denounced as

heretics, because they continued the great traditions of the neo-Platonic School, of which to some extent Origen was the exponent in the Early Church. One weapon against these they used, because it raised hatred against them, and because they feared the sacred knowledge thus conserved; the orthodox Priesthood has ever hated and dreaded the Prophet and the Occultist, because they need not its ministrations; and where they could not crush by argument they crushed by calumny. Because the creative force in man, used normally on the physical plane to carry on the human race, is also in its subtle essence creative in the higher worlds wherein dwells the Inner Ruler Immortal, therefore its distortion is the most deadly of all crimes, all natural forces being "good" or "evil" as used in obedience to the Divine Will, or used in opposition thereto. Ignorant, unbridled use on the physical plane lies at the root of the most widespread human misery, turning it to the service of the Lords of the Dark Face in subtler worlds is the "sin against the Holy Ghost," whereof spake the Christ—the World Teacher in His latest incarnation. Hence, the early and Middle Age persecutors ever strove to beslime their victims with slander of sexual aberrations, as witness the accusations against the Knights Templar, the Albigenses, against Paracelsus and Bruno, and other servants of the White Lodge. Since the great Order of the Jesuits, the warriors of the Church, was founded, the occult knowledge of its leaders, and the intellectual discipline and obedience of its rank and file, have produced both Saints and persecutors. Spread over the world, obedient to a single will, it has become a mighty power both for good and for evil: it has its wonderful roll of martyrs, and has been banished, times and again, from Christian kingdoms for its crimes. Itself a depository of occult knowledge, it strives to crush all who attain to it outside its discipline, and it uses the old deadly weapon—now that it has no power to slay—to stab character and reputation. Hence H. P. B.'s

furious denunciations; she saw in it the very embodiment and the deadliest weapon of the Dark Forces that ever war against the Light. It is strongest in North America and Australia in its worst form, for in those countries the Roman Catholic Church is striving to win Democracy to its side, and the Jesuits are its unscrupulous soldiers.

Against H.P.B. it brought out the old weapon, and accused her of the vilest sexual life; far more deadly was this than the open Coulomb attack; there were passages in her life whereon such false accusations, impossible to disprove, could be hung; and, for the sake of the Society, she bowed her proud purity to the outrage of a medical examination, which proved her to be "virgin intacta," and she permitted the hateful certificate to be published. Yet the foul calumnies continued, poisonous gossip which pursued her even after she had passed "beyond these voices". The same policy was pursued towards the next greatest teacher the T.S. has had, my Brother Leadbeater, who has passed through a very hell of accusations of the foulest kind. Other lesser men have shared his crucifixion, and just now the Jesuit conspiracy is making its most venomous attack with its old weapons against the leaders of the Liberal Catholic Church, which it recognises as its deadliest enemy, because its Bishops, as in early days, are in touch with the Masters of the Wisdom.

That these attacks are made is one of the proofs of their apostleship. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Was not the World Teacher denounced as "a gluttonous man and a winebibber, the friend of publicans and sinners"? Was it not said of Him: "He has a devil, and is mad; why hear ye him?" Was it not said that He was a sinner? Did He not warn His disciples that they

would "be betrayed both by parents, and brethren, and kinsfolks and friends"? Why then should we be troubled, if similar things occur to-day before His return, as He predicted?

Our answer to all this is to point to our work. As the blind man, whose sight had been restored, bluntly said to those who denounced his Healer as a sinner: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Units calumniate us; tens of thousands rise up and call us blessed, for their illuminated lives, for their consolation in grief, for their rescue from despair, for the ennobling of their morality. Do men gather such grapes from thorns, such figs from thistles? It is written: "By their fruits ye shall know them." Judge us by our work, and not by the lies and slanders of the Jesuits and their agents. For us, we are indifferent, for we look only for approval to Those whom we serve, and we heed their published slanders and their private falsehoods as much as They heed the hissing of the snakes in the jungles round the mountains where They dwell.

We have no quarrel with the "Back to Blavatsky" movement, though we note, with some amusement, that few, if any, of its members knew and served H.P.B., and that they attack those who were dearest to her, and were her pupils and defenders. Ill would we have profited by her teachings, were we only to have marked time in knowledge since she left us on the physical plane thirty years ago. I may, however, say that, whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she had written, we examined our observation with minute care, and tested our own "discoveries" by her statements. We regret that the "Back to Blavatsky" movement seems more inspired by dislike to her pupils than by love to herself, but it is very well that they should study her works—without help from later knowledge, if they distrust it—as we ourselves studied them thirty years ago."

This last word I say to you, Brothers of the T. S. You are free men and women. Use your freedom as you will. Rely on your own judgment. Choose your own path. But I pray you, in the name of Love and of Honour, do not countenance the filthy slanders printed in America, for these are born of hatred and of falsehood, and are against all decency. Even ordinary newspapers do not use language so coarse and defiling, which can give pleasure only to uncleanly minds, and are of a piece with those used by the persecutors of Occultists in the past, and in our days used of H. P. B., and of those whom she regarded as her successors in teaching. The disregard of all the canons of gentlemen in the use made of private letters, is a mark of the same origin. Trust and confidence are shattered where such betrayals are made.

Choose ye whom you will serve. The cause of Brotherhood, of Love, of Truth, or that of disintegration, venomous hatred and falsehood; in a very real sense, will you choose Christ or Barabbas? I stand as the chosen Head of the Theosophical Society, chosen not only by the Society, but also by its true Founders and by their Agents. To those who know anything of Occultism I say, that I stand as the servant of the Hierarchy, obeying Their Will and doing Their work, as H. P. B. bade me declare. Either I am Their agent, or I am a liar and a blasphemer. Take me as you will.

Annie Besant

AN INTRODUCTION TO THE FOURTH DIMENSION

By A. HANLON

THERE is one aspect of the higher planes of Nature which is very rarely touched upon by the student of the Divine Wisdom, and yet it is necessary to a correct and mathematical understanding of these planes. This aspect is concerned with the dimensions of these higher worlds; and in the following pages it is proposed to show how an understanding of higher dimensions can be arrived at.

Perhaps one reason why the study of the Fourth Dimension is not attempted is because of a certain indefiniteness, an intangibility, that seems to surround it. Also the subject, from its outset, is at once metaphysical and apparently confusing in the labyrinths of mathematical reasoning through which the higher dimension must be pursued. Yet it is not so confusing as it at first appears; and a little mental courage and steady persistence during the preliminary study will bring the student to the stage when the fascination and delight of exploring into higher space will be an incentive to still further efforts.

The first stages, like the preliminaries of most, if not all, subjects, are the most difficult, perhaps because it is at the beginning that the hard foundations and the fundamental principles of a study are laid. Also the introduction of a new line of thought makes a hitherto unknown demand upon the thinking faculties. An effort is required at first to make the mind occupy itself with a strange, and to that mind heterodox,

thought; but when it has become accustomed to that thought, the difficulty disappears. This is the case with the study of higher space. The idea of other dimensions is so unusual to ordinary thought that a certain amount of determination is required in laying the basis upon which the structure of higher knowledge will afterwards be easily built.

This new thought, that has but lately found expression on the physical plane, has been known to occultists through the ages, not only as a thought but as an actual fact. That there is a real four-dimensional world in which beings live, and that this world, and still higher-dimensional worlds, play an important part in human evolution, is a certainty. The belief that there is an actual world of four dimensions, a world having an important bearing upon the daily lives of people, should spur the student on to action; for it may happen that, by endeavouring to glimpse the higher, the "curtain" will be drawn apart, and he may pass into the beyond and there realise that there truly is something grander and more inspiring in existence in a higher dimension than in the ordinary world which once limited his perceptions. And, if the student be pure and eager in heart, then there stretches before him a life of service to mankind of which he was incapable before.

A conception of higher-dimensional worlds and their possibilities, for one who does not know them, can be gained in two ways. Firstly, by a conscious visit to these worlds under the instruction of a competent guide; secondly, by studying the analogies of the lower dimensions. By examining the conditions and relations of one, two and three dimensions, and observing carefully how the analogous figures of these dimensions are linked together, and then carrying the whole process a step further—in other words, into the fourth dimension—an understanding of this higher space can be arrived at.

It is by this latter method that most students will have to approach the subject, since not many will have conscious access or remembrance of a visit to this other world. However, if the student is earnest in his efforts to comprehend the higher, the means by which he can prove to himself the existence of a higher-dimensional state of being will present itself. That there are worlds other than this physical world in which we live, is a fact with which all Theosophical students are familiar. Consciousness on these planes is gained by controlling the vehicles of expression on them, and also by trying to understand their construction. Four-dimensionality is an attribute of the next world, the astral plane, in which people live for a time after death or during sleep. By constantly dwelling upon and seeking to grasp higher-dimensional things, the centres or chakrams in the astral body will gradually be brought into greater activity, until the moment arrives when the consciousness has been so widened that it passes beyond the physical and includes the astral world also in the waking consciousness.

The method by which initiation into the higher dimensions can be attained, as described in this article, is by the second way—by examining the relations of the lower dimensions. For this purpose it is much easier to imagine a creature, a being, limited by one or two dimensions, and to enquire into his experiences. By thinking of a consciousness absolutely unable to comprehend anything other than the phenomena of these dimensions, and by trying mentally to feel these limitations, the student will have started a little on the path that leads to this initiation.

One dimension we can represent by a straight line, which has only one quality—length; that is its dimension. Now let us imagine a line-world, as, for instance, an infinite straight line, and let us also think of beings livings in this world. They

will have bodies of one dimension; that is, finite straight lines, the only forms possible in a line-world. Thus it can be seen that growth can be only an increase in the length of the body.

These creatures would be absolutely unconscious of any movement other than along this line, backward and forward. The idea of a direction extending away from their line of motion would be inconceivable to them, as inconceivable as, or more so than, the idea of a dimension extending away from our space is to us. Another strange thing is noticed about this one-dimensional world. A line-being cannot pass another, and he must therefore have always the same two neighbours, although the distance between the beings can vary. To pass another, a line-being must move completely out of his world; but this he cannot do, since he is limited absolutely to the directions bounded, for him, by his neighbours.

It is necessary that the student should thoroughly grasp what is meant by one dimension, to do which it is advisable to experience in imagination these limitations, and then hold in the mind the abstract feeling produced. The abstract feeling which comes in the change from one to two dimensions, or again from two to three, is the same that comes with the change from three to four dimensions; and all that is necessary to visualise a four-dimensional figure is to understand intellectually the geometry of the figure, the construction, and then, by producing mentally this abstract feeling, which is an extension into the higher dimension, the figure can be visualised in it.

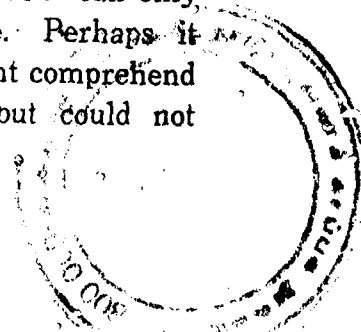
However, keeping these few ideas of the one dimension in mind; let us pass on and look into the conditions of a two-dimensional world. One-dimensional space is a space in which movement is possible only in a straight line. The consciousness is so limited as to comprehend only the backward and forward motion that is possible in a line-world. A

two-dimensional world is a world in which movement is possible in two directions which are at right angles to each other, *i.e.*, a plane surface.

We can imagine a plane-world as an infinite flat surface upon which two-dimensional beings move about. Movement is possible to such beings anywhere on this superficies; but in that direction which extends away from it they cannot move, nor comprehend such a movement. The idea of a direction lying away from their two-dimensional world could never, under ordinary circumstances, occur to them; they only understand a backward-and-forward and left-and-right motion. We can imagine a plane-being as having a body made of a very thin substance, like a sheet of paper, of the thickness of which he is unconscious. A two-dimensional being can contact other beings and objects in his world only by their edges, in the same way that we three-dimensional beings can contact beings and objects of our world by their surfaces.

This being so, some curious facts about this plane-world can be seen. If a being of this world is surrounded by a line, as, for instance, a circle, then he will be completely imprisoned. Escape would be impossible to him, since he must break through the line, which we can suppose is strong enough to withstand such an attack, before he can leave his prison. A three-dimensional being could not be caught by being surrounded by a line in this manner, since he can move in the direction that extends away from the two-dimensional world. But this possibility of escape is not open to the plane-being, for of this direction that lies away from his world he has absolutely no conception.

His consciousness is centred in a plane, and can only understand what takes place in that plane. Perhaps it would be better to say that a plane-being might comprehend a higher world, a three-dimensional world, but could not experience it.



The characteristic of this higher world is that in it there are three movements, each one at right angles to the other two, possible to a being of this world. Not only can we three-dimensional beings move backward and forward, and left and right, but also up and down. By these three movements any point in our space can be reached, as, in the case of the plane-being, any point in his space could be reached by two movements. It is difficult for those with no conception of space other than that of three dimensions to imagine a space of two dimensions—in fact such a space seems an impossibility, since two dimensionality appears to be only an abstraction. But two-dimensional conceptions, although abstractions to us, would be realities to a two-dimensional being. This will become more apparent when our consciousness becomes a little four-dimensional.

As a line-being can be imprisoned by points, and a plane-being by lines, so can we be imprisoned by plane surfaces, as, for instance, the walls of a room. Escape would be impossible to us, since a complete portion of our space is surrounded by the boundaries of the room, and, wherever we move, these plane surfaces meet us and bar our way. Following out the analogy of the two-dimensional prison, and its inability to hold a three-dimensional being, we arrive at the conclusion that a three-dimensional prison cannot hold a four-dimensional being. This being can move in a direction to which we cannot point; for, wherever we point, the line of direction we indicate can only be in our space. This new direction, then, extends completely out of this world, and nothing exists here but that it is open to the higher four-dimensional world.

The fourth dimension extends away from our world, in the same way that the third dimension extends away from the plane-world. The plane-being, point where he will, cannot indicate the third dimension, for, wherever he points, the direction can only be in his own world.

Briefly, to sum up all the preceding statements, we can re-state them as follows. A one-dimensional world is a world in which movement is possible in only one direction—backward and forward; a plane-world is one in which movement is possible in two directions which are at right angles to each other—backward and forward, left and right; a three-dimensional world is one in which three movements are possible, each movement being at right angles to the other two—backward and forward, left and right, and up and down.

When the idea of what is meant by a dimension has been fully grasped, then the student is ready for the higher dimension. An understanding of the fourth dimension can be more easily gained if the student thinks in ideas, not in words, which are only symbols. It is quite possible to discuss learnedly on many subjects by just balancing words against each other, and yet have no real knowledge. The real is that which words represent, and the student should get into the habit of reading the real things, until the sight of the word suggests automatically the idea of which it is the symbol.

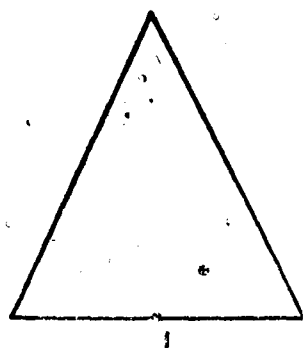
Perhaps the best method by which the fourth dimension can be approached is to choose a figure of the third dimension and, by studying its construction, endeavour to produce an analogous figure of four dimensions. For this purpose it is easier to take a figure which also has its analogies in one and two dimensions, such as a cube, sphere, cone or square pyramid.

There are two things necessary to a real understanding of four-dimensional figures: the first, the intellectual understanding of the figure in three-dimensional conceptions; the second, the visualising of the total figure in one four-dimensional conception. It is at this latter stage that perhaps the greatest difficulty will be met; but, to the student who

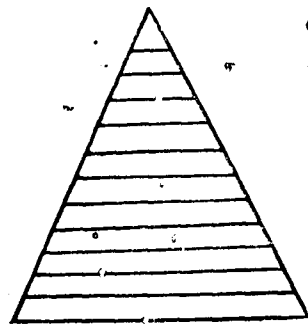
understands something of what lies beyond it, this will be but a spur to further effort.

A simple four-dimensional figure, and the method of visualising it, will now be described.

The figure chosen is the four-dimensional solid analogous to the square pyramid. As the space of this paper is limited, only a brief description of the figure can be given, but it is hoped that, insufficient as this description may be, it will at least awaken a little interest in what, in my opinion, is one of the greatest aids to occult development. The analogies of two, three and four dimensions will be first treated, so that an



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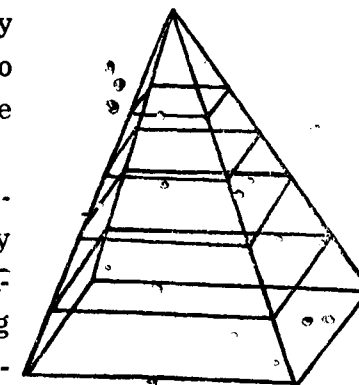


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understanding of the four-dimensional or cube pyramid can be gained, and then the process of visualising it will be discussed.

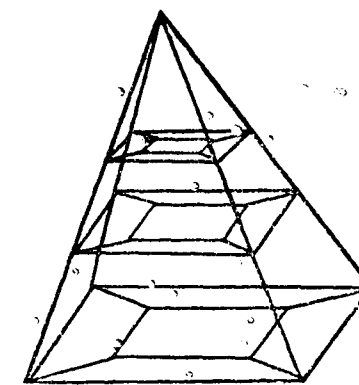
In fig. 1 a triangle is shown, and can represent a two-dimensional pyramid, a line-pyramid. Any cross-section of this figure is a line, and in fig. 2 a number of cross-sections are shown parallel to the base. The volume of the triangle is made up of an infinite number of lines lying between the base and the apex. The square pyramid can be produced as follows: each one of the infinite number of lines making up the volume of the triangle, a few of which are shown in fig. 2, traces a square by moving in a direction at right angles to the triangle. The three-dimensional figure, it can be seen, has its volume made up of an infinite number of

squares, in the same manner that the triangle is made up of an infinite number of lines. This is shown in fig. 3. The square-pyramid is bounded by a square, and four triangles which are produced by extending a line from the apex to each of the four corners of the base-square.



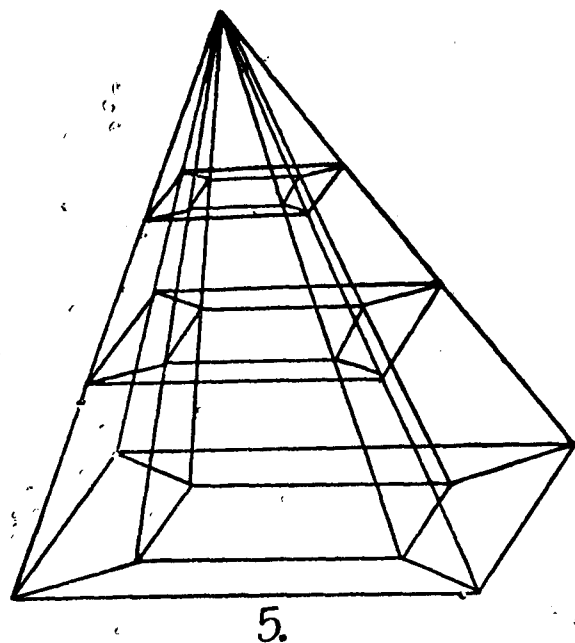
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If the preceding has been carefully followed, no serious difficulty should arise when the cube-pyramid is attempted. As, in tracing out the square-pyramid, the line-sections of the triangle traced out squares, similarly, in tracing out the cube-pyramid, the square sections of the square-pyramid will trace out cubes. Each square-section will move, in a direction at right angles to the square-pyramid, out of it into the fourth dimension. Fig. 4 shows how the square-sections trace out cubes. These cubes, it must be remembered, extend completely out of three-dimensional space altogether. A cube is the base of the figure, and from each of the eight corners of the cube a line extends to the apex. Fig. 5 gives an idea of what this cube-pyramid is like. Any cross-section of this pyramid, parallel to the base-cube, is a cube. Strange though it may seem, in a four-dimensional world cubes can be apart and yet parallel to each other; the super-cube, to which Mr. Hinton gives the name of "tesseract," is only the four-dimensional space between two cubes, a certain distance apart and yet parallel



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to each other. Looking at fig. 5, it can be seen that the pyramid is bounded by one cube, and six square-pyramids,

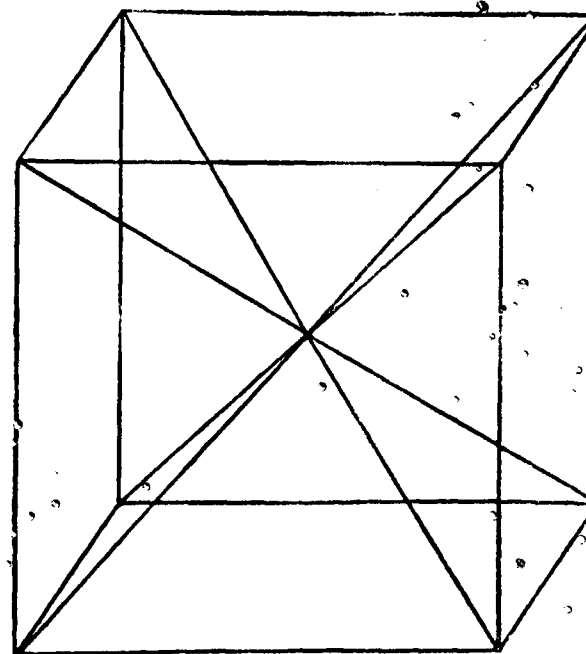


5.

having their respective bases on the six square-boundaries of the cube. The reader will easily understand from fig. 3 the volume of the square-pyramid, but the volume of the cube-pyramid, which lies between the cube and the six square-pyramids, cannot be comprehended until the figure is visualised.

To visualise it, proceed as follows: first study fig. 6, which is a view of the figure with the observer and cube in three-dimensional space. The point in the centre is the apex of the pyramid; and, extending from it to the cube, can be seen the six square-pyramid boundaries. The apex is apart from the centre of the cube, a distance equal to the height of the pyramid; the lines meeting at the apex must be longer than the distance from the centre of the cube to one of its corners.

Visualise the cube first, until it is clearly seen. Although not absolutely necessary, the results are better if the consciousness is centred all through and around the cube—in other words, by eliminating the personal equation. Mentally picture the cube-pyramid three-dimensionally, as shown in fig. 6, with



6.

the centre of the cube as the apex; then move the apex away from the centre of the cube, and yet not towards any of its sides. At this stage, if the consciousness has not been centred round the cube, there will be a tendency to move the apex in that direction which extends away from the observer but is still in three-dimensional space. But, if the consciousness of the observer surrounds the base cube, the only difficulty is to get the apex to move away from him in the only direction possible to it—into the fourth dimension.

As the apex is moved into the higher dimension there appears, between the six pyramids and the cube, a new,

indescribable something—the four-dimensional contents of the cube pyramid. Only when this figure, in its entirety, can be held mentally, is it properly visualised. Much concentration is required at first to hold it together, but after a time no difficulty is felt in doing this.

The difficulties experienced in visualising the first figure will not all be present when attempting others. The faculty of four-dimensional thought has been already built up, and all that is now necessary is to choose the figure, understand its construction, and then visualise it.

With regard to the visualising of higher-dimensional figures, the argument has been advanced that a three-dimensional brain cannot visualise the fourth dimension. That is quite true; but, when these higher figures are visualised, the consciousness has expanded beyond the physical and is centred in the mental world. This does not mean that full mental consciousness is gained, but merely enough to see the figures. There would be no need, even if it were possible, to bring the figures into the physical consciousness, since the two states of consciousness are experienced at the same time. It may happen that the consciousness of the student will widen so as to include the mental plane itself; and it seems probable that in this way mental consciousness could be attained before astral consciousness, even though the astral plane is the four-dimensional world.

In leaving this interesting aspect of the subject for some other time, it is well to remember that this study of the higher dimensions, fascinating as it is, should not be an end in itself, but rather the means to an end—the purifying and harmonising of the higher bodies that they may be of greater service to humanity.

A. Hanlon

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARAJADAŚA)

The following is a letter written by H.P.B. to Colonel Olcott in 1875. The original is at Adyar.

As is well known, H.P.B. went to New York at the direct command of the Masters, and, throughout all her time there, she was in constant communication with several of Them. At first, the detailed direction of her work was under the supervision of the Egyptian Brothers, of whom the chief is the Adept who called himself Serapis Bey. Associated with him was another, Tuitit Bey, who is mentioned in the letter now printed. The former is the "Chief" referred to. Several letters from the Master Serapis Bey exist among the records at Adyar, and extracts from them will be published in this series.

I

H.P.B. TO H.S.O.

My answer to your letter just received.

Got it this very moment. I had a right and dared withhold for a few hours the letter sent you by Tuitit Bey, for I alone am answerable for the effects and results of my Chief's orders. I am one of those who know when and how, and that for long years I guess, and you—you are but a baby inclined to be capricious and self-willed. The message was ordered at Luxor¹ a little after midnight between Monday and Tuesday.

¹ In Egypt.

Written out [at] Ellora¹ in the dawn by one of the secretaries [or] neophytes and written very badly. I wanted to ascertain from T.B. if it was still his wish to have it sent in such a state of human scribbling, as it was intended for one who received such a thing for the first time. My suggestion was to let you have one of our parchments on which the contents appear (materialised) *whenever you cast your eyes on it to read it*, and disappear every time as soon as you have done, for, as I respectfully inferred, you had been just puzzled by John's² tricks, and that perhaps your mind, notwithstanding your sincere belief, would need strengthening by some more substantial proof. To this T.B. answered me, *entre autre, thus*³ (now I am getting crazy again, and write you in a language you cannot understand). I translate verbatim: "A mind that seeks the proofs of Wisdom and Knowledge in outward appearance as material proofs is unworthy of being let in unto the grand secrets of the 'Book of Holy Sophia'. One who denies the Spirit and questions him on the ground of its material clothing *a priori* will never be able to. Try."⁴ So you see there a rebuke again. Perhaps the physical suffering I am

¹ Ellora is a series of rock-hewn caves, ten miles north of Daulatabad, and 225 miles north-west of Bombay. Ellora is still a "tirtha" or place of pilgrimage, though it has now no reputation as an occult centre. "In the rainy season a torrent flows at its foot and a great cascade pours over in front, so that the pilgrims can pass along a ledge behind it and bathe in the falling spray, believing that it is Ganga's holy stream falling over the great God's brow. For over a mile in length this scarp of rock is carved into monasteries and temples belonging to different sects, among the earliest being the Buddhist Visvakarma stupa-house already described." *A Handbook of Indian Art*, by E. B. Havell, p. 79.

² John is "John King". Under this name several entities seem to have played their part in the early days of Spiritualism. He is still about, for Mrs. Besant met him at a séance. Spirits calling themselves "John King," still materialise with the orthodox features, but they are palpable frauds, I think, utterly lacking in the distinction which was a characteristic of the genuine and original John King. Colonel Olcott mentions that John King was first heard of in 1850. According to Colonel Olcott there were three John Kings: 1. "An elemental pure and simple, employed by H.P.B. and a certain other expert in the doing of wonders"; 2. "the earth-haunting soul of Sir Henry Morgan, the famous buccaneer"; 3. "messenger and servant—never the equal—of living Adepts". It is this third John King who is referred to in the letters of the Master. See *Old Diary Leaves*, Vol. I, Chapter I.

³ Here follow in the original nine letters of the alphabet, which I omit.

⁴ It is characteristic of the letters written to Colonel Olcott by Serapis Bey that often He gives the exhortation "Try".

doomed to with my leg,¹ make me unfit for reasoning, but I have yet brains enough left in me to answer your questions *point blank*. You say: "I want all my messages from them *verbatim et literatim*." You want too many things at once, my dear. Whenever they write *to you* and I have orders to give the letter *to you* I will do so, for you would be the first to teach me how to obey their orders. But when I receive orders written or spoken by "Messengers," surely you do not expect me to send them to you? I will do so once for fun, and see what you will be able to make out of them without *my translation*. Now my advice to you, Henry, a friendly one: don't you *fly too high*, and poke your nose on the forbidden paths of the Golden Gate without some one to pilot you; for John won't be there always to collar you in time and bring you safe home. The little they do for you is wonderful to me, for I never saw them so *generous* from the first. The message about Child² is written to me, and I can but translate it; if you don't believe me that *they* want you to do it, as you please. If you do not believe me, you won't believe them, and I don't think it T.B.'s principle to be too explicit. I am an *initiated* wretch, and I know what a curse the word "Try" has proved to me in my life, and how often I trembled and feared to misunderstand their orders, and bring on myself punishment for carrying them

¹ "She fell dangerously ill in June from a bruise on one knee caused by a fall the previous winter in New York upon the stone flagging of a sidewalk, which ended in violent inflammation of the periosteum and partial mortification of the leg."—*O. D. L.*, Vol. I, p. 57. This account of the accident, as given in *O. D. L.*, is surely incorrect. H. P. B. writes of it herself in a letter to General F. J. Lippitt, who received it February 13, 1875. The letter is among the letters of H. P. B. which General Lippitt returned to Colonel Olcott, and which, among other papers, the Colonel left behind him. "When I received your letter I was in bed, having nearly broken my leg by falling down under a heavy bedstead I was trying to move and that fell on me." The results of the accident lasted for months, and are referred to in several subsequent letters, as late as June 30th: "I have to go away, lame as I am, on business which I cannot possibly postpone."

² Dr. Henry T. Child. This person came before the American public in January, 1875, as an exposé of two American mediums, Mr. and Mrs. Holmes. Instructions were received by both H. P. B. and H. S. Q. that Child himself was to be exposed, as he was their "ex-partner and show-manager" (*O. D. L.*, Vol. I, p. 70). Says H. P. B. in her Scrap-Book: "Dr. Child was a confederate. He took money for Holmes' séances. He is a rascal."

too far or not far enough. You seem to take the whole concern for a child's play. Beware, Henry, before you pitch headlong into it. Remember what you wrote inspirationally for me to Alden¹—in Girard's St. There is time yet, and you can decline the connection as yet. But if you keep the letter I send you and agree to the word Neophyte, you are cooked, my boy, and there is no return from it. Trials and temptations to your faith will shower on you first of all. (Remember my 7 years preliminary initiation, trials, dangers and fighting with all the Incarnated Evils and legions of Devils and think before you accept.) There are mysterious dreadful invocations in the letter sent you, human and made up as it may appear to you perhaps. On the other hand if you are decided, remember my advice if you want to come out victorious of the affray. Patience, faith, no questioning, thorough obedience and Silence.

¹ Presumably W. L. Alden, then editorial writer on the *N. Y. Times* (*O. D. L.* p. 123), one of the sixteen formers of the Society. From a signed article of H. P. B.'s, we get her address in Girard Street as No. 1111.



AT BENARES

AT BENARES

THIS is a snapshot of a happy-looking quartet of Theosophists, taken at the Benares Convention. It is valuable to many of us specially, because it has in it the last picture taken of one who is dear to many, Barbara Villiers. From left to right, we have Miss Arnold, Miss Barbara Villiers, Lady Emily Lutyens, and on the lower step, Mme. de Manziarly. Miss Villiers was an enthusiastic worker for Theosophy and for the Labour Movement, one of those who work incessantly for any good cause and always efface themselves, known mainly for the success of the work to which they put their hands. She will be sorely missed in London by her co-workers, for her bright spirit and unflagging energy inspired many with hope and industry. India, and especially Adyar, had won her heart, and she was longing to return here, when her sudden and unexpected relapse cut short her useful and much-loved life. May the Peace of the Masters whom she loved and served be upon her.

Lady Emily Lutyens is well known to English members by her devoted work for the Order of the Star in the East, and her constant service in the Theosophical Society. She is one of the founders of Action Lodge, which proved itself so useful in the War. Mme. de Manziarly has also worked devotedly for both the T.S. and the Order of the Star in France, and has found herself much at home in India. Miss Arnold has done much unobtrusive and useful work, and has helped especially in forming a T.S. centre in Poland. Without her aid, the tiny band of Polish Theosophists, impoverished and suffering with their ruined country, could not have succeeded in lighting a candle in Poland.

A. B.

THE ORIGIN OF OUR ORTHODOXY

A WRITER in a current Theosophical journal dogmatically quotes a certain Theosophical book against the theory of the fourth dimension, and adds that in spite of this plain statement, Theosophical students will go on following after strange gods. Every now and then the same mental attribute of orthodoxy crops up in a case where some one quotes this, that or some other Theosophical work in the same spirit of conformity. Just at the moment (I am told) we have the unedifying spectacle within our Society of members gravely discussing the relative value as authority of different past and present leaders therein. In this age and in such a Society as ours, this is positively astonishing, and the very first persons to ridicule thoroughly the pompous setting up of themselves as "authority" would be the leaders thus quoted. And yet it goes on. A.B.C. (deceased) might have written endlessly on the imperfections and incompletenesses of his or her work, and X.Y.Z. (still living amongst us) might speak daily in the same strain of his or hers—all to no purpose. Some people must have rigid crutches to hobble about on mentally, and wooden images at which to worship. In their proper places these are useful things. What is astonishing is to have a crutch brandished in one's face and thrust upon one when one has one's own legs in good order, or to be summarily dragged away from conversation with a Friend and compelled to worship an Image. It makes one almost ready, out of perversity, to set up a prickly hedge of wordy arguments, with (say) the figure of Fourth-dimension (that potent deity) exalted in the midst, though

one may privately believe that the said Fourth-dimension is a colossal fraud.

When one meets orthodoxy outside the Society, one tends to smile and pass on. It is less easy to do this when one meets it inside one's own house. For in the Theosophical Family such an attitude brings a crop of evils, of which the most distressing is the accentuation of differences of temperaments, which have hitherto been quite happy together. There are two kinds of traditions in our Society: the written and the living. Both are extremely important, though they do different services to the world. The former carries knowledge into remote corners, helps to keep the basic ideas alive, preserves the essence of the intellectual contributions of the various thinkers. It is static. The latter supplies the programme of the moment, and an opportunity to see, in the life, the principles that our Society champions. It is dynamic or kinetic. Both are important and both are present. In some other Societies—for instance, the Rosicrucians—the written is almost nothing and the living tradition is almost all. In other Societies, like the Royal Society, the written record is the essential, and the personal aspect is less vital. When Madame Blavatsky lived she embodied in her life and in her writings (as far as she could) the Principles she was commanded to enunciate. The one she has left behind in the printed page, and the other—an evolving and changing thing—was partly handed on to her pupils, and partly carried away. Her work was dual: to sketch a portion of the Plan, and to work hard to accomplish, in some detail, the actual beginnings of it. At her withdrawal the work fell to others, and theirs was and is necessarily also the duty to continue the amplification as well as to strive to accomplish the next prescribed portion. Both generations have at their disposal far more knowledge than they commit to the printed page; yet each was in possession of only a part of the scheme. More leaders and more knowledge are yet to come. These

simple facts should be kept well in view at all times. If so kept in view, one is less likely to set up false standards of judgment and much less likely to try to restrain people from doing what they consider to be their duty, out of assurance that what they are doing is inimical to the Plan; for instead of setting up a criterion on the basis of what we now know—or think we know—we shall withhold our censure until we are quite sure of our ground, meantime spending our energies in positive support of that which we are assured is for us.

Such a policy is eminently wise, as may be seen from an illustration which I draw from another episode in another Theosophical magazine, where, in commenting upon two modes of accomplishing a certain humanitarian work, a writer quoted H.P.B. to show that the method of M. (which he thought not altogether useless, but chiefly palliative) was less good than the method of L. The quotation from H.P.B. was general and quite accurate in itself, and the writer's ideas most useful and constructive, but the curious thing is that in her own lifetime Madame Blavatsky supported (with money) the method of M. and did nothing (so far as I know) in support of the method of L.! Here is an example of the danger of quoting the general written tradition against the living particular! All of the written tradition applies to the times in which it was written, and much of it is also of general application; but it can never have that particular-in-universal value which the living tradition has. And to attempt to set the static against the dynamic or the kinetic, means often that both are destroyed and no profit results. Meantime the priceless element of a person's influence may be also diminished.

Something similar is seen in all the intensity displayed about the Liberal Catholic Church. This excellent institution (of which I am not a member) is supposed to be in some way a mistake, partly because Madame Blavatsky has not approved

of it so far, and is expected to be critical of it when her views can be ascertained; and partly because it is supposed to cross the stream of the written tradition from her as we know it. (It is also disliked for some other reasons, not pertinent to this paper.) One man's meat is undoubtedly another man's poison. Then why compel the other fellow either to eat what you do or prevent him from eating what he wants? If people are starving and some man possesses and is willing to distribute wheat, another rye and another barley, why should the wheatites object to the others?

Ah! There is the trouble! The Wheatites think the Rye-ites are distributing not Rye in their rites, but enervating narcotics; and H.P.B. is the authority for this suspicion!

Now that may sound fantastic, but it is the literal—what Mark Twain called the petrified—truth. In fulfilment of her duty, H.P.B. attacked ecclesiasticism and also material science with every weapon she had. She was the champion appointed for the work of justifying Occultism, and she did it. Now Occultism tells of three ways to God: The Shaitic, which tries to ignore all form; the Vaishnavitic, which considers the spirit and the form; and the Brāhmanical (largely moribund in this middle of the Fourth Round), which considers chiefly the form. H.P.B.—such was her nature and her work—stressed the first. Her armoury was rich in weapons. When she passed on, the armoury was left behind, and now it is being used (not exactly as she might herself use it, surely) in civil war, so that we have the curious spectacle of H.P.B.'s (then useful) blunderbuss existing alongside the more modern poison gas, and the other inventions of "civilisation".

What is the origin of this orthodoxy amongst us? Is it, as in English and other history, a cloak for political and personal advantage? The very thought is unworthy of a Brotherhood. No, it is merely the limitation of an ignorance that will insist on having something rigid to lean on in this

world of flux. It is unfortunate that our Society, so broad, should be afflicted by pressure so narrowing, but it is not unnatural. The only sad aspect is when zeal outruns judgment, and we have the two parties to this discussion denying Brotherhood in the very name of Brotherhood. If we cannot love the more, just because of difference and variety, surely we should at least not love the less—only let not the dour Round-heads too vigorously assail the merry Cavaliers, nor (on the other hand) the latter flourish too flauntingly their cakes and ales in Puritanical quarters!

F. K.

“REMEMBER GAETA”

By THEODORE LESLIE CROMBIE

I AM already an old man, and unless I set down now my tale, I fear I shall not have a chance again. I never thought to draw out from my memory of the past this particular incident which I am now about to relate, but events have happened within the last few years that make me feel it my duty to do so.

I have spent most of my time in India, the reputed land of mysteries and marvels, and if you are a believer in the travellers' tales you hear, you would think that every Indian was a magician and every act he performed was a miracle. All I can say is that, after twenty years' experience in that land, I never came across one single marvel nor one single magician to my knowledge. It is true, however, there are many Indians who are much interested in the science of Occultism, a science to which, if I had had the time and the will, I should have liked to have devoted myself, for in it I am quite sure may be found the real reason for our existence. I was fortunate enough to come across two or three of my Indian friends who were interested in this science, and they spoke quite solemnly of, as truths, what the normal average Anglo-Indian considers myths. The so-called miracles of the Bible were to them but the outcome of the use of natural laws unknown generally to man. They also told me of Great Teachers—and those they spoke of with profound reverence—who had climbed up the ladder of evolution

far beyond the ken of the normal man, and who lived in the fastnesses of mountains, sending forth their power and wisdom for the upliftment of humanity. This was all very interesting, but I cannot say that I was convinced.

However, a young fellow with whom I was very friendly was much taken up with that sort of thing. His name was Charles Norman, and though he was much younger than I was, yet somehow or other we were very good companions. He must have had rather eccentric parents apparently, because he had been brought up with extraordinary ideas, and it was rather a boast of his that never from boyhood had he touched meat. We had a mutual friend in a most cultivated native, Ram Singh, and the three of us went about a great deal together, but it was quite easily seen that Ram Singh's interest was for some mysterious reason concentrated on Charles.

Now I believe, but I do not know, that Ram Singh could do queer things. I have heard, and I think it was true, that he was in some psychic communication with his guru as he called him, and that this guru was one of the great Sages known, and believed in, by the Indians. However that may be, he never showed me anything of his psychism, and I am sure that Charles was not psychic at all—sensitive maybe, but not psychic. This seemed to make no difference to Ram Singh. Often and often I used to find him in Charles's rooms philosophising in a most extraordinary way, and Charles calmly taking it all in as if he were recalling something he had previously learnt, and not as if he were endeavouring to learn something new. Perhaps he was; for both he and Ram Singh were staunch believers in the doctrine of Reincarnation; and I must say that even then it seemed to me likely to be true. In later years, I have become convinced of it.

These two were very good to me. They never made me feel in the way, and Charles used to say that Karma linked us

together. To this remark Ram Singh once nodded his head rather meaningfully, and when I asked for some explanation of the matter I was told that I would know before I died. It is because I think that I do know now, that I have sat down to write this story.

The day that my story begins was a very hot one—it can be extremely hot in India—and I had spent most of my time under the *punka*, trying to persuade myself that I was undergoing the necessary preparation for that after-life which is accorded to recalcitrant Christians. However, later in the afternoon a semblance of a breeze manifested itself and I thought I would look round on Charles. There is little privacy in India, and so I went in unannounced, and found him lying on a long chair on the balcony of his bungalow.

I called him: "Hello, Charles, and how have you got through the day?" But there was no answer, and as I got closer I saw he was deadly white and unconscious of my approach. I thought he was in some sort of fit and was very much alarmed, because I am not apt to deal with such a case. I was about to call his servant when suddenly, absolutely quietly, Ram Singh made his appearance. He looked at me and then went straight over to Charles, bent across him for a few seconds, gazing at his face, and then slowly the boy's eyelids began to flutter. Gradually life seemed to flow into his body and he half rose. Ram Singh straightened himself up and came over to speak to me. Just at that moment—I remember this very clearly because it made a great impression on me—Charles spoke. "Remember Gaeta," he said, "remember Gaeta"—and that was all. Then he rubbed his eyes and, as it were, came back into the world.

"What are you two people doing here?" he demanded.

"We just looked in to see you," I replied.

"I have had an extraordinary experience," he said; "I thought I was going to die."

Then he turned to Ram Singh:

"You know, Ram Singh, it was about—"

"Yes, yes," said Ram Singh; "you have not been very well. Do not speak for a little."

Then Ram Singh looked round and said to me:

"I think he ought to be quiet just now, Mr. Mowbray. If you wouldn't mind, it would be better if you left him to me for a little. He will be all right by the evening."

I had been in India several years; I knew and liked Indians, and I am sure that they liked me; I had never felt that peculiar feeling which is called the colour feeling until this moment; but I must say that as I quitted the balcony in obedience to Ram Singh's command (I can call it nothing else) I felt a spasm of race prejudice. Who was he, an Indian, to dare to order me, a European, to leave my friend when he was ill? I was ashamed of this feeling a moment afterwards, because I admitted to myself that the stronger man had won. When it came to a question of obedience between Ram Singh and myself, it was Ram Singh who would win. Although neither of them ever spoke directly to me of the incident again, yet I noticed that Charles, for a time after this attack, seemed to be strangely nervous and perplexed. He suffered also from fits of depression, varied by moods of extraordinary exaltation. In one of the former, when I was trying to cheer him up ineffectually, Ram Singh again came in, and when Charles was not thus easily to be roused, he looked at him strangely and said:

"Remember Gaeta."

It must have been six months after this that Charles left India on a long furlough. I went with him to Bombay and saw him off. It was my turn to be depressed. Charles seemed to have entirely got over his sudden illness, had thrown off all

his depression, and was starting for home with the happiest anticipations. I was the gloomy one, and as I shook hands with him I said, somewhat prophetically I think:

"I wonder if I shall ever see you again?"

He looked at me for a moment, and then half laughed and answered: "Oh yes, you will see me again right enough, old chap, only perhaps I won't see you."

The warning-off bell from the boat prevented me enquiring into the meaning of this cryptic and somewhat rude remark, but it stuck in my mind; and, in the light of subsequent events, I cannot help thinking that Charles meant it so to stick.

I told Ram Singh about it, and all his comment was a baffling smile. There have been moments when I have wished that Ram Singh wouldn't smile like that.

* * * *

I missed Charles very much; and I did not see a great deal of Ram Singh, because it was not long before he too left the station. Charles was not a good letter-writer, and consequently, beyond a few postcards *en route* to England and a letter announcing his arrival there, I did not hear from him for several months. When I did get something which might be called a communication, I was so astonished that I could scarcely believe my eyes. Charles wrote from Gaeta. I do not know anything about Gaeta, I do not want to know particularly. I believe it is somewhere in Italy near the sea-coast, and I have no doubt it is a most beautiful place. Charles's letter was not a guide-book, and all I know of the place has been gathered from the *Encyclopædia Britannica*. What Charles was concerned with was a certain Count Baroni whom he had apparently run across in Gaeta. The Count was, he wrote me, a great Sage and had penetrated far into the mysteries of Occult Science. How Charles ever came to go to Gaeta has never appeared, but I daresay Ram Singh could tell me something about that if he only would. For myself I

am satisfied that it was written in the book of fate that Charles had to go to Gaeta, and that when he left Bombay he left with the firm intention of going there. The Count Baroni seems to have been very friendly to Charles, and he told me that he had mentioned my name and his friendship with me to the Count, and that the Count was pleased to be interested. The Italians are always polite.

The Count dwelt in a very charming house, and I gathered that Charles saw him for the greater part of each day. He lived a retired life and was thought by the people round to be somewhat eccentric but harmless. That, in a nutshell, was the substance of Charles's letter to me; only there was an interesting postscript. "Cheer up, you will see me again all right old fellow." And that was the first letter I had from Gaeta from Charles—and the last.

Six weeks later, an Italian newspaper was sent to me. I looked through it in a desultory manner, thinking that there must be something of interest to me in it, as it must have come from Charles, although it was not addressed in his handwriting; but the postmark was Gaeta, and he was the only person who could have sent it. I found two paragraphs marked with blue pencil. The first told of the death of Count Baroni, who had been found dead in his villa, a victim of sudden heart disease. Truthfully this did not interest me very much; but I supposed Charles would be sorry, and I thought it was nice of him to send me the paper. I then proceeded to read the second paragraph. That gave me one of the greatest shocks of my life. It told of a terrible landslide in the neighbourhood of Gaeta, and one of the victims of this landslide was a young Englishman who had been staying for the last two or three months in Gaeta, and who had been seen walking in the neighbourhood at the time of the disaster. As he had not, after the lapse of several days, returned, and as he had apparently gone out for his customary afternoon walk, it was

presumed that he must have perished. The paper said further that the body of this young Englishman, Charles Norman, had not yet been recovered. In fact it seemed unlikely that it should be recovered. The record mentioned that he had been on very friendly terms with Count Baroni, and the curious coincidence of the death both of Charles and the Count on the same day was commented upon.

I have one more thing to record, as far as this part of the story is concerned, and that was the state of absolute bewilderment into which I was thrown by trying to answer myself the apparently simple question: "Who sent me the paper?" I wrote my news at once to Ram Singh, and he replied in kindly fashion, giving his sympathy to me, but not expressing any particular regrets as to Charles's death. One wouldn't have expected that of him, however, because he viewed death differently from most people; and yet behind the letter I seemed to see his quiet, baffling smile.

* * * * *

Time: Fifteen years later. Scene: The Opera at Covent Garden.

I had quitted India for good. I was sorry enough to go; but still, after all, home is home, and I had many friends who kept me in touch with what was going on in India. Of Ram Singh I had not heard for years, and of Charles—well, he had faded rather into the background of my memory. Now I was attending the Opera like a good English music-lover, and was witnessing a superb performance of *La Bohème*. It is sufficient to say that Mme. Melba was taking the part of Mimi. I was sitting in the stalls. During one of the intervals I scanned the house. There was the usual gorgeous display of dress and jewels in the boxes; and, as I ran my glasses round the tiers, I saw a man's figure that seemed strangely familiar, but one that I could not for the moment place. His back was towards me. When he turned, I think I nearly

fainted, for the man's face was the face of Charles—not the same Charles that I had known in India, but an infinitely grander and mightier Charles; not the same Charles, but yet undoubtedly the same man.

A miracle was before my eyes. Charles was no older than he had been fifteen years ago. Here was the same young-looking man of thirty, and he ought by all the laws of nature to have shown some traces of advancing years. I looked and looked, and if I had any doubt as to his identity it was dispelled, because I could see distinctly on the little finger of his left hand a curious ruby ring which I had given him when we were in India. At last he turned his gaze on me. Straight through the theatre he looked, and then I had the experience of my life. It was the look of a far greater man than Charles had ever been; it was a look which burned, purified, and restored at the same moment. All that I had been, was, or could be, seemed to be revealed to this marvellous gaze; and yet, although I was stripped bare mentally and morally, there was no feeling of resentment, for the gaze was absolutely impersonal. I have no words to describe it. Words are poor things in a spiritual experience, yet truthfully I am speaking of what I know. It was all over in a moment, and then Charles, as I must call him, smiled across the glittering space, and in his smile was infinite tenderness, infinite compassion. Afterwards he turned away. The lights were lowered, the music began again. When the next interval came, I tried to see him again, but he had gone. I left the Opera. I had been in the presence of a man of men, and as he had left, so I went. As I was going, there seemed to waft into my ears the sentence of long ago: "You will see me again right enough, old chap, only perhaps I won't see you."

The knowledge that Ram Singh had said would come to me was beginning to dawn.

I wrote to Ram Singh. I wanted—oh! how I wanted—some definite explanation of this marvellous thing. The letter has just reached me, returned, address unknown. So all that I can do is to speculate; and what will seem wild speculation to those who do not know, seems to me the purest truth. It may be that some superhuman being who had desired a temple of habitation had chosen the body of Charles. That is how it seems to me, and to this Being I owe my best and greatest allegiance, for I feel that in lives to come I shall serve Him, as undoubtedly Charles and Ram Singh must have served Him in this life with knowledge and wisdom. For me the veil has been lifted from the mystery of the Gaeta incident.

Theodore Leslie Crombie

A FAIRY PLAY

IN the February Watch-Tower (p. 424) I said that I hoped to reproduce "some charming photos of a Fairy Play given by the Lotus Circle children in Vancouver". Here they are, and I think they justify the adjective "charming"—the children look so dainty, with their winsome faces and graceful gestures.

Many children have considerable dramatic instinct, as is shown in their power of "make-believe". They are quite Shaksperian in the way in which they see a crouching papa as a lion, a stick as a prancing charger, the space under a table as a robber's cave. They do not have to put up a label, as in the Elizabethan plays, "This is a wall". The sheet of cardboard is a wall. The cries of joy and fear, of anger and pity, are the real expressions of the emotions indicated, that are felt, not acted. They do not have to practise before a looking-glass the expressions and gestures suitable to the words they recite; they do not act a scene; they live it.

This talent is very marked among the Pañchama children, who act quite admirably. They are not shy and self-conscious, because they have become the characters they represent. In the picture of the "Three Fairies" you can see the joyous dance of the fairies, and the roguish look on Red Riding Hood when she turns her back on Prince Charming, who has just saved her from the Wolf, is as natural as is the demure little face which will soon be dimpling with laughter in the last scene.

We congratulate parents, teachers and children on what must have been quite a delightful performance.

A. B.

A FAIRY PLAY



CHARACTERS IN RED RIDING HOOD



LAST SCENE IN RED RIDING HOOD



THREE FAIRIES



PRINCE CHARMING, THE WOLF AND RED RIDING HOOD

MOMENTS IN JAPAN

Dawn

Even the plum-boughs,
Dreaming in the frozen dawn,
Stir with enchantment.

Swallows

Swift, dark pinions,
Writing on golden sunshine
All the heart would know.

Wisdom

Slowly, silently,
Sorrow at last is learning
The wisdom of Earth.

Worship

Bow ye down to that
Which fills the ways with little ones,
The woods with song.

Longing

I would learn the rune
Of silent words, the silence
Of beautiful song.

Silence

The untold labours
Of eternal creation
Wrought this great silence.

Kabir

Across the ages
A pilgrim wandered, and made
My heart his haven.

Omens

They are quivering
With beauty and strange alarm,
Wild roses in the thunder.

Sorrow

The great sea drowned
Those tiny footprints on the sands
Of my lonely heart.

The Poet

He who uttereth
Thoughts that blend with the silence
Maketh a poem.

My Guest

The beggar at my hearth
Knew beautiful stories
Older than tears of Ruth.

The Way

Nor wind nor swallow
Ever ventured on the way
My heart would follow.

E. E. SPEIGHT

BOOK-LORE

A BOOK OF SOLAR LORE.

The Process of Man's Becoming, by "Quæstor Vitæ". (Duckworth & Co., London. Price 8s.)

From a Theosophical viewpoint this book is absorbingly interesting. Of transmission from "the other side" there is no end nowadays. This book stands alone, inasmuch as its communications extend beyond the average mediumistic plane of transference, and are not only constructive but coherent.

In the writer's opinion, there is no question of the validity and value of the bulk of information here given. It need cause no alarm to the most "text-and-manual-bound" Theosophical mind, that the doctrines and theories therein expounded and expressed, parallel rather than conjoin the orthodox Theosophical gospel. For if, as the writer believes, the communications (received through the anonymous author, "Quæstor Vitæ") emanate from Solar Spirits, the remarks about reincarnation on pp. 101-102 would naturally apply to these Solar Devas, who we have no reason to believe are omniscient with regard to lines of evolution outside their own sphere. Eternal Life—the expression of an ever-progressive perfection, "the glory of going on, and not to die"—epitomises the joyful radiation of this book. In contents and atmosphere, alike, life abounding thrills through and saturates its pages.

The chapter entitled "The Sun World" contains the quintessence of this book, which should be not only read, but possessed by all who would consciously enter into and participate in this renaissance from the Life-Side now at its dawn, ushered in through the cosmic portals of the Aquarian Age. From the four winds of life and death, comes this Spiritual Life-breath to re-animate a world lying wellnigh dead in the "trespasses and sins" of warfare's devastation. Thus ever Birth treads on the heels of Death, and both are office-bearers of Life.

Light and heat are the expression of life-thoughts, (pp. 132 and 133), and it is the reception and reaction of these, whether by physical earths or the forms of life that inhabit them, that produce the phenomena of what are known as light and heat, and these supply the requisites for the development and sustentation of self-consciousness. This explains how the life-currents, made manifest by the light and heat rays, bear and bring within them that which the unit-selves receive; and react, and thus become self-conscious. This individualisation in cosmic unity, life-side of the harmony of life, is propounded and maintained throughout the book. "The sun-rays are the manifestation of the life-flow and the means whereby the Mighty Beings who utilise the same, convey the life currents that sustain embodied spirits while in such conditions. If Angels [devas or shining ones] cease to be, then and not till then the solar energy may be exhausted, and its fires become extinct." "The heat and light of the sun is not self-generated, but it is the intensity of the Life-Power, acting through the Love, Wisdom, and Intelligence of those who inhabit it, that is the real and primal cause of that which your science tabulates as heat and light." The philosophy and ethics here expounded are characteristically solar in nature, properties, attributes and qualities. The style is extraordinarily simple, terse and lucid, considering the range in height and depth of the subjects treated. The views taken are cosmic—man being a link in the universal chain of life—and explanations are given of the nature of some of the processes of its interlinking.

As an illustration of bold simple analogy, that of the corpuscle on its journey through the organic system, returning enriched in power and life-content by its arterial experience, and its application to each unit of human life (p. 76), may be taken as typical of the style and character of the communications and the commentary remarks by "Quæstor Vitæ".

The temptation to indulge in quotation exceeds that of commenting thereon, to the present writer. Every page contains some information which either bears interior truth on its face, to one accustomed to look for that light as the "life's star" in the skies of each new world of her myriad manifestations of the same spirit, or presents at least some hypothesis supported by analogy or correspondence. But the hints on the creative complementation between Electricity and Magnetism will not escape the seeing eye of any student of the life-side of Astrology, who knows that the day of Uranian and Neptunian demonstrations is now, also, at its earliest dawn, and who realises

the truth of the declaration (p. 159) that "Electricity and Magnetism are the positive and negative poles of the same life-force . . . the action and counteraction of this duality that produces the scenery which forms the surroundings of man on this outer earth". Again (p. 159):

It looks, consequently, as if man's brain is an organ made to respond to the thought-content contained in the electro-positive masculine aspect of the current; while the sympathetic nervous system must apparently be an organ made to react to the life-force or feminine aspect inherent in the current, and it is effectively the sympathetic that is associated with our vital processes.

Quæstor Vitæ's natural comment here is that the brain must apparently be an electric organ, made to respond to the thought-content inherent in the electric life-current and generate intelligence, while the sympathetic must be another electro-magnetic organ, made to react to the life-content inherent in the current and generate magnetism. Here we join issue with Quæstor Vitæ, as Theosophists, adding the pituitary body and the pineal gland as these two technically corresponding centres of direct connection with cosmic Electricity and Magnetism.

The remarks on the distribution of specialised life-force (p. 161), concentrated in special "places" or "portions" for specific purposes, and then redistributed with new centres of vital concentration, as new occasions arise and dictate, will not escape the notice of those who study history through the macro- and micro-cosm alternately, and both in the white light of life, reflected and refracted in the astrological prism, that dome of many-coloured lights and powers, Nature's Magic Mirror of Divine Revelation. A book to read with all intuitive and intellectual faculties aroused and used to their utmost, to learn, to digest, and to mark with glad prophetic vision as "Light from the Sun".

LEO FRENCH

Buddhist Psalms, translated from the Japanese of Shinran Shōnin by S. Yamabe, with an Introduction by L. Adams Beck. The "Wisdom of the East" Series. (John Murray, London. Price 3s. 6d.)

The new volume in the "Wisdom of the East" Series is devoted to a translation of Shinran Shōnin's *Sanjo-Wasan* ("Psalms of the Pure Land"). Shinran Shōnin (A.D. 1174 to 1268) was the founder of the Shin sect of Buddhism, and he has been aptly described by the Rev. Arthur Lloyd, in *The Creed of Half Japan*, as "the last great patriarch of mediæval Amidism in Japan". It was Shinran who

broke down the barrier between priest and layman. He denounced celibacy and the meagre diet of the priesthood, on the ground that such restrictions were abnormal and contrary to life as we were intended to live it. Nor did he wear a priestly robe, but conformed to the dress of the ordinary citizen. Such revolutionary ideas were not tolerated by those who differed from him, and he was banished on account of what were generally considered to be his rank heresies. But Shinran rejoiced in his banishment, since it gave him leisure to perfect his teaching.

Shinran did not trust his own wisdom and virtue, nor did he trust the wisdom and virtue of others. Gone were the days of the "Golden Age" when it was possible to "cure thyself by thyself". The teaching of the Shin sect was not self-sufficiency attained by self-discipline. Shinran regarded such measures as doomed to failure. His teaching was as simple and direct as it was intensely spiritual. One of the Popes said on his death-bed: "Rest all in Christ." Shinran rested all in Amida Buddha, all in "the Divine Promise of the Buddha of Infinite Light . . . in whose glory the Sun and Moon are even as darkness". When he emphasised the importance of frequently repeating "Namu Amida Butsu" (Hail, Omnipotent Buddha!), he was not advocating a lazy form of lip service. His belief was that, if those sacred words were repeated in reverence and humility, Amida Buddha Himself added His glory and His strength to the worshipper and finally led him into the Pure Land of Bliss.

Few will read these beautiful Buddhist Psalms without being deeply moved by their serene spirituality. Many of the Psalms in the *Old Testament* are marred by bitter anger and the lust of revenge, but the songs of Shinran express forgiveness and peace—not for the few, but for all. We read:

The one true freedom is the Highest, and the Absolute is perfect freedom. And when we attain unto that freedom, for us shall desire and doubt vanish away.

When every man is beloved of us, even as the son of our own body, there is the Universal Mind made perfect in us. And this shall be in Paradise.

F. HADLAND DAVIS

The Kabbalah: Its Doctrines, Development, and Literature, by Christian D. Ginsburg. Second Impression. (George Routledge & Sons, London. Price 7s. 6d.)

This volume consists of pages 84 to 232 of a book of the same title by this author, the omitted portions dealing with the Essenes. Just why this curious procedure has been followed we cannot conjecture; and this is the first time we have seen a book whose numbering begins with page 84. Aside from this singular defect—for we admit to a feeling of irritation at being deprived of Dr. Ginsburg's views on the Essenes—the work is timely and of much value. The author gives a careful and scholarly, if rather dry, account of the main outlines of the *Kabbalah*, and traces its date and origin, both traditional and historical. He distinguishes quite clearly between the grand archaic doctrine of the En Soph, as a tradition, and the later works—which Madame Blavatsky tilts against so frequently—such as the *Sohar*, and states most explicitly (p. 187) that "nothing can be more evident than that the cardinal and distinctive tenets of the *Kabbalah* in its original form . . . are derived from Neo-Platonism". This gives the book a very definite value to the *Theosophist*, though he may put the origin further back in time, and we cordially recommend it to those readers who would like on their shelves one more confirmation of the advancement of modern knowledge toward the position we (often rather dogmatically) take up of the identity in essence of the great hidden traditions. F. K.

The Man on the Other Side, by Ada Barnett. (George Allen & Unwin, Ltd., London. Price 7s. 6d.)

A novel with certain outstanding points of attraction to readers of *THE THEOSOPHIST*. First, it deals with a psychic plot in a more than tolerably sensible way; second, it possesses an emotional beauty and descriptive charm that is welcome; and, thirdly, it is credible. At any rate it does not stretch the imagination to a point of discomfort, merely to present a problem in psychology. It is exactly what it claims to be—a good novel.

The central theme is a case of attempted obsession—not the too frequently described sudden inrush of a crude, unintelligible entity, but a subtle, gradually manifested influence, intangible at first, but

waxing in effect till mania is nearly reached. The counteracting forces and their marshalling—lightly sketched, suggested rather than defined—provide an opportunity for some very charming episodes, of which the author has taken full advantage. Altogether a successful effort.

R L C.

Roumanian Stories, translated from the original Roumanian by Lucy Byng. (John Lane, The Bodley Head, London. Price. 6s.)

The Preface, written by Marie, Queen of Roumania, brings back memories of another of Roumania's Queens, the gifted Elizabeth, known in her books as Carmen Sylva. She it was who won a place for Roumanian literature in England, France and Germany, for she gathered her people's emotions and aspirations to her heart, and expressed them in songs and stories which have been translated into the chief tongues of Europe. More than that, she encouraged the children of her adopted country to collect and translate their own folk-songs and make them known. And now, when another Roumanian Queen writes of the "almost fatalistic note of sadness" which rings through all the songs they sing, we look back over their history and cannot wonder at it; rather would we wonder at the humour and light-heartedness that they preserve in spite of all they have endured.

If we are to judge by the examples of short stories in this volume, which depict the imagination and artistic sensibility of the Celtic temperament, together with a ruthless savagery which we are accustomed to associate with a pre-Aryan type, many victims of foreign tyranny have found refuge within Roumania's borders, sheltered by her mountains and forests, and have mixed with the milder dwellers on the pastures and corn lands. For example, tortures of human beings, past imagination, are described by C. Negruzzi as calmly as if they were animals treated by an ordinary "sportsman," and with as little ruth. We do not write such things in English nowadays in detail, we describe them as "too horrible to publish." The reader is left with an impression of primeval cataclysm expressed in terms of a quiet, modern English landscape.

Translated humour is always difficult to catch, and we read "Old Nichifor, the Impostor" more for its local colouring than because we can always appreciate its sly peasant craftiness. The tales of impotent longing sketched by B. Delavrancea in "Irinel," and by Ion Popovici-Banatzeau in "Out in the World," strike that despondent note which

is the sign of a decaying race, a sign, however, that we do not find in such vigorous productions as I Slavici's "Pope Tanda". Our remarks are not based on a wide knowledge of Roumanian life and literature, and we can but be grateful to Professor S. Mehedintzi for the few words he gives about each writer represented in this book; they add greatly to its value.

A. J. W.

MAGAZINE NOTICES

The Herald of the Star begins its new year of usefulness with a healthy increase in size and a refreshing variety of contents. Food for special study is provided by Dr. Annie Besant in a comprehensive article on "The Coming of a World-Teacher," and Mr. C. Jinarajadasa is another well known Theosophical contributor. The Russian artist, Nicolas Roerich, continues his essays on "Paths of Blessing"; his meaning is not always easy to follow, but the spontaneous vigour of his expression conveys a happy sense of confidence in the possibilities of life. Barbara Poushkine's glimpses of Russian character are always full of kindly insight, and in her interpretation of "Russia's Gift to the World" she is at her best. Quite the most lively feature is the second "Sermon from a Heterodox Pulpit"—in praise of "rag-time". It is certainly a novelty to find this epidemic of restless jingle dignified with the name of music at all; but the writer's evident sincerity almost reconciles one to its popularity, and his strictures on classical poetry have much to be said for them. Mr. Benson's talks on books are as delightful as ever.

The Co-Mason, January, 1922. (Published at 13 Blomfield Rd., Paddington, London.) This number of the well-known Co-Masonic Magazine, which starts the year 1922, is well worth reading, not only by Masons, to whom of course it makes a special appeal, but also by outsiders who may be interested in symbology and research. It contains a curious and remarkable "Letter from the Grand Mistress of the English Freemasons," dated 1763, and also some excellent articles dealing with "Geometrical Systems," the "Second Degree," and the "Three Great Pillars," as well as a short Play by Hope Rea, entitled "Joseph, the Arimathean".

Bibby's Annual for 1922 maintains the high reputation won by many years of uniform excellence in coloured and other reproductions of famous pictures and short articles of idealistic tendency. We are glad to find some familiar names among the writers, such as Sidney Ransom, Clara and Dorothy Codd, as well as some new ones

A fine example of a modern painting is "The Open Door" by Henry J. Stock (could not the explanations be abbreviated?), and Raeburn's genius gladdens us with his "A Boy and Rabbit". The Editor's "Heart to Heart Talk" gently exhorts the reader to shun the grosser temptations of Socialism, but it seems scarcely fair to blame socialists for a "fiasco" caused by the War Office appropriating the building designed for the new headquarters of the T.S. in England and Wales.

The Calcutta Review has a January number of historical interest, for it contains full-page photographs of the recipients of Honorary Degrees at the first Special Convocation of the Calcutta University in December last, together with a short biography of each. We are grieved to read, in an article by Satischandra Ray on "The Threatened Dissolution," that the University "is in the throes of a grave financial crisis, and unless relief is forthcoming during the next few months, it will relapse into its former status of an examining and a degree-conferring corporation, with no teaching functions which characterise all modern universities"; but at the same time we are confident that this appeal will have the desired effect of calling the attention of the Indian public to its duty in the matter. The remainder of the magazine is, as usual, of world-wide interest.

BOOKS RECEIVED

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

The Miracle of Life, by J. H. Kellogg (Good Health Publishing Co.); *A New Dictionary of Astrology*, by Sepharial (Foulsham & Co.); *Indian Logic and Atomism*, by A. B. Keith (The Clarendon Press); *Death and Its Mystery* (T. Fisher Union); *Healthy Breathing*, by Eustace Miles (Methuen & Co.); *The World as Power Reality*, by Sir J. Woodroffe (Ganesh & Co.); *From Man to God*, by V. R. Mohalka (V. S. Kamat); *Love and Affection*, by V. Palomaa (Advanced Thought Publishing Co., Chicago); *The System of Plotinus* (The Hermetic Truth Society); *The Path and Other Poems*, by T. L. Crooke; *The Secret of Life* (A. H. Stockwell); *In the Power of the Infinite*, by the Rev. J. F. Sanders (Bell & Co.); *Think Differently*, by E. Miles (The London & Norwich Press); *Quatrains of Omar Khayyam* (Marlborough & Co.).

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