



THE
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Art, Literature and Occultism

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

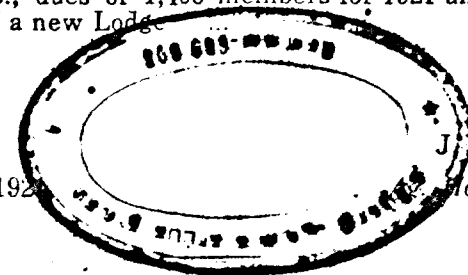
The following receipts, from 11th August to 10th September 1921, are acknowledged with thanks:

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	866	14

Adyar

10th September, 1921



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SUPPLEMENT TO THE THEOSOPHIST OCTOBER
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FINANCIAL STATEMENT

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			Rs.	A.	P.
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			458	10	6

Adyar.

10th September, 1921

J. R. ARIA,

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NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Olympia, Washington, U.S.A. ...	Olympia " " ...	28-3-1921
Wenatchee, Washington, U.S.A. ...	Wenatchee " " ...	7-4-1921
Walla Walla, Washington, U.S.A. ...	Walla Walla " " ...	11-4-1921
Victoria, British Columbia, Canada	Brotherhood " " ...	15-6-1921
Andheri, Bombay Presidency,		
India	... Olcott Lodge, T.S. ...	9-8-1921
Rangpur, India	... Sarasvat " " ...	15-8-1921
Varsovie, Poland	... Agni " " ...	5-9-1921
" "	... Action " " ...	5-9-1921
Cracow, "	... The Kingdom Come Lodge, T.S. ...	5-9-1921
Wilno, West Russia	... Ananda " " ...	5-9-1921

Adyar

8th September, 1921

J. R. ARIA,

Recording Secretary, T.S.

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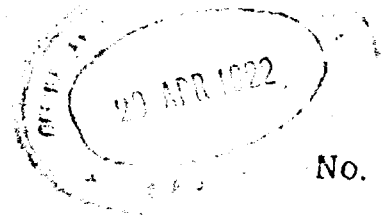
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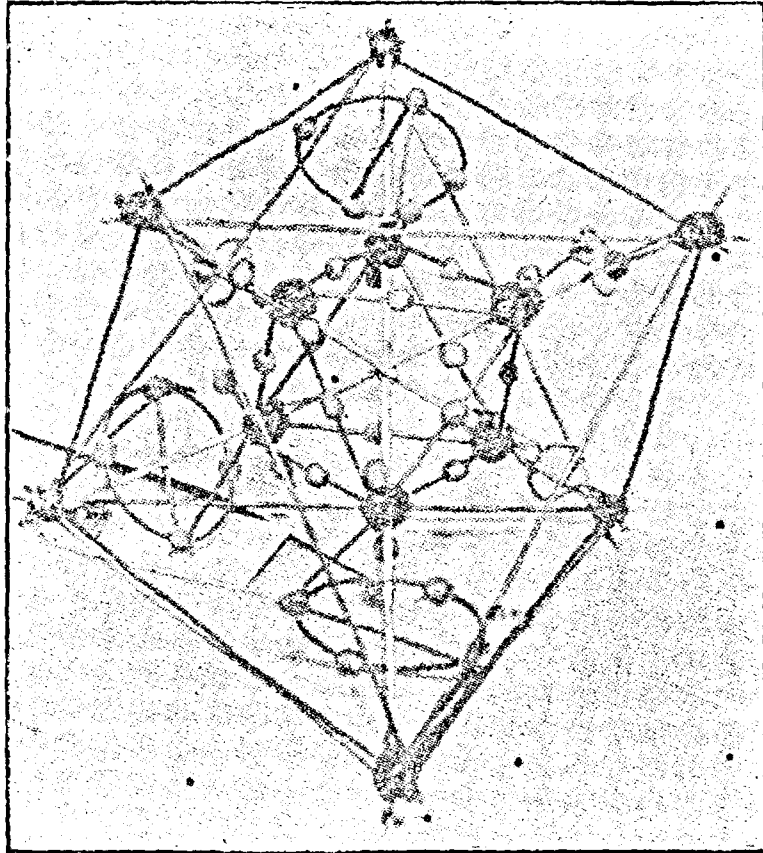
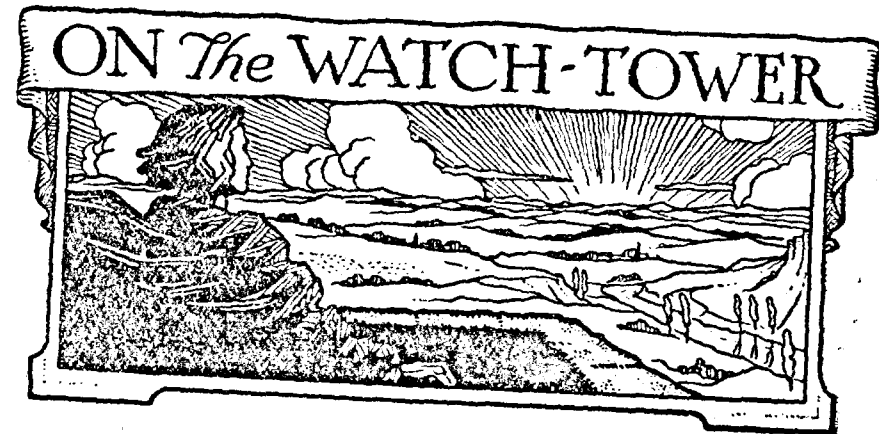
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THE THEOSOPHIST



MODEL OF A MOLECULE

THE curious-looking object on the opposite page is a model of an "actual spatial molecule . . . 250,000,000 times as large as the original". It has been constructed by Prof. Jared K. Morse and Prof. Leonard D. Loeb, and was shown at the 111th meeting of the American Physics Society. It is the first of its kind, and looks much like a reproduction of a diagram in *Occult Chemistry*. It appears in the *Chicago Tribune* of November 26, 1921, and I am glad to be able to print it in THE THEOSOPHIST and the *Bulletin*. It is of special interest to Theosophists. The value from the commercial standpoint, according to the *Tribune*, "probably lies in the fact that

through the added knowledge of the molecule, gained by this study, we may be able to predict new compounds, such as dye-stuffs, fuels, etc.". Our interest is on other lines, but the commercial interest is entirely legitimate. We only hope the knowledge may not lead to new explosives. The *Tribune*, from which we reproduce the illustration, says:

Under this wire netting we have the first actual spatial model of a molecule ever constructed. For those who have forgotten their physics, suffice it to say that a molecule is defined by Mr. Webster as a unit of matter. Molecules separately and collectively have been much written about, but seldom seen. Only the spectroscope will bring the molecule out of its retirement . . . The size of the reproduction shown above is on the basis of a 125,000,000 enlargement.

The model itself is 250,000,000 times as large as the original. It is nine inches in diameter and constructed in three dimensions. Its component atoms, scientifically spaced in accordance with measurements obtained by Prof. Morse, are represented by putty balls of various bright colours.

Prof. Morse, in discussing the model, said it showed that the molecule and its atoms have an arrangement similar to that of the solar systems; that bodies revolving around each other make up all matter.

* * *

Speaking of discoveries in physics, I cannot help expressing my deep thankfulness that Sir Ernest Rutherford, a famous man of science, does not think that there is any likelihood at present of the disintegration of the atom, with the consequent liberation of the forces which hold it together. It is stated that if this could be done, a piece of chalk of the size of a chesnut could set free forces sufficient to drive the *Aquitania* across the Atlantic. Until science ceases to use its knowledge for the destruction of human life, we trust that Nature's finer forces will not come within the control of man. That control increases enormously the power of the individual, and one man might slay large masses of people, or lay a whole city in ruins; the knowledge might thus subserve the tyranny of individuals over the masses, and the greater slaughter of man by man. Until the social conscience develops, such

knowledge is better out of our reach. We are not yet human enough to be trusted with it, as was terribly proved in the great War.

* * *

A letter from Naura, Central Pacific, where a member of the Australian T. S. was staying, tells us: "I have some earnest enquirers among the Naura natives, and they are a very intelligent and civilised race, but not being perfect in their language, I am handicapped in expounding to them. However, my best supporter (an absolute Theosophist by beliefs) is a native named Tim Detudamo, who is joining our Melbourne Lodge, I hope, very shortly. He has been three years in America and speaks English as well as I do, and is now employed as Government Postmaster here. He is anxious to translate our literature into Nauruan, so as to be able to reach more Nauruans than he otherwise has time to do. The language is not spoken elsewhere, and the number of natives is, not large, about 1,200 all told. The island is only about 2½ by 3 miles. I think his idea is to have a type-written lending library of our works in Nauruan, and replace them by new copies as required. I might remark that our teachings and literature seem to give him no trouble, and he has had very few questions to ask. He tells me the natives are very keen on the subject." It seems a strange working of karmic law that some one who readily grasps Theosophy, *i.e.*, has known it before, should be born on this scrap of an island in the Central Pacific Ocean, should go to America and master English, return to his tiny island, and be visited by an Australian Theosophist, who brings back to him his old knowledge, gladly received.

* * *

The last mail brought me a letter from Vladivostock, Western Siberia, asking permission to form a Lodge there, and a letter comes to the Recording Secretary from our

Shanghai Lodge, giving the names of the would-be members. Seeds of the WISDOM are dropped in far-off places, as though by birds of the air; finding good soil, they grow, and presently a Theosophical Lodge is formed. The British and Indian armies, in occupation, have formed several Lodges.

* *

In view of these widely scattered and many-tongued Lodges, it is no wonder that some members of the T. S. strongly advocate the spread of Esperanto, as a common language. Mr. Warrington writes:

I have just received a communication from some Esperantist in France, saying that a letter had been written to you some time ago in his beloved language, and it was returned with the information that the language was unknown here. This incident and the fact that Fritz gave me a letter some days ago, written in the same tongue by a man in Central Siberia, asking for information about Theosophy, have led me to look up the representatives of the Universal Esperanto Association in India. I find that there are three, and I give below their addresses taken from the Esperanto Year Book, as they may be able to help you in future by translating any further letters of this character that may be received. They are: K. Samuel, c/o Postmaster, *Allahabad*; Purshottam S. G. Dubash, c/o Unwalla Peerozshaw and Gafra, Solicitors, Medow Street, *Bombay*; John La Frenais, Pharmacist, *Srinagar, Kashmir*.

* *

I mentioned last February that I had received an interesting letter from Mr. Augustus Knudsen, and I have lately heard from him again. He gave in all fifty lectures in Germany, as well as "dozens of small meetings, individual talks, etc." He found an extraordinary idea prevalent in some parts of Germany that holding meetings for members only was "unbrotherly". How many queer notions shelter themselves under that umbrella-word. It should be obvious that if Theosophists are to do useful propaganda in public, they should hold Lodge meetings for study and discussion, and not go on giving over and over again the elementary teachings suitable for the general uninstructed public. Mr. Knudsen was ver-

warmly welcomed, and he mentions the touching fact that the miners and mechanics of Dinslaken gave him 150 marks "to buy a ticket to return to their Lodge". Mr. Knudsen wrote from Paris, and was going first to "Austria and John Cordes," where, I am sure, he must have found glad welcome, and then on to Czechoslovakia, where he will have met some thoughtful men; then he hopes to visit Poland in April, after obtaining a special passport from Washington. He has become quite a Theosophical missionary, travelling through the countries so shaken by the War. He will have cheered many a heavy heart with the great message of Peace and Restoration.

* *

In the same "Watch-Tower," I mentioned two other travellers, traversing a wider field, Mr. Ernest Wood and his wife, who are gathering up love and respect, wherever they go. Very urgent appeals to them are made to return to the United States after their visit to Great Britain, and they will certainly be very useful there, if they are willing, for the sake of Theosophical work, to remain there for a time. They are so sincere and so unaffected, and Mr. Wood is so much liked as a lecturer, that such a return visit would certainly bear rich fruit. I hear also of good results from Mrs. Hilda Powell's lecturing tour in the States, and she has done much to smooth obstacles and explain difficulties. In the unscrupulous campaign now being carried on, in the hope of discrediting my colleague, the Rt. Rev. C. W. Leadbeater, and myself, the help of old members, who know us both intimately, is very welcome. It is worth noticing that although those who now say openly that they wish to drive me from office had an opportunity this year of nominating another candidate and voting against my re-election as President, but they did not venture to show by their votes how few they were.

* *

I heartily wish the plan success. £1,400 have been already promised.

It may be remembered that I mentioned, a considerable time ago, an effort led by Professor Nicolas Roerich in New York to form a school of United Arts. I have received a letter from him, saying that this has now been done, and a "Master School of United Arts," teaching Music, Painting, Sculpture, Architecture, Opera, Ballet, Drama, and giving lectures as well as practical instruction, was opened in New York on the 17th November, 1921. The Secretary's address is 312 West 54th Street, New York City, U.S.A. We heartily wish the movement success.

Headquarters are rapidly emptying. Of our residents, Mr. and Mrs. C. Jinarājadāsa, Messrs. J. Krishnamurti and J. Nityananda and Miss Bell, accompanied by a visitor, Miss Poutz, have left for Sydney, Australia. I was to have accompanied them, but am detained by the critical condition of Indian affairs. I hope to follow them later, and Mr. Warrington is kindly waiting to go with me. Mrs. Sharpe has also left, with Mr. and Mrs. Ralph Christie, all of whom have been delightfully helpful visitors, as has Mme. de Manziarly, who has also left us, but is still remaining for a short time in India on a visit to Sir Frederick, the President of the Indian Legislative Assembly, and Lady Whyte. Lady Emily Lutyens has also spread her wings, and meets her brother, the Governor-elect of Bengal, in Bombay, where he lands on Friday, the 24th March, and whence she leaves on the 25th for England. She has done great service, during her stay, to the Theosophical Society, the Order of the Star in the East, and to the National Home Rule League and its allied movements. We hope she will return at the end of this year.



• H.R.H. THE PRINCE OF WALES BIDDING FAREWELL TO
DR. ANNIE BESANT
H. E. THE GOVERNOR OF MADRAS ON THE LEFT

MADRAS SCOUTS' RALLY

• FOR H. R. H. THE PRINCE OF WALES

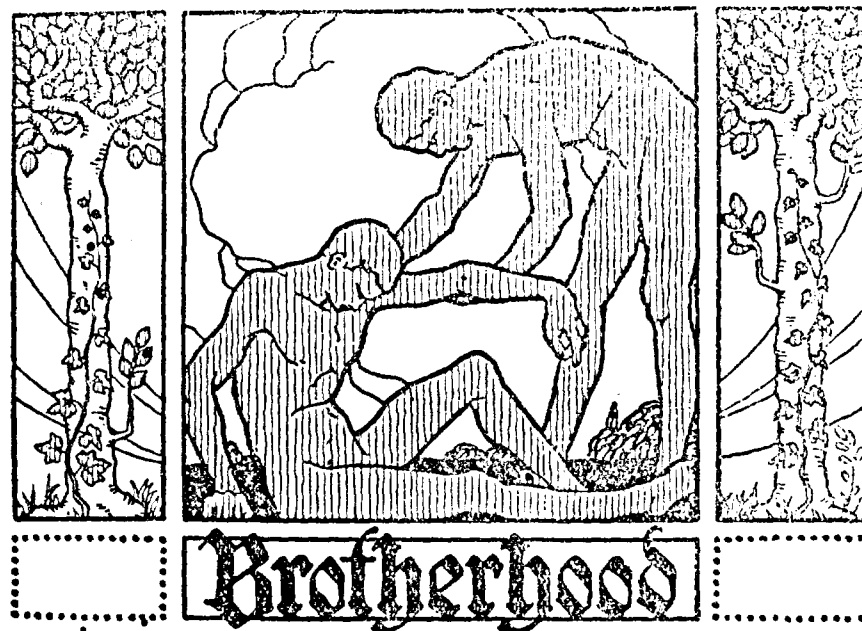
• We have here two pictures that may interest our readers.

The picture just above these lines explains itself. The Prince is just going to mount the horse awaiting him behind. The house to the right is part of the Government House Buildings.

• The "Procession to the Saluting Base" is from the spot at which the Prince entered the parade ground. It is spoilt by two photographers in front, ready to take the group round the flagstaff.



PROCESSION TO THE SALUTING BASE
KING'S SCOUTS TO THE RIGHT



STRINDBERG

By CHARLES WHITBY

THE time has not yet come when for Strindberg, as for Ibsen, Maeterlinck or Shaw, one may fairly assume on the part of people of average culture familiarity with even a few representative works. And since nothing is more tiresome or futile than criticism which assumes a knowledge one does not possess, I shall be careful that in my brief study of Strindberg's dramas exposition goes hand in hand with discussion. Strindberg was a prolific writer: in addition to some fifty plays he published many novels and short stories, historical, social and political studies, and an important series of

what, for want of a better name, one must call autobiographical volumes, of which *The Bondswoman's Son*, *A Fool's Confession* and *Inferno* are the most widely read examples. Anything like a complete survey of this mass of material is obviously beyond the scope of a short paper: to attempt it could only result in a blurred and transient impression of Strindberg's life work. It is not, Strindberg the man, nor even, in the wider sense, the author, but merely the dramatist that is to be our primary concern; it is in this capacity that he has made his mark on the mind of his age and, we may safely add, of posterity. Even so, there will be need of limitation, of selection; it will assuredly be better to give an adequate account of a few characteristic examples of Strindberg's dramatic genius than what could be little more than a commented catalogue of his output.

August Strindberg was born at Stockholm on 22nd January, 1849, being the third child of a small tradesman and an ex-barmaid. He died sixty-three years later on 14th May, 1912, also at Stockholm, having returned to his native land in 1897 from his wanderings in Switzerland, Denmark, Germany and France. It is usual to regard Strindberg's dramatic work as divisible into three main periods—an early, romantic period, a middle, naturalist and anti-feminist period, and a final "Swedenborgian" period; the two latter being separated by an interval of mental and emotional crisis occupying his middle forties, during which he abandoned literary work and indulged in wild experiments on the transmutation of metals. That he was ever formally insane is not admitted by those who claim to know the facts, but he was for a time under special treatment in a sanatorium in Sweden. Readers of *Inferno* will realise that he must have been perilously near, if not beyond the border line, but he seems throughout his illness to have maintained a curious faculty of detachment, in virtue of which he was able to observe and ultimately to record

the phenomena of his own derangement. The ten years which followed his recovery in his forty-eighth year, the so-called "Swedenborgian period," in which his work assumed a character of realistic symbolism—were, in the dramatic and literary sense, amazingly fertile. Strindberg's first big play, *Master Olof*, met with a cold reception, but his first novel, *The Red Room*, created something of a sensation. It was written in the years of comparative happiness which followed his first marriage, the story of which, of the gradual disillusionment of both parties and of their final severance, was subsequently revealed with savage nakedness in *A Fool's Confession*. This first novel (*The Red Room*) gave bitter offence to the more conservative section of Swedish literary opinion, and aroused against him a settled hostility which lasted many years.

In *Legends*, written long after he had renounced all his revolutionary opinions in regard to morality, is the following significant passage:

I was about fifteen years old when, weary of useless conflicts against the young hot blood that longed to satisfy its passions, exhausted by the religious doubts which devastated my soul, which was eager to solve the riddle of existence, surrounded by pietists who worried me under the plea of winning my soul to love the God-like, I roundly asserted to an old lady friend who had lectured me to death: "I pitch morality overboard, provided I can be a great genius and universally admired" . . . When my wish was finally attained, I became an acknowledged and admired genius and the most despised of all men born in my country in this century. Banished from the better circles, neglected by the smallest of the small, disavowed by my friends, I received the visits of my admirers by night or in secret. Yes, all do homage to morality, and a minority reverence talent.

Strindberg's long absence from his native land was probably in great measure due to the resentment aroused by the revolutionary tendency of some of his early works. When, in 1897, an older, sadder and much chastened man, he returned to Stockholm, he bore the *cachet* of two great European capitals, Berlin and Paris. In Germany his plays

met with early and widespread recognition; in Paris there was a time in the middle nineties when plays of his writing held the stage simultaneously at six of the principal theatres. At Stockholm, after his return, he had the satisfaction of witnessing the establishment (in 1906), and supervising the activities, of the Intimate Theatre, a small house exclusively devoted to productions of his own works. This he used as a sort of laboratory for experiments in theatrical technique. He wrote for it a special series of chamber plays, some of which were given, and with surprisingly adequate effect, with draperies alone by way of scenery. Throughout his career Strindberg was keenly interested in problems of technique: one of the predominant features of his dramatic work is his tendency to observe the unities, particularly that of place. In the Preface to *Miss Julia* he states his objection to the conventional "interval," which tends to destroy the illusion created by the suggestive influence of the "author-hypnotist," and looks forward to "a public educated to the point where it can sit through a whole evening performance in a single act". And yet, one must be careful how one generalises about Strindberg; in many of his plays the changes of scenery are almost confusingly frequent and elaborate, making merciless demands on the resources of scenic art. With regard to his own suggestions for technical reform ("a search for actuality"), in the Preface to *Miss Julia* he himself wrote in 1906: "That was twenty years ago, and although I do not feel the need of attacking myself in this connection, I cannot but regard all that pottering with stage properties as useless."

The earliest of Strindberg's plays which is available in translation is a five-act allegorical drama published in his thirty-fourth year (1883), entitled *The Wanderings of Lucky Peter*. It was the last product of his early romantic period, and, although somewhat depreciated by the author as a work suitable for

children, has always and, to my thinking, deservedly, been one of his most popular plays. Peter is a boy who lives alone with his old father, the sexton, in a church tower. The old man has no heart: it was taken from him by the Powers to punish him for ridding himself of a wife who had trampled on it and riddled it with scars. He is a misanthrope, and brings Peter up to regard the world and all its inhabitants as evil. The boy is never allowed outside the church walls. An elf who lives in the tower summons Peter's fairy godmother and persuades her to show the boy an alluring vision of the joys of life. The elf gives Peter a wishing-ring; the fairy, to counteract the evil effects of this on his character, gives him the love of Lisa, a good and innocent girl. So equipped, Peter abandons his father and goes forth into the world. He tries wealth, fame and power in turn, but they bring him no happiness. This, Lisa tells him—and he is at last forced to realise—is because he seeks them for purely selfish motives, loving only himself. In the end, Peter comes to hate himself and to wish to be free of the bonds of selfish desires. Then he is ready to love another, and Lisa and he find happiness back in the old church with his father, whom Peter's redemption has released from the ban of the Powers.

The scenery and incidents of this play are fantastic and bizarre, but the dialogue is simple and colloquial. Its lessons are enforced less by verbal precepts than by concrete examples of the emptiness of the shows of life. As a rich man, Peter cannot even eat his dinner in peace, he is so pestered by the claims of etiquette, the visitations of sycophants, tax-gatherers, lawyers and policemen, and the overtures of a covetous woman. As a would-be reformer, he finds himself "up against" all the vested interests, and lands himself in the pillory. As Caliph, he learns that while prevented by innumerable taboos from really governing his people, he is equally restricted from obeying his own conscience.

or regulating his own life. In the last scene Peter's shadow mounts the pulpit and preaches him a sermon. "Life," says the shadow, "is not such as you saw it in your youthful dreams. It is a desert, that is true; but a desert which has its flowers; it is a stormy sea, but one that has its ports by verdant isles." That is one of the chief doctrines of *Lucky Peter*; the other, so strangely remote from the sentiment of the plays which immediately followed, shall be given in the words of his heroine. "Mark you," says Lisa, "when a little baby boy is born into the world, a little baby girl is also born somewhere, and they seek and seek until they find each other. Sometimes they go amiss as to the right one, then it turns out badly; sometimes they never find each other, then there is much sorrow and affliction; but when they find each other, then there is joy, and it is the greatest joy life holds."

In this apologue of Lisa's we hear the voice of Strindberg the poet and idealist, a voice whose mellow tones, although ultimately destined to sound forth triumphantly, were in the middle period of his development for a long time drowned by the harsh notes which predominate in such plays as *The Comrades*, *Miss Julia*, *Pariah*, *The Link* and *The Father*. It is at once the strength and weakness of Strindberg that he is the most subjective of dramatists: he *lived* nearly all his plays before he wrote them. A man of strong appetites and fierce emotions, but not, I think, of deep affections, his passions were violent but ephemeral; and his intellect, nothing if not censorious, delighted to torture his heart by flaying the subjects of its illusions. A man who was thrice married and as many times divorced had no need to search far afield for the raw material of drama; there was perhaps never a writer of genius who had less scruples regarding the exploitation of his own most intimate experiences or those of the women who share them. In *The Link*, for example, he has almost photographically portrayed not only the external facts of the dissolution of

his first marriage, but the feelings evoked in him by its peculiarly painful circumstances. That Strindberg suffered intensely, no one with an inkling of physiognomy can doubt after a glance at his photograph, or the etching by Zorn executed in his fifty-first year. It is a strange face, with its seamed and massive brow, its up-starting hair, shapeless nose, watchful, suspicious eyes, fiercely bristling moustache, tight-lipped yet somehow appealing mouth. But the beauty of the long, slender fingers is an unforgettable trait: they are imagination incarnate.

In *The Father*, published in his thirty-eighth, and *The Comrades*, in his thirty-ninth year, Strindberg broke with romanticism and initiated a series of modern plays in which various aspects of the "sex problem" are drastically treated from an ultra-realistic and increasingly anti-feminist standpoint. In *The Father*, a tragedy of unrelieved gloom and a technical masterpiece, a woman, by challenging her husband's rights as father of the child, "manages to undermine the reason of a strong and well-balanced man until he becomes transformed into a raving maniac". This conception of woman as a parasite, vampirising the faculties and exploiting the position and activities of the man, seems for a long time to have obsessed Strindberg; at any rate it is a recurrent *motif* in the plays written after *The Father*. In *The Comrades*, he pours contempt on the feminist contention that a relation of perfect equality and friendship between husband and wife is the true matrimonial ideal. The title is a sardonic reference to the relations actually existing between Axel, a Swedish artist living in Paris, and his wife, Bertha, in contrast with the ideal of perfect comradeship upon which they have agreed to cohabit. The wife, too, determines to be an artist, not for the love of art, but through envy of Axel's talent and prestige. To this end she exploits his chivalry until she is in a fair way to reduce him to a position of nonentity.

Axel, in good faith, helps her in every way possible, teaches her how to paint, and even condescends to abuse his influence by aiding her intrigue to get her picture hung—a thing he would not dream of doing in his own interest. But far from appreciating Axel's kindness, Bertha makes it her one aim to supersede and humiliate him, as a hated rival; and in this she is ardently seconded by her man-hating woman confidante, Abel. Needless to add, she has also a lover. In the end, Axel realises how he has been duped, and turns the tables by repudiating Bertha and expelling her to make room for another woman. The characters in this play are a detestable crew, but as a piece of special pleading for the view that marriage is a one-sided bargain in which the man gives everything for next to nothing, it is highly effective.

In the same year as *The Comrades* was published *Miss Julia*, one of the most challenging, and still the most widely known of all Strindberg's works. It was produced within a year or two, preceded by an introductory lecture at the *Freie Bühne* in Berlin. It is, compared with most plays of Strindberg's middle period, an impersonal work, and belongs very decidedly to the category of what Mr. Shaw was, I think, the first to describe (with no depreciatory intent) as "unpleasant" plays. In the Shavian sense, an "unpleasant" play may be roughly defined as one which is painful to that in us which desires to be cradled in illusions, pleasurable to those higher faculties by which we recognise fundamental verity. The great majority of Strindberg's plays fall within this category: he has little to offer those excellent persons who never tire of saying that they go to the theatre to be "amused" and to escape from reality. But *Miss Julia*, a masterpiece, all the same in the naturalist genre, is "unpleasant" in a degree equalled seldom by its author, and only once by Ibsen. "That my tragedy makes a sad impression on many, is their own fault," said Strindberg. "I find the joy of life in its violent

and cruel struggles, and my pleasure lies in knowing something and learning something."

The story of *Miss Julia*—based, Strindberg says, on an actual occurrence—is that of a Count's daughter who gives herself to her father's valet. There is no question of love between them: what happens is on the woman's side the outcome of mood, propinquity, animalism; on the man's of careless acquiescence. Once the irretrievable has happened, both are confronted by the need of revolutionary changes in their mode of life and readjustments of their personal relations. To go away together must involve sacrifices neither is prepared to make; for the man, of his petty ambitions, for the woman, of her momentarily forgotten class-fastidiousness. To live on where appearances must be maintained so violently opposed to the reality, is equally unthinkable. The situation is thrashed out in all its bearings, various plans being mooted only to be abandoned as impracticable; but every turn of the discussion widens the gulf that yawns between them. The sudden return of the count, whose bell rings, compels a decision of some sort; the girl, overcome by fatigue and self-loathing, appeals to Jean to reinforce her own desire for suicide; he puts his razor into her hand and speeds her to her doom. "It's horrid!" he cries, "but there's no other end to it!—Go!" And she goes.

The play has a double *motif*: the perennial sex-duel of man and woman, exhibited in its harshest and crudest aspect; and the conflict between representatives of an emerging and a vanishing social type. For Jean, the valet, is a man of some ability, and even a smattering of culture. "His son will probably go to a university." Julia is "a remnant of the old military nobility which is now giving way to the new nobility of nerves and brain". She is also something of a degenerate, a "half-woman". Her defeat was inevitable, and Strindberg hints that we ought not to deplore it.

The reference to a "new nobility," just quoted from Strindberg's Preface to *Miss Julia*, naturally suggests the name of Nietzsche. As a matter of fact, there is no doubt that at the time when this and the next two plays I shall mention were written, their author was much intrigued by the ideals of that philosopher. Another author with whose works he made acquaintance at about the same time was E. A. Poe, whose weird tales, and in particular *The Gold Bug*, made a profound and fruitful impression on his imagination. The influence of Poe is evident in the tragi-comedy *Creditors*, in which Strindberg reverts with increased virulence to the theme of *The Comrades*—the vampire wife who depletes her husband spiritually, mentally, and physically. In this play there is also an ex-husband, a sort of superman, who unexpectedly turns up in the wife's absence, mercilessly exposes to his weak successor the methods by which his wife is reducing, nay, has reduced him, to a shadow of his former self, and then, on the wife's return, completes his disillusionment by making successful love to her while her present husband listens in concealment. In the end the horrified victim falls dead in an epileptic fit, in obedience to a suggestion made earlier, that he is suffering or will suffer from that malady. This play was highly valued by its author, but in my opinion the *dénouement*, obviously inspired by Poe, is forced and melodramatic. It may be assumed that *Tekla*, the woman who plagiarises her mates, falsely posing as a person of original gifts, is a portrait, not necessarily a true one, of Strindberg's first wife, whom he divorced soon after *Creditors* was written. For, as Edwin Bjorkman points out, Strindberg, though intensely emotional, could only express himself through his reason, and an emotion that would move another man to murder would precipitate him into merciless analysis. In *Pariah*, another of the plays written in or about Strindberg's fortieth year, the twofold influence of Nietzsche and Poe is unmistakable. It depicts a

spiritual duel between an "Aryan" and a "Pariah," between intellect and cunning, the master and the slave types of mentality. Mr. X, an arrogant, hard intellectual, with super-human faculties of observation and deduction, forces the obsequious, crafty ex-forgery, Mr. Y., to reveal and confess his past misdeeds and punishment. Then, with cynical bravado, Mr. X. owns to having himself committed an accidental homicide, whereupon Mr. Y., as X anticipates, insinuates the intention to blackmail him. Mr. X. coolly indicates the reasons why Mr. Y., still "wanted" for one of his crimes, dares not inform against him, and the play ends as follows:

MR. X.: Have you had enough now?

MR. Y.: May I go?

MR. X.: Now you *have* to go. And at once. I'll send your things after you!—Get out of here.

Reading *Pariah* in cold blood, one doesn't quite believe in it. On the whole, though, it is a psychological masterpiece.

Merely as a specimen of Strindberg's pioneer audacity, I must mention the playlet entitled *The Stronger*, an experiment in the potentialities of monologue and dumb show. Of the two women presented, one does all the talking; the other laughs once or twice, but never speaks a word. Yet this is a real drama, throbbing with vital issues developing to a real climax. "Three life stories are laid bare during the few minutes we are listening to the seemingly aimless, yet so ominous, chatter of Mr. X." And, if anything, Miss Y., the mute character, has the better, certainly she has the more exacting part. What a contrast in its justified originality is his *jeu d'esprit* to the items of that scrap-heap of conventional falsities which form the technical stock-in-trade of the commercial playwright! To conceive so novel a situation would be much: to "get away with it," as our Transatlantic friends would say, was tremendous. The dramatist whose *diversions* of this quality may be as "unpleasant" as he likes; he will have to be reckoned with.

The influence of E. A. Poe is again manifest in a short play written by Strindberg at about this time, entitled *Simoon*. The catastrophe, death by suggestion, recalls that of *Creditors*, but is much more successfully handled. An Arab girl, to please her lover, to avenge a former suitor, and to gratify her own hatred of the Franks, hypnotises a lieutenant of Zouaves who has taken shelter from a simoon in the shrine of a dead marabout ; and makes him see in a vision the infidelity of his wife, the death of his little son, the defeat by Arabs of his regiment, and his own condemnation as a deserter. Finally, the wretched man, more than half dead from fright and exhaustion, is assured that he is actually a corpse, and shown a skull as the reflection of his face in a mirror. Obedient to the suggestion, he dies ; and one of the weirdest and most powerful little plays ever written ends with Biskra in the arms of her exultant lover.

Charles Whitby

(To be concluded)

YOUR RESPONSIBILITY AND MINE

By ALICE E. ADAIR

OUR leaders, from H. P. Blavatsky onwards, have continuously urged upon us the responsibility attached to us as a Society. This differs from, even while including, the responsibilities of each member to every other, and of each member to the world at large. In other words, there is a Society karma as well as an individual and group karma. It may indeed be that an individual or group karma may so conflict with the Society karma, that the individual or the group whose karma is in conflict with the karma of the greater unit, will be compelled to leave the Society. We have seen this happening in the past, and we may find it happening again and again, for the whole cannot be sacrificed for the part, however valuable that part may appear to be. If we are to keep our footing and our heads in the strenuous days ahead of us, we must realise this truth.

As members of the Theosophical Society, we become trustees of a sublime Code of Ethics, a noble Philosophy of Life, and an Inspiring Plan of Evolution, fragments of the Ancient Wisdom which is the mirror of Eternal Truth. As members of the Theosophical Society, it is our duty to live up to the Code as nearly and as earnestly as we can, to study and teach the Philosophy to the best of our ability, and to work in accordance with the Plan according to our capacity. As Trustees, we have to guard the Treasure committed to our care ; as Executors, we have to spend that part of the Treasure which is ours by

right of service in the further service of Humanity, remembering that the share of even the greater among us is only a fragment of a fragment. It is most necessary to remember this in relation to the third aspect of our duty—the carrying out of the Plan. We are all prone to think, in the exuberance of our enthusiasm, that our's is so much the more important part and the other fellow's quite of secondary value. We strive to press others into the same form of service as our own, utterly regardless of their fitness for the work and of their wishes. That is folly, and can only end in friction and failure. It is want of Vision, losing sight of the Whole in the Part. It is betraying our trust.

Some of us are indeed but sorry trustees. We would limit the Treasure committed to us, spurning any addition to the Truth we already hold, fearing any novel application of our Capital to Life, as though Truth ever could be lost or stained. Once again we are found lacking in Vision and that divine Audacity which has its foothold in the Eternal.

What then is the task before us? Two main lines of work have been indicated: one in our duties to the Fifth Root Race, the other to the Sixth. But, in whichever direction our karma leads us as individuals, the nature of the work is the same—Co-operation, Brotherhood. All other studies, all other activities, are but training to this end—the fostering of the ideal of human solidarity. Art, literature, politics, social reform, science, philosophy, must become its ministrants, its trusty liegemen. Part of the work was and still is the spreading of the ideas of Karma and Reincarnation, especially in Christian countries. To quite an appreciable extent this has been done, but the Theosophical “sublime code of ethics” must have a stronger and more abiding grip upon the human heart, a more potent and beneficent influence in human affairs. Brotherhood must be realised, not only as a fact in Nature, but as the most powerful factor in social, political, national and international

life. If this ideal is not made real to the Fifth Race, the fruits of its long evolutionary experience will be lost to the Sixth. Another painful tracing of lost steps, another tedious climb out from barbarism, will await the inhabitants of this world. That this is not inevitable is proved by the fact that an opportunity has been given us to help in avoiding it. In the light of recent events it appears a herculean task, wellnigh impossible. But we are fighting for the life of a race, nay more, the races of humanity—a task which should stir the soul of the most timid to superhuman endeavour.

As assets, we have the knowledge of the power of thought, the inspiration of great leaders, and the confidence born of the certainty that all our efforts in this direction have behind them an incalculable source of power in the blessing of the Guardians of Humanity, and the impetus of the evolutionary urge of the LAW. To these must be added a thorough understanding of the social, political, industrial and economic problems of our day, and knowledge of the opinions of the advanced thinkers of all nations as to the best means of dealing with these problems, and of the remedial measures which experienced men suggest. Having fortified ourselves with such information, we may then apply to it the Theosophical touchstone. How far will any given suggestion or solution or system fulfil the great law of Brotherhood? In what measure must it be modified to meet the operations of karma and reincarnation? After serious consideration of these points, there only remains the immediate practical application of theory to life, and the sacrifice involved in the carrying out of any ideal.

For most of us this original and constructive work may be beyond our capacity. For these the wiser plan is to find some plan or person giving, in their opinion, the best expression of Theosophical thought and having the other essential qualifications, and to work whole-heartedly in that

plan or with that person, allowing to others perfect freedom of action and opinion. If we are so placed that there is no person in the movement in our vicinity who has for us the qualifications of leadership, it is still possible, exercising one's own judgment with regard to humanitarian workers outside the movement, to choose the work and the worker with whom we feel most in sympathy, and add our efforts to his to help the world. It is more than probable that if we choose wisely we shall be able to add to the worker and his work, Theosophical inspiration. Certain direct instructions have been given to some of us by those much wiser than ourselves. These directions, with tact and circumspection, may be communicated to others.

Some very definite things have to be done. Extremes of poverty and wealth must not continue to disgrace our civilisation. The exploitation of the weaker by the stronger must cease. The extremes of overwork and idleness must no longer exist in our advanced social state. These things belong to the perverted individualistic past, and not to the altruistic future. Another valuable hint for extremists is: Reform but no violence. Change there must be, but change in accordance with law, not change by means of anarchy or tyranny. To work for reform within the law is a slow process and often a severe trial to passionate natures, but evolution is an orderly progression, not a series of acrobatic marvels. The Theosophist works with evolution. Relying on karma, there can be nothing of the old Hebrew doctrine of "an eye for an eye" for him in dealing either with a fallen enemy or a bitter opponent. Understanding reincarnation, in theory at least, he knows that, with nations as well as individuals, of what is sown in deeds now they will reap due reward or punishment in the future.

International barriers must be levelled. As a Theosophist from one part of the globe finds friends in every other where there exists a Lodge of the Society, so must the ordinary man

of every country learn that in every other country he shall find a home when he recognises all men as brothers. He must learn to think as a citizen of the world; and the world must appeal to him, not as a monotone created by the dominance of any one nation, but as a splendid symphony created by the various notes and chords which are the faiths, thoughts, customs, manners, institutions and aspirations of many nations. This is not the work of one life but of many; but Theosophists *know* it must be done and that they must begin to do it *now*. In all international relations they must take a very strong attitude against exploitation of the weaker races. There can be no parleying with conscience in this matter. We are not blind as some of our brothers in the outer world undoubtedly are. We must fight to the death all abuse of power, whether that power take the form of an army, or a navy, or the almighty dollar.

Extremes of poverty and wealth, of idleness and overwork, must cease. The slums must go. These abnormal breeding-grounds of abnormal creatures, neither truly human nor truly animal in type, must be wiped off the face of the globe, if a fairer race of humanity is to inhabit the earth. No self-respecting person could desire that they should remain. The unawakened man puts up with these things because he believes that they have to be. The awakened man knows that conditions that have been created by man can also be changed by man. The duty of the Theosophist is to awaken the unawakened. Wealth used to create more wealth at the cost of suffering to others is a sin against humanity, the unforgivable sin, when deliberate. When a nation thus uses power for its own selfish ends it sounds its own death knell. Greed of wealth is perhaps even more degrading in its consequences than greed of power; for in the pursuit of the one the man or the nation risks life itself, in pursuit of the other the whole brunt of the suffering falls on the unfortunate victim.

The solution of all these problems lies in the realisation that they are caused by the infringement of moral law. All social, political and national evils are rooted in ignorance of the supreme law for human evolution—Altruism. We cannot repeat this often enough. Only that reform is true reform which is based on morality. All others are, at best, but palliatives or tinkering with superficial differences or technical systems. For these the Theosophist can have but a passing interest.

Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece the Society, has to tell the *Truth* to the very face of *Lie*; to beard the tiger in its den, without fear or thought of evil consequences, and to set at defiance calumny and threats.—H. P. BLAVATSKY.

Alice E. Adair

NICHOLAS ROERICH, F.T.S.

By FRANCES ADNEY

OUR famous Russian brother has many official designations other than the simple title indicated by the above suffix. It is as a true Theosophist, however, a harmoniser and a unifier, that he has been able to hold such seemingly conflicting offices as Honoured Member Academician of the Imperial Academy of Fine Arts, Petrograd; Director of the School for the Encouragement of Fine Arts, Moscow; Professor in the Imperial Petrograd Archæological Institute; President of perhaps a dozen highly conservative and academic institutions; and yet simultaneously that of First President of that rebellious group of innovators *Mir Iscussitva*—The World of Art. Before he exiled himself from Russia, rather than accept a post offered him by the Bolsheviks, he was President of the Council of the Red Cross Art Workshops for Disabled Soldiers, Petrograd, and President of the Council of Courses of Architecture for Women in the same city. Since leaving Russia, he has identified himself with the Finnish Artists' Society, of Helsingfors, and the Anglo-Russian Literary Society of London. Member of the British T. S. during his London residence, he has been transferred to the American Section, to which he is a valued acquisition. Since the beginning of his artistic career he has been a leader in the struggle for self-expression and free attitudes in art; yet never as an iconoclast or disrupting force has he worked. He has won the love and respect of various,

sometimes diametrically opposed, schools and movements in his native land. Since reaching America he has formed an international Society, "*Cor Ardens*" (Chicago, April, 1921), and a "Master School of United Arts" in New York City.

Born in Petrograd, September 27th, 1874, son of a distinguished barrister, he was destined for the Bar by his father, who sent him to the University for the requisite law courses. He was destined by his genius, and his own unalterable will, for Art. In the blue uniform of a university student he presented himself at the Academy of Art. In about three years he won his University degree and at the same time gained a diploma from the Art Academy by his first painting, "The Messenger". This picture was purchased at once by the Moscow Museum. Parental opposition vanished, and the young man was sent to Paris to complete his studies. He remained utterly himself—virile, straightforward, with a noble individualism which could not be contaminated. While a student in Paris, he painted one of his strong canvases of Pagan Russia. The exclamation of his instructor, Cormon, at the sight of it, freely translated was: "We should learn from you! We are too dandified."

A direct descendant from Rurik, the Viking, our artist, as a youth, had a passionate love for Nature. His daily wanderings about the parental estate of, perhaps ten thousand acres led him to muse upon and finally to explore secretly immense burial mounds of elder days. Such excavations at that time were unlawful; and to the joy of finding rich archæological relics was added the thrill of a dangerous occupation. Archæology has been one of the many interests of his versatile mind, and the collection which he lost, because he would not join forces with the Bolsheviks, numbered about 75,000 objects, illustrating the Stone Age. There was also among his forfeited possessions a large number of old paintings, of which he had been an ardent collector.

A prolific artist, Roerich has more than seven hundred canvases to his credit; and he seems not yet to have reached the zenith of his power. In addition to easel pictures, he has done many remarkable large murals. One of America's foremost architects, Alfred C. Bossom, hails him as a co-worker for the new architectural ideals of this country:

Of all the great artists of to-day, probably Professor Nicholas K. Roerich has the most significant message for American architecture . . . He appreciates the requirements of architecture as few artists do, owing to the natural bent which led him into archæological studies . . . He is a past master in colour harmonies, yet he is so severe with himself that he rejects the temptation of a colour play when the subject or surroundings do not demand it.

His work has had a very remarkable influence on the lay mind in Russia. During the war he received numerous letters from men at the front who wrote that they had seen his flames, his conflagrations, his darkness, his clouds and rocks; he literally had opened a new window to the souls of simple characters. One feels that he has a story to translate for minds of lesser insight, that he is an idealist to whom the great realities are but a suggestion of what is beyond, and that endless observation of a work of his will not lessen its interest. It carries "a thought for all time," so necessary in any work of art such as a mural decoration that is to be in a permanent location . . . His work is not too realistic, yet is sufficiently so to excite contemplation again and again . . . It has a scale and a depth which does not introduce a false perspective . . . He is cosmopolitan in understanding; the Slavic traditions of the North brought him vigour; the East, intense colour; the South, mysticism; and the West, realism . . . Professor Roerich's work has a distinct message because, like that of the Renaissance masters, it is a radical, modern expression of contemporary life, yet is sure, serene and permanent.

All Russian museums or art-galleries of consequence own some of Roerich's canvases and designs for decorative art, and many of his works have been seen throughout Europe. Rome, Paris, Vienna, Prague, Venice, Milan, Brussels, Stockholm, Copenhagen, Chicago, and San Francisco, all have some of his paintings. He a master of the composition of theatrical scenery, having been first inspired to compose settings for Wagner's *Valkyries*—"not to order, but for himself". He harmonises his creations with the music of operas and the spirit of dramas. Among his stage decorations.

are the Tzar-Sultan series, the Prince Igor, the Sadko, the Snegourochka; Maeterlinck's Princes Maleine and Sister Beatrice; and many a *motif* from popular Russian folk-tales. Other types of expression are his designs for mosaic stained glass and book illustrations.

Scholar and archæologist, Nicholas Roerich is essayist and poet as well as artist. He has written impressions of his travels, discussions of archæology, analyses of ancient ikons. His book of poems, *Moria's Flowers*, has now been published in Europe, and awaits an English translation. All of the proceeds from the sale of this book have been and will be given to the starving children of Europe.

An inspiring series of his essays is now running in *The Herald of the Star*; there is also a long, majestic poem by this versatile genius. Like all truly great souls, a sweet humility breathes forth from his creations. It is the little people that strut and boast. Roerich, who has achieved so much, says:

... When I get knowledge, I think there is some one who
knows better.
When I can, I think there may be some
Whose power strikes firmer and deeper—
And behold! I know not, and I cannot.
Thou, who comest in the dead of night,
Tell me, in the silent way
What have I willed and what accomplished in my life.
Put Thy hand upon my head
And then I shall regain my will and my power.
And what I willed in my dreams at night
Will be remembered in the hours of morning.

The reception of the Roerich exhibition (numbering nearly two hundred paintings), now on tour in U.S.A., speaks eloquently of the heart-hunger of the masses for something real and at the same time ideally suggestive in Art. Everywhere the people are enthusiastic; and reports come in of its remarkable power to stimulate the imaginations of school children. Occultists, mystics, children and highly sensitive women are probably his best appreciators and interpreters.

He has been called the Walt Whitman of painting. A student may find many parallelisms. Like Whitman, he trusts profoundly the intuition of women.

An example of the interpretive power of a sensitive woman—the more interesting because it was a wholly unconscious bit of psychism—was given to me. After describing the wonderful colour, and the wild and “viking” strangeness of some of the pictures, she said: “I did not understand them all. One, for instance, was named ‘Sons of Heaven’. I saw no connection whatever between title and painting. There were four women in various attitudes beside a mass of rock; and out of the sky came four rays of golden light, each ray touching one of the women.” She was astonished when I opened the illustrated catalogue, which showed, in a majestic cloud formation, mistily outlined, gigantic, masculine figures. She had not seen the clouds, nor any suggestion of a figure.

Since, it seemed possible that the rays of light which she reported might be in the painting, although not reproduced, I gave that picture particular attention when I visited the exhibition. Not one ray of light was painted; and the billowy masses of cloud were all in soft rose and violet tones. There was no other canvas in the exhibition with which she could have confused it. What she saw was the *interpretation*, for it was painted to illustrate *Genesis*, vi, in one of its most spiritual aspects.

Some of Whitman's pages carry a taint. There were times when his deep immersion in matter clouded his spiritual vision, and he wrote down some of the coarse, gross aspects of *Māyā*. If, as his friends asserted, and as is probable, he touched Cosmic Consciousness at intervals, it still left a part of his nature unregenerate. In Roerich's work is many a gleam suggesting the cosmic; but evidence of his profound purification is always present. To a commonplace, weak-headed

realist, his creations may at times appear fantastic ; but there is no taint ; they are never erotic, sensual or unwholesome. His compositions suggest a soul in which the purity of northern snows combines with the golden warmth of fire and sunlight. His is the flashing vision which has pierced rock and sod, cloud and the heart of man, and has come forth from all contacts uncontaminated. Whitman, loving Nature, was not content to enjoy her solitary pageants. Humanity must be near ; and he would have huddled down in the mire with it, rather than turn aside from it to Nature, as Thoreau so gladly did. Roerich has many notes, and his representations of some phases of Nature suggest the Yogin who through love has become one with her ; yet perhaps his most insistent note is human, Man's place in the universe being in his estimation the most important of all phenomena. His effort, however, is ever verging upward. He would interpret humanity, but at the same time he would uplift it. He would never make his love for mankind an excuse for imitating the vices of mankind, not even the most ingratiating ones.

Many of the paintings in this exhibition invite description and comment. One of those which a Theosophist can least afford to omit is the large canvas, "The Treasure of the Angels". Although this is relatively sombre in colouring, lacking the sparkle and glow of some of his later productions, it attests actual contact with the deva kingdom. Many figures enrich the scene, but the central deva holds the attention. Very capable, exceedingly determined, he positively will do the work appointed, the guarding of the treasure. He is as far as possible from conventional angels that simper and lounge about dreamily. And his eyes, turned to the left from whence danger may be expected, are the strange orbs of one who has never belonged to the human evolution—deep, fathomless eyes from which a weak human being might instinctively shrink. The guarded treasure is an enigmatic, spheroidal body,

covered with symbols and hieroglyphics, done in deep yet bright blue.

One who is not clairvoyant may not state that devas attend his exhibition ; yet any sensitive person may feel an influence there which transcends the ordinary human. It is only by stilling the lower manas and reaching the meditative mood that his creations can be truly enjoyed, and that enjoyment is scarcely analysable. It is like coming into touch with higher realms. The impulse is to raise the hands in thanksgiving to the Master who has aided His disciple to do a noble work, and to give fleeting hints of the real but ever invisible spaces where the spirit is clothed in garments of light.

With a mission to take Art to the People, and a message for the masses, Nicholas Roerich has also a vital message for artists. Some of the best of them, haunted by the unreality underlying their realism, recognise this. One whose paintings command very high prices said : "I am heartsick with all this commercialism and objectivity. Roerich is subjective. He has something for me." Many artists, dissatisfied with the mediocrity and monotony of their transcripts of the physical plane, have been reaching out and beyond. As many of their productions unhappily testify, however, they have not understood that they must stretch upward as well as outward. Without steadily polarising above, their passive waiting for inspiration tends to become grossly mediumistic, leading to vulgar, purgatorial midways, or various scorplings at terrestrial fires. Dissatisfaction with the old, and a clumsy fumbling for the new, has produced chaotic confusion in Art. Many pictures on public exhibition suggest the fell determination to do something different, even if it has to be something violent. Above all laws of technique towers that law of polarisation, the absolute necessity for reaching *upward* for inspiration. As the Puritans

seemed afraid of Beauty, identifying religion with bareness and ugliness, so many artists now seem afraid of religion. They have turned cheap copyists of realistic but relatively meaningless scraps of beauty. But just as Beauty basically underlies religion, so must true religion walk hand in hand with beauty, if ever cosmic truth is to be suggested by Art. Beauty and devotion are of the Spirit, the Reality. Deeply devotional and truly spiritual, Nicholas Roerich has a mystic message somewhat akin to those "breathings of a higher life, a deva-life," which appeared in THE THEOSOPHIST under the title "Inspirations" in October, 1914. There the Angel said:

In ancient times there were no "artists," but only priests and priestesses. When religious ceremonial was no longer performed by these artists, it lost its power. They wandered into the world; but what could they do, divorced from religion? . . .

We (*viz.*, the great devas) mean something more by "artist" than you mean. There are forms on all planes. The Master-Artist works on, and with causal forms as well as with lesser. He prepares these, helps them to form themselves into great, basic ideas—in sound, in "form," in picture. The true artist who worships the Master simply endeavours to bring his works, *already there in inner worlds*, out into the physical . . . The reason that true art is always "before its time," is because the forms which the Master makes are for the instruction and uplifting of humanity.

And again the Angel said:

The real life of the Brotherhood of Arts must be centred in a veritable temple-service as of old. No need of much external formula—just this: all conditions which subserve the gaining of *inspiration*—and a constant access to the source of inspiration . . . *quiet, purity, harmony, dedication.*

Nicholas Roerich would have freedom, not license, prevail in the World of Art. He believes that each true, strong artist should evolve his own technique. In these days when, to use his own words, the struggle between mechanical civilisation and the culture of the Spirit is reaching a decisive point, the recognition of Spiritual Unity as a basis for all creative work is a necessity. A sense of reality can only be conveyed by a harmony of form and colour with the spiritual,

inmost verity. Art, says he, is not a luxury, but an indispensable element of human existence. He dreams of great and beautiful temples which may be the permanent homes of noble works of Art, and the international meeting-places of artists and peoples. With the earnestness and directness of an ardent disciple, he has already formed the nuclei of such temples, in the two organisations above mentioned. May he have the support of all workers for the Masters, for the opposing currents are and will be formidable.

Against an unbearable accuracy of realism, which is as much out of place in a painting as an inventory would be in a poem, all who love pure art should set their faces. And with slovenly half-measures, where the artist daubs on blotches of colour, trusting to God and his palette knife, but chiefly to the latter, there should be little compromise. Poetic, true, inspirational painting, unfettered by clogs of scholastic rules, will be a vast, uplifting force in the preparation for the New Era. It is such an international language that our brother speaks, and would help others to speak and to understand.

Frances Adney

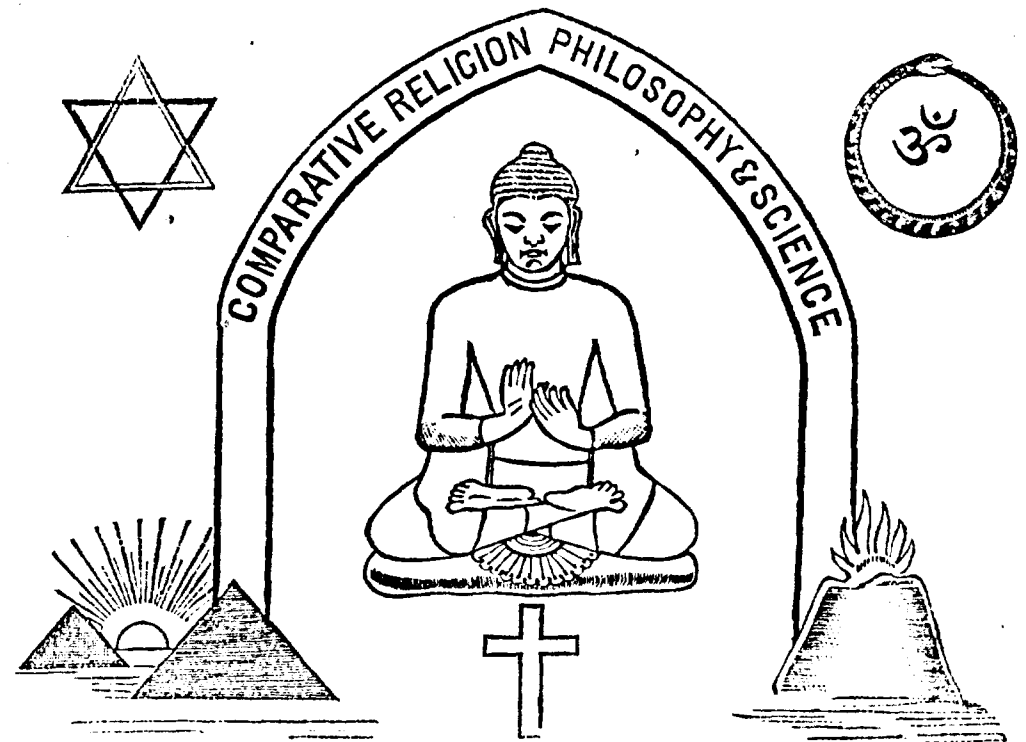
A TRIO OF TRIOLETS

THE love that I feel
Is a love that remaineth;
In woe or in weal
The love that I feel
Is a love true as steel
And my heart it sustaineth.
The love that I feel
Is a love that remaineth.

The one that I love
Has a heart true as steel,
For pure as the dove
Is the one that I love.
The angels above
Of a surety do feel
That the one that I love
Has a heart true as steel.

Yet nothing have I
To bring to my love;
The rills have run dry
And nothing have I.
Yet, love, pass not by!
My sorrow remove,
Though nothing have I
To bring to my love.

ETHELWYN M. AMERY



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

I

ALTHOUGH the results of occult investigation into the nature of the chemical elements have been before the world for more than a dozen years, the work of linking these up with those of Western science has made but little progress,

and one of the objects of these studies is to effect this purpose. It will be well in the first place to note a few of the links already made.

1. At the meeting of the British Association in 1913, F. W. Aston announced the discovery of a new chemical element of atomic weight 22, to which he gave the name of Meta-neon, an account of which is given in Prof. Soddy's *Chemistry of the Radio-Elements* (Part II, p. 35), published in 1914. On June 3rd, 1920, Prof. Rutherford announced to the Royal Society the discovery of another new element of atomic weight 3, an account of which will be found in *Nature* of June 17th, 1920 (p. 501). In the first edition of *Occult Chemistry* (p. 4), published in 1908, both the above elements are marked with an asterisk, as being elements which had been discovered by our occult investigators, but which were unknown to Western science. It is thus seen that Western physicists confirm these discoveries, in the one case five, and in the other, twelve years later. The above constitutes perhaps the clearest proof so far published of the reliability of occult methods of research, but we hope to show in the course of these studies that it is only one out of many proofs that are now available.

2. One of the obstacles in the way of merging the results of occult research with those of ordinary science is the use of different units of mass. Western science has now adopted two such units, the proton and the electron (*Nature*, Vol. 108, p. 53, September 8th, 1921), which carry equal but opposite charges of electricity; the charge of the proton being positive, and that of the electron negative.

But though the charges are numerically equal, the masses differ greatly; the mass of the proton is more than 1,800 times greater than that of the electron, and is taken to be identical with the mass of the element hydrogen. Both these masses

differ greatly from the unit of mass of *Occult Chemistry*, which is one eighteenth of the mass of hydrogen.¹

I give below the masses of these three units, the unit of measurement employed being a gramme divided by 10^{28} , or the twenty-eighth power of ten.

Mass in grammes multiplied by 10^{28}	
The Proton	16620·0
The Atom of <i>Occult Chemistry</i>	923·34
The Electron	9·01

The above figures are said to contain errors of less than half per cent. They are taken from the 1920 edition of *Smithsonian Physical Tables* (p. 408), and are based on Prof. Millikan's most recent researches.²

3. An inspection of the above series of masses shows no apparent connection between the unit of mass of *Occult Chemistry* and the units of Western science, but after a few preliminary studies we shall be able to trace out a connection. One of the ways of doing this is through the molecular energy of gases.

The mean temperature of the atmosphere at the earth's surface, averaged from equator to pole, throughout the year, is about 15°C .³ If we take a depth of atmosphere of four kilometres, or a height, measured from the earth's surface of $2\frac{1}{2}$ miles, the mean temperature throughout this volume is about $6\frac{1}{2}^{\circ}\text{Centigrade}$, or $44^{\circ}\text{Fahrenheit}$.⁴ Since the molecular energy of translation of all gases at equal temperature is the same, whatever the mass of the molecule,⁵ the molecular energy of air at the above temperature, $6\frac{1}{2}^{\circ}\text{Centigrade}$, or $279\cdot6^{\circ}\text{K}$., as measured from the absolute zero, is a constant peculiar

¹ *Occult Chemistry*, 2nd ed., p. 19.

² *Philosophical Magazine*, Vol. 34, p. 16, July, 1917.

³ *Handbook of Climatology*, Hann, p. 201.

⁴ *Smithsonian Physical Tables*, p. 421.

⁵ *Laws of Physical Science*, E. F. Northrup, p. 76.

to the earth's surface. Its value in ergs, the energy unit of the C. G. S. system, is

$$5.7543/10^{14} \text{ ergs} \quad (1)$$

or 5.7543, divided by the fourteenth power of ten. We will take this constant of molecular energy as a basis for investigating some of the important properties of the atom of *Occult Chemistry*.

4. It is significant, though not surprising perhaps, that in these studies the links between occult and Western science usually emerge from the more recondite portions of Western researches. We have recently shown in the columns of *The Times of India* that a bridge between the two schools has been constructed by the theory of relativity, and that of Einstein. Similarly the link between the atom of Occultism and the physics of the West is effected through the recondite law known as "the equi-partition of energy". For a complete study of this law in connection with radiation and molecular energy, the mathematical reader may be referred to Jeans's *Dynamical Theory of Gases* (2nd ed., p. 80), Campbell's *Modern Electrical Theory* (p. 229), and especially to Jeans's Report to the Physical Society of London on "Radiation and the Quantum Theory," in 1914. It will suffice for our purpose to point out that it necessarily follows from the law of the equi-partition of energy that if molecules of air are composed of atoms as given in *Occult Chemistry*, then, when the air has arrived at a state of equilibrium at the temperature of 6.5° Centigrade, so that the air molecules, on the average, have the energy given by (1), then each of the atoms composing the molecules must also possess the same energy. For instance, there are 290 atoms in the element oxygen, or $2 \times 290 = 580$ atoms in the molecule;

¹ *Occult Chemistry*, p. 20.

hence each of these 580 atoms must have energy equal to that of the molecule as a whole, so that the atomic energy of oxygen in a state of equilibrium must be 580 times as great as the molecular energy, and similarly for nitrogen and the other constituents of the atmosphere. Such is the law of the equi-partition of energy.

5. The energy of a body is its mass multiplied by half the square of its velocity; and since we know the mass of our atom, and also its energy, as given by (1), we obtain for its velocity by a simple calculation the value

$$1,111,400 \text{ centimetres per second} \quad (2)$$

or 11.164 kilometres=6.94 miles. This velocity, at first sight, may not appear to be very remarkable; but to the astronomer or the physicist, its significance will be at once apparent, for it is identical with what is technically termed the earth's parabolic velocity, and half the square of this velocity is what is termed the earth's gravitational potential. This potential is equal to the earth's radius, 637,000,000 centimetres, multiplied by the acceleration of gravity at the earth's surface, 982, and is a well known terrestrial constant.¹

We took as our basis the mean molecular energy of a surface stratum of the earth's atmosphere, $2\frac{1}{2}$ miles in height, and we have now found that this important energy-constant is the product of the mass of the atom of *Occult Chemistry* and the earth's gravitational potential; or, what amounts to the same thing, it is the product of the mass of the atom, the earth's radius, and the earth's surface gravity. Thus the atom of Occultism indissolubly binds together the earth's surface temperature and the force of gravitation—two phenomena which physicists regard as independent.

¹ Young's *General Astronomy*, p. 285.

6. When a body is let fall on the earth's surface from different heights, it reaches the earth with different velocities; and, in general, the greater the height, the greater the velocity. But as the height is increased, the velocity tends towards a maximum beyond which it cannot increase, however great the height from which it falls. This maximum velocity is known as the velocity from infinity, or the parabolic velocity at the earth's surface. Each heavenly body has a parabolic velocity peculiar to itself, which is the square root of the product of its diameter and the acceleration of gravity at its surface.

For the Sun this velocity is 383 miles per second, for Mercury it is 2.9 miles, for Venus 6.36, for Mars 3.34, and for Jupiter 40.1 miles. This velocity from infinity is therefore an invariable constant of the body, and in a sense defines its most essential physical characteristic. When, therefore, we find that the atoms which compose the molecules of the atmosphere near the earth's surface all move on the average with this characteristic velocity, we have linked our occult atom with the most fundamental property of our terrestrial planet.

7. We have illustrated the principal feature of this unique velocity by the falling of bodies from different heights, and may study it also with advantage from the opposite point of view. If a body is projected vertically from the earth's surface with different velocities, it ascends to different heights, and again falls from these heights so as to reach the earth with the original velocity of projection. In general, the greater the velocity of projection, the greater the height. If the velocity is not too great, the attractive force of the earth will always bring the body back; but, should the velocity be so great as 6.94 miles per second, or the parabolic velocity of the earth, the body would ascend to an infinite height, and so would never return.

One property, therefore, of the atoms, that follows from their possessing the parabolic velocity, will be that they are free to move out into space beyond the range of the earth's attraction.

Hence, if space contains matter in the atomic form, or in the state of the highest sub-plane of the physical, as described in *Occult Chemistry* (p. 21), this matter will be attracted to the earth, and will arrive at its surface with the parabolic velocity, which will enable it to leave the earth again, and wander away into space.

8. If we magnify the air molecules to the size of a ten-inch football, their average distance apart will be about three yards: whilst, on the same scale, the size of the occult atom will be that of a grain of sand, one fiftieth of an inch in diameter. We may therefore picture our atmosphere as a vast collection of footballs, poised in space at an average distance of three yards, and the atoms as clouds of fine sand, blowing through and amongst the footballs. From the relative sizes, it will be evident that the sand can easily penetrate the interspaces between the footballs, or the molecules of the atmosphere. But although the molecules are so much greater than the atoms, the law of the equi-partition of energy ensures that the average energy of the atoms shall be equal to the average energy of the molecules, so that what the atom lacks in mass it makes up in velocity. The mean velocity of the molecules is about three-tenths of a mile per second, whilst the atomic velocity, as shown by (2), is about seven miles per second. In each case the mass multiplied by half the square of the velocity is equal to the mean molecular energy as given by (1).

9. Thus the atom as a unit, and the molecule as a unit, each possess the same energy. But we have to consider the

molecule, not only as a unit, but as a group of several hundreds of atoms. The molecule of nitrogen contains 522 atoms, and the molecule of oxygen 580 atoms. These atoms constituting the molecules must not be confused with the clouds of atoms blowing through the widely spaced molecules. The atoms in the molecule revolve around different centres in groups of two to seven or more, as shown in *Occult Chemistry* (p. 37 *et seq.*, new ed.), but the law of equi-partition ensures that the groups, as well as the individual atoms, shall, as units, possess the same energy. In other words, a group of three atoms in the molecule will have a group-energy equal to the energy of the molecule, whilst the three atoms composing it, regarded as separate units, will each have this same energy.

10. By means of this important law of the equi-partition of energy, and the unit of molecular energy given by (1), we are able to link together, in a relation of equality, five different elements of our atmosphere: (a) the atomic energy of the clouds of atoms from outer space, moving between the molecules with the parabolic velocity; (b) the energy of the molecules regarded as units; (c) the energy of the separate groups of atoms within the molecule; (d) the energy of the individual atoms within the groups; and (e) the mean temperature of the atmosphere. If, therefore, there is any combination of factors which determines any one of the above five elements, it will determine the whole five. But we have seen that the energy of the cloud of atoms, blowing through the molecules, is determined by the mass of the atom and the parabolic velocity of the earth, both of which are invariable constants of the earth. These two constants, therefore, determine the whole of the five elements.

11. It should be observed that it is only the mean or average value of the atmospheric temperature that is constant.

As we know, the temperature of the atmosphere varies in different places and times, owing to the seasons, the days and nights, etc.; such variations being in general due to the sun.

When the temperature is higher than the mean temperature, 44° F., the molecular energy is greater than given by (1), and the law of the equi-partition of energy causes the excess to pass to the streams of atoms which convey this excess away into space. When the temperature is below the average, the defect is supplied to the molecules from the atomic streams which arrive at the earth's surface with the parabolic velocity and constant energy above explained. Thus these atomic streams act the part of a temperature adjuster, removing the excess and supplying the defect. These atomic streams are thus a missing link in the problems of cosmic physics.

12. The facts on which the above results are based are derived almost entirely from Western science, with the exception of the atom of *Occult Chemistry* and the existence of these atomic streams. If there are 18 atoms in hydrogen, then the mass of this atom is as given above (para. 2), and its energy, when reaching the earth from outer space, will be the mean molecular energy as given in (1). But the atomic streams play such an important part in the solution of modern physical problems, that it is desirable here to collect the evidence for their existence.

13. The atom of *Occult Chemistry* (p. 21, new ed.) is what is called the atomic sub-plane of the physical plane, and it is the first or highest of these sub-planes. But the highest sub-plane of the terrestrial physical plane is the lowest sub-plane of the cosmic physical plane, which exists for the most part in the cosmic space between the stars of solar systems.¹

¹ *First Principles of Theosophy*, by C. Jinarājadāsa, pp. 95—244; and *The Secret Doctrine*, Vol. I, p. 309.

This proposition will be found supported by the following quotations from *The Secret Doctrine*:

The Initial Existence, in the Twilight of the Mahamanvantara, is a CONSCIOUS SPIRITUAL QUALITY. In the manifested . . . Solar Systems, it is . . . like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from Laya throughout Infinity as a colourless spiritual fluid. It is on the seventh plane, and in its seventh state, in our Planetary World. . . .

It exists everywhere and forms the first . . . Foundation on which our . . . Solar System is built. Outside the latter, it is to be found in its pristine purity only between the . . . Stars of the Universe. . . . There is not a finger's breadth of void space in the whole boundless Universe. . . .

It is the guiding force in the cosmic and terrestrial elements. . . . It whirls in the breeze, blows with the hurricane, and sets the air in motion, which element participates in one of its principles also. (Vol. I, p. 309—11.)

The waves and undulations of science are all produced by atoms propelling their molecules into activity *from within*.

Atoms fill the immensity of space, and by their continuous vibration are that motion which keep the wheels of life perpetually going. It is that inner work which produces the natural phenomena called the correlation of forces. . . .

As described by Seers—those who can see the motion of the interstellar shoals, and follow them clairvoyantly in their evolution—they are dazzling, like specks of virgin snow in radiant sunlight. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinities around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. (Vol. I, p. 694.)

14. The above facts, attested by Western science and occult investigation conjointly, may be taken as the scaffolding upon which may be built a more advanced system of chemistry and physics. The phenomena with which these sciences deal are to a great extent due to the interaction of the seven planes of our planetary system with what is termed the cosmic physical plane. Each of our seven planes is divided into seven sub-planes, the highest sub-plane in each case consisting of individual atoms, free and uncombined. These free and uncombined atoms blow through and interpenetrate the molecular

combinations of all the planes, and extend outwards into the cosmic spaces between the stars and solar systems; and as such they constitute the seven sub-planes of the cosmic physical plane. By means of the well established law of the equi-partition of energy, this cosmic physical plane governs the energy-content of space, and the mean temperature or molecular energy of planetary systems.

CONCLUSIONS AND SUMMARY

15. It has been shown that the mean molecular energy of the atmosphere is the product of the mass of the atom of *Occult Chemistry* and the gravitational potential of the earth.

The intermolecular spaces are occupied by shoals of atoms forming the highest sub-plane of the physical, which, possessing the parabolic velocity, are able to circulate freely between the earth and cosmic space. They constitute in their totality, when extended throughout the cosmos, the lowest sub-plane of the cosmic physical plane; whilst, as viewed locally as a terrestrial phenomenon, they are the highest sub-plane of the physical.

The mean atomic energy of these shoals is a constant determined by the earth's gravity. It fixes the energy-content of space near the earth's surface, and, by the law of the equi-partition of energy, governs the mean surface temperature of our planet.

G. E. Sutcliffe

(To be continued)

ÆSTHETICS AS PRACTICAL PHILOSOPHY

By E. CLARE SOPER

IN the everyday use of the word *æsthete* it has come to mean one who appreciates the Beautiful, but the original Greek word *æsthetes* means one who perceives. There is no limitation implied in the word itself as to the nature of the perception.

While dealing with æsthetics in the narrow sense as a perception of the Beautiful, I do not wish to exclude its use in the wider sense. From the various paths by which the outer world reveals itself, I have chosen to discuss the path of the perception of the beautiful, but an æsthetic appreciation of a thing would be a deep and rich insight into the laws of its being and its purpose, and not only, or necessarily, its beauty. Behind beauty there is law, and the true æsthete would perceive that law.

The reason I choose this title is because I want to find out how far this principle of Beauty enters into our lives, and how far it can, in the present stage of our capacity to appreciate, take the place of, or supplement, philosophy or religion as such. I want to see if it can, with its warm, close touch of the things that are here and now, take the place of much that, in the philosophies and religions, we accept on faith and speculation, or on what is even more limited—reason.

Philosophy is a question of temperament. The personality attracts that which is akin to itself from various systems of thought. The need most of us find for a philosophy lies in the urge to discover an attitude to life which will keep at bay the forces of disillusionment, of weariness and despair.

In *The Voice of the Silence* we are told that there are five hindrances to the Path. Two of these are—"knowledge of misery" and "the truth about human frailty". One of these two is nearly always at the root of our despondency when at times we realise that life is not so fine as we had imagined it to be. We need to provide some sort of defence against the inroads that life makes upon our preconceived ideals of it; we have to find an attitude to life which meets this.

In the long vision, our Theosophical philosophy assists us; but I want to attempt a closer analysis and define the particular parts of the Theosophical philosophy which can become more personal. We need a short view as well as a long view; we need something definite and tangible for everyday contact.

Two ideas stand out in that shorter view; and one is the idea of Beauty. We all know that the perception of the beauty of any experience greatly enriches the experience, and also that we see in every experience that which we have prepared ourselves to see. We would therefore greatly enhance our lives if we definitely and consciously sought out the beauty in things, and trained ourselves to see that particular side of an experience very prominently.

We know that life is a blend of the beautiful and the not-beautiful, but if we continually select the beautiful at every opportunity, it is all that we can do at the moment. If the most insignificant actions are done with an effort to make them full of grace, one will become more keenly susceptible in all directions. This is a form of self-discipline applied to the things around us, to our speech, to our moods, to all the intricate ways of our daily intercourse with others. It is in this way that we gradually render perfect the *form* through which *life* can manifest to the full.

I do not pretend that we can attain to very great heights in this perception of the Beautiful. The age of humanity and

the consequent state of our civilisation are such that distress and misery prevail. The life of the imagination can never be cut off entirely from the life around it, and can therefore never reach its highest while these conditions remain. The best of our dreams can never be realised while one class still sucks the life-blood from another. There have been many who have urgently worshipped Beauty, and they have gone out and tried to alter the social system. Beauty for them was stained because of the world's suffering.

As we are creatures of mind and emotion as well as of the senses, the value of an experience depends upon its appeal to all these. It is the perception of the significance, the meaning, the inner content of any thing or experience, in addition to its beauty, that is so augmented by our Theosophical studies, so that things in themselves are interesting apart from any purpose or use. A sense of the beauty and significance of one's moments, as they are lived, gives one a weapon against the unhappiness that follows failure to achieve any special results. We, as it were, receive our reward in the living moment; as we run the race we do not consider the prize, the goal, to be the chief reward, but the running itself. If the day, as a whole, has seemed to have been a failure, we should, at least, be able to feel that we have appreciated the hours fully as they passed, happy or tragic as they may have been. Richard Wagner has said :

A true artist finds pleasure, not only in the aim of his creation, but also in the very process of creation, in the treatment and moulding of his material; the very art of production is to him delightful and satisfying, it is net toil.

To quote again *The Voice of the Silence*: "Thou canst not tread the Path until thou hast become that Path." We cannot gain the Future until we find it in the Present. If we can attain to the exquisite enjoyment of the moment for its own sake, we are really doing all that life wants us to do.

With the mind we can just grasp that the moment contains the Past and the Future, but we find it difficult to apply this knowledge. Needless to say, this joy in the moment, if it is to last, must have a very real foundation. It must be keen and fine, and with the stream of the world's needs; otherwise we are no further upon the way, and will inevitably meet our disillusionment. Here again, Theosophy gives us the power of testing our direction. We can, to some extent, learn from it the right and wrong ways of using the senses, the emotions and the mind. By right ways I mean simply the ways that are in harmony with evolution and not against it.

Some ascetic natures turn from the things of the senses in the hope of thus adding to the security of the soul. But when we realise, through our Theosophical philosophy, how intimately Spirit and Matter are interblended, how the one never exists without the other, then this dissociation of the soul and the senses is no longer possible. Plato acknowledged this in his significant phrase—"the whole soul warmed through sense". Through our senses all things speak to us of their souls, if we know how to listen. We have to train our senses to the Beautiful, so that we may unerringly select the finest in all our environment and bring it to heighten the quality of each hour. This is one of the modes of treating life, and I do not think there are many natures that can express it without some kind of conscious effort akin to discipline.

The second mode of approach is so intimately connected with Beauty that I have already touched upon it—the attitude of seeking Eternity through the Moment, and realising all the dynamic forces of future expression which lie in each seemingly trivial life-pulse. *Light on the Path* tells us to live "not in the Past nor in the Future, but in the Eternal". Why is the Present left out? Is it because the Present is the Eternal? The Moment is the only handle by which we can turn the Wheel of Destiny. It is no use placing our Paradise in the

future, unless we so conceive the moment, here and now, as to be able to force from it a little of our will, a little of the perfection for which we long. "All culture is an attempt to find in the fleeting . . . that which is eternal."

I sometimes rather suspect that the injunction given in the *Bhavagad-Gitā* to renounce the fruits of action is perhaps an injunction to find the fruits of action in the action itself. Also, by the way, this is the most certain method of securing success in action, for those who fulfil works for their own sake will surely achieve a more perfect result than those who look upon acts as simply an inevitable process towards some end beyond. "If we are to renounce the fruits of action, then must experience itself be the prize." Are we not continually enjoined as to Desirelessness? And may not one of the interpretations be that through seeking the full joy of the moment, through perceiving "all that the moment holds for us as we stand so briefly in its presence," we may find the secret of the ceasing of Desire in the knowledge that all life impinges on the moment, and that our task is to increase our capacity to seize and understand, to increase our capacity so that life is not closed to us anywhere?

It has been said that a man of culture is one who always falls upon his feet, one who can react in an interested manner to very varied environments. This premises a certain standard of culture; but what is culture but the realisation of the powers latent within us, and necessarily any experience is widened and deepened by that which we ourselves bring to it. And if we want to observe fully the essence of any moment, we must have a prepared nature—a nature upon which labour and care have been expended.

It is quaint to notice in this connection how most of us, when first coming into the Theosophical Society (and many of us for the rest of our days), interpret "the powers latent in man" in the sense of abnormal development of superphysical

and occult powers, and do not notice that the finer natures in the ordinary ways of the world are realising, through the accepted avenues of the culture of the age, much more power than we are. The man of culture is a maker of Beauty, or rather, he provides the forms through which Beauty can manifest. Beauty may be a thing in itself—a living entity which incarnates whenever two things are perfectly related. By sensing new relationships, man refines and renders more complex and subtle the stuff of life; he reveals significance.

The force behind what we call evolution ordains that life shall progress. Sometimes we humans are literally beaten forward and tortured towards the next step in the Plan of Life. At other times we are led so gently that we "grow as the flower grows". Beauty is one of the great influences of growth, of expansion. Nietzsche says: "Art is the great stimulus of life." It is a great lever in the general elevation of a people. Through Beauty, evolution could be a spontaneous, joyous leaping forward, a dance rather than a march of slaves. Beauty is a magnet that inevitably pulls us forward. Art educates life, it draws out the divine that sleeps within.

There is no satisfactory definition of Beauty. It is clearly a question of the relationship between the perceiver and the perceived. It is the relationship between ourselves and something else which lights a glow of power and aspiration in our hearts. It fills the world with blossom. Being souls of different ages, along different paths of development, it follows that the stimuli that produce this effect on individuals will vary widely. There is no standard of Beauty in a world in which no man is the same as his brother.

One of the great functions of Art, of Beauty, is "so to arrange the details of modern life, so to reflect it, that it may satisfy the Spirit". The new psychology—especially Emile Coué's work in connection with auto-suggestion¹—

¹ *Suggestion, and Auto-Suggestion*, by C. Baudouin (Allen and Unwin, London).

has shown us how very open to suggestion we are, and how we allow ourselves to be moulded unconsciously by forces from outside. A really beautiful physical life for all would demand unconsciously and suggestively such an exuberant and happy mental nature that a great many of our moral problems would be solved automatically. Plato has well said: "There is no gain attaching to any Art as such, save the single reward of drawing nearer to the goal of excellence."

No man would injure his brother if a myriad avenues of rich life were open to him. It is because we have so few approaches to life at its best that, when one of these is threatened, our natures cry out in selfishness and revenge. We should never cease from efforts to deepen and increase the avenues through which life flows to us. We have to maintain "that sustained impressibility towards the mysterious conditions of modern life". If, again, evolution is the spiritualisation of matter, is it not a great service that we render when we evoke the spiritual forces that lie within matter? When we use matter, moulded to high ends, and place it so that its highest beauty and utility are revealed, do we not serve the great Life-Spirit? The careless, the indifferent, the dull-sensed—how can they attract the sleeping life to leap forth and communicate its message? "The beautiful is essentially the Spiritual making itself known sensuously, and the artist's vision is the perception of the truth underlying the beautiful."

We have to pass through the Venusburg of Matter, and not skirt gingerly round its edge—reading about it and studying its phenomena, as we say. Walter Pater has said: "The proposition that the Deity is everywhere, awoke a constant, inextinguishable appetite for every form of experience." George Eliot says: "The only passionate life is in form and colour." We cannot gain this kind of experience by proxy. It is born rich and anew for every human heart. If we allow our coloured things to become dim through neglect, if we leave

a jewel packed away in the dark, or a thing of beauty to lie unseen in an attic, we are losing an opportunity of releasing some of Beauty's power. We have a duty towards *things*, as well as towards what we call sentient life.

This awareness of the significance of the physical, the desire to extract from it all that it possesses of beauty, of import, does not prevent due attention to the ordinary routine of the day. As Pater says: "It would teach us, where possible, to throw around these some glamour of beauty or significance, or, at any rate, not to let them interfere with our serenity more than we can avoid . . . the furniture of our houses, and of dress, of life itself, of gesture and speech and the details of daily intercourse—these also, for the wise, being susceptible of a suavity and charm, caught from the way in which they are done, which gives them a worth in themselves." Again, in a recent issue of *The Beacon*, we find a modern echo of Pater's thought:

If we have lost, should we not try to recapture that profound and reasonable spirit of design which delights itself in the application of beautiful material and skilful handwork to domestic adornment, to the creation of refinement and loveliness in the entire outward aspect of life?

Treading this path, we do not avoid the old paradox of being at the same time the centre and the circumference of our circle. We have to go out to an experience and extract from it all that it holds and yet remain unshaken in our central attitude to life. We have to absorb the experience and become for ever a different being, but the experience must never gain the power that will lead us to depreciate it or drink less eagerly at the stream of life. "Bestride the Bird of Life, if thou wouldst know," says *The Voice of the Silence*. In order to realise this we have to learn "to be present always at the focus where the greatest number of vital forces unite in their purest energy. To burn always with this hard, gem-like flame, to maintain this ecstasy, is success in life."

MONADIC EVOLUTION AND MODERN TENDENCIES

By M. R. ST. JOHN

THE suggestions and explanations put forward from time to time as to the why and wherefore of the scheme to which human evolution is a contributory factor, and by no means the least important, would appear to be more in the nature of conjecture and theory than fact; because these deductions, arrived at by seers as the result of careful observation and experiment, can only be judged by the ordinary intelligent individual from the standpoint of reason and inference.

It seems obvious that "evolution," organic and spiritual (one cannot imagine one without the other), is part of the Divine Ideation (let us avoid "according to plan"), although there are still scientific men who postulate that morality and ethics are solely derived from modifications of the cellular tissue of the brain, an assumption which is paradoxical if "the survival of the fittest" is a natural law; while, again, the Weismann theory of hereditary transmission is unsatisfactory when it is found necessary to leap over a generation or two in order to explain certain idiosyncracies which are not purely and solely physical.

What we can cull from the teachings of Theosophy on this very abstruse subject can be expressed briefly as follows:

These Divine sparks from the Parent Flame, Sons of God, veil themselves in the matter of the denser planes in order

that the consciousness, by being outward-turned, can gain experience, and, by so doing, acquire the necessary knowledge and power to enable the Monad to become a conscious, integral part of the system to which it belongs; such knowledge and power, which was inherently potential, becoming dynamic.

But the main essential for the accomplishment of this task by the Monad or Jiva is the acquisition of the consciousness of "separateness," which can only be achieved by means of vehicles fashioned for its use out of the differentiated matter of the lower planes; the Monad, descending ever deeper and deeper into matter, becomes more and more separated off from its fellows; and man to-day, as a result of æons of this slow evolutionary process is, because individualised, the most separative of all sentient beings.

Now it is in regard to this separateness that so much misunderstanding has arisen and so many grievous mistakes made; for, while there undoubtedly are the "Way to Unity" and the Separate Path, it is in the endeavour to avoid the latter that the idea of Unity has become twisted. The path of Separateness can only be entered upon by one who has reached that stage in evolution when the conscious apprehension of the Divinity of the Ego is a known fact instead of a supposition, and it is then that the choice is made between "*Nivritti*" and an independent existence, that is to say, the choice of the latter is in a direction away from the parent scheme. It must always be borne in mind that there is only one Self; all is God, the Monads are part of Him, differentiated fragments of Divinity; they are to all intents and purposes divided into seven groups, even before the great pilgrimage is entered upon.

Yet one is so apt to forget that the matter of which the lower planes are composed, and out of which the vehicles for expression and function are fashioned, is ever tending towards densification, to become more and more material, to respond to

It is the perception of the Spirit in matter that we want to refine. We want our souls to glow in the presence of colour and form, and the mind to become magnanimous. We have to reclaim matter from the degradation it has suffered at our hands. The refining and educating of the senses prepares the avenues of response through which the intuition can work, "till one's whole nature becomes a complex medium of reception towards the vision of our actual experience in the world". There is a link between the senses and the intuition, and by the cultivation of the one we invoke the other. I am inclined to think that we are not sufficiently conscious of this link, which makes it true to say that the deeper we penetrate into matter, the nearer we approach the Spirit.

In our search for Reality, in our study as students of Theosophy of the latent powers in man, Art is one of the great highways. "Art is the unity of a thing with itself, the outward rendered expressive of the inward, the soul incarnate, the body instinct with Spirit." "The perfect Art arises when the moment of poise is reached, when matter and meaning, or soul and body, are in due proportion—the one informing the other." Again: "True Art represents objects in such a way that they deliver up what lies behind them." If "form is crystallised force," it is by appreciation, by permeating oneself with the beautiful characteristics of an object, that one contacts that force which is the foundation of its being. "The higher and more austere function of Art is to interpret that aspect of divinity which expresses itself as beauty, and awakes in us at the same time more of that wonder which is the source of all true philosophy and the mother of new ideals."

Constant deepening of appreciation, constant receptivity to beauty, will so widen our understanding that we shall be able to say with Whitman: "I accept you, whoever you are." There will be a value for us in every phase of thought, every type of beauty; and all varieties of temperament in our

fellows will find us ready. This is a basis of Brotherhood—the Brotherhood that rejoices in the significance of others and knows their magic.

Mr. Jinarājadāsa has said:

If you understand Art, cultivate it, and make it a part of yourself; you have first a knowledge of types, and you begin thereby to know more of humanity, and see more in humanity, and you begin next to anticipate experiences. You so link men to you through Art that their suffering teaches you lessons, and their joys give you enthusiasm and strength.

What I want to insist upon is the need to acknowledge the Beautiful, to accept it fully, to let it come to full blossom in any experience that is ours. Do not let us be coarse-grained in eyes and hands and ears, so that the subtle presence of beauty escapes us as we attend to the other factors in life, for "it is only through the dawn of Beauty that we can reach the land of Truth". It is through the full beauty of Form that we shall glimpse the laws that lie behind it, and so reach the Heart of Life itself.

Many of us, though Theosophists, come to many moments when we are adrift, when the purposes of life seem obscure to us, if not positively malignant. There are times when no distant goal seems to urge us forward through the dim hours. It is then that, if we have learned the art of a full æsthetic appreciation, we can fall back upon the exquisite gift of a moment and let it be for us as a hostage, a promise of the future. If the "here and now" is filled and pulsating, then it is sufficient; a moment may justify a *manvantara*—it is the foundation upon which we can build; it is our guarantee.

E. Clare Soper

coarser and coarser vibrations. We have therefore to try and realise that it is by means of this that the Divinity, through His children, is endeavouring to express in Himself this Unity in diversity, or diversity in Unity, whichever terminology we may choose to adopt; and, on further consideration, it is apparent that this "separateness" in the lower planes, by means of different vehicles of expression, is an absolute necessity, because, as far as our limited intelligence can judge, if it were otherwise, there would be no object gained by the field it affords for the consciousness of the Monad.

We also learn from Theosophy that monadic evolution is sequential, not synchronous; or it would be more correct to say that the "birth" of Monads is periodic, and therefore, apart from the diversity of the matter in which they are veiled, all spiritual beings, Sons of God, are at different stages in their evolution, of all ages, some older, some younger; and it follows that "universal equality," as generally understood, can have no place either in spiritual or in organic evolution.

This must not be taken as meaning that the term has no application, for there are many sentient beings who are approximately equal and at the same stage in their evolution. There is also, in some human vehicles, organic attraction (corresponding to chemical affinity) as well as emotional reciprocity and levels of mentality, all of which are appreciable if they happen to be manifestations of reincarnating Egos belonging to the same Ray.

Now it is precisely with regard to this separative matter, these separate vehicles of the lower planes, that human beings err so lamentably; for the worship of Demos, the democratic faith which figures so largely in the world to-day, is neither more nor less than an endeavour to unify what, in its essence, is incapable of unification.

A universal spiritual brotherhood is a fact in Nature, it is that great brotherhood of Monads, Monads old and young,

Monads of seven different temperaments, Monads differing in every conceivable way, yet withal forming one great brotherhood under the Fatherhood of God; but brotherhood, as understood by the less intelligent, is taken to imply equality, and the fallacious saying "all men are born equal" is still a fetish of innumerable human beings. It is therefore well to recall the way in which C. W. Leadbeater puts the matter:

It seems that the spark, as such, cannot in its entirety veil itself beyond a certain extent; it cannot descend beyond what we call the second plane, and yet retain its unity.

Let us view what is happening in what are termed civilised countries where the democratic idea has a strong hold. First you find offshoots or accretions under a number of heads: Socialism, Communism, Collectivism, Syndicalism, Bolshevism—all more or less claiming inspiration from that absurd revolutionary formula, "*Liberté, Égalité, Fraternité*," which possesses a great attraction for the immature mind.

In the first place it is quite impossible to conceive of complete liberty (the term being understood as meaning "able to do everything that one likes") so long as the great mass of the people on the *Pravṛtti Mārga* are under the sway of their emotional vehicles; and secondly, as regards equality, any comment on the following quotations from Bulwer Lytton would be superfluous:

The first law of nature is inequality.

If the whole world conspired to enforce the falsehood (universal equality), they could not make it law.

A nation that aspires to equality is unfit for freedom.

Universal equality of intelligence, of mind, of genius, of virtue; no teacher left to the world, no men wiser, better than others—were it not an impossible condition, what a hopeless prospect for humanity.

The wiser the few in one generation, the wiser will be the multitude the next.

The few in every age improve the many; the many now may be as wise as the few were; but improvement is at a standstill if you tell me that the many now are as wise as the few are.

Level all conditions to-day, and you only smooth away all obstacles to tyranny to-morrow.

Let us hope that the disparities of the physical life can be removed. But disparities of the intellectual and the moral never!

But when we come to Fraternity, we touch a great truth, understood by Masons, but not comprehended by the great majority; for, while the universal brotherhood of Monads is a fact in Nature, the endeavour to apply it to the forms is an error stupendous enough to make the angels weep.

To proceed, what is actually taking place in the various brotherhood movements, movements which have entirely to do with the unifying and equalising of form and capacity, can best be understood by a study of the rules and regulations peculiar to some Trades Unions which, although originally founded with the object of protecting the workers from the rapacity of the employer section, have degenerated into machines for fostering ideas incompatible with the true meaning of brotherhood. It is not suggested that the motives for these rules, though founded on ignorance, was consciously bad; but the effect of them has been to destroy incentive, imagination and the creative faculty, and at the same time to stultify capacity by confining it within certain fixed limits in respect to time and quantity. "To every man according to his need, from every man according to his capacity" is incompatible with the Trades Union ideal, which limits the output of the best in order to conform to a fixed standard, generally that of a mediocre worker.

As capacity is indicative of the age of the Ego, and as the creative instinct is inherent in all humans, any stultification or restriction of these is a direct "brake" on the evolution of the Monad through its vehicles. Nothing more hampering to evolution can possibly be imagined than a forcible prevention of natural expansion. You are in fact intensifying the restrictions which already exist in the very nature of the matter,

through which and by means of which the spiritual being is endeavouring to express itself.

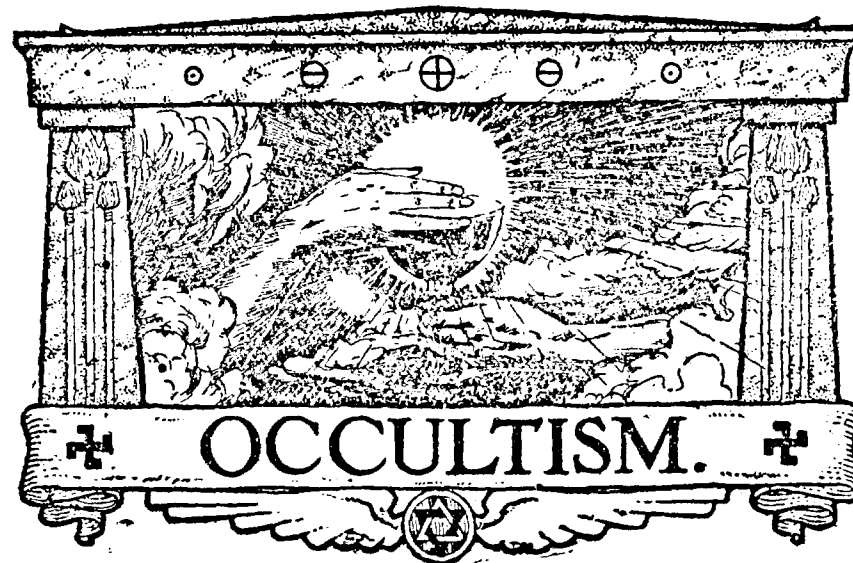
This modern phase is also exemplified in another way by the very general practice of grouping people into committees, sub-committees, councils, boards, etc., by means of which individual responsibility is weakened; and, although the principle of collective opinion and points of view is admirable and certainly progressive, the method of its application, as usually adopted, is the reverse. It is as true to-day as it was yesterday that "in a multitude of councillors there is wisdom," but history proves that every great achievement in the world has invariably been accredited to an individual, never to a collection of men or women. All great inventions, great conquests, the wonderful discoveries in science, chemistry and engineering, have always been, and ever will be, associated with personalities, never with a group of people. Many modern associations are doing splendid work, but on closer investigation into the mechanism of such, there will invariably be found a directing hand or supreme authority behind. Surely the last war has taught us the weakness of a divided directorship, not only in politics but also in military operations; and could the conduct of a war by the Staff minus a Commander-in-Chief be for a moment seriously considered? It is common knowledge among psychologists that the *morale* of a crowd is always lower than that of any of the individuals composing it; and the accusations as often made, that boards and councils are devoid of soul, is not unmerited.

It will naturally be asked: Do you propose to do away with groups of people formed for the purpose of discussing various problems and for presenting their opinions and points of view in relation to such? Certainly not, for the usefulness of collective opinion is unquestionable and, as previously stated, progressive. But it is in respect of the application, the decision, the judgment, that committees, by overstepping their province,

are so fallible, because it has been found, over and over again, that the decisions arrived at, and judgments determined upon, are so frequently based on a compromise of the collective evidence or points of view, when, as is so often the case, it is only one of the many points of view which is applicable to the particular case or question involved. Here it is that the directing hand, the supreme authority, after sifting the evidence, should step in. That he does not do so on every occasion is a misfortune. Unless the present tendency is righted, we may, before long, expect magisterial duties and criminal judgments to be relegated to committees composed of legal authorities, and then the human element, which is always present in our judicial system, will disappear altogether.

Surely Monadic evolution has for its base the perfecting of individuals; and a reversion to the group-soul system, that we have left behind us in the animal kingdom, can hardly be contemplated; but, as our Globe is only in its Fourth Round, it is possible that this incipient stage in the search for unity may after all be a herald of the faint glimmerings of the dawn of a perfected human hierarchy, for the axiom "As above, so below" must in the end prevail, and it is between the pair of opposites, Autocracy and Democracy, that we are struggling to reach the Goal set for us.

M. R. St. John



THE MYSTERY OF INDIVIDUALISATION

By E. A. WODEHOUSE, M.A.

THE mechanical language in which much of our Theosophical teachings has necessarily to be clothed, in order to tell us anything at all about matters which we have not seen and experienced for ourselves, is bound to be little more than a set of algebraical formulæ for most of us, so far as the inner life or reality of the things thus expressed is concerned. Technical Theosophy, as presented to us by those who have developed a high order of superphysical consciousness, gives us really only one thing that we can grasp intellectually, and that is an abstract scheme, or framework, in which the *relations* of facts are shown in their co-ordination—the facts themselves, the meeting-points or knots in this web of relations, remaining necessarily, in a large measure, outside our comprehension.

It is well, in many ways, that we should realise this as frankly as possible, and should realise it, not merely as a condition of most of our Theosophical knowledge, but as a necessary condition. For if we do this, we shall cease to ask of our informants that they should give us what it is not in their power to give. It may also induce us to seek ways for ourselves in which, by a little ingenuity in the application of methods of interpretation more suited to our stage of unfolding, we may read into these abstract statements some meaning, however imperfect, which corresponds with ideas and concepts already within our reach.

One of the topics which, it has sometimes struck the writer of the article, could be thus judiciously handled, is that of individualisation. On the external or mechanical side, the process, as it is described in the textbooks, is fairly easy to follow, up to a certain point. The fissure, or subdivision, of the group-soul into smaller and smaller units is, when considered purely as a formal process, within the region of things comprehensible, for it differs in no way from a process which we can all of us imitate in practice with a sheet of paper. Nor is it any more difficult to imagine a point at which further subdivision ceases to be possible—when, in other words, we reach an “individuality” in the root-sense of something indivisible. But on the life or consciousness side, I do not think that any of us, who are unable to perform the practical occult feat of identifying our consciousness with that which is undergoing the process, can have the least idea of what this gradual subdivision “feels like”. To begin with, it is impossible for us, at our present stage, to enter into the consciousness of any order of life lower than our own (*e.g.*, that of the animal kingdom), without importing into it modes of thinking and feeling which are essentially human, and so inappropriate and misleading. Being, as we all of us are, on the hither side of the crucial moment of individualisation, we cannot so divest

ourselves of what is after all the very core and mainspring of our life as conscious entities, as to go back in imagination beyond that moment, and to realise what it feels like to be un-individualised and a member of a group-soul. Nor, even on the mechanical side, have we ever been told exactly how the group-soul works. Is it necessary, for example, that the members of any such collective consciousness should be in more or less close physical proximity to each other? Are they moved simultaneously, and in similar ways, by any impulse coming from that overshadowing life? Would two creatures, belonging to the same group-soul, feel an instinctive mutual affinity (I am alluding here, of course, to the more evolved member of the animal kingdom), and would these feelings of kinship, if any, be more pronounced in cases where the group-soul had already been considerably narrowed down? Is there, finally, any “group-consciousness” at all, at such levels, in the sense of a reference of all conscious experience, by the single creature experiencing it, to something other than himself, to which he feels himself vaguely to “belong”?

As to these and a number of other matters, we are quite ignorant. Consequently we have no means of entering into the consciousness of any creature at the moment of individualisation and finding out what this enormously important, nay, this revolutionary change means to him. All we can do, I think, is to examine our own individualised consciousness and endeavour (if we can) to extract from it that essential factor in which we feel its transcendent importance to consist, and to reflect how the presence or absence of the factor can be conceived as making that enormous difference which we gather from our Theosophical literature that it must make.

For, that it does make an incalculable difference, everything that we have been taught goes to show. To borrow from the technical formulæ, which are alone at our disposal on this matter, we learn: (1) that at the moment of individualisation

the Monad, for the first time, definitely links up with the Personality; (2) that this linking-up has the effect of creating an entirely new, though at first inchoate, vehicle on the upper levels of the mental plane; (3) that this vehicle thenceforth remains in perpetual existence up to some very high point in evolution when it can be dispensed with—although even then it can always be instantaneously re-created at will; (4) that this vehicle on the higher mental, or causal, plane, is not the only one that there comes into existence, but that it brings with it, though in a still more inchoate form, two other vehicles of a yet higher order; for the Ego, thus for the first time formed, is a triple, not a single, manifestation, consisting not merely of Manas, but of Buddhi and Ātmā as well.

But far more striking even than this remarkable array of new beginnings is the fact that we are told that, at the moment of individualisation, an entirely new Life-Wave of the Logos Himself is called into play; nay more, that it is actually a new aspect of the Logos which then becomes operative; an aspect which has taken no previous part in the business of manifestation, except to perform precisely this special task for other evolving entities in a like case. The outstanding feature about this aspect, therefore—which Theosophy identifies with the First Person of the Trinity, the First Logos—is that, instead of working through the manifested worlds in regular pulsations, in obedience to certain great cosmic rhythms, it is, as it were, called into activity at odd moments—whenever, that is, any such creature anywhere may happen to be ready for individualisation. It would seem therefore, to our limited power of conception, to act less as a wave (the term “wave” connoting, to our minds, the idea of a moment in a rhythmical sequence) than as a kind of sudden flash—as though something, breaking through the extreme outer crust of manifestation into the void, met at the moment of emergence a downward flash from something dwelling far in

the hidden heart of that void; as though like, in some mysterious fashion, called down Like; or, perhaps more exactly, as though negative and positive leapt together as they do in an electrical contact—the phenomenon being thus one of polarisation.

Whatever may be the exact nature of the process covered by the technical terminology of “First Logos” and “Third Life Wave,” the simple fact that this tremendous agency is then for the first time employed in the field of manifestation is a sufficient indication of the incalculable importance of what happens at the moment of individualisation. Here, it is evident, is a crisis of supreme significance; something, in itself, worthy of the intervention of a Divine Force coequal with that which, in the case of the other two aspects and the other two Life-Waves of Divinity, spreads itself over the whole area of manifestation. To put it in its most striking form—here we have a mere animal, at the point of its breaking free from the group-soul, calling down upon its humble life an expression of the Divine Power which would normally demand a whole world-system and incalculable æons of time for its operation. The resultant effect of such an intervention must, we imagine, be commensurate with the grandeur of the intervening agency. That which is bestowed upon the entity, at this supreme moment, must be assuredly cosmic—possibly absolute—in its import.

Now, if we turn to any purely mechanical description of the process, we do not find any specific indication as to the nature of this factor of unmeasured importance. It is true that the linking up of the Monad with the Personality must mean much—ininitely more, indeed, than we, to whom the word “Monad” is hardly more than a label, can understand. But even so, the special evocation of a hitherto latent aspect of Divinity Itself would seem to imply something even more transcendent than this. One thing, however, the forma

description does make very clear, and that is that the concentration of the group-soul into its final point of subdivision (one "soul-unit" to one creature) plays only a subordinate part in this profound transformation. For, even when this ultimate reduction has been reached, the fragment of group-soul, thus isolated, is only on the lower division of the mental plane. *Indivisibility, in other words, does not in itself constitute Individuality.* It merely denotes, in terms of vehicles (for the group-soul after all is, on its material side, only a vehicle) that the way is prepared for individualisation. The significant thing is what happens next—the upward reach, the downward Flash, and the creation of an eternal "I" which, in a moment, carries the creature, thus transformed, into a totally different order of being.

It is to the consciousness side, I think, that we must rather look, if we would get some idea as to the true significance of individualisation, for the subject would seem to be one of those where common experience can, in some ways, tell us more than merely objective superphysical research. Perhaps this is because the transformation involved is so fundamental that it is, like so many fundamental things, essentially simple. Life, for example, is the greatest of all mysteries; yet we all have our immediate experience of it which tells us more about it than any definition. Similarly this mysterious factor in individualisation, which gives to it its enormous significance, may be something of which, as a matter of felt experience, we are conscious at every moment of our existence as individualised beings—although, in order to realise all that it means, we must, when we have discovered it, transfer ourselves once more to the form-side and consider it from without.

What, then, is the fundamental fact of our human consciousness, as distinguished from that of any order of being

lower than human? Is it not that the perceiving, reflecting and knowing subject can, so to speak, turn inward upon itself and regard itself as an object? In logical terms, it can predicate itself. This is the essential feature which distinguishes "self-consciousness" from simple consciousness. The fact that I am conscious of myself, that I can think about myself, speak about myself, make myself an object of reflection, foresight and memory, is as familiar to me as breathing, and yet, properly considered, it is one of the ultimate mysteries of life. For the moment that we ask ourselves: What is this "I" which can, thus, as it were, hold at arm's length and survey this "Me"? we plunge into the very depth and abyss of the Unknowable. To obtain even a far-off glimpse of the truth, we have to step outside our own subjectivity and seek for some explanation in an external or formal view of the Universe. Let us, therefore, attempt this, for there is some reason to expect that it will throw light on what is, from all that we can see, the central mystery of Individualisation. Here, if anywhere, we shall find the factor which was of so supreme a significance that a special manifestation of God Himself was necessary to bring it into being.

One of the most illuminating distinctions, which Theosophy, with its admirable preciseness, has drawn for us, is that between the Transcendent and the Immanent modes of Divine Being. The distinction is tersely and simply expressed in an ancient Hindū text, which is always quoted in this connection: *Having permeated this whole universe with one fragment of Myself, I remain.* Applied to any Logos, or Ruler of a World System, this may be interpreted as meaning that a small portion only of His Divine Life has been put down by Him into His System, to act as its creative, energising and sustaining Force, while a far greater portion of that Life remains altogether over and above that System—in a state, so

far as the System in concerned, of non-manifestation. To the first portion we give the name of God Immanent; to the latter, that of God Transcendent. The distinction, in its purely formal terms, is self-explanatory, so that it need not be further elaborated here.

Now, if we transfer the dualism to a far higher level—to that, namely, of the Logos of a Universe, or aggregate of Systems—we must think of it as still holding good, and must conceive that only one portion of the Life of that greater Logos will have gone to the creation and sustaining of such a Universe, while a far greater portion will remain over and above it, Transcendent and Unmanifest. And if there be such an even mightier Being as the Logos of a Universe of Universes, the same dualism will be applicable even at that unthinkable level. We may thus conceive of it as a formula covering the totality of all possible manifestation—having, as its highest application, the ultimate dualism of the One Transcendent and Unmanifest, Parabrahman, and that Immanent and Manifested portion of the One which is the energising and ensouling Life of the whole infinity of created universes and worlds.

We shall perceive, also, that each such level is related in a certain way to the level next above it. That portion of the Divine Life of the Logos of a Solar System, for example, which is spoken of as Transcendent in relation to His own System, is at the same time part of the Immanent Divine Life of the greater Logos of the Universe to which that Solar System belongs. Similarly the Life Transcendent of the Logos of a Universe is Itself a portion of the Life Immanent of the Ruler of a Universe of Universes. Thus at every level we find the Transcendent, in relation to what is below, seen as the Immanent in relation to what is above. There is thus no absolute Transcendence except that of Parabrahman, just as there is no absolute

Immanence, except below a certain level which will be mentioned in a moment. The terms are always relative. How then shall we define their relativity? A simple definition is impossible. The nearest to it is as follows: namely, that any consciousness, at any level, may be regarded as “transcendent” to that area of its own self-manifestation which it can contemplate as an object and thus as, essentially, other than itself. Conversely, it must be regarded as “immanent” in relation to any wider and more inclusive consciousness which sees it, in its turn, as part of its own higher self-manifestation and yet, in a similar way, as external. There will thus be no level (above the point alluded to a moment ago, where absolute “immanence” begins) at which we shall not find some kind of “transcendence,” even though, from a higher point of view, this may be swallowed up and become part of the “immanence” of some greater consciousness. Finally, we must admit the important factor of age-long growth and postulate that the term “transcendence” is thus a constantly moving one. It must be conceived as rising to a higher level with every extension of self-manifestation which it is able to regard as objective and external. At every stage we must conceive of the unfolding consciousness as gathering in to itself, and yet repudiating as not-itself, a greater area of manifestation, and as rising, with each such in-gathering and rejection, above the area in question—thus becoming “transcendent” to it. And the process must go on for ever. Viewed as a relation between the consciousness and its own self-manifestation, “transcendence” is thus a permanent factor in the unfolding of life. We shall find it at every level, until, at the infinite height of heights, it becomes that Supreme Transcendence of the Absolute, to which the whole of Manifestation is Itself and yet “Not-I”.

Now, the question is—where does this great dualism of Transcendent and Immanent begin? *It begins at the very*

moment when, for the first time in its history, consciousness is able to turn inward upon itself and regard itself as an object. When it can say: "All this active, feeling and thinking self is Me; yet I, the spectator of it, remain over and above it, recognising it as myself, yet at the same time regarding it as an object, and therefore, in some way, as not myself." When it can say this, the dualism has already begun; and the capacity to say this is precisely what emerges, when simple consciousness ceases to be simple and becomes self-consciousness. And this change from simple consciousness to self-consciousness comes, we are taught, at the moment of individualisation. The phenomenon of individualisation, therefore, on its consciousness side, is the starting-point of the great dualism of Transcendent and Immanent, which remains thenceforth a permanent factor in the vast scheme of unfolding Divine Life, and loses itself finally in that ultimate duality of the Absolute and Its first great all-inclusive Manifestation—the Ishvara of the totality of manifestation. We begin to see, therefore, something of the cosmic importance of the change, which needed the intervention of an entirely new aspect of Divinity in order to bring it about.

The fact is that, below the point of individualisation, we are in the region of what may be called "absolute Immanence". The life which energises the lower kingdoms of Nature is entirely an "immanent" life, because it has not yet developed the capacity of turning inward upon itself and regarding itself as an object. Put into other words, up to the highest point of the animal kingdom, we are dealing purely with a Nature Consciousness. This Consciousness, as it unfolds through the three lower kingdoms, gradually defines itself by a process of subdivision, operating through a greater and greater number of vehicle-units, each such unit being smaller in area and more specialised than the preceding, and being produced from it by fissure or cleavage. To such

vehicle-units Theosophy gives the name of "group-souls". The process of subdivision finally reaches, at the highest levels of the animal kingdom, a point of specialisation when we find the vehicle-unit appropriated to a single unfolding life—and then comes the possibility of "individualisation". The tremendous machinery, of which the technical terminology of Occultism gives us a faint hint, then comes swiftly into activity; in some mysterious fashion the unfolding unit of life "breaks through"; and suddenly, in one supreme moment, it has passed out of the confines of the absolute Immanent, and Transcendence begins. Nature-consciousness has become self-consciousness. Henceforth and for ever, one part of that life, the perceiving subject, will be able to stand aloof from the other part of it, and regard it objectively in the relation of Transcendent to Immanent. And, in virtue of this faculty of Transcendence, the life becomes linked on, in promise and potency, with the supreme transcendence of the Absolute Itself. It has set up a relation within itself which, while limited in its area of operation, is yet *the same in kind and in essence as that between Parabrahman and the mightiest of all Ishvaras. At the moment of Individualisation, the Microcosm, the living reflection of the Macrocosm, comes into being. To become Man is to enter upon an eternal Order which culminates in Divinity, for only at the moment of individualisation is something born, out of which the future God can be made.*

We see, therefore, how vast a superstructure rests upon the apparently slender basis of this simple relation set up within the unfolding life by the dawn of self-consciousness. As soon as we have an "I" and a "Me"—as soon, that is, as the conscious self can regard itself as an object—we open up those infinite vistas of Transcendence and Immanence which stretch right up to the very summits of Being. Let us see,

very briefly, if we can trace how the dualism works within the experience of man as we know him.

First of all, let us get quite clear as to what we mean by "transcendence" at this lower level. The philosopher, Kant, formulated the significance of the term in his doctrine of the Transcendental Unity of Apperception. He saw that in all our conscious experience there is a perceiving subject, to which all that experience is consciously related, but which remains apart and aloof, untouched by it all. I may think a million thoughts, but I am not thereby denuded. My perceiving self has entered into them all, *but it remains*. It is active, but it is eternally separate from its activities. In a word, it is "transcendent".

Now, what is "immanence"? I turn my thought upon myself, and in it I see a thinking, feeling, active being which I recognise as Me—as the expression of my life. But in the very act of recognising it as Me, I (who thus recognise) implicitly dissociate myself from my own Me. That Me is my "immanence". It is that portion of my being in which my life is immanent, and which, as such, I know as myself and yet, from my view-point of transcendence, know also as not *my whole self*. It is *mamamsha*, "my fragment". I, the perceiving subject, stand over it, regarding it externally, as the object perceived.

The relation between the I and the Me, in the simplest operation of self-consciousness, is thus precisely the same, although at a lower level and in miniature, as that between the Transcendent Divine Life and the Immanent Divine Life in the case of the Logos of a world-system.

Now that our terms are clear, it becomes, I think, possible to apply the formula, thus placed at our disposal, to a consideration of that part of our Theosophical teachings which is of the most immediate interest to us—namely, to that which deals

with the unfolding of the spiritual life and with, at least, the earliest stages of the Occult Path. Since the dualism of Transcendent and Immanent belongs to the man no less than to the God, it should be possible to translate into terms of that dualism the æonian process by which the man becomes the God. Since, however, there comes a point, comparatively not very far in advance of us, at which the process passes out of our ken, we must necessarily restrict our application of the formula to that part of it which, at least in theory, we already know something about. And this will enable the consideration to be brief.

Taking the ordinary man as we find him to-day, we shall, I think, perceive that his self-conscious life contains *three* terms. There is the perceiving I; the Me which this I contemplates when it is turned inward upon itself; and outside these there is the whole external world. In other words, in every act of self-consciousness I am conscious of myself, and I am at the same time conscious of a whole vast environment which I regard as separate, even from my Me. My self-conscious life is thus made up of (1) Transcendence, (2) Immanence (myself regarded as an object), and (3) Externality, which I regard as being outside both the other two terms. In order to secure brevity of nomenclature, let us think of these three terms as I, Me, and It. •

Now it is the mark of the unevolved man that his Me is shelled round, as it were, so as to include practically nothing of the It. The I plots and strives for the Me, and for no one and nothing else. But if, by any chance and for any period, he happens to love any other human being or creature unselfishly, he may be conceived as taking that fragment of the It, for the time being, within the circle of his Me. The stage of unfoldment of any man may thus be determined, in formal terms, by the amount of the It which the I has appropriated to the Me. In other words, growth consists in the enlargement

of the Me. The I, as subject, remains over and above even the growth of his own Me; for this aloofness is of the very essence of transcendence. All that grows is his immanence. That is to say, every step in growth is the inclusion by the I of a wider area of life which it can regard as his own and as thus incorporated with his Me.

Two things strike us with regard to this typically "human" stage of development: (1) The complete incorporation of any fragment of the It with the Me is very rare. The external seldom wholly passes into the immanent. (2) The whole idea of externality is a false idea. In Nature there are really but two terms, if we think of Nature as it is seen from the standpoint of Divinity. Consequently, any growth in the direction of Divinity must, *ex hypothesi*, consist in the gradual abolition of the third of the three terms through the absorption of the It into the Me, until at last there is no It left. But this process, we learn from our Theosophical teachings, requires a new faculty; and this faculty, in turn, necessitates a new vehicle. The absence of this faculty and this vehicle in the ordinary man accounts for the fact, just mentioned, that any complete and lasting absorption into the Me, even of a small fragment of the It, is exceedingly rare in human life as we know it.

It is significant, therefore, that the first definite stage on the recognised Path which leads from the human to the Divine is, we are taught, marked by the awakening into conscious activity of just such a faculty as I have mentioned, together with the creation of a vehicle for its expression. At the First great Initiation, we are told, the candidate for the first time is taught to use his Buddhic consciousness, and has formed for him, for the first time, a workable Buddhic vehicle. What does this mean in terms of our formula?

It means that, at this great turning-point in his existence, he definitely passes out of the world as envisaged by man, and enters the world as it is seen by God. For in that new world

into which he passes, there is no longer any It. What he had previously seen as It, is then, in the light of the new vision that he has won, seen as incorporate with his Me. The man who has awakened the consciousness of the buddhic plane sees, we are told, all other men as parts of himself. They have become parts of his "immanent life"—that which the transcendent I, looking down upon himself, recognises as belonging to his Me. The Initiate has definitely left the world of three terms—I, Me, and It—and has entered the world of two terms—I, and Me. That is why, once having entered that world, he cannot return. For within him has awakened the faculty, and within him has been built the vehicle, for which there is no third term—no It. However much, therefore, his outer vision may be darkened, however much he may apparently, in his outward manifestation, sink back again into the world of three terms, in his inmost nature he has ceased to be a denizen of that world. His task is merely to impress upon his lower vehicles the sense of that new nationality into which he has been adopted—the citizenship of that world from which the It has disappeared, and in which there are only Transcendence and Immanence. And now at this point emerges what I feel to be an idea of the deepest interest, and beautifully illustrative of the character of the dualism which we are discussing.

Every great Initiation is said to be a test, calling upon the latent strength and courage of the candidate in the highest degree. Is it not possible to obtain some idea, even though expressed in purely formal terms, of the nature of the test in the case of this first great Ordeal? The candidate comes, as we have seen, from a world in which there are three terms—I, Me, and It—and he is asked to take the plunge into a new world in which these are only two terms—I, and Me. What is his natural fear? One can imagine that it is lest, in letting go of the It, he should lose the I. That innermost part of his

being, the transcendent I, seems at that moment to be at stake. And we are told that, at the first moment of leaping, this I appears actually to have been lost. There is a great darkness, a sense of the utter negation of being. But eventually the candidate emerges—to find that what seemed the dissolution of the I has been only the enlargement of the Me. The I remains, transcendent as ever. Only now, looking down upon his Me, he sees it as his own immanent life, indefinitely enlarged by the taking up of the It into that immanence. The second and third terms have become fused into one, but the first remains. Still unimpaired, aloof, untouched, abides that which Kant called the Transcendental Unity of Apperception. The great process has been achieved which, at an infinitely higher level, enables God Himself to say: "Having permeated this whole universe with one fragment of myself, I remain."

It is the common testimony of those who have attained to the higher reaches of consciousness, that even the completest self-identification with the world of other lives abates no jot of the sense of "I-ness". The man is still himself, an individual—nay, is more keenly aware of his individuality than ever. This has seemed a dark saying to many. Our formula, I think, enables us a little to understand it. *The secret is that this self-identification with others is an identification of them with the Me and not with the I.* Even when it has been achieved in the highest degree, the perceiving I is still able to look down upon this extension of his being and to regard it as an object. It is only before the plunge is taken—when the extension of the Me thus foreshadowed seems such as to negate the possibility of any subsequent retention of the sense of selfhood—that the very I of the man appears to be in jeopardy. The plunge into a wider Immanence must always seem, beforehand, to involve the total submergence of the Transcendent itself. There will be no "I" left, we think,

if we make this desperate leap. And yet, once the leap has been made, there is the I, unshaken, undisturbed, shining like a star in the clear sky. The only change has been that it now shines upon a greater, a more all-embracing, a more glorified Me. And we can imagine this process repeating itself, at every great stage of the spiritual life, until the consciousness of the child of this world-system, taking its last unthinkable plunge, emerges to find that its Me has become one with the totality of God Immanent, while its "I" dwells over and above even that, in the free æther of God transcendent. And still further on can we carry our imagination into regions yet more ineffable. But, however high we reach, we shall always find the same great dualism—a vaster Me; an I still free. Only in the Immanent is there growth. The Transcendent remains above even growth itself. For the well-known saying: "The Universe grows I," we must substitute, in the light of our formula: "The Universe grows Me." The I remains, transcendent to the Universe itself, for the Universe is then seen only as the totality of its own Immanent Life. "Having permeated the whole Universe with one fragment of Myself, I remain."

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The above remarks will, I think, be found to have elicited an even deeper truth about the transcendent I than we had set out to find, and that is, that there is in transcendence itself a certain *absolute* quality, which belongs to it from the very first moment of its emergence and is quite apart from any question of growth. For we have seen, that, at every level, the transcendent I remains absolutely unaffected by any extension (hence, in terms of growth, "raising") of the Me. It may appear to be submerged for the time in the process of such extension. But the moment the extension is established, there it is again—free, untouched as ever. It is thus something completely outside and aloof from the whole great process of

growth. Only its manifestation (or, as we have termed it, its "immanence") grows. *It* remains eternally the same. In a word, it is—it must be—that Absolute Self, of which all the Mystics and Occultists have spoken. To realise itself completely, it has not to grow into anything greater than itself. It has only to include within itself (in our terms, within its Me) the totality of Manifestation; and, in the very act of such inclusion, it must, as Subject, dissociate this Manifested All from its own transcendent being, looking down upon it, as it were, as an Object and thus an external. When, in other words, you or I shall have realised what is called our "unity with the Self," we shall have done so by absorbing the All into what is, and will then be known to us as, our own Individualised Consciousness. It will all have become part of our Me. The I of each of us—the Transcendent perceiving Self—will still remain. There may be no way of comprehending this last and greatest of all mysteries by any faculty which we yet possess. But formally the conclusion is inevitable. *I*, the Transcendent Subject, shall not be absorbed in That. That will be absorbed into Me. And I shall look out upon that infinite Totality of my own Being with a vision that transcends it. Above its Immanence my transcendence will tower, as free, as absolute, as ever.

If this be true, then it is equally true of the first moment at which this great dualism appears. When the single unit of the group-soul breaks through out of the region of absolute Immanence and, in the act of individualising, first touches the Transcendent, it is touching something greater even than the life of the ensouling Logos of the world-system to which it belongs. It is touching the Absolute, Parabrahman Itself. That great Life-Wave of the Logos, which, flashing down from on high, kindles it into Individuality, is but the Bearer of a loftier Message. Deep has called unto Deep. The Absolute has leapt to meet Its own.

That is the great Mystery. In every act of self-consciousness, the transcendent I, even of the newly individualised life, is the Absolute Itself. No philosophic web that we can spin can ever chain It. At every level It eludes us. It is *the* Self. And the very fact that it is operative in us, here and now—that it is a part of our common, everyday consciousness—enforces the profound truth of the ancient saying, which is not: "I shall be That," but: "*I am* That." We are separated from the full realisation of our Divinity, not by the imperfection of the I, but solely by the limitations of the Me. If our formula has done nothing else than to make this one point clear, it will have served an admirable purpose.

Such, very roughly and imperfectly expressed, seems to the writer to be the Mystery of Individualisation, about which such significant hints are given, on the formal side, in our Theosophical literature.

E. A. Wodehouse

ON TRUST IN THE HIERARCHY OF INITIATES

By FRITZ KUNZ

IT is exceedingly difficult, and perhaps idle, to conceive of the world as it would be, had there never been a Lodge founded on this planet. In the last six million years, since the physical work began, the Hierarchy has made so deep an impress upon human evolution (as different from natural evolution) that we, who are part of that deeply impressed kingdom, can no longer see where the Hand of Him who Rules has worked, and where, unaided by the stimulus of His powers, the work of the Logos has gone on. In Nature we see the development of life and form less and less impressed with the Sign Manual of the King, as we proceed further and further from the complex man down to the simple lives and forms in the lower scales of evolution. Of dense physical forms the human alone enshrines the spark of the First Aspect of the Logos; therefore man alone, of dense physical creatures, is the index of the full accomplishment of the Hierarchy, which especially treats, sustains and guides in the streams of Logoic Life creatures crowned with the diadem of the Soul, in which is set the jewel of the Monadic Fire. It is true that the lower ranks of the Initiates put their "prentice hands," and even the middle ranks and some of the higher, Their skilled hands, to the physical development and stimulation of lower forms, as the horse was developed from the early pig, and the lion that could be harnessed and collared from the wild beast to which,

now, the culture having stopped mid-way, he has once more reverted. Nature, so to speak, can take care of herself, and receives attention at the hands of the Hierarchy only in so far as special developments are necessary for the helping of men and the prevention of the growth of too wide a gap between human and non-human kingdoms.

When the Hierarchy was founded; it was not the finely graded body it now is, but consisted only of a considerable preponderance of those great Beings from the Venus Chain whom H. P. B. called (in English) Lords of the Flame, and a thinly filled-in ladder of comparatively lesser beings. The Lords of the Flame, however, in the perfection of Their wisdom, brought over for each kingdom of Nature some special models, so to say, for the work ahead—They Themselves presumably becoming the ultimate type for humanity, some Venus animals for earth animals, bees and the like for lesser creatures, and wheat for the vegetables. In addition They specialised on birds. At first the Earth-world lives and forms lay a vast distance below the new types, and in no kingdom was this more obvious than amongst men. Steps were, however, early taken to fill in the missing rungs of the ladder in the human field, until, at last, only twenty-five hundred years ago, the Earth Chain signified its advancement in human evolution by contributing the august Figure of the Tathāgata to the highest official station in His line.

Thus six million years have passed since the work of the Hierarchy began, and only recently it has come to pass that our Humanity has been represented among the Solar Lords. The reasons for this slowness in development are partly found in the fact that matter itself is not evolved enough to make the higher stages of evolution possible without great and special effort. Matter, such as is required for bodies so fine as those of a Buddha, has to be specialised for the purpose—as it were, by special arrangement.

It is for this reason that such vehicles (except the physical) are sometimes kept on for use after their Creator has no more need of them. They represent a special arrangement of matter which will only become available to men in the normal course of evolution millions and millions of years hence. Such bodies bear a value in terms of other bodies remotely comparable to the value of the finest chronometer in a community consisting of some millions of savages, with only two or three skilled clock-makers and their assistants, and a few hundreds to whom the use of such an instrument is indispensable.

But the chief cause of the slowness of the work of the Hierarchy amongst men is the reaction of the savages, so to say! That is, in addition to the labour involved in advancing a section of Humanity rapidly, there is the added difficulty that the work is periodically destroyed in part and must be begun anew. The comparatively small and scattered forces of selfishness and dark ignorance would be impotent to accomplish this destruction, did they not find many men fanatical, superstitious and egotistical. It is as if a band of pirates (in our chronometer instance), wanting chronometers, might rouse the superstitious fears of savages and get them to descend upon the small force of makers and owners of these instruments. That the instruments are destroyed in the *mêlée* the poor ignorant savages care not, and the pirates, in their greed, care almost as little; but for the makers and those who know their value, the loss means beginning again.

At some likelihood of being misapprehended, let me insist upon this point. Men are like ignorant, primitive people in their treatment of the Initiates. They have been so from ancient times, and they are to-day. Whether it be Sowam, Sakridagamin, Anagamin, or Arhat (for these must still live physically among men, whereas Asekhas need not), we receive them with ignorance, suspicion, superstition and fear, and

lend ourselves—unknowingly, often—to the incitement of those who would destroy them. Remote and recent history proves it, and the future will add more instances.

The cause lies not only in the exceeding ignorance of men, but also in the very laws of the Hierarchy. It is the duty of every Brother to sacrifice himself in the times of danger before any other course, and at all costs to preserve inviolate the secrets of his Order. If in his work some Brother is betrayed into a dangerous position, he must not extricate himself at the cost of others. He must shield from the consequences of their rash folly all whom he can, up to the moment that the work itself is dangerously threatened. Then, with sorrowing heart, and still with as little cost to others as is possible, he must guard the Order and its work. When Apollonius of Tyana endangered the Mysteries still extant in Egypt, by remaining in Egypt, he did not secretly flee, lest the Roman Emperor should destroy in Egypt what he could not destroy in the person of Apollonius. Not so. He faced the Imperial forces in Rome itself, secure in the knowledge that at worst his body would be killed, if indeed the Emperor's rashness did not bring down destruction upon the Emperor. This is one of many familiar cases, from which we seem never to learn. We do not apply our knowledge to our own times. In excited periods we forget values. We fail to keep the chief factors well in view. We do not allow for the limited degree in which the Initiate is free to justify himself at the cost of others—how he must knowingly, in silence, often endure betrayal. It is of the very nature of the work of the Hierarchy that it should need to make itself known at times, else how is it to spread its influence? On such occasion it must run some risks, often great. Trust must be given to the unworthy with the worthy sometimes; knowledge must be put in the hands of the ambitious, the idle, the ungenerous, as well as the selfless, the earnest, the trusty.

These times of crisis, when the work of the Lodge stands in danger, would have less the character of ground-fire conflagrations, if those who have been brought within the sphere of the influence of the Lodge would make up their minds, once for all, to which party it is they wish to ally themselves, in this incarnation at least. There is always a large group of drifters, who suffer and cause suffering by their indecision. They cannot, of course, fully understand the Hierarchy, but if they wish to work with it they must at least trust it. There can be no divided allegiance. But what do we see? Large groups of people profess acceptance of the Hierarchy for years, going along steadily if times are easy. But when stress comes, the hypothesis (if it be nothing more) upon which they have been acting is thrown aside. This is an unreality. If trust can be given at one time for years, and suddenly flung aside just when it may be of some use, it argues a lack of definiteness, of clarity of vision.

At such times the pull of Nature against the Spirit is strong. I do not mean merely that interested, selfish parties fasten upon a half-virtue in some person useful to them, and gradually more and more rouse unworthy feelings and untrue thoughts, but that sentiment weakens the will. The disciple thinks in terms of Nature, not in terms of Spirit. In the cyclones of feeling the spark burns low. Quite naturally so, for these times of difficulty and danger are always times when old conditions are changed. Personal sentiments cling round the old, and under a thousand specious forms of reason the Hierarchy is rejected and the personal clung to. That is natural; it is, as things are now, human; but it is not Divine. In Nature, creatures do not know their own minds. Nor do the mass of men know enough of the Hierarchy to appreciate its position and their own. But more, far more, is due from those who know something of the Hierarchy, and who owe much to it. Let there be no mistake: understanding is one

thing and trust is another. We may for many reasons be without materials for final judgment, let alone full understanding. But on broad issues we should know our own minds. We must decide where we put our trust, and in times that try men's souls—in such times above all—stand by the trust, even when, in the rush of personal feelings, judgment momentarily forsakes us.

Fritz Kunz

THE SLEEPING GOD

DEEP, deep he sleeps in the prison-house of clay,
Covered by a pattern-quilt of forms;
Dreaming of ancient days
In the Eternal Now,
When the sparks blissfully danced
Within the Flame . . .
He slumbers but for a day,
And already faintly stirs;
But when he awakens, and the mists
Of sleep dissolve,
All beings in bliss shall hear
My outpoured song!

IVAN TLASANEFF

LETTERS FROM THE MASTERS OF THE WISDOM

In the book I published under the above title in 1919, there occurs a Letter, No. XVI. Much to my amazement, I have found that the Letter as there published is only exactly half of the full Letter. I copied the Letter for publication from the original Letter, which was put on a piece of cardboard and held together by the corners. The Letter so mounted was kept in the cabinet where some of the other Letters and T.S. mementoes were kept. When copying the Letter, I did not remove it from the cardboard, and it never occurred to me that there was anything on the back of the page. The Letter then was put away, and no more attention was paid to it. Just lately, when exhibiting to some members certain of the Letters of the Masters, I found that the beginning of the Letter was on the reverse side, and the part that was published as Letter XVI was only the latter half of it. I publish below the complete Letter. For the information of those who have not the book for reference, let me mention that the Letter was received by the Colonel at Lahore. In 1883 the Master K. H. was travelling in India at this time, and by special arrangement saw Colonel Olcott, as described in *Old Diary Leaves*, Vol. III, pp. 36—7. After the conversation, as the Master held the Colonel's hands, this letter was found by the Colonel in his hand when the Master left. At the end of this hitherto unpublished section of the Letter begins, on the other side of it, the part already published beginning—"I come to you not alone of my own accord and wish . . ."

C. J.

LETTER XVI

SINCE the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you mistake me for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously—to your knowledge—met in the flesh. But at last you are,

and one object in view in my making my journey from the Ashrum to Lahore was to give you this last substantial proof. You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K. H. of fancy becomes the K. Δ of fact. Your skeptical action, often running into a supreme conservatism—perhaps the very last trait that the careless would suspect you of—seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of Borg, of Djual-K., even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows and iron-sheathed doors. I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya—and he gave it; unasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr. Brown to try his intuitiveness. To-morrow night when the camp is quiet and the worst of the emanations from your audience have passed away, I shall visit you again for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared and doubted at supper last night: the first month of the coming year of your era will have hardly dawned when two more of the "enemies" will have passed away. Ever be vigilant, zealous and judicious; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering "Founders" and all who help on their work.

K. H.

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARAJADASA)

II

The following letter to Colonel Olcott is a unique document. The envelope is addressed as follows:

Colonel H. S. Olcott,

au No. 7, Beekman Street, New York,

États Unis d'Amérique.

aux bons soins de Madame H. Blavatsky, F.T.S.

The envelope is of black glazed paper and the inscription on it is in gold ink, which is now somewhat faded. It bears a red seal, but the seal is not decipherable. The letter is written in gold ink on thick green paper. The letter is now in four pieces, and it is evident that a few fragments of paper, where the letter is folded and crumpled, have disappeared. Hence the difficulty of deciphering two words which are put in brackets.

From the BROTHERHOOD OF LUXOR,¹ Section the Vth to Henry S. Olcott.

¹ The Brotherhood of Luxor which was behind H.P.B. and H.S.O. must be distinguished from "The Hermetic Brotherhood of Luxor". This was a spurious organisation started somewhere about 1883. The papers about it in the Adyar Records show that its principal agent in U. S. A. was a certain "M. Theon, Grand Master *pro tem.* of the Exterior Circle". This person's real name was Peter Davidson, who, in the secret instructions issued, signs himself "Provincial Grand Master of the Northern Section". The originator of this "H.B. of L." seems to have been an Indian, Hurreychund Chintamon—at least one of the records says so. Whether this was the Hurreychund Chintamon of Bombay, who was in correspondence with the Founders in 1875, and who quarrelled with them and with the Arya Samaj over funds sent by the T.S. to the Arya Samaj, I have no means of ascertaining. He seems to have had as

Brother Neophyte,

We greet thee. He who seeks Us finds Us. TRY. Rest thy mind—banish all f[. . .]¹ doubt. We keep watch over our faithful soldiers. Sister Helen is a valiant, trustworthy servant. Open thy spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire but her soul is sensitive to dishonour and she hath reason to mistrust the future. Our good brother "John" hath verily acted rashly, but he meant well. Son of the World, if thou dost hear them both, then TRY.

It is our wish to effect an opprobrious punishment on the man Child² and through thy means, brother. TRY. David is honest and his heart is pure and innocent as the mind of a babe, but he is not ready physically. Thou hast many good mediums around thee, a [. . .] nt³ give up thy club. TRY. Brother "John" hath brought three of our Masters to look at thee after the séances, thy noble exertions on behalf of our cause now give us the right of letting thee know who they were:

SERAPIS BEY (Ellora Section)

POLYDORUS ISURENUS (Section of Solomon)

ROBERT MORE (Section of Zoroaster)

fellow-workers, Davidson and a certain P' Alton, alias T. H. Burgoyne. Burgoyne seems to have passed under several aliases and was sentenced in 1883 to prison for swindling under the name of Thomas Henry Dalton. Peter Davidson, who was at the time in England, seems to have returned to America. It is not easy to understand how Thos. M. Johnson, the well-known writer and publisher of *The Platonist*, of Osceola, Mo. U.S.A., was brought into this quack organisation. But in 1886 Mr. Johnson, in a letter now among the records concerning "H.B. of L.," adds to his signature an inscription showing him to be the President of the American Central Committee of the "H.B. of L." In 1875 when H.P.B. tried to found the Theosophical Movement, she had a definite seal, symbolical of the Brotherhood of Luxor, printed on her notepaper. This seal of hers was imitated with modifications by Peter Davidson of the "H. B. of L." From some of the secret instructions, now among the records, of this organisation, which Colonel Olcott rightly calls a "gudgeon-trap," it is evident that its "occult" teaching was distinctly allied to the questionable practices of the darker Tantric cult of India.

¹ This word appears where the folding in the letter has broken away a part of the letter.

² Dr. Child referred to in the note, on page 611 of the March, 1922, number of *THE THEOSOPHIST*. In the Scrap Book, H.P.B. writes: "Ordered to expose Dr. Child. I did so. Dr. is a hypocrite, a liar and a fraud."

³ Word broken at the folding of the letter.

Sister Helen will explain thee the meaning of the Star and colors.

Activity and Silence as to the present.

By Order of the Grand .:

TUITI BEY

Observatory of Luxor,

Tuesday Morning,

Day of Mars.

III

The following "Important Note" is in H.P.B.'s handwriting and carefully pasted by her in her Scrap Book No. I, opposite various cuttings which deal with the exposure of mediums. Mr. and Mrs. Holmes were mediums who were exposed by their promoter, Dr. Child.¹ H.P.B. mentions with regard to Mrs. Holmes: "She swore to me in Philadelphia that if I only saved her that once, she would *never* resort to cheating and trickery again. I *saved* her, but upon receiving her solemn oath. And now she went, out of greed for money, to produce her *bogus* manifestations again! M.:. forbids me to help her. Let her receive her *fate*—the vile fraudulent liar! H.P.B."

This letter is quoted in *Old Diary Leaves*, I, p. 13. Colonel Olcott, however, does not there quote the last paragraph.

IMPORTANT NOTE

Yes, I am sorry to say but I *had* to identify myself during that shameful exposure of the *Mediums* Holmes with the

¹ Dr. Child referred to in the note on page 611 of the March, 1922, number of THE THEOSOPHIST.

Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America, to *prove* the phenomena and their reality and—show the fallacy of the Spiritualistic theories of "Spirits". But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had received *orders* to the contrary, and yet I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from *materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums, fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and, helped by M.:. and *his powers*, brought out the form of John King and Katie King in the astral light, produced the phenomena of materialization and—allowed the *Spiritualists* at large to believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences; let them assure themselves first of all that there are beings in an invisible world, whether "Spirits" of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

When I am dead and gone, people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living and—will keep my word.

Let them abuse and revile me. Let some call me a *medium* and a *Spiritualist*, and others an *impostor*. The day will come when posterity will learn to know me better.

Oh! poor, foolish, credulous wicked *world*!

M.:. brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help.

H.P.B.

DR. BESANT AND MR. GANDHI

[The following has been sent to me for publication in THE THEOSOPHIST, and I print it with my reply. I see it is also sent to the daily press, and I shall be obliged to my readers if they will send me a cutting from any paper in which it appears, so that I may forward this reply.—A.B.]

To Members of the Theosophical Society

THE wonderfully inspired paragraph, quoted below, from the facile pen of my esteemed friend and world-renowned orator, Dr. Annie Besant—so pregnant with truth—has filled my whole being with such intense joy that I cannot help taking a momentary peep out of my retirement, and drawing the attention of my dear brothers and sisters in Theosophy to the profound significance of the fiery words spontaneously flashed forth from the depth of that gifted lady's heart, in the illumination of her first contact with that resplendent figure whose innate glory has dazzled our globe.

Among us, as I write, is dwelling for brief space one whose presence is a benediction, and whose feet sanctify every house into which he enters—Gandhi, our Martyr and Saint. He too by strange ways was led into circumstances in which alone could flower all that he brought with him of patient, unwearying courage that nought might daunt, unselfishness that found its joy in sacrifice, endurance so sweetly gentle that its power was not readily understood. As I stood for a moment facing him, hand clasped in hand, I saw in him that deathless spirit which redeems by suffering, and in death wins life for others, one of those marked out for the high service of becoming Saviours and Helpers of Humanity. I, who tread the path of the Warrior, not that of the Saint, who battle against enthroned Injustice by assault, not by meekness, I recognise in this man, so frail and yet so mighty, one of those whose names live in history among those of whom it is said: "He saved others: himself he could not save." (Mrs. Besant, in *New India*.)

Mighty words these—marvellous alike in their insight and beauty, and prophetic withal! And to me they bear on their very face evident marks of instinctive recognition by the great Theosophical teacher's *inner Self* of the sweet majesty of a kindred Spirit. We need not adopt or even approve of the ways and methods of Mahātmā Gandhi. But lest we hurt our own souls by cherishing wrongful sentiments against an apostle of divine law and order, let us ponder well and long on these soulful words of our leader-elect ere we pass our final verdict on him.

To avoid any unnecessary misconception I deem it right frankly to declare here that I belong to no political party, that my all too poor and brief political game was played out as early as 1895. It goes without saying, therefore, that I am no "non-coöperator"; and with Universal Brotherhood as my creed, regard that phrase as a very unhappy choice—though it pains me to utter any expression which may savour of criticism, as it were, of one whom I revere as immeasurably superior to me in every respect.

What, however, puzzles me is the logic and philosophy of those who, while denying Epicurean doctrines and even advocating altruistic ideals, uphold the recent European War with its blood-curdling horrors and ruthless massacres, barely on the ground of its having been a "war to end war," and yet fail to perceive any justification for, nay, condemn in the strongest terms, a purely benevolent campaign ensouled by love, with only moral force for weapon, and borne by heroic self-sacrifice and acute voluntary suffering—a campaign which, whatever doubt may be cast upon its practical wisdom or psychological soundness, has undoubtedly for its sole aim and end nothing more nor less than the inauguration on earth of the Kingdom of God by the extinction from the mind of man of all hate and violence, and the establishment, on a higher plane, of true peace and harmony among all mankind, and thus the *uplift* of humanity as a whole.

Let me conclude with a fervent prayer that the dulcet note so solemnly sounded by the hoary seeress guiding the largest spiritual movement of the age, in an hour of calm lucidity, untroubled by conflict and unclouded by bias, may ring melodiously in every heart, and in the ripeness of time bring about the blessed redemption contemplated therein.

UPENDRANATH BASU,

Late General Secretary, Indian Section, T.S.

I do not like to refuse a communication that comes from my dear Brother Upendranath Basu, so I print the above. I am grieved to do so, because it forces me to say that which I would rather not have said publicly—that which is, to me, the terrible tragedy of a human life. I have nothing to unsay of the words quoted above; at the time at which they were written, they describe, I believe truly, Mr. Gandhi *as he then was*. But every Occultist knows that no man is safe from a spiritual fall until Liberation is attained, and that every man who has reached the point described in the quotation is a special mark for the arrows of the great enemies of evolution. Two Powers ever battle for the mastery of our world, as every Hindū knows; we, Theosophists, call them the Sons of the Fire and Their servants, and the Lords of the Dark Face with their hosts.

The present time is one of those crises in the evolution of mankind, when such a battle is raging, and each side in the mighty conflict utilises to the utmost human agents for the spiritualising or the materialising of the future. Those whose influence is great over the hearts of men are the human prizes, whom the mighty Agents of the Great Law strive to utilise for the forwarding or the setting-back of evolution.

In the early days of the War I spoke on this very point, and said that no Occultist could be neutral in the struggle. Autocracy over an Empire based on military force had to be destroyed. After long struggle, the Sons of the Fire drove back their immemorial antagonists; They were delayed in Their triumph, because Great Britain was not true in India to the principles for which she fought in Europe, and by which she won the passionate and enthusiastic support of India. It may be remembered that I pointed out, at the time, that victory was delayed by this inconsistent action. Mr. Gandhi and myself saw eye to eye at that time (1918); I called Indians "To Arms"; he personally recruited for Britain. In the Rowlatt Act agitation (1919) we parted company; he advocated the breach of laws hitherto obeyed—the particular law he chose for breaking was a useful one, though over-severe in its penalties. I refused to break a law which my conscience approved at the bidding of a Committee—the Committee being practically Mr. Gandhi.

So far, there is no challenge as to facts. Now both Mr. Gandhi and myself believe in the Divine Government of the world. At this point let me say that each must judge for himself, which of us has been overtaken by a great catastrophe. This is a statement I would never have made publicly, were it not that words of mine, true at the time, are used now to show my opinion of one who, I believe and have said, is leading India to a precipice, over which, if she follows him, she must fall into anarchy, and lose her place among the Nations of the world. It is a cruel position to force me into, but I have no choice save to speak openly, lest my words, spoken truly in the past, should now mislead any to India's ruin. Anyone has a right to say that the fall is mine, not his. For that, I care not.

Since I parted company with Mr. Gandhi, seeing, with that which I believe to be true insight, that that first, in itself trivial, breach of law was the little hole in the guardian embankment of Law, that would admit an ever-rising tide of lawlessness to flood the country, I have steadfastly, and unwaveringly opposed him. I believe that Mr. Gandhi has been misled by a vision of the far, far-off future, when men shall be as Gods walking on our earth, in obedience to the Inner Ruler Immortal within them, when "no man shall say to another, 'Know the Lord,' for all shall know me from the least to the greatest". That is the kernel of truth in his teaching. He had climbed too far to be lured by evil, and he saw a dazzling mirage of a

far-off Divine event,
To which the whole creation moves.

But to put it into practice in an undeveloped world, among men and women in whom the Inner Ruler is still unable to make His voice heard, is to place Society at the mercy of the criminal classes, and to whelm it in ruin. Hence the non-violence incessantly proclaimed; hence the shocks to him when his preaching against the Government stirred up the passions of the young and the ignorant, and spread lawlessness everywhere. Are the race-hatred, the massacres, the intimidation, the vile punishments inflicted on men and women who do not follow the orders of the "volunteers," the flogging of women, the hunting of a woman naked through a village, the outrages on the dying and the dead, the dragging of a corpse out of its grave and the battering in of its dead piteous face, the horrors of the Khilafat Rāj in Malabar, the riots in many parts of the country—are these the fruits of the Spirit, these the outcome of the teachings of a "Mahātmā," of an "Avatāra"? Mr. Gandhi himself has spoken of the warnings of "God," disregarded by him; this the secret of his spasms of belief that the masses were unfit to practise his doctrine of non-violence, his swayings backwards and forwards, his repentance at Bardoli, his revival of "civil disobedience" at Delhi, because, as he confessed, so much pressure was brought to bear on him, his final declaration—which astonished even myself, who regard him as the tool of the Great Enemy—that non-violence was only a policy, and a policy might be changed. What is this but a last desperate bid for the support of the Khilafatists, whose religion allows violence?

I say now that the above is the key of my policy since I parted company with Mr. Gandhi, a policy of unswerving antagonism, persistent and unbroken. I have claimed no authority in this, save my own conscience. But as my alleged seership is used against all that to me is most sacred, I speak what I believe to be true, that both Mr. Gandhi's work and mine are channels of higher forces. History will give the final verdict. Meanwhile, let men see our fruits, and judge as they will.

ANNIE BESANT

CORRESPONDENCE

AN ADVENTURE OF THE SOUL

My wife and I left Peking, China, on April 15th last, with no purpose other than to share the advantages of worship in the Liberal Catholic Church, and to give it in return whatever might be within our power. That morning *The Peking Leader* published a three-column article entitled "The Liberal Catholic Church: Its History, Its Teachings, Its Purpose". In an editorial introduction the paper said: "The purpose and teachings of the Liberal Catholics have aroused considerable discussion, and Mr. Medhurst's proposal to cast in his lot with this organisation has given a special point to these discussions here in the Far East. Accordingly, the *Leader* asked Mr. Medhurst to write a statement on the history, teachings, and purpose of this Church. In spite of the fact that this request reached him the day before he was to leave for Shanghai, he took the time to comply, and the following article is the result."

What I then wrote has but a remote interest for the Church in Sydney, but it has occurred to me that a useful purpose might be served if I were to record my first impressions before time has dulled the vividness of their outlines. Vespers and Benediction of the Most Holy Sacrament, on St. Alban's day, was my first Service. Occupying a front seat, I watched the proceedings with reverent curiosity. The splendour of the altar, with its unadorned flowers, its brightly polished brasses, its brilliant candle illumination, surpassed anything to which I had been accustomed. Roman Catholic priests, in order to guard against slovenly or inaccurate movements, perform a Mass once a year, without the Prayer of Consecration, while their Bishop watches and, if necessary, corrects and instructs. With this in mind, and knowing the prime importance in any ritual of close attention to minutiae, I carefully observed all that went on. The correctness of the attire and the easy precision of every action of each of the participants in the Service, from the Right Reverend Bishop who officiated at the altar, to the humblest acolyte within the chancel, made a profound impression, especially as the laity appeared to be as well-trained as the clerics. No perfunctoriness was discernible anywhere, and only when the final "Amen" had been sung did I realise with something of a start that it had been the most complete and finished Service I had attended.

The congregational singing of the various Psalms of Praise and hymns at Vespers reminded me of an American Song Service, only that the Liberal Catholic Vespers were more dignified; the subdual of the spirit at Benediction, in direct contrast to the solemn exaltation of the Holy Eucharist, may be compared to what one might suppose are the sensations of a wheat-stalk as the wind sweeps over the field of ripening grain, with the difference that the overwhelming sense of spiritual power felt at the Service is penetrating and cleansing, and continues for a considerable period after one has left the Church. There was nothing new to me in these experiences, for, despite my abhorrence of Roman Catholic mediæval theology and priestly grasp of the keys of the Kingdom of Heaven, I had formed the habit in Peking of frequenting Roman Catholic Services. The presence of the Host, the music, the inaudible Celebration at the altar, furnished an æsthetic environment for meditation. There are a variety of English Services in Peking, but, as in many other places, most church-goers attend Divine Service because it has become a part of their routine. No one there has the Liberal Catholic conception that every worshipping congregation should make the uplifting of the neighbourhood their goal, and the nature of the religious Services brought small personal satisfaction to the devout. One friend (he is typical of others), a Wesleyan, had not to my knowledge been inside a Church for twelve months. He said he found a home study of Dean Inge's essays more profitable.

My readers will have observed that I came to St. Alban's prejudiced in favour of what is known as a "full Service," and some may discount my testimony on this account. I have referred to the spiritual dryness of Peking, but are the conditions in that ancient city of the Emperors so very different, after all, from what may be found in almost any city in any country? A great multitude habitually absent themselves from the churches, not so much from disbelief as to their value, as from distaste of the ecclesiastical menu. The religious climate is changing. The old is evaporating. The new is crystallising. The controversies which divided us at the time I was pursuing my collegiate theological studies, some thirty-five years ago, are still unsettled, but the final word concerning them will probably never be uttered, for they have slipped out of sight, not by consent but by default. Servile religious self-abasement, extemporaneous prayer in which God is somewhat irreverently addressed as almost an equal, or slanderously approached as though he were a harsh tyrant, are to-day unfitting to the public need. There is a demand for a new order of worship; and the Liberal Catholic Church, with its joyous optimism and its undiluted catholicity, promises to go a long way towards satisfying that demand. The congregational character of the Services meets the objections of those who have hitherto thought they disliked elaborate rituals, and the divorce of the craft of the priest from any taint of priestcraft—a word which now unfortunately bears only a sinister significance—removes any ground for reasonable fear of a revival of past historic evils. The Liberal Catholic Church, while affirming the *helpfulness* of all the Sacraments

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and the necessity of the Episcopal Succession for their effective administration, denies that any one of them is *essential* to salvation or advancement. If any desire them, the ministry of the ordained priest is indispensable, but at no time and under no circumstances is man's approach to God dependent on priestly ministrations. The Liberal Catholic Church, by its very constitution, is a protest against the doctrine that the priest is ever in any sense the intermediary by whom alone man may approach the All-Father. This superstition has poisoned the very heart of Christianity, and caused many to shrink from the power of the priest as from an evil thing. Much harm has resulted. But a Church whose priests administer the Sacraments for the benefit of all comers, asking no questions and having no authority to refuse any, and which encourages the fullest and freest scientific and philosophic investigation among its members, bids fair in time to become the touchstone of religious experience. Having these views, my wife and I esteem it no small privilege to have been permitted to enter its fold by the Sacrament of Confirmation.

C. SPURGEON MEDHURST

THE L. C. C.

[The following letter was sent from America to an English Theosophist, and is worthy of careful reading.]

REPLY to your enquiry about the Liberal Catholic Church, in the matter of Cardiff Lodge's opening their quarters to them, has been delayed owing to the fact that I have been more than usually busy these last two weeks, and have not had the time to sit down and think out the careful reply that your letter warrants. Let us both understand that I am giving you only my personal opinion and that I have made known to no one your letter in advance of mailing this reply; in short, I represent only myself in the following.

The question presents itself to me first on this basis: If a Church, other than the L.C.C., say the Wesleyans or Quakers, were to ask to meet in the rooms of Cardiff Lodge, what would be the answer? Mine would be dependent upon the nature of the Lodge's accommodation. If the Lodge owned a commodious hall, which was used only for public rallies and lectures, by all means rent it. If it owns only a small room, as is the case of most Lodges, and has no private members' room where a "centre" can be held, impervious to all other influences, then to allow another body, with good though differing thought-forms, to sleep in the same nest, so to speak, with you—then such association would be liable to thwart the efforts of members to keep full and illumined the "Lodge bubble" which many of us believe the Great Ones maintain for every Lodge. Speaking more

materially, the foreign influence would be too close to your heart; you would not be able to maintain so dominant a T.S. atmosphere in the Lodge room.

But in the case of the L.C.C., are the considerations the same? To me they are not. There is still another reason why the Lodge should go slow about public association with this body to the extent of joint quarters—at least to my mind—and I am both an F.T.S. and an ardent and earnest member of the L.C.C. here, in Chicago.

The Liberal Catholic Church, while in form a separate organisation, must be admitted by impartial investigators to be teaching a Theosophical interpretation of Christianity, if the utterances and publications of its leaders may be taken as a fair basis for judgment. More than this, world-famous members of the Theosophical Society have entered its ranks as priests and bishops. In my mind it must be admitted to standing as working to create the same thought-forms for the helping of the world that the minds of non-Church F.T.S. are bent upon. These considerations, however, are no argument which can support a claim for joint quarters; rather, they are a strong argument for separation. There are members of the T.S. who care nothing for Church forms, and who, while glad to own association with the Theosophical Movement, should not be asked to include, against their will, in this association an affiliation, though only circumstantial in nature, with a Church body teaching largely that which a stranger may see as identical with Theosophy, and as having the countenance—public countenance if you please—of residence in the Lodge rooms of Theosophists.

As a member of the Church, I see a further reason for separate quarters. There are religious people who, while liberal in thought—at least to a degree that they might desire to affiliate with a Christian Church as liberal with its members' private beliefs as the L.C.C.—still would hold back if the Church were identified publicly with iconoclastic (to their view) Theosophists. The Church has its work, and the T.S. has its work. Those of us in the T.S. who are interested to work in the Church are no different from other members in India who still retain affiliation with their religious organisations outside of the T.S., or those in England who work in other Churches there. We American members are glad to know that in our ranks (T.S. ranks) are ministers of the gospel of more than one so-called Nonconformist Church. The more the merrier. But if, for example, the Unitarian Church in America became dominantly Theosophical, in its viewpoint, should it begin to join quarters with T.S. Lodges? No!

We carry this spirit of separation, here in Chicago, to the extent that, in our Church lectures, Theosophical nomenclature is avoided. We centre our interest in bringing people into the light of the Christian Gnosis, and we try not to use the terms of the Ancient Wisdom to do this. The difficulties of the past, as between the Church and the T.S., so far as I have seen them, have been much exaggerated. Some members have used Mrs. Besant's tolerant

attitude toward the Church movement as a vehicle for attack on her, and much distortion of relations, necessarily incidental to prominent Theosophists being also active L.C. Churchmen, has followed, used apparently as a smudge to prevent clear vision of their own unique mental processes. We went through a rather uncomfortable nightmare here in America in the T.S., and it is to be hoped it will not come to life again. The issue is not the Church—it goes deeper; and the Judge secession and its results must be clearly understood before this present and past barrage of distrust and prejudice now centring on Mrs. Besant can be interpreted aright. To light a cigarette to-day is safe. To do so at the front in 1916 was to get killed. The present "touchy" attitude of recalcitrant members, and others who mean better but think no clearer, on the matter of the L.C.C., should serve as a guide to Lodges.

A T.S. Lodge is autonomous. It can do as it pleases in this matter, but there is a solidarity, as in reference to public opinion, which makes each Lodge a trustee of the well-being of the parent body. As a member of the T.S. holding no office, and as a layman of the Liberal Catholic Church, my opinion can be taken only by the inherent weight of logic in my statements, if there is any. If you like it, you're welcome to it.

Mr. Ernest Wood, of England and Adyar, has been here for a two weeks' stay, and his work among us has been a rare treat. Book him as much as you can. Be sure you give him plenty of members' meetings—he does most excellent public work, but his members' question meetings are even better. His brain is not a collection of what others have said, but his whole being seems a channel for living truths, impersonal and put in a modest way. I was much interested to learn, fragment by fragment—for he talks little about himself—that Mr. Wood makes no money out of his books. It all goes, I believe, to Mrs. Besant through the T. P. H. Further, in his thirteen years' service, he has taken no salary, and the total money received by sundry contributions does not cover 25 per cent of his travelling expenses in all these years of work for the T.S., and for the educational work in India in which he has played so useful a part. Would that the T.S. had more like him.

Mrs. Wood should not be overlooked by the Lodges. She talks under protest, but her intimate glimpses of Adyar life, housekeeping, etc., are replete with humour and jolly fellowship that kept Brotherhood Lodge almost paralysed with laughter all the time she was talking. They make a great team and a modest one, and we learned to love them during their short stay.

REVIEWS

A History of the Indian Nationalist Movement, by Sir H. Verney Lovett, K.C.S.I. (John Murray, London. Price 12s.)

This book is one of the many that have been written in recent years to satisfy the curiosity of Englishmen, and in this particular case it is by one of the large class of retired Anglo-Indian Civilians, who by long years of breathing a particular atmosphere become infected for life, beyond any hope of cure. To this class, India has never seen such good times as it is enjoying at present, thanks to the unselfish labours of the author and his like; to them, the aspirations after nationhood, if not prefixed and suffixed by loud laudations of the inestimable blessings of British Rule, are insane extremism; to their frenzied imagination, revolution is lurking behind every chance crime of any dacoit. The author very kindly gives us a clue as to what to expect, by telling us that he was a member of the Rowlatt Commission.

The first three chapters deal with a resumé of political conditions in India up to the outbreak of the war. Frequently attempts are made to buttress the remarks with quotations from Indian politicians, torn from their context. One instance of a glaring inaccuracy might be given. On page 36 he contrasts a quotation from Mr. Subrahmanya Iyer of Madras, descanting on the blessings of British Rule, and in the foot-note quotes from the letter of Dr. Subrahmanya Iyer to President Wilson of America, purporting to bring into evidence inconsistency. Unfortunately for the author, the first Subrahmanya Iyer quoted from is the late G. Subrahmanya Iyer, Editor of *The Hindu*, a person quite different from Dr. Subrahmanya Iyer of the letter to President Wilson fame.

The succeeding four chapters deal with politics up to 1920, the chief events noticed being the Congress at Lucknow in 1916, the internment of Mrs. Besant in 1917, the Reform Proposals, and the Sedition Bills. Here again the author at every stage strives to put side by side so-called popular excesses with governmental concessions. As an example, after speaking of the internment agitation as partly unreal, he goes on to show forth the great honour done to India by the

appointment of Indian delegates to the War Conference. Here is a charming description of what the internment was :

What had been the limitations imposed on her ? She had been asked to take her choice of several healthy places of residence, to desist from political activities, and to submit to restrictions on her correspondence. It is difficult to see how she was wronged by the action of the Madras Government.

Indeed, if the Madras Government had given the same opportunities to Sir Verney Lovett, he would have been grateful for life ! Not satisfied with minimising the enormous stir in national life that reached its climax in the internment days—a growth of national consciousness which was described by no less an authority than Sir Sankaran Nair as a phenomenal advance—this author adds insult to injury when he fails to see any wrong in the action of the Madras Government in interning Mrs. Besant—constituting, as it did, the most audacious affront offered by any Government to the right of constitutional agitation.

The final chapter, aiming at a summary of existing conditions, marshals out the usual shibboleths of a Civilian's reading of India ; piously and in unfailling sequence are led out the miserable condition of India before British supremacy, the inevitability of the British protection, the great part played by the Civil Service, the deficiencies of India, disqualifying it for democratic Government ; the stock arguments of caste-divisions, etc., not being forgotten. One cannot resist the feeling that it sounds all so familiar and reads so stale.

The book gives one an insight into the methods by which the average Britisher is fed by a one-sided view of things ; and it is no wonder that the author claims thirty years' service in India as a title to be heard, for he is sure of his clientele.

D. G.

The Wicked Foremen, by Maurice Colbourne. (C. W. Daniel, Ltd., London. Price 7s. 6d.)

Our feelings registered a growing enthusiasm, and our mind a growing admiration, as we read this book. Maurice Colbourne has had the honesty, the ability and the frankness to put into words exactly that which so many are feeling and thinking about the Church. To the majority of Theosophists the point of view is familiar, but the expression and the power of expression are fresh and infinitely welcome. The work is no "soft meat for babes". To some it will appear abhorrently strong. But no one can say that it is insincere, unchristian or vague. One's recognition jumps to the whole-hearted

intensity, love and goodwill that has evidently governed its production.

In a few words, the book may be summed up as being a fierce, constructively critical attack upon the formal side of the Christian Church. It is marked by a wealth of metaphor that some literary purists may hold to be slightly forced, but which we found illuminating in this particular case ; by an incisiveness, a causticness and a frankness all exceptional, and supported by an intensity of earnest meaning rarely met with. The book is not marred by that cynical spiritual coldness which destroys the value of so many books by critical writers. Its very intensity of spiritual warmth renders welcome many things that would be intolerable from the cynic. The sick man will welcome the probing knife of the surgeon, however much he may dislike it, when the pin-prick of an enemy would but rouse to anger. Here lies the hope which the book brings. If there are sufficient people of like mind, who care so desperately for the essentials of Christ's gospel, the future civilisation of the West is not in doubt. A very little leaven of this nature will go far to leaven the whole.

That the author's insight is unfailling, we by no means claim ; that the book is always restrained, is by no means the case. On the contrary, the author "hits out" with a determination and energy that is no respecter of persons, and his blows are apt to fall upon the just and the unjust.

Those who place value upon ceremonies will find many hard sayings, but let them not turn away from this book for that reason. Colbourne has grasped something beyond ceremonies, and one kindles at the simplicity and power of the ideal which seems to be glimpsed, now here, now there, as our worthy knight lays about him and beats down for the moment the wrappings and the dust and the accumulated trappings of formalism.

We are conscious of the unrestrained use of superlatives in this review, and sincerely wish that we could more often apply them with such goodwill, but it is a somewhat rare experience to meet a modern book which so clearly exalts the power and simplicity of Christianity, and which rouses once more the faint hope that the Church may yet slough its skin of unessentials and prove the rallying power for the forces of Love and goodwill in the West.

R. L. C.

Visions and Beliefs in the West of Ireland, collected and arranged by Lady Gregory, with Two Essays and Notes by W. B. Yeats. (G. P. Putnam's Sons, New York and London. Price 22s. 6d.)

This collection of Irish fancy, belief, and folk-lore, gathered from the lips of the people with immense care and sympathy, should have particular interest for those interested in such matters. Lady Gregory has made an exhaustive study of the subject, and the manner and language in which the innumerable and fantastic little stories are presented to the reader is highly suggestive of the psychic sensitiveness of those who gave them to her. One cannot, however, help regretting that the price should be so prohibitive; certainly the paper and print are both excellent, but such a high figure is bound to place it beyond the reach of many possible readers.

Mr. Yeats, in his Essay on "Witches and Wizards and Irish Folk-lore," remarks: "The visions and speculations of Ireland differ much from those of England and France, for in Ireland, as in Highland Scotland, we are never far from the old Celtic mythology"; and, turning page after page of accounts of weird little faery and ghostly happenings, it is borne in upon one how slight is the veil between the Seen and the Unseen, in the Emerald Isle, where every village has its experiences of "them".

Sometimes it may be by an "overlooking"—although they can only take a child or a horse or such things through the eye of a sinner. If his eye falls on it, and he speaks to praise it and doesn't say "God bless it," they can bring it away then. But if you say it yourself in your heart, it will do as well.

Sometimes it is by one of them being "away," as it is called. Here is an account given by an old Army man to the writer:

There was a man I know, that was my comrade often, used to be taken away for nights, and he'd speak of the journeys he had with them. And he got severe treatment, and didn't want to go, but they'd bring him by force. He recovered after, and joined the army, and I was never so surprised in my life as I was the day he walked in when I was in India.

And yet again—especially if it be a village near the sea—it is by the appearance of strange faery denizens of the deep, who will appear to its inhabitants. "There is no doubt at all about the sea-horses," said the Man watching the Weed-gatherers:

There was a man out the other side of the island, and he saw one standing on the rocks, and he threw a stone at it, and it went off into the sea. He said it was grand to see it swimming, and the mane and tail floating on the top of the water.

One could go on quoting indefinitely, for this is quite a fascinating volume, not the least attractive part of it being the Essays by Mr. Yeats, together with the voluminous Notes which bring the book to a close.

G. L. K.

The Sisters of the Spinning Wheel, by Puran Singh. (J. M. Dent & Sons, Ltd., London. Price 6s.)

The path of will or endeavour, the path of knowledge, the path of devotion—these are the three main paths by which men climb to divinity. The path of the author of the poems, *Daughters of the Spinning Wheel*, is the path of devotion. The poems are the spontaneous outpourings of the devotee. Very lofty they are in sentiment, deep in feeling, clear in vision; and through them all runs the quality of beauty, the indispensable quality in poetry, and upon them is the stamp of individuality. It may be that Puran Singh does not say much that other poets have not said; it may be that other Indian poets—and it is impossible to think of modern Indian poetry without thinking of Rabindranath Tagore—have brought to the expression of thought and emotion as rich a dower of symbolism, of imaginative illustration, of quaint conceit; yet the author of these poems has his own particular way of saying things, and has certain things which seem peculiarly his own to say.

The poems are Eastern in attitude, but universal in human feeling. The story of Sohni Mâhiwâl, the "maiden of wondrous beauty," who, separated from the lover whom fate had hurled from the state of a prince into slavery, swam nightly the river that ran between his dwelling-place and hers, and who, through the treachery of her sister-in-law, was drowned on a dark and stormy night, is a story that appeals to people of all nations. And above, wider than, nationality is the loneliness expressed in the poem which begins: "I am the child lost in the world-fair."

Nothing answers. Stars sweep on and answer not,
though I looked at them for hundreds of nights,
the streams run on, the hills stand calm,
the trees grow and winds blow, heeding me not,
The sky replies not, nor doth the moon talk to me . . .

But the note that is most often struck is the note of spiritual enthusiasm, the desire most fervently and frequently expressed is the longing after union with the divine, and the joyousness which pervades the poems springs from the realisation that the Divine is in everything and everywhere.

The poems in their English rendering, unrhymed and with no definite metre, have a rhythm of their own, flowing and dignified, and the vocabulary, very simple, is singularly apt.

G. C.

Hunger, by Knut Hamsun. (Duckworth & Co., London. Price 8s. 6d.)

This is Knut Hamsun's first novel, a limited edition of which, translated from the Norwegian, was issued some ten years ago. Hamsun is now famous, and "good wine needs no bush". As a guide to readers, however, it may be said that *Hunger* is an ultra-realistic description of the experiences of an author valiantly and successfully trying to remain independent, self-respecting and honest, though completely impoverished, and when assailed by the long-continued effects of malnutrition and finally almost complete starvation. Many passages in the book are extremely able, amounting almost to genius; there are others, however, into which a discordant note seems to have crept. Anyway it seems so to us. Realism, for its own sake, especially when sordid, is not enough, and the book would have been better for the exclusion of a few incidents. But the whole effect of indomitable endurance on the part of the impoverished author is inspiring.

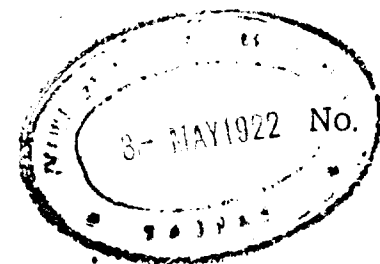
R. L. C.

BOOKS RECEIVED

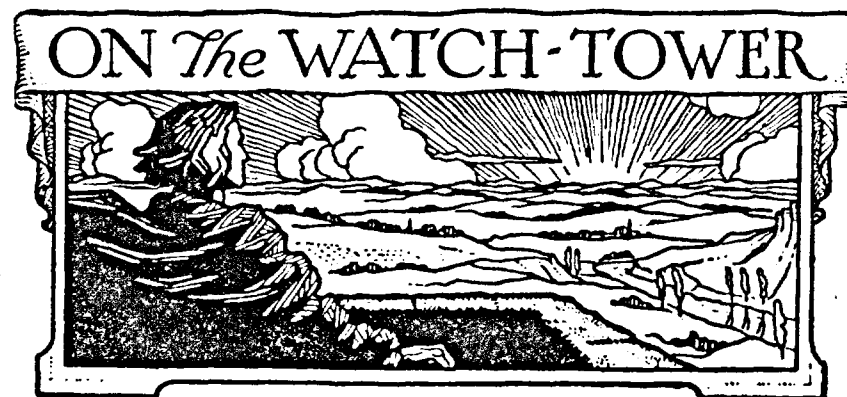
The following books have been received and will be reviewed in an early number:

The Meeting of Extremes in Contemporary Philosophy, by Bernard Bosanquet (Macmillan); *A Dictionary of Indian Biography*, by C. E. Buckland (Swan, Sonnenschein); *Aspects of Indian Polity*, by Narendra Nath Law (Clarendon Press); *A Resurrection of Relics*, by H. D. A. Major (O. B. Blackwell); *Islam in India*, by G. A. Herklots (Oxford University Press); *Thirty-fifth Annual Report of the Bureau of American Ethnology, 1913-1914*, and *Bureau of Education Bulletin, 1920, No. 39* (Smithsonian Institution, Washington); *A Philosophic View on Land Questions*, by Henry Fox (The Kingsley Press); *The Truth about the Mormons*, by C. Sheridan Jones (Rider & Co.); *Studies of English Mystics*, by W. R. Inge, D. D. (John Murray); *A Mid-Victorian Hindū*, by S. Haldar (Bharat Mihir Press, Calcutta); *The Life Beyond the Veil* (III and IV): *The Highlands of Heaven*, and *Spirit Messages*, by Rev. G. Vale Owen (T. Butterworth); *The Case Against Spirit Photographs*, by C. Vincent Patrick and W. Whately Smith; *The Psychology of Thought and Feeling*, by Charles Platt, Ph.D., M.D.; *Psychical Research for the Plain Man*, by S. M. Kingsford; *Practical Views on Psychic Phenomena*, by G. E. Wright (Kegan Paul, Trench, Trübner); *The Low Inevitable*, by L. Couperus (T. Butterworth).

VOL. XLIII



THE THEOSOPHIST



SOME of our Sections have been holding their Annual Conventions during this last month, and have sent messages of love and trust in their President. Thus DENMARK sends to "their beloved President loyal greetings". The DUTCH INDIES Convention "sends love". EGYPT sends "loyal greetings". FRANCE "sends you their loving greetings". SOUTH AFRICA "sends heartiest greetings". AUSTRALIA "sends loving greetings," and, also, by 86 votes to 15, the following:

Australian Convention resolved to put on record our deep gratitude for the labours on behalf of Theosophy of Dr. Annie Besant, President of the Theosophical Society, and the Rt. Rev. C. W. Leadbeater; and take this opportunity to express our confidence in

the two chief teachers of the present day. We desire to testify that those two pupils of our great Founder and Teacher, H. P. Blavatsky, have expanded and illustrated her teachings by their researches and contributions, and as a result of their services the message of Theosophy is now realised by the world with a fullness and richness which could not have been achieved but for their great work. We pledge ourselves to pass on to succeeding generations the magnificent contributions of our leaders to Theosophy, and to uphold the wide and tolerant spirit of Brotherhood shown by them in their lives.

Very heartily do I thank my brethren for this expression of loving confidence, inspired by the circumstances of the time. I hope to greet many of them next month in their own land. And to each of the above-named National Societies I send my grateful thanks for their loving trust, and I will do all in my power to serve them, and to fit myself more and more to be a channel for the great forces which pour down so richly on our beloved Society.

* * *

Messages come to me also from two Conferences held here in India, and to the senders of these I also offer my grateful thanks:

Resolved in Kathiawad and Gujerat Theosophical Federation that we have complete faith in the policy and work of Dr. Besant, and believe that the future of the Society is quite safe in her hands. We have complete faith in the work of Brother Leadbeater, and we censure the allegations passed against the leaders of the Society in Australia and America.

The South Indian Federation, meeting in Adyar, sent me the following:

That the South Indian Conference conveys its loyal and affectionate greetings to our Reverend President, Dr. Besant, our beloved Vice-President, Mr. C. Jinarājadāsa, and our Reverend Teacher, the Rt. Rev. Bishop C. W. Leadbeater.

It would be very stupid of me, if I were troubled about any hostile individuals in face of so many expressions of generous confidence. The senders will not misunderstand me if I add that, deeply grateful as I am for the expressions of their love, those who know in whom they have believed cannot be troubled or anxious under any storm; for we lift our eyes and see shining above us HIS STAR. None the less, the

trust and love of the brethren are dear to us. Many Lodges have sent similar telegrams and letters, and to them also I send my grateful thought.

* * *

I am writing on April 20th, and leave Adyar with Mr. Warrington for Colombo on the 22nd. Arriving at Colombo on the 24th, we leave that same evening on board the Orient Line steamer, S.S. *Orsova*, and should reach Fremantle on May 4th, Adelaide on May 8th, and leaving Adelaide the same day, should reach Sydney on May 10th. I hope to remain in Sydney till June 1st or 2nd; to stop for a day at Melbourne and at Adelaide, leaving the latter place on June 5th, reaching Fremantle on the 9th, and Colombo on the 18th. If any necessity arises, which is not likely, I can leave Sydney on May 20th and reach Colombo on June 4th. If I reach Ceylon on June 18th, I shall stay there for two or three days. But if I have to hurry home, I shall come straight through, and arrive in Madras on June 6th.

* * *

Adyar had a remarkable visitor some few weeks ago, one of the men, occasionally met with in India, who inherit some secret knowledge, passed down from father to son, as to laws so far undiscovered by modern science. He calls himself Swāmi Siṭārāmji, and says he lived in the forests for twelve years, presumably cultivating his peculiar line of art, which he calls *Sarvabhakṣatvam*, or Everything-eatingness, or All-devouringness. He certainly lives up to his claim, for among the pleasant provender on which he browses, without any concern, are poisons of sorts, like mercury and nitric acid. As a matter of fact, he chewed and swallowed some flakes of nitric acid prepared in our own chemical laboratory. As the natural first thought is that by some sleight of hand he substitutes innocuous for noxious articles, I append a certificate given to him:

Swāmi Siṭārāmji gave a performance in the Clinical Theatre, Government General Hospital, on 12th September, 1921, before the

Surgeons and Physicians and Medical Students. The following feats were performed by him :

- | | |
|----------------------------|------------------------------|
| 1. Eating glass. | 7. Eating pebbles. |
| 2. Eating iron nails. | 8. Swallowing mercury. |
| 3. Eating cocoanut shell. | 9. Swallowing live charcoal. |
| 4. Eating pieces of wood. | 10. Swallowing molten lead. |
| 5. Eating scorpion. | 11. Eating aconite. |
| 6. Swallowing Nitric Acid. | |

Afterwards an X-Ray Photo was taken, a copy of which has been presented to him.

(Sd.) T. S. TIRUMURTI,

Ag. Third Physician, General Hospital,

Dated 24.9.21.

(Sd.) A. LAKSHMIPATHY, B.A., M.B. & C.M.

* *

The photo showed globules and other bits of the swallowed matter, and these, he said, later disappeared—were presumably assimilated. He also prepares medicines, based on his knowledge of “the inner constitution of the body,” and has received medals for the cures thus effected. He shows his wonders for money, which is a sign that his “magic” cannot be called “spiritual,” though he says that he “is doing all these things by God’s favour”. He probably uses the word “God” as a translation of “Deva,” and the latter word includes all ranks of superphysical beings, from the Logos of a system—distinguished by the prefix Mahā, great—down to a nature-spirit, or elemental. Some of the latter make very exacting claims in exchange for their help, and are apt to become dangerous if not satisfied. It is a risky trade.

* *

In connection with the Irish Free State, I place here on record a joyous poem which appealed to me very much when I read it in *The Daily News* (London); and, because it gave me so much pleasure, I want to share it with my readers. Can anyone tell me, as two names are attached, Robert Lynd and Fanny Parnell, which is the author of the verses?

IRELAND A NATION

By ROBERT LYND

Shall mine eyes behold thy glory, O my country?
Shall mine eyes behold thy glory?
Or shall the darkness close around them ere the sunblaze
Break at last upon thy story?

When the Nations ope for thee their queenly circle,
As sweet new sister hail thee,
Shall these lips be sealed in callous death and silence,
That have known but to bewail thee?

Shall the ear be deaf that only loved thy praises,
When all men their tribute bring thee?
Shall the mouth be clay that sang thee in thy squalor,
When all poets' mouths shall sing thee?

Ah! the harpings and the salvoes and the shoutings
Of thy exiled sons returning,
I should hear, tho' dead and mouldered, and the grave-dumps
Should not chill my bosom's burning.

Ah! the tramp of feet victorious! I should hear them
'Mid the shamrocks and the mosses,
And my heart should toss within the shroud and quiver
As a captive dreamer tosses.

I should turn and rend the cere-cloths round me—
Giant sinews I should borrow—
Crying: “O my brothers, I have also loved her
In her loneliness and sorrow!

“Let me join with you the jubilant procession,
Let me chant with you her story;
Then, contented, I shall go back to the shamrocks,
Now mine eyes have seen her glory!”

FANNY PARNELL

But how grievous it is that the “glory,” which shone out in all true Irish hearts when the “Irish Free State” was announced, has been so blurred and almost hidden by the internecine strife which has broken out since that happy day. Yet shall Erin win through this last birth-pang, and we cry to her across the sea: “Arise, shine, for thy Light is come; the glory of the Lord is risen upon thee.”

* *

A good deal of interest seems to have been aroused in England in the training of the child by colour, and a little book, entitled *Colour and the Child*, by Dr. P. S. G. Dubash, of Bombay, is favourably commented on in the *Times Educational Supplement*, *Inquirer*, *Popular Science Siftings*, and *Child*. Dr. Dubash writes acceptably on the *Hygiene of Town Planning and Vegetation*, a little book which is highly praised by the *Glasgow Herald*, *Daily Telegraph*, and many other well-known British journals. It is worth noting that in the instructions given in ancient Indian books on the planning and building of villages, the planting of flowers round the houses, and of flowering trees in the roads and house-yards—a garden for vegetables and trees was a necessary part of the house-plot assigned to each householder—was definitely ordered. From the hygienic standpoint, as well as from that of beauty, this direction was valuable, and it is far more required in towns than in villages, for the carbonic acid breathed out by human beings and animals is food necessary for plants, which eat the gas injurious for the re-breathing of human beings and animals. Moreover, where plants will not grow and flourish, human beings degenerate, and there are quarters in large and crowded town areas where plants die and humans languish.

* * *

Another use of colour, this time in connection with sound, for healing, is being taught by Mr. Bruce Gordon Kingsley in the United States of America. A notice of his work says:

MUSIC—COLOUR—HEALING, his new Interpretative Recital, deals with the wonderful discoveries recently made, many of them being the result of Dr. Kingsley's own research as an investigator. An attractive field has been opened, abounding in possibilities of helpfulness to the human race.

Music, by amazing revelations, is shown to be of far greater power and scope than hitherto supposed; *Colour*, presented from an entirely different standpoint, is seen as one of Nature's finer forces, with extraordinary potentialities and effects of exquisite beauty; and the Healing value of both Music and Colour is found to be one of the achievements of the day.

Colour Music. Dr. Kingsley has devised an exceedingly ingenious method of combining colour and music. During the playing of his concert numbers, a splendid system of coloured lighting, consisting of many different shades and intensities, illuminates the platform. The effect is indescribably beautiful, the various colours being correlated to the different music that is heard, and the blendings of lovely hues suffusing the atmosphere with an iridescent radiance.

It is interesting to note that Dr. Kingsley uses, and claims beneficial results from, "music at different times of the day". Interesting to us, here in India, because Indian music appears always to have recognised the fact that music should be used in harmony with the time of the day at which it is played. The *rāga* for Dawn Music is different from that suitable to the Sunset Music. Nature, in truth, is a complex of vibrations, and the different notes in her harmonious march through the succession of days and nights cannot be ignored without loss of power.

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I "lift" from the April *Bulletin* the following note on the Gauri Shaṅkara Expedition, because all Theosophists will be interested in the account of certain valleys, as given therein. I wrote: The Gauri Shaṅkara (misnamed Mount Everest) Expedition has brought some curious stories back from Tibet. Colonel Howard Bury lectured in Queen's Hall, London, to a joint meeting of the Royal Geographical Society and the Alpine Club, the organisers of the expedition; and parts of his lecture have travelled to the antipodes of London, and have come back to us from the *Adelaide Chronicle*. Here is an account which will interest all Theosophists, but will not surprise any who have heard from other sources something of Tibet's secret places:

SACRED VALLEY

Owing to the amount of juniper which grows in Rongshahr Valley, and which is very aromatic and used as incense, the valley is looked upon as a sacred one, and there were several hermits that lived here in caves among the rocks. The nearest village supplied them with food, and morning and evening clouds of incense used to ascend from the mouths of their caves. After ten years of meditation the anchorite is supposed to acquire great holiness and to be able to

support life on ten grains of barley a day. There was a female anchorite here, they told us, who had lived to 138 years, and was greatly revered. She forbade any animals to be killed, and hence we found the wild sheep everywhere very tame.

The Rongbuk Valley was wild and gloomy, with great cliffs coming down to the muddy glacier stream; but it was a strangely holy valley too, for at a height of 16,500 ft. there was a large monastery, and besides the inhabitants of the monastery, they told us there were between three and four hundred hermits and nuns living in little solitary cells or caves. All the wild animals and birds in this valley were wonderfully tame. With my own eyes I watched the wild sheep coming down in the early morning to the hermits' cells and being fed not 100 yards from our camp, and I walked up openly to within 20 yards of a herd of burkel, and they showed no signs of fear. Rock pigeons and other wild birds fed out of our hands.

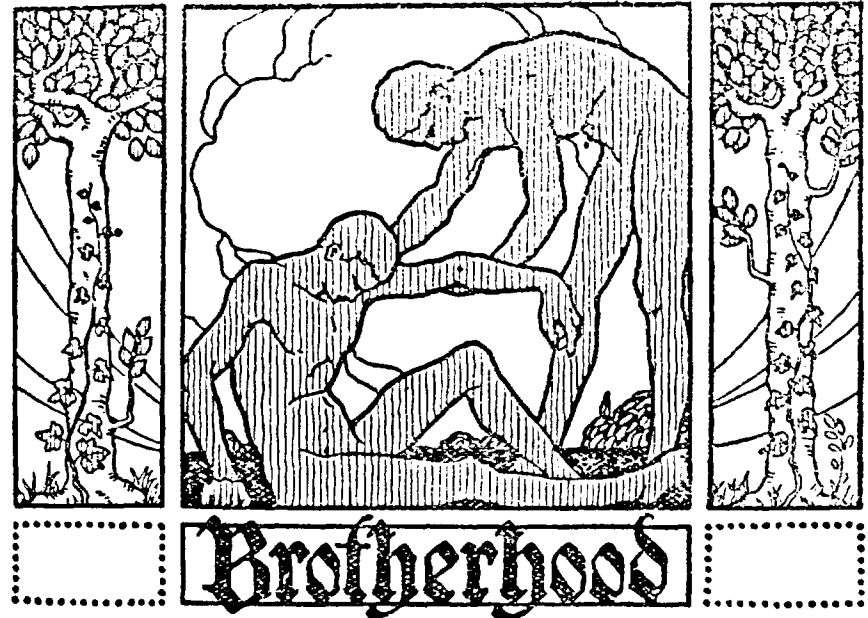
From this valley the expedition went on to the Kharta Valley, and Mr. Bullock thinks that there is a practicable way to the summit of Mount Gauri Shankara by this valley. The obstacles are, however, very great. One unusual peculiarity, owing to the rarity of the atmosphere at great heights, is that you may enjoy having your feet frost-bitten, while your head receives a sun-stroke. Also it is thought that "unladen men" may be able to reach a height of 20,000 feet, and, if they are not then exhausted, the remaining 3,000 feet "should not prove so much more tiring". Will anyone reach that yet untrodden peak?

* * *

Mlle Bayer, boulevard Carabacel 39, Nice, sends me the following note for publication, as she thinks it may be useful to Theosophists travelling abroad:

Nice (S. France)—Under the auspices of the "Vidyā" Lodge. English meetings are held every Wednesday at 2 p.m. at the house of Mrs. Stannus Jones, 51 rue du Maréchal Joffre. The group is under the direction of Mrs. Greaves Elmsall. All who speak English are cordially invited.

Mlle Bayer is the President of the Nice Lodge, and is known to many English and Indian members. It is pleasant for travelling Theosophists to know where a friendly welcome may be found in a strange land. Such travellers should always have with them a copy of the latest Annual Report.



STRINDBERG

By CHARLES WHITBY

(Concluded from p. 20)

WE must not linger unduly over the plays of the *Sturm und Drang* period, which were born of Strindberg's early disappointments and disillusionments. But before entering upon the discussion of the output of that fruitful decade which followed his recovery from the spiritual crisis of his middle forties, we may note in passing one or two plays of autobiographical interest. *Debit and Credit*, a one-act play published in his forty-fourth year (1893), presents a Doctor of Philosophy returning, after he has attained celebrity in a scientific expedition,

to his native place, where he is interviewed by a series of relatives and former associates, of whom, in order to establish himself, he has made use in various ways, and who are now eager to exploit him in turn. The play is a cynical exposition of the doctrine of Napoleon, that one must eat or be eaten, and of the price and also of the hollowness of success. In the same year was published *Facing Death*, a bitter one-act study of the havoc wrought in a good man's life by an extravagant wife and two frivolous daughters. *The Link*, published four years later, is an ultra-realistic account of a separation suit brought by a baron and baroness before a Court of criminal procedure. One obvious intention of the drama is to expose the flagrant injustice resulting from the clumsy intervention of the law in the complexities of personal relations. Both parties are horrified to realise, too late for withdrawal, that their careful, mutually-agreed arrangement for the welfare of their child is to be ruthlessly set aside. "It is," says the baroness, "as if our clothes had been caught in the mill-wheels, and we had been dragged into the machinery." The deeper purport of *The Link* is the exposition of Strindberg's perennial theme—the misery that dogs the footsteps of desire, and the hatred born of "love," as commonly understood, between man and woman. Here is a scrap of dialogue which is worth quoting:

JUDGE: It is horrible to see two persons who have loved, trying to ruin each other. It is like being in a slaughter-house.

PASTOR: Well, that is love, Judge!

JUDGE: What then is hatred?

PASTOR: It is the lining of the coat.

It should be noted that Strindberg's hostility to the law as an arbitrator of human destiny is general, not particular. In his plays—those at least which are accessible in translation, presumably a representative selection—he is always a moralist, often a philosopher, never a mere reformer. If he has generally

been regarded as a revolutionist, that is because of the audacity with which he confronts fundamental problems. The truth is that Strindberg took life too tragically, was too much a pessimist by conviction as well as by temperament, to have much faith or interest in schemes of amelioration. Such happiness as he came to believe possible took the form of resignation to what he regarded as a salutary discipline imposed on us for our good by higher powers. It was the reward of a proper orientation of the individual will and conscience, and, as such, was independent of social conditions. Strindberg's work is differentiated from that of such dramatists as Brieux and Shaw, also from the early plays of Ibsen and Hauptmann, by the fact that he studies life disinterestedly, not with a view to its betterment, and reveals it not merely as men have made it, but as it is in itself. It is as the direct consequence of this refusal to subordinate his art to any extraneous end, that one breathes in the world of his creation a freer air of intellectual contemplation than in that of any of his rivals. Even in those plays of his latest phase, in which the moralist to some extent gets the upper hand, Strindberg is never declamatory, seldom guilty of special pleading, and maintains with extraordinary tenacity, even in such mystical medleys as *The Dream Play* or *The Spook Sonata*, that fierce grip on actuality which he had learned in the school of naturalism.

Strindberg said of himself—and he never said a truer thing—that he had been sentenced by his nature to be the fault-finder, to see the other side of things. It seems to be the nemesis of a censorious mind that, sooner or later, having outworn the zest of scrutinising and exposing the faults of others, it needs must prey upon its own. This at any rate befell Strindberg; and, once he had set himself to explore the depths of his own being, he recoiled in horror, almost in madness, from what he found. Nevertheless he persisted, conducting his self-analysis with the same ruthlessness as he had brought to bear on the

hearts of others, and in the end emerged from the torture-chamber depicted in his *Inferno* and *Legends*—a changed, but on the whole, probably, a happier man. Over and over again, in these books which record the sufferings of this critical period, Strindberg reveals the belief that he is being punished for his misdeeds and led, or rather driven back, to the path from which he has gone astray. In everything that happens to him he finds a symbolical significance; it is as if he were engaged in a process of continual argument with some stern yet beneficent supervisor. He also claims to have developed clairvoyance and clairaudience, to be able to read the thoughts of strangers in the street; and complains of constant persecution by weird and inexplicable noises and supernormal happenings of various, mostly alarming, kinds. To criticise these assertions would carry us much too far; most people will regard them as mere hallucinations; one here and there, rejecting Anatole France's definition of spirituality as merely "the supreme elegance of an intelligence on the down grade," may entertain the possibility that the emergence of a faculty transcending reason may be heralded by aberrant manifestations precisely such as Strindberg describes.

Among the plays written by Strindberg soon after his recovery, was a five-act drama dealing with the life of Gustavus Vasa, liberator of Sweden from her hampering union with Denmark and Norway, and founder of a dynasty which lasted three hundred years. *Gustavus Vasa*, the production of which in Stockholm, in Strindberg's fiftieth year (1899), assumed the character of a national event, proved the first and greatest of a dozen historical plays. Gustavus typifies the ruler, the fulfilment of whose life-work necessitates many actions which, in the case of a private individual, would rightly be condemned. Strindberg's view seems to be that, granted the genuineness of his vocation, such a man is justified in doing whatever his mission demands,

provided that he regards himself, not as a free agent, but as the instrument of Providence. The play shows the king surrounded by false or wavering friends, his kingdom beset by dangers of revolt and invasion. Again and again, he is reluctantly forced to take stern action against men he has trusted, even loved, only to find them in league with his enemies. At last, when flight seems the only course left to him, he is saved by the unhopèd-for loyalty of a previously refractory province. The play ends with his exclamation of gratitude: "Thou hast punished me, O Lord, and I thank Thee."

The historic events recorded in *Gustavus Vasa* are supposed to fall within a couple of years; in actuality they were spread over a score of years, and in by no means the same order. This compression is highly characteristic; it might well be called a Strindbergian convention. In *The Dream Play* there is a stage direction to the effect that "*the light goes out and flares up again, repeating this rhythmically as the rays of a lighthouse come and go*". One of the characters, enquiring what this means, is told that Providence has quickened the flight of time, and the days are flying in hot pursuit of the nights. Rightly to appreciate Strindberg's work, something of this kind should often be mentally interpolated, for even in his so-called naturalist plays he sometimes compresses within a few hours events which in reality would be spread over months, if not years. Only so would it have been possible for him to preserve in so many of his plays the unities of place and time.

In his fifty-second year Strindberg published two plays—*The Dance of Death*, Part I, and a sequel, Part II—which demand more than a cursory mention. The two, taken, as they belong, together, are by some critics regarded as the dramatist's masterpiece. They seem to me specially interesting as marking a point in his development when the two opposed tendencies of his art were so equal that, while his naturalism remained

formally impeccable, it was transfused by an unearthly glow lending to every incident a symbolic significance. In the plays which followed, the mystical tendency gained the upper hand, manifesting itself by a free use of the bizarre, fantastic and supernatural in regard to incident, the treatment of character remaining to the end predominantly realistic. The three characters of Part I are the Captain and his wife, Alice, a couple twenty-five years married, and the wife's cousin and former sweetheart, Curt. Note the symbolism of the *mise en scène*; the Captain and his wife are quartered in a round fort of granite looking on the sea. This fort, which was formerly a prison, typifying the world (like the round room in *The Spook Sonata*), strikes at the outset the note of universality. "What is going on in this house?" cries Curt, oppressed by some sinister influence. "There are dead bodies beneath the flooring, and the place is so filled with hatred that one can hardly breathe." Studying impartially the relations of the Captain and his wife, Curt finds each capable of the most outrageous cruelty, yet is completely perplexed as to which, if to either, the blame should be assigned. The *motif*—as tragic in its way as that of *King Lear*—seems to be the inseparability, almost identity, of hate and love. "It is called love-hatred," Curt exclaims, "and it hails from the pit!" Hence the helplessness with which men and women, not much better or worse than their neighbours, merely by being what they are and must be, torment and lacerate each other, and the alternation in the same individual of 'devilish malice and sublime forbearance. In Part II the same fundamental theme persists, complicated by new characters and new *motifs* of love and hatred. The scene in which the Captain, almost with his last breath, spits in the face of the woman he both loves and loathes, has hardly been surpassed in horror.

Very different is the atmosphere of *Easter*, one of the most immediately popular of Strindberg's plays, which

appeared in the same year as *The Dance of Death*. The principal character, Eleanora, a girl of sixteen, just released from an asylum after an attack of insanity, is made the mouth-piece of Strindberg's final philosophy, a wisdom that owes little to the intellect, much to the heart. She claims to be *airvoyant* and *clairaudient*, to see the stars at midday, to understand the language of the birds and flowers, to be moved by the joys and sorrows of all dear to her, however far away. "Sane or not," says her mother, "she has found wisdom. She knows how to carry life's burdens better than I do, better than all of us." By this wisdom Eleanora effects the regeneration of her disgraced and wretched family, and the play ends on Easter Eve in an atmosphere of peace and hope befitting the season.

Symbolism is in great measure superseded by allegory in *The Dream Play* (1902), described as "an attempt to imitate the disconnected but seemingly logical form of the dream, where on an insignificant background of reality the imagination designs and embroiders novel patterns. . . . The characters split, double, multiply, vanish, solidify, blur, clarify," while the one consciousness of the dreamer reigns above all. This consciousness is represented by a daughter of the god Indra, who comes to earth at her father's request in order to learn why mortals complain of their lot. She finds them on the whole more to be pitied than blamed. What irks her most on earth is to feel her vision weakened by an eye, her hearing dulled by an ear, and her thought clogged within the roundabout and sneaking meshes of a brain.

Two other plays are too noteworthy to be ignored, but must be very briefly dealt with. Of these *The Bridal Crown* comes first; it was published the same year as *The Dream Play*, and is perhaps the most poetical of all its author's dramas. The theme is a woman's infanticide, repentance and expiation, based on a legend almost as old as the hills, lakes

and forests of Dalecarlia in which it is set. The pathetic story of Kersti's unhappy love is presented with marvellous force, and the picturesque effect of the play is enhanced by the skill with which local superstitions are utilised to provide a supernatural element, and by the ancient folk-tunes and songs which are interwoven with its structure. In *The Spook Sonata*, published in his fifty-eighth year (1907), Strindberg again attacks the problem of subduing to dramatic ends the phantasmagoria of dream-consciousness, verging sometimes on nightmare. It is in my opinion a better, at any rate a stronger play than its predecessor; as eerie and wild, but less chaotic; as mystical, but more compelling.

This brief sketch of Strindberg's dramatic output, although necessarily inadequate, may suffice to indicate the scope of his imagination, the fertility of his invention, and the audacity of his method. He was, before all, a pioneer, an experimentalist, never settling down to one routine of work, either in regard to subject or treatment. His outstanding quality, the very foundation of his greatness, is an almost fanatical sincerity. His faith in the possibility of happiness must have been short-lived: in the majority of his plays the question is hardly raised; it is to *understand* life, to discover some justification of its wretchedness, that he struggles with unwearied ardour. This great quality of sincerity, manifested in a criticism, not of any transient social conditions, but of the fundamentals of human existence, guarantees the permanent value of Strindberg's best work. So long as men and women suffer without understanding why, their appeal cannot utterly fail. It is perhaps the price he pays for this unique sincerity that there is no laughter in Strindberg, not even the grim smile of irony, such as sometimes relaxes the sternness of Ibsen. This absence of humour will by many be accounted a fatal defect; but it is to be remembered that Strindberg is essentially a tragedian, and that in excluding our much-vaunted "comic

relief" he is faithful to that classic tradition from which we were deflected by Shakespeare's great yet heretical example.

Except in a few of the plays belonging either to his early romantic or his latest Swedenborgian period, the atmosphere pervading Strindberg's dramas is one of almost unmixed gloom. And yet, for those at least who, seeking something more than mere amusement, regard play-writing as one of the fine arts, it is, I think, undeniable that Strindberg's plays, even those of his middle period—harsh, acrid, aggressively unsentimental—will prove anything but depressing.

Miss Storm Jameson, in her recent study of *The Modern Drama*, explains this by the suggestion that Strindberg, although, like Ibsen, upon the whole justly labelled a "naturalist," was, like him, in certain respects superior to that or any formula. The naturalism of their camp followers displays, she says, human puppets passively succumbing to the malign power of circumstance. The sufferings of such weaklings are merely depressing, since—to quote Gilbert Cannan—"there is no tragedy without inward nobility". Tragedy does not depress, being a manifestation of power heroically exerted, albeit in defeat. The question is, however, whether the chief characters of Strindberg's plays—those on which his claim to greatness depends—fulfil the requirements of tragedy, so defined. Miss Jameson claims that they do, being exceptional people in conflict with exceptional circumstances; and that, even if some of them are weak, they have compensating qualities of intellect and imagination which invest their disasters with tragic dignity. There is much to be said for this contention; but, for myself, I find many of Strindberg's characters objectionable, and many contemptible. To my thinking, the undoubted appeal of his best work rests mainly on its intellectual value as a profound criticism of life and a searching investigation of its principal ethical problems.

As I have more than once observed, the drama of Strindberg is a criticism of life, not of its mere temporalities, and, as such, the more certain to endure. There is, however, one factor of life which evoked in a predominant degree his intellectual curiosity—the relations of men with women. In the so-called sex-problem Strindberg made himself a specialist, ruthlessly availing himself of the material provided by his own matrimonial and other experiments. It is, however, only fair to add—and the qualification is æsthetically of the first significance—that in Strindberg's plays the sex-*motif*, pervasive as it is, is handled with the coolest intellectuality. However personal its origin, a subject, once adopted, is treated with a detachment which a scientist might envy. Of that deliberate exploitation, for base commercial ends, of the sensual and sentimental appeal of eroticism which disgraces the contemporary stage, you will find not a trace in his plays. Indeed one might go further and claim that of all great dramatists Strindberg stands alone in the hauteur of his detachment from prudential consideration, the completeness of his absorption in his art. Far from troubling himself, as we know, for example, that Shakespeare often did, as to "what the public wants," he betrays no consciousness of writing to please any audience but himself. This is an attitude more characteristic of the great composers than of dramatists in general, and in the long run cannot but add unique lustre to his fame. But that is in the far future; hitherto and for a long time to come, this great quality of spiritual independence, disinterested concentration on his ideal, has been and will be a hindrance to the full recognition of Strindberg's genius. It may even prove a permanent barrier to his popularity; some critics predict that he will always be a dramatist of the few. But posterity has falsified many such forecasts.

Before leaving the subject of sex, from which I have been led into this digression, I must record my suspicion that

Strindberg's investigations of what he termed "love" were limited to its inferior manifestations. It is Venus Pandemos, not Venus Urania, whose votaries alternate between desire and hatred. Of the authentic, truly irreversible decrees of Eros, Strindberg, like the rest of us, had his dreams; but he lacked the rare qualities of heart and will essential to their realisation. Hence the undue pessimism of his conclusion: "*Misery, always misery, wherever love gets in its work!*" And so, disillusioned or at least disheartened, he reverted, as did Wagner in his *Parsifal*, to the creed of his childhood. Whether we prefer the work done before or after this conversion will depend in a measure on whether we consider it an apostasy, as Nietzsche called Wagner's, or a step out of darkness into light—in a measure; not wholly, since one does not necessarily become a greater artist in becoming a better or wiser man.

Several critics have paid Strindberg the doubtful compliment of praising the masterly "construction" of his plays. The word suggests a machine rather than a work of art. Appropriate enough to plays like those of Sardou, it is ill applied to Strindberg's, which are before all things vital and spontaneous. His whole output is, among other things, an emphatic protest against the convention of the "well constructed" play, with its artificial symmetry, intrigue, stereotyped situations and faked *dénouement*. The dramatist's ideal to-day is the supersession of construction by development, of ingenuity by imagination—an advance due above all to the pioneer achievements of Strindberg.

Charles Whitby

THE MESSAGE OF THE LIBERAL CATHOLIC CHURCH¹

IN order that we may rightly estimate the message of our Church to modern Christianity, the note which it has to sound in the great Church of the Christian Religion, it will be well for us briefly to consider the religious needs of the period in which we live. We stand to-day in an age of great intellectual development; for year by year the bounds of scientific knowledge are being widened, and it is certainly true to state that the man of the twentieth century knows far more about the facts of life than was known in the outer world during the Middle Ages. The method of Western science is to work with minute precision and care, tabulating facts and inducing from those facts the laws under which they appear to manifest; it is confined naturally and exclusively to what may be perceived on the physical plane, either by the naked eye, or by the delicate instruments of the present day, and to what may be induced from such observations. Thus, as to facts, we may accept the discoveries of modern science, though as to its hypotheses it may be well to preserve *in some cases* a certain discretion.

The orthodox religion of the day, on the other hand, bases its teachings on deduction from certain revealed truths given to man by God in the scriptures and in the ancient traditions of the Church; and since but few of the leaders of the Churches claim to have any direct knowledge of the truths of religion, faith must therefore be based upon devotion and tradition, rather than upon experience and reason. Thus

¹ The author's name was omitted in the MS. of this article.

between science and religion we find a chasm, seemingly impassable, wherein must lie a hidden tract of knowledge that will reconcile the two methods, and shew them to be but differing aspects of the One Truth.

Not only do we find a chasm dividing science from religion, but the very traditions and documents upon which, as we have seen, religious teaching is largely based, have been investigated by scientists. Researches have been made by ethnologists as to the early life and civilisation of man; the study of geology has revealed the vast age of the earth; astronomy has demonstrated the immeasurable time-periods that lie behind the formation of systems of stars; while the chemist, the botanist and the zoologist have observed the growth and evolution of the mineral, vegetable and animal kingdoms, and their gradual development from more primitive and less highly organised forms. Then, too, there has arisen what is known as the Higher Criticism, studying the history and tradition of the Christian Faith, comparing the historical facts given in the Bible with the accounts of other nations, obtained from monuments and excavations, from mural paintings and from tablets of brick and stone. The textual critic has come forward to demonstrate the unequal age of the various portions of the scriptures, and has revealed mistranslations and interpolations which seriously alter certain doctrines held by the Churches to-day, and based upon palpable mistakes. With all the weight of evidence now available, it is impossible for a thinking man to accept the doctrine of the infallibility of the Bible, or its verbal inspiration by God the Holy Ghost.

Nor is this all, for by the study of Comparative Religion and Mythology we learn that the fundamental doctrines and symbols of the Christian Religion can be paralleled in all their details in other great religions of the world, in religions existing to-day, and in other and earlier Faiths which have

long passed away from the earth. Orthodox Christianity seems to be assaulted at all points, and it is clear that a new approach to religious problems will have to be made, if the Church is to remain a power in the religious and intellectual life of man.

Such a new method of approach—or rather one new to modern Christianity—is offered by the Liberal Catholic Church. She has inherited the ancient traditions, has preserved the Apostolic Succession which draws its authority and its power from the Lord Christ Himself, and is therefore definitely a part of the One Holy Catholic and Apostolic Church throughout the world, maintaining the ancient Sacraments and Creeds in their pristine fullness and beauty; but, as an autonomous unit within that Body, which may be said to consist of all those who look to the Lord Christ for light and blessing, she is intellectually free, unbound by the fetters of mediæval superstition, at liberty to seek and to judge the truth for herself.

Now in older religions, and indeed in the early days of Christianity, as a study of the writings of St. Paul and the early Fathers will show, religious teaching was not based solely upon tradition, but rather upon actual experience which illumined and vivified that tradition, made it glow with vital and hidden meanings, undetected by the unpurified eye of man. Methods have existed from time immemorial, by the practice of which the necessary purification may be gained, so that the inner eye of the seer may be opened to perceive the deep and secret things of God. In the traditions of the Church there may still be found traces of the old Doctrine of Development, known in the East as *Yoga*, the Path of Union with the Divine, whereby a man may come into touch with finer states of matter than can be perceived by the physical senses, or by any instrument known to the scientist, and may learn gradually to blend himself with the very Being of God.

In these invisible worlds lie the Keys to the problems of Life and Death, which perplex both scientist and theologian alike at the present day.

Those ancient methods are known to students in the Liberal Catholic Church, the chief among them being the leading of a controlled, disciplined life, illumined and directed by the practice of certain forms of meditation. By such means it is possible to awaken the inner senses—latent in all men, but thus called into potency—and to learn to verify at first hand the teachings of religion, justifying them at the bar of intelligence, as they are ever justified to the intuition. A body of teaching, therefore, is found in the Liberal Catholic Church, not depending only upon manuscripts, nor upon traditions handed down throughout long ages, but re-verifiable at the present day by all who cultivate the necessary faculties. Such teaching is not given dogmatically to members of the Church—for the Church imposes no intellectual fetters of any kind, and all her members are free to believe as they will—but it is put forward as a theory, just as scientific investigators put forward certain laws as theories, though every man who believes in science does not necessarily possess the technical training requisite if he would demonstrate their truth for himself.

That God is infinite, eternal, transcendent and immanent; that He is the One Existence from which all other existences are derived; that "In Him we live and move and have our being";¹ that He manifests as Three Persons, Father, Son, and Holy Spirit; that man is a spirit, a spark of the Divine Fire, made in the image and likeness of God, that he is immortal, and that his future is one whose glory and splendour have no limit; that the Christ ever lives as a mighty Spiritual Presence in the world, guiding and sustaining His people; that man is evolving into His likeness by a cyclic pilgrimage through matter, and that by repeatedly expressing himself in matter under an

¹ Acts, XVII, 28.

inviolable Law of Cause and Effect, he gradually unfolds the divine powers latent within him; that mankind is a mighty Brotherhood of the Sons of God, and that man therefore owes a duty to his brothers of service and loving-kindness; that Death is but the discarding of the physical body, and that the consciousness withdraws to subtler planes of being, there to work out the causes initiated during earth life, to be purified of the evil and to assimilate the good, until a "new day dawn," and the man return to earth once more to learn other lessons; that the ancient path of Deification¹ still exists, whereby a man may escape from the wheel of birth and death—such are the main outlines of the philosophy of the Liberal Catholic Church.

The student of the hidden side of Christianity need fear no assaults from science, for he accepts the *facts* of science, though not in all cases her theories; even though there may be doubts about the authenticity of this or that book, this or that historical detail, it matters not to him, for his faith is founded upon the Rock of Knowledge, and no storms from without can shake it. By his own knowledge and inner illumination he may verify the facts of revelation for himself, and realise how far more splendid is the reality than he ever dared dream in the days of his blindness. To his eye the scriptures become a mine of hidden knowledge, inspiring beyond measure, while the Holy Sacraments are seen to be channels of a wondrous outpouring of divine grace and blessing, given by the Lord Christ for the spiritual safeguarding of His people. To the perception of the seer those Sacraments are mighty realities, the Real Presence upon the Altar an actual and most marvellous fact, the existence of the holy Saints and Angels a matter, not of pious belief, but of definite experience. It is this knowledge which bridges the chasm between revelation, on the

¹ The authorised Roman Catholic work, translated under the title of *Interior Prayer*, uses this word as the highest stage of human evolution.—Ed.

ne hand, and scientific investigation on the other, and explains the necessity of both methods for a complete and unbiased view of truth, which is far wider than our physical senses, imperfect as they are, can cognise. Part of the message of our Liberal Catholic Church is to reproclaim the existence of such knowledge, and the results of investigation into the truth of the Christian Religion.

Besides the message of knowledge, our Liberal Catholic Church works to restore reverence for beauty in the West; that too has largely been forgotten by the Churches of Christendom. For, just as science cultivates the lower or concrete mind in man, just as philosophy stirs and arouses the abstract intelligence, so does Art play upon the emotions, and through them awaken the intuition, which lies above and behind the intellect. By learning to love and to appreciate beauty, man grows into its likeness, and becomes beautiful in his soul within; for beauty is one of the attributes of God, and all that truly reflects the nature of the divine must possess the quality of beauty. From this point of view, growth in evolution is seen to be a growth in beauty, for as consciousness unfolds its divine potentialities, it becomes more and more a manifestation of that Supreme Beauty of which it is a part. The need for beauty has been forgotten in the West; amid the roar and bustle of our modern civilisation we have become almost oblivious of its message, and have lost the wondrous influence it brings of love and joy into the hearts and homes of men. Art is in truth a sacrament, drawing men close to God; through the mystery of Sound and Colour and Form, the One Eternal Beauty may be reached and known, and reflected in symbol, song and story for the uplifting of mankind. To spread the Gospel of Beauty in its relation to the religious life, that too is part of our message.

And then we have a third message to proclaim to the Churches of Christendom, perhaps the highest and noblest

of all. For we await the Coming to earth once more of the Blessed Lord of Love, the Christ, the Holiest One, to teach His people and to renew their faith in God. In every religion men have forgotten the ancient Truth, men have turned aside from the Way of Holiness, and none can draw them back again but He. And so He comes once more to earth, to walk the dark ways of our world; not as a Judge and a King, to torment His people nor to destroy them, as some have thought in their blindness, but as a Wondrous Teacher, to lead men back to God, and to proclaim a doctrine fitted for the age in which we live.

To-day there are many Messengers to go before His face, and to prepare His Way, where before there was but one; for in every land is arising a great expectation, a wondrous hope, and men of all Faiths are crying out to the Lord of Love, the Lord of all alike, to come again among His own. Such a Messenger is our Liberal Catholic Church, and it is our duty and our privilege to spread that message far and wide, not only in our pulpits and in our churches, but in the daily lives of each one of us; so that when He comes again He may not once more be rejected of men, as He was rejected and slain in the land of Palestine two thousand years ago.

Behold I send My Messenger before Thy Face, to prepare Thy Way before Thee. The people that have walked in darkness have seen a great Light, and they that dwell in the land of the shadow of death, upon them hath the Light shined. Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee.

Let us, therefore, who have heard this mighty message, and have caught a glimpse of the Shining of His Star, proclaim it far and wide to all who will receive it; so shall we be worthy to know Him when He comes, to kneel before the splendour of His Presence, and to hear His words: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Such is the message that we must proclaim in the outer world. But we have another message, not given to the outer

world, not given to the multitudes who do not care for it, but to those who seek. For the words of the Christ are true to-day: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." Always there are a few who seek the deeper things, who seek to lift the veil of Truth and know her face to face, who seek the Master who will lead the soul to the New Birth. For such earnest seekers the Liberal Catholic Church still keeps open the ancient three-fold Path of Purgation, Illumination, Union, whereby a man may learn to realise his own Divinity, may find the Light within himself. Our Church works to restore the Mysteries of Jesus to the glory of the earlier days, to guide the would-be disciple to the Feet of the Master, and to set his steps upon the Way. In our Liturgy, on each Festival of the Church, and on the Sundays throughout the year, certain teachings are put before us for our guidance. By meditating upon such teachings, practising them in our daily lives, striving to live the Christ-life of Love and Sacrifice wherever we may go, and by reverently receiving the Sacraments of Christ's Holy Church, we may find the beginning of the Way. For as we draw into ourselves the Holy Christ upon the Altar, so we may awaken the hidden, sleeping Christ within our own hearts, the Two who yet are One, and quicken the spiritual nature within us; by meditation and practice we bring the results of that quickening into the waking consciousness, and prepare a fitting shrine for the reception of its Lord.

So let us work and practice, striving to live up to the highest that we can see, knowing that the Law is sure, and that "When the pupil is ready, the Master is ready also". So shall we learn through the purification of the moral nature, the illumination of the intellect, the union with the hidden God within our hearts, to tread the Path that leads to the waters of everlasting Life.

BULL-FIGHTING IN SPAIN

By LIEUT.-COLONEL H. A. NEWELL

UNTIL I visited Spain I had a very hazy notion concerning bull-fighting, and no conception whatever of its actual character. In common with most foreigners I regarded it as the Spanish national game, dangerous, possibly, but clean and sportsmanlike. Furthermore I fell into the error of imagining it to be a time-honoured institution of considerable antiquity.

As a matter of fact, bull-fighting, as at present understood, dates back little or no further than the eighteenth century. Madrid was the first city to erect a Plaza de Teres. That was in 1749. Now there are more than two hundred immense stone arenas of the kind scattered over the country. Barcelona boasts no less than two. Practically every town of any importance possesses its Plaza de Teres, a vast, open-air circus, capable of seating from ten to twelve thousand spectators. The design adopted is that of a Roman amphitheatre, with this modification that, whereas the latter was elliptical, the Spanish reproduction is round. In villages, where no such structure is as yet available, the local market-place is barricaded and so utilised for the purpose.

Popular public games, in which men engage with bulls, have long been common in the Basque Provinces. Many dexterous and even daring feats are performed, without any harm or injury being inflicted upon the animals concerned. Possibly this ancient and characteristic Basque sport inspired Spaniards with the idea of introducing something of the kind

into their country. It is more probable, however, that memories still survived of those old gladiatorial contests brought into Spain by the Romans. They could hardly die out while such substantial reminders endured as the immense Roman amphitheatres at Tarragona and Italica, near Seville. Seemingly, too, the fierce lust for witnessing bloodshed is a heritage from those days of cruel and sanguinary combats between wild beasts and men.

Bull-fighting, as practised in mediæval Spain, was a knightly exercise of arms. It partook of the nature of tilts and tourneys, and was an exclusive prerogative of the nobility, who regarded it as a means of encouraging skilful horsemanship and a dexterous use of the lance. The rules of the game were in accordance with the chivalrous spirit of the times. The *caballero* entered the ring alone. He was mounted and carried a lance. That the chances were not all on his side is proved by an old record, which claims that, in 1512, no less than ten knights sacrificed their lives in a bull-fight. Now, what was once a courageous if cruel sport, indulged in by knights bound by a certain crude code of chivalry, has degenerated into a revolting public spectacle in which none but professionals take part.

I had been a couple of months in Spain before I saw a bull-fight. Not that the opportunity had been lacking. Two occurred during the week I was in Barcelona. At every other place I visited, excepting Cadiz, one was held regularly each Sunday afternoon. Special Saints'-days were similarly honoured. As most of the Saints were also martyrs, one would have imagined them to have had enough of bloodshed during life, not to have required more after death. Happening to speak of my intention to a well-known American artist, he exclaimed: "So you want to see a bull-fight, do you? It's a horrible sight. I was never so terribly excited in my life. Nothing would induce me to see another. If you go, be sure and take some

stimulant along. You'll need it." I am afraid that I disregarded the well-meant advice. Not until after the event did I realise its sinister significance.

The bull-fight I attended was held at Burges, on the afternoon of Sunday, July 17th last. The occasion was a special one, and was regarded as a gala event, it being the opening festival of a brilliant series in honour of the seventh centenary of the city's great cathedral, the most venerable and beautiful Gothic edifice in Spain. As a result, the old Castilian capital was crowded with representatives from every part of the realm. A second and even more brilliant bull-fight was advertised for the 20th, the actual birthday of the cathedral, when the King and Queen would attend the arena in state.

I was advised to go early to the Plaza de Teres. A seat had been procured for me in advance, for which I had paid seven and a half pesetos. As a result, I was one of the first arrivals. The great round circus was open to the sky and encircled by tier upon tier of stone seats, each of which commanded an equally good view. All were shadeless, excepting those at the very top, where a tiled roof protected the gallery. Here was the royal box, distinguished by hangings of majenta and gold. On this particular afternoon it was to be occupied by the Captain General, the military Commandant of the district. Far below, in the centre, lay the sand-strewn ring, protected by a brown wooden barrier in which were small wicket gates, through which the combatants might escape, but the bull could not follow. Beyond was a passage some five feet wide; then a stone wall surmounted by a wooden pallissade, painted red and yellow, the Spanish colours. In this passage I noted a number of attendants wearing scarlet caps and loose shirts to match. The seats began to fill. The *Guardia Civile*, as the constabulary are styled, were well represented. They are always conspicuous figures in their trim grey uniforms, belts and bandoliers of brilliant yellow, and shiny black hats.

Their arms consist of rifles and revolvers. Boys were noisily engaged in selling paper-covered cushions for the spectators to sit upon, the stone seats being found too hard by most of them. Parties of ladies appeared in the boxes in the gallery. Their presence lent a brilliant and exotic touch to the scene. They wore high combs and vividly coloured flowers in their hair, under the characteristic white lace mantilla invariably associated with Spanish beauty. In fact, with their long, glittering ear-rings and fans, they were exactly like the Señoras depicted on Spanish fans and cigar boxes. In front of each *loge* they hung great Manila shawls, large as bedspreads, of brilliantly hued silk, yellow, scarlet, royal blue, purple or emerald, embroidered with flowers in every hue of the rainbow, and bordered with fringes fully a foot and a half in depth. The result was that the gallery presented a most fantastic and kaleidoscopic appearance, and cast a certain glamour of unreality over the proceedings.

All were in holiday mood, laughing and talking at the top of their voices, and standing upon the seats irrespective of those behind them. Various theatrically-attired personages began to appear in the arena. A man entered, wearing dark trousers and a violet-coloured shirt. His business in life seemed confined to cracking a whip. Others affected white shirts and crimson sashes. More resplendent still, were bull-fighters in gaily-coloured knee breeches, pink stockings, and low, black shoes. They wore short, tightly-fitting coats with stift, round, outstanding collars, the entire costume richly embroidered in gold and silver. Each wore a tricorne of black beaver, and carried a great cloak crosswise over the left shoulder. Despite these brilliant apparitions, the audience began to grow impatient. Finally the military band struck up. The Captain General had entered his box.

The proceedings began with the entry of two black-cloaked riders, mounted on horses of the same sable hue. They

were entirely clad in black, but for the purple and white plumes which waved above their black cocked hats. These they doffed in front of the royal box and promptly galloped away. They were followed by a fantastic procession of toreros, picadores or horsemen, banderilleros on foot, and matadores, who formed a ring round the circus. The picadores wore yellow buckskin breeches, gay cummerbunds, gold-embroidered boleros and round hats. Their saddles were of the large Mexican variety, and rose in high points at the pommel and cantle with deep boot stirrups.

The dramatic moment at last arrived. The barrier was drawn aside and the bull driven into the arena. He was a splendid specimen and in perfect condition, black, sleek-coated; short-legged, with a long, powerful body. At an agricultural show he would have excited universal admiration. A bunch of red and white ribbons fluttered from his hump. He had come out of the dark and was dazed. For a moment he hesitated, then he looked up and saw the thousands of eyes fixed upon him. Possibly he read the lust of blood in them and was seized with a presentiment of pending doom. Badly frightened, he turned and tried to run back. Too late. The barrier was shut. Then the banderilleros advanced in a semicircle, spreading their great coloured cloaks in front of him—yellow, red, orange, flame, emerald, purple and blue. He was bewildered and did not know in which direction to charge. The men, screened by their cloaks, offered an elusive and dazzling target. After this had gone on for some time, the bull turned, made a rush at a horse, caught it up between the hindquarters and ripped it—a disgusting sight which elicited enthusiastic applause. He then charged a second time, inflicting a deep gash in the belly. By this time the bull was beginning to show signs of fatigue. A gaily clad combatant armed with a barbed dart in either hand, about two feet long advanced nimbly and jabbed the weapons into the bull, where

the bright ribbons fluttered at his hump. The bull bellowed with pain, and tried to shake himself free, but the darts were barbed and stuck fast. Next he endeavoured to escape from the ring and his tormentors, but the cloaked men closed round him again, spreading their great gaudy mantles. Three more pairs of barbed darts were thrust into his badly wounded back. This ghastly game had continued for about half an hour—the longest half-hour I have ever spent—when the Captain General gave the signal for the wounded horses to be removed. At the same time it began to rain. All sought cover. For a brief interval the bull was alone. His back resembled a incushion—it was stuck so full of darts. The blood was streaming from him, but he was far from dead. He was capable of yet more suffering. The look of fear and agony in the eyes of that tortured animal is a sight that I shall not soon forget. For him there was no escape.

Not so for me. I made for the exit. As I was passing out, an official offered me a ticket of re-entry. There were still five more bulls to be killed. Possibly it was as well that he did not understand my reply.

H. A. Newell

BY A WINDOW

FROM THE JAPANESE OF GENICHI YANOME

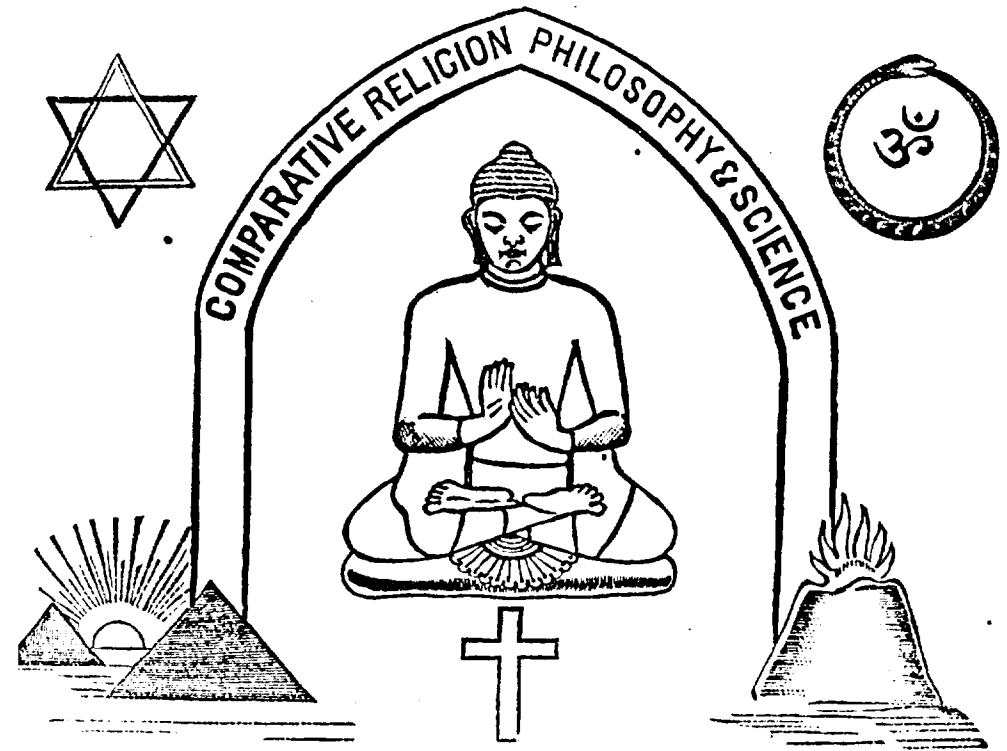
HERE on my window-sill I lean,
My mind an empty echoing shell,
Searching for something never seen,
Longing for what I cannot tell.

Sound of a city's vast unrest
Like wavering lamplight murmuring shakes;
And old sweet memories in my breast
Roll round me like a wave that breaks.

Now on a branch wind-shaken, where
White doves and sunlight soar and smile
Through leaves like beauty's loosened hair,
My fancy finds a perch awhile.

Oh now I feel from all around
Eyes of my loved one beam and bless,
Intently bent in care profound
Over my searching loneliness.

J. H. C.



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 47)

II. THE SPHINX OF WESTERN SCIENCE: RADIATION

16. During the last decade Western physicists have been placed on the horns of a dilemma. This was due to the fact that the observed phenomena of radiation could not be made to fit in with the law of the equi-partition of energy, as described in the preceding article.

In the case of radiation, this equi-partition is between matter and the medium of space, or the hypothetical ether of science.

If the ether of space has the properties attributed to it by Western science, then the results that would follow from equi-partition do not agree with observation. In the words of Prof. Jeans,¹

So far as the radiation problem is concerned, we may summarise the conclusions obtained, in the statement that for equilibrium to exist between matter and ether, the law of partition of radiant energy in the ether, in terms of wave-length, must be that given by . . . the formula first given by Lord Rayleigh in 1900.

It follows, as we have seen, that the temperature of matter must be zero: there can be no equilibrium between matter and ether until the matter has lost all its energy to the ether.

This is the conclusion arrived at from a study of the radiation problem based on the classical system of dynamics; the state of things predicted is, however, so utterly different from that observed in nature, that we are compelled to contemplate an abandonment, or at least a modification, of the classical mechanics.

17. The classical mechanics it is proposed to abandon are the mechanics of Sir Isaac Newton, upon which the laws established up to the end of the nineteenth century have largely been based.

These laws of mechanics had been hitherto regarded as safe foundation-stones upon which to build, and the law of the equi-partition of energy is a mathematical deduction from them.

The proof of this, in its finished form, was first given by Poincaré,² and the validity of his mathematical reasoning has never been challenged. In his *Dernières Pensées*³ Poincaré says, referring to this scientific impasse:

We see now how this question stands. The old theories, which seemed until recently able to account for all known phenomena, have suddenly met with an unexpected check. Some modification has been seen to be necessary. A hypothesis has been suggested by M. Planck,

¹ *The Dynamical Theory of Gases*, p. 397.

² *Journal de Physique*, January, 1912.

³ Flammarion, Paris, 1913.

but so strange a hypothesis that every possible means was sought for escaping from it. The search has revealed no escape so far, although the new theory bristles with difficulties, many of which are real, and not simple illusions caused by the inertia of our minds which resent change. . . . It is impossible to predict the final issue.

18. Prof. Jeans, in his *Report on Radiation and the Quantum Theory* to the Physical Society of London (1914, p. 3), illustrates the difficulty as follows:

To make the question as definite and as simple as possible, let us fix our attention on an enclosure with perfectly reflecting walls, in which there is a mass of, say, iron at 0°C., and let us suppose that there is a state of equilibrium inside the enclosure. The iron is continually radiating energy out from its surface into the surrounding ether inside the enclosure, and is also absorbing energy from the ether. From the condition of equilibrium, the rates of exchange must just balance. If we assume, for additional simplicity, that the iron is coated with a perfectly absorbing paint, then, in point of fact, each square centimetre of surface emits 300,000 ergs of radiation per second into the ether, and also absorbs 300,000 ergs per second of radiation falling on it from the ether. The energy in the ether is of density 0.00004 ergs per cubic centimetre; the heat energy in the iron is of the order of 8,000,000,000 ergs per cubic centimetre.

19. The above illustration shows that the volume of space occupied by the iron has an energy-content two hundred millions of millions of times as great as an equal volume of the ether; although the two spaces are in temperature-equilibrium, which is quite contrary to the law of the equi-partition of energy on any theory of the ether entertained in the West. Prof. Jeans continues:

A very little consideration will show that this state of things is different from what might be expected by analogy from other systems which are known to obey the ordinary dynamical laws. Consider, for instance, a tank of water (to represent the ether) in which is floated a system of corks (to represent atoms of matter) connected by light springs or elastics, so that they can oscillate relatively to one another. Suppose that initially the surface of the water is at rest. Let the system of corks be set in violent oscillation and placed on the surface of the water. The motion of the corks will set up waves in the water, and these waves will spread all over the surface of the water, undergoing reflection when they meet the walls of the tank. We know that ultimately the corks will be reduced to rest; the energy of their motion will be transformed, first into the energy of waves

and ripples on the surface of the water, and then, owing to the viscosity of the water, into heat-energy in the water. A final state, in which the corks continue to oscillate with extreme vigour, whilst the water has almost no energy, is unthinkable; we expect a final state in which practically all the energy has found its way into the water.

Such is Prof. Jeans's illustration of the problem which is confronting Western science. The immense energy concentrated in the iron, as compared with the surrounding ether is the same as if the floating corks continued in violent agitation whilst the water remained still and motionless, which, as Prof. Jeans says, is unthinkable.

20. Summarising our results so far, we may say that the law of the equi-partition of energy follows irrevocably from the principles of Newtonian mechanics, and that, when this law is applied to the case of radiation, it leads to conclusions that are quite contrary to the facts of observation. It would be unprofitable to search for some flaw in the mathematical reasoning, but it is possible that this reasoning may be based on an assumption which may repay scrutiny.

The assumption underlying Poincaré's mathematics is thus stated by Prof. Jeans:¹

The phenomenon which is believed to provide the crucial test as to the universal validity of the Newtonian mechanics is the following: *the total radiant energy per unit volume of ether in temperature equilibrium with matter is finite, and not infinite.*

It is a matter merely of mathematical demonstration that this fact is incompatible with Newtonian mechanics.

It will be seen that the part in italics, quoted above, is given as a fact, and not as an assumption. But if it is a fact it is certainly not an observed fact. It is in reality stated as a truism which no Western scientist is likely to question. But Western theories of the ether of space are so chaotic and contradictory that many leading physicists dispense with ether altogether, and disbelieve in its existence. Hence the whole

¹ Report on Radiation and Quantum Theory, p. 2.

of Poincaré's reasoning is based on an assumption which we now propose to examine.

21. When the statement is made that the total radiant energy per unit volume of ether is finite, and not infinite, what is really meant is, that if a volume of ether gives out radiant energy, its store of energy will diminish, and will fall to zero if the process is continued long enough. When put in this form we see that it may hide a fallacy. For instance, a bank may continually pay away money across the counter without its funds diminishing, if the money paid into the bank be equal in amount or greater. Similarly the Lake of Geneva can give out water at one end to the rivers of France, without the water in the lake getting less, provided that the water entering the lake is of equal amount. Under these conditions the funds of the bank, and the water of the lake, are infinite. If, therefore, the ether of space is so constituted that, as energy is drained away from one portion, fresh energy flows into it from outer space, we may regard this energy as inexhaustible in the sense that the water in a lake is inexhaustible by the draining of the water from its outlet.

22. Now in the previous article we showed that the intermolecular spaces near the earth's surface are occupied by shoals of atoms from the lowest sub-plane of the cosmic physical plane, and that the mean atomic energy of these shoals is a constant determined by the earth's gravity. These shoals fix the mean energy-content of space, and are able to circulate freely between the earth and cosmic space.

The above amounts to a proof that the volume-energy of space is for all practicable purposes inexhaustible, and therefore, for the purpose of Poincaré's mathematics, we may say that *the total radiant energy per unit volume of ether in temperature-equilibrium with matter is infinite, and not finite*, which

is a condition diametrically opposite to the assumption on which Poincaré's mathematical demonstration depends.

It follows from this that the observed facts of radiation are not necessarily in contradiction to the established law of the equi-partition of energy, and that the principle of Newtonian mechanics may remain valid in the interchange of energy between ether and matter, as between matter and matter.

23. We have thus unearthed a fundamental difference in the teachings of Eastern and Western science, which was pointed out by the writer in *The Times of India* of October 11th, 1921, as the following extract shows :

It may be as well here to set forth once for all the two main differences of the Eastern and Western schools of science. They are both contained in the problem of radiation, which is the problem on which Western science has wrecked its barque. It is the modern riddle of the sphinx, which the West has failed to answer correctly. The whole matter will be found in a nutshell in two Reports to the Physical Society of London, one by Prof. Jeans on the Quantum Theory (1914), and the other by Prof. Eddington on the Relativity Theory of Gravitation (1918). Prof. Jeans says (p. 2): "The total radiant energy per unit volume of ether in temperature-equilibrium with matter is *finite* and not infinite." In the Eastern school, as I have been taught, we say, as against the above: "The total radiant energy per unit volume of ether in temperature-equilibrium with matter is *infinite* and not finite." So that there is point-blank opposite teaching in the two schools. The reply of the West to the sphinxian riddle destroys the laws of Newton; the Eastern reply keeps them intact.

24. The above serves to illustrate two different principles, or the two distinct viewpoints, from which Western scientists and students of Occultism visualise the phenomena of Nature. It is the difference between an equality and an identity, and it has an important bearing on the laws of conservation, the conservation of matter, and the conservation of energy. If we take a unit mass of matter, the law of the conservation of matter requires that this will always remain a unit mass, whatever operations are applied to it, and here both schools of thought are in agreement.

But the Western scientist would further state, or would subconsciously assume, that the constituents of this mass, in their simplest form, will remain identically the same from one instant to the next, whilst the occultist would say that the constituents may vanish and be replaced by others in successive instants of time, so that the total constituents remain equal though not identical. Now this is an important difference, for it permits of the creation and destruction of matter, at an equal and constant rate, whilst leaving the observed law of conservation intact.

The element hydrogen may always consist of 18 atoms, but if one of these atoms vanishes and is replaced by another, the mass of hydrogen is not altered. We have seen in the previous article that atoms interpenetrate the molecules from the cosmic sub-planes; and, as they possess the same mass and energy as the atoms in the molecules, they can change places with them without changing either the mass or the energy of the system, and thus without interfering with the laws of conservation of matter and energy.

25. The atomic or highest sub-plane of the physical is the lowest sub-plane of the cosmic physical; hence the illustration given is an interchange of matter and energy between different portions of the physical plane. But there can be interchanges also between the planes, without violating the laws of constancy, provided these interchanges are equal and opposite.

The processes taking place in the ultimate physical atoms, as described in *Occult Chemistry* (new edition, p. 21), are in reality interchanges of energy between the physical and astral planes.

Energy entering an atom from the astral plane makes it positive or male, whilst energy leaving an atom and passing to the astral makes it negative or female. This is a continuous

process, but the conservation of energy on the physical and astral planes is not affected thereby, for the quantity of energy remains equal though not identical. It is like the equal inflow and outflow of a lake, where the quantity of water in the lake does not change.

26. In addition to the methods of circulation of matter and energy already noted, there is a third, in which the atoms of one plane are transferred to another. This last is described in *Occult Chemistry* (new edition, Appendix, p. iv), and is also treated in THE THEOSOPHIST for February of the current year, 1922 (Vol. XLIII, pp. 462-3):

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those millions of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the unit of force, working now upon a higher level, expresses itself, not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises upon the mental plane, we find the group there enlarged to the number of $49 \times 49 = 2,401$ of those higher atoms.

Thus, from plane to plane, the matter can be transferred in either direction. The means of doing this appear to be living forces; but in Occultism all forces are living. This process is the equivalent of the creation and destruction of matter on the respective planes; and, as stated in THE THEOSOPHIST (*loc. cit.*), it is apparently the work of the Creative Hierarchies which preside over the forces of the cosmic planes.

27. Referring to two consecutive planes of matter, we are told in *The Secret Doctrine* (I, 172)

that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, . . . the matter of the lower plane . . . passes on to the higher plane.

We are further told (p. 166) that

Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather atoms.

28. The above forms of interchange of the matter and energy of the planes will make it clear that matter in the atomic form, and the accompanying energy, cannot be insulated by enclosures within material walls. For instance, physical atoms, enclosed in a hermetically sealed vessel, could be transformed into astral atoms, and vice versa; and this, when viewed clairvoyantly, would give the appearance of entering and leaving the vessel without passing through the walls, which is one of the properties of four-dimensional space. This point is of interest, since Western science, in order to solve outstanding physical problems, has recently been obliged to resort to the mathematics of four-dimensional space.¹

It is possible to insulate the molecules of solids, liquids, and gases in enclosed vessels; and, if the walls of the vessel are non-conducting, the heat or molecular energy can also be insulated, although this insulation is never quite perfect. But neither the energy of the atoms, nor the atoms themselves, can be thus insulated, since, as was shown in the previous article, the atoms can pass between the molecules; and, even if the molecules are closely packed, as in the solid state, the atoms can interpenetrate the molecules, for these molecules consist of atoms widely apart, as shown in the diagrams of *Occult Chemistry*, and we are there told (p. 32) that

the diagrams are not drawn to scale, as such drawings would be impossible; the dot representing the atom is enormously too large compared with the enclosures, which are absurdly too small; a scale drawing would mean an almost invisible dot on a sheet of many yards square.

When, therefore, the molecules of matter are insulated in an enclosed space, the molecular energy, which on modern

¹ See *The Principle of Relativity*, by Cunningham, p. 85, and *The Theory of Relativity*, by Silberstein, p. 129.

theory constitutes heat, may be isolated from surrounding space, whilst the atomic energy, and the atoms themselves, can communicate freely with outside space.

29. Now it so happens that the experiments which have caused physicists to doubt the validity of Newtonian mechanics, and the equi-partition of energy, are based on the insulation of heat, or molecular energy, in an enclosure; and they have tacitly assumed that when the molecular energy is insulated, the atomic energy is insulated likewise.¹ But this is inconsistent with the results of occult researches, as explained above. Moreover, a somewhat similar conclusion has been arrived at by Western physicists, for Prof. Jeans says² that

the quantum theory makes it possible for the internal energy of the atom (element) to be entirely independent of the energy of the gas to which the atom (element) belongs. Any such independence, it need hardly be remarked, would be entirely at variance with the principles of the classical system of mechanics.

This last conclusion of Jeans is based on the conception that if the molecular and atomic energy are independent, the partition of energy between the atom and the molecule does not take place. But this does not necessarily follow, for the partition of energy between the atoms in the molecule and those of outer space may be rapid, and that between atoms and molecules may be slow. In other words, the cosmic sub-plane may exchange energy more rapidly with the inside of the molecule than with the outside, and it is the outside energy of the molecule that constitutes heat. This would give an appearance of quasi-independence to the enclosed atomic energy, for any energy taken from the atoms to the molecules would be rapidly supplied from outside, or the cosmic plane, and any energy supplied to the atoms from the molecules would be rapidly drained away. Thus the atomic energy

would be practically constant, whilst the molecular energy might vary greatly. This agrees with observation, but does not invalidate the law of the equi-partition of energy. For this law merely states that equi-partition will take place if sufficient time is given; and, whether the time is one millionth of a second or a million years, this does not affect the validity of the law. Prof Jeans has himself laid stress on this particular feature of the law of equi-partition.¹

CONCLUSIONS AND SUMMARY

30. Atomic matter and atomic energy cannot be insulated by material partitions from the atomic matter and energy of outer space, either of its own plane or of other planes, because the atomic matter can move through and between the molecules of bodies, as well as migrate from one plane to another. If, therefore, atomic energy be extracted from an enclosed space, an equal quantity of energy will be supplied from outside space from one or more of the planes, so that the supply of atomic energy in the enclosure is practically infinite.

On the other hand, molecules of matter, and molecular energy in the form of heat, may be more or less perfectly insulated from outer space by material partitions.

In an enclosure containing molecules of matter, if the partitions are impervious to heat or radiation, three kinds of partition of energy will be in operation: (a) partition of energy between atoms inside and outside the enclosure; (b) partition of energy between molecules and molecules, inside the enclosure; and (c) partition of energy between atoms and molecules, both inside the enclosure.

The rate of energy-transfer between atom and atom, and molecule and molecule, may be relatively rapid, and that between

¹ *Modern Electrical Theory*, by Campbell, pp. 224-8.

² *The Dynamical Theory of Gases*, p. 418.

¹ *Modern Electrical Theory*, by Campbell, p. 232.

atom and molecule relatively slow, so that equilibrium will establish itself quickly for (a) and (b), but slowly for (c).

The molecules within the enclosure would, under such conditions, rapidly attain to a state of temperature-equilibrium, and the atoms in the enclosure would likewise rapidly attain equilibrium with the atomic energy of outer space. But a state of energy-equilibrium between the atoms and molecules in the enclosure might be long deferred, owing to the slow interchange of energy between atom and molecule. The result of this would be that the atomic energy would be practically constant, and equal to that of outside space. The energies of the enclosed molecules would be equal to each other, whilst the energies of the atoms and molecules might be widely different.

The different intensities of the atomic and molecular energies, whilst the molecules were in a state of temperature-equilibrium, would thus be quite consistent with the law of the equi-partition of energy, and the validity of Newtonian mechanics.

A fundamental distinction between the teaching of Western science and that of Occultism is that, according to Western science, "the total radiant energy per unit volume of ether in temperature-equilibrium with matter is FINITE, and not infinite"; whilst, according to occult teaching, the total radiant energy per unit volume of ether in temperature-equilibrium or otherwise, with matter is INFINITE, and not finite.

The awkward dilemma in which Western science is placed by the problem of radiation, is largely the result of its unwillingness to recognise the established facts of occult research or the nature of the atom and the ether of space.

G. E. Sutcliffe

(To be continued)

KARMA: ITS UNIVERSAL ASPECT¹

By ALICE WARREN HAMAKER

KARMA is seldom regarded as a philosophy. It is looked upon as a science by most people, as a dogma by others, and by still others as a mere speculation. There is, however, a philosophical concept of Karma, for, it is a law of the universe and of life.

The Secret Doctrine says that this universe is one of many universes, which evolve in manifestation according to the Divine Idea sent forth out of the Absolute. Universes appear and disappear in a regular sequence in accordance with this Divine Idea, and this universe which we know of, bounded by the Milky Way, is only in one of its appearances, and fulfilling a certain purpose as part of a whole of many universes. This cosmic purpose is the dharma of this universe at this period of manifestation, and the way of its fulfilment or attainment is the karma of this universe.

One of the oldest sayings known to man is: "As above, so below," or, as we find it in the Lord's Prayer: "Thy will be done on earth, as it is in heaven"—which, rightly translated, should mean: "Thy will (dharma) is done (through karmic laws) in the universe, as it is done on earth." These are the teachings of great Initiates, who are considerably nearer the concept of the Divine Idea than the majority of us; and we feel them to be true—our intuition declares we know them

¹ The first of three public lectures given under the auspices of the Montreal Lodge, October and November, 1921.

to be true. Thus we can have some idea of the karma of the universe by examining the karma of humanity, which is the reason for scientifically studying and collecting facts regarding this law. So far, so good; but the purpose of science is to illuminate philosophy, in addition to its utilitarian purpose, and without this philosophical basis the science is bound eventually to degenerate into a dogma. All the scientific deductions regarding kârmic laws here, should be applied to the whole universe, for the universe has only one purpose in view, and every unit is living towards that same purpose. If kârmic laws can be found to be applied here, then they apply to the whole universe, and *vice versa*. This will be a considerable help to keep us from making a dogma of kârmic laws, for when men think they have a monopoly of a law, they inevitably hedge it round with unnecessary hypotheses to keep it to themselves, and not allow it to every creature, angel or molecule.

We know of several things regarding karma, and we can commence to philosophise on them at once. Since there is a purpose in view, and something to attain, there must be a law of the least resistance and the greatest resistance, the first leading to a very early success for some units of life that practise it, and the second leading to the total disappearance of the unit of life that presses it to extremes. Every religion has preached a system of rewards and punishments, and as men have separated humanity from the rest of the universe as something quite different and totally independent of it, the systems of hell and heaven have been preached with a mitigating grace of salvation in some way or other. Rewards and punishments there are, according as each man, or any other unit of consciousness, follows the line of least resistance, or pushes against the stream in the line of greatest resistance. The dharma must be fulfilled—this is fate or destiny—but there is considerable elasticity in the way, or karma, that

brings each one there. Free will exists only within the limitations of this elasticity, and any attempt to transcend these limitations is stopped by the laws of karma. This is the origin and being of sin. The reason why we are able to make use of free will to push beyond the limitations of karma is because each unit has within it the seeds of all consciousness in manifestation, and not only the consciousness and dharma of this particular universe.

The quality to be exercised and developed in this struggle to find the way of kârmic resistance, is Discrimination, without which all struggles against the driving force of fate are unbearable; and it would indeed appear as though God were a jealous God, using man merely as a pawn. The very effort to conform to the line of dharma forces discrimination upon every unit of consciousness according to its capacity. Man measures his discrimination upon the measure of his happiness. At first this consists of his physical comforts, and he civilises his way of living. He develops houses to live in, to keep himself warm and dry, or, in hot countries, to keep himself from the burning rays of the sun. Next, he clothes himself, and then he commences the transformation of feeding into the art of cooking and eating, and finally into the combination of foods in sequence called a meal. Then he turns to other improvements to save labour, first of all for the few, and finally for all—a consummation still to be attained.

The next measure of man's happiness lies in his intercourse with his fellow beings, and his sexual partner and family. At first he is forced to fight for domestic and communal happiness, such as to keep his wife or children, or to be at peace with his neighbour; but the emotional conflict for happiness forces man to inaugurate civic laws and rights, and that frankenstein, the State, in the hope that he shall cease to have enemies, and all shall live together in peace and neighbourly love—another consummation still to be attained,

Man's next thirst is for knowledge, to understand these kârmic laws which buffet him around towards his dharma, so that he can control them by knowledge and power. He develops his intellect in the hopes of making Nature do as he wills by co-operating with her. Unfortunately he has not yet definitely decided to co-operate with the laws of karma that he knows, so that the measure of his happiness is not great. Then he yearns to know the reason of all that lies at the back of the Nature he sees, and he philosophises. His first attempts lead him to regard the noumenon he does not know as something he can bring under his will by propitiation or worship, and the doctrine of salvation brings the world its various religions and religious conflicts; and in despair man finds out that he still knows nothing of the universe as a whole, and the Being whose manifestation is the cause of this universe. He breaks away from religions; but, though he philosophises on this matter, he is still buffeted about like an ignoramus by the laws of karma.

At last he realises that he must attempt to discipline himself, instead of letting kârmic laws discipline him, and he turns to his discriminatory powers as the only guide he can be sure of. He takes stock of what constitutes the line of least resistance, and is faced by the qualities that do not belong to the kârmic limitations of this universe, but to a limitless world only. The universal consciousness is capable of expanding beyond the dharma set for this universe, and every unit of every world is equally capable. Hence the capability of each man to reach a wider consciousness than can be exercised within the limits of karma.

Let us see the qualities that man is conscious of, and which are not useful in the karma that leads him to fulfil the plan or dharma set for this universe, particularly as it affects man.

Man is faced by the quality of "inertia". Karma decrees action. The chief actions we see required of all units of

consciousness are evolution and unfoldment. We have incorporated the fact of evolution into our modern science, and soon our religions will call us to believe in spiritual evolution. Modern psychology is bringing facts to our notice regarding the immense complexity of man's consciousness, and the latent qualities, desires and possibilities man possesses, only requiring an alteration of circumstances to bring some of his possibilities out of latency into activity. Unfoldment will soon be as exact a science as evolution is becoming.

Activity is one of the laws of karma, and yet we are faced by the pull of inertia, which, having no part in the present karma to whose laws we have to conform, becomes a vice. We call it sloth, or laziness. From an extra-cosmic point of view, man has the right to be lazy; but, while dwelling within the cosmos, he is very clearly forced into activity. He is made to starve, and in a savage state he is despised by his fellow men, and subjected to indignities, if he is fed without exertion on his part. We see clearly the solidarity of humanity manifesting itself in men's consciousness, by the fact that, even if a man is in the grip of the vice of sloth, he is seldom allowed to starve completely to death. It is true that, in the crowded city life of modern civilised communities, this does happen, whereas it is rare in the savage state; but that is a temporary condition among mankind, due to the lack of sympathy developed by the individualistic doctrines preached for the last thousand years almost all over the world. Personal salvation has been preached to the exclusion of universal salvation—the one being as true as the other, and equally important. This will change, for it is only a temporary character generated among us, and, not having a spiritual basis, it will be driven out by the spiritual nature of mankind, when there are fewer and fewer lazy people.

Be active, says a law of karma, and do something; and, in so far as we follow this line of least resistance, we shall be

less and less buffeted about like a gas balloon, driven to our dharma by every whim of our more active fellow being.

Another quality man has to face, which is not the way of karma, is "habit"—the tendency to keep on repeating the same thing *ad nauseam*. In fact, we usually call it "bad habit". No doubt, extra-cosmically, endless repetition has its place, but the call of Nature is change. Every flower varies from the others on the same plant, and the difficulty of horticulturists is to breed exact to type, whereas breeders have less difficulty in producing variations. Animals have changed in structure and habits very considerably in course of time, and man is called upon to keep out of ruts, or he goes under those who change and adapt themselves.

Progress and go forward, says another law of karma; and it is as we do so, that the measure of our happiness and interest is increased. Where a man thinks and feels the same for a dozen years, he is in a rut, and he brings on himself the inevitable karma of the world flowing on beyond him; and circumstances, which have been altering steadily, no longer fit him. What happens to him he calls a misfortune, for a providential catastrophe descends on him to force him out of his rut. If, however, the body and personality are old and worn, a speedy death is a swift jog out of his rut. It is as a man progresses with the numerous changes time brings, that he avoids misfortunes and catastrophes. These are not sent to him; he draws them down by ignoring the cosmic call for progress and change.

A third quality to be faced is "selfishness". Whatever may be the dharma of this universe, the Power higher up has decreed differentiation, and separation of consciousness into myriads of units, each to follow the "way" or karma in co-operation with each other. This is clear to any thinking man, though individualism has been taught with great emphasis for the last thousand years or so, till the modern world thinks

and plans little else. Individualism is true, but it is subject to the laws of karma, one of which says: "Co-operate and arrive at the goal together." The opposite of this is the vice of "selfishness". Every action, thought or feeling which lacks a sense of co-operation with others, pulls a man to the line of greatest resistance, and away from the dharma before this universe. The greater or less this is so, the greater or less his happiness be interfered with by karma.

Often it would seem as though the selfishness of a few mattered little to the many, and that such selfish persons can be safely ignored. "Segregate him, and he cannot hurt us," is the idea of many people. So we fill prisons and breed injustice into our social system by extending the segregation idea to others besides the selfish. Segregation and banishment are not the panacea for our ills, for they are not the laws of karma. The segregation idea is selfishness, whereas a law of karma says: "Co-operate and get together."

This leads us to consider the other quality which is not within the plan of this universe, and which acts as a kind of opposite to the last idea considered—"tyranny". No doubt, extra-cosmically, tyranny over unwilling people or things has a rightful place, but not in this universe. Here it simply leads to bullying and cruelty, and a man brings down on himself the karma of bullying and cruelty every time he is tyrannical. One of the difficulties of all religions is to account for the misfortunes that beset those who apparently are leading good lives, according to orthodox religious teachings. Christianity is not the only one that has had to dogmatise on this point, for it is a universal fact, and the most ancient religious books have had to deal with it.

The truth is that our whole social organism is tyrannical as at present constituted, and indeed it is most humiliating for humanity to realise that seldom has its social order been otherwise than tyrannical. Only for short periods has the

social order, as established on different plans, been regulated with regard to the freedom of action, thought, opinion and sentiment of every man, woman and child comprising the State. Naturally the karma due to every member of the State acquiescing in, and taking part in, the established social order, is that of cruel misfortune and brow-beating. As this would be too discouraging to those weak of spirit, the karma descends on those who are strong of spirit, the people leading good lives, for the benefit of the whole. This is the Christian sacrifice, typified for us in the Gospel story. It happens all the time, and is the driving force to reforms and changes.

To many people this sounds an act of injustice ; but, in the abstract, injustice is anything that impels any unit of consciousness, man for example, along the line of greatest resistance to the dharma or plan of the universe, and this does not happen along the path of sacrifice, for this whole universe is a sacrifice, by virtue of its limitation, from Absolute Consciousness to the dharma set by manifestation. Manifestation itself is a sacrifice to the dharma it contains in itself.

As regards the personal part of the karma due because of our tyrannical social order, this can be consciously controlled by each person, or it will hasten the dharma of those who are unconsciously made to bear it. This, however, is a consideration of personal karma, and belongs to another aspect of the whole philosophy of karma.

We have still to face another quality, to be eliminated in order to fulfil the dharma set before us—distrust, or suspicion. This is due to the differentiation that has taken place within this universe. Each unit of consciousness has been separated from the other by a wide gulf, the dharma before each being to unite. Every one is conscious of this separation very acutely, and the karma before us is to gain a consciousness of the unity, and it is not easy. We prepare ourselves for it by degrees ; the whole of humanity has made a natural effort in this

direction with more or less success. First, the sexual unity is established; and it becomes "moral" for two members of the opposite sex to be so united, spiritually, that they do not feel sexually united with anybody else. The family unity is next established, the children bringing wives and husbands and grandchildren to live in the family dwelling. From this, tribal unity is evolved, and from thence man proceeds to State and national amalgamations, until Internationalism is preached, as it is to-day. We have still to find a basis for human unity, and for a spiritual human unity which would include those out of incarnation as well as those in incarnation, as one spiritual unit.

It is a strange thing indeed that the man who sets out to avoid his fellow beings, because he distrusts them, is a most unhappy person. It is hard, because spiritually unnatural, for a man or woman to be entirely cut off from the world and remain happy. The desire is there, of course, because it probably has a definite place extra-cosmically, but one has only to see the cantankerous nature of those who live alone and are friendless. Men or women, they become querulous, and what is popularly known as "dried up". It is every one's karma to become the friend of all men, good, bad or indifferent; and it is as man follows this path that the measure of his happiness becomes greater.

Reviewing the subject of karma from another viewpoint, the positive one, man is faced by certain qualities, which he must attain, but which have no corresponding opposite activity. Not that there is no opposite, but it has only a negative action, and the effort is not to overcome the opposing quality, but to develop the desired quality from the natural spirituality that each unit of consciousness possesses. Such a quality is "love," which is not gained by overcoming hatred, but by developing and encouraging every aspect of love. Even the narrowest aspect of love is an important step forward in the line of least resistance to karmic limitations.

Love is one of the most potent forces carrying us to the ultimate dharma before each person or thing in this universe. Ultimately we shall love every single unit of consciousness, whether a man or a molecule, with that intense love that we now feel to a few people, animals or things. The present loves are merely a foretaste, and we know how hard it is even to maintain them in the face of all the difficulties thrown in the way. We even love and then cease to love, thereby throwing ourselves back into the wrong stream, the line of greatest resistance, and we have to try and catch up by finding still others to love, to keep up our quota.

There is a tendency to classify all forms of love by the thing that is loved; for example, if the person loved is of the opposite sex, then such love is classified as sexual, whereas if the object loved is an animal, then the love is described as protective. Again we have the maternal, the platonic, and the hero-worshipping kind of love. All this is so, but there should be millions of such classifications and subdivisions, for the love felt for every different unit of consciousness is different, so that if a person loved forty thousand persons, animals and things, we should have to name forty thousand types of love in regard to that person only.

Love, being a universal driving force, is as differentiated as every unit of the universe, in order to suit every single person or thing, according as that person or thing is at any stage, and be its driving force. If every unit is to be capable of utilising this driving force to reach the goal of universal perfection or dharma, then every unit must manifest love according to its own type and purpose in the constitution of things. Love is not something outside of ourselves, but a driving force within us, capable of infinite expansion, even beyond the limitations of this universe.

There is no question of relative value of any manifestation of love. Every phase of the driving force is as useful a

any other, and is a determinant in the karma to follow on it. As our love is now, so is the love that is to follow, and as no two people in this humanity are alike, the next phase of the driving force of love is not the same for any two people. An abandonment or omission is another thing, for such a thing acts as a brake to the force, and time has to be wasted to remove this brake. The greater the accumulation of loves omitted or abandoned, the harder to remove the brake. Men's lives are strewn by these so-called hates and enmities, and they have to be redeemed, set right and reawakened, before the driving force can be expanded to include a still greater number and expansion. The Christ said that a man should go back and propitiate his enemy before he continued his sacrifice at the altar, or the latter would be of no account. We may well wonder why we should be thrown among those we do not want to be amongst, or have to deal with those we dislike, but these are the omissions that have to be re-started, and must be re-started; and running away only postpones the evil day, it does not get rid of it.

This leads us to consider the other driving force of karma—"to dare". The courage to face everything squarely can be developed by every one by unfoldment. It is within, usually, instead of without. Fear is only a negation of courage, and to dare all is a still further extension of courage. Courage is needed to face what does come; but to dare to go after more, needs more than courage, and yet this is what is before us, in order to reach this universal perfection or dharma. The reason for fear is hard to understand, and yet it is there; and it does not cease by man trying to kill it out, but by developing courage, first for small trials, and then for larger ones. These trials come to force the pace, so to speak, until man comes to the point when he will attempt what is beyond his power, sometimes even to perish in such attempts. The future is dark for this express purpose, and also the memory

of the past is blurred, so that no details of it are known with exactitude, in order to make of every trial a new experience, till we learn to dare by the multiplicity of trials.

Ultimately we shall have to dare to become a God, for from the Deity we have come, to return to the Deity and live in Him. It means that we shall have to plunge into what we do not know, to infinity beyond this universe. It means effort, otherwise no one can dare; and those who do not dare and plunge into unknown experiences are going against the stream of karma, and have to be pushed by means that are not pleasant to bear. It is not pleasant to be pushed and driven, but every one has to be goaded to make the plunge ahead for the first time; and familiarity takes away the quaking feeling that naturally comes, for every one is conscious of some extra-cosmic feeling that just has to be ignored. When the universe has reached its dharma, these extra-cosmic consciousnesses will have their day, but while we are in this universe we have to leave them alone. To make us dare is the *raison d'être* of the fact that we have free will; otherwise where would be the philosophic reason for free will? Free will is not given us that we might sin, or go back against the stream of karma, but that we should voluntarily plunge into it and make a dash for the end.

As Marcus Aurelius has pointed out with great vigour, it is not the business of a human being to lie in bed and have everything brought to him. He must get up and go about the business of being a human being. So too in spiritual matters, it is not the business of a spiritual human being to drag along, content to believe what is of little trouble to know, and too lacking in daring to believe what is unpopular, or to find out the truth of what is uncertain in his mind. Man has to go out and be honest with his spiritual self; find out what he knows to be true; live it; and dare to be himself, and no one else, before the world, letting his Light shine, that every one may see it.

Alice Warren Hamaker

A SEARCH FOR NOTHINGNESS

By F. A. LAMPRELL

THE possession of faculty inevitably leads to its use; and at some time or another that use, equally inevitably, seeks to explain itself. By what, by whom, when and how did I—as faculty now names itself—become? Did I become?—for, if I did, there must have been a prior state. If I did *not* become, then I must always have been. Both hypotheses carry one no further than existence. If I were a part of another, I still was; and, if I were ever myself, then I still was. The process of becoming does not suggest any more than development, for Nothing is that which is *not*.

Traced back to its minutest, there is always an origin in all that exists. But the origin baffles us, inasmuch as it is no origin. As commonly interpreted, I venture to assert that there is no word so misused; indeed I would go further, and say that it should have no place in our dictionary. Origin is only origin in degree; for, while we may say that flour is the origin of bread, and wheat the origin of flour, it needs only a moment's thought to realise how misused the word "origin" is, in the absence of knowledge. It is that perplexing origin, that real origin, which now stands before me in all its mystery. Processes from a First Cause can be cognised with varying degrees of attainment, by minds engaging themselves thereon; it is before the First Cause that we bow in silence.

Nothing, *i.e.*, no-thing, has its nearest representation to us in space, but no-thing must have no existence, and therefore

be absolutely incognisable in any phase of consciousness. Space, however, must *exist*, for even vacuity does not satisfy the search for Nothingness. Even space is a vehicle in regions of vacuity; and, assuming that first of all there was space, I must seek a state prior to space. Until I can find Nothingness I cannot trace a First Cause, for the two are indissolubly connected in our minds, inasmuch as one precedes the other.

A First Cause is that to which our minds turn when reflecting on the nature of existence. We ever look for the two processes of Evolution and Involution, Past and Future, as the connecting links with the Present, and in reflecting on evolution we look for a beginning. In the same way that we count numerically from the cypher "0," we base beginnings on what we term nothing; but in this expression of nothing, there is forced upon us a demand which cannot be ignored, and which I shall deal with later.

A start, a commencement, a beginning, is the general conception of the All. A First is conceived in the mind, without any definition attaching to that First; but the very fact of a First carries with it the necessity of a something prior to that First. The first minute of the day, the first-born of a family, the first breath of one's life—all had a prior something, although, for the day, the family and the life, the subsequent events evolved from those firsts. But not one of these events explains itself. If we name a first, we must show what it is first *from*; and therefore in this enquiry I am not seeking the First Cause, but that which lies before It, for that may reveal or throw much light on the First Cause.

It is necessary to recognise the all-important factor that, in approaching this deep problem, I am doing so from a viewpoint which, qualified and modified to whatsoever degree it may be, is still that of a *being*, one in whom there is *existence*, with all the preconceptions of his evolutionary *beingness*. In saying this, I am only anticipating what might be the objection

raised by some thinkers. I do not see, however, that it affects the issue, since *I am looking for myself*; and it is therefore imperative to know myself, for which I must use my only instrument, the faculty of mind.

This mind, then, seems unable to form a conception of what is not. Dwell upon it, and it becomes forced upon us that it is an impossibility. Its nearest conception, as before stated, is blank space, and that which we call nothing. We are also faced with the same dilemma, even in expression. In "thing-less," or "no-thing," there is still an affirmation in each word of what it has sought to deny. This is not word-twisting, but only an endeavour to show that expression is but a reflection of the mind, as stated above. Further still, we find that the mind confers on what is not, a state of being—no-thing-ness—and thereby gives to nothing an existence as well as a self.

The conclusion, then, is more and more forced upon us that a thing is that which can be *cognised*, and that no-thing cannot be *cognised*. In this, however, the mind by long use appears to be endeavouring to cover its ignorance. That which does not exist in any degree whatsoever, to its conception, is nothing. In support of this comes the adage—"empty as air". The advance of knowledge having revealed the fullness of the air, the adage only holds good to those to whose cognition the air is still empty. Let me, then, in my search, be introspective, and not only consider that which I am endeavouring to cognise, but also the nature of the cogniser. In all searchings the same law of affinity holds good. One would not appoint a miner to navigate the ocean, for instance; and it therefore appears necessary to consider the cogniser as well as the cognised. It is forced upon us, then, that a-thing is seeking no-thing; existence is looking for no-existence; and instead of affinity, we have opposites. We must, however, seek for the solution, for otherwise we are left in that

most unsatisfactory state of all, *viz.*, conflict, which either spurs on to solution by overcoming, or leaves antagonism. The latter state cannot endure, and by further thought let us seek for a solution.

We have seen that "being-ness" is the essence of cognition, and this applies from the densest to the most ethereal conditions; but let us examine this nothing still more closely, and reduce it, if we can, to what it should be reduced to, in order to justify itself.

"Nothing is (that which is) not," gives as full and as generally satisfactory a definition of nothing as can be suggested, I think. As a logion, however, it is completely unsatisfactory. It gives to nothing existence, by the use of "is," even though that existence is taken away from it immediately afterwards by the denial; but one cannot take away unless there is something to take away, and therefore the final denial is a proof of that which it seeks to disprove. Deleting the "is," the active part of the logion, reduces it to "nothing not," but nothing should be reduced to its nakedness of construction and written "no-thing"; and therefore "no-thing not," as a logion, has to be considered. The same difficulty here presents itself, however—a denial of what is immediately afterwards affirmed by the "thing" after "no," to be again denied by the "not". A no-thing is a particularised thing, and the fact of denying it afterwards by the "not," emphasises the existence prior to the last denial. Clearly, then, this will not do. We cannot leave the logion at "no-thing," for then, as explained above, affirmation is the last condition, and one which is impossible for the fulfilment of our requirements.

By this process we are realising that to reduce the logion to "not" appears to be inevitable. "No-thing not" was an improvement on "no-thing is (that which is) not," as being less affirmative of existence; and it is evident also that "no-thing" is the worst of all, because it leaves off at

existence. All that is left, therefore, and what seems to me the least objectionable of all for a logion, is "NOT". It is the nearest approach to the non-existence I am seeking to express. There is no *expressed* affirmation, it is just a denial, a negation. In this negation, however, we still find that the logion is unsatisfactory. The mind is not appeased, but still left in that state of uncertainty which it felt at the beginning of this reflection. There is a something implied; for if not, why a denial? That which never was, needs neither affirmation nor negation; then how can a negation do ought but imply a distinction? It is in this implied distinction that the full failure to satisfy reveals itself. From whatever standpoint, in whatever relation, however applied, "Not" asserts by its very character an "is". However we analyse it, we find only a difference asserted in this best of logions.

Let us turn in another direction. I return to my numerical simile. The first we describe as 1; that which is before the first we describe as 0. The all-important point, however, is, that we describe that which is before the first at all. If it did not exist, why should it be described? A number applied in any direction, then, confers only a limitation, a divisibility, a confine varying in degree, but always a limitation somewhere, somehow; and a first demands a line of beginning, in the same way that a second begins after a first. It may be advanced that in looking for this Nothingness, this Great Void, this Expressionless, I am not seeking that which should be sought beyond the First, and that a First is only a synonym. But this search for a prior to a First is only a search for a real beginning, and the search for an origin drives me back to it. A beginning is a start from a certain point; but, even here, it is at once seen that, when we reach the stage of beginning, it is necessary to satisfy the demand for a "Point" of departure.

The comparison of the "beginning" to the First Cause, and of the "Point" to Nothingness, seems to me very suitable.

The First is no First, however, unless the Point is found, *i.e.*, unless we discover it before the First; and, in this search for a Point, Nothingness does not meet the requirement. If we assume other than Nothingness, for a "before the First," we can only call it a something; and the same demand for a Point remains unsatisfied, for then we have to enquire what the something was, and also whether that demolishes the First. While Nothingness is the most reasonable assumption for the "Point," we yet see how unsatisfactory it is for us. The mind seems quite unable to define No-thing, because in every attempt the result is the equivalent of No-Yes, or Yes-No—Affirmation and Negation, or Negation and Affirmation.

This inaptitude is, however, but a reflection of the mind; and I must confess that I am attempting to cognise that which is uncognisable, to define that which has no definition, because there is no counterpart in me. It seems apparent that the entire state of non-existence has no reflection in us. It is something endeavouring to reflect nothing; and we are compelled to look for the reconciliation, if we cannot define "Nothing". The mind is our instrument, and I think it is useless to say that the mind is wrong; because, if we do, we have to prove it, and then we have a greater obstacle than ever, for we have to go unsatisfied, unless we can make the mind "right".

It seems evident, then, that whether we call No-thing or Some-thing the "Point," we still have "Being"; and that must be as much applied to the individual as to the universe, to the minutest organism as to the human being.

Clearly, then, by this reasoning, there never was Being-less-ness for that which has Being-ness. We have not sought in vain; we have not tried to find a logion in vain; we have not uselessly found that, from its character of being-ness, our mind is of a concrete nature when considered from the viewpoint of our search; we have not complained of origin without

purpose; we have not met with rebuffs in this survey without recompense.

A First Cause exists only in so far as It *ever was*; hence the so-called First Cause is the Only Cause. If nothing (accepting the ordinary meaning of the word) has no part in us, we *ever were*. Of this so-called First Cause we are a part. We cannot descend or ascend to that which is not, when there is no "Is Not". We cannot escape when there is no escape. We are a part of all we cognise, because that which we cognise is a part of us. We cannot reflect anything other than ourselves. We find that our imperfect conception and our imperfect expression of "nothing" are due to an attempt to conceive and express that which has neither conception nor expression for us.

There was no First, because there was no Prior to a First; and there remains the One Indissoluble Beginningless, which emerges as the result of this search for Nothingness, and which is the Reconciliation we have found. There is the glorious emergence of the Innateness of all things, instead of a First Cause, from this attempt. We have shown Illimitability instead of Limitability, for there never was a NOT, but ever an IS. In this conception, once grasped, there is no finality. How can there be? For one cannot give an ending to that which has no beginning. We destroy, as an illusion, the conception that birth represents a beginning; and, by the same reasoning, that death is an ending, and show that there are only Immanence and Inherence. All states and phases are but "points of view," changes only in consciousness as generally understood; for there is only that Ever-Presence, that Beginninglessness and that Endlessness. First is only First because there was no Prior, and all that IS ever WAS.

F. A. Lamprell

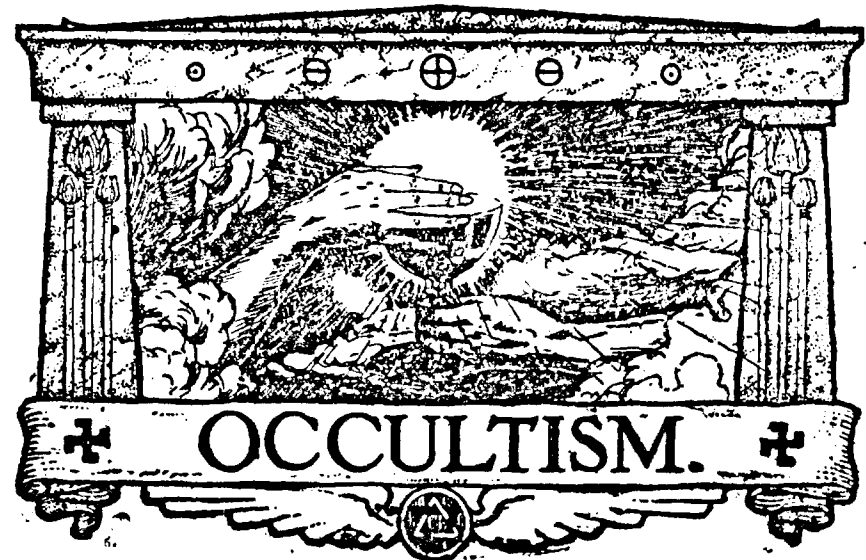
LONELY HILLS

UPON the lonely hills great Shiva goes,
Unnoted, humble, as the wind unseen.
A bel-leaf, nestling in His hand, glows green;
A faded yellow robe about him blows.

For Him the mountain spreads unshadowed snows;
The stars, aflame with worship, toward Him lean.
Upon the lonely hills great Shiva goes,
Unnoted, humble, as the wind unseen.

O lonely, storm-swept soul of mine, suppose
His pureness smite thee, edged and swift, sword-keen,
To fiery pain—What glory doth he glean,
The God-enfolded worshipper, who knows
Upon the lonely hills great Shiva goes!

BERNICE THORNTON BANNING



PERSONALITY

By J. GILES, M.R.C.S. (ENG.)

I DO not remember who first coined the phrase—"the abysmal depths of personality," but it was a felicitous expression, and was probably prompted by the experience of its author in trying to follow the ancient oracular advice—"know thyself"; for when we set to work to explore our own personal being, we find, on removing the surface soil, that we are gazing into an obscure abyss, with caves wherein lurk, now familiar and now repulsive forms, with others of more agreeable aspect; and beyond, if we gaze intently, we may discern the delectable mountains whose sunlit peaks inspire hope and strength; for depth is but inverted height, the still lake reflecting the mountain summits.

But, unless we try to attain to some true knowledge of our personal selves, we shall neither understand the purpose and destiny of our own being, nor yet that which a great Teacher has called "the beauty and obscurity of those other divine fragments"—our fellow-creatures, who are struggling side by side with us, and who, by virtue of the divine life within us all, are in essence ourselves, only playing their parts under different masks or personalities. For this personality of ours, so indubitably real to our shallow apprehension, is yet but a mask under which a deeper, and therefore higher, personality is ever striving to explore his surroundings and to shape his course. The conflict arising from the activities of this twofold nature within us, the lower ever eagerly pushing forward at the prompting of desire, the higher striving to curb, control and regulate it, is a fact within the consciousness of every one of us, although we may not feel the stress of it so keenly as did the Apostle Paul, and many great saints and mystics of different times and religions. This higher personality is generally called in Theosophical writings

THE INDIVIDUALITY

because of its indivisibility and permanence as compared with the lower, which is destined at no very distant date to go to pieces—yet leaving with the higher all the real gain it may have gathered during its transitory career, to form an imperishable seed for the production hereafter of a new and better personality. The field for the activities of the human individuality and personality occupies the five lower of

THE SEVEN PLANES

that are concerned in our evolution; but the two higher planes are understood to be the seat of the transcendent Divine

agency whereby human evolution is governed and guided, and we can only speak of these high powers with bated breath, and think of them with inadequate conceptions. And yet—such is the irrepressible hardihood of the human intellect—we dare to speak of this transcendent principle as a Trinity or Triad, and to map out the seven planes as occupied by

THREE TRIADS,

the Divine, the human, and the personal. Now, since our Theosophical doctrine posits an Absolute, an Eternal Principle, an All, beside or outside of which there is and can be nothing; and since this Eternal is so inscrutable to human reason that we cannot venture to predicate of it any attributes except by inference from our own experience, which we regard as a revelation from our Infinite source, how can we define this unfathomable All by such a limitation as is implied in the expression "a Trinity"? The answer to this question, and the right viewpoint, is so admirably expressed in the preface to that singularly trenchant criticism of the "matter-and-must-be" philosophers of the latter half of the nineteenth century—*Philosophy Without Assumptions*, by the late Rev. T. P. Kirkman—that I cannot do better than quote his own words:

As a scientific thinker, where thought is ever repulsed, yet for ever attracted with more exalted joy, I believe in a Trinity in Unity; namely, I believe, first, in God the Unrevealed and Unrevealable; secondly, in God the Revealed; and thirdly, in God the Revealer. That is, I hold that, if my power of thought and knowledge could be expanded so as to set me far above the loftiest finite intelligence, and so that I could answer scientifically every question which I knew how to ask about this Cosmos, I should still be, all the same as now, affirming and adoring, with thankful and exulting strains, the Unrevealed and Unrevealable save to Himself, who is not only the Revealed, *panta kai en pasi*, but is infinitely more, infinitely in His perfection transcending all—

"And hangs Creation, like a precious gem,
Though little, on the footstool of His throne."

This may be noted by those who think that a nickname is an argument, and who display their sagacity by crying, "Pantheist".

Secondly, I believe in God the Revealed, manifested outwardly to us, and to other finite minds, in all this marvellous universe of force and life, of hourly mercies, and of counsels unfolded on the growing centuries, according to our faculties and attainments. Thirdly, I believe in God the Revealer, by whose indwelling and teaching only in this mind, heart, will and conscience, I know anything of Him or His ways, and am able to do His commandments. And these three are one and the same God. All this I state for myself, not imposing it on others, nor as a creed received from authority, but as my glorying inference, which I care not to call demonstration, from what I know.

That is a noble utterance, conveying no anathema of those who may be unable to "think thus of the Trinity". It is an appeal to the higher intuition, and we would willingly leave it at that, did we not know how greatly the suggestions of the intuition are confirmed by the discovery of correspondences to them on the lower planes. Therefore we must not despise examination and analysis, charts and diagrams, and whatever aids we can bring to our thought and imagination, provided that we use them as aids and not as fetters, and remember that, unless we try to form some conception of the reality beyond them, they easily become hindrances instead of helps. I assume that *Personality is a manifestation of Spirit* on any plane that is the habitat of those for whom the manifestation is intended. Consequently, since "Trinity" means a triple personality, and the Divine Triplicity is understood in Christian theology to consist of Three Persons—Father, Son, and Holy Ghost (known by other names in other religions), we are warranted in grouping together the *Three Triads, Divine, human, and personal*, already mentioned; always provided that we can find in our lower spheres any features that by fair analogical reasoning may be regarded as corresponding to qualities attributed to the higher; provided, moreover and especially, that we remember that we are considering the Divine manifestation only as it is concerned with our human evolution, the purpose of which is, as the creed says: "The taking of the manhood into God." In that great process each *Person* of the Manifested Godhead plays a part, the process

consisting in what is often described by the somewhat misleading expression, "the descent of spirit into matter," followed by its re-ascent, with all its gains, to its own level, "when that which drew from out the boundless deep turns again home".

THE THREE OUTPOURINGS

The Third Logos, the energising Spirit, the Quickener, begins the great work, broods over the slumbering abyss, for which we have no descriptive words or image available, and quickens it into an orderly system of affinities and groupings among its elements, from which are produced the so-called chemical elements and the various forms of crystals; and thus are laid the mathematical and physical foundations of the coming universe.

The Second Outpouring is that of the Second Logos, the Divine Son, the Christos—Himself thought of as a duality, *i.e.*, combining eternal Deity with ideal Humanity. He is "The Word" without whom "was nothing made that hath been made," and His work is to establish on the respective planes fitting moulds for the successive kingdoms of life destined in due course to culminate in man. These kingdoms occupy successively three planes on the descending half of the evolutionary arc—the higher mental, the fifth, counting from above; the lower mental; and the emotional or astral; on which, by the conversion, through the operation of this Divine influence, of their crude matter into a substance capable of being moulded into the future forms, three "kingdoms" are produced, named the first, second, and third kingdoms of elemental essence, which are of increasing density and coarseness from above downwards. The fourth stage is on the physical plane, where the mineral kingdom, the densest of all, is formed; and this is the turning-point at which begins the upward sweep of the arc, producing on the astral and mental planes the forms

of vegetable, animal, and human life. All of these have to fight their upward way against the tides of elemental essence, pursuing its own evolution in the opposite direction, thus producing that well known conflict between the spirit and the flesh, so certainly known, so keenly felt, and perhaps so misunderstood, by the most sensitive consciences in all ages. But the passage of the animal to the human requires the Third Outpouring of the Divine influence, and this comes directly from the Divine Fatherhood, the Will aspect of the Trinity. We are told of

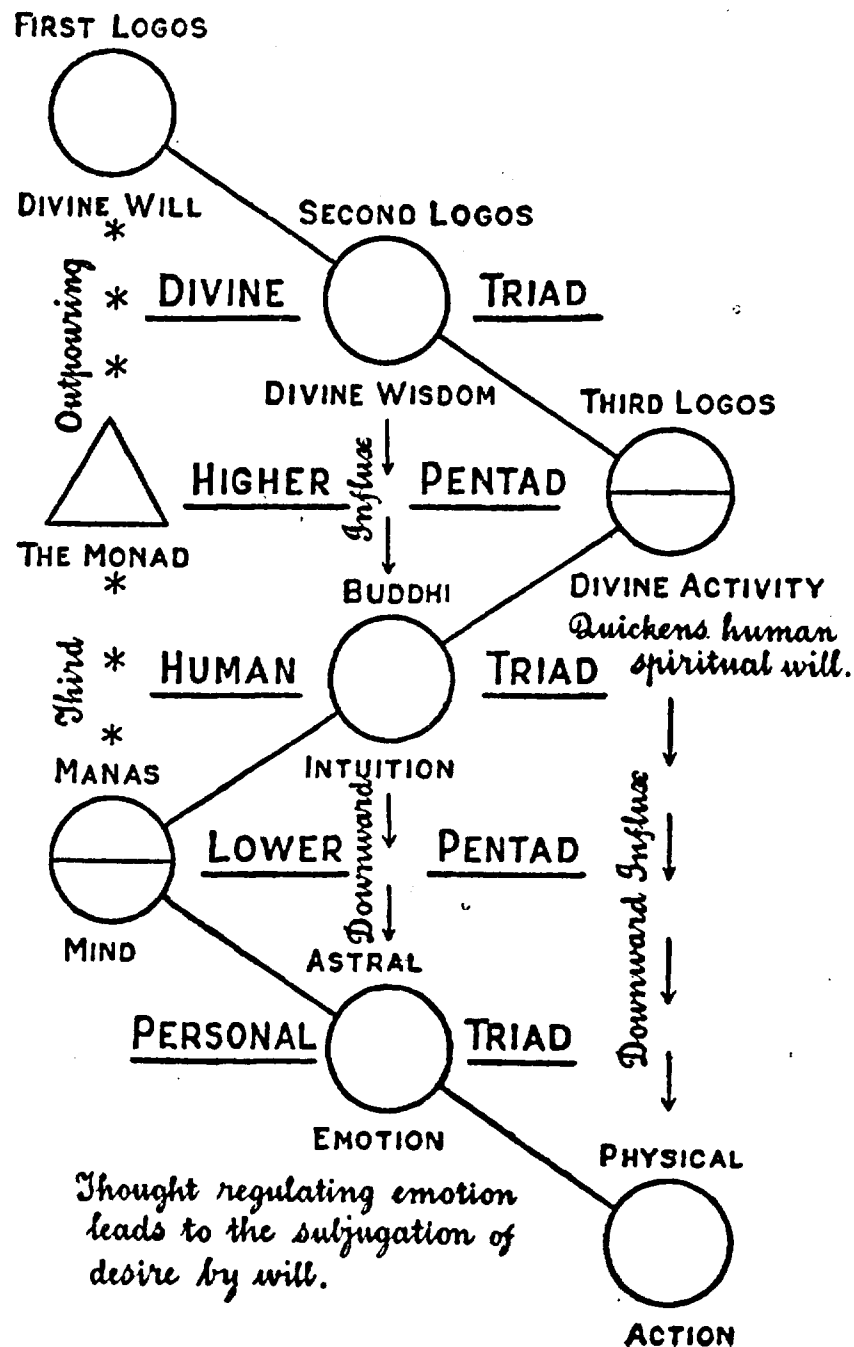
THE MONADS,

Sparks of the Divine Flame, who issue from the bosom of the Father to conduct, under the guardianship of the Second Logos, the upward-struggling forms to their higher destination. From the buddhic level they send forth their influence to the planes below; but when an animal soul has succeeded in attaining to the higher mental level, its particular and expectant Monad flashes down to meet it half way, as an electric spark flashes to a conductor brought within striking distance. How to think of the Monads, and still more how to describe their work in the great scheme, is quite beyond my ability; but, since they are usually spoken of as units of the Divine consciousness, I shut out from my mind such crude material illustrations as, *e.g.*, an assemblage of seeds and the like, and conceive of the Monads as simply centres of spiritual force, flaming forth brightly on their own high level, and by their radiation downward establishing subsidiary foci on the planes below for the dissemination of spiritual force, necessarily dim in proportion to the density of the planes. And I cannot help including all atoms and molecules, of whatever density and upon whatever planes, in this great conception of centres of force occupying strictly mathematical points, a conception

given us by Boscovitch a century and a half ago. For, however complicated a system may be presented by the modern scientific notion of an ultimate molecule, with its interplay of ions and electrons, it yet has a centre, and that centre is a mathematical point, just as the earth's centre of gravity is a mathematical point; and if anyone objects that this conception postulates the unreality of matter, I can only say that perhaps it is true.

MACROCOSM AND MICROCOSM

The diagram accompanying this paper, while it necessarily refers to cosmic or world evolution (Macrocosm), yet has more particular relation to the evolution of the human spirit (Microcosm) which repeats the cycle in each descent from its own abode, the higher mental plane, to the physical (its reincarnations), and its re-ascent, upon the dissolution of its three vestures, physical, astral, and mental, to its proper seat, the higher Manas. The luminous aphorism, "as above, so below," is so well illustrated by this analogy between the larger and smaller cycles that the conviction of the truth of the Theosophical presentment of the case is strongly confirmed. Our diagram is intended chiefly to help our conception of the way in which the three Triads may be regarded as interrelated and reacting on one another; and in this respect a reference to the chart itself is all that is necessary. It will also be noted that the seven planes are represented as occupied by seven aspects or principles, although nine are suggested by the phrase "three Triads". The reason becomes apparent by observing that two of these principles are shown as each discharging a double function, as a point of junction between two Triads. With regard to the mental plane, we have always been told that this is subdivided into two parts, the higher and lower mind therein playing freely on each other, and I scarcely think it can be misleading to suggest that the Third Aspect of the Divine



Triad actually becomes the human Will, whereby in due time the body becomes "a temple of the Holy Ghost,"¹ the Power invoked by our great poet in the inspired prayer: "What in me is dark, illumine; what is low, raise and support". In the

PERSONAL TRIAD

it is not easy to assign to each of its three aspects its special function in the usual division of these into Will, Wisdom, and Activity; for there is a patent difficulty in identifying Will with the rebellious mental faculty which Will finds it so hard to control; and a yet greater difficulty, perhaps, in fixing the seat of Wisdom in the astral sphere. Yet the lower intelligence, by teaching the desire-body to discriminate between pernicious and legitimate gratifications, does sow in the astral body the seeds of wisdom; and this impulse, carried on to the physical body, becomes a factor in the stabilisation of will. The solution of such difficulties lies in the recognition that the influence of any aspect of the combined Triads may operate, whether upwards or downwards, not only along the chain of circles as shown in the chart, but also by what we may call a short-circuit from one part of the threefold chain to another—in fact, that every Trinity is a Unity, and that spiritual activity is not limited by our conventional classifications.

In our convention of Will, Wisdom, and Activity, where is the place of love?

LOVE

We generally find it referred to the Wisdom aspect, and no doubt Desire, when instructed by Intellect, reaches the

¹ I. Cor., vi, 19.

Wisdom level, and recognises itself as Divine Love ; but, as the Master tells us, "the wisdom which enables us to help is directed by the will, but it is love that inspires the will" ; and so He gives us Will, Wisdom and Love as the three aspects of the Logos. But verily Love and Wisdom are twin sisters and inseparable, one supplying motive and the other method.

BUDDHISM AND PERSONALITY

Now this personality, a necessary stepping-stone to the sunlit heights that await us, must surely be a precious instrument, if we know how to make good use of it, but otherwise an instrument of degradation and torment. What, then, are we to think when we are assured that the great Teacher, the Lord Buddha, altogether denied the existence of a personal self, and of an *ātman*, as a soul or reincarnating entity? Yet He undoubtedly taught the doctrine of successive earth-lives as the necessary steps in the attainment of human perfection, *i.e.*, Nirvāṇa. How is this apparent contradiction to be reconciled? That there is a difficulty in bringing the teaching attributed to the Buddha into agreement with our commonly accepted Theosophical doctrine, will be obvious enough to any reader of the writings of the "Bhikku Silācāra," or of *The Gospel of Buddha*, by Dr. Paul Carus, or, lastly, of "The Buddha's Doctrine of Anatta," an article by F. L. Woodward, M.A., in THE THEOSOPHIST for June, 1918. Nothing can be clearer than the denial of an individual soul in man, or of "an entity behind the *skandhas*". So Bishop Berkeley argued, some twenty-four centuries later, that when the "qualities" of an orange, *i.e.*, our mental perceptions of an orange, are abstracted, there is no matter or substance of an orange left. Now, all that I can do towards the relief of this perplexity is to point to one or two passages from the Buddha's teachings which may well be set beside

these blank denials, suggesting, as they seem to do, that the denials represent only one aspect of the question—"what is man"?

It is very noticeable that when an enquirer comes to the Teacher to ask if it is true, as some report, that He teaches so and so, he is generally told that in one sense the report is true, but untrue in another sense. Thus, when asked: "Do they who say that the Shramaṇa Gauṭama denies the existence of the soul speak the truth, or do they bear false witness?" the answer is: "There is a way in which those who say so are speaking truly of me; and there is a way in which those who say so do not speak truly." "There is no self. He who says that the soul is his self, the thinker of his thoughts and the actor of his deeds, teaches a wrong doctrine which leads to confusion and darkness," but "he who understands by the soul *mind*, and says that mind exists, teaches the truth which tends to clearness and enlightenment".

Your mind is spiritual. . . . The eternal verities which dominate the cosmic order are spiritual, and spirit develops through comprehension. The *bodhi* changes brute nature into mind, and there is no being but can be transformed into a vessel of truth. . . . The rational nature of man is a spark of the true light; it is the first step on the upward road. But new births are required to ensure an ascent to the summit of existence.

And in "An Unpublished Discourse of Buddha,"¹ we find the statement: "That alone which is self-existing, eternal, beyond the reach of mutability, is the true 'I,' the Self of the Universe." Now, I think we can hardly fail to identify the "spark of the true light," mentioned a few lines above, with the Monad of the Theosophical doctrine; nor can we suppose that the Buddha would have denied that "there is a spirit in man, and the inspiration of the Highest hath given him understanding".

It seems clear that when He denied the popular conception of "Īshvara" as a personal Creator who controls the

¹ *The Secret Doctrine*, III, 393.

the world as a thing outside of Himself, he was not contradicting his own assertion, made on another occasion, that he knew "the straight path that leads to union with Brahma," taking that as a name for the Eternal Truth which was the constant theme of His preaching. And when he denied the existence in the personality of a soul appropriated to it, and consisting of a separated portion of imperishable Ātmā, he merely meant to condemn the great heresy of separation from one's fellows.

But since the question arises here—how are the perishable *skandhas* of the personality carried on from one life to another?—may we not profitably reconsider for a moment our customary conception of the process of reincarnation? We fancy a projection or process of the causal body, the sheath of the individuality, into the lower planes, to fashion a new mental and astral vehicle for the coming personality—a conception which is not disparaged but made more clear by the analogy of the amœba putting out a process (*pseudopod*) of itself to search for the material it needs. But may we not simplify a little our conception of this proceeding? The *skandhas*, i.e., the character, must be held together until the time comes to seek a new habitat, or matrix, suitable for the birth of the new personality, and so may have to wait during the many centuries of heaven life. Here the "permanent atom" comes in to relieve the difficulty. The *skandhas* may go to pieces on all the three lower planes, but on each plane they leave a "permanent atom," connected indissolubly by a Buddhist thread with the higher Triad, and sheltered by the causal body. Now, the Ātmā-Buddhi-Manas of the human individuality is the triple reflection of the Monad, itself a focus of force from the highest plane. The force-centres on the lower planes, which we call "permanent atoms," are dependent upon the intermediate centres or foci in the Triad next above, and so, during

the devachanic dream, their activity is inhibited; but when that is past, and the centres above again radiate their influence on those below, the permanent atoms, thus awakened, begin by their vibrations, each on its own plane, to gather round them such atoms as are capable of harmonising with their own activities; and thus are bodies prepared for the new personality through the seemingly infinite capacity of vibratile activity issuing from a mathematical point.

THE NIDĀNAS

Much might be said of the Buddhist doctrine of the stages by which, under the impulsion of Ignorance, *Avidyā*, the approach is made, step by step, to the fateful process symbolised as the "Wheel of births and deaths"; as well as of the interesting question whether this *Avidyā* has both a macrocosmic and a microcosmic signification, and is predicable of the Great Sacrifice whereby the Supreme Wisdom accepts the limitations of matter, as well as to the delusions to which we men surrender ourselves on these lower planes, until the "spark of the true light" begins to grow in us. But space precludes the consideration of these attractive by-paths.

CONCLUSION

The illusory, temporary personality fades, as consciousness realises itself on higher planes, and the individuality is in like manner transcended when its consciousness attains to the Divine level; but in the present stage of our long pilgrimage our urgent business is with the lower personality, and our task is to deny and repudiate the self, the "giant weed" that chokes our spiritual growth. It is to this practical end that the Buddhist teachings handed down to us are mostly directed; and the importance of keeping this end in view explains the

great Teacher's refusal to answer questions of metaphysical controversy which have no direct concern with the practical guidance of life. It is a gain when we are able to show that some apparent conflict in the teaching of two great religions may be resolved by a consideration of the different angles of vision, the interpretation of terms, and perhaps the impossibility of always conveying the true meaning to a different language.

But no diversities or seeming discrepancies can disturb the unity of all religions whose aim is to display to men THE WAY, the noble path which is as a shining light, shining more and more unto the perfect day; THE TRUTH that shall make us free; THE LIFE that is only realised when it is freely offered in sacrifice for the redemption of the world. But this is the substance of the teaching of all the Buddhas and the Christs.

J. Giles

SOME MYSTERIES OF NUMBER

By HELEN VEALE

IN the light of Einstein's theory of relativity, it is fast becoming a commonplace of thought that, in literal truth, this universe is founded on number, or quantitative relation; there lies the secret behind the perplexities of māyā. All honour to those bold souls who, without having had specific scientific training, dare to grapple with the intricacies of Einstein's great discovery as expounded in popular handbooks; but there are some who acknowledge themselves unequal to that task, and yet find food for thought in the ancient symbolical uses of number, and in such illustrations as modern science supplies of occult traditions regarding it. Only such are invited to read these lines, in the spirit of the child who delights in numerical puzzles, rather than as students of profound truths; though indeed truths may become clearer to us in the process, and at least we shall find ourselves better able to follow the jargon of those occult sciences in which we love to dabble.

Number may be regarded from two points of view: first, denoting order of succession, as in counting; second, denoting ratio, or relation as regards quantity. In the science of numbers Arithmetic mainly concerns itself with the first, and Algebra with the second, its symbols being sometimes dubbed the "natural" numbers—a significant term. It is to these that we will first turn our attention.

Some of the best known occult traditions concerning these natural numbers come to us from the *Kabbala*, by which every letter in the Hebrew alphabet is assigned a numerical value, so that the inner meaning of ancient scriptures may be decoded by knowledge of the significance of the numbers so obtained. It may well be a matter of doubt whether all the Jewish Bible was written in this cipher; but that many an obscure text becomes reasonable and illuminated is a fact easily verified, and comparison with the ancient scriptures of other races shows that this use of numerical hieroglyphs was once common. Thus the Tetragrammaton, or secret four-syllabled name of God, is denoted by the Hebrew letters *Yod, He, Vau, He*, having the numerical values 10, 5, 6, 5; and, leaving out one of the fives, this has a startling identity with "The One from the Egg, the Six and the Five" spoken of in Stanza IV of *The Stanzas of Dzyan*, as the first of the re-awakened energies that sprang into space from the Effulgency of Light. Indeed these stanzas seem largely based on the numerical cipher, and Kabbalistic treatises alone help us to understand such passages as "The One is Four, and Four takes to itself Three, and the union produces the Seven".

One Kabbalistic method of analysing a number is to consider it as summing up all the numbers up to itself—that is, each energy, descending a plane, contains within itself the energies of the planes through which it has descended. So treated $4=1+2+3+4=10=1$, by addition of the digits—another Kabbalistic practice, based obviously on the idea that after nine the numbers reproduce their essential characters. So a mysterious link is pronounced to exist between One, Four and Seven (for Seven also by the same treatment reduces to One) which Theosophists can well understand to mean the One Prime Cause becoming the Tetragrammaton, the Sacred Four, the Quaternary, and then taking to itself the three lower planes, or which to unfold a septenary universe, which is yet all in the One

But now let us ponder on the numbers singly, before we try to determine the significance of those which compose the Tetragrammaton or other symbols.

In *The Stanzas of Dzyan* we read of the No-number as "The Darkness, the Boundless". This has always been represented by the circle, or, still more accurately, by the Egg, and fitly represents the slumbering universe, before consciousness was awakened, or rather turned outward. Self-absorbed, as leaves folded within a bud, potentialities in a seed, or bodily members within an egg, the symbol is a sublimely "natural" one. Now imagine consciousness first awakening in the universe, conceived of as a Being of consciousness similar to ours. The first feeling of awakening consciousness is one of self-identification, of oneness. Again, the symbol 1 is a just one, for its character is pointed, cut off at beginning and end, and so only fragmentary or temporary; essentially different from, and incommensurable with, the circle, or even an arc of the circle, as the finite is essentially different from the infinite. We are reminded that horizontal lines must always become circles if produced far enough, the only straight lines conceivable with reference to a sphere being its radii. So 1 is the first expression of radiating energy, as a pointed "will to be," sole-existent within the bounding egg, and so "alone" or "all-one," at once One and All from the point of view of manifested existence.

It may be objected that we are not justified in pointing to any occult significance in the forms of modern numerals, which were not in use by Kabbalists or other scribes of the ancient lore; but it will be found that the straight line and circle have always been used to signify the meanings here suggested, despite all variations of alphabetical shapes. The Greek *Alpha*, which is also the first numeral, has much the same significance, as it shows a line untwisting itself out of a circle, and broken off at either end.

Then comes the stage of consciousness when the awakening Self opens his eyes, and, looking out, conjures up a surrounding something which seems to be not himself. So duality comes, and Two, in all symbology, tells of difference and separation. It seems as if the One regards as distinct from himself the surrounding circle or egg, and, unable to comprehend It in Its own nature (for he is part of It), endows it with his own life, and so divides his own world into two, feeling himself also dual, as a waking man is conscious of his surroundings, and of himself as body and mind. So Two stands for this intricate web of things on which life depends, and especially the Great Law of Nature, supreme Isis, to whom consciousness subjects itself for Her guidance into wisdom. The Greeks used for Two their second letter, *Beta*, which is significant as beginning from the opposite end to *Alpha*, and as doubling itself into two circles and so terminating; this shows it to be more of the nature of circle than line, of form than of life; that is, it is a *mâyâvic* conception of the enclosing whole by its first-born Son, the I or Self, who feels that enclosing whole to be at once outside and within himself.

There seems little need to elaborate the symbolism of the Three, for it is of all numbers the most clearly significant of definiteness, of complete expression, "fully awake". Thus every material form is of three dimensions; a triangle is the first obtainable figure, and the triangular shape has a stability, or equilibrium, denied to figures contained by a larger number of sides. In strict analogy, religious traditions give us a Divine Trinity or Triad above, reflected in a triune humanity and a threefold nature. So Three represents fullness, completeness, effectiveness on the part of consciousness expressing itself in matter; an effective unit has been made, capable of development. Now Three, in this connection, must not be thought of as merely following 2 in succession, as 2 did 1, but rather as "proceeding from the Father and the Son," that is, having a

definite relation independently with each. In philosophical terms we have the Self, the Not-Self, and the Relation between the two; and in the geometrical construction of a triangle we find our third point by tracing its distance in turn from each of the other two. So only do we obtain a *definite* figure (or thought-form), which cannot be enclosed by less than three straight lines.

So then we have reached definiteness of form, but still not solid or concrete form; we are yet on *arûpa*, not *rûpa* levels. But, again to use the geometrical analogy, let us from each of the *three* points of our triangle measure off an equidistant *fourth* point, and we get the first solid figure, the tetrahedron, the unit of solid form. This, then, is a sort of reproduction of One on a lower plane, the beginning of another triad, in which similar relations hold, but with this difference, that the whole quality of this triad (4, 5 and 6) will be opposite to that of the former, as negative to positive, feminine to masculine, *rûpa* to *arûpa*. Life and form blend in consciousness, but alternately one predominates over the other, and every occult tradition makes "life" predominate in the symbolism of odd numbers, and "form" in the even.

The Arcana of the Tarot Cards show this graphically, where the first triad, of Juggler, Isis and Empress (Venus), is followed by a second, of Emperor, Pope and Lovers, plainly again picturing Power, Wisdom and Love, but with an opposite polarity, shown in the posture of the figures and the change of sex in the second of the three. These cards are *Formal* Power, Wisdom and Love as compared with the more subtle essences of the first three cards. Four is therefore the symbol of a power that comes from a sense of relative order and harmony—it tells of rightness, squareness and adjustment of actual to ideal. Five, in its turn, is Wisdom, brought down to the *rûpa* level, the traditional number of the Word made flesh, the *Avaṭār*, the Messenger. As Crucifix or Pentagram the

symbol is the same, and it can also be represented by putting two tetrahedrons face to face, getting a five-pointed double pyramid, pointing up and down.

This second triad needs again a stabilising number, and Six is reached, symbolised by interlaced triangles, or by the six-faced cube, made by joining the points of two interlocked tetrahedra, no longer superimposed one on the other, as in the last symbol, but entering into the closest mutual relations. This number seems to imply service, or consecration of knowledge.

Enough has been said along these lines, but it may briefly be pointed out that 7, 8 and 9 are a culminating third triad, seeming to complete a cycle, and enter back again into something resembling the O; for by addition of preceding numbers, and then summing the digits, $7=1+2+3+4+5+6+7=28=10=1$, and $8=28+8=36=9$; while 9 can never, by any treatment, be resolved into anything but itself, and has the further properties that any multiple of itself becomes 9 by the same processes ($27=2+7=9$, $54=5+4=9$, etc.), and that it has no effect when added to any other number—thus $19=10=1$; $29=11=2$, etc. In all these ways, 9 is like O, and 8, it seems, is only its alter ego; 8 is 2^3 and 9 is 3^2 .

To return to the Tetragrammaton, "Yod," or 10, is taken as the number of the Heavenly Man of our universe, which is perhaps so indicated to be of derived, not primary grade. The Greeks used *Iota* (*i*) for the tenth numeral, and that in capital form gives us our number 1 as well as I. "He" is 5, or half of 10, the first duality, or Father-Mother. "Vau" is 6, born of addition of the two, the divine child or generating energy. The second "He" may be added as the other side of the dual principle, or perhaps to represent with the former "He" and "Vau" the Divine Mother, Nature, in the triple aspect, for $5+6+5=16=7$. Papus tells us, with reference to the Tarot, that the letters *Yod*, *He*, *Vau*, *He* should be

inscribed round the circumference of a wheel (Tarot=*rota* inverted + an extra t) and so form the key to his interpretation of the cards, telling that, as the wheel revolves, three produce a fourth (the second *He*) which synthesises the whole and becomes the *Yod* of a fresh cycle, in turn to show Creation, Preservation, Generation and Transition. If this is so, it is difficult to see why "He" (5) is used both for Preservation and Transition, unless it is akin to the *Durga* and *Kali* aspects of the Indian Nature goddess.

To touch briefly on another side of our subject, a glance into the pages of the third volume of *The Secret Doctrine*, where musical notes and colours are compared in their vibrational values, shows that the three pairs of complementary colours correspond to musical notes whose relative vibratory values are always as 3 to 4; thus Red is to Green (or C to F) as 3 to 4, while Blue and Orange, Yellow and Indigo form similar pairs, and Violet is complementary to the synthesis of the six. This and other fascinating mysteries of number have been clearly dealt with in a booklet called *The Fourth Creative Hierarchy*, by E. L. Gardner, a Transaction of the Blavatsky Lodge, London.

However lightly the subject of number may be treated, it is impossible to leave quite untouched its significance with regard to the movements of the heavenly bodies. These furnish the great demonstration of the mechanism of our universe, and their movements probably called forth the first use of number, to measure the succession of days, weeks, months and years, and express their relative lengths. It was the dual division of day and night that was symbolised by the light and dark suits in a pack of cards; there being two of each, as the positions of the sun mark the four quarters of the day (corresponding to similar positions in the larger circles of month and year). It has been suggested that cards were originally used for casting horoscopes, and nothing seems

more likely, for there are 52 cards in a pack, as there are 52 weeks in a year. Each card, in turn, may have been set up as a calendar at the beginning of a new quarter of the moon, to mark the passage of time, and sum up the auspices. If that were so, it was probably the first moon-phase in each of the three months of a quarter-year that the Court Cards of a suit denoted, the king being followed by 1, 2 and 3, the Queen by 4, 5 and 6, and the Knave by 7, 8 and 9, with the 10 following, to link with the next quarter. This perhaps is unprofitable speculation, but at least it is worth while for the investigator into the symbolism of number to turn his attention to the cards, both the ordinary pack and the Tarot, for they are mines of treasure, showing the whole procession of life, rich in variety and complexity, but based on mathematical laws.

Helen Veale

A FOOT-NOTE BY "E. O."

In the early annals of the T.S., in 1883, there was published a series of articles called *Unpublished Writings of Eliphas Lévi*. To one of them "The Paradoxes of the Highest Science," "E.O." (Eminent Occultist) wrote many foot-notes. I print below the last long foot-note. "Eminent Occultist" is the Master K.H. The booklet, with all His foot-notes to Eliphas Lévi's article, will soon be reprinted by the Theosophical Publishing House of Adyar.—C. J.

TO put it more clearly: We are now well into the second half of the 4th Round, and our 5th Race has discovered a *fourth* state of matter and a 4th dimension of space. The 5th Race has to discover, before it makes room for the 6th Race, the 5th state and dimension, as the 6th and 7th Races have to find out the 6th and 7th dimensions of space and the 6th and 7th states of matter—of *their* Planet; for the men of the 5th, 6th and 7th Rounds (or Astral circuits) will know the states and dimensions of everything in their solar system. Let your exact science, so proud of her achievements and discoveries, remember that the grandest hypotheses—I mean those that have now become *facts* and undeniable *truths*—have all been *guessed*, were the results of spontaneous inspiration (or intuition)—never those of scientific induction. This can scarcely be denied, since the entire history of scientific discovery is there, with hardly one or two exceptions, to prove it. Thus if Copernicus, Galileo, Kepler, Newton, Leibnitz, Crookes (even this latter as may be proved) have one and all *guessed* their grand generalisations instead of arriving at their discovery by long and painful labour, then you have in this a series of truly miraculous acts. The colossal generalisations

that have reached us as incontrovertible axioms, are so many witnesses testifying to the untrustworthiness of our physical senses and modes of induction. The physical Law of Archimedes was not accumulated little by little—it sprang into existence suddenly—so suddenly indeed that the Philosopher, who was enjoying his bath at the time, sprang out of it and rushed about the streets of Syracuse like a madman, shouting “*Eureka, Eureka*”. When Sir H. Davy suddenly discovered sodium by decomposing moistened potash and soda by the help of several voltaic batteries, he is said to have given vent to the most extravagant delight, jumping and hopping about his room on one leg and making faces at all who entered. Newton did not discover the law of Gravitation, that Law discovered him, dropping a visiting card as it were on his nose. Whence these sudden inspirations, these sudden rents of the veil of gross matter?

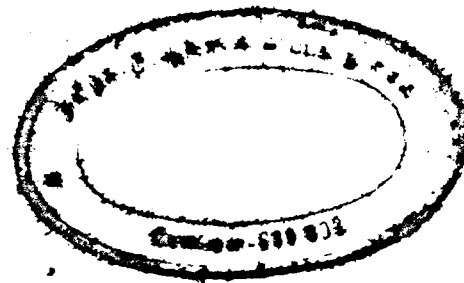
Occult science not only explains but shows the infallible way of producing such visions of fact and reality. And it shows the means to reach this naturally for future generations. But the authors of *The Perfect Way* are right: woman must not be looked upon as an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realised as equal powers though unlike individualities.

Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till the woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rshis, made the first sounding with

the plummet line in this ocean of Truth, but the post-Mahābārata India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it, and to the world at large, when the latter will discover and really appreciate the truths that underlie this vast problem of sex, will be like “the light that never shone on sea or land,” and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power to* create Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

E. O.



THE INNER ROUND ON MERCURY

Students who care to look up *THE THEOSOPHIST*, August 1911, will find there a record of clairvoyant investigations into the early Rounds by Mrs. Annie Besant and Mr. C. W. Leadbeater.

These investigations took place in 1896, and Mr. Bertram Keightley and myself were the reporters who took down the descriptions of what was seen by the investigators.

The investigations close with the condition of things on the Earth, the Fourth Round, Globe D, as reported on page 889, September 1911.

As one of the two reporters then present, I remember distinctly that some investigation was made into the condition of things on the planet Mercury now, where there is taking place what is known as the "Inner Round". But I have not been able to trace what happened to the sheets of the manuscript which recorded this final part of the investigations. I knew the general substance of them, but could not find the actual report. This year, while at Benares, when going through old papers, I came across the missing manuscript. The report is not in the actual words used by the investigators, at least in the form in which I myself took them down and published them later in *THE THEOSOPHIST*. I rather think that this part of the record was done by Mr. Keightley, as I find his handwriting at the end of the record, though most of it is typewritten. However, I give below the substance of the investigations, expanding with a few words here and there, so as to make the record more intelligible.—C. J.

[THE investigators noticed that, owing to the proximity of Mercury to the sun, there were certain times in the year when the heat was so great that the inhabitants lived in great caves. As is evident, the description begins from inside one of these caves.]

The mass of the people now have only physical sight, but it will develop into etheric sight, as some have it already. Looking up through the roof of the cave, with the sight which some of the people now possess, I see as through water.

There is a difference between that and looking through air. Looking up, the sun is visible during day, and at night, the stars. You can see the sun through the body of the planet, even at night. There is, however, a difference, because the thickness of the planet makes the light duller. There is a perceptible difference in the size of the sun at different times of the year.

(An Inner Round man was examined.) Some of the people who are about, are obviously teachers, Adepts. Some Adepts appear to have gone over there as a part of the work of the Great Lodge.

(A child was examined.) He sees through the ground; he is watching a worm wriggling underground. He looks as if he might be six or seven. They call him thirty-five. Grown-up people run into hundreds of years. All this is due to the shortness of the Mercury year, which is about one-fourth of ours. (The investigator then went outside the cave.) There are large fields which are sown. The Mercury cultivators look at the seed in the ground etherically, to see how it is getting on. (A sick man was observed, with a doctor diagnosing him by etheric sight.) The doctor sets up etheric currents to effect a cure.

There are no towns, and clothes seem to be adopted for decorative purposes rather than for any other reason. There is a perceptible sound going on, like the swish of the sea far away, but it is not that. When people speak, you hear the overtones as well. This prevailing sound changes with night and day. The sun is the cause. The same thing is perceptible here on earth, but in a minor degree. The noise of the sun on Mercury is tremendous. All sounds made by people are generally softer. With ordinary physical hearing you would hardly hear the people talk. They are a slender, delicate people. A grown-up man is about four feet, six inches. He is not stronger in

proportion to the conditions which surround him than ourselves. The people are of a lighter build. I do not see men with beards. The sexes are the same as with us, with no fundamental difference. The men seem of an effeminate build; their bones are softer—more like gristle—and their muscles are much lighter. Child-bearing seems quite easy. There is more etheric matter in the building of the body than in ours. They are a pretty people, reminding one of the delicacy of structure of antelopes. The complexion is a golden-brown. Not all of them have dark hair. One woman was seen with a gorgeous mass of copper-red hair.

Their system seems to be to dot down a few houses together and cultivate around them. There are great spaces which are not inhabited; the people seem very friendly. The relation of the sexes plays a small part in their life. There is plenty of affection and there are strong ties, but the normal life is not a marital life with the family as the unit. The Adept teacher seems to give directions when a body is wanted for a soul.

There is nothing to call out enormous devotion or exertion; for slow, steady development it is very good. It is equable, with no violent ups and downs. There is no question of station or rank, no trouble about work, no weather. It is a kind of patriarchal life.

The sky is blue under a canopy of cloud. The clouds are very high. There is a belt of sand at the equator, and a good deal of tunnelling has been done. There is a special envelope around the atmosphere, which modifies the heat of the sun due to the planet's nearness to the sun.

ADYAR

By THE LADY EMILY LUTYENS

MY long dreamed-of visit to Adyar has come and gone, and between the coming and the going lies a month in time; but, as one quickly learns in India, time is an illusion, and the experiences of the soul belong to eternity. I think it is not possible to come to Adyar and leave it quite the same person. Even a month of perfect happiness is not given to many of us, but it has been given to me, and I am eager to share some of that happiness with others.

And yet I wonder, can it be done? Many have come from Adyar and spoken of its beauties; photographs have set before me the physical features of the place; but I never really touched the soul of Adyar until I came to it myself. For what makes the real charm of Adyar is that which cannot be described by word or picture, which can only be sensed by something within. In his poem "To the Unknown God," AE., the Irish poet, uses a fine phrase:

Our hearts were drunk with a beauty
Our eyes could never see.

And so at Adyar there is a beauty which eye cannot see and word cannot picture, but which takes possession of the soul. Brooding over Adyar is "a Presence which disturbs us with the joy of elevated thoughts," as Wordsworth expresses it; and it is this Presence, breathing benediction and peace, which constitutes Adyar. One could write pages of the physical beauty of the place, for it is wonderfully beautiful.

I am reminded of the account of the creation in *Genesis*: "And the evening and the morning were the first day"—and so for each day following. It is by the evening and the morning that one measures time at Adyar. The middle of the day is spent behind closed doors, under an electric fan, the outside world forgotten. But what words can describe the wonder of waking out of doors, as the sky over the palm trees begins to crimson in the dawn? On the river is to be heard the splash of the punts carrying the fishermen to their work, their graceful figures silhouetted against the sky in the growing light. The fresh green of trees and plants shimmering with dewdrops, and the cool, fresh breeze from the sea, giving one a sense of joy and exhilaration, and of oneness with the beauty of the world. And the sunsets, almost awe-inspiring in their solemn beauty and stillness; the intense blue of sea and river, the orange sand, the varying shades of green, with a crimson splash of the bougainvillea. It is as if each little bit of Nature were putting forth a final effort to express itself in all its fullness before the closing of the day. And at such an hour one is more than usually conscious of the Presence which broods in benediction over this chosen spot. And the cool still nights, with myriad stars telling of other worlds at work, expressing some other aspects of the Great Plan.

But what are words but vain attempts to describe the indescribable? If it is impossible to give any idea of the physical beauties of Adyar, how attempt to portray the bigger side, not only of Adyar as it is to-day, but as it will be in the future? For, beautiful and inspiring as Adyar already is, it is nothing to what it might become if all Sections and all individual members took up the right attitude with regard to this heart of our Society. Adyar has yet to develop to the full its function as in International centre, and the different Sections have still got to make a bigger use of Adyar as a

power-house. Adyar should set its stamp upon all who have been privileged to dwell there, for however short a time, and no one should remain at Adyar who is unable to receive this stamp. By this I mean that the spirit which one contacts at Adyar, or the Presence as I prefer to call it, is something so beautiful, so large and all-pervading, so kindly and tolerant, that to contact it for even a few weeks seems to make one feel bigger, more loving, more generous, more ashamed of petty meanness and personality. But there are some members who touch Adyar in the spirit of criticism and fault-finding, who are more ready to dwell on what it lacks than on what it gives, and who come away from it more narrowly *national*, if I may so express it, than they were before. This is to miss the true spirit of Adyar, and it were better for them to have stayed away.

The life of any International centre is made up of many lives, many nationalities, many types and temperaments; and it is a thrilling experience to contact all these at a given moment and realise the unity which lies behind diversity, the enrichment of life which arises from that diversity. Internationalism cannot be uniformity—that is why it is interesting—but it should consist of a great unity. If I may venture a criticism of Adyar, I should say that there is not yet sufficient diversity; that is to say, all nations are not yet sufficiently represented among its students; and perhaps for this reason the true international spirit is somewhat lacking. I should like to see something in the nature of a scholarship, founded by each Section, in order that promising students may be sent from each country to study the truths of Theosophy at its very heart; but one of the first qualifications for such a scholarship must be an eager desire to learn from other nations. It is perfectly useless, for instance, to go to Adyar, if you are already convinced that England embodies the concentrated wisdom of the world! But, if you can go with the eager desire to learn the lesson

which each nation can teach, and the realisation that at Adyar you will find many teachers, because many representatives of other nations are there, it will become to you a place of rich experience.

The spirit of Adyar is above all a spirit of great peace, but it is the peace which is won by activity. The greatest centre of peace in Adyar is the President's room, and it is certainly the centre of ceaseless activity. To be near her is to feel the throbbing of a great machine, and with it comes the consciousness of an utter peace, because the machine is working with perfect harmony and rhythm. It is the way in which Nature works in perfect harmony and ceaseless activity.

This is the inspiration which I carry away from Adyar, a fresh enthusiasm for Theosophical ideals, a renewed energy for action, but above all a deep and abiding peace, which comes from having touched for a few brief weeks the Spirit of Adyar, which is the Spirit of the Great Ones who brood over Their chosen home.

Emily Lutyens

ANANDA

Perhaps the most characteristic feature of Ananda in the *Pitakas* is his child-like devotion and simplicity. This comes out especially in all Suttas on "The Great Decease". In other passages he is much more austere, like Kassapa or Sāriputta, but the general impression he gives of perfect love and reverence has been made the theme of this monologue. Pāli names have been used throughout, because they are more subtly beautiful than the Samskṛt; e.g., Nibbāna suggests a far quieter, serener state than the supernal associations of Nirvāna.

AT Kusinārā 'mid the Sāla trees
 Among the Mallas quietly He died,
 The Exalted One, the Buddha tranquil-eyed,
 Soaring up through successive ecstasies
 To the high, lonely calm the Arhat knows,
 The bosom of an infinite repose.

A great peace lies on Anuruddha's face—
 Him no remorse or human sorrow stings;
 "Transient," he says, "are all existent things."
 And Sāriputta's features show no trace
 Of aught save calm restraint and joy undimmed,
 And yet mine eyes with tears are overbrimmed.

These are serene whose hearts have crossed the stream;
 They cling not blindly to a world that dies.
 Through fourfold *jhāna* have they learned to rise
 To hushed *samādhi*, waking from life's dream,
 And in the chill, pure silence that they win
 See all things as through crystal from within.

Harder to trace than is the flight of swans
 Their steps are ; they are freed from every flaw ;
 Beneath all movement they discern the Law,
 Heavens and Brahmā-worlds their vision cons ;
 With powers that the bright Gods yearn to gain
 Their love irradiates these realms of pain.

They have no need that any teach them now ;
 In their deep bosom they have rendered sweet
 All that was bitter ; underneath their feet
 Self whines and groans no longer ; on their brow
 Flashes majestic triumph, calm control,
 And all the splendour of the warrior-soul.

Alas ! I have a toilsome road to go
 Without my Lord, my Master and my Guide.
 Dim in the distance is the Peace descried
 Like the Himālaya's tranquil heights of snow.
 Scarce know I where the ambrosial region lies,
 But know it shone upon me from His eyes.

Still am I chained within the world of form ;
 Still must life's deep disease by me be slain ;
 Still must my mind grow pure from every stain ;
 Not yet am I made perfect in the Norm ;
 My wayward heart from truth yet falls and slips,
 But knows that truth has dwelt upon His lips.

He gave me greater pity than the rest,
 A feeble child without that vision keen
 Whereby the breadth and depth of things are seen.
 He kindled in my heart the ageless quest,
 Showed that Nibbāna which no words express,
 The Noble Truths, the Path of Holiness.

I did not go with Revata and seek
 Lone rapture in each wide, dispeopled tract.
 Never beneath the laughing cataract,
 Nor on the topmost crags of Vulture's Peak,
 Nor where like ocean all the forest leaves
 Boom everlastingly while tempest heaves,

Found I the bondless Peace ineffable.
 Nay, in the vales, amid the village smoke,
 Among the little homes of humble folk,
 And in the evenings on the breathless hill,
 On road, in city, and in mango grove
 The Lord I followed with unwavering love.

Through all these years, in sunshine and in rain,
 I have gone with Him whereso'er He taught,
 Reverent, full of joy, desiring naught
 Save to drink in the Law with hearing fain,
 Until He found that final change which frees,
 At Kusinārā 'mid the Sāla trees.

And now whene'er my heart of freedom dreams—
 I know not if it be a foolish thing,
 A craving and a vain imagining—
 His face athwart my meditation gleams.
 Methinks no loftier freedom could I gain
 Than only to abide with Him again.

When I would think of that pure eminence,
 Where all impressions flicker out and die
 And worlds expire, one visage I descry
 Irradiating that abyss immense.
 Only I hear that voice I hold so dear :
 "Ānanda, my beloved, I am here."

CORRESPONDENCE

THE SYDNEY LODGE, AUSTRALIA

RE. Mr. J. E. Greig's inaccurate and discourteous letter published in your October issue. While reluctant to continue the controversy on the titles of L.C.C. clergy, the following are the facts on the disputed point. Last March a Resolution was passed by the Sydney Lodge Executive Committee, by 9 votes to 7 (which does not represent a majority of that body, 4 members being unavoidably absent), to the effect "that this Executive refrain from inviting any clergy of the L.C.C. to take part in T.S. Lodge work, when such invitation involves the use in public of the titles claimed by such clergy". Many of our members hold this Resolution to be *ultra vires*, because the First Object of our Society declares that we are "without distinction of race, creed, sex, caste or colour". Despite Mr. Greig's denial, and the above Resolution, members of the L.C.C. clergy have been invited by the Sydney Lodge (through its Syllabus Committee, which consists of Messrs. T. H. Martyn, J.E. Greig, and the Lodge President) to lecture from its public platform. During the past six months the Rev. J. J. van der Leeuw, LL.D., twice, and the Rev. C. Spurgeon Medhurst, three times, lectured from the Sydney Lodge public platform, and on each occasion their title was withheld, as per the printed Lodge syllabus enclosed.

Mr. Greig further states that "in Australia special legislation has been enacted to protect the public from bogus titles". This being so, it is reasonable to suppose that the Registrar-General, and his Dept., observe this legislation. A considerable amount of correspondence passes between this Government Department and the L.C.C. clergy, and invariably the titles of "Bishop," "Right Rev.," or "Rev.," are used, according to the demands of the case. Furthermore the Presiding Bishop, the Regionary Bishop, and the Auxiliary Bishop of the L.C.C. for Australia, are all registered with their ecclesiastical titles, and are empowered to perform the Marriage Ceremony according to the laws of the State and the rites of the L.C.C. The truth of the newspaper incident cited by Mr. Greig is obvious. For a lecturer to be freely and consistently advertised as "The Right Rev.," and then for three newspapers suddenly to revert to a variety of other titles when reporting the lecture, rather suggests that some subtle intrigue or influence has been at work. I trust that this statement will make the position clear.

L. W. BURT,

President of the Sydney Lodge, T.S.

REVIEWS

The Analysis of Mind, by Bertrand Russell, F.R.S. (George Allen & Unwin, Ltd., London. Price 16s.)

Each of these fifteen lectures is a complete thesis on the branch of psychology of which it treats, and yet there is a single idea running through all of them, so that they read as a consecutive series. This idea is best expressed in the author's own words, as they appear in the Preface:

The view that seems to me to reconcile the materialistic tendency of psychology with the anti-materialistic tendency of physics is the view of William James and the American new realists, according to which the "stuff" of the world is neither mental nor material, but a "neutral stuff," out of which both are constructed. I have endeavoured in this work to develop this view in some detail as regards the phenomena with which psychology is concerned.

He is radically opposed to the usual assumption of psychologists that consciousness is something peculiar to mental processes, existing apart from the objects to which it relates. As far as we can gather, he regards it as a complex effect, produced from certain interactions between sensations and the images they evoke. In the demonstration of this theory he begins with the simplest forms of mental phenomena—instinct and habit, desire and feeling—for he insists on a recognition of the continuity of man's development from the animals, and the inevitable corollary that intelligence differs only in degree from highest to lowest. By a few well-chosen observations he strips instinct of much of its mystery, and decides that "it provides a mechanism for acting without foresight in a manner which is usually advantageous biologically". In the lecture on "The Influence of Past History" he lays the foundations of the hypothetical structure which is brought to completion in the later lecture on memory, and traces the connection between "the present stimulus" and "the past occurrence". Perhaps the most characteristic and effective lectures are those on "Psychological and Physical Causal Laws" and "Sensation and Images"; in the former, he defines the difference between psychological and physical phenomena as being inherent in the causal laws under which they operate, rather than in the class of objects involved; in the latter, he seems to accept the mental image as the

unknown factor which determines the type of mental process, and behind which it is practically useless to attempt to go. Introspection he regards as a much overrated criterion of accuracy, and we agree that this word is still used to cover much laxity of thought and language.

In the lectures on "Words and Meaning," "Belief," and "Truth and Falsehood," we come to what promises to be the climax of the argument, as these subjects naturally touch on the more fundamental nature of mind—its diviner nature, as a Theosophist might say. But here we cannot avoid the impression that the author has stopped short at an anti-climax, as we shall explain presently. In the meantime we readily grant that the ground he does cover is covered thoroughly and with painstaking accuracy. His illustrations are so simple and striking—often quaintly humorous—that one can heartily enjoy them as fresh sidelights on human nature and everyday life, apart from their special applications. Another noteworthy feature of the book is the liberal tone in which the opinions of other experts are criticised; whether the writer agrees with them or not, he always succeeds in representing their points of view fairly and without the faintest suggestion of superiority. He is content to leave his readers to make their own comparisons and draw their own inferences; and we intend to follow his good example in our estimate of his success in establishing his preliminary proposition—which, it will have been noted, corresponds closely to the occultist's conception of a primordial substance, periodically giving rise to the inseparable appearances of spirit and matter, and the product of their interplay—mind.

But before closing this brief appreciation, we feel bound to record a slight regret at the limitations imposed by the very qualities of caution and accuracy that distinguish this work. Mr. Bertrand Russell's analysis is searching and clear-cut, but lacks the complementary element of synthesis. He unravels the tangled skein of ordinary mental processes with a dexterity that leaves the reader half delighted, half disappointed, at the bare simplicity of the result, and then he lays down the threads neatly spread upon the table. He confesses, with a frank humility as rare as it is refreshing, that he can get no further, and will welcome anyone who can, even if his own conclusions have to be modified; and we doubt if it is possible—at least with normal means of observation—to get much further along this particular line of analysis. For this achievement the student of psychology is indebted to him. Moreover, we are thankful that he has resisted the temptation to lapse into the vague and unwarranted generalisations that so often only widen the gulf between psychology

and philosophy. It may be, in fact, that he has a philosophic sequel up his sleeve, and has deliberately withheld all reference to it, with the object of concentrating attention on the psychological side of the picture. For all that, the picture does seem to demand the few bold strokes which make all the difference between a "likeness" and a portrait. Mind is dealt with as a series of separate figures without a selecting or determining principle, as *chitta* without *manas*, as a complex without a unity. To take the simile of a cinema-film, mind is regarded as the rapid succession of the separate photographs, giving the appearance of a continuously moving picture; whereas it may well be that the reverse is the case—that mind is the continuum, and that the effect of apparent sections is but a device whereby mind can examine its own contents. Much as we may learn from dissecting ourselves, we cannot dissociate that inseparable counterpart which appears to do the dissecting. Yet it is no easy task to accomplish even an approximate dissection; so we repeat that Mr. Bertrand Russell has performed a clean mental operation of permanent benefit.

W. D. S. B.

Scala Mundi, or The World in Relation to God, by Arthur Chandler, Bishop of Bloemfontein. (Methuen & Co., Ltd., London. Price 5s.)

Coming after the author's *Ara Coeli*, this book is rather disappointing. The former volume, a treatise on Mysticism addressed to mystics by a mystic, was full of suggestive thought; the present one, addressed to people accustomed to scientific thought, an attempt to show that religion can be explained along the lines of scientific thought, is in many places defective in argument, because the writer is a mystic dealing with a medium which is not his own.

The plan is good; the ladder appears to reach to the required height; seen from the level of the ground, the rungs seem equally spaced and the altar seems to be approachable. It is only when we follow our author up the ladder that we find that the seemingly equal spaces, when deprived of illusory perspective, become yawning chasms over which the logical faculty cannot leap.

Having briefly and satisfactorily disposed of the mechanical theory of the universe, Bishop Chandler states clearly the idea of all Nature as an organism, *i.e.*, a "whole-and-part relationship" endued with purpose, and shows that evolution proceeds in orderly sequence from mineral to vegetable, from vegetable to animal, from animal to man—at each stage something being added to the previous one—while at each stage also something is left behind; and here the first

fallacy creeps into the argument. "Instinct," he says, "drops out almost entirely"—so much perhaps may be granted—but he goes on to say that the mind of man continues to play with and attempt to use "the strange, mysterious powers of the non-human universe . . . In Romance and Magic we recognise man's awareness of an *alien* world of Nature." Now if, on his own showing, man has emerged from the world of Nature, albeit he has left some phases of it behind, how can it be alien to him? And why should he assume, though he assumes it in good and numerous company, that all that is not conscious is *sub-conscious*? This neglect of the superconscious makes his subsequent arguments more fallacious.

The next step of his ladder, of course, is from man to—what? Orthodox Christianity—and the Bishop is orthodox—says "to God"; but this gigantic step is too enormous, even for his orthodoxy, and so he leads us by devious ways, passing very gradually from logical deduction to assertion and faith in a so-called revelation, through "God in Nature" and "God and Man" to "God Incarnate". By now all logical reasoning has been left behind, and this rung of the ladder is let down from above; and because "God Incarnate"—*sinless* human nature assumed into the divine life, and in addition an absolutely unique example of such an assumption—is still too overwhelmingly apart from the life which has climbed up to man, even though that life be marked by "incompleteness, fragmentariness, and upward aspiration," the enormous chasm is supposed to be bridged by the fact that "the benefits of the Incarnation are mediated to all men"—by whom we are not told. Of Christ, as the Mediator between God and man, we have heard; but who is to mediate the benefits of the Incarnate Christ to man? Now if the author had recognised the superconscious element in man; if he had realised the fallacy of his statement—"the creature is always distinct from the creator"; if he had read the Scriptures aright, and so avoided the mistake of saying that man "is in himself a death-stricken, transitory being"; he might have seen something of those intermediate steps on the ladder of the universe, over which the advance-guard of mankind has passed and is passing, have seen that, between sin-stricken, toiling humanity and the glorious perfection of the God-man, there stretch innumerable rungs of easy ascent, and that on each rung those who have attained so far are stretching out hands of help to their brethren below, as, life after life, they strive to reach "the high calling of God in Christ Jesus".

E. M. A.

Glimpses of Bengal, selected from the Letters of Rabindranath Tagore, 1885 to 1895. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

These impressions, written on the spot when, "youth being exuberant and leisure ample," Tagore felt it a necessity of his life to write long descriptive letters to his friends, are priceless. No reminiscences, carefully recalled in later years, could give us back the spontaneity and joy of life that bubbles over from these pages. The poet wanders about Bengal and lingers fondly over each fresh peep of his worshipped Motherland, until our hearts, too, beat in sympathy with the love that looks out of his eyes upon all around, a love not born of sentiment merely, but of an intimate understanding. He glories that he is Indian born; and the outsider, wistfully realising that the inner life of the land ever escapes him, is through these pages brought a little nearer to the magic at the heart of India.

Each page is a pen-and-ink cameo:

When I am in close touch with Nature in the country, the Indian in me asserts itself and I cannot remain coldly indifferent to the abounding joy of life throbbing within the soft down-covered breast of a single tiny bird.

India has two aspects—in one she is a householder, in the other a wandering ascetic . . .

How delicious is his description of his efforts to be hospitable to the young English magistrate, drowned out of his tent, nearly, in a torrential thunderstorm; the state of the only spare room, long used as a lumber room, is vividly portrayed:

For a moment I was overwhelmed with dismay; then it was a case of—send for the manager, send for the storekeeper, call up all the servants, get hold of extra men, fetch water, put up ladders, pull down planks . . .

Presently comes the shout: "The Sahib has arrived."

All in a flurry I brush the dust off hair, beard, and the rest of myself; and, as I go to receive him in the drawing-room, I try to look as respectable as if I had been reposing there comfortably all the afternoon.

In another of his family villages we are presented to five or six boys standing in a prim row, whilst their spokesman, in the choicest of high-flown language, solemnly informs him that "for want of wood-built seats we know not where to seat our revered teachers".

The young shoots of rice are waving in the breeze, and the ducks are in turn thrusting their heads beneath the water and preening their feathers.

My mother earth sits to-day in the corn-fields by the river-side, in her raiment of sunlit gold; and near her feet, her knees, her lap, I roll about and play.

I feel like a living pianoforte, with a vast complication of machinery and wires inside, but with no means of telling who the player is . . .

Vivid description of things outside, deep probings into the mysteries of the inner life, make up a fascinating book for a moment of leisure.

A. J. W.

Belief in God, by Charles Gore, D. D., formerly Bishop of Oxford. (John Murray, London. Price 7s. 6d.)

Bishop Gore is disappointing in his *Belief in God*—he starts out, and doubtless intends, to reach a distance, but stops short with a jerk which is very disconcerting. We doubt very much if the writer would convince his readers unless they had thought along his lines and been brought up in his Faith. When he says: "If we refuse to be frightened by one kind of authority, we must not be frightened by another," we wish very much that he had plunged into a careful and unbiased search into the religions of the East and other ancient religions, and had not contented himself with a very superficial and orthodox survey of a few conventional and worn-out arguments. He is content to believe that Christianity is the Hebrew Faith perfected, but forgets to tell us what relation the Hebrew Faith had to those more ancient Faiths. This is where the author shows narrowness and want of knowledge, and a lack of research. But when he speaks of music, and quotes William de Morgan—"I have ever since regarded the latter [Beethoven] as not so much a composer as a revelation. How often have I said to myself, after some perfectly convincing phrase of Beethoven, 'of course if *that* is so, there can be no occasion to worry'"—one knows that he has touched a union of religion and music, if he has not as yet grasped a unity in religions.

Again, when he says: "In knowing more about the world I am learning about God," one feels that he has touched a great truth. If only he would let himself go!—one feels a certain restraint when he writes as if he dare not say what he feels. We shall look forward to another work of his, when he may be able to forget his orthodoxy and conventional narrowness, and write what is in his heart—he may then be convincing.

W.

On Lecturing and Lecture Organisation, by Clara M. Codd. (Theosophical Publishing House, London. Price 2s.)

We review this little book, only to make it more widely known and thus to increase its usefulness; for when Dr. Annie Besant writes in the Preface of the author as "one of our best speakers," and commends the book heartily to all who are, or who aspire to become, messengers of the Wisdom, there is not much to add.

It will, however, tempt many if they are told that Miss Codd's own experience makes her write about "Behaviour on the Platform," "Nervousness," "Questions after a Lecture," "How to Dress," "Collections," "Voice and Articulation"; and the chapter on "How to Build a Lecture" gives valuable advice. Miss Codd truly tells us that Theosophical lecturing is not like ordinary lecturing: "It is a vastly deeper function, since it concerns the greatest things of life." Hence sincerity is the fundamental qualification: "To whatever heights of oratory a speaker may soar, unless he is utterly sincere his words will not remain with the audience." The younger members of every T.S. Lodge could not do better than form themselves into a class to study this book.

A. J. W.

The Oppression of the Poor, by C. F. Andrews. (Ganesh & Co., Madras. Price Re. 1.)

C. F. Andrews is a true friend to humanity; we know him of old, and in *The Oppression of the Poor* he earns the right to retain that title—he is so full of sympathy for oppression, shows such sincerity and real feeling, and struggles to understand and to judge without partiality. This little book will be of great value to all who wish to understand some of the problems and difficulties in India. In reading it, one realises how little the West understands the East, and that there is but one key to the problem of a nation drawing near to every other nation in perfect sympathy and understanding, and that is by the cultivation and growth of the spirit of Internationalism, when we shall recognise that man is a human being all the world over, with the same love of life, the same emotions and passions, the same loves and hates, and the same ideals. Variations, of course, are to be found in surface trivialities, but where is the separation? It is in our own imaginations and our own smallnesses, and is non-existent elsewhere. Friend Andrews points this out to us. We recommend it to be read.

W.

Towards Racial Health, by Norah H. March, B.Sc., M. R. San. I. (George Routledge & Sons, Ltd., London. Price 5s.)

This book has already gone through three editions, and we are glad to welcome the fourth edition, because of the extreme usefulness of very much therein contained. Miss March writes, as she speaks, with sincerity and great clearness of thought. She is an unbiased searcher for Truth, and her deep insight into one of the great problems of the day has made her an especially useful writer with reference to the sex question and how to deal with it in training and educating children. She has great ideals on this difficult question, and is not afraid to face the subject. This book might well be recommended by Theosophists to all who have the care and training of children in their hands.

J. C.

BOOKS RECEIVED

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

Britain's Place in the Great Plan, by Annie Besant (T.P.H., London); *The Turks and Europe*, by Gaston Gaillard (T. Murby); *Creative Unity*, by Rabindranath Tagore (Macmillan); *The Fallacies of Spiritualism*, by A. L. Summers, and *The Business of Life*, by E. E. Purinton (Philpot); *The Oppression of the Poor*, by C. F. Andrews (Ganesh, Madras); *Call to India, England and Empire: or the Reconstruction of Indian Agriculture*, by K. Jadhava (Luzac); *Smithsonian Institution, Bureau of American Ethnology, Bulletin No. 69*, by D. I. Bushnell (Government Printing Office, Washington); *The Music of India*, by H. A. Popley, *Kanarese Literature*, by E. P. Rice, and *The Karma Mimamsa*, by A. B. Keith (Association Press, Calcutta); *The World's Great Religions*, by A. W. Martin (D. Appleton); *The Law of Development*, by John Coultts (F. Coultts & Sons); *Prince Edward's Speeches in India* (G. A. Natesan); *The Russian Garland*, by R. Steele (A. M. Philpot); *Judas*, by Claude Houghton (C. W. Daniel, Ltd.); *The Gate of Remembrance*, by Frederick Bligh Bond, F.R.I.B.A. (Blackwell).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. H. Barzey, Sierra Leone, per 1922, £1	15	0	0
Burman Section, T.S., 216 members, per 1920—21	108	8	0
Barbados Lodge, T.S., British West Indies, Entrance fee and Dues, per 1922, 10s. 0d.	7	8	0
Vladivostok Lodge, T.S., Charter fee and Dues, per 1922	78	0	0
Saturn Lodge, T.S., Dues, per 1922	28	0	0
Mr. Julius Arnold, Shanghai, per 1922	15	0	0
Nairobi Lodge, T.S., British East Africa, per 1922, £5	77	7	0

DONATIONS

Mrs. Charles Kerr, for Blavatsky Gardens	56	11	0
	386	2	0

Adyar

10th April, 1922

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1922, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. D. Chenchiah, Adyar, for Food Fund	7	0	0
Mrs. Adelia H. Taffinder, Ojai, California, \$5...	17	3	0
	24	3	0

Adyar

10th April, 1922

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Onjajero, Sofia, Bulgaria	... Ivan Rilsky ...	8-1-1922
Gudibanda, Kolar District	... Lakshmi Narasimha ...	27-2-1922
Karlstad, Sweden	... Karlstad Lodge ...	8-2-1922
Filipstad, Sweden	... Filipstad Lodge ...	15-2-1922
Kristinchamn, Sweden	... Kristinchamn Lodge ...	23-2-1922
Alderly, Cheshire, England	... Alderly and Wilmstow ...	4-3-1922
Copenhagen, Denmark	... Hermes Trismegistos ...	16-3-1922
" "	... Besant ...	16-3-1922
" "	... Isis ...	16-3-1922

Adyar

15th March, 1922

J. R. ARIA,

Recording Secretary, T.S.

THE FOLLOWING LODGES RETURNED THEIR CHARTER

Location	Name of Lodge	Date of return of the Dissolution
Aberdeen, Washington, U.S.A.	Aberdeen-Hoquiam Lodge, T.S.	26-10-1921
Jujuy, Uruguay	... Luz-en-el-Sendero "	1-11-1921
Montevideo, Uruguay	... Sophia "	1-11-1921
Illinois, Evanston,	... Evanston "	1-1-1922
Battle Creek, Michigan,	... Battle Creek "	6-1-1922
Bellingham, Washington,	... Bellingham "	6-1-1922
Boise City, Idaho,	... Boise "	6-1-1922
Burbank, California,	... Burbank "	6-1-1922
Tracy, "	... Brotherhood-Tracy "	6-1-1922
Juneau, "	... Juneau "	6-1-1922
South Pasadena, California,	... South Pasadena "	6-1-1922
Tampa, Florida,	... Tampa "	6-1-1922
Topeka, Kansas,	... Topeka "	6-1-1922

Adyar

11th April, 1922

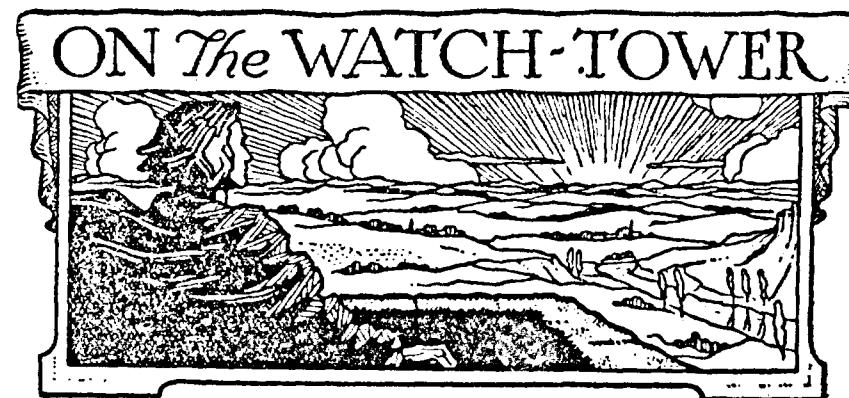
J. R. ARIA,

Recording Secretary, T.S.



VOL. XLIII

THE THEOSOPHIST



May 2, 1922.

OFF the Australian coast are we, though not yet in sight of it, and of this we had a reminder on Saturday last, April 29, in the shape of a wireless message from Perth Lodge, Perth being a town about ten miles from Fremantle, the first port we touch. The Perth members are evidently quick to secure any flying Theosophical bird, and to bring it down to alight on this Lodge; for they not only sent loving welcome to their passing President, but informed her that they had arranged a public reception for her. I understand that half-hour trains run to and fro between Fremantle and Perth,

and Perth Lodge naturally expects that voyaging Theosophists will pay them a visit. And their expectations are, I believe, never disappointed. So Mr. Warrington and myself will be-take ourselves to Perth and be duly received.

* * *

Rai Sâhab Soobhiah Chetty kindly came with us to Ceylon, to see us across the new crossing, new, at least, to me, since on my last visit to the island we went on board the steamer at Tuticorin, and went by sea to Colombo. Now a short sea-trip by Rameshvaram of some eighty or ninety minutes landed us in Ceylon, and a train was waiting on the wharf to carry us, sleeping, to Colombo. There, at half-past seven the next morning we duly arrived, and were met by Mr. Peter de Abrew, one of our oldest Theosophists, with other members of the Hope Lodge. We transacted the necessary business of ticket-receiving and the changing of Indian money into English, a proceeding on which the money-changers levy a charge of one anna per rupee. Passengers to Australia from India will therefore do wisely to obtain English money from an Indian bank where they will receive the full exchange value.

* * *

Business over, we went to the Musæus College for Buddhist Girls, the life-work of Mrs. Musæus-Higgins. When the President-Founder took me thither in 1893, there was only a little school in a poor building; but the indomitable energy and courage of Mrs. Higgins, always aided and supported by Mr. Peter de Abrew, have in twenty-nine years built up a fine institution, a recognised college and school, in which Buddhist girls are brought up in their noble ancestral faith, in which Buddhist teachers are trained, and sent out as Principals of Buddhist schools all over the island, while others become Buddhist wives and mothers, and bring up their children as faithful Buddhists, sending their daughters in due course to

their own old school. While Colonel Olcott aroused the elders of the island to a knowledge of the splendid faith which was their heritage, and of which they had grown to be ashamed under the pressure of missionary education, Mrs. Higgins and Mr. de Abrew dealt with the younger generation, the future mothers of the race, so that the Sinhalese Buddhist is now proud of his faith, and sends out missionaries to the West.

* * *

But we must not forget that Colonel Olcott also recognised the vital importance of the educational field, and started schools all over Ceylon, wherein the ancient faith was taught. Village after village raised its school, with floor of beaten earth, pillars of bamboo and roof of thatch, to which the children came willingly to listen to the sweet stories of the World-Teacher's life, the life in which he attained to Illumination, and set the Wheel of the Law once more a-turning in the Deer-Park of the Hindû holiest city, Kâshi the ancient, the sacred, built on the bank which rises from Gaṅgamai's blessed flood. And thus was Buddhism revived in ancient Laṅkā, once trodden by the feet of Shrī Râma and Sitâ Devī, whither the Dhamma was carried in its early days, and wherein was planted a sprig of the Buddha-Gayâ Tree, under which the Lord Gauṭama became a Buddha.

It was in Ceylon that P. Blavatsky and H. S. Olcott took the Pañchashîla, and the latter re-entered his own religion of by-gone days, the religion to which he had done service so great in earlier times, and fitting it was that he should rejoin it and revive it in his late life. And he worked for it not in Ceylon only—whither he always loved to return—but also in Burma, and in far-off Japan, bringing the great Northern and Southern Churches of Buddhism into union, each recognising the other as a branch of the one trunk.

* * *

Among other of his works in Ceylon were the colleges of Colombo and Galle, both flourishing exceedingly. At Galle, Mr. Woodward laboured long and strenuously, and built up a fine institution, and thereto came Mr. F. G. Pearce as Vice-Principal under him. Thence he came to us—having started the Boy Scout movement there, and having sent one of his pupils, Mr. Aryaraṭṇa to Madanapalle, to plant it in India—to work as leader of that movement in India, and so well he wrought, hand-in-hand with G. S. Arundale, that ere we linked up with the parent body, we had sent one of our Scout-masters to carry on the work in Mysore, and had troops all over India, some 15,000 in all. When Mr. Woodward left Ceylon, his health imperatively forcing his departure, Galle felt orphaned and looked once more to Adyar for help, and after some resistance, for we could ill spare him, we lent Mr. Pearce again to his former work, but now as Principal. The college is flourishing, with 650 students, and, best proof of the vitality of Mr. Woodward's work, several of the professors and teachers are Old Boys, and among them is the above-named Mr. Āryaraṭṇa who came from Madanapalle to take his final course and his degree in the National University at Adyar.

* * *

At Adyar, too, this same educational tradition is being carried on; for, in our College there, we have Old Boys of our Central Hindū College at Benares, graduates of Oxford and Cambridge, and one of our old professors, while others guide our Benares school, and our Benares College for Girls, and one is a professor of the Hindū University. Then our old College Principal, Mr. Arundale, is Educational Adviser to H. H. the Mahārāja of Indore, and is remodelling the education of that State. The same tradition is being carried on in our National School at Guindy, whereat many of the teachers are of our own training. Thus widely, and

more widely is spreading the tradition of the little school and college of four classes, planted in Benares by a few Theosophists at the end of the last century, in 1898.

* * *

Mrs. Ménie Gowland, the newly elected General Secretary of the T. S. in the Argentine Republic, sends me an interesting letter; she has been a member of the Argentine National Council for two years. She tells of an English Lodge, the Beacon Lodge, with 50 Members, in the midst of the Spanish-speaking people of the State, and sends its syllabus from July, 1921 to February, 1922. It shows weekly lectures, mostly followed by discussion, carried on by eight lecturers, and I note that a lecture and discussion on the fourth dimension was undertaken by the "Officers of the Lodge," a fact that speaks well for their intellectual equipment. The Lodge was started two years ago, to

meet the need of the English-speaking people (ever increasing in numbers) in that great land, to whom Theosophy was impossible in a foreign tongue. The response and the vitality and life in the little English-speaking Lodge, born in the heart of the Spanish-speaking Argentine Section, are sufficient to show how great was the need. And not only that, but in La Plata and Asuncion, both big cities, English-speaking Centres have been formed, fed by the Beacon Lodge, which I hope will be Lodges by the time I return.

I had no idea that so many English-speaking people went to Argentina, and wish them all success.

* * *

From Holland comes the following pleasant message:

The Members of the Dutch Section of the Theosophical Society, assembled at The Hague, for the celebration of the twenty-fifth birthday of the Hague Lodge, thank you for all you have done for the Theosophical Society and its members and send you their feelings of love and loyalty.

My cordial thanks to the senders. Did I mention the T.S. in Italy, in Convention assembled, among those who sent messages of affection and loyalty? I have not a May THEOSOPHIST with me, as it was not out when I left home,

and I do not remember mentioning Italy in my acknowledgments. If I did not—or if I did—I send loving greeting to the brave Italian brethren.

* * *

May 3

Wireless messages have been flying between the S.S. *Orsova* and Perth Lodge. We had arranged, as said above, in view of the changes on the railroad, to remain on board ship as far as Adelaide. But two days ago came a message from Sydney that kind Dr. Rocke and Senator Reid were meeting us at Fremantle, and that all arrangements had been made for us to go to Sydney by rail. When people take a four days' journey to meet us, we cannot well say that we shall go on by sea, so I wirelessed acquiescence. Another wireless has just come saying that berths have been secured overland, and we shall reach Sydney on the 9th. So we are packing up, and shall leave the steamer to-morrow, and, after all, I am not sure that we are not glad to escape the Australian Bight.

* * *

This is to be posted to-night, though when it will reach Adyar nobody knows. I hope it will arrive in time for the June number, but I cannot find out when an outward-going steamer will touch at Fremantle. It seems strange that the post should be so erratic between Australia and India. The two countries are only ten days apart, and used to have a weekly mail, two P. and O. and two Orient steamers. Now each has only one a month, and these do not seem to be arranged so as to give a certain fortnightly post.

We have news that the President has arrived at Sydney. We expect her back here about June 26th.

It always leaves a blank when Mrs. Besant goes away. Yet often, very often, one is nearer in spirit when absent in body.

It is not the vastness of the sea nor the breadth of the track of land that makes separation, these things have nothing to do with a "separate sort of feel"; the separate feel is of our own making and is to our own undoing. You will tell me, that this is inevitable and I shall say, no, it is not! I know that sometimes we cannot see eye to eye with our President, because she is on a Watch-Tower and we are on the ground. That is not separation, a child does not feel separated from its mother because the mother sees the distant hills and the child's vision cannot extend so far; but if the child should refuse to acknowledge that there is a possibility of distant hills, that could make for separation in thought and ideals, for it would close the pathway to the distant hills. It is very important, so it seems to me, that we should be careful that there is no separation from her whom we have acknowledged and chosen as our leader; it is a matter of great significance that is involved here, and a separation may mean that the possibility of the vision of the distant hills is shut out.

* * *

We regret to announce the passing on of one of our oldest members, Mr. Ramanujam Pillai, who was admitted into the Theosophical Society on the 17th of May, 1882. On the morning of the day when he passed on he attended two meetings at Headquarters. It was White Lotus Day. As he was returning to Madras in a tram, he quietly left the body. His heart was weak but otherwise he was strong and well and in his seventy-ninth year. He was a very earnest member and had lived for several years at Adyar. He had worked as the Society's Engineer, and had been a devoted member in very many ways. We send loving sympathy to all members of his family. R.I.P.

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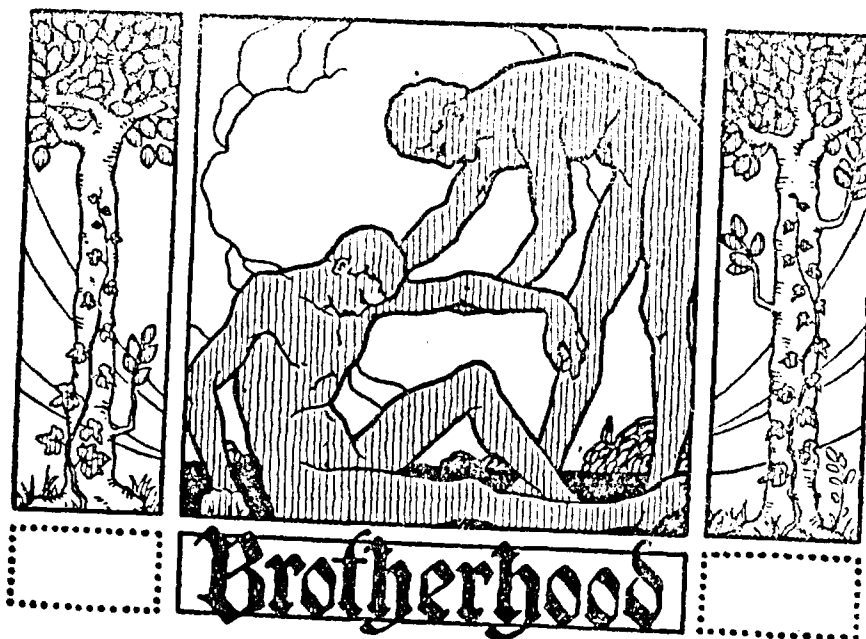
Just as we go to press we hear of the severe illness of Countess Bille Brahe Selby, General Secretary of the Danish

National Society. Her place has been temporarily taken by Miss Elizabeth Arboe. We received this notice too late to alter the name amongst the list of General Secretaries, and we offer sincere sympathy to the Danish National Society in the loss, though we hope it may only be temporary, of so able a head.

Adyar is very empty just now, so many workers having gone to the hills. It is very difficult for all to get rest and recreation, and one cannot go on working if one cannot *recreate* ones energies; enough is not made of this amongst our Theosophical workers. Each has to decide for himself what recreates him and makes him better able to go on with his work. We have so many "break downs" not always from overwork, but sometimes from lack of taking opportunities for recreation. Some need air, some, sun or sea; some, theatres or music; some, colour or change of garment; we need not be ashamed of this any more than we need be ashamed of needing food or drink to recreate other parts of our bodies. Recreation and rest is a duty. A holiday is really a holy day; for it fits us for work, and workers are wanted very badly in the vast field of preparation. Some day we shall manage our bodies better and understand a different kind of recreation, so that they will not bend nor break."

Finally, Adyar sends out greeting to all members. She wishes that all could come at least once in their lifetime to partake of the Beauties with which she is blessed and which she alone can give. As that is not possible, Adyar waves her hand theoretically to all and bids the wind and the sea carry to all parts of the world the message that White Lotus Day brings, Separation there is none, Joy abounds in Unity; Peace, Peace, Peace.

J. C.



INTERNATIONALISM VERSUS NATIONALISTIC REBELLIONS

By D. *RUDHYAR

ONE of the principles of the once famous Wilsonian dream about politics was that small and oppressed nations should have the right of self-determination and self-government.

This principle made liberal thinkers all over the world blaze with enthusiasm, and Wilson was heralded as a saviour by many people groaning under imperialistic oppression. This principle now, has become a worn out joke, and all so-called Peace treaties have but made the hands of the masters

more weighty upon their dependencies, more weighty, because of the fact that hope of liberation had, for one moment, throbbed within the hearts of the slaves.

The logical consequence of such a state of affairs is easily to be found in the manifold struggles within the British Empire and though in a lesser degree, within all colonial empires. Thus Sinn Fein, Gandhism, etc., are, in a way, the results of the colossal blunder of Wilson's unearthly idealism, for which he has to stand responsible.

There have been very few individuals among progressives, radicals and intellectuals who have been opposed to the principle of self-determination and self-government for small and oppressed nations. Thus, to publicly try to demonstrate the fallacy and evil of such a principle is apparently to side with very undesirable company, mainly recruited amongst the worst imperialists, autocrats and capitalists of the world. Our age, however, is full of contradictions, and this is but one amidst a great many others.

This article will strive to show that the above-mentioned Wilsonian principle was opposed in essence to the normal progress of humanity, and that, nationalistic revendications—as fatally as they were and are expressed by extremists, in terms of complete and absolute freedom and not in terms of Home Rule—are but the result of emotional considerations and of an imperfect knowledge of social science. Moreover they are but masks for pernicious separative tendencies which would break entirely the painstakingly growing Internationalism of the Human Race, outside of which there cannot be any lasting and complete progress for mankind, any hope for a brighter and synthetic civilisation.

The one great ideal for Humanity to-day is Internationalism. All other problems are side issues which most of the time serve but to becloud the great and titanic struggle between internationalism and nationalism or rather provincialism.

Internationalism means this; humanity, after having remained for centuries and millennia in the coralline stage of biological development, as a sort of very loosely collected colony of cells, is entering now the superior stage, that of an *organism*, of a collective organised being.

In the far off past of the Āryan race we hear of some civilisations which seemingly were organised as collective entities. There, however, organisation was of a subjective nature, imposed from above, and not completely expressed in the physical plane. The web uniting the cells of such social organism was an emotional, devotional web, manifesting essentially as a national cult, a national worship of some Divine King; and never did this web embrace the whole of humanity as far as we know.

Now, thanks to the marvellous discoveries of science, the unifying web, the principle of international organisation is able to manifest down to the physical plane, and to produce homogeneity. Thus the realisation of humanity as a complete organism becomes a possibility—*therefore a necessity*; for any height which evolution makes possible for humans to reach, becomes *de facto* a necessary ideal, the attainment of which alone counts as progress.

This unified humanity, organised socially as a confederation of races, morally as a brotherhood of ideals and faiths—such an organisation being made possible as far as material questions go (1) by the world-wide electrification of internationalised industries by means of transports and (2) by an international, auxiliary language—shall constitute what I have called elsewhere "Synanthropy". Synanthropy is the one ideal for which humanity to-day should fight unto death. There cannot be any greater ideal on earth, because it includes all; were it to exclude anything vital, this synanthropy would rapidly disintegrate; in fact it would deny itself.

Synanthropy may possibly not belong to the near future. Internationalism, however, is the way towards the perfect synanthropy, the only way: therefore it is the only way to progress. Internationalism means union, not only the union of all races and castes; but the Union of Humanity with its Soul—which, mystically, is the synanthropy. The Christ of the mystics, who is but the Supreme Ideal of Love and Harmony manifested a model for man's self-development.

"To follow the true Christ is to live internationalism; and thus it was that Christ's religion took the name of catholicism which simply means "universalism," or terrestrially speaking; internationalism. Wherefore, at the time when many in the world are eagerly expecting the return of the Christ, at this very moment internationalism is becoming the great battle cry of all true progress, and in fact, it may be said, is taking more and more the form of a New Christianity, of a world-wide faith, the proletarian communist faith, whose spiritual root has to be found nowhere else but in the famous, much talked-about, yet never generally applied, Sermon on the Mount."

Internationalism, therefore, as the next step for humanity in the long process of "homogeneification" (as Spencer conceives it), under whatever aspect it may be contemplated, is truly the one great ideal. To the material scientist, it appears as the world-federation of proletarian republics; the economist sees it as a gigantic co-operative movement for production and transportation, divided into a few big continental branches, themselves subdivided into provincial locals, according to the repartition of the sources of industrial power (coal, waterfalls, etc.); the linguist looks at it in the way of a universal language through which all mentalities will be able to commune; the Theosophist grasps it as a synthetic religiosity embracing, pervading or rejuvenating all past religions; the mystic heralds it as the New Jerusalem, the earthly tabernacle of

God, the Kingdom of Christ Glorious. But under all these aspects and others still, it is but one thing, one ideal, one goal, and there is none greater, none more actual, none more necessary.

This being understood, how have we to consider all these national revendications coming from India, Egypt, Ireland, Java, Poland, etc.? Oppression is a fact. But a fact does not prove anything. It has first to be understood, analysed in all its elements. When you take India with its hundred millions, Java with her thirty million of natives, governed by a comparative handful of Europeans, you cannot but be struck by the strangeness of the complaints of their populations. There must be a serious reason why these millions of people are so easily dominated by a few adventurers. The term "inferior races" may be most misleading, yet if the natives had not been "inferiors" in some way to the conquerors, they would never have accepted their domination. The glories of the past mean little when the present is considered; for one—be it an individual or a race—may have been very great when the favourable conditions for one's special development were in existence, and yet be very small when the opposite conditions manifest on earth and *must* be lived through by all men of whatever type it may be. The greater the past, the stronger the reluctance to accept the present—this condition expresses itself in the race by virtue of the principle of inertia, inherent in all manifested forms; the more powerful the manifestation has been, the more intense the past-manifestation inertia will be. Thus the aristocratic castes are the ones to cling the most frantically to old and decayed ideals once useful, but pernicious to-day; the labourers on the contrary, are much more adaptable to new forms and types of culture, once education is bestowed upon them. Seen from this point of view the oppression of the European races, crushing the pride and most sacred ideals of the ruling castes of Asiatic nations, is an

absolute necessity. These Asiatic or African races and their ruling castes, by virtue of their very achievements had constituted gigantic shells of crystallised thoughts, feelings and emotions around themselves; and no progress can ever be possible for them unless these shells be entirely broken, dissolved.

If the spirit of the race is of no use any more to humanity, the race dies entirely; if, on the contrary, this spirit has to play again its part in the last synthetic civilisation of a great biological cycle, it remains alive. But where does it remain alive? Very little in the ruling castes, who are nothing but golden shells, surviving only, thanks to the power of inertia inherent in them; the real racial spirit remains amidst the masses, the pariahs—and this, because these pariahs have received mixtures of blood which have revitalised them—without destroying however, the fundamental quality of the racial type. In other words Brahmans, Javanese princes, etc., may appear as representing the real Hindū or Javanese spirit; but this is not so. What these castes represent is but a mummy, a beautiful mummy indeed, but still a dead thing. The real Hindū or Javanese spirit lives in the masses, in the poor helpless peasants and labourers. They have no education, but in their hearts there are seeds ready to germinate. They, and they alone, are the New Asia waiting to be born again of the new life of the to-morrow.

And now to come back to nationalistic claimings, we must ask; who are these men, who cry for freedom? These men constitute what is called the *Intelligensia*. They come partly from the old aristocratic caste, partly from the rich bourgeoisie and mostly from among the petty bourgeois who have chosen liberal professions (teachers, lawyers, doctors, etc.). Their studies, often pursued in European countries, have made them aware of culture differing from their own, of modes of thoughts, foreign to them. Greedily they have grasped these thoughts

and ideals, and are kindled with an idealistic enthusiasm for their new discoveries. They go back to their motherland, to find themselves arrogantly treated by the white masters, to see their brothers humiliated by the pride of the conquerors. So their enthusiasm changes itself into hatred for the foreigners. Primarily of an emotional nature, having seized but the outer garment of western "mentality," resenting deeply the enslavement of their race, they cry for freedom, for the breaking of the foreign yoke.

They are opposed however, not only by the old aristocracy who consider them as outcasts, not only by the Europeans who treat them as revolutionists, but also by the labourers who, as a rule, do not trust them entirely. This lack of confidence is easy to understand. These new intellectuals, full of racial devotion, have no consideration for the real pariah, the peasant; what they worship is the national culture of the past. Their patriotism is past-ward. It is a reactionary patriotism. They are not really interested in the eternal spirit of the race, but in the forms through which this spirit expressed itself in the past; or at least they act as if such were the case, consciously or not. They are not "mental" enough to think scientifically of their past racial history and to really make themselves ready to build up a future history for their race. They are emotionally patriots. Their patriotism venerates and adores that which the race has been, a culture; but despises, ignores that which will make the future race, the masses. And the masses sub-consciously feel it and do not trust the intellectuals. Rightly so. These intellectuals, if in power, will europeanise their country; and this means extensive capitalism, growing industries¹: in other words a slavery, perhaps worse than the foreign yoke. To an Indian weaver to be exploited by an English capitalist or by an Indian capitalist does not make much difference. Moreover, he

¹ See "*Labour in Madras*", by B. P. Wadia.

knows that if there is a "war of secession," he, the labourer, will be the food for powder, he will suffer, starve, die—so as to make of the new intellectuals his master; in other words he does not care. But as soon as from word of mouth—because they do not know yet how to read—they hear that there is a country in the world, very near, where labourers are free, are masters, where they can live as men, and create with their hands and their souls, and sing freely the "International," then a great flame begins to leap forth within their breasts and they dream of a new earth, of a new culture, of a new humanity—and they know from within that, in order that this dream may become real, they must join the great proletarian army and become one with their brothers, with the oppressed ones of the world who have no nation and no culture, but who to-morrow will make of earth *one* nation and create their own triumphant culture, which will be the international and synthetic culture of an humanity of free men. And they will do it; for they alone can do it. Intellectuals cannot make a civilisation; they organise, classify, generalise what the masses *create*. Real creation, the new germ bursting out of the old soil, that can come but from the masses, who have no education, but a soul; who have no past, but a future.

Russia has shown the way. The stages of the road she has followed are plain enough.

(1) Introduction of Western ideas at the time of Peter the Great.

(2). The Anarchist movement composed of young noblemen and liberal thinkers following the ideas of Utopian Socialism.

(3) The Proletarian organisation from 1905 to 1918.

(4) The Bourgeois Revolution of the Cadets and of Kerensky.

(5) The Proletarian Revolution lead by the Communist Party.

All backward nations of any importance must pass through somewhat similar periods; but what took two centuries in Russia will take possibly a century or less as far as Asiatic peoples are concerned.

Now the frantic appeal for freedom which sounds throughout the Asiatic and African world is exactly the counterpart of the Russian anarchist movement, the work of the intelligensia. A Gandhi is in all points similar to a Russian anarchist of the year 1870 or so. The non-co-operation movement is as far from the real future of India as Russian anarchism of old was different from the present rigid and disciplined communist party. And the non-co-operation movement is identical in spirit with Sinn-Feinism, with Egyptian nationalism, etc. All these nationalist movements have as their root, individualism. They are not constructive; they are idealistic, unscientific, emotionalistic; in one word, reactionary.

Should they succeed in casting away the European yoke these intellectual or liberal classes, playing upon the instinctive hatred of the oppressed masses for their masters, would probably lead their countries to at least temporary chaos. No more than the Kerensky government could they control the peasant, the maddened mobs; because, though they be intellectuals, they have not yet a mentality strong enough to rule and organise—except of course, for a few individual exceptions. Putting things at their best, and supposing that these intellectual secessionists should succeed in maintaining order and in establishing a kind of stable government, what would this government be?

Many of these liberal thinkers, in their devotion to the ancient ideals of their race, believe that these ancient ideals may be reinstalled. What a fallacy! Can one suddenly jump back thousands of years and nullify all the modern civilisation? The only fact that there are now modern industries in these

Asiatic lands, means that a new element has come which will make impossible any faithful reconstruction of the social system of ancient times. For it is industry which, in Europe broke the ancient forms of society and imposed new ones. Should India, for example, be willing to come back to her own traditions, it would mean this: the industries, which of course could not be suppressed, would soon exert such a pressure upon the social structure, that society would have to pass for centuries through the long and tragic class struggle which rent and still rends Europe. In other words, it would mean merely a return to medievalism, a new kind of medievalism, higher and freer undoubtedly, but still a dark, dark age of sorrow. Indian capitalists, mill owners, are not much better, nor much more liberal than the English ones. Let me say, even, that in a certain sense, they are worse. Why? Because the struggle against them is much more hopeless. When labourers are crushed by foreign capitalists, they have still the hope that once liberated from the foreign yoke they will be free—and that indeed is a possibility as we shall see presently—whereas, when oppressed by their own countryman they will feel that only long decades and centuries of bloody struggles are necessary before freedom is a true fact, and not an illusion sweetly distilled by bourgeois papers.

Old traditional forms of society cannot be reinstalled. This view of all utopian socialists of the nineteenth century is not illogical, it has been denied brutally by all recent social developments. The spirit of these ancient forms may be reincarnated in new structures; but, and this is the essential point, it is *not* the liberal bourgeoisie, nor the intelligensia as a whole, that has the power of effecting this reincarnation, because neither the bourgeoisie nor the intelligensia can create life. They shape forms when the life-impetus is already bursting forth, then dam it in; they organise it, but they are powerless to produce it. The masses only, as

the collective hypothesis of the racial spirit, of the "Genius of the Species," can procreate life. Thus it is that all movements of social creation which are not based upon the masses are doomed in advance. The intelligensia is able only to reconstruct, never to create life. Therefore all talks of social reconstruction are based upon a misconception, upon the inability to conceive a new social life, to conceive that something virgin may come into existence. The masses are the eternal virgin, eternal youth. They are the expression of Cosmic Power. They alone can conceive something new, because they are free from the most implacable thralldom, the thralldom of the past.

In the last analysis, it is this inability to conceive something radically new, virgin, which characterises the bourgeoisie and the intelligensia proper, as a class. And that which depicts most truly the national revolutionist of all oppressed races to-day—except of course for a few individual exceptions, the number of which is probably fast growing—is the fact that they have lost their virginity and are not yet mature enough to have reached beyond the desire for that which devirginised them, education. It is only when one has reached beyond the desire for education, for knowledge, that one is able to come to the new baptism, to the new virginity of the spirit, to the eternal virginity which is the conscious and positive pole of this eternal virginity of the masses, which is subconscious and negative. Both these eternal virginities—the masses' virginity, whose eternality is the result of a perpetual becoming, and the spiritual workers' virginity, whose eternality is the result of the attainment of that which is beyond change—both of them are creative of life, and nothing but these two are able to create life. The intelligensia, like unto the brains of an individual, organises life, shapes it into forms, which after a short life span become crystallised and must be broken up, so as to release the indwelling spiritual potentialities; the virgins

alone, who represent the heart and seeds of the organism, can create life, in other words, bring forth out of non-manifestation new potentialities of forms—new blood.

Thus we understand that the very ideals of those who cry for national freedom are based upon a misconception of what a civilisation essentially is, of what in fact real freedom is. For let us add this:

The only freedom is the freedom to create, or more generally still the only freedom is the freedom to accomplish fully one's own cosmic duty, one's own *Dharma* as Hindū philosophy has it. The intelligensia if it has to rule and strive to create a social order, where there is no possibility for new life, cannot be free, because it has then to do something which it is not its mission to do. The intelligensia will attain real freedom *only* when the masses shall work harmoniously with them. The intelligensia alone, distrusted by the masses, is bound to fail, pitifully. The civilisation which it will bring, will be but as an abortive child. It can make *homunculi*, but not *living beings*.

This is not all. As we said in the beginning there is but one great ideal for humanity to-day, and it is, internationalism. If India, Java, Egypt, etc., break all the bonds which link them with European countries what will happen?

A sudden explosion of national particularism will sweep all these countries. In order to protect themselves against what they deem to be foreign intrusions (cultural, economical, industrial, etc.), they will shut their doors and inaugurate an era of self-centredness. In order to protect their growing industries they will establish protective tariffs, the result of which will be, isolation from the world trade and world circulation of ideas as well, and a stronger enslavement of the labouring classes in the name of patriotism. Capitalism will rise and, necessarily, with it militarism, for all these new Asiatic republics would but fight for supremacy. Central

Europe to-day shows us something of what such a fight means. And Asia would do the same more or less, for the new nation could not and would not blot out industrialism and capitalism and militarism; imperialism shall ever be the natural sequence of industrialism as long as the masses do not have education, which might be the conscious driving force of the Nation. Thus wars, economical and otherwise, would ensue. National cultures instead of merging into a great synthesis of the East and the West would go further apart. The cause of internationalism would be lost, and there is no evil greater than this that might befall humanity.

Having thus seen what must not be done for the sake of humanity let us now indicate in general terms how the present Asiatic problems might be solved, and the best policy to adopt in the immediate future.

As already said, there is a fact, a clear, brutal, glaring fact which must be faced, oppression and its sequence of misery, of suffering, of untold moral and physical agonies, ceaselessly increasing as the oppressed ones begin to realise that there is a freedom, and that, after all they have as much right to freedom as their white masters have. Nothing is more terrible than fact, because nothing is more stupid in itself, more meaningless. A fact is nothing in itself, but the interpretations of a fact are all that counts. We cannot apprehend pure facts. That which is apprehended by the immense majority of human beings is the emotional reaction which almost simultaneously comes with the fact. When we speak of oppression, we cannot normally perceive in an absolutely objective manner, and yet with perfect introspection, this fact of oppression. Even before we have uttered it, our feelings of indignation, of commiseration, etc., are aroused. And once aroused they absorb the objective representation of the fact, and becloud the synthetic and cosmic understanding of the fact. There are, however, some human beings who, being polarised

in their mentality, react differently to facts and interpreting facts as an equation constituted by various factors, known and unknown, strive to unearth the scientific law underlying the particular occurrence wherewith they are confronted. This, however, may be done in two ways: in one case the unknown factors are unconsciously reduced to known past experiences, centred around the personality of the knower, thus becoming deprived of their virginal or epigenetic signification; in the other case the unknown factors are intuited as derivations of an archetypal reality, derivations belonging as much to the becoming of the knower, as to the fact apprehended. In the first case, facts are perceived as static realities the elements of which may all be reduced to pre-existing causes; in the second case, facts are sensed as evolving life. The difference between the two methods is the same as between pure intellect and intuition. The Asiatic and Irish nationalists belong, for the great majority to the emotional type. The fact of oppression instantly reacts in them as hatred to the oppressor. Emotionally moved, they strive to emotionally arouse their people, as for example Gandhi when using the Amritsar massacre as one of the key-stones of his campaign.

It is the same old story: a man possesses an apple tree covered with splendid fruit. A brigand dwelling in some cave near by, every day tries to steal some apples from the man. One day the man gets mad and strikes at the robber with his fists; the robber has a big sword and answers with it, leaving the man on the ground bleeding and in agony. Is the robber to be blamed for the wound? He is and yet he is not. He has to be blamed for being a robber, but not, as a robber, for carrying a sword. The man is to blame because he lost his temper, knowing well that the robber had a sword and would use it. Now Nationalists, Sinn-Feiners, etc., are those who suddenly get infuriated by the robberies and strike with their naked fists

against a sword. On the contrary a communist working man, scientifically educated, is one who, knowing that the robber's sword will not hurt him if he is covered with armour, waits patiently till, secretly, he has fabricated armour and the next day when the robber comes, under the cover of it, tries to persuade the robber, calmly but most decidedly, that it is much better for him to leave the ground and the apples.

In this crude example the first man stands for the emotional type; the second for the scientific or mental type. The intuitive type would be represented by a man who not only would act scientifically, but in addition to this would try to understand the moral reason, why, he has been so placed under the oppression of a robber, and what should be done subjectively in order not only to get rid of the robber, but of the possibility of ever being subjected to any form of oppression.

Now, all this, as far as the practical problem of social policy goes, means that any form of nationalism which is built on a feeling of humiliation, of commiseration, of emotional sympathy for the oppressed one, still more on a feeling of hatred towards the oppressors, is of no scientific nor logical value, and cannot breed anything but anarchy, the worst of all evils. Such nationalist movements, feeling a need for positive aims, try to camouflage themselves under the pretence of restoring the ancient forms of society which made the nation glorious, centuries ago. The leaders of such movements are most of the time very sincere, enthusiastic idealists who live mainly in their emotions, superficially intellectualised by European culture. Give them power, and they will do what the rulers of Czecho-Slovakia, of Poland, of Jugo-Slavia, and others did. They will become the tools of strong capitalistic powers or coalitions. They will grant a half-freedom to the proletariat of their countries, as a sort of compensation for good service. They will talk very much and create nothing stable, lasting, new.

The only policy which must be ultimately fruitful, which shall open the gates of a new civilisation, is, then, an international policy, which, nationally, would suffer patiently the oppression, striving ardently however to have Home Rule granted, and greater opportunities for self-growth. This policy can be summed up in two words, UNION and EDUCATION as far as the present is concerned. And, if this policy is pursued in a spirit of utter determination to win or to die, in a spirit of self-abnegation and of sacrifice of the individual to the collective ideal, most probably a violent revolution will be averted. It was only the treachery of the members of the Second International, especially of the German Socialists, which made the Russian revolution necessary. If the world proletariat had stood united against the war, this union would have developed such a strength in the working class that Communism would be a reality to-day. What has proved to be a failure yesterday must succeed tomorrow. The coalition of the international proletariat will wipe out of the earth the international imperialism of the god Capital. In other words, if rational oppression has to be removed it is of no use to try to remove it in India, or in Java, or elsewhere. That will not solve the problem at all. The primary cause of oppression *must* be removed. This, a united international proletariat alone can do—and would do immediately, if really it was united.

We have to create for the future an international culture. To restore national ideals, will not help at all in doing it, that would but hinder internationalism. On the other hand, if the world proletariat is free to express itself and to create, then the germs of this international civilisation will appear at once; but this internationalism will not mean uniformity. For the masses, though they are essentially national in heart and simply human, are the depositary of the many racial treasures, much more even than the national intelligensias. For the

racial feeling in the masses is simple, pure, open, creative; among the intellectuals it hides always national pride, a cultural imperialism. And that is what the future cannot admit, cultural imperialism, any more than it can admit economic or militaristic imperialisms. Let us say the truth, however strange it may look. Only when an international proletarian culture will be evolved, will we be able to see what really and purely Indian, Chinese, Russian, German cultures mean; because it will be the first time that these racial expressions will have as a basis a human culture, because for the first time they will have been procreated in the joy of freedom, synthetically. Union and education, did we say, are the essentials of the international policy towards world liberation.

Union means not only that the labourers should form national trade unions, though it is of course the first step to take, it means also that these national unions should adhere to International Trade Unions, or any international proletarian organisation. Education alone can make these unions strong and powerful. This education must be scientific in character; it must strive to develop self-respect, self-confidence, self-reliance and discrimination, to promote self-expression, creative self-expression among the labourers, to awaken a keen intellectual perception and a strong respect for self-imposed discipline. It must also essentially give to the workers the knowledge of social and cosmic laws, so that with this knowledge they will be able to act, not as distracted individuals moved by impulse and emotions, but as conscious parts of a sublime whole, rhythmically evolving, serenely becoming nearer and nearer to the great goal of our world. The knowledge of the law is the supreme strength of the strugglers; for those who work with the law always win, in spite of all failures, of all tragedies. Strong, creative self-assertion balances what might become the fatalistic subservience to a half understood law,

and thus equilibrium is reached, true character is attained; therefore synthetic creation becomes possible.

The creation and development of powerful trade unions will give an entirely new turn to the fight for national emancipation. Where, before, there were but incoherent emotional cries for freedom, now, a strong, united collective will shall train itself in order to evolve leaders who truly will be expressions of the masses, and have the right to claim that they speak in their name, as one of them. These men will be the first real leaders whom the national resurrection shall have produced, for they will be the first real products of the soil, of the racial substance which for centuries had been inert. The first intellectual leaders do not belong entirely to the soil, to the heart of that which makes the race and its civilisation; they are individuals coming at a time of transition to help the awakening of the race. They are helpers, not manifestations. But once the labourers have awakened, once they are organised, united, conscious, then, and only then, the New Civilisation begins.

Then, there will be no need for national secession, for the oppressing race will have reaped the fruits of the unifying work of their oppressed comrade, and the once imperialistic empire shall have become a socialist federation. Every effort along the line of proletarian organisation and education hastens the coming of the day of international freedom for all the oppressed ones. Is it not better to solve the general problem than to fight madly in order to solve one of the points of this problem? Even if one of these points should be won, what of the rest of the world?

But nationalists are not concerned about their brother men, over the border line. They fight for themselves, and want all the world to fight for them. And that proves again that their attitude is wrong: for if they were right they would patiently bear their own cross in the serene consciousness that

doing so they would be fighting for the freedom of all the world. They might do it by an instinct of self-abnegation and of moral greatness. But even such feelings are not necessary, for it would be sufficient that they should do it because of a clear, intelligent understanding of the situation that confronts them. Thus we come again and again to our first point, that the root of all nationalist movements is fed on emotionalism and cultivated in a soil of selfishness, of intellectual separateness; the worship of the past culture being but a subtle form of national selfishness, most insidious indeed and clinging to the sub-consciousness of even the most sincere internationalist intellectuals, except in extremely rare cases. The declarations of Wilson and others had the effect of exciting these feelings of national cultural self-centredness. This explains how devotedly he was heralded as the saviour of mankind by most of the world for a few months. He gave a clever and sentimental justification for these national feelings, and the idealism of his views declared itself plainly when he had to stop talking beautiful, empty, sentimental words and come to deeds. Wilson, therefore, is the perfect type of the modern intellectual; thoroughly nationalist, in spite of schemes for Leagues of Nations, the result of which would be but a stronger international tie between capitalist groups all over the world, fond of preaching high-sounding discourses, unable to act practically and to stand the strain of matter-of-fact struggles, profoundly egotistical and autocratic, suffering no opposition, and filled with the certainty that the world will be saved by him.

Curiously enough, these characteristics of the nationalist intelligensias are internationally true. Realising this we begin to get a different view of the world problems. We begin to understand that the question of national oppression or freedom (which of course would mean freedom to oppress others as long as a new civilisation is not built) is but a blind,

a subtle, unconscious camouflage, a veil of illusion thrown upon a suffering and easily moved humanity by the forces that work for separation and disintegration in the world, so that the *real issue* becomes beclouded, and energy wasted or, even worse, turned into destructive channels. The destructive forces are not represented by the Third-Internationalists, who strive to build a new civilisation—and a new culture (as for example the “Prolet-cult” movement) based upon internationalism, science and the education and self-expression of the masses—whatever their individual mistakes, misjudgments, and overheated enthusiasm may have been, or may still be; the destructive forces are represented by those who would subtly break the coming Internationalism of the human race, and exalt individual nationalistic cultures reflecting the shadow of the past, with no respect to that which alone is able to create the vital impetus manifesting thereafter in a new order of all things.

These apostles of the past—because they have not the strength to face the future—are not only working in politics. We find the same effort in religious or esoteric movements. In France a strong effort is being made by many occultists and philosophers to return to the Catholic religion in the name of Universalism. They see all around them to-day but chaos and anarchy, and they weep bitterly because of that which revolts their sense of unity and of synthesis. So instead of jumping forward “beyond their shadows” as Nietzsche said, into the unknown future, with the complete dedication of themselves to the building up of this future, regardless of suffering and of martyrdom for themselves, they fall back, and with the desperate energy of a drowning man clinging to a life-saver, throw themselves into the bosom of the old synthesis, of the old religion, saying, that this religion is eternal and as good for to-morrow as it was for yesterday.

Now there is truly something eternal in the synthesis, the cultures and the religions of the past. But this something,

this God within, can be found only if first the outer shell of church worship, the worship of antiquities, of dead languages, is consumed by the virgin fire of our will for the new. The kernel of the past must be preserved if a sure and complete future civilisation has to be created; but the shell, the forms of the past, however near they may seem to express our new ideal, have first to be destroyed, if they do not disintegrate for themselves, a much better course evidently when it is possible. We need the essence of Catholicism, of Hindūism, the fundamental æsthetic ideals of all Asiatic arts, in order to create a synthesis the result of which will be a new civilisation. We need it badly, and to despise all these past treasures as far as their souls are concerned, would be foolishness and fanaticism; the fanaticism of the early Christians and Mussulmans burning the marvellous records of Egypt and Greece—and we must indeed fight to avoid the repetition of such vandalistic actions (fitly to be opposed to the most delicate care of the old artistic treasures and books taken by the Russian Communists). But between a vandalistic destruction of the past culture and the desperate clinging to the forms, symbols and modes of expression of these old cultures, there is fortunately a healthy middleground. The past has its proper place outwardly in museums and public libraries, inwardly in the subconscious mind of the creators of the new. But it must not weigh upon our brains, nor stifle our hearts. In other words it belongs to the department of education, not to the department of government or active creation. There should be enough situations as curators of museums for conservative people. But unfortunately those concerned do not relinquish easily their youthful dreams of action and creation. They have lost youth, but not their dreams. When they have the opportunity to talk, they becloud the vital issues of the present life and death struggle; but they sometimes get the chance to act; and then they show themselves as the

adversaries to progress. To the future internationalism, based upon a clear, scientific, synthetic conception of the Law which rules spirit as well as matter, they oppose their nationalism which upholds particular ideals and emotionalism and unconsciously would lead humanity to its ruin.

But the strength and the power of the virgin masses of humanity shall foil their plans. With the mighty roaring of the sea, the masses advance and shall bring new clay and re-virginise the exhausted soil of humanity. Do not accuse them if they, at times, lack discrimination and self-control, but help them to perform their immense revitalising mission by coming to them as brothers. Thus we, the intellectual and synthetic reformers, shall be the links between the past and the future, between the glorious nationalistic culture of yesterday and the still greater internationalistic civilisation of to-morrow. This is *our* mission, to be this bridge of flesh, of union, of love, between our ancestors and the children of the Father; in other words, to *collectively be the Spiritual Mother of the New Age*.

Let us face it bravely and loyally accomplish it.

D. Rudhyar

OUR INTERNATIONAL HEADQUARTERS

By WAYFARER

ALL members like to hear about Adyar. Some of them look upon it as a home, some as a place to which they will journey one day, and some look upon it as a special centre of help and inspiration and some, again, take little interest in it. The amount of interest is measured by the depth of the conception of the work of the Theosophical Society, within the individual.

You will observe that I use the words Theosophical Society and not Theosophy. It is of course conceivable that an advanced student of Theosophy cares nothing and knows little or nothing of Adyar or its work, but as a member of the Society we are, each of us, bound to take interest in and to support the Headquarters.

To take interest means to watch, to work for, and to help; to support means that in oneself one must be strong, hefty and awake, for as a support we are worse than useless if we are either asleep or weak-kneed or shaky.

A headquarters cannot live on nothing, and the chief thing it needs is this support so that it may lean on its members and know that it can do so in perfect comfort and safety and that the members will not fail it nor let it down. And whilst relying absolutely on these supports, it can get on with further work, instead of for ever having to watch which support is breaking down. A large amount of work goes forth from

Adyar; and the members as a whole are not the supporters, and we go back and have to own that it is largely a question of want of interest. The average member is self-centred, has interest in his particular work alone, his own particular Lodge, and does not yet grasp the fact that he is one little part only, within his own National Society, and that, that is only one little part of the international work; and it is on the international work that I want to say a word.

A separation is very clearly to be seen in the separate work of the separate units within the National Societies. There is a marked want of a binding together in each National Society and a still more marked want of a binding together with reference to Adyar. It is the international spirit within the Society that I want to emphasise, for without the support of that international spirit, Adyar, as headquarters cannot give forth of its best.

Theosophy cannot be parochial however much we may wish to make it so, it cannot be national, however much we would try to suit our own ideas and make it so. Theosophy must be universal, which means it must be international. But the Theosophical Society can be not only national but very provincial and very parochial, and we suffer distinctly because we have allowed it to be so.

If there is one thing which strikes one more than another at Adyar, it is the universality of the work—no one country specially represented, no one's countrymen given the preference. All Nationalities are welcomed and all come and go but that does not make the Society international, within itself, for the Society is largely what the members make of it, not what the leaders desire it to be. The firmness of the support of the members is to be measured by the stability of each member. Headquarters cannot rock unless the supports are rocking. Storms come and go all the world over, and it is well to look at each support from time to time to see

how the structure holds. The foundations are all right, they were laid by other Hands than ours. The aim is all right, that also is safely guarded, but we have our bit to do, in the commonplace words I have used, by interest and support.

It is useless to disguise the fact that it is difficult and foreign to us to think of the whole and not think of the Society in Sections. (I am glad that word was changed.) We must get more universal interest into it and work for the spirit within each National Society that takes as much interest in the happenings in any other National Society as in its own, because it is *all* the work of the Theosophical Society. This must be begun within each country and of course works out in practice that each Lodge is as interested in the well being of any other Lodge as in its own, and again, that each member is as interested in every other member's work as in his own, *because* of the work of the whole and *because* we are working at international work and not separate work.

This is work for Internationalism, nothing more, nothing less, and as members of the Theosophical Society calling ourselves pioneers we must sow, water, and cultivate this spirit. Intensive culture is necessary I know, never mind, go at it! Intensive culture is the fashion and well applies to ourselves.

Our Headquarters can only be what it wants to be and what we need it to be by our work and our making. It is very easy to blame Headquarters for not supplying us with what we want; what are we doing to nourish it, so that it can supply that want? That is the question.

Will each National Society make some plan to nourish Headquarters? for Headquarters should be the centre that receives nourishment and, after chewing and digesting it, sends out food to vivify the different National Societies all over the world, but it must receive before it can give and vivify the whole body.

If I suggest that Headquarters should know more of what goes on in each National Society I do not mean a tabulated list of so many members lapsed—dead—or changed—but I mean the trend of thought in each country, the trend of thought in science, religion, politics, new inventions, growth or otherwise in literature art, drama, special events recorded and even fashions (for they too show the trend of thought and often the moral state of the country). All this would, if wisely written, more for the reason of drawing attention to marks of growth or decay than for scholarly articles, help the Society in each land to keep apace with the topics of the day and the move of the world. It is practically impossible for members to read newspapers of each country and yet the world is moving so fast and one after another important events crowd in upon us in all lands and we as pioneers must keep in touch with these events. They may be landmarks in the history of the world.

Our work in the Theosophical Society is to influence the thought of the world to help evolution, and to prepare for a World-Teacher. We cannot expect to accomplish these unless we are learning to work internationally and view everything from an international standpoint. This again cannot be accomplished unless we take interest and gain knowledge of what goes on in each and every country.

We must supply Headquarters and Headquarters must feed us.

The World-Teacher may come in any country and His Influence may be felt in all or in only one. Every member must be on the *qui vive* for what is going on around him, every National Society informed of what is going on within that country, and again each National Society must help Headquarters to spread abroad any sound or move or sign that life is changing—in other words nourish Headquarters that she may feed the whole.

Every international movement helps this, every member who struggles to think internationally aids the work.

There is a struggle, signs of which are to be seen in every country, going on, to unite nations and peoples. The elements even are helping, if we may count the inventions worked by electricity and air as aids from the elements. I count them as such, for we are learning, thereby to control the elements and they in their turn help us to utilise them.

International communication is almost instantaneous. We are just on the verge of discovering that sound is universal, in so far that internationally we can listen to the same sound or voice.

What barriers are we going to cling to? For the tide of evolution seems breaking them down with or without our assistance. Are we aiding in the breaking down or are we in our ignorance or perversity building up more barriers?

I repeat, that as member of the Theosophical Society we are pioneers; let us make of Adyar the centre light of the Society, helping her to flash her message to every country. It is in the hands of each member to see that the lines of communication are kept clear so that that message can reach its destination. I referred to each member as a support, that each one was responsible thereby not to "let down" the Society. This is literally true, the honour of the Society is in our charge, a break within the Society is a break within each one of us, a shake in her ranks is a shake in each. We who are in the Society are part of her very life, should she be ill, it is we who are responsible, if she is not able to do her best work it is we who have failed. You cannot be both part of a thing and yet be separate. You cannot be part and take out life for your own satisfaction, growth or upliftment and then stand aside and throw off responsibility.

What has each member given to aid the life of the whole? That is the question, not what have you got out of it.

There is an old fashioned word, rapidly becoming obsolete, nearly forgotten and that is the word *chivalry*. It meant honour, protection of the weak, generosity to foes. As pioneers we must unearth this word, we must dig for it, and rusty though we may find it, we must brighten it up and wear it in the armour of our heart.

To-morrow it may be we shall need protection and generosity from others to our faults. If chivalry is necessary amongst ourselves, how much more do we need it towards our leaders and to the Society as a whole. The fact is we live to get, we fail to give, we live and send darts, we fail to protect, we live and carp and find fault, and honour and generosity is forgotten.

Headquarters is what we make it and the Society will do just what work we each desire it to do according to our own capacity, will and development. This is not too much to say nor too much to take upon ourselves, for we cannot give to the Society that which is lacking in ourselves. Neither can the Headquarters do her work unless her members are supports. Each National Society needs to be more closely in touch with Headquarters and each member likewise in closer touch with its National headquarters, but this cannot be done until each one recognises the need of unity of life within the whole and the great spirit of internationalism alive and flowing in and through each member.

The barrier of separation is the greatest barrier that we have to tear down, it means a terrific struggle and a difficult one. We are sectarian and bigoted—both faults that are internationalism's greatest enemies—and they are boulders in the road along which a World-Teacher might walk. It is the work of pioneers to clear away boulders, to make straight the path, and to point the way. How are we to join in doing this work if we do not study the boulders that abound in other

lands as well as ours, nor sympathise with the crookednesses in the path that appear to other peoples, and how can we point the way if we do not know the language of soul that brings us in touch with the soul of others, be they Hindu, Greek or Christian?

The barrier of separation must be broken down, but it is one thing to talk about it and another thing to break it down. It is only as we feel One Pulse in the Universe, One Love and One Life that we shall realise that separateness is of our own making and is to our own undoing.

Wayfarer

TWO SONNETS

THE MOON OF VAISAKH

I

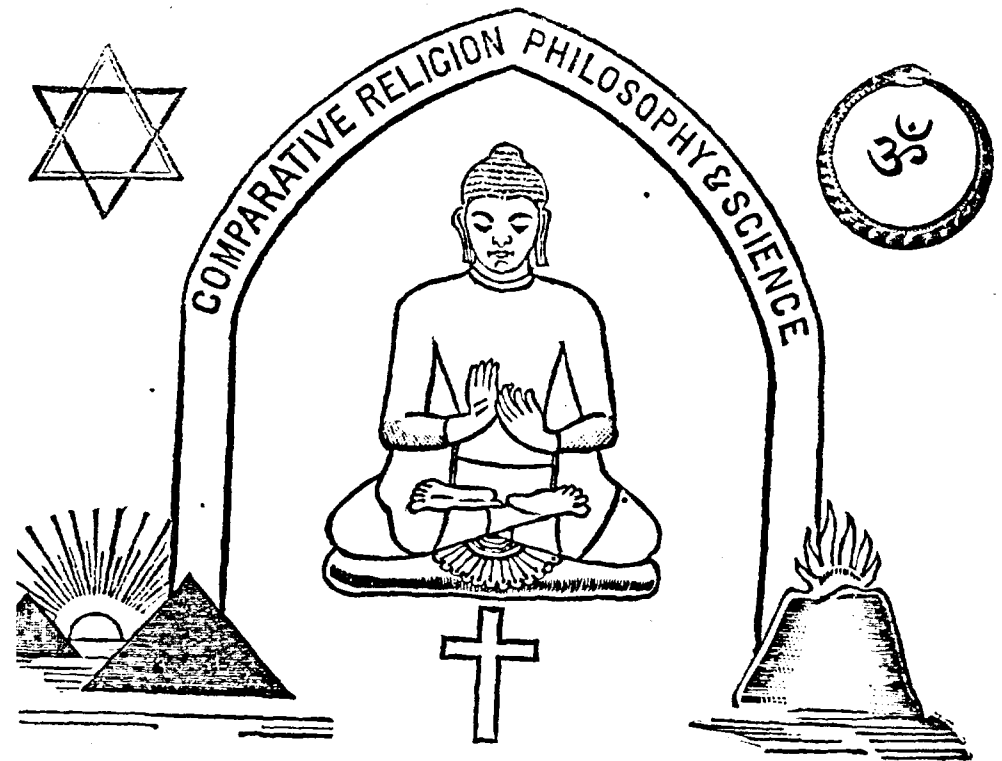
MAKE of the rose a thought ; set loose the grace
 That hangs the bluebell o'er the forest-stream ;
 Dislimn the milk-white lily, till she seem
 A disembodied Purity ; untrace
 All lineaments of form and time and place
 That prison Beauty. Then, when she is free
 In her immortal essence—dreaming, see
 That Beauty blent in one divinest Face.
 Such Face will look upon the world to-night !
 O blanch'd and wide-eyed Moon ! that risest slow
 Over the peopled, hush'd, enchanted vale,
 Dream I, or dost thou gaze, expectant-pale,
 Like some poor spirit, trembling for the sight
 Of One that call'd thee Mother long ago ?¹

II

O gentler than the perfumed breath that moves
 Faintly the tree-tops in Pacific isle ;
 Sweeter than is the slow, soft, innocent smile
 On childhood's dreaming lips ; purer than loves
 Of youthful angels, where celestial groves
 Shade-o'er celestial steams ;—such is this Night !
 So hallow'd, that earth's thoughts perforce take flight,
 By homing instinct, heavenward, like doves.
 O fair full Moon of May, this is thine hour !
 This is thine hour, O full-orb'd Moon of Spring !
 And yet not only thine.—A holier Power
 Than thine, this night, conspires with thee to bring
 All slumbering hopes and dreams to blossoming
 And all shut, sleeping human hearts to flower.

E. A. WODEHOUSE

¹ The Lord Buddha attained Adeptship on the Moon-Chain.



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

{Continued from p. 156}

III

31. We have seen in previous studies that there is a rapid circulation of atomic matter and energy between the earth and space, or between the cosmic planes and the terrestrial planes ; and one of the purposes of this article will be to trace out some further consequences of this interchange. Speaking generally, the partition of energy between bodies implies the corresponding partition of some form of matter,

and physicists are now led to think that matter and energy are of the same nature.¹ The energy contained in light and radioactivity can be weighed just as matter can be weighed (*ibid.*, p. 112). This identity in nature of matter and energy, if eventually established, combined with the free interchange between the terrestrial and cosmic planes, opens up the possibility of a free interchange of matter and energy between the earth and the heavenly bodies; and we shall now advance some evidence that such is the case.

32. The President of the British Association, Sir Edward Thorpe, on September 7th, 1921, told his audience² that,

the bearing of the electronic theory of matter, too, on Prout's discarded hypothesis that the atoms of all elements were themselves built up of a primordial atom—his protyle, which he regarded as probably identical with hydrogen—is too obvious to need pointing out. In a sense Prout's hypothesis may be said to be now re-established, but with this essential modification—the primordial atoms he imagined are complex and are of two kinds—atoms of positive and negative electricity—respectively known as protons and electrons. These, in Dr. Eston's words, are the standard bricks that Nature employs in her operations of element building.

As stated in the first article of this series, the mass of a proton is the same as that of hydrogen, and is more than 1,800 times as great as the mass of the electron. Since the number of electrons in a chemical element is about the same as the number of protons (*ib.*, p. 53), it follows that, practically the whole of the mass of the chemical elements consists of a collection of hydrogen mass-units, or protons, and could be broken up into such.

33. Let us therefore, by way of experiment, break up the whole of the masses of the earth and planets into protons, or hydrogen gas, and regard this as the protyle out of which these masses are built. This may have been the condition of

¹ *Space, Time and Gravitation*, by Eddington, p. 146.

² *Nature*, vol. 108, p. 53, September 8th, 1921.

things in some of the previous Rounds and Chains, as described in occult writings.

The volume of a gramme of hydrogen at normal temperature and pressure is 11,316 cubic centimetres, so that the 5.98×10^{27} grammes of matter which constitute the earth's mass, at this normal density, would have a volume of 6.67×10^{31} cubic centimetres. In the form of a sphere, it would have a diameter of 197,760 miles, and would reach a little less than half way to the moon.

If placed on the surface of the sun, it would form an atmosphere of hydrogen having a depth of

7,340 miles (3)

34. If the masses of the planets were similarly reduced to hydrogen and placed on the sun's surface, they would form a solar atmosphere having a depth of

810,360 miles (4)

The sun's diameter is 863,500 miles, so that this atmosphere would reach a height above the sun's surface equal to the sun's diameter. The corona, in Ball's *Atlas of Astronomy* (Plate 17), shows this solar appendage extending a distance above the surface equal to the sun's diameter, so that we may say that the masses of the planets, reduced to hydrogen, would form an atmosphere on the sun's surface having a volume equal to the sun's corona.

The height of the sun's chromosphere¹ is from 5,000 to 10,000 miles, or an average of 7,500 miles, which, from (3), is the height of a hydrogen atmosphere on the sun's surface having the same mass as the earth.

The chromosphere is so called, because, as seen for an instant during a total solar eclipse, it is of a bright scarlet colour, the colour being due to hydrogen, which is its main constituent.

¹ *Young's General Astronomy*, p. 219.

35. We have thus, by breaking up the earth and planets into protons or hydrogen, discovered a curious series of facts, which may turn out to be significant. We find that the chromosphere, which is usually regarded as the sun's atmosphere, and is mainly composed of hydrogen, is just about sufficient to build up all the chemical elements in the earth's mass; whilst the corona, if similarly composed of hydrogen, is sufficient to build up the masses of the planets.

Bishop Leadbeater¹ tells us:

The seven Planetary Logoi, although they are great individual entities, are at the same time aspects of the Solar Logos, force-centres as it were in His body. . . . Each of these centres has His special location or major focus within the body of the sun, and has also a minor focus which is always exterior to the sun. The position of this minor focus is always indicated by a physical planet.

In Mr. Jinarājadāsa's *First Principles of Theosophy* (p. 238), a further description is given of this relationship between the Solar Logos and the Planetary Logoi, and the general arrangement is beautifully illustrated by the coloured frontispiece at the beginning of the book. We are further told²:

As the centre of the earth is approached, matter is found to exist in a state not readily comprehensible to those who have not seen it; . . . The tremendous pressures which exist here are utilised by the Third Logos for the manufacture of new elements; . . . From this point also, incredible as it may seem, there is a direct connection with the heart of the sun, so that elements made there appear in the centre of the earth without passing through what we call the surface.

36. The above gives us another link in the cycle of operations of which we are in search. The seven Planetary Logoi operate in fields of force connecting the sun and planets. The sun's atmosphere contains the masses of the seven planets resolved into protons, which is the mass-unit out of which the chemical elements are built. These elements, when formed

¹ *The Inner Life*, vol. I, pp. 217-8.

² *Ibid.*, p. 357.

at the sun's centre, appear simultaneously at the centre of the planet, by the fourth-dimensional operation referred to in the preceding article (para. 28). We have thus a partial description of the circulation of matter and energy between the sun and planets.

37. Turning now to the facts supplied by Western science, we are told:¹

When the corona is photographed in a "prismatic camera," which has a prism or prisms in front of its lens, the picture is composed of several rings (*seven in 1893*), all of which, except the green one, are very faint and lie in the violet portion of the spectrum.

These seven rings, shown in the photographs of the corona, are further suggestive of the seven Planetary Logoi, whilst the colour green, which is more distinct than the rest, may be the colour of our own Planetary Logos, since it corresponds to the *Fa*, or Great Tone of Nature.²

38. We are thus led to conclude that the seven Planetary Logoi, who are stationed in the sun, preside over portions of the sun's atmosphere which have the same mass as their physical planets. These planetary masses in the sun have their chemical elements, wholly or in part, disintegrated into their constituent units of mass, which, in the case of the earth, are protons and electrons, as described above (paras. 2 and 32). It seems likely also that the processes of disintegration and recombination are continually taking place, and that some of the solar activities are the manifestation of these operations. These protons and electrons, whether isolated or combined into chemical elements, each carry an electric charge which is constant and invariable.

Its numerical value is the same for both proton and electron, but for the proton the charge is positive, and for the

¹ Young's *General Astronomy*, p. 229.

² *Secret Doctrine*, III, 463, also, *Theosophy in Relation to Human Life*, by Annie Besant, p. 110.

electron negative. This natural unit of electric charge has been very carefully measured, and its value, as given by Prof. Milikan¹ in electrostatic units is

0.000,000,000,4774 (5)

Since there are the same number of these mass-units and electric charges presided over by our Planetary Logos, in the sun's atmosphere as in the earth, it is possible that they may be coupled together, each to each, by electric lines of force stretching from earth to sun, since each of these unit charges sends out lines of force into space. It is possible also that these lines of force may be the channels, and perhaps the only channels, by means of which light from the sun can reach the earth.

39. This would account for the observed fact that we can see the sun's chromosphere, but cannot see the sun's corona, except on the rare occasions of a total eclipse of the sun. We can see the chromosphere because it is that portion of the sun's atmosphere which is connected by lines of force to our earth, atom for atom, each to each, and presided over by our Planetary Logos. We cannot see the corona, because it is similarly connected with the other planets, but not with the earth. If this be so, the sun as seen from the planets will be quite different from the sun as we see it, probably both in colour and in size, and each planet will see a different sun, because its lines of force are connected with different portions of the sun's corona. In reality we do not see the sun at all, but only the physical manifestation of our own Planetary Logos.

He who tells thee he has seen the sun, laugh at him . . . The Seven Beings in the Sun are the Seven Holy Ones, self-born from

¹ *Phil. Mag.*, vol. 34, p. 16, July, 1917.

the inherent power in the Matrix of Mother-Substance. It is they who send (out) the seven principle Forces, called Rays.'

40. Although the corona is difficult to see, it is not quite invisible, and this may be explained by the fact that there is a sprinkling of terrestrial matter in all the seven planets, as well as a sprinkling of matter from all the planets in the earth. If the teachings of Astrology are true, that different individuals have unequal portions of planetary matter in their constitutions, one would expect that when the corona is viewed by a Jovian person its appearance would be different from the appearance as viewed by a Martian person, and that people in general would not agree in their description of what they saw at an eclipse of the sun. Now, this is a well known fact in connection with observations of the corona. Prof. Young, in his book *The Sun*,² remarks on this point:

A peculiarity in the manner of representing what one sees, will often make the descriptions and drawings of two observers, side by side, so discrepant that one would hardly imagine they would refer to the same object. For instance, in 1870, two naval officers on the deck of the same vessel made drawings of the corona, one of which represented it as a six-rayed star, while the other showed it as two ovals crossing at right angles.

In 1878, the writer [Prof. Young], on comparing notes immediately after the eclipse with other members of his party, found that about half of them saw the corona principally extended to east and west, while the other half, himself among them, were just as positive that it brushed mainly to the north and south.

The drawings on pages 217-8, and 222-3, of the above work (*The Sun*), which are of the same eclipse by two different trained observers, will show how widely divergent is the seeing of this solar appendage.

Now the above divergence is quite consistent with our assumption that the sun's corona bears the same relationship to the planets as the chromosphere does to the earth, and that the teachings of Astrology, on our vehicles being composed,

¹ *Secret Doctrine*, I, 310.

² *International Scientific Series*, p. 215.

in different proportions, of planetary matter, are true. The way in which this matter enters into our constitutions will be found explained in *The Hidden Side of Things*, by C. W. Leadbeater, vol. I, p. 47.

41. Since one of the fundamental distinctions between the teachings of Western science and Occultism has reference to the circulation of matter and energy in space, and among the heavenly bodies, the firm establishment of the relationship of sun and planets, above indicated, will be of importance. It is therefore desirable to collect sufficient evidence bearing on the question.

The relationship between sun and planets has certain points in common with that of the anode and cathode in an X-Ray tube, the planet being the cathode and the sun the anode. In each case there is a more or less complete vacuum between the two. If, therefore, the sun and planets were at a difference of potential sufficiently great, the sun would be bombarded with electrons across the interplanetary spaces just as is the anode, or anti-cathode, in an X-Ray tube. In this process the anode is rendered incandescent.

Platinum may be fused, diamonds converted into coke; even tantalum and tungsten with melting points in the neighbourhood of 3,000° C. can be rendered molten. Owing to the low pressure most metals can be vaporised with ease.¹

42. It is now established that the polar auroras are permanent features of the earth's higher atmosphere,² and this aurora has its corresponding phenomenon at the cathode of a Crooke's tube, whilst the incandescent anode has its counterpart in our glowing sun.

Between the permanent aurora of our atmosphere and the sun's corona, there is the zodiacal light, acting as a bridge

¹ X-Rays, by Kaye, p. 11.

² *Nature*, Vol. 109, p. 55, January 12th, 1922.

between the two, like the luminous striæ in the positive column of a vacuum tube. Angstrom observed the bright aurora line in the zodiacal light, and concluded that in it there is the same material as is found in the aurora and the solar corona. Archenius suggested that the phenomenon was due to the particles sent off by the earth.¹ The height of the lower fringes of the polar aurora is about 106 kilometres, or 66 miles,² where the atmospheric pressure is 0·006 millimetres of mercury. The pressure in a vacuum tube at which X-Ray phenomena begin is 0·02 millimetres³ which is the pressure of the atmosphere at a height of about 75 kilometres; but Dr. Simpson, the head of the Meteorological Department, London, has shown that even at a height of nine kilometres above the earth's surface there exists radioactivity ten times as great as any we are acquainted with at lower levels.⁴ To quote Dr. Simpson:

There can now be no doubt that the earth is giving off a constant stream of negative electricity which passes at least into the upper atmosphere, and probably into cosmic space . . . The results of Vegard's and Stormer's work on the aurora . . . give . . . indications of true radioactive radiation penetrating our atmosphere and producing the same apparent results as if the atmosphere were being bombarded from outside by the *alpha* radiation which is at present under investigation in our laboratories . . . Balloon ascents . . . have given almost incontestible proof of a radiation entering the atmosphere from above, which has ten times the penetrating power of the hardest radiation sent out from radioactive substances . . . if all the new radiation came from the sun, the latter would have to possess a specific activity 170 times as great as that of pure uranium . . . these observations leave little doubt of the existence of a new, extremely penetrating radiation, which increases as one ascends in the atmosphere.

43. The above facts are in accord with the theory that the action between the earth and sun is somewhat similar to that of the cathode and anode of an X-Ray tube, and serve to

¹ *Encyclopaedia Britannica*, Vol. 28, p. 1000.

² *Terrestrial Magnetism*, Vol. 20, p. 159-62, December, 1915.

³ X-Rays, by Kaye, p. 3.

⁴ *Smithsonian Physical Tables*, p. 421.

⁵ *Nature*, Vol. 99, p. 124, April 12th, 1917.

establish it. To present the available evidence in further support of it would expand this article into a treatise; but our purpose at present is only to introduce certain concepts into modern physics, which bring it into accord with the occult teachings and to reserve the complete treatment until later. *The Secret Doctrine* lays stress on the importance of the polar aurora as a key to physical processes, particularly as to the nature and origin of light.

The agitation of the Fohatic Forces at the two cold ends of the earth . . . The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of cosmic and terrestrial Vitality (Electricity), from the surplus of which the earth, had it not been for these two natural safety-valves, would have been rent to pieces long ago. (I, 226.)

We are, moreover, told that the true source of light will be elucidated by a study of Mr. Crooke's discovery of radiant matter:

"Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth." (I, 681.) Now Crookes' radiant matter, which we are advised to study, is the matter within the X-Ray tube, which we have likened to the operation between the sun and earth; just as the incandescent anode in these vacuum tubes by its incandescence gives light, so its cosmic counterpart, the sun, gives light to the solar system.

44. Several important treatises have been recently written to show that the aurora is due to the passage of electricity between the sun and earth, and the reader may study them in the writings of Stormer,¹ and in those of Birkeland,² and those of Vegard.³ Most excellent drawings of the aurora in colour will be found in the results of the Ziegler

¹ *Terrestrial Magnetism*, vols. 18-20.

² *The Norwegian Aurora Polaris Expedition*, vol. I, Longman.

³ *Phil. Mag.*, February, 1912, and vol. 42, p. 47, July 1921.

Polar Expedition,¹ Miss Clerk² expresses the opinion that the most promising electrical theory of the sun's corona is that of Prof. Bigelow of Washington.

His able discussion of the eclipse photographs of January 1st, 1889, showed a striking agreement between the observed coronal forms and the calculated effects of a repulsive influence obeying the laws of electrical potential, also postulated by Huggins in 1885. Finely subdivided matter, expelled from the sun along lines of force emanating from the neighbourhood of the poles, thus tends to accumulate at equipotential surfaces . . . Later, in 1892, Pupin in America, and Ebert in Germany, imitated the coronal streamers by means of electrical discharges in low vacua between small conducting bodies and strips of tinfoil placed on the outside of the containing glass receptacles. Finally a critical experiment, made by Ebert in 1895, served, as Bigelow justly said, "to clear up the entire subject and put the theory on a working basis". Having obtained coronoidal effects in the manner described, he proceeded to subject them to a strong magnetic field, with the result of marshalling the scattered rays into a methodical and highly suggestive array. They followed the direction of the magnetic lines of force, and, forsaking the polar color of the magnetised sphere, surrounded it like a ruffle. The obvious analogy with the aurora polaris and the solar corona was insisted upon by Ebert himself, and has been further developed by Bigelow.

What we really know about the corona can be summed up in a few words. . . . It does not gravitate upon the sun's surface, and share its rotation. . . . its gaseous constituents . . . are apparently in a state of efflux from, and influx to, our great luminary, under the stress of opposing forces, . . . it is almost certain that they are organised and arranged around it through electromagnetic action.

45. This efflux from, and influx to, the sun's surroundings is what we should expect to observe if there is a continual circulation of matter and energy between the sun and earth, as with the anode and cathode of a vacuum tube.

The theory that we are here propounding, that there is an atomic correspondence between the sun and earth, with a line of force joining each pair of atoms, must, if true, be of profound importance in the interpretation of physical phenomena. It pictures the atom as the terminus of a line, and it is along this channel or line of force that the most important

¹ National Geographical Society, Washington, 1907.

² *History of Astronomy*, p. 191.

phenomena will occur. Just as the termini of a railway are less significant than the traffic along the line, which is the real work of the railway, so the happening along the line of force, joining the atom on the earth with its partner on the sun, is the main fact to be studied.

As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences of *things real* have only a punctual existence in this physical world of space; but have an infinite depth . . . in the metaphysical world . . . This is the spirit, the very root of Occult doctrine.

Western science is thus, as it were, attempting to understand the physics of a railway, by studying the stations at the termini, and ignoring the traffic along the line.

46. Astrologers are sometimes asked what is the astrological significance of the earth; and the opinion has been expressed that the earth is represented by the sun, but it would appear that it is more than this, for on the above view the sun actually is the earth, for the only part of the sun that we are able to see is the physical vehicle of the Terrestrial Logos. The real sun is a combination of seven suns, one for each of the seven planets.

The one Cosmic Atom becomes seven atoms on the plane of Matter, and each is transformed into a centre of energy; that same Atom becomes seven Rays on the plane of Spirit; and the seven creative Forces of Nature, radiating from the Root-Essence.¹

CONCLUSIONS AND SUMMARY

47. The volume of the sun's corona is equal to a volume of hydrogen at normal temperature and pressure, having a mass equal to the sum of the masses of all the planets, and the volume of the sun's chromosphere is equal to a volume of hydrogen having the same mass as the earth.

¹ *Secret Doctrine*, I, 689.

² *Ibid.*, 696.

The combination of scientific and occult teaching point to the conclusion that for each proton in the masses of the earth and planets there is an atom of hydrogen in the sun's atmosphere, each to each, and that, between each corresponding pair there is a line of force, or channel, along which a rapid interchange of matter and energy is taking place. The portion of the sun's atmosphere to which the protons of the earth are attached is that known as the chromosphere.

The relationship between sun and planet is generally similar to that between anode and cathode in an X-Ray tube.

G. E. Sutcliffe

(To be continued)

DRAGON SAINTS¹

By THE REV. C. SPURGEON MEDHURST

IN the service of Holy Baptism in the Roman Catholic Church, and daily throughout the year at morning and evening prayers in the Church of England, the priests and congregations recite the Apostles' Creed, and say "I believe in the communion of saints". The original Greek *hagion koinonian* of which this phrase is a translation, is vague. Literally it means "the fellowship of the holy" and may refer to things or persons, to the living or to the dead. It was probably introduced into the Creed at about the beginning of the fourth century, as a protest against the attacks of Vigilantius, a Presbyter who was much opposed to the custom of worshipping relics and adoring the martyrs.

The word "saint" is derived from the Latin *sancio*, to make sacred. In the Old Testament, the religious book of the Hebrews, it means any godly person. In the New Testament it is applied to every member of the Church. Later, ecclesiastical usage confined the word to those who had been canonised or created saints by the Church, because the holiness of their lives had been the cause of miracles, either before or after their deaths. The Liberal Catholic Church takes a different view, and includes among its saints all holy men of every religion. In this we differ both from the Roman Catholic and the Protestant, for both Roman Catholicism and

Protestantism are variants of the same idea. Each, after its own fashion, prevents men doing their own work in their own way. We, on the other hand, leave men free to think and to act as they please. It is true that we offer them certain truths, we interpret the Bible after a particular fashion, we adopt a certain method of service, for these things express the specific angle from which the Liberal Catholic clergy view the Universal Truth; but the laity are not required to agree with our interpretations. They may hold other opinions than ours without invalidating their fellowship with us. Any who find our ministrations at the altar helpful may share with us its blessings without regard to their own private beliefs. We present you with certain principles which we think you will do well to accept, but we make no attempt to apply them to the details of daily life, neither shall we blame you if you reject what we teach.

Within yourself deliverance must be sought;
Each man his prison makes,¹

You must do your own thinking. For flabby minds there is no salvation. This is equally true of the sinner, the saint, and the pharisee—the three classes into which the average man groups his fellows. In China likewise, men are divided into three orders, the *hsiao jen*, the *chün tzu*, and the *sheng jen*, the small-souled man, the gentleman or the princely man, and the holy man or the saint. The Chinese saint is not noted especially for his goodness. Virtues belong to the great, but the saint is not great. A merely great man is described in the books as one who, when in office, practises his principles for the good of the people, and remains unmoved by the temptations of riches, poverty, power or obscurity.

The Dragon Saint, as I will show you presently, is much bigger than this somewhat minus personality. He is grand, but his grandeur lies neither in his miracles nor in his

¹ Sermon preached by the Rev. C. Spurgeon Medhurst at the Church of S. Alban, Sydney, on November 6th, 1921.

¹ *The Light of Asia*, by Sir Edwin Arnold.

virtues. He may do nothing out of the way, he may display no special graces, but he is never without the devotion born of religion. The miracles of the saints are a Roman importation, the virtues of the good man, a Protestant amenity. The Dragon Saint lays claim to neither. This is Lao Tzu's somewhat quaint description. He has "diminished to the uttermost";¹ is "elusive like ice about to melt, simple like raw material, expansive like the space between the hills, turbid like muddy water"; his "greatest attainment is as though incomplete," his "greatest fullness is as a void," his "greatest uprightness is as crookedness"; yet, as he dwells in the world, he is "very apprehensive concerning it, blending his heart with the whole"; he has closed the door of the senses, blunted the sharp, unravelled the confused, harmonised the dazzling, become "one with the ALL".² He practises non-action, he is concerned with non-concern, he knows the taste of the flavourless.

I fear this unfamiliar diction may veil the splendour of the conception. Perhaps the speediest way to convey it to you will be to quote a definition of God from one of William James' books—I do not know which; "Something that is in and about me, in the consciousness of which I am free from fear and desire—something which would make it easy to do the most (otherwise) difficult thing, without any other motive except that it was the one thing worth doing."

Orthodox theologians who crystallise God by making Him a person, would doubtless scoff at this quotation as being a most inadequate and misleading definition. At any rate, it precisely exhibits the mind of the Dragon Saint. He commenced, as you and I must commence, by observing the simplest commonplaces of morality; he ended by rooting out the lust for life, a stage known in the Indian books as Arhatship.

¹ Mencius, Bk. 3, pt. 2, ch. 2, par. 3.

² Tao Teh King, Chaps. 15, 22, 45, 49, 56, 63.

Let me vary my metaphor and remind you of the architecture of the old Egyptian temples. The *adytum*, or innermost shrine, was dark and empty. It was the shrine of the god whose temple is space. The Japanese furnish a similar illustration. Their tea rooms are empty—"abodes of vacancy". Occasionally, to satisfy a special aesthetic mood, the owner may place a vase or a flower in the apartment, but to the Japanese mystic the room itself is insipid. It is not the place, but the presence of the guest which gives it its value. The Chinese ideal is the same. Because all things come from *Teh*, the womb of vastness, the *Ku Shen* or the Valley God—in India *Aditi*, "the Boundless One—the Dragon Saint is empty," that is, he knows nothing beyond the operations of God.¹ He does consciously what nature does unconsciously. The Christ of God he knows as his real Self. His hieroglyph consists of three characters, ear, mouth, and king, indicating one who is the ruler of his senses, one whose shadow sense life has vanished in the stronger light of the spiritual self.

The Confucian system supplies us with a background for the picture by introducing the *hsiao jen*, the small-souled man or sinner, and the princely man, the *chun tzu* or the gentleman. Souls of this order impoverish God by grabbing for private use the great creative Force, the unobstructed outflow of which seems, in some way we cannot comprehend, to be essential to the welfare of Deity. The Dragon Saint on the contrary enriches God by utilising this Force for the furtherance of the Divine Plan: "living in the inner he teaches without speaking; he develops all and refuses none; he produces without possessing; he works without rewards; he acquires merit without thinking of it; inasmuch as he claims nothing he has everything; without moving he arrives; without reasoning he understands; without doing anything he

¹ *The Inner Life and the Tao Teh King*, by C. H. A. B. Jerregaard.

the officials in full dress who prostrated themselves in lowly reverence before the chief of the Chinese hierarchy. There are two thousand and five hundred of these temples in China; and in front of each is a stone tablet bearing the inscription: "K'ung Tzu, the supreme and holy teacher, whose virtue equals heaven and earth; from ancient times to the present his doctrine has ranked as the first; he is the teacher of ten thousand ages. Let no one pass except on foot."

No prayers are offered to Confucius. It is indeed a penal offence to seek his help or his intervention for any reason whatever.

The chief aim of this great saint was to rest the aged, be loyal to friends, and tender towards the young;¹ the odes, history, and the rules of propriety were his chief themes of conversation.² The subjects he taught were expression, devotion, deportment and truthfulness.³ He laid great stress on music, to which he was abnormally sensitive. He considered that though the odes stimulated the mind, and the rules of propriety established the character, music alone gave the finishing touches.⁴ Yet I am afraid we must describe him as an eccentric. He was precise in all his movements, "keeping his skirts before and behind evenly adjusted," going forward to meet a guest "with his arms like the wings of a bird"; he would not tread upon a threshold, and in the presence of the prince he "showed respectful uneasiness," dragging his feet as if they were held by the ground; he ate in silence, but always added ginger to his food; he disliked deep purple and even in undress would not wear anything of a reddish colour; when fasting, his clothes were "brightly clean and made of linen cloth"; "if his mat was not straight he did not sit on it"; his food might be "coarse rice and vegetable soup," but

¹ *Analects*, Bk. v, ch. 25.

² *in loc.*, Bk. vii, ch. 17.

³ *in loc.*, Bk. vii, ch. 24.

⁴ *in loc.*, Bk. viii, ch. 8.

he would respectfully offer some in sacrifice; unless it was intended for the sacrifice he would not bow when acknowledging a gift. In accordance with his example Chinese officials, down to the end of the Manchu dynasty and the establishment of the republic, changed their robes several times a day, that they might harmonise with nature. The embroideries in the morning were buds, at noon the open flower; the approaching night required silks of a different pattern. In the same way in winter the skins of the animals which were worn, varied as the season progressed, requiring a different garment every fortnight.

Much concerning the Dragon Saints still remains unsaid. There was Pei-e, and Hui of Liu-hsia, of whom it is recorded that they inspired men even after one hundred generations had passed.¹ There was Shun and Yao of the golden age, Yu, who ordinarily wore coarse garments, but displayed the utmost elegance in his sacrificial cap and apron.² But I have said enough to give you a distinct impression of this ancient ideal, an ideal, the splendours of which, perhaps, only the broadest-minded among you can appreciate, but an ideal which, has served a great people, numerically the greatest people on earth, for four thousand years.

It is unlikely, unless on special request, that I shall again speak to you of Chinese ideals. I have other things I want to say, but this Festival of All Saints has given me a unique opportunity of calling attention to the terrible danger and distress, of a great people. China has turned her back on her saints. She has abandoned her ancient ideals.³ She has set terrible forces in motion in the World of Causes; the result in this world of effects is, that to-day China is helpless as an infant. She has less hope than Russia, and a greater fear than Austria. The Christian Church is spending millions every

¹ *Mencius*, Bk. vii, pt. 2, ch. 15.

² *Analects*, Bk. viii, chaps 19 and 21.

year for her salvation, but Christianity, as ordinarily preached, can influence only the lives of the few. It can never colour the national life. The only disinfectant which can check the spreading virus in China is Theosophy. In my correspondence from China received by the last mail this sentence occurs: "Please tell anyone desiring to be a pioneer, that in the far East more pioneers are wanted. Shastri, Harrison, and myself are endeavouring to do all we can, but we are only three. Many more workers are needed, for this is an entirely new field. Out of your hundreds two or three dozen could be easily spared."

I should say that if only ten earnest men with the right vision were to devote themselves at this time to the helping of China, the course of history through the next century might be altered. A materialistic, irreligious China may become a world menace. A China who has revived her ideals and made them her models for her future development may be a world blessing. But to whom shall she look for leaders if not to ourselves? Who else will offer her Christianity as a facet of the Universal Wisdom which imparts fresh meaning to her own ancient but by no means obsolete ceremonials? What answer will you make?

C. Spurgeon Medhurst

BACK TO BLAVATSKY

By S. V. RAO

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

THE history of the Theosophical Society and the development of the Theosophical movement furnishes one prominent feature, in that, the movement since its inception has been, for one reason or another, subjected to periodical shocks and jerks, with the result that after each such convulsion the Society shows a tendency towards growth in strength and vigour. As with its past experiences, the Society again seems likely to pass through a similar experience in the very near future. On the present occasion the shock takes its shelter under what is known as the "Loyalty League" movement, initiated no doubt by well-meaning Theosophists, but used by those who are distrustful of the present leaders, Dr. Besant and Bishop Leadbeater, having as the special object of their attack the emergence of the Liberal Catholic Church movement.

None would quarrel with the exponents of the Loyalty League or of its forerunner, the "Back to Blavatsky" movement, so long as they confined themselves to the pursuit of their mission of presenting the fundamentals of H.P.B.'s teachings in their own way, and according to their lights; but the danger arises when they, out of their enthusiasm for those teachings, try to interfere with the liberty of conscience

of others, implying thereby that theirs is the only correct interpretation of those teachings and none else. This is decidedly an attempt to create an intellectual tyranny.

The promulgators and upholders of this plea seem to suggest that whatever objects may have been set before the T.S. in H.P.B.'s days need not and can not be improved upon, no matter whether the conditions in the outer world demand an attempt in that direction or not. But they seem to forget or ignore this consideration, that whatever may have been deemed sufficient at a particular stage in the career of a movement need not be so for all time to come. The T.S. is no longer an infant, but an adult, demanding improvements and changes to adapt itself to altered conditions and times. An organisation that cannot adapt itself to changed conditions cannot hope to make progress. We, as T.S. members, have grown considerably since its founding. The T.S. has the mission of spreading the message of Theosophy throughout the world, and that mission has to be fulfilled, *not only in one way*, but in as many ways as human intelligence can conceive. Any attempt to fix *only one* method in the furtherance of the objective would assuredly degenerate into dogmatism and sectarianism. It would deny to the individual his or her inherent right to think independently for him or herself. Is it desirable? Is it advisable? The answer can be no other than the negative.

The inquisitionists in the Middle Ages characterised as heretics and persecuted those who had the temerity to think otherwise than in the conventional ways. They would not suffer any improvement of, or variance with, the belief held by them, on the part of others, however progressive an attempt in that direction may have been. The intellectual revolt of those, more advanced in views on the outlook of life, were rewarded with persecution. Are we not experiencing the repetition of history in our own days?

Theosophy, as I understand it, is a science of life, embracing within its fold various branches and departments of human activities. Thus the science of sociology cannot be divorced from it, no matter what may be the attitude of a particular group of students studying Theosophy. It is open to any person, or group of persons, to devote themselves to the study of any branch of the science called Theosophy, and deduce his, her or their conclusions therefrom, no matter whether they may be unpalatable to the dissentients or not. And herein lies the triumph of Theosophy.

We know there are innumerable commentaries on the teachings of Hindūism, yet no author of any of these commentaries was subjected to any sort of persecution. That showed the intellectual freedom they enjoyed, and the breadth of vision of the people of those times. They were not required to be slaves to the established forms of thinking. The various commentaries indicate the outcome of the processes of study and thinking—quite out of the usual groove, without any restrictions—to interpret life in their own way.

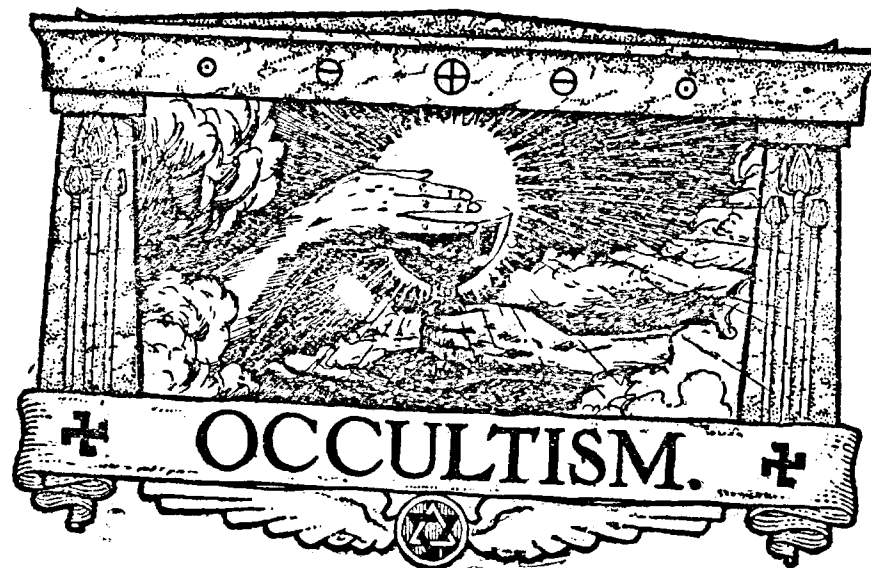
But this elementary right seems to be denied in our own days in the Theosophical Society, and hence we are faced with a campaign, a "Back to Blavatsky" movement, professing ostensibly to take us back to the teachings of H.P.B., with a view to discountenancing and discounting the conclusions and deductions drawn by others, who interpret them in their own way and according to the best of their lights. The liberal Catholic Church movement is the outcome of the study of the earlier teachings, undertaken by a group of students. Likewise the coming of a Great World-Teacher is another such result. These conclusions are in no way binding upon the T.S., or upon any member of it for their acceptance, and certainly they should not be utilised as handles for the persecution of those who are responsible for them.

Because H.P.B. thought or wrote in a particular way, that is no reason why her successors or followers should follow suit. Why is it incumbent upon the followers of Dr. Besant and Bishop Leadbeater and those who may come in the next generation even, not to deviate from the lines laid down by them, and not to think differently? Everything depends upon the temperaments of those who would undertake a particular branch of the science for their study. We cannot lay down hard and fast rules for the study of any subject without the risk of degenerating into dogmatism.

Since there can be no limit to the thinking process of man, we may be so fortunate as to witness a further fund of knowledge and wisdom bequeathed to the eager, expectant world even by our present leaders. Shall we be justified in shutting ourselves out from it simply because we are accustomed to what was given to us previously? That would betray lack of appreciation and narrowness of vision on our part.

Considering therefore the course of events looming before us, and the attempt to live in the past rather than in the future, one may be pardoned for hazarding the conclusion that the movement, though well intentioned according to some, has the potentiality of mischief and trouble for the Society, which stands for a broad platform and liberty of conscience. It is up to those who stand for the principles of liberty and progress to discountenance these attempts, trusting that the Cause is ever safe in higher hands. There can be no better choice than to co-operate with our present leaders—who never pretend to be infallible—in their presentation of the message of Theosophy, which they have undertaken in the service of the Great Ones, whose messengers, for the time being, they are. The choice is ours, and well may we make it.

S. V. Rao,



THE QUICK AND THE DEAD¹

By B. P. WADIA

There are only two worlds: that of the Dead and that of the Living.

There are only two Kingdoms: that of the Dead and that of the Living.

The Kingdom of the Dead is full of life. Death ever attends the Kingdom of the Living.

The life of the Dead is borrowed light—it vanishes even as it grows; its shadows consume it.

The Living who are dead—they crystallise and shine; they lower and are fragrant; they sing and are as the angels of the air; they speak and are as those who know. But the gleam dulls; the flower decays; the singing throat grows dumb; the

¹ Report of a talk to a group of students in Brussels, Belgium, corrected and revised.

*Voice of Knowledge grows mute. The dead bury the dead.
From death to death the Dead go always.*

*Be thou not the cold crystal of death, the flower that
decays, the bird that dies, the voice that grows mute.*

The Burial-place of the Dead leave behind.

Awake in the Kingdom of the Living.

IT is a well-known fact that the spiritual saviours of the race have ever attempted to help humanity; but that help always has been given and rendered in a special manner. In the founding of the Theosophical Society, H.P.B., as the Messenger of the World of Light to our world of Darkness, tried to impress the fact of spiritual regeneration as a basic way of helping humanity. Nowadays, when a member of the Society is asked why he joined it, his usual answer is: "I want to help humanity." Now this reply, though true, is, or should be, only partial; for unless we recognise that our Society's aim is not only world-service, but world-service of a particular kind, we reduce the T.S. to the level where stand a hundred other societies and associations whose general aim is the betterment of the race. The service of humanity is our aim, but ours are special methods, a unique type of service; otherwise we imply that the Masters, in founding Their Society, were only creating one more group among the many philanthropic bodies which abound in these days of the awakened social conscience. No; this T.S. of ours is not a mere reduplication; it was founded with a specific object in view, in order that its members might gain a particular power to help humanity and develop a particular faculty, by the exercise of which the help they rendered might be different from that given by other persons. This aspect of things is sometimes forgotten.

What then was the special objective the Founders had in view when They brought the T.S. into being? Going back to

fundamentals, we find that Their aim was to provide links between Their world and the ordinary world of human beings. The Masters wanted a channel through which They could influence the world: the kind of channel which is a real one, the channel of human life. The Masters always build Their temples with living bricks of men and women who belong to the living kingdom, and unless we recognise this fact and make ourselves living bricks whom the Masters can use for the building of Their temple in the world, we shall not be able to function in the way They want us to. Therefore let each ask himself the question: "What shall I do with myself so that I may become the proper kind of instrument in the hands of the Masters, one which They can use?"

We should purposely emphasise the fact that it is *living* channels the Masters want; this is important. For, all of us are not living people, though we do not realise it. From the point of view of the spiritual life we are very much dead, and it is necessary for us to make a clear distinction between a living man and a dead one, in the occult sense—that is, if we want to be of real use. We all consider ourselves living entities, speaking of the dead only in the ordinary, accepted meaning of that word; occultists make a division between the Living and the Dead which is different from the usual one. Some people are living realities to the Masters and have become so as the result of definite effort on their part to raise themselves from Death into Life; all others, though they may walk and talk and use their senses and sense organs, are from the Master's point of view dead. Looking out from Their world of life and reality, the Masters saw a world full of dead people and They planned how a few of these people might be made living, might be resurrected. Hence the founding of the T.S. in all ages and in many countries. Read in this connection *The Voice of the Silence*: "No warrior volunteering fight in the fierce strife between the living and

the dead, not one recruit can ever be refused the right to enter on the path that leads toward the field of battle." This gives us a clue to the reason why the admission to the T.S. is made so simple: those who are dead but who aspire to be made alive, however vague their aspiration, should be given a chance.

Our object being thus defined, let us ask ourselves: "Have I continued my life as a dead person, or have I become alive because of my membership in the T.S.?" And this brings us to the question: "What is the meaning of the dead becoming alive?"

Every one who knows anything at all about the teachings of Theosophy knows the simple teaching of the higher and the lower self in man. Many books have been written in which are given advice and instruction as to the necessity of controlling the lower nature by the higher and as to the methods by which this may be accomplished. We read of meditation, study, and the living of the life. Many of our members have tried to put into practice the methods suggested, but in most cases they have not checked, by means of the methods employed, whether in their instance the result expected has been produced. This is because they do not really know the meaning of the question: "Am I alive or am I dead?"

What is the measure by which we may gauge whether a man is living or dead? To put it briefly, the man who is alive is the one in and through whom the powers of the Higher Self manifest—manifest, not mysteriously but in a simple and palpable way. The mark of life is energy, vitality, as far as the physical plane is concerned; the mark of the spiritual man is the manifestation of spiritual vitality, of spiritual energy. Just as physical life manifests itself in certain forms of physical energy, so does spiritual life manifest itself in certain forms of spiritual vitality. Just as the source of all physical vitality and energy is

the sun, through which and from which many forms of this vitality emerge, so also is there a source of spiritual vitality from which various forms of spiritual energy come forth. As the existence of the sun is known to us by the manifestation of vitality, heat, light, and so forth, so the existence of the spiritual Sun can be known by the expression of certain higher kinds of energy manifesting in us. The man of knowledge, with the help of scientific apparatus, is able to harness the energies of the sun for the comfort and advancement of the human race; in the same way, we T.S. members are expected to create instruments within ourselves by which we may harness the energy of the spiritual Sun and give warmth and comfort and light of a spiritual kind to others, and thus make them also alive.

A few references will help to make this question clear. You will remember how *The Voice of the Silence* says: "Before that path is entered, thou must destroy thy lunar body." Further, it is said in *The Secret Doctrine* that we descend from the lunar pits or forefathers, and that our energies in the personal body are the energies which we have inherited from these lunar progenitors of ours. Note also the fact that *The Secret Doctrine* states that the moon is a corpse in the process of disintegration; it is the planet or globe on which all evolution has already stopped. Therefore, what we inherit from it is the vitality of death and not of life, and all of us who are living in our lunar bodies are using an instrument of dead matter and breathing an atmosphere of disintegration.

In order to become alive we must manifest another kind of vitality than this which we get from the lunar race—that which comes to us from our solar ancestors. You will recall the ancient Indian tradition of the war which took place between the descendants of the lunar and solar races. That was not an ordinary physical war only; it was symbolical also, when

interpreted as the great struggle for existence which always takes place in the human kingdom, in which the lunar race inheritance fights against the inheritance from the solar race—the solar race striving for supremacy, while the lunar race struggles to prevent this conquest.

Now we have inherited this tendency from the lunar race—we resist the influence of our spiritual parents who belong to the solar race. Most of us at present are like the moon; we shine by borrowed light and are unaware that our natures are in process of disintegration. For us the problem is: How can we become like the sun, self-luminous, energising and not devitalising all we touch and contact? We want the power to shine by our own light, to vitalise into health, comfort and radiance all the forms we touch, spreading the sunshine of joy and wisdom everywhere. To this end each of us must kill his lunar body, leave his race, the lunar race, and pass from that to which at present he belongs, into the solar race, to which we ought to belong.

By the majority of our members this has not yet been accomplished. Most of them have not yet realised that there is a part of their being in which the germ of the solar race abides; that just as the lunar pitrs give us our physical life and constitution, so there are other kinds of forefathers who give us the vitality of Fire in another and higher aspect of our constitution. In the second volume of *The Secret Doctrine* we find H.P.B. speaking of two kinds of pitrs—those who have Fire and those who have not. Mrs. Besant has explained this fully in her *Pedigree of Man*. Both of these ancestors give us something. The “fireless” ones are those who give us our lunar, our dead natures; those with fire, who are called the Agnishvāṭṭa Pitrs, give us the power of mind. They are our spiritual forefathers, and the fire which they give us contains the germ which, if properly developed, will enable us to make contact with the Masters, who belong to the solar race.

But we work continually with our personal natures, and therefore are not able to see, feel and contact the Masters in any way; for we cannot contact the Masters through our physical natures. If you want to see an object, you must have in your own organ of sight matter of the same kind as that of which the object is composed. You are able to see the stars because, though they are millions of miles away in the heavens, they have in them matter of the same vibratory capacity as your eye. But you are not able to see the astral matter which surrounds you within a inch of your eye. Why? Because your eye is not composed of astral matter. The same law of consubstantiation applies in spiritual matters. We cannot see the Masters because They are embodiments of substance which we have not yet begun to use deliberately; therefore the Masters remain, as it were, invisible. It is a question of our unfolding in ourselves this substance of which we possess the germ and which came to us from our solar forefathers. All this has a very intimate relation to the life of the ego on his own plane, and on our capacity to develop this germ depends our service; our whole service to the race lies in this unfoldment.

To repeat: We have in us two sets of forces, one solar and another lunar. The former relates to our egoic pedigree, the latter to the pedigree of our personality. The one we inherit from our ego ancestors, the Agnishvāṭṭas, the other from the Barhishad Pitrs, our physical progenitors. Both sets of forces work in us—and it is the struggle between these that is spoken of as the great battle between the living and the dead. The tendency of each is to absorb the other; the fiery gift of the Agnishvāṭṭas in us endeavours to consume the moisture of passion resulting from the watery gift of the Barhishads. The ebb and flow of pleasures and pains, governed by the lunar orb of the human constitution, threatens and often succeeds in quenching the flame of soul-wisdom which we inherit from the Lords of the Flame. As these two energies work in us, an alchemical process goes on. In the

furnace of the Solar Gods human souls transform the base metal of their vices into golden virtues. In the process the flame grows less sometimes, and even is extinguished; what remain then are the dying embers which are again fanned into flame by the higher energies. This higher energy, being of the nature of life, has immortality as its basis; the lunar energy, in accordance with the nature inherent in it, tends to disintegration.

Now it is necessary to realise all this in a practical way and to apply to our lives the teachings connected with this great idea of our progenitors and our inheritance. The source of the energy with which we work should be determined. If the source of your life energy which activates you is from your spiritual ancestors, then you will not feel the resistance of matter but will be conscious of an ever-continuing sense of the immortality of life. For the question of spiritual life has to do with the energising of matter spiritually, but this process has to take place from within outwards. Matter must be energised from within. This is the principle which should guide us in our life, in our actions, in our service of the world. Most of our members try to work with matter from without; their efforts should be directed however, to the other course.

A few suggestions may be helpful for those who wish really to make a definite effort to become members of the solar race, to recognise themselves as descendants of those pitrs who gave us the spiritual power of immortality. Do not think of your present personality or of what happened to your personality last life, or what will happen to it next life, but think of the energising power of the ego which produces personalities life after life. Do not think of the progress you make as personalities, but as individualities; do not try to get new characteristics or virtues for the personality, but for the individuality. Endeavour to obtain not only knowledge but wisdom; not only love that manifests itself through likes and dislikes, attachments and repulsions, but love which is impersonal, radiating and imparting strength to all who come

within the sphere of its influence; and, finally, not only the power of sacrifice which is accompanied by a sense of lessening and sorrow, but the sacrifice which is joy and whose one characteristic is to pour itself out into others, expanding them and itself. For the mark of the spiritual man is the perception of wisdom, the equipoise of love, the bliss of sacrifice expressed as *natural* powers, which are not the result of forced growth.

This natural manifestation of wisdom, love and sacrifice produces an effect of universality and completeness. The more regularly, completely and uniformly these powers show themselves in the daily round, the common task, the greater the measure of ego-growth. The gift of the Solar Gods is this triple gift of Wisdom, Love and Sacrifice in their spiritual counterparts. In their watery aspects, these qualities are developed in the ordinary good men and women of the world; what we desire to do, what the Masters desire us to do, is to attain to the possession of their fiery aspect.

That then is the work that lies before us. Let us transform ourselves from a band of the dead into a company in the Kingdom of the Living. Let us make ourselves ready for the blessing of Fire bestowed by the Lords of the Fire. Let us pray the prayer of old:

"Hail unto Thee, O Fiery Lord, Son of God, Thou art worthy of invocation. May Thou receive invocation in the Houses of men. May Thou receive in this House the right fuel. May Thou burn in this House for ever and ever; may Thy splendour blaze forth for ever and ever. May Thou increase in this House; may Thou continue to grow, for ever and ever—till the Day of the Renovation of the World.

"Bestow on me, O Son of God, fullness of life; bestow on me knowledge and sagacity, a good memory and an eloquent tongue; bestow on me the understanding that goes on growing, the understanding which is not acquired through learning."

B. P. Wadia

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

I. INTRODUCTION

"RIGHTLY understood and used, psychoanalysis may be compared to surgery, for psychoanalysis stands in the same relation to the personality as surgery does to the body, and they aim at parallel results." (B. M. Hinkle. From Introduction to Jung's "Psychology of the Unconscious".)

In the writer's opinion the above is a true and succinct description of psychoanalysis, personal surgery. The personality, alas, is rarely manifested as a perfect vehicle and instrument of the Ego. Heaven lies about us in our infancy; later, it recedes, and the immediate aura contacts the various distortions, poisons, and distempers of earth, "that sorrowful star".

To those to whom perfection appeals, and appears the only thing worth striving for, the ideal whose lure of spiritual enchantment the human spirit must follow, whithersoever it lead, the tempering of the instrument constitutes a paramount necessity: where perfection is the aim, the cleansing of Mortality's wounds, healing its "hurts of time," appear as necessary preliminaries; prelude, indeed, to any "song of degrees" ere the soul can take its part in the cosmic spherulic harmony and strike "one clear chord to reach the ears of God".

The human Ego inherits an imperfect organism, including some useless rudiments and excrescences, faulty planning, immature structural work, "gone away and done amiss". But

the joy of man the maker and thinker is so to perfect and attemper his various subtle forms, that an ever-progressive response to the Life from the lives shall gradually re-form and re-build the tenement in the image of its own primal and primordial perfection. To achieve this, it is necessary to discover all imperfections, to give them neither mercy nor quarter, palliation nor excuse, but to straighten all that is crooked, remove all defilements, extract and exterminate all poisons and morbid growths: "a corrupt tree cannot bring forth good fruit," in any realm of consciousness.

Psychoanalysis (according to the methods of Jung as distinguished from those of Freud) provides the follower after perfection with a means of psychic self-examination; moreover the skilled and discriminating analyst wields scalpel, probe, "and any other instrument" of surgical "music," until the patient can "start again," clear, free, unencumbered by aught that hinders him from running the race set before him, along his own individual road-track of attainment.

But analysis cannot prove an end in itself, it is a means to an end. Analysis must precede synthesis, as a categorical imperative "*I will. Be thou clean.*" Here, the order of precedence is a mere verbal superficial transposition, the meaning is obvious. Cleanliness and order, all worlds over, constitute preliminaries to creative operations; hence the iconoclast and reformer must both do their work, each dark hard substance must be enlightened by mental perception illuminated from the spiritual plane of consciousness, purged and wrought on, by all manner of drastic and devastating processes, reduced to its lowest common denominator, submitted to spiritual cautery, freezing, numbing, scalding, pounding, pressure, each "after its kind," while all that can be eliminated vanishes, into its appropriate "nothingness". Then only, when each element stands clear and self-subsistent, denuded of every superfluity, excrescence, flaw and stain, can

the master artificer and his worshipful company of perfected crafts-workers perform the creative will, and do its pleasure, on each "substance," no longer "dull," but irradiated by inauguration into that service of perfect freedom wherein the joy of each part is to do the will of the whole.

Psychoanalysis, if it is to justify itself as "the compleat surgeon," includes and implies a considerable amount of courage and self-control on the patient's part, combined with readiness to submit to searching examinations. Poisons must be eliminated, fungi removed, broken limbs set, likewise unskillful surgery rectified, by processes calculated to call out the reserves of endurance.

For the average patient's exclamation of horror, should surgical examination prove existence of some morbid growth or unpleasant disease, the surgeon is prepared; but if this be followed by a refusal to accept the verdict, or to submit to the appointed operative measures and processes, however severe and drastic, it reveals weakness as foolish and futile as it is cowardly. When once the surgeon is called in, his sole concern is that of discovery and rectification of whatever is wrong. Elimination, eradication, extermination, operation; these violent remedies represent necessary measures where psychic poisons have done their foul work: yet not all patients will submit to scalpel and probe on the emotional or mental planes.

Still, granted that the seven or seventy times seven dark *daimons* (whatsoever their names and natures) have been expelled from "the house of the brute" temporarily tenanted by "the soul of a man," and the organism left clear and cleansed of undesirable followers, what is the next step? Reconstructive activities, surely; for these are not self-generating on the form side, they must be initiated by definite thoughts directed towards imaginative invocation and interior determinative will-power. How is the man to discover and

apply his own cosmic universal powers, to realise those secret correspondences, which, once empowered by direct action, prove his harmonious consonance with that Spheral Music whose choral spells call forth the very spirit of man from the dust of the earth, and having drawn down the seraph from above, exalt the mortal from earth to heaven, dissolving and resolving by the power of sound?

Here, Astrology provides a vital, creative, provable synthesis, for every man, without respect (or disrespect!) of persons.

For Astrologia, enlightens and informs each spirit, mind, soul and body, with its own spiritual illumination, according to the power of each secret corresponding star's bond and link, from above; from below, it provides each organic structure with its own specialised adapted "lighting-system," individualising each "plant" to the needs and requirements of the human constitution and conformation.

In the realms of the elements, the similarities and differences appear at once, illustrating each ordeal, proclaiming character and calibre of patient and *régime*, both. To prescribe identical "cures" for the descendants of fire and water, of air and earth, this is to stand confessed as an ignorant, indeed, dangerous, practitioner of psychic surgery. What cures the fiery "son of Boanerges" kills the son of Poseidon, or deprives him of the last remnant of self-control; the "air-cure" leaves the son of the bull, or the titan-caryatid, not only "unimpressed," but impervious: "the *breath* of heaven" is not enough for the recalcitrant Vulcan who needs the *hand* of Jove himself, and in that august hand a chastening rod, to "move" him, at certain crises when his native earth threatens to "wall him up" and fossilise him in untimely sleep. Here is where Astrology provides key, clue, diagnosis, medicine, and each appropriate remedial treatment. If any open-minded dispassionate student of psychoanalysis will take the trouble to

relate the dreams of his patients to their birth and progressed horoscopes, he will soon discover that from the psychoanalytic view-point alone, there is more in Astrology than meets the eye of the average "superior" person, "who dismisses the subject with a wave of the hand, remarking "Mesopotamia" or "Basingstoke" according to his special brand of superiority! The present writer, after a considerable amount of experience in the interpretation of dreams, has not yet found one patient whose dreams do not relate themselves, clearly, distinctly, directly (in some far-fetched or merely derivative connection) to the birth and progressed horoscopes.

The plays of phantasy, in like manner, relate themselves to the superconscious, subliminal, and sub-conscious marginal Planetary realms. Volcanic soil nurtures not the same fauna and flora as ocean-bed or sand-dunes: to search for sea-poppies or wild purple thrift in the soil of Surbiton is to invite the appropriate Nemesis attending all incongruous expectations: yet similar *bêtises* are frequently committed on the inner planes, involving physician and patient in a series of mutual misunderstandings. To a true practitioner of Planetary Synthesis, disillusionment is impossible; he knows both country and soil, his concern is to plant and tend those fruits of the earth which will take kindly to the soil as a natural parent, not "an unwilling host" who must be humoured and placated ere he will afford room to live. In this transition epoch, the clamour and horror of the seven years' warfare, foreign and civil, have reacted upon the world-aura and thence by contagion on all but an inconsiderable minority of inhabitants, jarring instruments hitherto supposed atmospherically insensitive, inflicting terrible (in some cases irremediable) injuries on sensitive organisms.

Psychically, the world is seriously out of repair. Psychoanalysis exposes each breakage and flaw and, in many cases, removes blinkers and obstructions, so that the sufferer

can see what caused the evil which led to the state of disease.

The synthetic vision and perception of the individual ideal of perfection, together with the necessary constructive measures to ensure gradual, progressive self-harmonisation along the spiritual, mental and emotional lines of least resistance, these are reflected in each Planetary mirror of manifestation, magic mirrors, indeed, for truths; and the sum of truth is revealed therein to every student according to his ability. Concentration, contemplation, the philosophic mind, construction the watch-word, ever-increasing response to Life the aim, based on conviction that each human spirit incarnates, *i.e.*, "falls, to rise, is baffled to fight better, sleeps to wake". If the study of each horoscope be thus approached, neither practitioner nor patient will go unrewarded. Life viewed in the light of the stars, reveals itself as a cycle of glorious adventures, fortunes of war must follow the warrior; he, who counts the cost before setting forth, judges not each payment, knowing it is but the due and fee of body, soul and mind, to that spirit which beareth witness that we are heirs of deity, whose mortal sufferings give hostages to the God within, "if so be that we suffer with Him, that we may be also glorified together". The ten thread-clues, "the perfect number," which when understood and disentangled, lead through the mazes of becoming to the Temple of being, must be reserved for future unwinding.

Leo French

(To be continued)

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THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARĀJADĀSA)

IV

For many years before the T. S. was finally organised, H.P.B. knew what in general was the work which she had to do. In Cairo, before leaving for Paris in 1874, she made an attempt to form a society. I have no documents about this, though I expect to find references to it in a manuscript of H.P.B.'s about her life, which Miss Arundale handed to me just as I was leaving for Australia, and which I had no time to examine. When H.P.B. reached America, she was naturally on the look out to make another attempt. There was at this time, in Boston, a spiritualist publication called The Spiritual Scientist, whose editor was E. Gerry Brown. The editor was evidently out of the ordinary run of spiritualists, and had a scientific and philosophic bent of mind which drew to him the attention of the Egyptian Brotherhood. Mr. Gerry Brown was brought into touch with H.P.B. and Colonel Olcott, in 1875, and the following notice occurs in The Spiritual Scientist of May 27, 1875.

A BUDGET OF GOOD NEWS

The organisation of Col. Olcott's "Miracle Club" is progressing satisfactorily. Applications are daily received from those wishing to join, but few selections have been positively made; as it is desired that the Club should be composed of men of such standing, and scientific and other attainments, as shall afford to the public a perfect guarantee of the trustworthiness of any conclusions they may reach.

The medium who is to sit with the investigators, being actively interested in certain business operations, has been temporarily called from New York. Meanwhile in anticipation of the commencement of his report of séances of the Miracle Club, Col. Olcott authorises the announcement that he will contribute to the *Scientist* some of the results of his winter's reading, in the form of a series of articles entitled "What the Ancients knew, and what the Moderns think they know." This popular author in addition to what he gleaned in his researches among the splendid collections of the "Watkinson Library of Reference", in Hartford, has recently had access to some ancient manuscripts, furnished him by "one who knows when and how," as the phrase goes; and our readers may count upon both entertainment and instruction in the papers which will appear in this Journal.

We shall also begin at once the publication of a most important paper contributed by M. Wagner, Professor of Zoology in the University of St. Petersburg, and the Huxley of Russia; it gives the results of recent séances held with a French medium, named, M. Bredif, by Prof. Wagner and two other professors of equal eminence. The document which will appear in three successive chapters, has been translated from the Russian language for this paper by Madame Blavatsky, the accomplished lady, to whose trenchant pen several American journals are indebted for recent contributions which have elicited the highest praise for the elegance of their style and the vigour of their argument.

At the end of this cutting, which H. P. B. has pasted in the Scrap-Book, she writes as follows:

An attempt in consequence of orders received from T. B.: through P.: personating G. K. ▽ Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and Skeptics! Thy will, O, M!, be done! H. P. B.

PIONEERS

By MORLEY STEYNOR

Should any soul be touched with grace or glory,
 Surely such gifts are their possessor's loss:
 Hemlock to Socrates, the stake for Bruno,
 And, to your young Divinity, the Cross.

LAURENCE HOPE

IF ever the subject of great souls of the past comes up for discussion—and by “great souls” we mean men and women who have lived and died in the service of Truth and Mankind; in a word, those shining lights who are “touched with grace or glory”—whenever this subject comes up for discussion, and reference is made to the amazing stupidity, injustice and cruelty to which they were exposed during their lives, it is customary to say that of course it was very dreadful and much to be regretted; but as these pioneers lived in an unenlightened age (as though every age was not an unenlightened one to the pioneer!) we must not be too severe on their judges and executioners. After all, they say, these misguided ones knew not what they did; they were acting according to their lights, and of course such stupidity would be quite impossible in *our* day. Would it?

If there are any simple souls who are still of this opinion, any who imagine, for instance, that a great soul of to-day is freer from envy, hatred and persecution than those of the past, or has any better chance of justice in 1921 than Socrates had in 399 B. C., Hypatia in 415, and Bruno in 1600, let them read the Report published by the Theosophical Society of Mrs. Annie Besant's suit against *The Daily Graphic*. It will necessitate the readjustment of their intellectual outlook.

Of course we do not say that modern injustice and persecution would drag a lady from the lecture hall and hack her to pieces with oyster shells, as the monks did to Hypatia. No, we have other methods now—*autres temps, autres mœurs*. True, the spirit that prompts injustice, the blindness that breeds persecution, are the same in every age. It is the mode of expression that differs. For instance, at one time it was fashionable to apply the rack to anyone who dared to think differently from the majority; at another, the stake. The twentieth century, however, will have nothing to do either with the rack or the flames; they are *démodées*. No, it prefers to attack the mental rather than the physical. And to do this most effectively, calumny is now easily first favourite. We now accuse the object of our resentment of crime, attack her honour in a widely read paper, and then, when she resents this, we put her fair reputation at the mercy of a dozen unimaginative, hard-headed Scotchmen who, in all probability, know as much about India, and the great work that Mrs. Besant has devoted her life to, as an Indian *Shudra* knows about the ideals of the Scotchman's “wee kirk”. Then, when she has proved her innocence and absolute disinterestedness, we refuse her justice. Possibly this is not quite so drastic as the flames, but “’tis enough, ’twill serve,” as Mercutio would say. The victim finds herself without redress, and must suffer the injustice in silence.

We wonder whether they realise what they have done, those Scotchmen, whether they have the least idea that the lady their verdict accuses of sedition, or, in other words, of crime, is regarded with the greatest reverence by many of the most cultured people of Europe, Asia and America? Wherever men and women meet in earnest converse the world over, there her name is revered. The lectures of this modern Hypatia, whether delivered in London, in Paris, in Australia, in India—in short, wherever she goes—are crowded by students of all ages and all nationalities. Her books—enough in themselves to place her among the immortals—are recognised as

standard works on comparative religion and philosophy. Just as her prototype, by her learning and wisdom, drew around her students from all parts of the East where the influence of Greek thought was felt, so Mrs. Besant draws to her the thoughtful student from every country of the world.

Now, it needs no great experience of life to know that men and women who are loved and honoured in this way are not the sort who commit crimes. Bruno committed no crime; but no term was too vile for him in the mouths of his detractors; for Bruno, be it remembered, was one of the great souls, and consequently met with the hostility, envy and persecution that all great souls meet with from mediocre and laggard souls. "Truth that I have worshipped, keep me true," he cries, when tortured on the rack and tempted to recant. Yes, it needs courage to face injustice, but we know the lady of this paper is not lacking in this respect.

Well, once again Hypatia has lost her case, as all Hypatias ever must do, and *The Daily Graphic* has won. We congratulate them both. This is as we would have it. We would have Mrs. Besant say with Alceste in Molière's great play:

*Je voudrais, m'en coûtât-il grand'chose,
Pour la beauté du fait, avoir perdu ma cause.*

For whilst values remain as they are, sacrifice of the individual means success for the Cause. Had Bruno not been persecuted, had he met with fairness and justice, his noble example must have been lost to the world. Think what that would have meant! Had Mrs. Besant won her case, just so much would her cause have lost, and just so much would she herself have lost of that love and sympathy her defeat has awakened in the hearts of her people. "Is it so bad then to be misunderstood?" says Emerson. "Pythagoras was misunderstood, and Socrates and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Morley Steynor

WAR AGAINST MRS. BESANT¹

By L. W. ROGERS

LAST month I called attention to the campaign of vilification that is going forward in the United States and in Australia, and reprinted a quotation from the letter that appeared in an American paper—owned and published by a member of the Washington Lodge, T.S.—in which the writer declared that they intended to keep it up until Mrs. Besant was forced to resign!

It is often difficult to decide what course of action is the wisest. To defend those who are unjustly attacked is sometimes to make slanders known to those who would otherwise not hear of them. Yet to remain silent may permit the uninformed to be misled; and it is no trifling matter to be led into disloyalty and opposition and base censure where we owe but love and gratitude.

Let us look a little further into this matter and see if we can understand it. The attack is being made jointly on the two foremost Theosophists of the world—Annie Besant and C. W. Leadbeater. As teachers and interpreters of Theosophy, as investigators of the invisible worlds and as writers of Theosophical literature they are without peers among living men and women. Each has given almost a lifetime to Theosophical work, and the Theosophical Society, as it stands to-day, owes its membership and its prestige very largely to their self-sacrificing labours. If they could be discredited it would be a shattering blow to the whole Theosophical fabric. Its most malignant enemy could wish Theosophy's great world-wide organisation no worse disaster.

The attack on Mrs. Besant consists chiefly of petty vilification, of assuming that another person's version of what she said is accurate and then holding her responsible, and so concluding that if not legally,

¹ Reprinted from *The Messenger*.

she is at least morally responsible for "compounding a felony" and that "for ways that are dark the heathen Chinese" has a close second in A. B. This is merely a hint of the coarse abuse of her that has been running in the papers for months and which is well calculated to prejudice the members of the Society who do not know her. As to C. W. L. the scheme seems to be to revive the old troubles of 1906, to set members to quarrelling afresh, and to inaugurate new contentions by circulating a story based upon an alleged incident which, if true, constitutes no ground whatever for the slanderous tale built upon it. Fortunately we have some direct testimony about this matter. A circular-letter signed by Irving S. Cooper and sent out January 27th, 1922, says in part:

"Since 1910 I have served him [C. W. Leadbeater] in the capacity of Private Secretary for about four and a half years. In India I was with him from early morning (we started work at 6 a.m.) until late at night. I had access to all his papers and letters. I taught and knew intimately the boys in his charge. In Sydney I was with him constantly, and the young people, whom he helped in the capacity of father and big brother, were my near and dear friends. They told me their problems and asked my advice. I helped them with their lessons, went with them on their excursions and worked with them day after day during the three years of my visit to Australia. . . .

"I have never in my life met a cleaner-minded, nobler man than Bishop Leadbeater. His teachings are helpful, wise and kindly, and his life is in strict agreement with his words. Year after year I have been with him, and never did I see or sense the slightest taint of impurity or coarseness. On the contrary, I marvelled again and again at the singular purity of his mind so different from that of other men. Do you think that I could be with him for a period approaching nearly five years and not sense vicious tendencies in his character if they were there? Mrs. M. is said to have drawn certain opposite conclusions from something she saw in her own home. I happen to know that the incident described was of a most innocent character."

In the most positive declaration this witness asserts that there was not the slightest ground in all those years on which to base a story of a slanderous nature. Here we have something very different from the innuendo which is the chief characteristic of this campaign of abuse. The quotations above constitute a positive statement from actual knowledge.

Let us assume that those who are spreading the slanderous tales regarding Mrs. Besant and C. W. Leadbeater are sincerely endeavouring to rid the Society of leaders whose characters they question and whose leadership they repudiate. Let us assume that their motives are good and that they really love the Society and reverence Theosophy. Will the course of action they have adopted bring about the result they desire? Of course it will not. What is really happening is that the good name of the Society is being injured.

Brotherhood is an ideal to be lived. We have no right to teach the beauty and power of brotherhood and to acclaim it as the first object of the Society, unless we intend to practise it. If our brother, bound to us by ties of blood, does wrong, or if we think he has done wrong, we do not immediately publish the fact abroad, tell everyone we know, write letters about his mistakes to all of his friends, shun those who cling to him, and seek in every way to drag him down.

Every member should seek a satisfactory explanation of these attacks. Just *why* are they being made? What reason could a friend of Theosophy have for such a course? If there were really something wrong how could such attacks set it right? Let us suppose that some prominent Theosophist should make a moral blunder. Will it help Theosophy any to publicly discuss it? *Did* it help Theosophy any when Madame Blavatsky was called a fraud, and a lot of our members fell to wrangling about it and thus advertising the whole matter?

A NATURAL PHENOMENON

Many of our members are inclined to be unnecessarily alarmed when our leaders are attacked. It is a very disagreeable experience, to be sure, and it will certainly do some damage in the way of shaking a few members out of the Society, but our staunch ship will weather the storm as it has often done before.

When Madame Blavatsky was the centre of the first great agitation that shook the Society, it seemed to some that the end had come. Many were fooled into the belief that the great leader was a charlatan, and they quit in disgust. Others became discouraged and dropped out. But the Society soon recovered and went steadily onward.

In the great secession when Mr. Judge was the General Secretary, nearly the whole of the American Section was rent away from the parent organisation. Only a few feeble Lodges were left. But where

to-day are the seceding Lodges? You can count them on the fingers of your hand, while the few that remained have grown into more than two hundred Lodges.

In the midst of the trouble of 1906 it seemed that we were drifting upon the rocks and some of our members thought we would be unable to interest the public in our philosophy thereafter. A number withdrew from the Society, and some of them were leaders of importance. But the public took no notice of the matter, and to-day we do not even miss those who resigned.

The present disturbance is probably not a storm, but a squall. Only two National Sections are affected at all, and these two not seriously. Probably it will shake a few new recruits out of the ranks. There are always those who are ready to drop out for the slightest cause. Let them go in peace. They are not yet quite ready for this pioneer work. In some other incarnation they will return. We have been told so often that these periodical shakings must occur and that they serve a necessary purpose, that they should no longer alarm anybody.

L. W. ROGERS,

General Secretary, T.S. in America

OUR WORK TO-DAY¹

By WELLER VAN HOOK, M.D.

THERE is a grave pathos in the appeal of the Logos' purpose of the hour for all Theosophists. The preparation for the coming of the World-Teacher could never be perfect; yet can we not make it a little better during the short, precious period yet remaining to us?

America with her more than hundred millions of intelligent, responsive souls feels only vaguely, only massively and not specifically and definitely the facts of the spiritual side of her life. Thousands could yet respond sharply and keenly if given opportunity. And we may be confident that one man of positive knowledge and conviction

¹ Reprinted from *The Messenger*.

will outbalance a hundred wavering or even opposed individuals when the test of His presence is upon us.

The American Section seems asleep in the midst of crying duty. Is *The Messenger* filled with enthusiastic reports of meetings, lectures, new combinations of Theosophic ideas and the accounts of discussions of philosophic truth? What do travellers report of activities in New York, Kansas City, the Pacific Coast centres? Is it not that there are unseemly discussions about the wisdom of those who guide the Society at large? It is not that there should be great effort made to see that the tiny machinery of our petty organisation is in running order? Is it not that the pointing of the finger of scandal unduly engages the attention of the workers?

Suspicion, trivial argumentation about unessentials, the alleged defence of great people who are not swayed by the small waves of opposition and do not need defence—it is these things that call off the attention of the workers from the old, delightful labour of discussing, meditating and disseminating divine philosophy. Are we weary of spiritual study and the calm joys of the serene inner life?

Every man of us should say "This is the day that God has made; this is the community where The Master has placed me to work out his purpose; in my own heart is the light He keeps aflame. So I will maintain my centre of life. I will find some co-workers, if but two or three and we together will say that:

'First, we will meditate each day at certain hours, casting our very hearts toward Them;

'Second, that we will meet each week at such and such a place and time; and

'Third, we will use old, and ever devise new, ways of putting the knowledge of the great truth clearly before those immediately about us.'"

If we do this the Watchers will see our land dotted full, like the sky-vault, with the illuminating stars of flaming souls.

Then bickerings and the accusing and the defending of Arhats or the worrying over the preservation of the Society's purity will cease to have place among us. And each day will see advancement in the preparation for His coming!

Weller Van Hook

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

THE CRUX OF ALL POLITICAL SCIENCE AND ART

TO THE EDITOR OF "THE THEOSOPHIST"

DEAR SIR,

Will you very kindly publish the following queries in your valuable paper, with your own answers, and also invite and publish answers from readers who may think differently from you? (I shall be very thankful for cuttings of the same.)

Benares

Yours Sincerely,

December 7th, 1921.

BHAGAVAN DAS.

1. Are there not two "selves" in every community, as in every individual, a higher and a lower, a good and a bad, a virtuous and a vicious, a wise and a foolish?

2. Is it not essential that in self-government, the good self of the community, its higher, wiser, and more virtuous self, and not its bad, foolish, and vicious lower self, should govern?

3. Is not government, by any one class, exclusively, of any other class or all other classes, *i.e.*, of the labouring class by the capitalist, or of both by the militarist, or of all three by the ecclesiastical, or of the Protestant by the Roman Catholic, or the Hindû by the Muslim, or the Muslim by the Hindû, or the Shia by the Sunni, or the Shaiva by the Vaishnava, or the non-brâhmana by the brâhmana, or *vice versa*, as much other-government, foreign-government, alien-government, even when both the governing and the governed classes belong to the same race and nation, as when one race and nation governs another race and nation?

4. Is not the essence of good government, the making of good laws and the enforcing of them justly and efficiently?

5. Is not the essence of good laws, such equitable division and balancing of rights-and-duties, as will give a fair chance (a) of necessities to all who are willing to do work suited to their psycho-physical constitution, and (b) of special rewards to special qualifications?

6. Are not such good laws possible to be made only by the higher self of the community, *i.e.*, by pure and wise and philanthropic legislators?

7. Is not the securing of such legislators the very crux of all political science and art?

8. Can such legislators be secured, and have they been secured, by any of the methods, of election, etc., in vogue in the current Western forms of self-government?

9. Are any of these systems suitable for India? If so, which?

10. If not, what is the method, of election or other, by which the better self of the Indian (or any other) people, *i. e.*, philanthropic, unselfish, and at the same time experienced and wise men, may be brought into the legislature?

11. Is it not desirable that such a legislature should have full supervising control over the executive, without itself exercising any executive powers directly, in order that the laws may be enforced justly and efficiently?

12. Would it be helpful towards securing such worthy persons for the legislature, to observe some such conditions as that:

(a) All legislators must be elected, from among the permanent residents of the country, irrespective of creed, caste, class, colour, race or sex;

(b) They must not offer, or canvass, for themselves;

(c) Must be nominated by a given proportion of the electors, the nominators being possessed of certain qualifications of age and experience themselves;

(d) Must be at least forty years of age; should ordinarily (with exceptions) have had experience of the responsibilities of the household life, with children of their own; must have retired from competitive professional, business, or other life of bread-winning or money-making; should have distinguished themselves in some walk of life; be able to support themselves on their own savings, or be assured of all necessities and personal requirements by their families or friends; should give all their time, practically, to the national work, and do so without any cash remuneration, all requisites for the discharge of their duties being provided to them out of state funds;

(e) Should have rank, precedence, and honour above all salaried office-bearers; and that

(f) the legislature should have on it persons possessing between them experience of all the main departments of the national life?

MR. WADIA'S TOUR

FROM THE CANADIAN THEOSOPHIST

IT is difficult to give any kind of adequate impression of Mr. Wadia's work and the effect of his addresses on those who hear him without being taxed with emotionalism. The cynically or sceptically inclined must see and hear in order to believe, but at least it can be said that it is a unique opportunity for Canadians who hear this representative of the Eastern wisdom on his first visit to Canada. During his course of lectures and classes in New York recently, people have been attending from all over the United States, from Canada, and even from England and the European Continent for the express purpose of hearing him. Since Mrs. Besant visited Canada his equal has not been here. It was the same in Europe when he spoke in France, in Belgium, Holland, the Scandinavian countries and Britain. It is a general testimony that his addresses are pervaded with marked spiritual power. Those who have read "The Inner Ruler," "Individual Progress" and "World Service," in *The Canadian Theosophist* will have no difficulty in understanding this fact.

Mr. Wadia, while largely identified with the Indian Labour Movement, is a moderate in his view of Indian politics, and a supporter of the new legislation which has begun the work of government reform in India. He has twice been chosen by the Indian Government to represent it at the International Labour Conference and last October attended the Geneva meetings in that capacity.

Mr. Craig P. Garman's article on "Mr. Wadia in Europe," which appeared in *THE THEOSOPHIST* for December, and also in *The Canadian Theosophist*, will make it unnecessary to recall his recent work in Europe. In India he is known as the founder of the Labour Movement there, and has been Mrs. Besant's right hand man at Headquarters in the Publishing House, and her co-worker in her Theosophical and national activities. Like her, he is a loyalist in relation to the Empire, and in support of the new government measures resulting from the Montague Act. It will be seen from the following itinerary that Mr. Wadia appeals to all classes of people, and his Theosophical spirit is evident in all his public work. We regret that it has not been possible to obtain details of the remainder of his Canadian tour, but similar engagements are being made in every place he visits, and we anticipate a widespread interest in our movement as a result.

MONTREAL

Tuesday, February 28, 6.15—7.45 p.m.—Young Men's Canadian Club, Windsor Hotel, "Indian Labour in Relation to Gandhi"; 8.30 p.m., Members' Meeting.

Wednesday, March 1, 8.15 p.m.—Ritz-Carlton Hotel; lecture, "A Study in Indian Philosophy".

Thursday, 12.15 p.m.—Kiwanis Club Luncheon; 8.15 p.m., Y.M.C.A. Hall; lecture, "Unfinished Man: A Study in Evolution".

OTTAWA

Friday, March 3, 12.45 p.m.—Kiwanis Club Luncheon; subject, "The Commonwealth of the Future"; 8.15 p.m., Members' Meeting.

Saturday 4 p.m.—*Bonne Entente* League, at Chateau Laurier, "Universal Brotherhood"; 8.15, Chateau Laurier, lecture, "What is Theosophy?".

Sunday, 3 p.m.—Chateau Laurier, "Life After Death"; 11 a.m., E. S. Group; 5 p.m., Independent Labour Party, "Indian Labour"; 8.15 p.m., Chateau Laurier, "Indian Philosophy".

Monday, 8.15 p.m.—Chateau Laurier, "India, What It Can Teach Us".

TORONTO

Tuesday, March 7, 8.15 p.m.—Theosophical Hall; lecture, "Unfinished Man: A Study in Evolution".

Wednesday—Theosophical Hall; lecture, "The Wisdom of the Upanishads".

Thursday, 12.45 p.m.—Empire Club Luncheon, "India's Place in the British Empire"; 8.15 p.m., "Karma, the Law of Growth".

Friday, 8.15 p.m.—West End Lodge, "India: What Can It Teach Us, A Study in Indian Philosophy".

Saturday, 1 p.m.—Carls-Rite Hotel, Women's International League of Peace and Freedom Luncheon; address, "The Commonwealth of the Future: the Brotherhood to Be".

Saturday, 8.15 p.m.—Theosophical Hall, "The New Art, the Expression of a new Consciousness".

Sunday, 11 a.m.—Theosophical Hall, joint meeting of the Toronto Lodges, for Fellows of the T.S.

Sunday, 3 p.m.—Workers' Party Meeting in Strand Theatre, "The Labour Movement in India".

Sunday, 7.15 p.m.—Theosophical Hall; subject, "Yoga, the Path of Union".

Hamilton and London had not completed their programme at time of closing for press, but arrangements are well on the way, and Winnipeg, Regina, Medicine Hat, Calgary and Edmonton are busy in preparation.

The Vancouver committee had arranged for Salmon Arm, April 16; West Summerland, April 17; Vancouver, 19 to 23, including a members' meeting and four public lectures, and the remaining days at Victoria and Nanaimo. Some rearrangement may be necessary, as Mr. Wadia writes as we go to press to say that he has made a special engagement in Los Angeles for the evening of April 30, after the earlier dates had been confirmed.

FIRST PRINCIPLES OF THEOSOPHY

AS translations have been begun of *First Principles of Theosophy*, I should like to draw the attention of translators to the fact that, in the forthcoming second edition of the book, there are various emendations. Most of these are unimportant, but some are of consequence. There are corrections in Figs. 26 and 27; in both, the term "Future-American" has been changed to "Austral-American," and in Fig. 27, "Iranian-Poetical" to "Iranian-Mercantile" (with a consequent change in the text). Figs. 49 and 51 have been redrawn. Fig. 77 has been slightly changed, to incorporate the corrections mentioned in the footnotes on p. 162 and 172. There is a slight change in Fig. 108 also.

Among the corrections omitted in "Errata," are:

(a) p. 118, line 17, change "survival" to "arrival".

(b) p. 167, Fig. 78. The Figure as given is wrong side up. Invert.

New illustrations are given for Figs. 1, 2, 19 and 20, but the change is unimportant.

C. J.

CORRESPONDENCE

A DREAM OF AN IDEAL COMMUNITY

I READ with great interest and pleasure your article on "The Need for Ideals," and after reading it I am encouraged to write to you, upon how to realise an Ideal, which I have had, more or less, before me continuously, for some thirty years—ever since it first dawned upon me that "Man shall not live by bread alone". It may seem strange, for me to be concerned about a *vision*, or *dream*, in these strenuous times, but a time of reconstruction seems to me to carry with it a responsibility, and a call to men and women of thoughtful minds everywhere, to be prepared with some well thought out, constructive proposals, or plans, which may aid such world-wide reconstruction.

The peculiar thing about my ideal is that it is impossible that I, or any single person, can achieve it *alone*—it *must* be, by the very nature of the case, carried out by the association together of a number

of individuals. It may be described as a Dream of an Ideal Community. Now the superior person always dismisses this idea with a smile, or a sneer, but the idea seems to be inherent in human nature, for it seems to have broken out again and again with ever greater strength, all down the ages.

Many are the Communities that have been started, and they have not all failed. At one time we find the giant intellect of Plato occupied with the idea, then the early Christians found that something of the same central idea was the only logical and practical method of carrying out the teaching of the Founder of their religion; and, although the Emperor Constantine succeeded in diverting, and almost smothering, the early Christian ideal by giving the movement the bribe of Imperial power and splendour, still, we find its resurrection in the monastic institutions of the Middle Ages and, at the time of the Renaissance, in the *Utopia* of Sir Thomas More.

Coming to more modern times we find the attempt by Louis Blanc to found communal workshops in Paris, the attempt of Robert Owen in England, and the still existing village communities in Russia and India. All these manifestations, more or less imperfect expressions, of such a world-wide and age-long idea bespeak its value, its truth, may we not say its Divinity? This, it seems to me, is the reality behind the modern Socialistic Movement, the principles of which have been so largely adopted—so far as suits their ends—by the Governments of the warring nations of to-day. This is another imperfect expression of this persistent Idea—but we see all things continually working together to prepare for, and aid a more perfect expression of it.

The fact that hitherto these have not been perfect expressions or successful experiments counts for little, now that we look at all history and progress from the point of view of the evolutionist. Because it has failed to triumph over the natural and artificial obstacles which have been placed in its way, it does not follow that it should not eventually come out triumphant over all.

The rate of its progress, and the ultimate date of its triumph, depend upon the measure of sympathy and active support which you and I give to it—every one who comes in touch with it can help or hinder; and therefore none of us can escape responsibility.

Personally, I feel that this idea of helping to devise a plan whereby humanity can live and progress in the true spirit of mutual helpfulness, brotherhood, sanity, and happiness, is the supreme thing in life, and everything else sinks into insignificance beside it. There is work here for all. Every kind of ability can find here a field for its activity, providing only that it is unselfish and desires only to serve the cause of Truth and Love. Of course I am not so foolish as to suppose that the whole world is to be transformed in a moment, or that all men are suddenly to be turned from knavery and folly to goodness and wisdom; but I do know that the power of a true idea and of enthusiastic conviction is tremendous. This is especially the case when it is something more than a mere theory, but has become

an Objective reality. Proof of this can be seen in the progress of the Co-operative movement, and of the Salvation Army. I am not thinking of any charitable scheme, supported by voluntary contributions, for instance, or of any state-supported or privately endowed project.

If we are ever to have anything like the "Kingdom of God" on earth, the central idea of it must be *Work*, and it must be entirely self-supporting. It need not be limited to any one country, or continent or religion, but wherever "two or three are gathered together in Love and Wisdom," there "the kingdom" may be started in very truth.

It must have, of course, a moral and spiritual basis in human hearts, but it must also have its material structure on an economically sound basis, resting on the four corner-stones of Truth (spiritual and economic), Justice (economic, and not merely legal), Brotherhood (which implies a passion for service), and on Order (which is perfect organisation for the end in view). If on those corner-stones are reared the columns of Work, Love, Peace, and Culture or Wisdom, we have begun to create a kingdom, or a republic, if you will—at least an *environment*, which will induce such happiness, and health, and aspiration that a glorious crown of devotion will ever be over it, and its bulwarks on the earth side will be the daily deeds of unselfish love and service of all its members—and the broad spirit of tolerance and discrimination, and patience which will inevitably prevail in all its life, both private and public. Consider what a remedial and redemptive influence such an environment would be! Is not the world in need of such centres? Then why should we not begin to set about building them—at least to plan them?

Given fairly favourable conditions, human labour has always been able to produce more than sufficed for its own immediate requirements. But at the present time, thanks to the progress of mechanical, electrical, and chemical science, the productive power of labour, always great, has been multiplied a hundredfold. Yet, comparatively, the workers are no better-off than their prototypes of ancient days, though the national wealth and income of the leading States and Empires is reckoned in millions, instead of thousands of pounds. This is simply owing to the fact that the owners of the machinery of production have kept for their own pleasure and use—or misuse—the proceeds of the increased speed and bulk of production.

What is the remedy? First, a moral one, and secondly, that the workers should themselves own the improved means of production, and that there should be a juster, kinder and wiser administration and organisation of the national wealth and life.

Yes, you may say, agreed; but how? Well, I reply, the remedy is simple, and can be summed up in three words—*Work*, *Wisdom*, and *Love*. First work at the idea in thought, then work to collect the necessary information, then work to spread the idea and to get others interested in it. Work to collect the necessary starting capital, then work to carry out the arranged plan and to carry it to its ultimate success.

Once it is an established success, the great Labour Associations will not be slow to see the practical wisdom of the idea, and will, instead of dissipating their wealth in fruitless and wasteful struggles with groups of Capitalists, use their wealth in carrying out this idea on a larger scale; and many enlightened Capitalists will aid them, so that we shall see a revival of, not only communal organisation but of the ancient trade guilds, with the consequent abolition of poverty for all but the most criminal or immoral classes—and even these will be considered as more worthy the attention of the doctor, than of the policeman, as at present. The natural outcome of all this is International Federation, and a World Parliament for all Humanity, the abolition of armaments, the cessation of wars, and the rumours of wars, and the conservation of the world's wealth for the world's needs, and for the welfare of all the Nations and Nationalities composing it. Is not this worth thinking about, and working for?

What is wanted now is that this teaching should be given to the world, not merely by word of mouth, or by written or printed words, but *objectively* by practical example, as a "working model" for all the world to see; but this is not a one-man job. Men and women of goodwill must co-operate. But we need a co-ordinating centre. I venture to suggest that the Theosophical Society would be most suitable as a rallying and nursing centre for such circles of thought and action as may be formed—more especially as such self-supporting centres would provide ideal environments for hundreds of friendless and mutilated soldiers who have nobly suffered in order to aid and save us all and who otherwise may find themselves cast adrift, and at the mercy of a cold and selfish world, as has happened often before.

This is roughly my idea, my ideal; if you think it worthy to publish it, please do so—anywhere and everywhere you can.

OSWALD GREGSON

AN OPEN LETTER

I TRUST you will find space in THE THEOSOPHIST for a few words from one who has for nearly twenty-five years closely followed the work of the President for the Theosophical Society. I can, I think, claim to have a closer personal knowledge of her work than is possessed by the majority of our members, for I have been for years a first-hand witness of what took place in the T.S. and in her public work for India.

There would be no necessity to recall what she has done except that her position as President is being assailed for the moment. Unhappily the attack is almost wholly led from within the T.S. and presumably by those who have not fully considered the history of the Society.

The first part of the attack is upon her *bona fides* as successor to H. P. B. This can be easily established from existing and authentic documents, supported by the correspondence at that time of those intimately concerned in the affairs of the moment and who were undeniably in a position to know the truth. Only the very uninformed would question this successorship and pretend that she had usurped the prerogatives of another. Mrs. Cooper-Oakley, writing to a friend, November 28th, 1894, said: "H.P.B. never told us to look to Mr. Judge in any way, she rarely mentioned his name. She *did* tell us to look to Annie Besant, and that she would be in direct communication with Master." She has told me often that Annie was to be her successor, and that Annie had been 'watched' by Master for years." Then she goes on to quote those historic words of H.P.B.'s—"I hereby appoint in the name of the Master, Annie Besant, Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the teachings." Then she concludes: "Now it was always a solemn thing for H.P.B. to use the phrase 'in the Master's name'."

The second part of the attack is to make it appear that in her position as President she descends, in methods of management, to all sorts of common political wire-pulling; further it is openly stated that she does not permit liberty of thought and action to her followers. Few know that she did not, in the first instance, wish to carry the burden of Presidentship. When Colonel Olcott lay ill and dying she said to us in Benares that as the question of who should be President had been raised she hoped that she would not be asked to take it and she urged the claims of another whom she thought would adorn that position. Mrs. Besant quite frankly said her hands were full of the great projects that she had for the rebuilding of India's nationhood. She had immense tasks before her demanding all her thought and energy. However, at the Master's wish she accepted the onerous post and has ever since conducted the Society to its present eminence, the world over with consummate skill. At the same time she has preserved to all the right of freedom of thought and action that is extraordinarily rare in a leader. She has given us of her best and left it to all of us to accept or reject as seemed right to us.

The third part of the attack is upon her interpretation of H.P.B. Frankly I find that where most is said about this, there seems to be an idea that H.P.B. gave to us something that was peculiarly her own. Any sensible reader of *The Secret Doctrine* knows that H.P.B. promulgated at the wish of the Masters a doctrine as old as God and Man, but recast to suit a modern world. Mrs. Besant being wise, explored in her turn the sources that H.P.B. drew upon and in them found also her own illumination. She has, in consequence, been the best commentator upon *The Secret Doctrine* that we have had so far, and may there be many more like her.

The fourth part of the attack is upon Mrs. Besant's powers of consciousness as related to the inner worlds. It is suggested, nay, affirmed, that she depends upon another for her knowledge of these, as at present they are closed to her. Those who know her can, I think, justly say that her knowledge has been at first hand, and I can recall

instances when there was no possible doubt of it. These instances were only indications, significant enough, of her vast insight into the inner worlds. That she may have chosen to close her brain temporarily to these inner records because of the intolerable strain of the outer activities would seem—not reprehensible—but a simple and sane procedure.

It does seem strange that many who owe her most are able to persuade themselves that it is honourable of them to indulge in a campaign of calumny and abuse. Whatever disagreements any of us may have with her, we all owe Mrs. Besant honour for her magnificent life of devoted service to humanity. She does not deserve, even from her enemies, belittlement and scorn.

Her friends are sometimes quoted against her when they have ceased to see eye to eye with her. I have known many of her intimate friends and have always marvelled at the wonder of her friendship with them. That some have failed her, I quite well understand for she has moved faster than they. Her politics are jeered at, but they have been clean and wholesome and an amazingly powerful factor in creating a modern and alive and aspiring India. Her Occultism is held up to scorn, but in the centuries yet to be, men will revere her for the purity and cleanliness of the Occultism she has inculcated. She must know better than most of us that the world is barely across the threshold of that day when Magic allured through thralldom to the senses. She has followed in the line of H.P.B. with unswerving directness and taught the splendour of that kind of Occultism for which "white" is the only just appellation. She has, as did H.P.B., lifted the veil and, as always, the ignorant and selfish clamour in opposition and misunderstanding.

Letchworth

JOSEPHINE RANSOM

In the May "Watch-Tower" the Editor asked for information as to the authorship of a poem which in *The Daily News*, had the names Robert Lynd at the top and Fanny Parnell at the bottom. I therefore reply,—that the verses beginning "shall mine eyes behold thy glory, O my country" were written by (if I remember rightly) a younger sister of the great Irish leader, Charles Stewart Parnell. Miss Fanny Parnell was born in 1855 and died in 1883 at the age of 28. Mr. Robert Lynd is a journalist in London. He was born in one of the strict Protestant sects in Belfast, but early was touched with the magic of Ireland and became a Nationalist. I fancy his name at the head of the poem means that he wrote an article entitled "Ireland a Nation" (By Robert Lynd) and began it with Miss Parnell's anticipation thirty years ago. Her own title for her poem was 'After Death'. By the way, 'grave-dumps' should be 'grave-damps'.

JAMES H. COUSINS

BULL-FIGHTING IN SPAIN

It is good that the Theosophist looks out for cruelty in the sports of divers lands, and for this reason I am glad that the Bull-fighting article appeared; but I am sorry that the writer stopped short at the cruelty done to animals. The reason I am sorry, is, that with regret one has to acknowledge that we have so many around us in the world who apparently do not mind cruelty to animals, else should we still allow zoological gardens, performing animals, vivisection and slaughter-houses?

Had the writer been able to stay on at the bull fight he might have seen a repetition of what happened lately in Spain (about a year ago), I read of one of the toreadors carried round on the horns of the goaded and infuriated bull and he died in the arena with the bull. This episode made a great impression at the time on the public, because they *were* able to image the sufferings of the man.

In one way I want to make the article more realistic and therefore more ghastly and yet I ask myself is that of any use? Ghastliness is not going to turn the hearts of the people to love and to responsibility for the suffering of others. But what is? only a realisation of suffering within ourselves and then by imaging the sufferings of everything that has life.

We are apt to condemn Spain for this form of cruelty, but let us look around before we do that, and see if stag hunting and the wearing of furcoats are not on a par, in so far as they cause suffering for amusement and for vanity. Anyway it is of no use to condemn, we must work the harder to arouse public opinion, and when that is awakened, these horrors will cease, not before. It is so largely a matter of lack of understanding, for sport in one age is considered cruelty in the next; even justice in one age will be considered cruelty in the next if we consider the case of conscientious objectors in the war.

"My son, get Wisdom, and with all thy getting get Understanding"; is true to-day, and, while we want others to understand the cruelty that they are allowing, we must not forget to try to understand that, if they realised the cruelty, it would cease. Cruelty is a want of imagination and therefore it is not intentional. It may come from such a lack of imagination and understanding that you call the author of it insane or a criminal. Are not all crimes committed for the same reason—and from the same cause. In a few hundred years we shall read of the cruelties which we allowed now, we must be careful what we condemn for we tread on thin ice here; possibly one day we shall realise that the so called refined but cruel darts sent out by untrue or careless words, work more harm and are more cruel than the barbarous and barbed darts stuck into the back of the bull. The bull cannot retaliate and, mostly, neither can the one who is attacked by words. The more refined and camouflaged the cruelty, the greater the suffering. If one cannot imagine suffering, one must go amongst it—it is easily found, then work at public opinion but mostly at oneself.

WAYFARER

REVIEWS

Creative Unity, by Rabindranath Tagore. (Macmillan & Co., London. Price 7s. 6d.)

I hesitate to review any of Tagore's works and I approach them with diffidence, as I do with reverence. In *Creative Unity*, as in all his works, he is greatly impersonal belonging to no *one* nation or race but belonging to all and all seem a part of him.

Tagore has such a deep insight into life in all its sides. "Through creation man expresses his truth; through that expression he gains back his truth in its fulness."

Note his call to greatness and fresh endeavour, "Men of great faith have always called us to wake up to great expectations, and the prudent have always laughed at them and said that these did not belong to reality," and again, "Come out of your present limitations. You are to attain the impossible, you are immortal!"

It is in his description of Calcutta that he makes us remember Ruskin—without Ruskin's bitterness of life (I do not like allowing that Ruskin was bitter). "Calcutta is an upstart town with no depth of sentiment in her face and in her manners."

His chapter on East and West is very fine. Here he tells us that "the East is waiting to be understood by the Western races, in order not only to be able to give what is true in her, but also to be confident of her own mission".

Tagore is always illuminating, he frequently unlatches a door through which, if we are able to open, we can look and see great and wondrous beauty—and learn much truth. This is the highest tribute I can offer. His works grow in popularity all over the world and we welcome more than cordially each work he is able to offer. He has the rare gift of understanding what true Internationalism means.

W.

The Future of Indian Politics, by Annie Besant, D.L. (Theosophical Publishing House, Adyar, Madras. Price Rs. 3-8.)

We would draw the attention of our readers to this, *The Future of Indian Politics*, the latest of "The Asian Library" series, if they desire to study India in relation to Dr. Besant's political work there; for the question is very concisely dealt with. We, as members of the Theosophical Society, know well the power of our President's writings, with her clearness of thought and ease of expression, and are glad to welcome any book that makes for better understanding of the nations, which is ever a step up the ladder towards Internationalism and Brotherhood.

W.

The Dominion of Health, by Helen Boulnois. (William Rider & Son, Ltd., London. Price 1s. 6d. net.)

Like one of the rosy clouds that appear before the sun rises, this book is a forerunner of the time when man will be free from the aches and pains that now beset him; he will no longer merely exist, but he will feel himself existing. In other words, he will be conscious that his body has the Life-Force pulsating through it, and he will regulate that vitalising force by his will.

The little book is very suggestive, and it sparkles. It is also full of anecdotes which give point to the author's words. No one can read it without feeling more vital when he puts it down. From its pages the sick man may learn to get well quickly, the healthy man may find new heights of vigorous life to which he may attain and rightly direct his powers. The busy man will gain a hint of how to be full of business and yet in no danger of the nerve break down that threatens so many hard workers.

We repeat, the author seems to be imbued with a vivid consciousness of the vital spark that dwells in us all, and that can be called upon to dominate the body, and raise it above disease and vice. Illness and vice are not denied, but they are transmuted into health by flooding the diseased part with vital force.

"Are you a Sergeant?" I asked.

"I am."

"When you say to a Private, 'March,' what does he do?"

"Marches," grimly

"You've a sergeant and a Private inside yourself. Let the sergeant see he gets command."

This was to "a broth of a boy," a red-headed scamp, whose restlessness prevented him from sleeping after typhoid.

"It's your own fault you're sick."

"How do you make that out?"

"It's want of pluck." . . .

He sat up in bed and glared.

"Lucky you're a woman," he growled.

Then the conversation about Sergeant and Private came in.

"Best night I've had for months," he declared next day.

The author will have no one acting on people, or children, from the next room to improve them. All have to be stirred up to make the cure themselves.

To sit apart in another room to change the characteristics of a child has something horrible about it, even if possible.

We thoroughly agree. If such doings seem temporarily to succeed, it is by imposing the will of another. To be really helped, we must be free and help ourselves.

We could quote much more, but it is better that people should read for themselves. So we only recall one other scene before we close.

Round a barrack-room stove young men are discussing the troubles "of overcoming fleshly desire". The advice given (pp. 67-8) is eminently practical. We notice that the writer takes reincarnation for granted.

A. J. W.

Jacob Boehme, by W. P. Swainson; *Prentice Mulford*, by Eva Martin; *Joan of Arc*, by R. B. Ince. (Rider & Son, London. Price Rs. 2 each.)

It is with pleasure that we place before you these three small and popular books of "The Mystics and Occultists Series". This series seems to us extremely useful, and we are glad to see that several other small volumes are shortly to appear. They are simply written and bring to the readers a clear idea of the work done by great people who otherwise might be forgotten in the hurry and bustle of present day existence. In so small a volume it is of course impossible to deal with the whole life of any one of these great people, but the various authors have very carefully picked out those points in their lives which have bearing on the mystic and occult, and we find this both fascinating and illuminating. It may be that, after reading Jacob Boehme, the Teutonic Philosopher in this small series, some may be induced to study him more deeply, they would find it time well spent.

In reading of Prentice Mulford the "New Thought Pioneer" we realise much that he has done to widen the present-day thought of the West, and how much he sympathises with Theosophical ideas. It is always refreshing to read of Joan of Arc, now looked on by her countrymen and lately canonised as a Saint of the Church. Her marvellous life is only touched on in this short book, but the mystic side, her obedience to the call, is referred to with sympathy by R. B. Ince, though one cannot but feel that he is not wholehearted in the matter and is not convinced. We recommend these three, they would take up very little room in holiday luggage.

W.

Visions and Beliefs in the West of Ireland—collected and arranged by Lady Gregory: with two Essays by W. B. Yeats. *Second Series*. (G. P. Putnam's Sons, New York and London. Price 22s. 6d., the two Vols.)

In the April number of THE THEOSOPHIST the First Series of this delightful and exhaustive collection of legends was reviewed; but through some oversight only the First Series came into my possession at the time, and one was under the impression that the single volume was complete in itself. It is but now that the Second Series has been handed to me, and I see I was mistaken in speaking of the "excessive price" of the work—because evidently the sum mentioned above refers to the cost of *both* series. I regret the slip, but the term "series" proved slightly misleading.

This second volume is of even greater interest than the first and also, has attached to it, a very attractive section, written by Mr. Yeats. He speaks of "Swedenborg, mediums, and the desolate places" in the manner of one to whom strange happenings and strange, desolate places are by no means unknown.

A somewhat curious and especially creepy chapter of *Visions and Beliefs* is that treating of "Monsters and Sheoguey Beasts" (although what is the exact meaning of "Sheoguey" I confess I do not know). One cannot fail to see the resemblance between these folk-tales of the present day and the myths of old—when Perseus fought with the dragon, etc. although the dragon in most of the modern tales has, usually, shrunk to the dimensions of an eel or a worm; for the persons and property of the folk-lore of all countries are, as Lady

Gregory reminds us, constantly being transformed or remade in the imagination. The monstrous beasts told of to-day recall the visions of Maeldune on his strange dream-voyage, where he saw the beast that was like a horse and that had "legs of a hound with rough sharp nails," and the fiery pigs that fed on golden fruit, and the cat that with one flaming leap turned a thief to a heap of ashes!

In the chapter on "Herbs and Wise Women," a rather interesting point is taken up, *viz.*: the language in which communications from the Unseen are transmitted to us, and Blake's interview with Crabb Robinson is quoted, when he spoke of the intercourse which he had had with Voltaire. He was asked in what tongue Voltaire spoke and replied: "To my sensations it was English. It was like the touch of a musical key. He touched it probably in French, but to my ear it became English."

I should like to quote many fascinating little legends but space forbids, and one can only say to readers of this quite too brief review: "get the book for yourselves," for you will be immensely interested in its weird revelations, which are placed before us in peculiarly quaint and attractive style.

G. L. K.

The Road to Endor: Being an Account of how two Prisoners of War, at Yozgad in Turkey, won their way to freedom, by E. H. Jones. Lt., I.A.R.O. (John Lane, New York and London. Price 8s. 6d.)

In addition to the fact of its being a vivid story of quite exceptional endurance and determination, this account of adventure holds much of particular interest for readers of THE THEOSOPHIST.

In the first place, the psychology of the story is remarkable. The manner in which Lieutenants Jones and Hill were able, by carefully thought-out and persevering fraud, to overcome the scepticism as to spiritualistic phenomena, not only of their Turkish Commandant, Interpreter and guards, but also of practically all their fellow-prisoners, makes one of the strangest stories imaginable. Not only strange, but of very distinct importance in enabling one to judge of the length to which credulity can carry willing belief. The converse also seems to emerge, in so far as the psychology of the author is concerned, for, here and there, one seems able to glimpse something of the length to which incredulity might carry a willing

disbelief. For, in face of the success with which his fellow-prisoners were bamboozled, there emerges the tempting proposition that Sir Oliver Lodge, Sir Conan Doyle, and other genuine investigators, have, in their researches, missed the one vital point that discredits their whole chain of reasoning. That the author attempts to uphold this proposition is by no means the case; but his experiences have certainly nauseated him so far as Spiritualism is concerned.

The book, however, does not claim to be anything but a plain, unvarnished history of events, and as such will hold its own as one of the most moving accounts of hardship and of real pluck.

R. L. C.

The Psychology of Everyday Life, by James Drever, M.A., B.Sc., D. Phil. (Methuen & Co., Ltd., London. Price 5s.)

The title of this volume is a tempting one, and we open it expecting some illumination that we have not come across in other writers. Had we read no other books upon psychology, we should, at the end of Dr. Drever's volume, have gained a fair, all-round idea of what most people understand by psychology: "a science which studies mental or psychical facts or phenomena," and the behaviour of living organisms in contact with such facts.

At the same time, having read some other books, we have to admit that the author ignores the value of certain lines of research which have proved most valuable, because of the hope that they give us of an intimate acquaintance with the facts of nature behind psychology, and hence a truer exposition of the psychology of everyday life. We stress this point, because we believe that it is time that writers of textbooks on psychology should transcend the prejudices of their age. The up-to-date physicist is sensing tremendous forces in the atom, which writers of the last decade did not dream of. The modern psychologist must recognise the possibility of tremendous forces latent in man, and drop the old formulæ which ignore it.

Most psychology is materialistic, as expounded to-day. Where is the writer who has studied along the lines indicated in Dr. Annie Besant's *Theosophy* and *The New Psychology*, or *Psychology*, a collection of essays and addresses, or who, when reading Dr. Drever's chapter on "Illusions, Hallucinations and Dreams" can recall the clear exposition of the subject by the Rt. Rev. Bishop Leadbeater in his

book *Dreams, What They are and How They Are caused*? Yet these modern researchers cannot be ignored by the unbiased searcher after facts, and writers who do so will quickly be out of date.

Here is a hint, from the chapter on "Remembering and Forgetting," which some of our students will recognise as an old friend:

If we have two hours to devote to learning—either the acquiring of skill or learning by heart—we can get a better result by devoting half an hour to the work on four successive days, than by working straight on for the two hours.

Dr Drever also recommends that, when learning by heart, the piece be memorised by reading from beginning to end, over and over again, until we can repeat the whole, and he quotes several investigators who declare that the longer the piece (up to some 240 lines) the greater the saving of time and energy. Most of us have wasted our time in memorising in short sections.

The hundred Best Books in Psychology, at the end is a valuable Appendix.

A. J. W.

The Woman Who Waits, by Frances Donovan. (R. G. Badger, Boston.)

This might have been one of the books mentioned in *Ecclesiastes*, xii, 12; and that, I fear, is its chief claim to notice. It is a sociological account of the conditions under which waitresses work in the United States. We do not question the originality of the material or the care and accuracy of the writer within her limitations, but it is quite evident that little is added to the knowledge of students of social conditions. There is little effort to evaluate the results or advance thought; and as an account of facts it fails through barrenness and lack of insight. For this reason the concluding chapter, a sort of summary, is only a recital of well-understood motives and conditions of life amongst these workers. Possibly the book has its use in bringing facts familiar to social workers to the attention of many who would otherwise not think of them, and has for this reason merited a "second printing". If so, the lack of insight and originality are no special defect; and the minute and tedious narratives and descriptions of incidents of little value to the student may constitute a claim upon the attention of those ignorant of and curious about "an intimate, personal, and realistic account of the life of a waitress".

L. E. G.

Some Observations on the Study of "The Secret Doctrine" of H. P. Blavatsky, by B. P. Wadia. (Theosophical Association of New York, 230 Madison Avenue. Price 25 cents.)

Those who are taking up the study of *The Secret Doctrine* for the first time will find this pamphlet useful; those who are making renewed attempts will find it still more useful; but perhaps its greatest field of usefulness will be among the many who have hitherto been content to regard *The Secret Doctrine* as an object for veneration, long since superseded by easier manuals. For students are here reminded of what our President herself has so often emphasised, namely, that the purpose of occult study does not consist solely, or even chiefly, in the memorising of statements, but essentially in the development of faculty by which truth may be recognised through any form of presentation. Also some valuable advice is given as to methods by which the best results may be derived from study in groups.

The Foreword contains quotations from letters of a Master, indicating the kind of help that H. P. B. received in the compilation of her greatest work. A point that is well brought out in the beginning, is the thoroughness with which all teachings are corroborated by extracts from other sources, a method which naturally presupposes some patience on the part of the reader. Mr. Wadia then explains how each member of a study group may prepare himself, by individual effort, to offer his particular contribution to the work of the group, and recommends that broad principles should always be kept in view at first, rather than details. He is especially insistent on the necessity for trying to understand what was in the mind of the writer, instead of rushing off to find what others have said on the subject. In short, the pamphlet aims at producing "the three great I's of teaching"—"Interest, Instruction, Inspiration"—and we hope it will be widely read and acted upon.

W. D. S. B.

Repressed Emotions, by Isador H. Coriat, M.D. (George Allen & Unwin, Ltd., London. Price 7s. 6d.)

This book consisting of seven chapters printed in large type, deals briefly with the psychology of Repressed Emotions from the point of view of the experienced psychoanalyst. In the first chapter upon "The Meaning of Repressed Emotions" he opens with the clear statement of what exactly emotional repression consists: "Emotional repression is the defence of conscious thinking from mental processes which are painful." This provides a method of mental protection, but in the event of its failure, severe neurotic disturbances may result. In the process of repression, we gather, there is a continual conflict between the primitive emotions as they exist in the unconscious and the more highly evolved human impulse in consciousness. Later, the author adroitly links up the psychology of crowds (always a difficult thing to understand) with the herd instinct, and goes on to say that such is really "nascent thought, which has not become crystallised, into conscious action". Why the individual, apparently a sane and normal being taken separately, acts foolishly or incoherently when merged in a crowd, is explained by the fact, that: "The personal unconscious, that is, the unconscious of the individual human being, is a part of the collective unconscious and cannot be separated from it. This explains why no individual can be completely emancipated from the crowd or from the social structure of society in which he lives, moves and has his being."

After taking some interesting cases of repressed emotions in primitive society and in literature, we have a chapter upon the sublimation thereof which seemed a little vague and we obtained no very clear ideas as to how this is to be carried out, until we read in the following chapter an example of this sublimation through a woman who was religiously minded and suffering from a severe compulsion neurosis of a year's duration, giving an analysis of her own case under the care and guidance of an expert in Psychoanalysis, which was well put and gave an idea of what the patient experiences during the process, and the methods of the person who is dealing with the case.

The book closes with a chapter on the "Fairy Tale" a form in which repressed wishes can be carried over from childhood in an artistic garb, giving pleasure to the adult as well. These wishes, associated with fairy tales in the mind of the author, are repressed, because as adult development proceeded, such wishes came into conflict with the actual world of reality and so could only be realised in an artistic form or creation. On the whole, the book is an interesting addition to

the large number of books already written upon this subject, written in a cultured and restrained style by a man who has evidently had considerable experience in the world of psychoanalysis.

B. A. R.

Masonic Legends and Traditions, by Dudley Wright. (William Rider & Son, Ltd., London. Price 5s.)

To Theosophists, who believe that in process of evolution man reincarnates many hundreds of times, and that the earth is millions of years old, this book presents a very limited and short-lived idea of Masonry—limited, by finding origins in the Jewish and Christian religions alone, and short-lived, by tracing those origins back to some four thousand years only.

We would recommend to the author the study of the ancient mysteries of Egypt, Greece, Mexico, India, and others, when by so doing he would find much that would help him to widen and spiritualise the very narrow and material foundation on which he has built his origins. The legends are always of interest, however often repeated.

W.

BOOKS RECEIVED

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

Introductory Lectures on Psycho-Analysis, by Prof. Sigm Freud (G. Allen & Unwin); *Lives of Famous Orators*, by J. N. Ruffin, M. A. (Taylor & Francis); *The Vedic Philosophy*, by Har Narayana, and *The Svastika and the Omkara*, by Harit Krishna Deb (Tatva-Vivechaka Press, Bombay); *Via Triumphalis* (Oxford University Press); *Work and Worship* and *Surya-Gita*, by J. H. Cousins; *The Aryan Ideal*, by Prof. T. L. Vaswani; *The Drink and Drug Evil in India*, by Budrul Hussain; *India's Will to Freedom*, by Lala Lajpat Rai; *Freedom's Battle*, by M. K. Gandhi; *The Great Trial of Mahatma Gandhi and Mr. Banks*, by K. P. Kesav Menon; *The Wheel of Fortune*, by M. K. Gandhi; *Apostles of Freedom* and *Krishna's Flute*, by Prof. T. L. Vaswani (Ganesh); *Vaccination and Small-pox*, by Miss Lily Loat, 'Bombay Humanitarian League'; *The Temple of My Heart*, by Armstrong Smith (Star Publishing Trust, London); *The Classic of Spiritism*, by L. M. Milburn; and *Revelations of a Spirit Medium*, by H. Price and E. J. Dingwall (Kegan Paul).



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THE THEOSOPHIST



FROM the Watch-Tower, this month, my eyes have surveyed many lands, and the view, as a whole, is full of promise. The storm-centre in the T.S. was in the United States in 1920 and 1921, and our serious storms have mostly begun there, since that vast land is a land of promise, in that the first definite gathering of the Sixth Root Race will be established there, and at present it has more members of the sixth sub-race than has any other country. The sub-race is there definitely recognised as a new type, and is increasing more rapidly than elsewhere. It is therefore natural that the biggest shocks, our local earthquakes, shall take place there,

shaking out those who are not yet ready to advance with the vanguard. Each shock has been followed by a new period of vigour and activity in the Theosophical Society, while those who have left it have drifted into some backwater, and have ceased to influence the forward thought of the time. As it has been so it will be; bitterness and hatred are disintegrating forces, but they beat vainly on the Rock above which shines the STAR.

* * *

From the United States the storm-centre moved across to Australia, where, again, the new sub-race is showing itself, to form a Theosophical centre in that old-new land. It has affected Sydney only, save for a handful—scarcely that—of individuals here and there. The special phase in Sydney has been the virulent attack on the Liberal Catholic Church, advantage being taken of the Puritan and materialistic sections of the population, and of the anti-British agitation carried on by some leading Roman Catholic officials, among them a well-known prelate. Attack on Bishop Leadbeater was based on the accusations levelled against him in 1905, utilising the unjust action of Colonel Olcott's Advisory Committee of 1906, the action for which Colonel Olcott on his death-bed cabled his apology to his wronged colleague, and bade me redress the injustice. This was done by the prolonged investigation of 1907-08, and the report laid before the General Council, and its vote, clearing him. Needless to say that the Sydney assailants used the London unofficial vote of 1906, and said nothing of the international official vote of 1908. The attack would have been quite ineffective, had it not been that Mr. Martyn, who led it, had great influence with a local paper, which, eager for "a scoop," opened its columns to a mass of scandalous correspondence. Apparently, the paper had little influence with newspaper readers, or with the general press, as despite the most venomous insults levelled

at myself, I was invited as the guest of honour by the Lord Mayor, the Institute of Journalists, the Directors of the great Sydney weekly, the *Sydney Times*, at an At Home attended by the leading citizens in the parlours of the Town Hall, and was welcomed by huge audiences in the largest Sydney Halls. I also lectured by invitation for the League of Nations Union, the Women's Union of Service, and the University Students, and everywhere met with the most enthusiastic welcome. One interesting result of the attacks on Bishop Leadbeater was that all the lads who had been under his care in Sydney, and four of his older pupils, Messrs. C. Jinarājādāsa, Fritz Kunz, J. Krishnamurti, and J. Nityananda, who were in Sydney, and are now grown men, came boldly forward and testified that they owed to him only good, and the highest inspiration to noble living.

* * *

In the other towns I visited on my way from Sydney to Fremantle to take ship for Home—Melbourne, Adelaide and Perth—I found prevailing absolutely unanimous good feeling and harmony, and the warmest welcome to myself personally. The Section is solid, except for the little knot of malcontents in Sydney, and with the exception of Mr. Martyn, these are men unknown outside their own circle. Mr. Martyn has weight from his long and great services to the Society. The chief power in Theosophical matters had been centred in his hands, and he would have been able probably to produce much more effect had it not been felt that his antagonism to Bishop Leadbeater sprang from personal feelings against one whose influence, due to knowledge and widespread service, inevitably overshadowed his own. The action of himself and his fellow-trustee of the Sydney Lodge building, in suddenly turning Bishop Leadbeater and the 200 members of the Sydney Lodge who were E. S. students, out of the room they had long occupied for their meetings, was

felt to be due to this personal feeling, and I could not have held any E. S. meetings had it not been that the Masonic Temple was placed at our disposal. A good result was that the members left the Sydney Lodge, and formed a new one, the Blavatsky Lodge, where they could work in peace, without being obliged either to listen in silence to violent abuse of their leaders, or to disturb harmony by constant protest. The Annual Conference by 86 delegates' votes to 15—14 being those of the Sydney malcontents—declared their confidence in Bishop Leadbeater and myself, and the National Executive, Mr. Martyn dissenting, sent out to every Lodge in the Section a resolution condemning the malignant propaganda of the so-called Loyalty League. The Blavatsky Lodge has taken a Hall for Sunday evenings for a year, holding 1,000 persons, and Mr. C. Jinarājadāsa opened it on June 4, with the first of a series of six lectures. Our Vice-President is much loved and admired in Sydney for his learning, culture and earnest devotion; he inspires deep and lasting enthusiasm for Theosophy, which he not only teaches but lives.

* * *

The Liberal Catholic Church in Sydney is a very remarkable centre of force, as might be expected. Its doctrinal teachings are Theosophy in Christian language, Esoteric Christianity in fact, and its ritual is very fine, practically the English Eucharistic service, with a few additions, with the substitution of a joyous for the penitential note, and an intensity and reality in the congregational chanting and singing which is unique in my experience of Church services, Roman or Anglican. It is emphatically an act of congregational worship, with a recognition of the reality of the invisible Presences invoked in the words, as taking part in the worship. I gave three short discourses on the Sunday mornings on the Mystic Christ, and two evening lectures on "The Value of Heaven," and "Man, the Master of His Destiny". There

is no doubt that the L. C. C. is spreading Theosophy among Christians in a most remarkable way.

* * *

During my stay in Sydney, I was the guest of Mr. and Mrs. Mackay, two earnest Theosophists who devote their wealth and influence to the service of the Society. Bishop Leadbeater was also a guest during my stay, and Mr. and Mrs. Jinarājadāsa are living there while in Sydney. From sixteen to twenty people gathered daily round their hospitable board, and there seemed to be no limit to their generous welcome and goodwill. For me, they could not do too much in every possible way, and I shall ever keep them in grateful memory. While everyone was goodness itself to me, I must say a word of special gratitude to Dr. Mary Rocke and Senator Reid, who met me on my arrival at Fremantle, five days from Sydney, cared for me in every possible way, and when I left Sydney again escorted me back to Fremantle.

* * *

We had a wonderful gathering at Sydney, and were able to do some useful work for the Society. The little storm raged outside, but could not mar the joyous serenity of our happy circle. It remains a blessed memory of strength and harmony, and now several of its members are scattered far and wide, strong messengers of light and peace wheresoever they may wander on the work committed to them, knowing that dangers and difficulties await them, but that final victory is sure. How true are the words of the old Hebrew prophet: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

* * *

I am glad to hear from Dr. Bean, the General Secretary of the Australian Section, that the Blavatsky Lodge is already setting to work in matters of Public welfare. It was offering

its platform to Professor Atkinson, who has just returned from Russia, to lecture in aid of starving Russia, Sir William Barrett, a leading Melbourne Surgeon and Social Disease Reformer, and other Social Welfare workers for a series of lectures on their own subjects. His wife, Mrs. Bean (known to all Australian Theosophists as the widow of Mr. John, the late General Secretary) is working hard for the new Lodge, and will help to inspire it with her own fine energy.

* * *

June 18, 1922

I landed this morning in Colombo, and have already had one meeting and a newspaper interview. In the afternoon there is a T.S. Lodge meeting and a lecture to the students this evening, to-morrow I address the general public on Theosophy. I am staying at the Musæus College for Buddhist Girls, the great work of Mrs. Musæus Higgins and Mr. Peter de Abrew. The College and School are in the most flourishing condition. Mrs. Higgins is herself away in Europe enjoying a well-earned rest. On the 20th I go to Galle to visit our College there, and have already seen Mr. and Mrs. Pearce, who came to Colombo to meet me. On the 21st I come back to Colombo, and leave by the evening mail on the same day for Home.

* * *

It was very pleasant to meet Mme. de Manziarly here, though only for half an hour, as she was leaving for Europe this morning. She brought me Indian news, so was doubly welcome. She is a fine worker as well as a charming woman. She is looking very well, and leaves much of her heart in India, I think.

* * *

The Theosophical Society in England and Wales, France and Scotland has been holding Annual Conventions, and loving messages of confidence have come from them across the Sea. A Federation Conference of the Lodges in South-East France

also sends warm gratitude and the hope that I may long remain as President. The Spanish countries are waking up, and a good sign is the foundation of a Society for the Prevention of Cruelty to Animals, started by one of our members in Costa Rica to which the President of the Republic has promised his protection. It is badly needed, for a Belgian doctor has been spreading in South America the infamous falsehood that animals do not feel physical pain, and that any manifestation of supposed pain is merely reflex action. It seems that in Costa Rica a frenzy for bull-baiting and cock-fighting has followed his stay there. It is a terrible message to spread through a world already too indifferent to the pain of others, and ready to find excuses for the gratification of savage and brutal passions.

Just as we are going to press, we expect the President. On her arrival she will be inundated with greetings and good wishes. The National Societies in Norway, in Sweden, in Switzerland have also held their Annual Conventions and each of them have cabled their loving greetings and expressions of confidence. The same has been received from the Chidambarām Lodge in South India and from the Madrid Lodge. Greetings and expressions of confidence which include Bishop Leadbeater, Brother C. Jinarājādāsa, Brother J. Krishnamurti, also await her from the Karnataka Theosophical Federation held last month at Mysore.

* * *

The following letter has been handed to me, and I think I cannot do better than put the matter before the readers of THE THEOSOPHIST. It speaks for itself, it needs no comment. Miss Poushchine is so well known to many of us as a faithful and devoted worker. She is the National Representative of

the Order of the Star in the East in Russia, and is at present in London. All will help, if in any way possible, I am sure.

I should like to ask you if it were possible to insert an appeal to Star members and to members of the Theosophical Society on behalf of our Russian members. They are suffering terribly from hunger and hardships of all sorts. Many are ill of consumption and other diseases brought about by privations. One of them has died a few weeks ago, three are dying from tuberculosis. I am only speaking of Petrograd and Moscow, having had no news from other parts of Russia. But in the South it must be worse, as it is the famine area.

At the same time the Star Secretary of Petrograd writes: "You cannot imagine how courageous they are and how perfectly united among themselves; they are like one harmonious chord on an old, worn-out, but not discordant piano. We are like the keys on such a piano, utterly worn out, but we are trying to play the music which must sound in this terrible night, when stars have to shine most brilliantly. Every one of us is ill, or has been ill, but as yet only one has died."

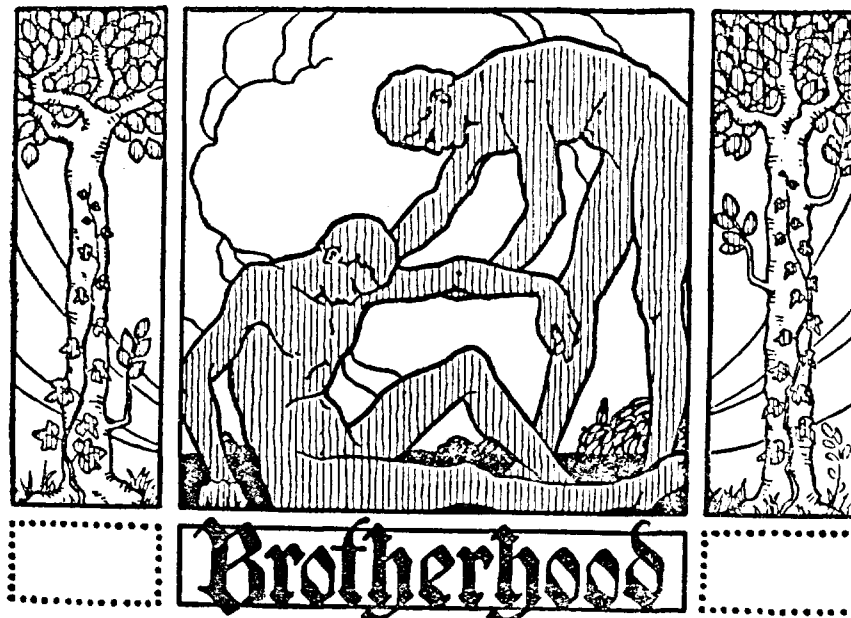
Isn't this a pathetic phrase: "as yet only one has died." Slow many will follow him, I wonder, if help is not given. And help can be given through donations to the *International Russian F.T.S. Emergency Fund*, started here by the Order of Service, which sends through Hoovers American Relief Administration (Headquarters in London) packages of food to individual Theosophists in Russia. One package costs 10 dollars and contains 150 lbs. of food. If in three months you do not get the receipt signed by the addressee, your money is refunded. Money should be addressed to *Russian Emergency Fund, c/o Mr. Burgess, 3 Upper Woburn Place, London, W.C.1.*

If you could help in this, dear Brother, you would do a really brotherly act. The distress is terrible and the need for prompt action is great. As yet we could send only to 15 people. Many is coming in very slowly. After all there are so few of them—about 350, so that the 40,000 Theosophists and Star members all over the world, could so easily feed them without great sacrifice to themselves. I am the Secretary of the Fund. If an appeal could be put in the Theosophist it would help matters greatly.

Dear Brother, I rely on your co-operation.

Yours in fraternal Service,

BARBARA Poushkine



INTERDEPENDENCE

A PLAN FOR CO-OPERATIVE HUMAN PROGRESS

By A. P. WARRINGTON

A BRILLIANT gathering of wealth and culture filled the salons of a palatial, metropolitan home.

The Great War was ended, and a speaker had been invited to deliver a discourse on the idealism to be applied in the immediate future. The last words of the lecturer had just died away, and a charming little artiste of international fame had begun to sing one of her inimitable songs. In the spacious dining-room and halls, soft-footed servitors were making ready the elaborate repast that was to follow.

Just then a young man, scarcely past thirty and wearing the uniform of an officer in his country's army, entered. Knowing nothing of the nature of the occasion, but seeing only the outer symbols of all the social self-centredness and luxury he had left behind when he went to the war, and which he had persuaded himself had been put behind him for ever, this brave young man who had once faced powerful forces of "graft" and remained up standing, like a granite rock, and who, later, had gone to the front, in the face of the dangers of the cruellest of wars, now stole away to his room upstairs and, it is said, wept tears of bitter disappointment.

Born of one of the oldest families of his country, a line of the most uncompromising uprightness and honour, raised amid the opportunities that large wealth provides, and inheriting from parents an altruism which they were living daily in practical deeds of human service; this young officer was one of a family group of influential altruists, each of whom had done some striking service to the cause of human upliftment. Indeed from early life he had been fired with a zeal to help the great human family to raise its head to the heavens and start upwards in more real earnest on the high road of true greatness. Later, as he touched the hearts of his brother soldiers at the front, he came to see, in the spirit evoked by the terrible welter of human carnage, the secret of the ideal national life. So, henceforth, to him the war was to be the great revealer of the new day; it was to be the cruel lash that would mark the awakening of the race of man, now drunk with the lethargy of material selfishness, to a realisation of its composite unity; and the hope that this awakening, so cruelly wrought, had come to stay and would find expression in the walks of peace, had become to him a burning conviction. So great was this hope that no thought had entered his mind that all others were not equally zealous in sharing his passionate hope, and especially those who had remained at home and so had had the

high privilege of thinking over the wonderful, momentous change, with freedom and clear foresight as to the future.

It was in this frame of mind that this young officer left the scenes of war's madness and returned to his native land, determined to throw his vigorous and talented life into the crusade which should indeed help to usher in the New Age that was to bring forth a new race.

The author of the prospectus just off the press, bearing the above title, and showing the copyright of Samuel P. Wetherill of the Morris Building, Philadelphia, U.S.A., will know something of the young officer of this incident which, I believe, is told with at least approximate accuracy.

At all events, Major Wetherill has laid before the public a most interesting and comprehensive scheme for world regeneration, one that merits the careful study of all who are searching for the way out. Most theorists who come to grips with so great a problem usually begin by razing all existing civic and political structures and rebuilding with new material after a novel architectural plan. The Wetherill plan is not of that order. The "Interdependence" idea which he puts forth, involves the intelligent organisation of the responsible citizenship of any community or of any nation, or all nations, on the basis of mutual fair play; for the purpose, not of *supplanting* the existing forms of government, but rather of *supplementing* them, in such broad and practical ways as to stimulate and aid the governments to bring about the civic ideals that must ultimately find expression in those nations that call themselves civilised.

The plan starts out fittingly with a dedication to the "Gold Star Mothers of the World", and proceeds:

The gains in human progress have not yet justified the price we paid in war. Our high aims have not been realised, and the spirit of unity engendered by the war is disintegrating—*over-individualism* once more holds sway.

We are fast slipping back into the grip of outworn customs.
Selfishness, extravagance, and suffering rule.
Capital and labour are battling again.

The old joy in workmanship is disappearing, and with it untold creative abilities.

The reconstructive effort remains scattered and ineffective.

Many there are who yearn to carry on, to co-operate in peace as they did in war.

There is a vital need for a comprehensive programme of co-operation.

To fail to rise to the responsibilities imposed by these conditions seems treason to mankind.

The time has come to recognise our interdependence, to agree upon fundamental principles essential to healthy progress, and to plan for their establishment.

After a few trenchant lines against the anachronism of seeking justice through force and war, the author's opinion as to right governmental policies is thus laid down :

The immediate discontinuance of competitive armaments.

The reduction of war facilities to the minimum, consistent with national security against surprise attack.

The ultimate entire elimination of armed forces, except to the extent necessary for the enforcement of local, national, and international law and order.

That the powerful governments of the world should not wait for the creation of a competent international tribunal, but that they should establish in practice a spirit of mutual understanding and a high standard of international fair dealing.

Then follows the gist of the plan ; which is, that public opinion, if it is to sustain governments in the establishment and maintenance of a lasting peace, must first qualify itself for :

Universal understanding of the modern economic and political interdependence of all peoples :

Must be, strengthened in faith in the ultimate prevalence of justice over might :

And must take definite action toward the elimination of economic and political causes of war, poverty and suffering.

To this end, and since the burden of reconstruction must really fall upon the people themselves, the hands of government being already filled with immediate responsibilities, the author would organise the citizenship of a community, of a country, and indeed of all countries for that matter, for active service along the following lines :

First, he would have a general council of the citizens, which he calls a Council of Interdependents, consisting of the united action of all the elements of the community such as Labour, Banking, Farming, Industries, Social Service, Art, and Religious, Educational and Women's organisations with those already in existence.

This Council selects a Board of seven to represent the citizenship and to organise the psychological forces of the community, so as to obtain for the community that which is rightly essential to its proper being. This board consists of six technical experts, called Technical Directors, and a representative and capable executive as the seventh who shall act as Chairman, co-ordinating all the activities of the body. This executive, in turn, chooses a staff of four assistants, one in charge of Administration, one, of Information and Contact, one, of Co-ordinated activities, and the fourth in charge of Resources.

In addition to this organisation there are, elected by the various elements in the community, an indeterminate number of ex-officio members of the Board, called Vice-Chairmen ; there being one, I take it, representing each of these elements, thus making sure that all the local conditions are met.

The duties of the six Technical Assistants, or Directors, are thus outlined :

A. *Director of Agriculture*, having duties in connection with adequate food supply, stabilisation of markets, modernisation of the conditions of farm life, conservation of soil fertility, and having sympathetic contact with the granges, co-operative marketing associations, agricultural experiment stations, and government departments of agriculture, etc.

B. *Director of Industry*, having duties in respect of appropriate shelter and clothing, maximum efficient production, through encouragement of individual initiation and equitable distribution of profits; and having sympathetic touch with manufacturer's associations, engineering societies, labour organisations, scientific management, and other industrial groups.

C. *Director of Commerce*, concerning himself with human intercourse and markets for goods and services, profits as an incident to service and the co-ordination of the agencies of commerce with primary regard for the public welfare; and having sympathetic contact with boards of trade, chambers of commerce, transportation companies, public service commissions, public utility companies, bankers associations, commission merchants, etc.

D. *Director of Health*, with duties in respect of healthful living conditions, elimination of congested tenements, provision of adequate recreational facilities, conservation of child life; and with sympathetic touch with the various groups which concern themselves with public health, recreation, sanitation, etc.

E. *Director of Education*, with duties in connection with access to the reservoirs of recorded thought and experience, the widest dissemination of useful knowledge and education in the practice of citizenship; and having sympathetic contact with educational agencies of the community, including the press and all other means of educational extension.

F. *Director of Inspiration*, having concern with activities bearing upon the stimulation of the creative faculties, the recognition of the interdependence of all peoples, encouragement of faith in the ultimate prevalence of right and the perfectibility of man; with sympathetic relations with the Churches, the Arts, the Sciences, and Philosophy—in fact, all fields of effort which contribute to the interpretation of truth.

The duties of the four members of the Executive staff who are the immediate assistants to the Chairman are, in substance, described as follows:

The First Assistant is to act as Office Manager and may also be the Secretary. He is responsible for all administrative work. His wider tasks will be to see that justice and fair play obtain in all relations within the community as, also, in his organisation. Naturally he should be a judge of character and should be well informed as to law.

The Second Assistant, preferably a woman, "must combine the architect's ability to formulate pertinent facts with a keen and sympathetic sensing of the incentives of those within and without the organisation," and should encourage decentralised initiative and discourage over-formalism.

The Third Assistant, necessarily a strategist by nature, should be the active co-ordinator of mutual effort, inspiring "co-operation in the conduct of the campaign to inject the spirit of the declaration of Interdependence into all of the diversified activities of the community".

The Fourth Assistant is to be the financial man, acting as Treasurer, raising all needful funds and helping in the conservation of the resources of the community.

This outline of the organisation of the citizenship of a community implies no governmental powers whatsoever, but indicates how the community may organise itself, in co-operation with the duly constituted governmental authorities, into a kind of leadership of citizens based upon what must necessarily be, in the circumstances, an order of public responsibility which in time must rank very high.

The scheme shows application to a single community, but that the author sees far beyond his own locality is indicated in the ambitious scope he claims for it. He says:

in principle it is believed to be applicable, not only to all parts of the United States, but with minor modifications to most of the countries of the world.

Then he goes on to show, diagrammatically and otherwise, how the citizenship of the various nations might be organised with relation to conveniently located headquarters, and how a single national body may be organised into districts. From this he hopes for ultimate wide-spread human advancement and the growth of a universal spirit of mutual understanding and co-operation. In a phrase, through this plan of organising the entire citizenship of a locality, the spirit of public responsibility will be developed in all, and those conditions needful for the highest advance in civilisation can be ensured, the one object being to serve the collective interests of the people in the most practical and ideally civilised way.

There seems to be no doubt that what is needed most in a democracy is the proper education, development

and organisation of public opinion. A listless, slack, money-grubbing people, who leave all questions of public welfare to elected politicians, do not deserve a democratic system of government. The real value of democracy to a people lies in the opportunity it affords to them to properly post themselves as to what a truly progressive civilisation should be, and then to set in motion the enlightened public opinion thus formed, by means of a citizens' organisation that sees to it that the government does its duty in fulfilling properly and continuously that opinion. Modern democracies usually consist of a more or less ignorant electorate, moved to action through local interest, or by stump oratory, mass prejudice and such slack methods; often most of the people not taking the trouble to vote at all, save in some critical emergency, and even then not really knowing much concerning the man on the ballots or the issues at stake. So true is this, that the vested interests, composed of really intelligent though self-seeking people, have long since come to the plan of selecting the politicians and backing them amply with *the sinews of war* to get themselves elected.

It is also true that the great interests have learned the value to themselves of organising for the purpose of informing the public of conditions favourable to their ends, and of pressing their views upon the public representatives in the legislative halls. Immense lobbies have thus grown up, which after all are only informational and influential bodies formed of a part of the citizenship of a state, to secure their own particular ends. Indeed, so successful has been this kind of activity that bodies other than those of vested interests have come into being to ensure justice to other sections of the citizenship, until there is a kind of all round struggle for recognition by various organised sentiments, mostly local and particular and, therefore, not statesmanlike, and yet in some cases of general value to the people.

Why, therefore, would it not be the wisest thing to embody the principle of organising public sentiment into one vast whole for the good of the whole, all elements being properly represented, even the smallest, and a real statesman-like plan worked out and steadily maintained? Would it not put the real democratic spirit into all? Would it not make of a State a powerful, unified, self-conscious intelligence?

Surely the present practice in the various nations of the world is low enough in the scale of civic intelligence and righteousness to require some radical remedy and the Wetherill plan seems, to that end, worthy of careful study.

A. P. Warrington

TEMPLE OF BRAHMĀ

TEMPLE of Brahṁā ! Silent, weird in the moonlight
Mystical, holy, calm, as the soul of the East,
Flooding my heart with remembrance of passion eternal,
Love without end, and remorse, which never hath ceased.

Temple of Brahma ! Drawing me,
Calling me homeward,
Back to the land of my birth and the heart of the sun !
The wind in the palms, and the rythmical beat of the
tom-toms
Have stolen my powers of resistance !
India has won.

RALPH YOUNGHUSBAND

THEOSOPHY AND EDUCATION

By V. L. CLIFT

THE phases of this vast and important subject upon which I intend to touch in this and the succeeding paper will be confined to education as it affects the child-life. At present there is, although there should not be, a great difference between the educational methods employed in the training of our young life and those in vogue for the maturer individual. Both are fundamentally wrong, but the former is more so than the latter. This is not much consolation, as, however good later methods may be in themselves, they lose most of their efficiency through the mere fact of having to be based on poor foundations—the outcome of faulty methods in earlier years. The fact that time will not permit of going fully into all branches of education, need not therefore discourage us, for by treating of the more far-reaching branch—child-training—we shall be laying solid base rock, on which later superstructures may be erected with safety. The child is unable to judge of the wisdom or otherwise of the methods employed for its education; whereas the grown man or woman should have learned at least something of the laws of life, and have appreciated in some degree the fallacies of the old-school educationists.

What is the child? Whence did he come? Why is he here? Whither is he going? These are questions that must be answered before the teacher can know what to teach and

how to teach it. It is at this very first inquiry that we begin to diverge from the old ideas. According to our new philosophy, sometimes called *new*, although older than the hills themselves, we find that a child, although but young and feeble in physical form, is in reality an evolving ego. Having originated in the divine, he must by nature be essentially divine. He is the product of a far-off past and the glorious promise of a distant future. From God he came forth, but was not, as Western religion assumes, created. In matter he progresses, but his nature, far from inhering in matter, is entirely independent of it. He develops his potentialities by his experiences on this globe, and by the environment in which he finds himself here. This environment, however, whilst it may further his growth—in fact, is essential for such growth—cannot either limit or add to his illimitable inner being. To use the expressive phraseology of Mrs. Besant, he is

an immortal individual, taking birth amongst us after many hundreds of such births upon our earth, with experience garnered after many lives and wrought into him as faculties and powers, with a character which is incarnate memory of these past lives. It is his receptivity which is limited and conditioned by that past, and which determines his response to impressions from outside. He is no longer a plastic soul, ductile in the hands of his elders, but a being to be studied and understood before he can be effectually helped.

A child may in reality be far older than his own grandfather, when we get down to bedrock and leave mere physical years of a particular incarnation out of count. This is the first new idea which has to be superimposed on the old educational conceptions. Each child born into the world is the product of his previous lives, with all the wealth of their experiences, conditions, acts, achievements, thoughts and aspirations. His faculties, his character, his tendencies and (this is most important) *his present circumstances* are the fruits of his past failures, endeavours and development. His past has created his present, his present determines his

future—that is to say, of course, the past, present and future of his *line of evolution*, not his essential being or his ultimate destiny, since these are as unalterable as the source from which, potentially complete, he came forth, and to which, actively evolved, he must at last return.

Thus we get some answers to my opening questions. We see what the child really is, whence he came and whither he is going. The only question of the four not yet answered is, “Why is he here?” There can be little doubt, after what has been said, that the purpose of life—all life, whether here or on other planes—is to further the growth, the unfolding of the evolving unit within. From this we may deduce that the purpose of education, if it is to serve any purpose at all, is to aid in this process of growth, since all things which do not assist, or are even merely inactive, all things which are contrary to the great urges of evolution, are opposed to the Universal Law and the will of the Universal Father. Education, therefore, must aid life’s opportunities and eliminate as far as possible its obstacles to progress.

The child, as we know, is born into just that environment, family, country, best suited to the needs of his particular stage of development. The law of cause and effect, the law of Karma, never errs, and we can be sure that at birth the correct set of circumstances exists for the needs of any particular soul. Education can either assist in supplying these needs, or it may starve them out. The child has his own character, his own temperament, his own line of development; education can train his character or distort it, can help his development by working in the right direction, or hamper it by forcing it in the wrong one.

These two great laws—the law of reincarnation, and its complement, the law of cause and effect—change our whole attitude towards life, if we accept them. And this change of attitude towards life necessitates a change of attitude towards

the child, which consequently means towards the education of the child.

The influences which are to affect the growth of the child, and therefore the principles of education, come into operation in the prenatal period. The child will be born of those parents best fitted by lineal and soul heredity, and by their environment, to provide for that child the opportunities of developing the qualities which, in this particular incarnation, it is his task to evolve. I want you to notice most carefully that point—the qualities which it is his task to evolve in *this particular incarnation*. We must admit that education, however excellent, cannot produce in one short life the perfect child character. Education alone cannot suffice. Experiences of such an infinite variety are necessary for the unfoldment of the soul, that many lives are necessary. One, or at most a few, of the attributes of the perfect character can be developed, and even then only partially, in one incarnation; and therefore, out of a class of say twelve children, each one will have been allotted as his or her particular task for this life some step in progress which, according to the simplest laws of probability, must be quite different from that of all the others.

In the drawing together of the parents best suited to supply the desired combination, the most potent factor made use of is sex love—the love of man for woman, of woman for man; and the purer, the stronger, the more spontaneous the love, the finer and the stronger is the physical body of the child likely to be. The influence of ardent affection in the parents upon the physique of the child is a fact of nature, a fact upon which religious sanction and legal conditions have no bearing whatsoever. Children who owe their physical existence to pure and forceful love are healthier and more beautiful than those whose prenatal life begins in calculated opportunity, in unwillingness on the part of the mother, or in uncontrolled sensuality. Love, in this, as in all else, is the fulfilling of the law.

Besides the heredity and environment furnished by the parents, links, formed in past lives, constitute a powerful factor in drawing egos to particular parents, and these links may be in accord with the necessary heredity and environment, or may detract from the possibilities of progress which these provide. The complexities arising out of the interaction of soul and physical heredity are incomputable; but these complexities, while they do and must affect the relations between himself and his parents, are beyond the scope of what, in the prenatal life, the parents should feel themselves bound to consider. What parents ought fully to recognise, is the wonderful privilege of providing a vehicle for an ego; and what they ought earnestly to set themselves to do, is to make that physical vehicle as healthy, as pure, as nearly perfect as possible by following the laws of hygiene, by using their common sense, and by surrounding the mother, and consequently the unborn child, with an atmosphere of love. For love, the strongest principle in the universe, influences prenatal conditions to an extent unrecognised by medical science, in spite of all the very excellent progress made in recent years in the new study of eugenics. And though the physical surroundings of the mother are highly important, they are not so basic in influence, as is the mental and emotional atmosphere in which she lives and moves. Unwillingness, anxiety, fear, unhappiness—all these, present in the mother, have a detrimental if not a disastrous effect upon the physical, psychological and mental vehicles of the incoming ego; and these it is which are often injurious in the case of illegitimate children, working against and overpowering the initial advantage of children who, in fact, as well as in popular parlance, are love-children.

There are masses of parents in the world who not only have no conception of the true significance of parenthood, but are ignorant of hygienic laws and elementary physical processes, and who, moreover, are placed by poverty in conditions

in which wholesome and sufficient food, pure air, sanitation, and surroundings with any approach to beauty are unattainable. It is here that the State comes in, or should come in.

Physical birth consists precisely in the fact that the physical body of the mother releases the child, therefore causing the surroundings of the physical world to influence him immediately. The senses open themselves to the outer world, and this latter is thereby able to exercise those influences over the child which were previously exercised by the physical body of the mother.

The first efforts of an infant seem to aim at gaining control over his own movements. The process of guiding his own fist into his own mouth, is seen at first to be one of great difficulty and complexity, taking days, weeks or even months to accomplish. The struggle to obtain mastery of movement continues through the creeping and then the walking exercises, and it is continued and helped to perfection by the best kinds of gymnastics and dancing. The aiding of the child's efforts is an important part of education, and it should begin from the moment of birth. Habits of cleanliness and of regularity of function are formed in the cradle; control of the body is the easier and the more complete the earlier it is obtained; and children who have been ill-trained, or untrained, in babyhood have great difficulty in acquiring clean and healthy habits later on. The body is the most material instrument of the reincarnating ego, and it cannot therefore be trained too soon to efficient service.

The body requires clean, pure surroundings. It has been said that all children are born healthy, and certain it is that much of the suffering, endured by the children of poverty-stricken and ignorant parents, is due to the neglect of cleanliness; the ears and eyes particularly, are affected by the absence of proper cleansing. Food, sufficient in quantity and not more than sufficient, wholesome and pure, is vital to the

growth and health of the body ; and fully as important as food is fresh air. Lack of care and nourishment in the first five years of a child's existence can never be made up in after-life.

Besides right food, fresh air and cleanliness, children require space for movement, and surroundings into which the beauties and wonders of nature enter at least to some extent ; and where the purse and power of the parents are unable to procure these, the only intelligent policy on the part of the State is to supply them. State nurseries, while the housing of the poor remains in its present condition, are a necessity, and State feeding, whilst poverty dominates a large proportion of our population, is indispensable, if the future generation is to be composed of sane and healthy men and women, and not of defectives. There has been much talk in the home country, since the war, of rearing an "A 1" race ; a "C 3" people can never hope for prosperity, either national or international. Well, the points I have mentioned are the first to which these ardent reformers should give their attention. It is gratifying to see that at last they are realising some of the necessities of the race, but it is essential that they should work on the right lines if they are anxious to obtain the maximum results.

In the light of reincarnation, the child does not belong to the parents except in a very special sense ; he is not given to them to be moulded into the particular type they happen to prefer ; he is to be studied in order that his individuality may have scope to develop on its own lines.

The training of the senses—the windows of the soul—in the first years of life is positively necessary. The earlier this training is begun, the more truly and accurately will the *without* be conveyed and interpreted into the *within*. Madame Montessori's method supplies fully the method for this training. It is for this reason that a mother should mount guard over her emotions, and, if she employ a nurse to look after her children, must be extremely careful as to the person

selected. An irritable nurse or mother, given to losing her temper, awakens irritability in the child, who becomes fretful and peevish ; and what is true of bad temper is true also of all other qualities, both good and bad ; the nurse, the mother, and teacher really provide the soil in which the child is to grow. In some children the physical nature will predominate, in others, the emotional, and in others still, the mental, so that the consciousness of young children needs very careful study.

The ego does not take complete possession of the lower body until about the seventh year. It is quite a sensible thing to read good literature to small children, also to let them learn poetry by heart before the seventh year. Children at this age learn very quickly and, though they may not understand the meaning of the poetry or literature completely, it helps the ego consciousness to come through and makes it easier for the ego to take possession of the new vehicle. Mental development will differ in different children, and class teaching for children under seven years of age should therefore be avoided, except in the case of games, music and rhythmical movement. It must be remembered that the child is nearer to the spiritual centre of things than are those who are hedged round by many years of physical existence. "Heaven lies about us in our infancy." Much of the consciousness of the child is on a plane less concrete than the physical, and to that consciousness a world is open, unseen by those upon whom the "shades of the prison house" have closed ; a world of which, for many children, fairies and other ethereal entities, hid from the eyes of sensible, insensitive people, form a part. The untruthfulness with which children are often taxed, for which they are often rebuked, often punished, is sometimes a statement of realities unrevealed to older folk, and sometimes an imagination so vivid as to seem to the imaginer to be actual. It is as absurd and as harmful to punish or condemn in the one case as in the other. What is reality to the child should be

respected, not reproved or ridiculed. It is no argument to say that in your childhood you had no such experiences. You may have had them and forgotten them in the passage of time, or, what is more likely, your child belongs to a different class from yourself. You may have concentrated largely on the physical, whilst your offspring may concentrate on the emotional or other planes.

Imagination, true imagination, should be encouraged, not thwarted or stamped out. It is a peep-hole into regions beyond the range of the senses, and through it may be perceived the greater mysteries of life. In children it is potent and it should be husbanded; not encouraged to run riot, but duly considered and carefully trained; for in its nature it is creative, and all too soon creative ability tends to give place to more mechanical routine.

The child should be provided with creative toys instead of mechanical ones. Perfectly constructed and self-acting toys are amusing and interesting to grown-up people, but the child generally speaking wants to discover and create. All he really cares to do with an expensive toy is to break it in order to find out how it is made; but out of a piece of rag, a stick, broken odds and ends of things, children will construct horses, trains, dolls, houses, anything and everything that belongs to their world; and far dearer, far more real to them, are these products of the imagination than any ready-made plaything. For the child is an artist, and the sympathy and free scope for developing his powers that are necessary to the artist are necessary also to the child, together with the love which is the foundation of all right education.

The Ancient Wisdom makes many contributions in regard to the child, and amongst the most important of these are:

That his present life has been preceded by many other lives.

That he is subject to the law of cause and effect, and that causes set going in any one life may produce their effect in any other.

That he must be differentiated from his vehicles.

That he belongs to one of three main types of individuals.

That he has been in the heaven world, and brings with him a memory of that world.

All of these matters must be taken into consideration when deciding the methods we must employ for the better education of our children, but for the moment we will consider just the different types, which the Ancient Wisdom teaches, exist among children, and for that matter among all mankind. The teacher must get rid of the idea of moulding a child; he must help the child to grow in the child's own way. But though every ego is different from every other ego, there are three main types of character and temperament, and to one of these types every child more or less definitely belongs. These three types are the active or worker type, the devotional type, and the student type; and the children belonging to any one of them must be differently treated from those belonging to either of the other two.

First of all let us consider the devotional type. The devotional type of child can be affected chiefly through the affections; love is pre-eminently necessary to their right growth; but while they should be given plenty of love and affection, they must be restrained from "gush" and sentimentality. A tendency to hypocrisy is amongst their weak points; another is that they are apt to be dominated by their surroundings. Sensitive to their whole environment, they are easily influenced by their companions and are apt to single out and idolise a particular friend. The inclination towards hero-worship is very valuable at the adolescent stage, and these children may be greatly helped by bringing them into contact with fine examples of men

and women. What is true of the individual child is equally true of the race.

Next we come to the intellectual type. This is the type which readily responds to reason, and their faults can often be eradicated by an appeal to this. Children resent most bitterly being ordered to obey, without understanding the meaning of the order. They are very fond of asking questions, and their continual "why" and "wherefore" should be answered, because they want to know. There is a real desire for knowledge. It is not mere idle questioning. Inquiry is their method of growth. I do not say that a certain amount of blind obedience is not sometimes both necessary and useful, but generally speaking that is not so. It is often useful with the intellectual type of children to put them in a position of leadership, and let them learn by helping to teach younger children; and it is especially important to stimulate their sympathies, for they are sometimes inclined to be egoistic and self-centred.

The third and last is the active type. The children of action require to be constantly employed; handicrafts of all kinds should enter into their training; they are never so happy and so good as when they have plenty to do. It is wise to try to teach them to spend a little time in planning their actions, as they are apt to plunge into activity without much thought. As a rule, practical argument is best for these children, as they belong to the concrete type, and emotional talk has but little effect upon them, while they are ready and able to see cause and effect on the physical plane.

It must be remembered that all children do not belong in any marked way to one of these three types. Some children, for instance, belong to one type outwardly, but when you delve deeper you find there is a substratum of another type to which they respond in their bigger and best moments. So that, though knowledge of the different types is useful, it must never be used automatically. Only by individual study, by

love and by intuition, can the best method of treating any individual child be discovered.

Universities are not fountains of wisdom; the fountains of wisdom are human souls. The problem of to-day to the thinking parent is to see that education is not robbing the child of a divine heritage, the intuition, the voice of truth, the voice of divine authority *within him*. The mere bearing of children is not motherhood or fatherhood. God came with the child and planted the voice of truth in the child. It faces no dangers except from the ignorance of its trainers. You and the babe have come on the same errand. You have come to express *yourselves* (joyous comradeship), to apply the wisdom which *was* since the world *was*, together.

"Suffer the little children to come unto Me." What a charter of emancipation to the children! How its beauty rings down the ages! We are the sowers, our children will be those who reap. Let us make sure that their harvest is both plentiful and pure.

V. L. Clift

ATLANTEAN INFLUENCE ON THE WEST AFRICAN COAST¹.

By LEONARD TRISTRAM

THE West Coast of Africa must have been profoundly affected by Atlantean influences ever since it emerged from the waves. Atlantis, and afterwards Poseidonis, was only a short distance away. We are told in *Man: Whence, How and Whither* that the Arabs of the South African Empire tried to penetrate to the West Coast, but were driven back by men from Poseidonis. The question arises whether there are any traces of these Atlantean people still remaining. This problem is discussed in this essay.

There are many most curious customs in West Africa, such as the practice of embalming, which are found nowhere else in Negroland, and which must be due to foreign influences. Modern Anthropologists declare that these must have come from Egypt, either by direct contact, or by transmission from people to people. They say this, because they do not know of any other place from whence these customs could have come, since they either do not believe in Atlantis, or perhaps have never heard of it.

There are many instances of the practice of mummification among the present negro inhabitants of West Africa. In Sierra Leone, early in the fifteenth century, when an important

man died, his body was opened at the side, the entrails were taken out and washed, and the cavity was filled with sweet-smelling herbs like mint, and also with meat and salt, and the body was rubbed with palm-oil. This custom disappeared in the sixteenth century, after a foreign invasion which imposed on the indigenous people, alien chiefs whose burial rites are still practised. These later rites, it may be noted, involve burial in the bed of a running stream, a very unusual custom, which is itself probably of Poseidonic origin.

On the Ivory Coast, the Baoulé take out the entrails of a dead man, wash the cavity with alcohol, and fill it with alcohol and salt. The orifices of the body are plugged, and, moreover, gold plates are put over the eyes, nose, etc., a very unusual custom. The Ashanti kings, the Ata of Ida, and other potentates, are or were mummified, and their bodies preserved for years. Among the Jukun, whose king is, or was, slain by his successor, the entrails are removed, and the corpse is smeared with butter and salt. It is then dried over a slow fire for two or three months. In the Kurukuru country, the king of Ijeba is rubbed with alcohol before being buried. The tribes of Gambia and of several parts of Nigeria dry the body over a slow fire.¹

M. Félix Dubois, speaking about Jenne, a town on the Upper Niger, writes:

In Jenne a great many Egyptian customs have disappeared. The embalming of the dead bodies of celebrities is no longer practised. The Muhammadans considered the practice impious, but the custom survived among the Songhois for a long time nevertheless. The old chronicles tell us concerning Ali the Conqueror (the Songhois ruler from 1461—1493) "The king being dead, his children caused him to be opened, and the entrails were taken out and replaced with honey, so that the body should not become corrupt."²

The death ceremonies are generally very complicated, and are much too long to go into here, but would well repay

¹ A Transaction of the Verulam Lodge, Cambridge. The first of these Transactions appeared in THE THROSOPIST for March, 1922, under the title of "The Structure of the Atom," by W. R. C. Coode-Adams.

² "The Burial Rites of West Africa in relation to Egypt," in *Ancient Egypt*, 1921, by N. W. Thomas.

³ *Timbuctoo the Mysterious*, 1899.

a careful study. In many places the body is wrapped in linen clothes, and is sometimes so swathed round that it resembles an Egyptian mummy.

As is usual throughout Africa, many things are generally put into the tomb with the body, with the idea of providing for the dead man in the next world. The spirit of the dead man takes the spirits of these objects. El Bekri, an Arab who visited the Songhois country about the middle of the eleventh century, says :

Upon the death of a king these negroes construct a wooden dome, which they set up in the place which is to be his grave. They then arrange the body on a couch covered with stuffs and cushions, and set it inside the dome. Beside the dead they place his ornaments, arms, and the plates and cups from which he had eaten and drunk during his lifetime. Different kinds of food and beverages are also placed there, and they enclose with the monarch several of his cooks and concoctors of royal drinks. The whole being covered with mats and cloths, the people assemble and throw earth upon the tomb until it forms a large hillock. These negroes sacrifice victims to their dead, and bring them intoxicating drinks as offerings.

These mounds form tumuli, which have a wide distribution on both banks of the Niger. Other tumuli belonging to the Neolithic period are found all over West Africa north of the forest zone. Towards the north they are often found in what is now complete desert, but which was then habitable, for the climate of this region must have been much damper in the Neolithic period than it is at the present day. Several of the authorities who have written about these burial mounds begin by calling them tumuli, but in the next sentence, and for the rest of their books, they call them pyramids, without explaining why they do so. The axis of the base of each pyramid always runs from east to west.

These pyramids were not made in the Neolithic age only. M. Désplanges states that they were constantly being thrown up by all the tribes of the Nigerian and Sudanese plateaux in pre-Islamic times. They are particularly numerous in the neighbourhood of Timbuctoo. They consist of great masses of

clay, stones, and broken pottery, "generally erected in the form of truncated pyramids," of which the summit is of clay, baked red by burning fires in specially constructed fireplaces. Only one of these pyramids has so far been excavated. The centre of the pyramid at the bottom was occupied by a burial chamber, oval in shape, of which the major axis ran from east to west, the walls being made of tree trunks and the roof of wooden beams. Descending from the top of the pyramid to the west end of the burial chamber was a well, which was the channel by which the souls of the departed were fed. It was filled to the top with thousands of animal bones and broken pots; rings and bracelets of copper, iron arms, sword blades, etc., were also found. There were large offering chambers all over the outside of the pyramid, filled with all sorts of objects, including many blue glass beads, exactly similar to the ancient Egyptian beads. The pottery and metal-work appeared to be very advanced in type. Many little clay figures of animals were discovered, which had probably been offered as substitutes for the real things, as in ancient Egypt. These tumuli were apparently built by the *red-men* of the Empire of Ganatha. Some of them have been used by comparatively modern people as cemeteries, and have their whole surface covered with recent interments, including jar-burials. Many tribes to-day still make tumuli, but these are hardly more than mounds of earth raised over the body as it lies upon the ground.

The tumulus is not the only type of Neolithic tomb found in West Africa, and judging by the number of different kinds of tomb there must have been many different Neolithic races. The stone circles are as common as the tumuli, with which they are often found intermingled. They are sometimes placed in isolated positions, sometimes in large groups, forming regular funerary villages. Several concentric circles are often found. The stones of the circles are generally cylindrical

and polished monoliths, from two to three yards high. Very few of these circles have yet been excavated. The burial place seems to be at the west end of the east-west diameter; an inverted pot is sometimes found in the centre of the circle. At the east end of the east-west diameter is generally found a line of stones, three or four in number, running from north to south, placed just outside the circle, which may have taken the place of the chapel of offerings found in Egyptian tombs. A few tribes to-day, notably some blacksmiths among the Tuaregs, surround their graves with a circle of small stones.

All the Nigerian Sudan is covered with sepulchres. Besides the tumuli and the stone circles there are many menhirs, and also dolmen-like structures resembling those found in Tunis, but perhaps the most curious tombs are those in which a well is dug in the ground in the shape of a cone, the mouth being closed by a pottery tube leading from the corpse to the open air. The whole tomb has rather the shape of an inverted toad-stool. Presumably the tube was intended to be a channel down which food and drink could be given to the dead. Some of these tombs must be very ancient. A similar type of tubed-tomb has been found at Carthage and at Boulogne-sur-Mer. The idea of the tube often recurs, as when the Fulbé place a hollow bamboo tube in the grave, leading from the head of the dead man to the surface of the ground, through which they can pour down milk to feed the dead man's soul. The inhabitants of the cataract region of the Congo, the Bangata of Central Congoland, and several other negro tribes have the same idea. Reeds leading to the open air were found in the corners of several graves at Tarkhan in Egypt, belonging to the first dynasty. The Ancient Egyptians and the Ancient Greeks nearly always put their dead in communication with the places where offerings were made by means of an air-hole or some sort of a channel.

Some ancient jar-burials are also found in West Africa, and there are many tombs excavated in the sides of hills, having their mouths closed with stones. This last method of burial is still practised to-day, the tombs being often highly decorated, and the bodies being usually painted red before burial.¹

The explanation usually given by the natives as to the origin of the ancient tombs is that they were made by *red-men* or *blacksmiths* or *serpent-men*. These names probably all refer to the same people. Many existing tribes have such names as *red-men*, *sons of the serpent*, *red serpents*, etc., and the *blacksmiths* throughout West Africa, and to some extent throughout the rest of negro Africa, generally form a caste apart, being often a subject population, although their physical characteristics usually do not appear to differ from those of other negroes.

There was evidently a very highly developed Neolithic culture spread all over the South Sudan. Multitudes of stone implements are found, of all the usual Neolithic types, often in close proximity to circles and tumuli, and sometimes inside the graves. Specially noticeable, however, are quantities of highly-polished of small stone cones and pyramids, of various sizes.

The cone plays a very significant part in the culture of the Nigerian Sudan to-day. Thus some tribes (Habbé, Mossi, etc.), believe in a divine Triad, consisting of a Supreme Divinity and a male principle and a female principle which proceeded forth from Him. People who adore the male principle

¹ This information has been gathered chiefly from . . .
Le plateau Central Nigerien. Désplanges.
Gravures Rupestres Sud-Oranaises et Sahariennes. L'Anthropologie, 1914,
p. 437. E. F. Gautier.
Le Noir du Sudan. L. Tauxier.
L'Anthropologie, 1905, p. 16. (Duchemin.)
Comptes Rendues des Séances, Académie des Inscriptions et de Belles Lettres,
1904, p. 50. (Hamy.)
Notes sur quelques Populations Noires. L'Anthropologie, 1904, p. 687 seq.
Dr. E. Ruelle.

erect clay altars having the shape of pointed cones, about four feet high and painted red. These conical altars have a wide distribution even among tribes who do not believe in the above Trinity. The Trinity and the priests are somehow connected with the sun. The title of the high priests means "the Fire" or "the heat of the Fire". The Hougho-Ouango tribe of Mossi sacrifice to the sun on these conical altars at morning and evening, in order to attach him to the earth. They erect altars to the Triad made of three conical stones, and they also keep a sacred fire burning all the year round in a highly decorated niche in a rock. These fire sanctuaries have a wide distribution in the Sudan. One writer says that small clay pyramids painted red are used in one place instead of the cones. Pliny (XXXIII—112) says that: "The chiefs, the idols, and altars, of the native African tribes are painted in red." The Phœnician Baal was adored under the form of a conical stone.

A great many solar emblems are depicted in rock engravings, ornaments, and so forth. Ceremonial periods of three and seven days are common and no other number seems to have any special significance. In all the ceremonies young people wearing masks and ancient costumes play a great part.

In this paper a very brief account has been given of one or two interesting elements in the complicated cultures of West Africa, north of the forest zone. M. Delafosse¹ draws elaborate parallels between the primitive culture of the forest negroes and the culture of the Ancient Egyptians. He sets out to show Egyptian influence in the construction of the negroes' huts, in their clothing, furniture, pottery, tools, metal-working, ornaments, sculpture, religion, insignia of royalty, property rights, medicine, and sorcery. Very few anthropologists have much trust in M. Delafosse's arguments, because

¹ Sur des Traces probables de Civilisation Egyptienne et d'hommes de Race Blanche. *L'Anthropologie*, 1900, p. 431. M. Delafosse.

they seem too far-fetched when applied to Egypt. When applied to Poseidonis, however, they would be quite reasonable.

It is not pretended that all the extraneous elements in the culture of the Southern Sudan have come from Poseidonis. Undoubtedly some influences have come from Egypt, and of course there has been a vast amount of later Arab influence, but undoubtedly some elements of culture have come from Poseidonis too.

This is especially the case with regard to the primitive forest negroes, to which M. Delafosse referred, since these have been comparatively unaffected by the later influences which have probably wiped out most of the traces of Poseidonic influence further north. If only we knew the complete details of Poseidonic culture many anthropological problems could be solved.

Leonard Tristram

GODS OF MY FATHERS

GODS of my fathers!

You are not dead ; but sleeping
With drowsy downcast eyes
Wherein all mystery lies,
Your vigil you are keeping !

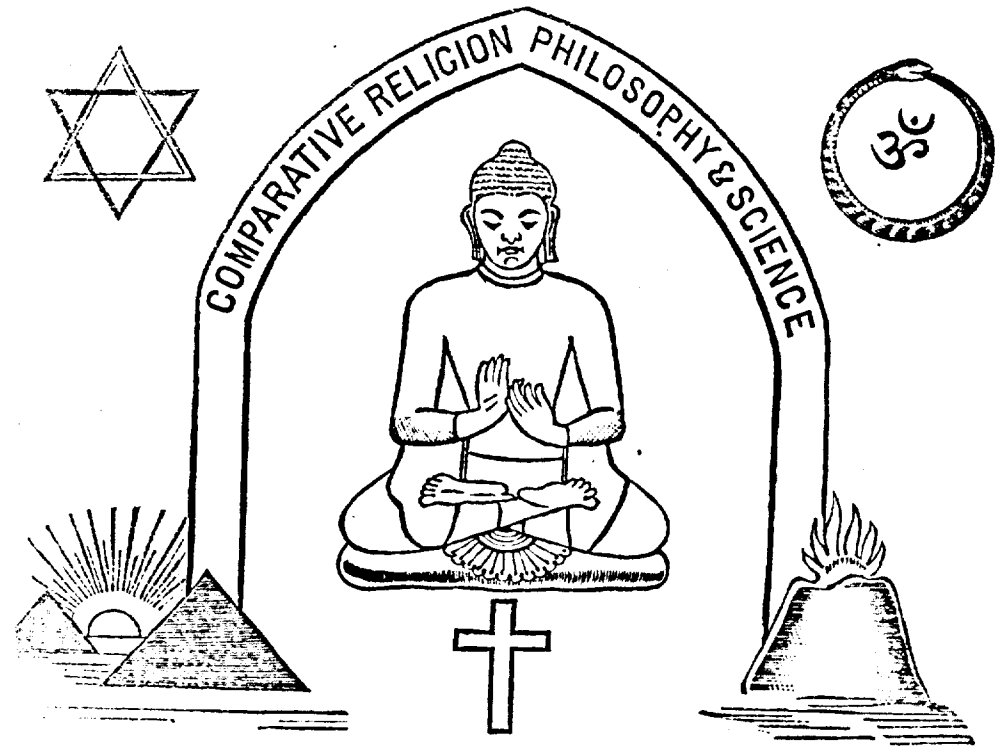
Gods of my fathers,

Loved and revered, arise
From out your Eastern skies
And dreams of wondrous charm!
Great Kṛṣṇa, Shiv, and Brahm!
Thy servant cries.

Gods of my Fathers!

Yearning, pleading, calling me home! The
twilight, falling
Throbs with your great hearts beating
And tells me that the meeting
Of destined souls is dawning,
When on some golden morning
India shall claim again
Her child, and heal his pain.

RALPH YOUNGHUSBAND



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 271)

IV. THE PROTON AND ELECTRON

48. In this article we propose to determine from the information given in *Occult Chemistry*, and the textbooks of Western science, the main differences between positively and negatively charged elements. References to *Occult Chemistry*

will be generally to the new edition of 1919. On page 21 we are told that in the ultimate state of physical matter

two types of atoms have been observed; they are alike in everything save the direction of their whorls and of the force which pours through them. In the one case, force pours in from the "outside," from four-dimensional space (the astral plane), and passing through the atom, pours into the physical world. In the second, it pours in from the physical world, and out through the atom into the "outside" again, *i.e.*, vanishes from the physical world. The one is like a spring, from which water bubbles out; the other is like a hole, into which water disappears. We call the atoms from which the force comes out *positive* or *male*; those through which it disappears, *negative* or *female*.

In the terminology of Western science, according to the above description, the positive atom is a *source*, or *ether-squirt*, and the negative atom an *ether-sink*; and theories of gravitation have been built up by physicists on the properties of such sources and sinks.¹

49. Returning to *Occult Chemistry*, we read (p. 11):

Speaking generally, positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away.

The drawings opposite page 7 shew the hydrogen atom as consisting of four triangular triplets, marked negative, and two linear triplets, marked positive; we have therefore apparently twelve negative atoms and six positive atoms, which constitute the element hydrogen. But from the description of these linear triplets it would appear that the atoms composing them are not all positive, for we are told (p. 11):

In the first positive hydrogen combination, E2, an atom revolving at right angles to the plane of the paper, and also revolving on its own axis, forms the centre, and force, rushing out at its lower point, rushes in at the depression of two others.

¹ *Grammar of Science*, by Karl Pearson, p. 267.

From which we gather that the centre atom of the linear triplet is a source, and therefore positive, whilst the two end atoms of the linear triplet are sinks, and therefore negative.

50. As there are two linear triplets in hydrogen, we have from them four negative atoms, which, added to the twelve forming the four triangular triplets, make a total of 16 negative atoms, out of the total of 18 forming the element hydrogen. We have thus only two positive atoms, in hydrogen, to neutralise the 16 negative ones, and form the electrically neutral element.

A molecule of hydrogen consists of two groups of 18 atoms, and when the molecule is ionised, one of these is charged positively, and the other negatively. We can conceive this as happening by transferring the two positive atoms from one group to the other, so that the positive ion would consist of 20 atoms, and the negative ion of 16, hence the ratio of the masses, positive and negative, would be

$$20/16 = 1.25 \quad (6)$$

51. The velocity imparted to an ion by an electric force is proportionate to the charge on the ion, and inversely as its mass.¹ The charges on the two ions are the same, but their masses are different; hence, under an electric force, the velocity of the negative ion should be greater than that of the positive in the ratio 1.25, as shown by (6). The following observed velocities of positive and negative ions are obtained from the *Smithsonian Physical Tables* (p. 405), and Kaye and Laby's *Physical and Chemical Constants* (p. 95). They are the velocities under an electric force of one volt per centimetre.

¹ *Conduction of Electricity through Gases*, by Thomson, p. 74.

VELOCITIES OF IONS

	Negative	Positive	Ratio
Hydrogen	7.95	6.70	1.1866
Oxygen	1.80	1.36	1.3235
Air	1.78	1.40	1.2714
Average Ratio			1.26

52. We thus see that the ratio of the velocities, or, as they are technically termed, the mobilities, of the negative and positive ions in the permanent gases is, on the average, 1.26, which agrees, well within the margin of experimental error, with the required ratio given by (6), and thus supports our theoretical conclusion from the description of *Occult Chemistry*, that the proton, or positive ion, consists of 20 atoms, and the negative ion of 16 atoms. In the following table are given the masses in grammes of these positive and negative bodies, multiplied by 10^{28} .

MASS IN GRAMMES X 10^{28}

Proton (20 atoms)	18424.0
Hydrogen (18 atoms)	16620.0
Negative ion (16 atoms)	14773.0
Electron	9.01

53. If now we take the electron and weigh it in the surface gravitational field of the earth, and the negative ion and weigh it in the sun's gravitational field, at the earth's distance from the sun, we obtain a remarkable result. The weight of a body is its mass multiplied by the acceleration of gravity, at the point where the weighing is performed. The acceleration of terrestrial gravity at the surface is 979.75, when the average value is used, and the acceleration of solar gravity, at the earth's distance, is 0.59491. If now we

multiply the mass of the electron by 979.75, and the mass of the negative ion by 0.59491, we obtain,

WEIGHT IN DYNES X 10^{28}

Terrestrial weight of Electron	8826.3
Solar weight of Negative Ion	8788.6

54. The above result requires a little studious consideration. It will be seen that the weight of the negative ion, in the earth's gravitational field, is practically identical with the weight of the electron in the earth's gravitational field, the difference being only about one half per cent. If, instead of taking the earth's gravity at the solid surface, we take it at about 11 to 14 kilometres above the surface, or in the lower part of what is called the isothermal region or stratosphere,¹ where ions and electrons are numerous, the weights, instead of being half per cent different, will be in exact agreement. Now occult students are familiar with the phenomena of levitation, in which a body is removed from the earth's gravitational field, and in consequence rises in the air; so that the above result suggests that the electron is simply a levitated ion, that is to say, the electron may be simply an ion transferred from the earth's gravitational field to the gravitational field of the sun. If this were so, a very interesting consequence would follow, for the presence of an electron in a chemical element would not add to its weight, but would subtract from it, so that the atomic weight of an element would be the weight of its positive constituents, minus the weight of the electrons, for the electrons in the daytime, when weighings are mostly made, would gravitate upwards, towards the sun, instead of downwards, towards the earth's centre.

¹ *Physics of the Air*, by Humphreys, p. 45.

According to modern theory, confirmed by experiment, the number of electrons in a chemical element is called its atomic number, and these atomic numbers increase from hydrogen, 1, to uranium, 92, one step at a time. Hence although the weight of the electron is small, when there are many in an element, their effect on the atomic weights will be quite measurable.

55. Mr. S. G. Brown, in a letter to *Nature* (Vol. 106, p. 342, November 11th, 1920), writes as follows:

If we can consider that the element is composed of a number of hydrogen atoms, then the departure from the simple sum of the weight of the hydrogen atoms composing the element must be due to the negative electrons. For example, the element vanadium has an atomic weight of 51.06. Suppose we consider it to be composed of 51 hydrogen atoms, then its atomic weight should be $1.008 \times 51 = 51.408$; but its atomic weight is 51.06. The difference is -0.348 , due, I take it, to the negative electrons which have entered into the composition of the element.

I have obtained *minus* quantities for a number of the elements, starting from hydrogen, atomic weight 1.008, and stopping at Ge, and I find that they space themselves along a regular curve as shown in Fig. 1. That the minus quantities of the atomic weights should have arranged themselves in this regular way by pure accident, I cannot believe, so I suggest that there is some natural law at work to account for it. The explanation is to be sought, I think, in the supposition that the hydrogen atoms attract each other, producing the force of gravity, whilst *the negative electrons are repulsed by gravity*; the elements are, therefore, lighter than the sum of the hydrogen atoms themselves.

56. We thus see that Western scientists, from a study of the atomic weights, are led to contemplate a negative weight for the electron, which is the conclusion we have arrived at, on quite other considerations, in paras. 53—4. So far, therefore, as a comparison of weights is concerned, our conclusion has the support of observation; but it so happens that, in physical experiments on the electron, it is not in general weighed, but its mass is measured directly from its

inertia, or its resistance to a change of momentum, and this brings us to a rather abstruse department of physics. Those readers who have not quite clear ideas on the difference between mass and weight, will find a simple explanation in Sir Oliver Lodge's *Elementary Mechanics* (pp. 42—4), and may with advantage also consult Everett's *C.G.S. Units* (p. 23). If we kick an empty barrel, it rolls freely; but if the barrel is full of oil or water, a much more powerful kick will be required to move it, and the strength of the kick will be a rough measure of the mass, or inertia, of the barrel. In the same way the mass of the electron has been measured by its resistance to a kick, and not by weighing. Newton showed that the weight of a body, and its mass, are proportionate to one another within the limits of experimental error. The experiments of Bessel, and recent determinations by Eotvos, have also demonstrated this to a high degree of accuracy.¹

But these experiments can only be tried under the small variations of gravity observed on the earth's surface, and the variation between terrestrial surface gravity, and solar gravity at the earth's distance, is

$$979.75/0.59491 = 1646.9 \quad (7)$$

which is great. Can we therefore go to the extent of saying that, when the weight is reduced in the ratio (7), which happens when a body is transferred from the earth's gravitational field to that of the sun, then the masses are reduced in the same enormous ratio? If this is permissible, we have a complete explanation of the relative masses of the negative ion and the electron.

57. The two greatest authorities recognised by physicists, on a question of this character, are probably Profs. Eddington

¹ *Nature*, Vol. 97, p. 321, June 15th, 1916.

and Einstein; and as the settling of this problem is all-important for our further studies, it may be well to quote here the conclusions of these eminent physicists. In his book, *Space Time and Gravitation* (p. 136), Prof. Eddington, dealing with this same problem of inertia and weight, writes:

One of the most important consequences of the relativity theory is the *unification of inertia and gravitation*.

The beginner in mechanics does not accept Newton's first law of motion without a feeling of hesitation. He readily agrees that a body at rest will remain at rest unless something causes it to move; but he is not satisfied that a body in motion will remain in uniform motion, so long as it is not interfered with.

It is quite natural to think that motion is an impulse which will exhaust itself, and that the body will finally come to a stop. The teacher easily disposes of the arguments urged in support of this view, pointing out the friction which has to be overcome when a train or a bicycle is kept moving uniformly. He shows that if the friction is diminished, as when a stone is projected across ice, the motion lasts for a longer time, so that, if all interference by friction were removed, uniform motion might continue indefinitely. But he glosses over the point that if there were no interference with the motion—if the ice were abolished altogether—the motion would be by no means uniform, but like that of a falling body. The teacher probably insists that the continuance of uniform motion does not require anything that can be properly called a *cause*. The property is given a name—*inertia*; but it is thought of as an innate tendency, in contrast to *force* which is an active cause. So long as forces are confined to the thrusts and tensions of elementary mechanics, where there is supposed to be direct contact of material, there is good ground for this distinction; we can visualise the active hammering of the molecules on the body, causing it to change its motion. But when force is extended to include the gravitational field, the distinction is not so clear. For our part, we deny the distinction in this last case. Gravitational force is not an active agent, working against the passive tendency of inertia. *Gravitation and inertia are one*. . . . Whether the natural track is straight or curved, whether the motion is uniform or changing, a cause is in any case required. *This cause is in all cases the combined inertia-gravitation*. . . . Meanwhile this identification of inertia and gravitation, as arbitrary components of one property, explains why weight is always proportionate to inertia.

58. Thus Prof. Eddington gives us the strongest support possible, for in his opinion gravitation and inertia are one, so that if the force of gravity varies in the ratio (7), as it does

when changed from the terrestrial to the solar field, then the mass or inertia must also change in the ratio of the mass of the negative ion to that of the electron, or, as given in para. 52, the mass must change from 14773.0 to 9.01, which are to each other in the ratio (7). Einstein lays stress on the same fact in his popular exposition of *Relativity* (English Translation, p. 65):

If now, as we find from experience, the acceleration is to be independent of the nature and condition of the body, and always the same for a given gravitational field, then the ratio of the gravitational to the inertial mass must likewise be the same for all bodies. By a suitable choice of units we can thus make this ratio equal to unity. We then have the following law: *The gravitational mass of a body is equal to its inertial mass*.

It is true that this important law had hitherto been recorded in mechanics, but it had not been *interpreted*. A satisfactory interpretation can be obtained only if we recognise the fact that the same quality of a body manifests itself according to circumstances as "inertia" or as "weight".

59. Having now such high authorities to support us, we may say with confidence that if a negative ion were transferred from the earth's gravitational field to that of the sun at the earth's distance, its mass would be reduced in the ratio (7), and would thus be identical with the observed mass of the electron. In view of the evidence adduced, we shall therefore conclude that *the electron is the negative ion consisting of 16, in place of 18 atoms, as given in para. 52, transferred from the earth's gravitational field to that of the sun*.

60. This view of the relationship of the negative ion to the electron is quite different from that current in scientific circles, where the negative ion is usually regarded as an electron combined with one or more molecules.¹ But recent researches by E. M. Wellisch, of the Sydney University,²

¹ *Electricity in Gases*, by Townsend, p. 119.

² *Phil. Mag.*, Vol. 34, p. 33, July, 1917.

appear to prove that the electron and the negative ion are quite distinct entities. In the above article he says (p. 56):

It has long been known that in air at very low pressures the current of negative electricity is due practically entirely to free electrons; at the higher pressures, however, the current is due to the motion of negative ions. What is the nature of the negative carrier at intermediate pressures? The answer hitherto given to this question was, that the carrier altered in nature during its motion between the electrodes, but in such a manner that for a given pressure it possessed an "average" mass. If, for instance, we regard the ion as being constituted at high pressure by a cluster of molecules, then we should have to assume that, as the pressure was reduced, the average number of molecules in the cluster decreased; as the pressure was still further reduced, an individual negative carrier would be for part of the time in the ionic state (say now as a single molecule), and for the remainder would exist as a free electron; at this pressure we would have at any given instant a number of free electrons and a certain number of ions, but if we were to follow one electron throughout its motion, we should find it associated on the average with a mass intermediate between that of an electron and that of a molecule. Ultimately at very low pressures the carriers would be all free electrons. . . .

The answer afforded by the present experiments is fundamentally different. We now regard the electrons and ions as passing independently through the gas, each kind of carrier remaining constant in nature throughout. The transition from the ionic conduction at high pressures to the electronic conduction at low pressures is effected by means of an increase in the number of free electrons relative to the number of negative ions, without any alteration in the nature of either kind of carrier.

We may regard the above as the coping-stone of the evidence required by our theory. The increase in the number of electrons, relative to the number of negative ions, can be due to the transformation from the terrestrial gravitational field to that of the sun, as the pressure of the gas is diminished. The change from the ion to the electron will necessarily be a *per saltum* change, in which there are no intermediate phases. The ion will step out of a terrestrial line of force into a solar line of force, and the transformation from ion to electron will be immediate. The ion will vanish, and the electron appear in its place. Thus there will be an increase in the number of free electrons relative to the number

of negative ions, as the pressure falls; and this agrees with observation.

CONCLUSION AND SUMMARY

61. The element hydrogen consists of 18 atoms, two of which are positive, and sixteen negative. When a molecule of hydrogen is ionised, the two positive atoms of one half of the molecule are transferred to the other half, so that the positive half, or proton, consists of 20 atoms, and the negative half of 16 atoms, and the ratio of the masses, positive to negative, is $20/16=1.25$, whilst the ratio of the velocities, or ionic mobilities, under an electric force, negative to positive, is also 1.25.

The ratio of the mass of the negative ion (16 atoms) to the mass of the electron is the same as the ratio of the intensity of the earth's gravitational field at the surface to the sun's gravitational field at the earth's distance, or, using the figures from paras 52, and 56, we may say:

$$\begin{array}{rcl} \text{Negative ion} & \text{Electron} & = 14773.0/9.01 = 979.75/0.59491 \\ & & = 1646.9 \qquad \qquad \qquad (8) \end{array}$$

The negative ion and the electron are interchangeable, by an interchange of the terrestrial and solar gravitational fields. By a change from the terrestrial to the solar, the ion is changed to the electron; and, by a change from the solar to the terrestrial, the electron is changed to the negative ion.

The postulate that weight and inertia are identical, which is a fundamental portion of the theory of Einstein, is confirmed by the results of occult research.

G. E. Sutcliffe

(To be continued)

TOWARD THE LIGHT

NEVER shall cease The Quest,
Never again to rest,

 Pause or delay.
Heedless of birth or death,
Borne by the Brahmic Breath,
 Upward, the Way.

Fleeting, the criminal's shame;
Honour and worldly fame
 Last but the day.
Rose-cloud and gray are past—
Only the Real shall last,
 Present alway.

Touched by the Higher Light
All that before seemed bright
 Fades into murk!
Once having caught the Gleam—
Part of The Cosmic Scheme—
 Now for The Work!

FREDERICK FINCH STRONG

THE NEW TABLET OF THE LAW¹

By C. JINARĀJADĀSA

ANY careful observer of the religious situation in the world to-day cannot but notice what great changes are taking place in religion. Of the great changes affecting your Christian Churches, perhaps the most profound is the slow transformation of the conception of God. If you look into the religious thought of three or four generations ago, you will find that God was then conceived largely as a righteous Judge Who stands to condemn all who break His law. That conception is slowly giving place to the idea that God is good, and that He is not a wrathful God. The logical deduction from this new realisation is the thought prevalent in many a Church, even if not plainly uttered, that there is no hell.

There is a second great idea being realised in Christendom, and that is that God dwells in us. The old conception of an extra-cosmic God, Who lives in some heaven, and for Whom the earth is "His footstool," has practically gone. More and more, thoughtful Christians now feel it necessary to believe that there is no division between the Divine Nature and the nature of man, and, to put it briefly, that in some mysterious fashion we are God ourselves.

Now these two great ideas, that God is good and that God is in us, are shattering the bulwarks of morality, that is, of such morality as the Churches have hitherto accepted.

¹ A sermon delivered on Sunday, April 30th, 1922, at the Church of St. Albans (Liberal Catholic), Sydney, N. S. W.

Hitherto, with the ideals of morality, with the precepts of a righteous life to be lived, there has always been associated the conception of punishment. You know the objections brought forward by sincerely religious-minded people when they hear that there is no hell; they feel that if after all there is no hell, then somehow a religious life becomes impossible for the majority of men. As it is plainly put by some people: "If there is no hell, where would the wicked go after they die?" To these orthodox, devout Christians, there must be some kind of a hell, as a punishment for those who consciously break God's law. Now, the morality which you find in the Churches is largely a negative morality. "Thou shalt not do this," or that, and behind that commandment there is a penalty implied. If you take the Tablets of the Law, which tradition says, God gave to Moses, you will find that underlying the commandments in them there is the idea of a punishment. In those tablets, the God of Righteousness is a God Who is wrathful, if any commandment of His is ever broken.

If the idea of penalty is removed, say some, chaos supervenes; they hold that if you remove the idea of punishment which comes after evil doing, it is not possible to save the world. There is much truth in that standpoint, for as the world is to-day, the majority, when you consider the general-ity of men, seem not to understand what virtue means, unless a heavy punishment is associated with departure from virtue. I have heard of an ignorant Italian peasant who thought that because on Good Friday God was "dead," on that day he could commit various sins without incurring any punishment, for since God was not alive to know, how could He punish?

Following this same religious conception, that you must have punishment, an objection has been brought against the idea, in Hinduism and Buddhism, of Karma, the law of adjustment. The idea of Karma says that, if you break the moral

law, the inevitable consequence to you will be pain. But the objection is raised that since that pain, that retributive Karma, is usually not immediate, perhaps in another life, it is not a true moral sanction which helps man to lead a moral life here and now. Some object to Reincarnation, because they consider that the idea of repeated chances in future lives to retrieve the failures of this fails to keep a man's conscience up to the mark necessary for a moral life. In other words, the Christian missionary in the East holds that the vivid pictures of hell, which he can present to his listener, are far more of a deterrent from crime than the abstract conceptions of an inevitable natural law which works sometime, somewhere, in the future.

Now, in all religions there is something akin to tablets of the law; they are commandments given by a law-giver who imposes his authority and says, "Thou shalt not do this," and proclaims that in the breaking of the commandment there is a pain. But however much the orthodox in the religions bitterly resent the idea of abolishing these punishments, as sanctions of the religious life, it is nevertheless a fact that the conscience of humanity to-day demands that God should no longer be thought of as a God of wrath. In all the Christian Churches, the doctrine is gaining power that God is one of love, and that it is not necessary for the righteous man to-day to think of Him as a Judge who decrees punishments. The old creeds which take their stand by the tablets of the law are disappearing one by one. The world will no longer be held bound by the chains of ideas which suited earlier types of civilisation.

But if the old creeds are slowly disappearing, what new creed is there in their place, what new creed which is as efficient to serve a man's desire to live a righteous life? Of these new creeds, consider the creed which is upheld in this Church. Note how it stands for certain new ideas, and I

would like you to observe the consequences which follow in daily conduct from the creed accepted here. As most of you must have noticed, the Sacrament of the Eucharist is administered in this Church to all, to everyone who comes to receive it, whether he be a Christian or a non-Christian, whether he be a good man or an evil living man. The Sacrament is administered to all alike. There is no question in this Church as to what a man believes, no question as to what kind of a life he has lived. There is no confession imposed upon him. Now, that itself is a radical departure from the administration of the Sacrament in other Christian Churches. In some, you must confess; in others, you must, at least formally, "repent"; if you are guilty of "mortal sin," you cannot, in the Roman Catholic Church, have the Holy Sacrament administered to you.

But in this Church there is a new conception, that a Church is not a place where you are going to be judged by God, but where He awaits you to draw you near to Him. It is for you to accept or reject His help. If, after having lived on earth an evil life, you still do not desire to change, and yet you come to this service, it is you who put a barrier on your side to receiving God's help. It is not God Who erects the barrier. This Church proclaims that it has a sacrament, a blessing, a power to give to each individual, and that it is for each individual to fit himself to receive it. According to the degree of success which an individual reaches in his efforts to fit himself, is what he can receive of the Divine Power which the Church has to give him.

There comes next a second great doctrine, which runs throughout the services of this Church, and it is that God is in us. There is no longer, says this Church, any division between man and God. There may be an infinitude of difference in achievement, between God in His realisation and man in his attempt, but fundamentally man and God are one in nature, in essence.

Now if you are told that God is within you; that He is a living God of Love; if you are not called upon to repent, and put on sack-cloth and ashes as you come before Him; what sanction is there that you will live a moral life? It is a legitimate question. If you are not going to impose upon people any penalties, how can you guarantee that, after they have partaken of the Holy Eucharist here, they will not lightly go and break the laws of God? In other words, if the old tablets of the law are put aside, what new tablet of the law do you give to the individual instead?

There is a new Tablet of the Law being given to the whole world, not to Christianity alone, but to all the religions. It is the tablet of God's plan, which is Evolution. Henceforth, we must be moral not because of penalties, but because we are eager to realise that morality is inseparable from our true and highest nature. The problem now in morality is very much the problem which happens in family life. There is a time when a boy has to be held in some kind of subjection to his parents; they do not entrust to him while a child or youth the full power to exercise all the rights of a grown-up citizen. But as the boy grows towards his majority, then they give him more and more freedom; they put him upon his honour to see that the trust they put in him is not betrayed, that the freedom which they allow him is not misused. In a similar fashion, those of us who are freeing ourselves from the domination of the old tablets of the law are beginning to realise that we are being put upon our divine honour to live a higher standard of morality than the world knows of, not because of any punishment, but because we believe in God's plan.

Now God's plan is seen, by one who sincerely seeks it, as a vision, at first, of great cosmic processes which affect all the worlds, visible and invisible. For that Plan writes its message not only in the stars at night, but also in the daydreams of a man's heart, nay, even in the tortures of his mind. In the

beginning, as a man finds the new tablet, and sees written on it God's Plan, he conceives of evolutionary processes as working outside of himself. The second stage comes when he himself slowly becomes God's Plan. For, until, through inquiry and faith, you grow to realise that this plan of God is flowing through you, is as it were operating in you, you do not really begin to be efficient in your moral life, according to the new tablet of the law.

Therefore, each one of you, who has no longer any attraction to the old faiths, has imposed upon him a higher code of honour, which is to understand the plan of God with mind, with heart, and with spirit, and so understanding to live that plan each moment. You must live it, by consecrating yourself to life, recognising that for you the Divine Will is a part of your own inseparable essential nature. No longer is righteousness a command written outside you, given to you by someone; it is rather a command which comes from within your deepest conscience. To put it very briefly, you have to make for yourselves a new commandment which says something like this: "At all times and in all places I will do my part of God's plan." *At all times and in all places*: these words mean that you must live the Plan wheresoever you are—in Church, in the home, in the office, in the shop, in the tramway, on *all* occasions. With each word which your lips speak, you are to try to work out your part of God's plan; for, if you speak with a smile, you are fulfilling God's plan; you can mar it with your frown.

Righteousness, therefore, is not a matter of kneeling and praying, of going to Church. In the Church, for a short period, you are indeed fulfilling God's plan; but you must make the whole world your Church, where the great service of the Sacrament is taking place all the time. To become God's Plan is to find no point on this earth, no moment in its time, where you are not fulfilling that Plan.

And you must fulfil this plan of God not for any reward or wage. You cannot live God's Plan if, as in the old creeds, you have visions of happiness to come. That is mere barter. If you have come to your spiritual majority, you cease to barter with God. For you are claiming to be God yourself. God then puts you upon your divine honour to be as Himself. For you, therefore, all ideas of happiness which must come to you as the reward of good must henceforth be put out of your mind.

If, then, to become God's Plan you are to renounce all visions of ease and happiness and peace, nay, even of the spiritual growth which is the legitimate reward of a righteous life, with what shall you strengthen yourself? What shall be your banner, by which you will be led throughout eternity? That banner must be to become God's Plan yourself, to dare to be as God Himself is, working in eternity from the beginning of time endlessly, to live a righteous life because it is God's nature so to live, and to demand no wages, because that is your nature. Religious people, following the old law, look forward to bliss in heavenly realms, and some, most unselfishly, to rest from the weary labours of this life. But all this has to be put aside by one who takes as his doctrine the new tablet of the law. This message telling us how we are to live in the ages to come, after having come to our spiritual majority, is very well put by Tennyson in his short poem "Wages". What are the wages of virtue, that is the question.

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea—
Glory of virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she;
Give her the glory of going on, and still to be.

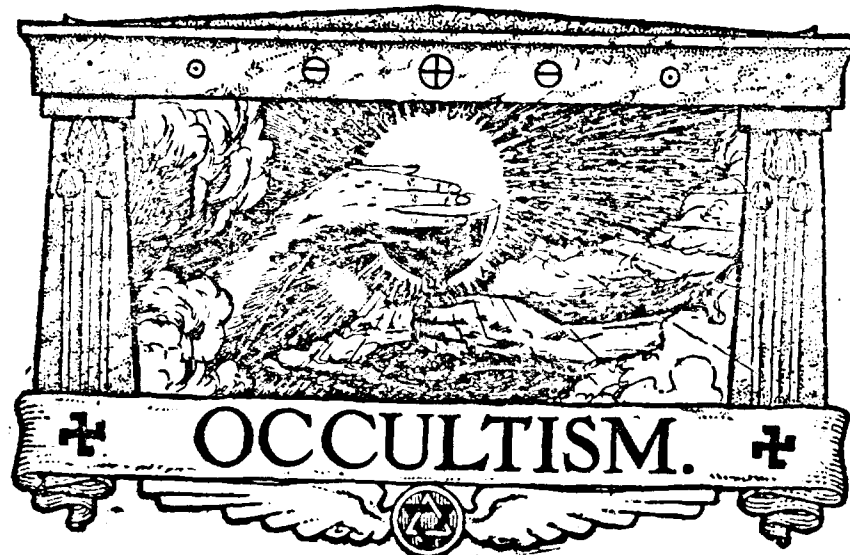
The wages of sin is death: if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm
and the fly?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky;
Give her the wages of going on, and not to die.

These are the wages which the soul who has grown to his spiritual majority claims—the wages “of going on and still to be”. The Tablet of the Law which proclaims this future for man includes everything achieved of righteousness in all the tablets of the law hitherto.

If only you will say to yourselves, “At all times and in all places I will do my part of God’s Plan,” you can indeed look forward to certainty of achievement, because God’s nature is within you, and with every deed which you do, with every word you utter, with every thought which you radiate out into life, you can know *that the Plan of God is you*.

It is said in an ancient gospel: “When one enters the path he lays his heart upon the cross; when the cross and the heart have become one, then hath he reached the goal.” You who have accepted the new Tablet of the Law are called upon to live this new gospel, to make the Cross and the Heart one. When you have so made the Heart and the Cross one and indivisible, then for you the Heart will become a Rose and the Cross a Flame.

C. Jinarājādāsa



WILL, THE INHIBITOR: MIND, THE CONSTRUCTOR

By E. L. GARDNER AND E. A. DRAPER

THE distinction between the Will and the Mind, as commonly presented, is obscure to a degree. The Mind, it is usually held, weighs the merits and chooses as between different courses of action, and the Will, it is said, then acts. But there are almost as many classifications as philosophers. Some treat the two as practically synonymous, and some give to the Will an independent empire, and yet proceed to qualify it as being a member of the intellectual department. The definitions offered bewilder rather than clarify. “The whole code of Nature’s laws may be written on the thumb-nail,” said Emerson, and one is tempted to suspect that the problem is too simple to be readily solved.

It is admitted freely to-day that education, as the word implies, is a "drawing-out" and not a "putting-in"; in short, that the release of the true self within the child should be the aim of the teacher. Guidance and direction in obtaining control, and imposing an ordered discipline on the child's bodies, is the assistance the elder should render to the younger, all in order that the God within should be unfolded. If this be true, and the view is that of the greatest teachers in human history, then the whole process of evolution, the expansion of consciousness to the limits of its sphere, is effected by destroying or dispersing that which opposes, and constructing that which assists. Viewed in the simplicity of the abstract, that sums the situation.

We can contemplate thus the three factors that are needed for a manifestation proceeding from unity. For ONE to manifest it is obvious that (a) inhibition must first be exercised in order that some part of that ONE should remain relatively idle and inactive, and so serve as the necessary foundation or resistance for the rest. Then (b) constructive activity becomes possible. And (c) the interrelation of these two factors gives birth to the child consciousness.

As an illustration of (a) and (b) let "Sound" symbolise the ONE, and "Music" organised manifestation, and imagine a hall filled with the gentle breathing of all sound known to the human ear. All music is there, but to be made manifest, rhythm and cadence must appear. Of necessity an inhibitory process only can be exercised in the midst of all-sound, and music becomes manifest by deletion and not by imposition. This is effected by the operation of Will-power, and the principle revealed is consistent throughout and may be termed a natural law.

Power, Wisdom, Creative Activity, are the triple principles of the Ego, and they are unfolded in the individual in inverse order. The principle of life is Wisdom—and

consciousness is this, in essence. Power and Creative Activity are related to the form side. The higher mind is the instrument of *man's* creative activity and constitutes the channel of wisdom, the source of spiritual intuition, for him.

From the familiar personal point of view the higher mind, with accelerating emphasis, appears to be the positive director, and its functional activity is frequently misinterpreted as being that of the Will. Will or Power is cosmic and is not and cannot be, in the singular and individual sense, a principle of man, for the simple reason that it is exercised cosmically in holding the mass totality of archetypes in being, with all their relations, from the commencement of the cycle to its consummation. All is—and gradually that which *is* becomes manifest, *i.e.*, unveiled to the individual. Each human consciousness traces out that static reality for itself by the perceiving-conceiving faculties of mind, and this, for the individual, is positive expansion. The human being's will-power is simply the exercise of the ability to thrust an unwanted mental creation (probably off the line of the archetype) into the obliterating cosmic current that fences the everlasting reality. The Power principle is cosmic, unswerving, passionless, hedging every path, guarding every portal. It is the one positivity of a *System's* being, exercised by the ONE in His first aspect, and making certain that ultimate and final triumph, the "becoming" of the divine Ideal. For the individual to manipulate that Power for creative purposes might be likened, on a tiny scale, to making use of high explosives for constructive artistry.

Throughout the whole of the outgoing path of manifestation the Will aspect is in evidence as desire, *i.e.*, personal acquisitiveness, and is of the first importance in founding self-consciousness. Desire, however, is astral body automatism, and from the Ego's standpoint is inferior cosmic activity, and operates inversely as positive. On the return path, with

self-consciousness gained, the Will, expressed at the higher level of the Ego, is directly initiative in character, and must be exercised in releasing the personality from its ties with the environment. Thus the Will must be used to free the Mind, the true human and positive principle, from its material entanglements. It may be noted that *self*-consciousness demands power to be exercised as selfish desire, and then the same power is invoked at a higher level to ensure the release of the wilfully isolated self.

Inhibition and Construction are the parents of every created thing from chains of globes to picture frames. Inhibition is the rejection of all and every particular but that one on which the mind is fastened. The statue is within the marble block, the inhibitive destructive power of the sculptor is exercised in releasing it, though successfully only if the inhibitive power be balanced by the constructive ability of the sculptor's mind. Similarly, in every work of art and craft, rejection or inhibition must be coupled with acceptance or construction. The functions of the Will and the Mind stand forth clearly. Though the poles apart, the two are complements.

Man is the mirror of the universe, is made in the image of God, and expresses himself, of necessity, in accord with the same fundamental laws. Before Man, the child, becomes aware or conscious of much of his environment, relative conditions are already established, and from his limited viewpoint are exceedingly complex. The physical body is the first to be organised, and its senses appear to afford the only contact with his surroundings, and its muscles the only means whereby he can modify them to his liking. Strictly speaking that still is, and always is, the case physically; for tools and machinery are simply artificial extensions of man's muscular system. And the modifying process that muscles enable him to carry through is one of continual rejection of the not wanted.

Metals of the earth are laboriously obtained by mining, sifting, cleaning, smelting, and reduction; clays are dug, washed, moulded, and fired; timber is felled, sawn, planed, and shaped—all are rendered of value to man's purpose by the rejection of the useless. Never is the immediate product a creation; always and inevitably is it the result of the inhibition of the undesired. The muscular system is the physical correspondence of the Will aspect, and its mode of expression is significant.

This point is illustrated even in the detail of our control over the physical muscular system. It is asserted that we secure the play of certain muscles, not by positive direction, but by negative or inhibitive effort affecting the opposite muscles. If flexors are required to be exercised, then we inhibit the tension of extensors, and vice versa, and the body automatically acts as we wish. In short, a predetermined action may be described as accomplished by preventing the body from doing anything else.

The Will as inhibitor or destroyer is indicated in the characteristic ascribed to Shiva of the Hindū Trinity. His function is generally interpreted as the destroyer or dissolver of outgrown forms, and specifies His relation to the form world of the personality. The value of the destroyer's office in relation to the activity of the mind is obvious. The human concrete mind, within its limits, is as responsive to sense stimulus as a mirror is to light, and some method whereby one-pointed attention can be secured is imperative. Without such means, consciousness must remain merely that of an idle viewer of an unceasing teeming panorama. Rescue is effected by the germination of the principle of Will the destroyer, and concentration at once becomes possible. The creative faculty of the human mind emerges, as land from a falling tide.

In relation to the lower mind the Will must be used to inhibit all responses and forms except the one selected, and to

dispel all abstract ideas except the one it is desired to explore. Concentration can be exercised only when the Will is employed in its proper rôle of destroyer. "The mind is the great slayer of the Real. Let the disciple slay the slayer." The uncontrolled mind, of course, is meant and, as suicide of the mind by the mind, is unthinkable; the Will is the principle invoked, not as executioner but as clearing the field, as the dissolver of the unrequired, the outworn, the unreal, as a flower lover would clear the ground for a treasured plant.

The province of the Will being understood, it follows that one might expect that, when employed on the personal nature positively to gain an end, the intent is likely to be defeated. M. Coué is an authority on this reversal effect, and a perusal of his writings carries one far towards regarding the fact as proved, though the author does not appear to touch on the cause.

To sum up—the image building faculty of the lower mind is the principal factor in the education of human consciousness. Passively exercised it is a recorder simply, and the "imagination" is mere idle automatism due to stimulus from the environment, and as such better described perhaps as "fancy". True imagination, on the other hand, may be induced positively from within, operating through the higher mental nucleus point, and thus be allied to the Intuition. Theosophically, *Buddhi-manas* is active instead of *Kāma-manas*. This positive, truly creative, activity, becomes possible only when the Will prepares the way by inhibiting auto-mental modifications. The Will should always be employed on the personal mind as an inhibitor of unwanted images.

It is peculiarly important to consider the relations of Will and Mind at the present time, because the *Āryan* rootrace appears to be preparing to break new ground and to make ready the way for the conscious evolution of a principle beyond and within the mental. If we look back over the history of the evolution of the mental principle in man, this is obvious.

The latent power of lower mental material to form and hold an image in response to external stimulus was first evoked in the animal, and the sheath of mental matter gathered about the mental unit of each monad was then partially organised. This proceeded gradually, as the sense organs were developed, and more and more accurate stimuli were reported through the nervous system and growing brain. Slowly, in response to these stimuli, and as the finer organisation permitted it, the thrill of sensation awakened response in the mental sheath, and began to build there defined pictures of the outer world. Hearing, touch, sight, taste, smell—most important of all, sight—reported the happenings with increasing ease, and with ready response the lower mind "pictured" the occurrences of the sensational (*i.e.*, the astro-etheric) world. This was, and is, the whole of reality for the animal, just as astro-mental experience is, even to-day, the whole of "reality" for most human beings.

The moment of individualisation introduces greater possibilities of experience. Up to this point consciousness, the focus of attention, has been excited and controlled by outside stimuli, but once the human status is reached and the Ego born, clothed with its vehicle, the infant causal body, the focus of mental consciousness is no longer the mental unit, negative, receptive, and given to perpetual repetition, but, the mental permanent atom, positive, creative, Self-revealing. Now is born the ability to say: "I will think of this and not of that", even though "that" may be backed by the strongest external sense stimulus, and "this" may be the most filmy intuition of interior reality. That discovery of the positive quality of the higher mind is accompanied by that of its polar opposite, the negative quality of Will—the two are inseparable—and it is really their twin play that allows this type of choice and decision.

Throughout the first four races the creative activity of the Higher Mind remains latent, as far as racial evolution goes. Certain Egos evoke it and outstrip the rest, but, in the mass,

the weight of pressure is on the evolution of human vehicles, at the physical, astral, and lower mental levels. In the Atlantean sub-races consciousness was at first dominated by astral impressions. Gradually the lower mind became positive to the astral, and in the highest development of Atlantean culture the lower mind controlled the astral nature. The influence of the dark forces over the Atlantean civilisation is easily understood in view of the separative competitive tendencies of its leading principle.

The lower mind, as a complete recording instrument, seems practically to have been perfected in the fourth root-race; witness the memory of certain Mongolian peoples to-day, the keen perception and memory of the Red Indian, etc.

The Āryan root race has as its work, the evolution of the Higher Mind and the unification of the whole Mental principle. Its first four sub-races have been applying the previous lessons in this field, developing the responsive powers of the lower mind to stimulation from both outer and inner levels of consciousness. Hindū yoga trains the lower mind to reflect and repeat the images of the Self and thus respond to the reality of the inner life. The Egyptian and Chaldean civilisations accustomed human consciousness to think in abstractions, while the Keltic developed the æsthetic, synthesising power of mento-emotional life. This has all been reacting into, and awakening Higher Mental consciousness, though up to the present the Race has principally had the astral as its life factor. It has hardly known Will, except in its reflection, the desire nature—which has been till now the driving human force. (We are not dealing with exceptions but with racial evolution.).

The sixth root race will have as its life-principle Buddhi, at least to a considerable extent, though Buddhic consciousness waits until the sixth round for its full development. The race in a measure anticipates the round, and the sixth sub-race of the Āryan sees the beginning of all this, since from it the root race arises. Buddhi, functioning as the life-side

of consciousness, brings in an entire reversal of the relation between Will and Mind, as has been shown. In the personality, desire is positive and mind negative; in the Ego, Mind is positive and Will, the true creative power, is negative, playing the part of inhibitor of the unreal. If the Āryan race is to complete its work, it must begin the awakening of Buddhi in order to ensure that at its culmination the Higher Mental principle is dominant over the lower. Only by awakening Buddhi into activity, can this be done.

Since this change is of fundamental importance, let us consider the powers and functions of the lower and higher Mind, and it will be useful to display the relations of the life and form planes associated.

	FORM	LIFE
	6	3
	7	4 <i>Buddhi</i>
	1	5
	2	6
	3	7
<i>Mental</i>	4	1
	5	2
	6	3
	7	4 <i>Astral</i>
	1	5
	2	6
	3	7
<i>Physical</i>	4	
	5	
	6	
	7	
	Sub-planes	

The lower mind is the personal form-vessel, the "unconscious" of the psychoanalyst. It is Astral 1st, 2nd, 3rd, 4th subplanes playing through Mental 4th, 5th, 6th, 7th, and should be clearly distinguished from the "subconscious" or purely animal life of Astral 4th, 5th, 6th, 7th subplanes flowing through the Etheric, physical 1st, 2nd, 3rd, 4th.

Waking consciousness seems to be that floating point of contact made between the mental permanent atom and any part of its field—properly the radius of a half-octave around Mental 4th—the more familiar portion of which would be towards the physical, stimuli from which are picked up and reproduced in the mento-astral.

The lower mind, when perfectly built, developed, and controlled, responds equally to stimuli from the outer world and from within (*i.e.*, from the *arūpa*, idealistic, levels of the Higher Mind). Unfortunately most of us have the lower mind very imperfectly in hand owing to strong auto-emotional conditions, "repressions," "complexes," etc., due to our bondage to desire. But still the lower mind acts as the recorder, biased though it be, of everything that has happened to us from birth onwards. It is all there, a complete storehouse of personal experience.

The Higher Mind is *arūpa*, "formless"—probably so called because its centre of consciousness is a single point, the mental permanent atom, which moves so rapidly that it cannot be said to have *form*, however quickly it may be able to *trace* form in the lower mental aura. It is the positive agent of creative life which, in man, the real human being, and not the animal man, is always expressed mentally.

The lower mind may be likened to an exquisitely responsive three-dimensioned mirror, and the higher mind to a swiftly moving point of light (mental permanent atom), capable of tracing out as in a flash any figure determined if guarded by the Will.

The evolutionary sequence may be summed up as follows:

Zenith of 4th Race: Physical body negative;	Lower Mental positive.
„ 5th Race: Phys. & L. Mental	„ Higher Mental „
„ 6th Race: United Mind	„ Buddhi „
„ 7th Race: Buddhi-Manas	„ Ātmā „

From this it will be seen that at the present time (the fifth race of this fourth round occupation, and the beginning of all the sixth) humanity must begin to discover the Will as an integral part of Ego consciousness, and therefore in its negative, inhibitive, character. By its assistance alone in this aspect can consciousness be raised out of the personality, the method being the deliberate inhibition of personal attachments, and

the evoking of the creative consciousness of the positive Higher Mind.

The relation of Mind and Will might be illustrated picturesquely by calling the Higher Mind the pencil point, the Will the eraser, and the Lower Mind the sheet of paper. Ancient and modern psychology may be cited abundantly in support of these relations. Hindū psychology teaches the law of contrary mental states—reborn in New Thought phraseology, as the power of positive affirmations. Briefly, this may be summed up as the power of the mind to alter the habits of the personality, by dwelling upon, and building into it, virtues opposite to the faults which it is the intention to overcome. Two contrary vibrations cannot exist in the lower mental aura at the same time. Consequently, if we desire to overcome fear, we think courage. This is done by calling forth the Will as the inhibitor and erasing from consciousness the lower mental picture of fear. Then, and then only, can the Higher Mind draw its picture of courage from within. This is supported by experience (1) that persons with fixed types of mind (lower mind) have difficulty in using affirmations, and (2) that unless the Higher Mind continues to build its picture of courage the old picture recurs and reinstates itself—the negative inhibitive action of the Will, at present weakly and unskillfully used, being insufficient to erase the vibratory habit of the lower mind. It must be trained afresh to new habits, or the old recur.

In all this, the Will is necessarily negative in action. As already mentioned, M. Coué realises this in his treatments by suggestion. He insists that it is the imagination (*i.e.*, Higher Mind) that must build the suggestion. The positive use of the Will brings into action the "law of reversed effort". If, instead of the imagination, the Will acts directly upon the lower mind, it reinforces the old "bad" and habitual suggestion of disease and increases its ill effect. The Will must be used

negatively only, in relaxation, in producing the state of "contention," the suggestible state, where all tension and habitual mental activity is inhibited. This is the state described in Patanjali's *Aphorisms*. "The inhibition of the modifications of the thinking principle" is the first step to true meditation. The lower mind is prevented from building any image save the one "spectacle" towards which meditation is directed. Then that too is erased, and the entire personal nature having been eliminated by Will, acting inversely, consciousness becomes active at the higher mental level permanently and knows itself as Ego.

This is indeed meditation, and along these lines true racial progress will be rapid.

There is a need for an understanding of this relationship of Mind and Will, because many folk to-day are touching idealistic consciousness very clearly. For most, however, "imagination" (*i.e.*, original thought, creative ideation, initiative) is still undeveloped. For them, the right way of strengthening it is supposed to be by the positive play of the Will, by "taking the kingdom of heaven by storm". But the "storming" must be by the demolition of the veils that limit and warp the play of the divine creative principle.

We have difficulty in realising the distinction between personal and egoic activity. Clear, scientific, concrete, are the adjectives of the day, and we tend to accentuate them to the exclusion of all else, and to strengthen them with a positive element of desire. There is danger of imprisonment within these "personal" forms. Witness the employer who sees destruction ahead of all business life if the workman shares in business management. Witness also the workman who strives for "brotherhood," but who cannot include the capitalist among his brothers. If either of these types could *cease* thinking, could inhibit the habitual activities of the personality, and realise the fact of the unity of all life, the lower mind could

and would inevitably, owing to its mirror-like qualities, build an image of this interior fact. The personal nature could then seize the idea as a practical reality and work it out into everyday life. Obviously difficult!—but it is the function of the student of Theosophy to sense the archetypal forms of the New Age and bring them through into the field of personal understanding.

It calls for patience and intrepidity to hold the vague bulk consciousness of a partially visioned interior fact, to cling to it gently, yet hold it positive and clear, while the inhibitive Will wipes out all preconceived notions from the concrete mind. Slowly and painstakingly the personal material adjusts itself to this new and spreading form, filled with spiritual reality, not with astral desire. Slowly, dealing cautiously with unfamiliar vibrations, the lower mind at last mirrors the vision in terms comprehensible to personal intelligence. This will be the process by which governors, judges, and teachers will operate in their several professions in the future. For the present it is for pioneers to clear the way, gripping "original" thoughts and rearranging the lower mind to express and conform to them. Desire binds. The Will absolves. The Mind, liberated and illumined, sees and constructs.

E. L. Gardner
E. A. Draper

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

II. SOME PLANETARY PARALLELS

(Continued from page 299)

THE word libido is so frequently misinterpreted and misunderstood, that it is well to gain a clear idea of its meaning before proceeding further. Dr. Jung thus defines and describes libido.

That driving strength of our own soul, which we call libido, and whose nature it is to allow the useful and injurious, the good and the bad to proceed.¹

On the same page, the direct astrological Solar-Centre parallel appears, for the Author proceeds to apply the exact figure of speech:

The Sun is the parent God . . . not only beneficial but destructive . . . it is the harmonious and inherent power of the Sun to scorch . . . it shines equally on . . . just and . . . unjust . . . Therefore the Sun is adapted as is nothing else to represent the visible God of this world.

But the solar imagery does not stop here. The "God in the heart" is actually employed; for Dr. Jung continues.

When by looking inwards (introversion) and going down into the depths of their own being they find in their heart the image of the Sun, they find their own love or libido, which with reason, I might say with physical reason, is called the Sun; for our source of energy and life is the Sun. Thus our life substance, as an energetic process, is entirely Sun.

Thus, too, the alchemical astrological Solar Correspondence with that spiritual wealth, the making of Gold from the hidden treasure in the heart, the "mine of occupation" for the labouring Titans in each state of man.

¹ *Psychology of the Unconscious*, p. 70.

In every horoscope the position of the sun in the birth-map gives the clue to this finding of the gold, without which all treasures are nothing worth; "given the gold," every other "substance", however dull, "shoots forth some answering flame". The way of perfection, the track homeward to the Sun, once found, the remainder of the life consists in a series of experimental adventures and adventurous experiments, on the Homeward Quest.

The impersonal connotation of the word libido must be realised. There is neither ethical nor non-ethical significance. At a certain period in every human development, the libido of will and that of desire meet in mortal combat, and on the issue thereof, the libido-mastery of one or the other, the subsequent life provides illustrative commentary.

Dr. Constance Long clearly expresses this dual nature of libido and says that in her opinion,¹

One may think of libido in terms of man-power . . . We might think of directed libido as 'will' and yet it is not only will, for libido is mainly undifferentiated desire and creativeness. The desire and will elements of libido are often in opposition. When such a change takes place in consciousness it leads to mental change, to education.

Precisely! In Planetary parlance, the seat of sovereign power must be transferred, gradually, by a series of "substitution-transferences" from Mars (iron), generative-passional and personal desire dynamo and focus (for it is both), to Jupiter, (tin, highly mobile as compared to iron) planet of formative architectural will-power; from Jupiter to the Sun ("The sovereign metal"); when once "a place in the Sun" is reached, even then a series of perilous alchemical experiments awaits the adventurous gold-quester!

To quote Dr. Long again (same page)

very much depends not only on the quantity of man-power but on its mobility.

¹ *Psychology of Phantasy*, p. 131.

For "mobility," reflective, connective, interpretative, cognitive and perceptive faculties, must combine and agree to mobilise, before the forces at disposal can be said to represent, constitute, and function in full inspirational, illuminative harmony, with reasonable souls *and* human flesh subsisting, as "One army of the living God." Unless spirit, mind, soul, and body are agreed, they can neither fight, work, nor walk together. Hence the necessity for studying each Planetary position first in its relation to the whole, of which each branch on the Planetary "family tree" forms a co-related "member" of the one spirit and an organ of the body politic.

The Sun-sign, then, and the position of the planet ruling the Sun-sign, "orient" the spiritual individuality, determining not so much the measure, as the manner of the genius. The measure of genius "outpoured" through the Ego, depends so fundamentally upon the extent to which the mortal instrument and various vehicles co-operate in direct acts of Solar-Sovereignty—"the service of the King" in each horoscope, that it is impossible to "pontificate" here, as on any astrological subject where will-power and force of character decide the issues.

But the Sun's "occupation" of fire, air, earth, or water, shows the spiritual elemental pedigree, the racial elemental *dharma*, as the Moon's and Mercury's determine the temperamental and mental *timbre*, colour and character of interpretation, together with many hidden clues for guidance through the gloomy wood of possible "complexes," while the Ascendant denotes the outer man, including his tricks and manners. These latter constitute a series of psycho and physiological family records in themselves, for atavistic backslidings play an important part in every individual life-drama; habits of thought, manners of approach, etc., are frequently traceable to psychic and physical heredity—personality will out as surely as murder, in many cases, and frequently this

hereditary colouring, which may be entirely out of key with the essential Ego, baffles and bewilders the student, until it is discovered, or rather regarded, as a relic of Uncle Tom or Aunt Maria, and relegated to its true position, a place in the psychic-ancestral curiosity-box, dissociated from the patient's individuality as bugle-trimmings or snuff-box!

The image of the Sun cannot be "cast" until the gold is at the right "temper"—"sometimes too hot the eye of heaven shines, and often is his gold complexion dimm'd," then the father of life suffers indignity of caricature, and becomes the "fixation father imago," *i.e.*, temporary desecration and prostitution of the life-force, misapplication through mortal ignorance of how to direct superabundance whereby a blessing becomes a curse, yet in process of time is wrought out again by might of spiritual alchemy, purified, re-tempered, till eternity justifies itself in a triumph of time, and the Age of gold recurs in its appointed cycle. Periods repeat their mystic and musical messages in the life of every individual; will-power sets the pace, determines the measure of the music decreed by the karmic musician.

In the same manner, the Lunar focus gives the feminine rhythm, the *motif* of the Mother, and all that this word stands for, in every horoscope. When normal, acting freely and harmoniously, this provides the musical complementation of the Solar-father-life-force, fundamental rhythm. When disturbed, it suffers the nature of an insurrection," and all manner of morbid symptoms appear, psycho-physiological and pathological, with their "twisted roots and tangled fibres" in the maternal-hereditary-temperamental life-web, once a simplicity, now become a complex, through the *karmic-nemesis* of thread-knotting—nature's avenger of abuse—whether on the patient's part (in this incarnation) or a *kārmic* "bad debt."

Similarly, the Mercurian pristine simplicity, the psyche originally "whole and undefiled," shares in corruption's taint,

comes within the circles of Planetary contagion, catches whatever is *going*, according to the position and aspects of Mercury in the individual horoscope, built or progressed; whether *karma* provides for Mercury's chastening and correcting that he be fouled by unclean lunar waters, poisoned by Mars with corrosive acids of *kāmic* origin, or severely deflected, possibly crushed and maimed for a season, by the heavy hand of *kāma-manas* as mental materialiser, personated by unregenerate Saturn, in every horoscope.

Thus, the ideal father, the perfect mother, the heavenly child, take upon themselves these mortal burdens and imperfections. Prometheus *steals* fire from heaven, and pays the penalty in volcanic action, the wrath of the Sun.

The Mother principle is belittled and degraded until Lunar nemesis overtakes the profaner of her mysteries.

"The heavenly word proceeding forth" in the person of Mercury, divine light-bringer and interpreter, becomes flesh, dwells among mortal men, and suffers the inevitable death upon the Cross, crucifixion of misunderstanding; then indeed is the light of reason darkened in the heavens, and the veil of the temple in man is rent in twain.

Yet in the deepest abasement, these deific fallen ones in and "through" man, mourn not as those without hope, for the height is reflected in the abyss, and there remains no human fall for man—the son of the gods—from which he cannot retrieve some future triumph of godhead, making it the occasion of a new divine adventure, the disentangling of the adopted mortality from each complex, woven with the threads of the lower elemental "remnants," and the ultimate inducing of this same glorified mortal with immortality's robe of glory. Yet this robe can neither be won nor worn till the wearer has passed through the fire, conquered the lower powers of air, risen above the ruining floods of water's devastations, and accomplished earth's resurrection, whereof death and burial,

baptism, fasting, temptation, and final ordeal of complete isolation—the "hiding of the Father's face," are divinely-appointed ordinances and ordeals.

The story of Psyche is repeated in each human history, yet no chronicle repeats itself; divine creative fecundity works in every human spirit, mind, soul and body, composing, literally, "a new work," in each. As the possibilities of creative human achievement increase, so further higher heights reveal their summits to the indomitable scaler thereof. Olympus calls to Olympians, Parnassus to Parnassians, while some comparatively lowly snow-crest incites him who has not yet won his wings!

When man identifies himself with "the thinker" temporarily inhabiting mortality's four walls; with the divine warrior, "for a season" entangled with the lower Martian vibrations in the *kāmic* life-web; with the divine lover, ensnared in the toils of Venus-Aphrodite, until the enchantment of Venus-Urania lures him to the bright divine ascent; in the psychological moment of direct response to the God-in-man (whichever aspect first appeals, whether wisdom, power, or love) the cord of earth identification as permanent connecting clue is severed in the vital part, though filamental tissues may still adhere.

Henceforth Psyche is no longer earth-thrall'd, for when that which tempts is recognised as temptation, in that moment synthesis appears as the end and aim of analysis.

When Spirit, mind, soul and body, are bent on the same errand, then, though awakening comes in the midst of Māya's maze, the Ego takes command.

Leo French

(To be continued)

THE EARLY HISTORY OF THE T.S.

[WITH ANNOTATIONS BY C. JINARAJADASA]

V

The Masters who were behind H.P.B. looked not only to her and Col. Olcott to be the pivot of the movement, but also to a third person, E. Gerry Brown, the young editor of the "Spiritual Scientist" of Boston. Instructions were sent in several letters by the Master Serapis Bey that Mr. Brown was to be helped both financially and by articles for his paper. H.P.B. and Col. Olcott therefore wrote for the paper, and procured subscribers for it. The attempt with the "Miracle Club" having failed, the following circular was published. The circular was printed in black ink, except that the initial letters of paragraphs and all the words of the heading and of the signature are in red. This most important communication was like the throwing of a net to gather in those who could be caught by its meshes. In the copy pasted in the Scrap Book, at the top of the circular, is written the following in H.P.B.'s handwriting:

"Sent to E. Gerry Brown by the order of S.: and T. S.: of Lukshoor. (Published and issued by Col. Olcott by order of M.:)"

At the end of this, Col. Olcott writes, evidently long afterwards, in blue pencil as follows:

(but unconscious of any exterior agency. H.S.O.)

IMPORTANT TO SPIRITUALISTS

The spiritual movement resembles every other in this respect; that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

Until the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the *London Spiritualist*, and in France the *Revue Spirite*, present to us examples of the kind of paper which should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing creeds, nothing but an undigested system of present and future moral and social relations and accountability.

The best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds, a few earnest spiritualists have now united.

Instead of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. Gerry Brown, and the commendable tone that he has given to its columns make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

The price of the *Spiritual Scientist* is \$ 2.50 per annum, postage included. A person sending five yearly subscriptions is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor, E. Gerry Brown, No. 18 Exchange Street, Boston, Mass.

For the Committee of Seven,
BROTHERHOOD OF LUXOR **

Col. Olcott writes about the issuing of this circular as follows, in "Old Diary Leaves".

I wrote every word of this circular myself, alone corrected the printer's proofs, and paid for the printing. That is to say, nobody

dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we—H.P.B. and I—should help the Editor of the *Scientist* at what was to him a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the circular was in type at the printer's and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I inquired of H. P. B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: "*For the Committee of Seven, BROTHERHOOD OF LUXOR.*" And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts belonging to the Egyptian group of the Universal Mystic Brotherhood.¹ Up to this time she had not even seen the circular, but now I took one to her myself and she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs. To my amazement, I found that they spelt the name² under which I knew the (Egyptian) adept under whose orders I was then studying and working. Later, I received a certificate, written in gold ink, on a thick green paper,³ to the effect that I was attached to this "Observatory," and that three (named) Masters had me under scrutiny. This title, Brotherhood of Luxor, was pilfered by the schemers who started, several years later, the gudgeon-trap called "The H.B. of L."

At the bottom of the circular pasted by H.P.B. in her Scrap-Book, she writes:

"Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor *diksha*. This proving of no avail, the Theosophical Society was established. The man might have become a *Power* but preferred to remain an *Ass*. *De gustibus non disputandum est.*"

Further on in the Scrap-Book she writes:

"The Editor and Medium, which are Brown, has thanked us for our help. Between Col. Olcott and myself, H. P. B., we have spent over a 1,000 dollars given him to pay his debts and support his paper. Six months later he became our

¹ It has been already explained that I first worked under the Egyptian part of the African section and later under the Indian section. (H.S.O.)

² TIUTIT (C. J.).

³ Published in the April issue of THE THEOSOPHIST. (C. J.)

mortal enemy because only we declared our unbelief in *Spirits*.
Oh grateful mankind! H. P. B."

The attempt in collaboration with E. Gerry Brown having failed, orders were then received for another attempt, and in the Scrap-Book H. P. B. writes as follows:

"Orders received from India direct to establish a philosophico-religious society and choose a name for it, also to choose Olcott. July, 1875."

A VEIL PAST WHICH I COULD NOT SEE

By MARJORIE M. MURDOCK

A MAN, tired and worn, lay in an arm-chair in a dingy back attic of a small lodging-house in Bloomsbury. His long day's work in the office was again at an end, only to be repeated in exact detail on the morrow. And he was weary and sick at heart, longing for even a moment's rest from the mean, sordid, petty cares of the workaday world in which he lived. He was supposed to be resting now, but the street noises reached him only too clearly on his top floor. The endless rumble and clatter of traffic, the raucous yells of the newsboys selling a final edition with all the details of the latest murder, the voices of two costermongers brawling on the pavement immediately below his window—how was rest to be found in these circumstances?

Out of all the chaos and tumult, both in the outer world and in the tired man's brain, two questions formed themselves thus clearly, neither of which could he answer. The first was, "Why is there so much pain, sorrow, cruelty, oppression, vice in the world?" and the second, "What and where is God, and what am I myself?"

Darkness was falling rapidly, and he had not lighted the one small gas jet which the attic provided. He was sure that nobody had entered the room since his landlady had cleared away the tea-things, yet he had become aware of a presence

quite near to him, which had certainly not been there a few minutes before. At first he could see nothing, but presently discerned a tall form standing by his chair. Strangely, it did not occur to him to wonder how his visitor had entered the room; evidently not by the door or the window, or by any mode of entry known to the physical world. Neither did he feel any fear. As he looked at the stranger, the tall figure seemed to gain a slight luminosity, and he saw that it was the form of an Angel, clad in a long robe of purple, with great wings folded on the shoulders. The face was veiled, but he had an impression of eyes of unearthly yet benign brightness piercing the veil.

Then the Angel spoke, and the voice was deep and strong like a man's, and sweet and gentle like a woman's.

"Child of the World," he said, "Why are you so weary?"

The man answered:

"Because there is so much sin and suffering in the world, some of it apparently quite needless; and because I do not know what God is, or where I may find Him, or what I, myself, am. I am always seeking, seeking for the answers to these riddles, and I think that there are no answers, for my search is fruitless."

"Child of the World," said the Angel, "I cannot answer your questions, for they are questions to which each man must find the answers for himself; but I can guide your steps to the road which leads to your goal. Come with me."

He took the man's hand, and led him to the window. It was not open; but in another second, without any apparent effort, the two were standing on the narrow window-ledge outside, with a sheer drop of sixty feet to the street below. Yet the man felt no fear. Then the Angel put one arm round him, and spread his mighty pinions, and together they flew away in the darkness, the great expanse of London spread like a huge entanglement far, far beneath them.

Where they flew the man knew not; he had quite lost his bearings at that altitude, but after a time he realised that they were flying gradually lower and lower, and presently they stopped altogether. The Angel's wings folded behind him, and they stood upright on what seemed to be a marble floor. In front of them, at some little distance, shone seven twinkling red stars, below which rose clouds of blue smoke, emitting a sweet, pungent smell. A choir of treble voices sang in unison a monotonous yet beautiful Gregorian chant. As the man became accustomed to his surroundings, he saw that they were standing in a church; the seven red stars were the ever-burning sanctuary lamps, and the blue smoke rose from a glittering censer which an acolyte, robed in white and scarlet, swung to and fro before the altar. On the altar steps stood the priest, a figure in snowy white, holding a golden chalice high above his head. And the choir chanted continually the oft-repeated cry:

Agnus, Agnus, Agnus Dei, qui tollis peccata mundi, miserere, miserere nobis!

Then the man of the physical world saw that which he had never seen before, growing slowly but with ever-increasing power to his enlarged vision. From the chalice a beautiful rosy light rayed forth, filling all the church with its radiance; reminding him of the vision of Sir Percivale's sister in Tennyson's poem "The Holy Grail." And round about the altar he saw faintly, yet unmistakably, other forms than those of the priest and the acolytes—forms like his Angel guide, shining with a supernal light.

The Angel seemed to read his mind as he wondered at these unaccustomed sights, for he spoke in a low voice,

"Do you wonder to see this light glowing from the chalice, and the mystic forms round the altar? They are present at every celebration of the Mass all the world over, but only the few can see them. You see them now with the

eyes of your inner vision, unencumbered by your physical body, which lies asleep in the attic in Bloomsbury. Yet the time may come when you will find your physical body no hindrance to the vision of these things—that will depend upon yourself. But I have more to show you, and the time is short. Come away.”

Again the Angel put his arm round the man, and spreading his wings, flew upwards through the roof of the church, and away over the housetops and the open country.

When they stopped, again there was fulness of light, scent, and sound, but this time the light was no radiance from another world; it was that of the sun, as he rode high in the heavens, warming and gladdening the earth with his rays. The two stood on a high cliff, overlooking a great expanse of sea, deep blue as sapphire, yet sparkling as with thousands of diamonds in the sunlight. The scent was that of the earth and sun-warmed grass, and sometimes there was a faint whiff of brine in the breeze. The gulls circled overhead, flashing white against the blue sky, uttering the wild cries that speak of the joy of freedom. Now and then there was a deep, sinister clap of thunder—the breakers crashing in some cavern at the base of the cliff; and all the time there was the sound of the waves washing the shore far below, the steady, rhythmic heart-beat of the sea which brings a different message to whoso hears it, according to his love or fear. To some it seems cruel and relentless, careless of man and of what he may suffer by it; to those who love the sea, it is the one stable thing in a world of change, faithful when all other friends fail, ever moving, yet singing always the same eternal song of solace and understanding. The man from the City was reminded again of a poem, seeing for the first time the inner meaning of the poet's words—

The sea creeps up, spacious, in curves along the shore,
With fringes of tawny lace-work, and green, and blue, deepening
into the loveliest violet.

And Aphrodite herself out of this marvellously beautiful robe,
this liquid cincture, swiftly gliding, for a moment stands
(Her feet on the watery plain, her head in the great height
against the Sun,)

Vast, glorious, white-armed, visible and invisible.

He wanted to stay there for ever, to lose himself in the greatest beauty that Nature provides, but his guide told him that there was yet more to be seen, and bore him away with his accustomed swiftness.

The next pause was made in a great crowded concert-hall, lighted with shaded electric lamps, three of which hung bell-wise over the orchestra. The atmosphere was charged with intense emotion; every member of the huge audience had his or her feelings strung up to the highest possible pitch, and it seemed that any relaxation of the tension must result in a tremendous cataclysm of some kind. Not one person moved, indeed they scarcely breathed; all was still and motionless save for the agonised, sobbing voice of the orchestra.

The music which was being played appeals, perhaps more than any other that has ever been composed, to the emotional element in humanity—it was the Pathetic Symphony of Tschaikovsky. The composer understood, as few others have done to such a degree, the intense emotions and passions which form so large a part of human nature; the hopes and fears, the loves and hates, the aspirations, the disappointments, the joy, the pain—most of all the pain. In this, his last and greatest work, it is as though his understanding of the sufferings of humanity had risen to its supreme height, to be conveyed to the world through the inimitable medium of melody, harmony, and rhythm, blended together as only a master hand knows how.

The man stood listening, rapt as any member of the audience in a physical body, while the Angel stood behind him,

observing his intentness and keeping silent. Through the whole symphony they stood thus, through the alternate storm and calm of the mighty first movement, the sweet, tender resignation of the second, the wild, feverish energy of the March. Then, hardest of all to bear, came the stupendous drop from that whirlwind of excitement into an abyss of despair—the terrible *Adagio Lamentoso* of the Finale, with the haunting, persistent wail of agony that, perhaps more than any of its themes, has made the symphony famous.

The last notes died away—the faint, faint throbs from the bass strings that sound as the dying pulse of hope, and the Angel, pausing just long enough for the moment of perfect silence which is the true end of the symphony, swept his companion aloft with him before the disturbing racket of applause should arise.

“Do you now begin to guess the answer to your first question?” asked the Angel, as they flew together in the darkness. And the man of earth replied:

“Truly, if sorrow and suffering can be woven into such music as that, there may well be a reason for their existence.”

“One more place we will visit to-night, and then I must leave you,” said the Angel. For a little while they flew onwards, then descended for the last time.

They were in a small room, wherein burned a tiny shaded lamp in a corner. Near it was a white crib, in which a child about one year old lay fast asleep, its dark, soft, curly hair making a fringe-like shadow on the pillow. By the crib knelt a woman; she was very young, little more than a girl, and it was evident that this was her first and only child. She was singing very softly a tender, plaintive little melody, stroking the baby's cheek with her finger the while. Above, looking fondly down at the pair, stood a man, resting one hand on the girl's hair.

To the other man, who saw without being seen, there recurred once more some words of the great poet and seer, Edward Carpenter:

The trio perfect: the man, the woman, and the babe,
And herein all creation.

As he looked more intently, he saw that the part of the room round the crib was lighted with a soft rosy radiance, like that which had streamed from the chalice in the church; and just above the baby's head hovered a pair of outstretched wings, also rose-coloured, from which the light seemed to emanate.

Presently the light, the room itself, the figures of the father and mother, all faded away, and there was a great darkness, such as the man had never seen before. He felt, rather than saw, that the Angel was still beside him, and he was thankful, for he seemed to be standing on the edge of a precipice, and feared to step in any direction. Then the Angel spoke:

“Child of the World,” he said, “to-night I have shown you four things—the greatest Sacrament of the Christian Church, the supreme beauty of Nature in the limitless expanse of the ocean, a superb example of Music, the highest of the arts, and a mother singing her child to sleep. Yet, if you can but realise it, you have seen only one thing. Do you understand me?”

The man hesitated, and did not answer; then the Angel resumed:

“You have seen that sorrow and suffering can be woven into great beauty; you must know, if you think, that the woman you saw could not have had a child to sing to without much pain to her physical self. Therefore, you see that suffering leads at last to the Divine. And what you think of as sin is really pain in another form; the pain of a great mistake. Man can only learn through his mistakes, and by

them he is led, step by step, to the Divine. When you realise this, you will have found the answer to your first question."

The man pondered. He was beginning to understand.

"And—the Divine?" he said slowly, "That is the one thing you spoke of, that you have been showing me?"

"You are right," answered the Angel, "I have shown it to you in four ways only, but you may find it in many millions of ways. In poetry, in architecture, in paintings—any of the arts; in a sunset in the Sahara, in the Russian steppes at midwinter; in the joy of lovers on their wedding night, in the reunion of friends after a long absence. In lesser things too, you will find the Divine if you seek—in every wild flower that grows in the hedgerows and fields, in the laughter of every child at play; in the eyes of a dog rushing to meet his master returning home, in the gentle purring of a cat on his mistress's lap. Wherever there is Beauty, no matter in what form, great or small; wherever there is Love, no matter how commonplace the surroundings—there, if you have eyes to see, you will find the Divine. But do not forget that where there is cruelty, vice, oppression, warfare, there, if you have eyes to see, is the Divine also, but imperfect and in the making. It is a difficult saying, but true nevertheless."

"One more question," said the man, "You have shown me how to find the reason for sin and suffering, you have shown me where to look for the Divine; but this you have not told me—what am I myself?"

"That is simple," said the Angel, and the man felt that he smiled in the darkness, "when you have found the Divine, you will have found your true Self, for the two are one. Farewell, Child of the World; ponder well on these things that you have seen, and that I have told you; for therein lie the answers to all questions."

Then the Angel went, as suddenly and swiftly as he had come, and the man was left alone in the darkness on the edge

of a precipice. He dared not move, but soon he saw a faint glimmer of light far, far away in the distance. It was coming nearer; the air all round him was growing lighter, with increasing rapidity. It seemed to him that in another minute there must be a sudden rending of a veil, displaying some dazzling vision, he knew not what.

But just as the moment of revelation was upon him, he slipped back into his physical body and awoke, to find that he had slept all night in his arm-chair, while the earth had revolved to the dawn of another day.

Marjorie M. Murdock

JOHN WOLFF, FELLOW OF THE THEOSOPHICAL SOCIETY

By WELLER VAN HOOK

JOHN WOLFF was a German baker, suffering from cancer of the vocal organs; and, gasping and choking for air, he came to the hospital for relief. The disease was too far advanced for radical treatment, but we let a tube into the windpipe, so that he had God's primal comfort for all the creatures that must breathe—air! But at what a price! For each whistling breath he inspired told him that he was soon to die. And it isn't just the happiest of thoughts for any of us that we are soon to cast off this mortal coil!

But this was the least of his trouble. It was not enough that he must breathe through a tracheotomy-tube for the rest of his days, that he could only utter a few words at first, and none later on, by putting his finger over the opening of the tube; that he could never bake bread any more, but must be supported by his daughter who worked down town; that his wife must attend him hour by hour during his remaining months! No, it must be that he should have frightful pain in his neck as the crab gnawed perpetually at his throat, and only poppy-juice gave surcease.

He was a very brave man; he never cried out or whimpered; that is, not for weeks! But after a couple of months or more of agony he said to me in exploding whispers one day, with his fingers on the tube, as his face was contorted with suffering: "It is too much!" He was at his home then, in the tiny bedroom that gave just room for a bed, a chair and a dresser. At the foot of the bed, on the wall, was a little

crucifix that always looked at him, as he could always look at it. He was a Catholic. Of course he gradually wasted away, for he could not eat much. And he got so that he could only write, in a very neat hand, with a pencil on a tablet, to express himself. I said to myself, here is a man who is very heavily burdened by karma, a broken man, indeed. But I never spoke of spiritual things, the cause of suffering, or the gifts of God to those who bravely bear their karma, trying to think of Him. I thought he was satisfied with this religion, and I suppose his priest visited him from time to time.

Of course he did not last very long—he couldn't; we could see that the end was very near. One day Dr. B. my associate, saw him as usual, and next day told me what had happened. He wrote on the tablet: "I want to join the Lodge." Dr. B. was astonished, for he had never spoken to him of Lodges or societies, or, indeed, of any spiritual topic. "Oh," said the doctor, "you mean the Masonic Lodge?" "No," wrote the sick man, "I mean the Lodge that meets down town!" "What," said the physician, "do you mean the Theosophical Lodge?" "Yes," wrote Wolff, "that is the one!" "And how did you come to know of that Lodge?" "Oh," wrote he, "I remember about it from things that happened in my sleep."

So, in this way, the way of practical Occultism, this immigrant, almost unlettered, German baker, diseased and suffering, wholly without physical-plane knowledge of Theosophy, or the Society that promotes it among men, was instructed away from the body until he was ready to join in our wondrous work.

He died before the next meeting of the Lodge, but we voted him, with a unanimous, rising vote, a spiritual member of our Order. He became John Wolff, F.T.S.

Weller Van Hook

FROM THE UNREAL LEAD ME TO THE REAL

By ADELTHA E. PETERSON

O THOU weary and dissatisfied one who prayest: "From the unreal lead me to the Real"; O thou who wouldst attain Discrimination between the Real and the unreal, when next thou meditatest upon that Prayer, keep thou in mind the story of a man who likewise prayed that Prayer.

For long ago, yea, even on our Mother Planet, one who was weary of eating and drinking and contacts of the flesh, one who was aweary of all the many enticements held out by those blinding things we call the senses, threw himself down upon the green breast of Mother Nature, and knowing not the words, yet from his soul breathed forth the Prayer: "From the unreal lead me to the Real."

So Mother Nature, who always answers Her children's earnest prayers sent to him the radiant *Kāma-Dēva*, feeling, to lead him nearer the Real. For many lives the Feeling Goddess held full sway o'er his heart until at last, satiated with the impermanence of her many flitting desires, storm-tossed by the ebbing and flowing tides of motion and emotion, again not yet knowing the words, nor even realising that his soul was praying, there came forth the Prayer: "From the unreal lead me to the Real."

And Nature, the Mother of the World, now sent forth a figure of rare dignity as a God o'er his soul's life—the God of Thought, that cruelly cold one who yet burns up the world

with His Creative Power. Long did the soul worship blindly at His shrine—that God of Thought who drives men here and there and never lets them rest. But when the man had become like unto His God in his power of Creation, he stepped forth in the glory of his young manhood, and, using the cold powers of analysis given him by his God, he said: "O Thought, I know thee for a form. There is no reality in thee. The force that ensouls thee is not thine own and cometh not from thee." Now in words prayeth the mind of the man: "From the unreal lead me to the Real."

And now the Mother of the World needs must send Her Elder Children to satisfy the insatiable desire of a man to touch the realities of life, Her Children—Those Grave Mighty Ones, the Principles of Life who represent the fruits of Her union with the Supreme, the Lord of All. And so the Great Principles, henceforth, taught the man the Law of God; and the man, learning Their lessons, was henceforth ruled by nothing but the Law of Justice and of Right. But now the man seemed satisfied that he had reached the Real, for never grew he weary of the Grave Ones of Earth. No longer does he pray to the World Mother to be led, for he is satisfied with the Vision of the Supreme, seen through the Law. So Isis, the World Mother, grows alarmed for the progress of Her son and fearing that he will not grow weary of the Mighty Principles, veiling Herself in the Beauty of an Ideal, She appears to the man in a wondrous vision, saying: "In Principles thou seest only the manifestation of the Force of God in Me. Lo, there are yet heights to scale before thou canst reach the Real." Then, knowing full-well the power of Her beauty, She starts to leave him; but the man, catching hold of Her garment, cries: "O Beautiful One, from the unreal lead me to the Real."

Now the Mother Herself whispers to him of the realities of life and in many a guise appeareth to him. Now She

appears as the Ideal of Wisdom, now as the Ideal of Compassion, now the Ideal of Service, now that of Sacrifice, and long doth he follow Her protean changes, who always spurs him nearer and nearer to the Real. At times he would devote his heart and the whole of his earthly life to the following of Her in one of Her guises, and then it seemeth almost as though She mocketh him when, at the end of his life, She would show him where he had utterly failed Her in not following Her in yet another one of Her many guises. At last, weary of Her garments, even though through them Her Beauty shone, no longer kneeling at Her feet, he boldly attempted to strip the veil from off Her face, crying "From the unreal lead me to the Real."

But, as if in horror at his sacrilege, the heavens grew dark about him, blindness struck his eyes, the coldness of utter desolation entered his heart, and he heard the Mother sorrowfully say: "Thou wast not satisfied with what I had to give. Now I can give thee nothing." Then mocking voices whispered to him: "There is no Isis. Her veils were but delusion. The darkness will soon overwhelm thee. Go thou backward while yet time serves thee, and cease this useless striving for the Real, for what is real if Isis is not real?" But the man in agony cried: "I cannot forsake the Real, for it is myself. O Thou Lord of All, Thou Supreme One, from the unreal lead me to the Real; from darkness lead me to Light; from death lead me to Immortality."

Again the Mother stood before him with stern and awful countenance. "My son, thou hast prayed to the Supreme to see me as I am, and therefore I cannot refuse thy desire. But I warn thee the mocking voices spake truly. There is no Isis. Her veils are but delusion. Wilt thou lose the beauty that thou hast, to see the nothingness of Isis behind Her veils?" But the man only said: "O Mother, from the unreal lead me to the Real."

"Then see, O Son of Earth and Heaven, there is no Isis. There is no Mother." Throwing off the veils, there stood revealed the Lord of All, the Supreme One in the Universe, and, drawing into Himself the Son of Earth and Heaven, their Consciousness, instead of twain, is One. Then from the Supreme there came a voice which yet was from the man, a voice that said: "I am thou, O Son of Earth, and thou art I. I am also Isis, for I am Father, *Mother*, Son. And yet I am Myself, as thou art thine, and, seek a Greater God as thou didst Me. Therefore hear the Mystery of all the Ages, the Mystery of the Holy Trinity—thou thyself art the Real and the unreal, and from these thou canst create a soul, as I did thee."

Adeltha E. Peterson

REFORMERS AND THEIR SURE REWARD

THE greater the reformer the greater is the crown of thorns the world prepares for him. Yes, we shall act as ever before. We shall be false and we shall crucify you (I am speaking to the reformer now), and we shall kill you if we can, and three hundred years after you are dead we shall build an orthodox church around you and, at the point of a torch, we shall make all men adore you. We wish that history shall repeat itself. Mr. Leadbeater and Mr. Wedgwood, backed by Mrs. Besant and others, are launching a real religious reform, in the way of a Liberal Catholic Church, that might be made to play a very important part in hastening human evolution along moral lines, and with sweeping influences for good in the world.

Then, of course, in order that history may repeat itself, the attack on these innocent world-helpers is made. These untrue and vicious attacks are but things to be looked for. Why, then, are the true reformers thus always accused, and always by those who claim to be much interested in the welfare of their fellow-men? Is it because of the struggle between the three qualities of the Logos, the creative, preserving and destroying qualities, in their process of breaking up the old forms long established, for the progressive ideas? Or is it reactionary; the dark forces of the world causing the attack in an effort to retard evolution? The thing we know is that which has happened to the brave souls and reformers who have dared to stand out against vice, and sound the keynote of progress and reform.

And why was Socrates made to drink the poison? He was trying, we are told, to help young men and boys, etc. What wrong had Giordano Bruno done? There were accusations against him, and he hid his face in his mantle as the flames swept his mortal coil away. What about Hypatia? Was she not striving to enlighten the world? What about Pythagoras and his School? Why was this wonderful wise man, with his wise disciples, doing so much lasting good for the world, driven away? Was it because of anything wrong they had done, or that there was lack of good about him? Surely not. So it was with John Huss and many others.

It seems to be the way with reformers, that the reward is thorns and opposition, inspired by jealousy and fear. So, too, our great leaders, without any reason whatsoever, are now being attacked untruthfully, and the worst things imaginable are said about them. Since the torch and some other devices have passed out of date, the

accusers are using the most powerful things they know of to injure them and their reform movements. This is the reward of their great service in writing and teaching and for the launching of helpful reform movements. As soon as the L. C. C. reform movement was launched, the Bishops, priests and sympathisers were at once accused of the gravest immorality. This is self-evidence that the dark forces recognise a tremendous movement for good, should it be permitted to succeed, and that the accusation is false-witness only.

Be not among those who cry, "Crucify, crucify", but look around you, get busy and see what you can do, that the Son of Man may have somewhere to lay His head, should He wander your way ere long. If you, yourself, should be busy throwing mud at your brothers, your heart might not be filled with love, and how, then, would you be able to know Him, to know the Prince of Peace and Love, when He comes?

ALFRED O. BRANDT

CORRESPONDENCE

THE DANISH GENERAL SECRETARY

IT is with deep regret that we, members of the Theosophical Society in Denmark, have learned that Countess Bille Brahe Selby, on account of her health, intends to retire from her position as our General Secretary. We all know that last winter the Countess went through a very severe illness, so severe that we scarcely dared to entertain the hope of seeing her among us, again. We also know that she bore her hard sufferings like a true Theosophist. Every day we were anxiously expecting the telegrams from France, it was a great joy, when we heard that the danger was over. It was a still happier surprise when we saw the Countess again; it seemed to us that she looked even better than before her illness. We then hoped that we might keep her as our General Secretary. But one does not so quickly get rid of the consequences of a severe illness. The Countess feels that her physical strength is not sufficient for the work, and that she needs more rest and recreation. We must remember that the position as General Secretary is a burdensome position which entails much work in various directions, but the Countess has many other duties. Though we fully understand the reason why the Countess retires, we, nevertheless, deeply regret it. In the first place, on account of the cause we love; we know with what conscientiousness and zeal she performed her task, what an administrative talent she has shown, how she has called attention to, and made propaganda for, our cause. And in the second place, from personal considerations; we

who have been working with the Countess, and those who have got in personal touch with her, will not forget her great kindness and never failing tact. I therefore hope that I in the name of all the lodges may send the Countess our cordial and sincere thanks for what she has done for us and our common cause, and express the wish that soon she may regain her strength. We know that even if the Countess retires from her position as General Secretary she will not abandon the cause, but will continue her valuable co-operation with us. Our heart-felt thanks then to the Countess for the time that is passed, and the sincerest wishes for a happy future!

On behalf of the lodges of the Danish Section.

FRANTS SEXOW,

President of the Olcott Lodge.

THE poem quoted in the May "On the Watch-Tower" is to be found in "A Treasury of Irish Poetry in the English Tongue" edited by Stopford A. Brooke and T. W. Rolleston first published by Smith, Elder and Co., London, in 1900. It occurs on page 238 and the title given is "Post-Mortem." It is attributed to "Fanny Parnell, sister of the late C. S. Parnell, M. P." The following statement is made about her:

"She was born in County Wicklow in 1854, and wrote poems for 'The Irish People' (1864-5) before she reached her teens. She was afterwards closely connected with her brother's political work, and died in America in 1882. She was a fervent speaker and organiser, and had much poetical ability."

Robert Lynd is the name of a well-known present day writer and critic who comes of a north of Ireland family. He writes well on Irish subjects and sometimes, I believe, contributes reviews to "The Daily News." The occurrence of his name above the poem and the title given to it must be a mistake such as occasionally happens in a daily paper.

JOHN N. SHEARMAN

REVIEWS

O Mei' Moon and Other Poems, by A. W. Simms Lee. (Erskine Macdonald, London. Price 5s.)

China! Merely a name, a word of five letters; yet how much is in that name. Crowded into those five small letters is the life story of a nation. Round that name hover pictures of beauty; over it spread the white wings of the *Tao*, the Way. Into the pictures crowd quaint, exquisitely clad figures, trousered and pigtailed, curios of porcelain, ivory, bronze and jade; carvings of wood and lacquered bowls; drawings of mountains, and solitude and saints, and all the associated delights of flower-perfumed tea.

In "*O Mei' Moon*"—poems in the Chinese manner by an Englishman living in China—we have given to us in verse tiny fragments of this China. Miniatures of national thought and feeling. Mr. Simms Lee has entered at least the outer courts of the Temple of Beauty in the Far East, and the presiding Genius thereof, in response to his love, has given him the gift of song. It is not great poetry, but it is verse faithfully wrought and lovingly conceived; and all of his spiritual kinship—lovers of the Orient—will take his poems to their hearts, dreaming their own dreams.

They will find in them delicate drawings of Chinese romance, outpourings from the heart of a true collector, poignantly, even passionately aware of the beauty of "things"; they will find also the musings of one who has caught the breath of Chinese spiritual life, the ephemeral nature of earthly pleasures, the eternal nature of God as Beauty, and the path to God as "the way of the Flowers".

Mr. Simms Lee writes several of his poems in Free Verse; he also gives transcriptions of modern Chinese Free Verse and paraphrases from Chinese poems. A few of the verses happily translate Chinese moods as in one called "Autumn Afternoon," where the sympathy of the teacher with a pupil whose attention wanders from the lecture on chemistry to the witchery of Autumn outside the study windows is expressed, ending with these lines:

So with envy in my heart I let you dream
And smiled acknowledging your better wisdom.

Several of the poems have Buddhist themes. Here is one of them.

PRAJÑA

Fair as the gold-orbed moon above the flood
Of mist and cloud about Mt. Sumcru
The Master came. The flaming sunset threw
A purple pall about the little wood.
The Brethren, saffron-robed, in silence stood.
Against the dark trees, their dull raiments' hue
Burned with an orange light, like flames. Unto
These monks the Master preached as he saw good.

No word he spake, but, holding in his hand
A delicate blue flower, he turned his mild,
Questioning gaze; but none could understand.
Only Kashyapa smiled. One only saw.
But learn: those who know why Kashyapa smiled
Know Life and Death and the Eternal Law.

The following is a striking "Definition":

All works of Art are like sure tuning-forks
Whose fundamental tone is found in God,
Receiving from the varied artist minds
Sweet overtones, for special quality.
And in their presence do our souls respond,
Thrilled by the beat and throbbing vibrancy
Or stand indifferent and all unstirred,
According as our hearts are tuned to move
In harmony with the great truth of God—
Beauty—which he reveals so graciously
To seekers, through the minds of chosen men.

I make no apology for quoting at length the "Birds".

The Eagle circling round the snowy heights
The Yellow Oriole in the purple shade,
Kingfishers flashing blue and emerald lights,
The silent white owl on dark silent nights,
Swans on far lonely lakes,
Bright pheasants in the brakes,
And slowly-sailing birds like white dreams
Floating above the ancient ocean streams
Where once the Image of God's Spirit played:
Mountain and plain and sea, Earth's farthest solitudes
God beautifies with winged symbols of His moods.

A. E. A.

The Spiritual Life: How to attain it and prepare children for it. by F. Milton Willis; *Recurring Earth Lives*: How and Why, by F. Milton Willis. (Both published by E. P. Dutton & Co., Fifth Ave., New York.)

The above mentioned books form two, each complete in itself, of a series in course of being issued by Dr. F. Milton Willis, a writer whose name is familiar to most of us. Although very different in character, they are likely to appeal to all those who find it restful, on occasions, to withdraw their thought from the contemplation of the trivialities of everyday life and rest for a few hours in the eternal verities, searching for the Real behind the Unreal, the Permanent beyond the Impermanent.

The Spiritual Life is especially suitable for such quiet hours, dedicated as it is "To those who aspire".

It consists mainly of a series of Aphorisms on the subject—Aphorisms which were accorded the supremacy in a world-wide competition inaugurated by *The Herald of the Star*—and in the present publication, the author has enlarged and commented on these, the result being very provocative of thought. A careful study of the pages—and they are well worth study—should help one towards a clearer vision of the true aim and object of existence, and also encourage an attitude of detachment towards its vicissitudes. To quote Aphorism Eighteen:

The Spiritual Life, in the midst of the rags and tatters of the commonplace, of passion and pain, of prayer and penitence, of joy and woe, of laughter and tears, of evil, of sin, of despair, exists unruffled in calm majesty—original, vast, immortal and free.

The latter part of the volume is of considerable interest although dealing with the more practical side of life, for it treats of the upbringing of children between the ages of twelve and sixteen—very crucial years—some final pages being devoted to "The hygiene of early adolescence". These may be specially brought to the attention of parents and teachers, for the eradication of undesirable tendencies is comparatively simple when undertaken early in life, but by no means so easy if time be given them in which to grow and strengthen.

Recurring Earth Lives is of a less mystic character and should prove valuable as a volume which can be handed to inquirers into the great truths of Theosophy.

A brief sketch is presented, showing the progress of the Ego from life on the physical plane to life of a much fuller character on the super-physical planes of Nature; then the descent from the Heaven-world once again to earth, and the causes which impose on

it a certain environment. To the Law of Karma—of Action and Reaction a chapter is devoted, showing how it is only through the workings of such a law that the apparent injustice and inequality of human life can be explained and understood; a very lucid and informing section of the book deals with "Initiation," and what it means—that great expansion of consciousness which comes, at a certain stage of his evolution, to the man, constituting him a more perfect channel for the Life forces which are continually being poured down from on high.

Both the above are intended, as their author says, "to lead their readers out of the ordinary level of thinking to the larger fields and higher viewpoints," and they may be confidently recommended.

U.

India Old and New, by Sir Valentine Chirol. (Macmillan, London. Price 10s.)

We had hoped in this review to be able to say that Sir Valentine had extended his views—but he still wears the same spectacles and throughout the book he is looking at India from England's point of view, not India from India's point of view. He wants to westernise India and he shows that clearly, and with it the spirit of domination and the desire to "put right" the other nation, and he insists that there is only one way to work, one way to live in all the world—our way. In the foreword the author speaks of approaching India after her demonstration of loyalty, with a new angle of vision. Why has he not set an example, and done so in this book? The foreword being finished, he has forgotten to carry out his good intention. No, if Sir Valentine wants to help India and wants to bring about a more complete understanding between the two nations he *must* follow his inner conviction and approach her differently—with a new angle of vision. So I come round to where I started and just add that Sir Valentine must discard his spectacles or find another make in order that he may view India and the Indian nation.

Sir Valentine is so well known as a writer that his fluency and power of expression have frequently been commented on. *India Old and New* is particularly well put together and easy of perusal—and nice reading. It will surely be widely read in England; so we are the more sorry that the ideal of his foreword has not been carried out.

W.

An Introduction to Mahāyāna Buddhism, by Dr. W. M. McGovern. (Kegan Paul & Co., London. Price 7s. 6d.)

To all who wish for a comprehensive grasp of the main essentials of Mahāyāna Buddhism, we recommend this book by Dr. W. M. McGovern, lecturer on Japanese and Chinese at the School of Oriental Studies (University of London), who is to be congratulated on having put before the public a clear and concise presentation of the doctrines of the great northern school of Buddhism. Avoiding the technical intricacies involved in the hair-splitting disputes of the various sects, so bewildering to the uninitiated, he dwells preferably upon the outstanding features which illuminate the faith, and is careful to preface with a few words of elucidation terms of unusual import, when he has been obliged to use them.

The book opens with an Introduction dealing with the doctrinal evolution of Buddhism, the succeeding chapters being devoted to an exposition of the main tenets of the Mahāyāna, or northern, school as compared with the Hināyāna, or southern, school. The chapter dealing with the Trikāya or Buddhist doctrine of the Trinity is specially interesting to Theosophists and students of comparative religion. As the author observes, the Trikāya—the three bodies or aspects of the Buddha known as the Dharmakāya or Body of the Law, the Sambhogakaya or Body of compassion, being the symbol of the Buddha ideal, and the Nirmanakāya or Body of Transformation, *i.e.*, the Universal manifested in the world—is one of the most fascinating features of Mahāyāna, and the relationship between the Buddhist Trikāya, the Hindu Trimurti and the Christian Trinity offers a subject for fruitful comparison. The book closes with a short history of Buddhism and the principal Buddhist sects, the Appendix being devoted to a rapid review of Buddhist sacred literature, and the whole forms a valuable contribution to the elementary study of one of the two main divisions of the great religion which was the Buddha's gift to the world.

Theosophists will read with understanding and pleasure Dr. McGovern's assertion that

Mahāyāna declares that all theories, hypotheses, doctrines, whether verbal or incorporated in scriptures, whether scientific, philosophical or religious and including its own doctrines of Nirvana, the Universal Buddha, etc., belong to the body of *relative* truth and must therefore be *modified* with the course of time . . . the mode of expression or manifestation of truth being widely different according to the needs of the time.

The extraordinary vitality still extant in Buddhism is the natural outcome of this healthy attitude, which contrasts favourably with the rigid insistence of some other faiths which claim to be in sole possession of divine revelation for all time, and permits of growth and

expansion, such as is evident to-day in the remarkable revival of Buddhism in Japan and other Buddhist countries.

D. M. A.

Prisoners of Hope: The problem of the Conscientious Objector, by Arthur S. Peake, M.A., D.D. (Allen & Unwin Ltd. Price 1s. 6d.)

We welcome this book which places before us carefully and thoughtfully the problems of the conscientious objector. In a war for freedom it is grotesque to read of the bigotry and intolerance meted out to those whose only crime was that they followed the dictates of their own consciences. It is one of those queer contradictions that we have to face. It will be a dark page in the history of our land that must be handed down to posterity, telling of the rank hypocrisy of this age, which calls out millions to fight for freedom against domination and denies freedom in her own land, nay, not only denies it, but persecutes those who express their opinion, in a way which is worthy of the darkness of the middle ages. This book proves that intolerance is still rife, that we as a nation are capable of great cruelty through lack of understanding, and that the spirit of domination is entirely unsubdued. I repeat that we welcome the book because of its subject, although we wish that the author had put his facts in a more pleasing style, still *because* of his facts we would recommend it to those who, so far, have not been able to see the point of view of the conscientious objector and have denied him sympathy and justice.

W.

Dostoevsky, by Yanko Lavrin. (Collins, London.)

Yanko Lavrin's book about Dostoevsky is a strong and vivid book. It puts Dostoevsky first as a striver and as a sufferer, and represents the literary work of the great Russian as an expression of his inner life. A hundred years have passed since Dostoevsky's birth; our time is even more critical than was his, and to study this man and his writings is to understand better our own problems. Mr. Lavrin helps us to do so. Theosophists and members of the Order of the Star in the East will gain a new outlook and a new understanding in approaching Dostoevsky. Is the fight between culture and civilisation

not fiercer than ever? Dostoevsky believes in the triumph of culture and spirit in a complete union of civilisation, culture and religion. The second advent—says Mr. Lavrin—is for Dostoevsky a religious union of all individuals and nations in a living, universal church representing God's kingdom on earth, or rather in our consciousness. Mr. Lavrin shows a deep understanding of Dostoevsky's mysticism, and this makes the book so valuable to those who are interested in spiritual matters.

I. de M.

Let there be Light, by Liliias M'Crie. (Price 2s. 6d.)

Old King Cole, by Clifford Bax. (Price 3s. 6d.)

O-Kai, by Edw. C. Reed. (Price 3s. 6d.)

Yerez, by M. A. Arabian. (Daniel, London. Price 4s. 6d.)

These all belong to a series of "Plays for a Peoples theatre." *Let there be Light* is striking and original. We should have liked it a little longer. It portrays the triumph of Humanity by the help of Democracy and Truth, and it does not forget to show that democracy cannot triumph unless wedded to Truth, and that that is the Secret why all attempts have up to the present failed; for all democratic movements, however well they have begun in intent, so far have tailed off to self-interest. This little play puts this before us rather nicely.

Old King Cole is very attractive. Clifford Bax has very clearly brought in a number of nursery rhymes and woven them together, the result on the stage should be effective.

Yerez is a very beautiful theme—beautifully worked out. It seems a little complicated for this series, and for the stage may need adapting, but there are strong points in it, and it is well thought out.

O-Kai is pathetic and sweet in its simplicity and withal has a strength and power about it. We recommend this series to those who wish to bring to the people simplicity in drama.

O. W.

The God We Believe In, by An Officer of the Grand Fleet. (Daniel, London. Price 2s.)

This is a book of short essays, written during the war, when the writer was seeking Truth in Reality in the life that surrounded him there. It is a thoughtful book, fresh in its ideas, short and concise. We recommend it for a leisure hour.

C.

Mountain Pathways, by Hector Waylen. (Kegan Paul. Price 3s. 6d.)

This is the third edition of this study in the Ethics of the Sermon on the Mount and the author has in this edition added an appendix chiefly on the divorce question, which may be helpful to those who do not see clearly on the subject. The book has many valuable suggestions, and we are glad to see that this edition has been put before the public.

C.

Growth Through Service, The Inner Ruler, and Problems of National and International Politics, by B. P. Wadia. (The Theosophical Association of New York, 230 Madison Avenue, New York City. Price 25c. each.)

As these three pamphlets are reprints of articles which have appeared in THE THEOSOPHIST, a full review would be out of place in these pages. It is satisfactory, however, to note that America has found the demand for these articles to be such as to justify separate publication. The main theme of the first-named is the practice of the spiritual life by men and women who, while attending to the duties necessitated by life in the world of to-day, are endeavouring to apply the more searching standard laid down by the inspirers of the Theosophical Movement for all who would become messengers of the Wisdom. The last-named pamphlet deals with the relations of the individual and the State, viewed from the higher evolutionary standpoint, and presents a rational scheme that is both original and in conformity with observed facts. These pamphlets are attractive in appearance and will undoubtedly help many.

W. D. S. B.

Discipleship, by Lady Emily Lutyens. (Star Publishing Trust, London.)

This booklet is a useful contribution to the world at large and to all who are already convinced that a World-Teacher is coming amongst us before very long. It deals with the necessary preparation work and also with individual preparation. It is well put together and easy of understanding and quite short. We almost wish that it was a little less condensed.

The Temple of the Heart, by Armstrong Smith. (The Star Publishing Trust, London. Price 1s.)

This small booklet is dedicated to the children of St. Christopher, but is not altogether in children's language. It is inspiring, but if meant for young minds needs a little elucidating. The key-note is, "The Temple of God is holy, which Temple ye are". Its low price and small size will enable it to be in the hands of all, and we have no doubt that it will attract.

J. C.

MAGAZINE NOTICES

A new magazine, which should be much appreciated by our readers, is *The Beacon*. Through the kindness of the publisher, Mr. Basil Blackwell, of 49 Broad Street, Oxford, we have had an opportunity of dipping into the March and April numbers, and can testify to the high quality of the contents, which admirably carry out the policy epitomised in the prospectus: "*The Beacon* deals broadly and constructively with three essential subjects—Education, Religion, and Art—and endeavours to express adequately the new ideals of which each is urgently in need." One of the most striking features is a serial poem by A. St. John Adcock, entitled "The Divine Tragedy". This portrays an unconventional conception of a situation that might be created by the return of the Christ to the world of to-day; so far as we have read, its ideal seems reasonable, while its trenchant strokes of satire are relieved by frequent touches of kindly humour. Its subsequent publication in book form is announced, and this is sure to attract considerable attention in the world of literature. Another distinctive contribution is "A Credo for a New Era" by Stephen Graham. Some of the articles retain an academically orthodox tone,

but most of them display imagination and variety of outlook; for instance, Theosophists will be interested to find a sketch of Dr. Steiner by Shaw Desmond in the April number. The editorials, by E. R. Appleton, are bold in their advocacy of progressive movements, and the illustrations, most of them wood-cuts, are in good taste. The printing is a delight to the eye, and the entire get-up affords a fine example of what a modern magazine can be.

The Buddhist Annual of Ceylon is very well got up, both as regards matter and style. It is also very moderate in price. Rs. 1-5-0. The articles are good and the illustrations well done and of great interest to all who are seeking further knowledge in the history of Buddhist Temples. As the title suggests, this is more or less a religious annual and useful to Theosophists as it is decidedly on the broad side of religion and is somewhat comparative in the nature of its articles, neither conventional nor orthodox. For this reason it should be extremely useful, and we should like to see it in every Public Library. We cordially recommend it and congratulate the Editor on so worthy a production. (Bastian & Co., Colombo.)

BOOKS RECEIVED

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

The Groundwork of Social Reconstruction, by Mm. Glover, *Vijya Dharma Suri, His Life and Work*, by A. J. Sunavala (Cambridge University Press); *Mendelism*, by R. C. Punnett, (Macmillan); *The Annual Report of the Board by Regents of the Smithsonian Institute (1919)*, *The Thirty-fifth Annual Report of the Bureau of American Ethnology, Smithsonian Institute Bureau of American Ethnology, Bulletin 74*, by A. M. Tozzer (Washington Government Printing Office); *The Divine Mother and The Temple of Silence*, by H. A. and F. H. Curtiss (Curtiss Philosophical Book Co.); *The Philosophy of Daily Life*, by E. C. M. (Leonard Parsons); *The Practice of Auto-Suggestion by the Method of Emile Coué*, by C. H. Brooks (G. Allen & Unwin); *The Art of Thinking*, by T. Sharper Knowlson (T. Werner Laurie); *Eminent Orientalists*, (Natesan & Co.); *Message of the Birds and In the Sikh Sanctuary*, by Prof. T. L. Vaswani (Ganesh & Co.).

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THE THEOSOPHIST



SOMETIMES thoughts shelter in shadows and grow slowly unseen. Sometimes they flash down like light, and blossom in a day-dawn. For years, off and on, a thought-seed has dropped into Adyar and naught has seemed to come of it. Charles Harvey wished for a sort of Theosophical College, whither students might come for study, and depart equipped for educative Theosophical work in the country whence they had come. Johan van Manen, devoted to the growth of the Library, dreamed of it as a resort of scholars equipped for research. Dr. Subramania Aiyar, in his Convocation speech at the National University last year, breathed a hope of the future addition of an Ashrama to our College, where fit students might learn of the Parāvidyā, if their studies in the Aparāvidyā led them to seek the "knowledge of Him by whom all else is known".

And then upon these hidden seeds, slowly burgeoning out of sight, there fell a ray of warmth from our Kṛishnamurṭi, piercing through the protecting layer of earth which sheltered them, and quickened them, and some tender shoots appeared above the surface, and delicately sought the light, coming out of the dreamland into the world of action. Various causes had led hitherward a group of men and women, apt in different lines of thought and culture, illuminated by the Light of the Divine Wisdom, Theosophy, and like the light flashed down the thought: "Why should not these be used in an even greater service than training youths to lead a civic life, inspired by great ideals? Why not use their accurate knowledge and scientific training to synthesise the departments of thought into a rounded Culture of Life, unified by the WISDOM, to illumine sound intellectual knowledge of the outer with that inner light which comes from the Spirit, that they may help in the building of the coming Era?"

* * *

The idea now formulated itself into a scheme which should include definite instruction in certain departments of human thought, to form a basis of knowledge, followed each day by individual study and research carried on in Adyar Library. To the studies we hope to add, as soon as funds permit, an Ashrama, where a community life may be led in the simple buildings suitable to the Adyar climate, and the students may live as well as learn, consciously preparing for the co-operative instead of the competitive life, which will gradually characterise the coming age. The intellectual synthesis aimed at is suggested by Mr. J. H. Cousins in the following note:

The accumulation of knowledge, which increases in pace and volume yearly, would long ago have paralysed humanity's ability to assimilate and use it, had not the faculties of man, by the very necessity to save the race from mental destruction, been compelled to search for some synthetical clue to a hidden order and unity in the vast mass of apparently only remotely related details. Such a clue (amongst others) was found in the law of evolution, which provided a central idea around which a previously incoherent mass of facts and

notions could be grouped in ranks of descending importance. This law, though both expressed and implied in the most ancient of Asian philosophies, was new to western thought, and was given a detailed significance by the concrete mind of Europe. Darwin's publication of the *Origin of Species* in 1859 made possible the synthetical vision of an orderly evolution of the forms through which life and consciousness had climbed from protoplasm to humanity. Herbert Spencer applied the law of evolution to society as an organism, and brought within the scope of his synthetical philosophy the whole range of cognisable phenomena. But the half century and more between the new enunciation of the ancient law and the present time has added new facts and views. The new materialistic science of the early Victorian era "exploded the superstitions" of the whole past history of human aspiration and endeavour. To-day the so-called "superstitions" have returned and exploded materialistic science. Evolution, subject to its own law, passed from indivisible atoms to the radio-active substance, from the physical to the metaphysical. The "God" of the religious mind has been conceded a degree of intelligence at least equivalent to that of the intelligent thinkers who found purpose and order in restricted areas of the universal activity, but denied orderly purpose behind the whole. Spencer's cognisable phenomena have stretched themselves a considerable distance beyond the rays at both ends of his intellectual spectrum, and have dug below the foundations and soared above the firmament of his universe. A new synthesis is needed.

* * *

As a tentative beginning, it is proposed to open the Brahma-vidyāshrama at the Headquarters of the Theosophical Society, Adyar, Madras, with a view to setting a number of people on the way towards making this new cultural synthesis. It will provide a meeting-place for East and West in its spirit, its scheme of studies and its personnel. It will carry on its work on the central principle that all human activity is an evolving expression of One Life. From this point of view it will survey the development of Mysticism, Religion, Philosophy, Literature, Art and Science, in their various racial and national forms. The first session will open on October 3, 1922. There will be three lecture periods daily, and periods for research in the Adyar Library in the afternoons. The library is well appointed, but students who have books of their own on special aspects of the scheme of studies may bring them with them. Dr. Annie Besant will open each day's work in the first week of the course by a short preliminary lecture giving a bird's-eye view

succeed in making some Theosophists more competent and useful in the strenuous days which are approaching. I pray that the blessing of the Masters may rest upon this effort, made in Their service.

* * *

We chronicle here with great pleasure the birth of our Thirty-sixth National Society, that of Wales. The application came from the following fourteen Lodges: Dewi Sant (Cardiff), Barry, Merthyr, St. David's (Bangor), Bridgend, Christian (Cardiff), Swansea, Cardiff, Newport (Mon.), Penarth, Colwyn Bay, Rhyl, Shrewsbury, Llandudno. The boundaries are taken, I understand, from those laid down in the Bill for the disestablishment of the Anglican Church in Wales. We welcome this youngest daughter of our Theosophical Society on the attainment of her majority and the organisation of her own household. May she flourish exceedingly. She sent me the following telegram:

Cofion serebos cymru cymrodyr.

I am sure this means something pleasant, but I leave it to our readers in its pristine beauty. I hear from Mr. Peter Freeman, the father of the Section, that Co-Masonry, the Order of the Star, the Theosophical Educational Trust and the Liberal Catholic Church, are all working in Wales steadily and harmoniously. The General Secretary of England and Wales, Major D. Graham Pole, has in every possible way facilitated the handing over of his trusteeship to his whilom ward, and the grant to her of full autonomy. Would that politicians were as wise!

* * *

As members of the E. S. are bound by their rules not to listen to untruthful slander of brother Theosophists without protest, and as they would be compelled in the Sydney Lodge constantly to break this rule or by continual protests to be a source of disharmony, I advised them quietly to withdraw and form another Lodge, where they could carry on Theosophical study and work in peace. This they did, and formed the

Blavatsky Lodge. The Vice-President of the T.S. has given, under its auspices, a series of six lectures, and the syllabus is very enticing. It runs:

The Life in all Things. The lecture will expound the general principle of one Divine Life in all the orders of creation, and how man may grow in his spiritual nature by the recognition of this truth.

The Manifold Light. Since men are led to growth by ideas, all the great gospels of life—religious, philosophic, artistic, scientific—are expositions of one Divine Revelation. The principles of the great religions and philosophies will be expounded in this lecture.

The Wheel of Births and Deaths. All thinkers are agreed that no growth is possible without experience, and Theosophy proclaims that man gains the experience necessary for his spiritual unfoldment through successive rebirths on earth. The Laws of Reincarnation and Karma are the subjects of this lecture.

The First Principle of Living. Men create almost unending suffering for themselves by not knowing the difference between themselves as Souls and the bodies in which they live. There is a continual struggle in them between good and evil, profitable and profitless. The inner law of their being is the theme of the lecture.

The Secret of Immortality. If men but knew that they could not die, life would be transformed for them. But for this they must first discover themselves as immortal, before the body approaches disintegration at death. The discovery of the undying part in ourselves is the subject of this lecture.

The Path to Deification. Theosophy proclaims that the only salvation is by man realising his Divine Nature. The place of the Masters of Wisdom in this process is the topic of this concluding lecture.

I hope these lectures will be published in the autumn, as all that is said by Mr. C. Jinārjadāsa is helpful to aspirants, striving to lead the higher life. I am glad to hear that the Blavatsky Lodge had 309 members at the beginning of this month.

* * *

A very petty and childish action, but one showing a strange depth of hatred has been shown by setting some workmen to chip Bishop Leadbeater's name off the foundation-stone laid by him in the building of the King's Hall, Sydney Lodge. A picture has been sent to me of the workmen busy in defacing

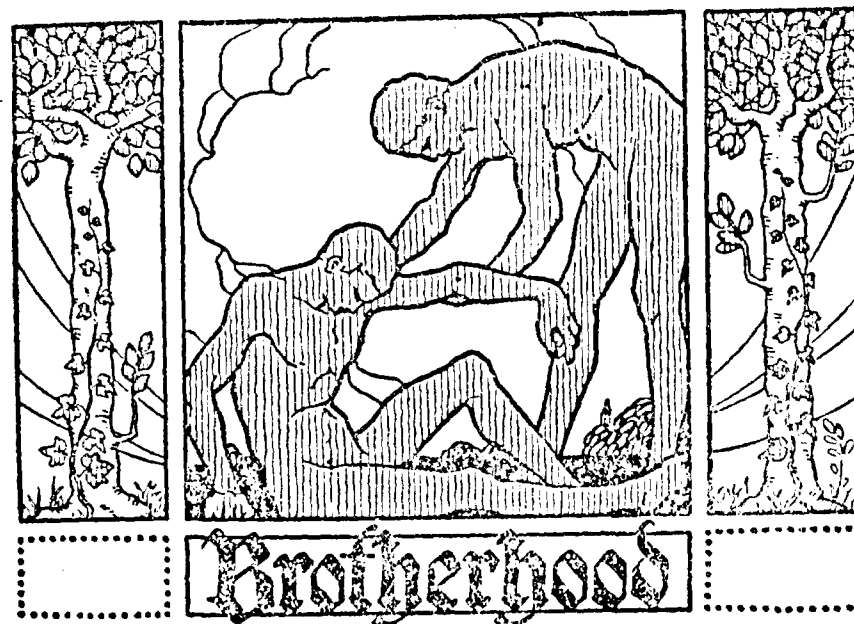
the stone. The action is foolish, as when the Paris Communists pulled down the Colonne Vendôme. History remains, facts are unchanged, although monuments and memorials may be destroyed. Bishop Leadbeater's monument is in the lives he has lightened and in the hearts of the grateful, in the wonderful books he has written, and in the feet set upon the upward Path. The curious crowd must have commented: "See how these Theosophists love each other." After some years, how the Lodge will long for some record of the honour done to it when Charles Leadbeater laid its foundation-stone.

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* *

Could the following happen out of the East? Dr. Wu Ting-fang is one of our Chinese members, and incidentally a Governor, second in authority in the South China Republic.

Recently, pirates boarded a steamer upon which the wife of Dr. Wu Ting-fang (one-time Chinese Ambassador to Washington) was travelling as a passenger, and proceeded to rob everybody aboard. They had relieved Mrs. Wu of her personal possessions, but later one of the pirate gang returned to her and asked her if it were true that she were the wife of Wu Ting-fang. She replied that she was, whereupon the pirate expressed regret for the annoyance to which she had been subjected, returned her stolen goods and, what is more, gave her ten dollars as a *consolamen*, adding that Dr. Wu was such a good man that they had not the heart to rob his wife.

"It is," says a correspondent, "characteristic of Asia that it places saintliness at the top of the virtues". The special interest of the story for readers of THE THEOSOPHIST is that Dr. Wu is an enthusiastic Fellow of the Theosophical Society, and is endeavouring to build up the new China on the basis of brotherhood. He is over eighty, yet so strong is he in his faith in the Great Powers in the fight for national righteousness that he looks forward to visiting Adyar in his present life after settled government is achieved in China.



THE VALUE OF THEOSOPHY TO THE WORLD¹

By ANNIE BESANT, D.L.

IN speaking to you of the value of Theosophy to the world, it may be well for me to begin by stating exactly what is meant by the word Theosophy, what it covers. The word, of course, if translated, is obviously "Divine Wisdom," and in another Greek word you had the same idea, that which was called the Gnosis, that is the knowledge. The word is familiar practically to everyone in modern days, for it was used with the letter "a" before it as Agnostic, and the older amongst you may remember that at one time that word was exceedingly

¹ A popular lecture, given by Dr. Besant in Sydney, May, 1922.

widely used by scientific men, especially Huxley. It was, I believe, he who invented it, and he meant by it exactly that knowledge which was expressed in Greek by the word Gnosis. He was "without the gnosis," "without the knowledge". Obviously a man like Huxley did not mean "without knowledge" in general, but he limited the word by saying that he meant by knowledge that real knowledge that man could reach. He meant the knowledge which could be reached through the senses and the mind, the intellect working on the observations of the senses, so that he would cover all the discoveries of science, all the classified observations of man, and he regarded that as the material for knowledge, on which the working of the mind could erect definite conclusions, reliable and useful to man. That which Huxley meant to say he was without was that which was called *the* knowledge in the ancient world, the Gnosis, or by another word which is very widely used in the East, the Brahmavidyā, the Science of Brahman. That, he said, was not within the reach of man, and the word Agnostic was taken up very commonly among scientific men. They did not deny, they did not say, as many people thought, "There is no God," but they said: "Man is not able to know God. He has no means of obtaining knowledge, for God cannot be known by the senses, neither can He be reached by the intellect."

Now exactly the contrary of that is meant by the word Theosophy, and in an old Hindū book, speaking of knowledge, a Sage divided it into two. One part of knowledge, he said, the lower knowledge, was that which you might find in books, in sacred books, in scientific books, in all the branches of science and literature. The higher knowledge, he went on to say, is that "whereby all else is known".

Now Theosophy in the first place means that man can know God. I grant that the word "knowledge" is not good; "realise" would be better; but we may use the word knowledge

without any serious inaccuracy. If you think for a moment what you mean by knowledge, and how you obtain it, your knowledge of all the outer world around you, of all that is classified as the ordinary knowledge of man, is gained, as Huxley said, either by the senses, or by the intellect working on the observations of the senses.

Now if you think of what you mean by a sense, you will find it is part of your own body which has been so modified that it answers to a particular set of vibrations in the world around you. If you can see me, and if I can see you, it is because in the eye we have a part of our own body modified in such a way that the vibrations you call light can be answered by the eye, and that is the case with all the senses. They are parts of the body, modified in particular ways, and they can only respond to that which they are able to reproduce. That which by the senses, then, you can reproduce in a particular part of your body, modified to that end, you would call a fact of knowledge. You know what you see, you know what you hear, and so on. Now looking at the world for a moment in that way, let us remember that according to all scientific statement we are surrounded by an immense number of different kinds of vibrations, to only a few of which we are able to respond. By those to which we are able to respond we know external things, and in a very interesting paper written by the late Sir William Crookes, many years ago now, he made a table of vibrations, vibrations in the ether, and he classified these, making a long list. Then he pointed out that those vibrations by which we see are what we call light. Other vibrations are electricity of various kinds, long waves and short waves. By those also we are able to recognise, to know, various things. And then he pointed to the very many classes which remain of which we were not yet conscious, which would change the world for us if we become conscious of them, just as the world would be changed to us if, say, the power to

respond to vibrations of light were lost, and the power to respond to vibrations of electricity were substituted for it. The whole of this world, for instance, would be different if we could see by electricity. You would see through the walls; you would not see as the air grew damp with our breath. And so he gave a number of illustrations, showing how strangely the world would be changed, if the parts of our body built to answer to external nature were changed in their responsiveness.

Now, the general rule that you can only know that to which you can respond is exactly that which I wish to bring before you. With regard to the Divine Existence, Huxley did not believe that man was a Spirit. He looked on him as a compound of matter, and certain kinds of matter especially, by which he was able to think or see. But he did not regard man as a living Spirit. Now, when we speak of God we mean an Eternal Spirit, and the whole question as to whether you or I can, or cannot, know God depends upon whether we share His nature; whether it is true, as all religions declare, that the Spirit of man comes forth from the Divine Spirit, that man very really and truly has, or rather is, a Spirit encased in a material form.

Now, if it be true that man is a Spirit, it would follow that he would be able to respond to a Spirit external, as well as internal like himself. Along these same lines of thinking that you know the material thing by modifications of the body, that you know the thought by modifications of your consciousness, so you might go on one step further and say: "Because I am a living Spirit I am able to respond to the Eternal Spirit around me, and within me, and knowledge of God is attainable by man." Now it is that assertion, coming once more to the western world, just at the time when the agnostic theory seemed triumphant in the world of science, it was just at that time the re proclamation came that man as a spiritual

intelligence was able to reach direct knowledge of God. And the first great value of Theosophy to the world is that it brought back into the world a theory, a truth, forgotten in the West, that man was capable of a real knowledge of God, and that what in the West was called Mysticism, what in the East went by the other names, Greek and Samskr̥t, that I used, that that was the deepest reality in religious truth, and that on that all religions were founded.

That idea, then, that man can know, naturally leads to the question how? And you will find, especially in ancient books, but in all religions, more strongly in some than in others, how this knowledge can be brought about, and the Theosophical Society drew attention to this central fact of all religion. And it is interesting to notice that long after that re proclamation of a very very ancient truth was made in the West by the Theosophical Society, the Dean of S. Paul's, a few years ago only, gave a series of lectures in London entitled "Mysticism". The *London Times*, which is always very sure of itself, but very often not quite up to date in intellectual and philosophical matters, remarked in effect: "We thought that Mysticism was an exploded superstition, and now we find the Dean of S. Paul's declaring that it is the most rational and the most scientific form of religion." Now that is exactly true. Mysticism is the one scientific form of religion, that which studies its object by observation and thought on observation, and thus reaches direct contact. And Dean Inge, in his very interesting lectures, which I may say once more made Mysticism "respectable" in ordinary society and no longer "an exploded superstition," pointed out that man by the knowledge of his own Spirit could know the Spirit whence he came. And he pointed out that when man had once reached that knowledge, then he no longer needed the external teachings of religion. That all the sacred books came along that line, that all churches had their foundation in that

one great truth. And quoting almost verbally—I do not know whether he was aware that he was quoting a very well-known Hindū book—he said that to the Mystic no knowledge was needed nor external teaching, because he had in himself the springing well of eternal life and did not need to take water from outside. And the phrase that so much resembles his is a phrase which so many of you would know in Sir Edwin Arnold's translation of the *Bhagavad-Gītā*—*The Song Celestial*. For speaking there of the Brāhmaṇa, whose very name means the knower of Brahman, he said that to the enlightened Brāhmaṇa the Vedas, the Hindū Scriptures, were as necessary as a well would be in a land overflowing with water—the same simile exactly, almost in the same words. The Mystic can reproduce for himself that which is at the root of all religions, and therefore you will find that as he rests on Reality, on a tremendous Fact, the greatest Fact in Nature, the Mystics of every religion resemble each other in the testimony that they give as to God.

Now I suppose there are no systems of thought which are more quarrelsome than religious systems. Great wars, great persecutions have grown out of the different intellectual conceptions that we speak of as religions, and yet in every great religion the Mystic speaks the same, whether it be the Hindū or the Buddhist, whether it be the Roman Catholic or the Protestant. Once let them get away from the purely intellectual conception as to the nature of God, and their experiences, their own experiences give the same evidence to the Reality, to the direct knowledge of which man is capable as regards God. And it is in that highest walk of religion that religious peace will ultimately come. And out of this grows that knowledge of the Spirit, that can make religions sisters instead of rivals, helpers of each other instead of enemies. But how is that knowledge to be gained? It is very very easy to say, supremely difficult to achieve. There

are three great steps to it, you might say. The man who would find this real knowledge, he must conquer the body, be temperate in all things, not be at the mercy of his senses, nor led away by them. He need not be an ascetic, but he must be a temperate man. The middle path is that which leads to knowledge, and it is said in the book I quoted just now: "Not eating too much, nor eating too little, not sleeping too much, nor sleeping too little"; the body should be treated and trained as you might treat and train a useful and powerful animal for your use, so that it is broken in, as it were, to the human will, so that it is obedient to its owner, the Spirit.

And that task must be followed by the mastery of the emotions. The emotions must no longer be at the mercy of outer objects of desire. They must not be carried away by either bad or good attractions, not be swept away by impulses coming from the emotional nature, of love or hate, of anger or kindness, but all must be kept under control once more, under the domination of their owner, the Spirit. Then must come the control of the mind, hardest of all these studies and attempts, for as it was written, the mind is as hard to control as the wind. And the answer given by the great Teacher was: "Yet it can be done by constant practice and by dispassion." Verily, it is a long and weary task, but one that must be achieved, a necessary condition of the deeper knowledge that is sought, for man has to go, as it were, within the body and say: "I am not that," and then to go to the emotions and realise: "I am not these," and then to sink into the depths of his mind and still say: "I am not this"; until having all that is not "himself" subject to his will, then, as it is written, "in the tranquillity of the senses and the quietude of the mind, then man may see the majesty of the Self," the Spirit. That is the ancient way, and there is no other. Some years ago in the *Hibbert Journal*, a journal devoted, as you know, to philosophical thought, there was an exceedingly interesting article

called "The Hindū Idea of God". The writer of that, a Christian thinker, pointed out the very valuable suggestions that were to be found in the ancient Hindū sacred Scriptures with regard to the methods which could be used in order to reach this supreme knowledge, the knowledge of God.

Every Mystic has said the same, after all, and it is the only sure conviction. Not by argument can you know That which you would seek. "Not by the eye," it is said, "can He be beheld, nor can the ear hear Him"; it is only that in us which is Himself by which a man can realise the divinity in his own nature. And when he has realised that, if it be only for a moment, then no outer argument, no outer trouble, no outer disturbance, no outer misery, can ever shake again his knowledge that he is divine, and that the divine is around him and within him. That alone gives peace, that alone gives security, and once more quoting a remarkable simile: "A man shall as soon roll up the ether as leather, as get rid of pain without the knowledge of God."

Now it is all along that line, both in study and in practice, that you reach the greatest truth that Theosophy has brought back to the western world. There is nothing new in the teachings of Theosophy, but they bring back some forgotten truths. It has nothing new to give to any religion, only some things the religion has forgotten in the efflux of time; and that is its value, that it is not alien from any man's religion. It does not convert anyone from his religion, it only makes it deeper, only makes it more spiritual, only makes it more liberal, because the recognition that God is one, and lives in all of us must lead us to tolerance and to respect of the religious opinions of everyone around us. And in that, I think, is its greatest value to the world; especially in countries like some eastern lands, where there are several different religions, apt to quarrel with each other, even to fight physically, is this reminder from the old days that religions are

many, but their end is one, one of the most peace-giving doctrines that can possibly be spread in any Nation. You will remember the famous words spoken in that same *Lord's Song*, that is so often in one's thought, wherein the Hindū Christ says to the people: "Men come to Me along many different roads, and on whatever road the man approacheth Me, on that road do I welcome him, for all roads are Mine."

Turn from that deepest, grandest meaning, and take the secondary meaning of Theosophy. Theosophy in its secondary meaning is simply those spiritual teachings which are found in every religion, in all times, and everywhere. The teachings that are common to every religion, call them doctrines, if you like, but you ought not to call them dogmas, for a dogma is a doctrine enforced by authority. A doctrine is a teaching which is not forced upon a man, but is laid before him so that he may judge for himself and think it out for himself. "The intellectual translation of a spiritual truth" is, I think, one of the best definitions of religious doctrine that we can give. And it is well to remember, when you are dealing with the doctrines of religion, that even in those which repel you, because there is over the truth a kind of husk of error, that the only way you will convince people who are believing such a doctrine, is by recognising the kernel of truth which that doctrine contains. Once you see that kernel of truth by which the doctrine lives—for nothing continues to live which is not true, since falsehood kills—as soon as you discover that in a doctrine put, from your standpoint, intellectually wrongly, that moment you can talk with the person who clings to the doctrine, kernel of truth and husk of error alike, and beginning by sympathising with the truth that he recognises, you may win him to a larger view which will gradually get rid of the error that accompanies it. For no human being can really teach another human being a truth. All he can do is to clear away the obstacles which prevent the person from seeing the truth.

And that is why you should never be angry with a person with whom you disagree intellectually or emotionally. If you are angry when a person differs from you in a doctrine, if you feel resentment, it is always a sign that you are a little doubtful of it yourself in the back of your heart and mind, as it were, and you resent it being put as false because you are not quite quite certain that it is entirely true. A man who has a truth does not mind it being examined; a man who has a truth will ask you to come and look at it, examine it, do with it what you will. For truth can never fail; it is only when we are doubtful, when we are not sure of our facts, when we ourselves are inwardly questioning whether we are right or not, that then we get angry with a man who tells us that we are wrong, for he is echoing the doubt that is hidden in our own heart.

And so in looking at these ancient and ever true doctrines, Theosophy has this value, that it puts them very clearly, in a form acceptable to modern thought, and not in the form in which they have very often been given in the writings in which the followers of a great Teacher enshrined them. The very greatest Teachers, remember, have not written what They said; what They said has been written after They had passed away, and written by Their disciples who were less than They. And so very often the statement is imperfect.

Now all the great religious teachings come from the East, all the great Teachers, the Founders of religion, have come from the East, and they have in the East a way of teaching very different from that of the West. The modern scientific book ought to have the merit of clearness, lucidity, and the only thing which excuses what we should call a want of clearness is when that which is taught needs much previous knowledge to understand it, so that to the ordinary casual reader it appears difficult and obscure, because he has not gone along the line of study which would make it possible for him

to grasp what is said. But for all those who have studied and trained the mind to grasp that same scientific truth, the presentation of it, to be really good, should be clear. Now religious truths are taught in a very different way. They are taught by suggestions, by hints, by saying to you: "Do so-and-so, and you will find the thing to be true." Their statements are not sharp and clearly cut like those of a modern writer. The object of the western teacher is to make his subject as clear as he can. The object of the eastern teacher is to place his subject in a way which will stir the student to grapple with it, and rediscover it for himself. His method is not reading and thinking on what is read. It is what is called meditation, and the awakening of the higher intellectual faculties and the higher powers in man. And if you take any great religious book, I mean those which are looked on as Scriptures, you will find constantly very obscure statements, but you will also find that if you will put one of these statements in your mind, think over it day after day, and week after week, that that statement which was dark becomes luminous, the statement which was obscure becomes clear, and you are like a man who is discovering truth for himself. For the effort, the thought, strengthen the power of thought, and the man can rediscover for himself the great spiritual truths by which he lives.

And so in the many doctrines that you find in the religions of the world, you will often find them scattered over perhaps the whole book, not put in one clear short scientific statement, but here and there scattered about, needing to be sought for and to be studied.

Annie Besant

(To be concluded)

THE SCHOOL OF WISDOM IN DARMSTADT¹

By AXEL VON FIELITZ-CONIAR

IT was a lovely day in May in the year 1921. In the park of the grand-ducal Castle in Darmstadt, the gates of which stood open to all who desired to enter, a multitude, gathered together from all parts of Germany, listened to the words of love and wisdom of a venerable man, Rabindranath Tagore. He spoke in English, but all understood the meaning of his words, felt the soul of his great personality, and divined something of the profundity and beauty of ancient Indian philosophy.

By Tagore's side stood a tall, fine-looking man, who translated the words of the poet for those assembled. This interpreter was Count Hermann Keyserling, and he it was who, aided by the hospitality of the ex-Grand Duke of Hesse-Darmstadt, had made it possible for the numbers of pilgrims, who had travelled there, to listen to the words of the Sage in the quiet of a beautiful park.

In no other town visited by Tagore during his sojourn in Germany had this been possible. A few weeks earlier, on the occasion of the spring session of the Society for free Philosophy, Count Keyserling, in enthusiastic and compelling words, had urged his audience to make the greatest personal sacrifices, if necessary, in order to take advantage of this—perhaps the only—opportunity of seeing and speaking with Tagore. Wandering under the trees, Tagore answered questions; not questions of idle curiosity, but

questions put by souls who are seeking to a soul who has already found the path.

Count Keyserling spoke with the fervent devotion of a pupil to his master, desiring that all should share in the riches which the teacher showers on those who ask.

A sunny, radiant autumn day in 1921. Hundreds of people had assembled in Darmstadt for the autumn session of the Society for free Philosophy—There were many amongst them who had met in May during the "Tagore-week," but many also were there for the first time, for the sphere of influence of Count Keyserling's personality is constantly widening. After the lectures, which demanded the closest and most concentrated attention, for Count Keyserling's three lectures formed the climax both as regards substance and form, something quite out of the ordinary occurred; the shackles of convention were thrown aside, and there were many who seeing each other for the first time discovered kinship of soul. Without formal introduction, without any trace of awkwardness or self-consciousness, they spoke together of things essential. The one human being made direct appeal to the other, for the inmost soul was roused to activity and receptivity. There were no restraining barriers, of differences of opinions, or of other points of view: all these were dissolved by the sun of pure humanity.

The man who was able to bring about this transformation in modern civilised human beings is the creator of the School of Wisdom in Darmstadt. In his *Reisetagebuch eines Philosophen* (Traveller's diary of a Philosopher), he shows himself possessed of a spirit unremitting in aspiration and receptivity, capable of putting aside his own personality and of penetrating into the intellectual development of other races, to a degree seldom met with in any European. After assimilation was complete, and after meditation on the meaning and purpose of the universe, he rose to a still

¹ Translated by Mevanwy Roberts.

higher stage of development, from whence he has become a centre of power, a fountain-head of life, deriving its own nourishment from this *Purpose Universe*.

It is impossible to realise what the School of Wisdom signifies for the spiritual life of Germany, of Europe even, one might say, nor what it may possibly become, without a closer scrutiny of the personality of the man who called it into being. His two chief characteristics are his ardent intensity, and his intellectual culture, the latter as understood by Wilhelm von Humboldt who described it as:

that way of thinking which, developed from the perceptive faculty and feeling of the whole mental and moral aspiration, spreads itself harmoniously over consciousness and character.

Side by side with these characteristics we find a thorough training in natural science and philosophy, which Keyserling himself, perhaps, does not regard as essential, but which provides him, as a man of the twentieth century, with an invaluable equipment. As he himself avows, he has realised within himself the profundity of Eastern wisdom, and has also discovered that which is most valuable in Western knowledge and aspiration, so that he is able to work on a moral foundation which is all-embracing.

To him who has looked on the face of the Spirit of all the ages, from whose gaze he has learned to interpret the meaning and purpose of all being, the apparent origin of a man, the externals which surround his life, are unessential things; they appear to him as sign-posts directing rather *from* than *to* a point and thus Count Keyserling is justified in saying:

He (the student) may favour whatever view of life he pleases, support whichever Political Programme he chooses, be of whichever religion he likes, live for whatever interests he prefers: he may be young or old, man or woman, in the *School of Wisdom* he will learn; will learn to look on any *existence* as the reflex of a deeper *being*. Once having reached this central point in himself, most errors disappear of themselves. Meanwhile the mere participation in the inner movement will suffice to initiate the process of deepening and

vitalisation. Thus the instruction of the student will consist of confidential and private treatment, strictly individualised, comparable to that of a physician. To each particular one, as far as possible, will be indicated *his* way—not *a* way, and certainly not *my* way—to perfecting himself; he will be shown how he *may* become freer and more independent.¹

From all that has been said, it is not difficult to see that what Keyserling aims at is, in its essentials, identical with the teachings which the leaders of the Theosophical Society endeavour to realise.

The teacher should no longer make the always fruitless attempt to fashion souls according to his own image, dogma, or design; he should be only the guide or sign-post. The path which leads each one to his appointed goal must be trodden by each alone. It is presumptuous to imagine that one knows exactly what the goal of another may be. And thus Count Keyserling expressly says:

If I am to lead, it will not be in the usual meaning of the word, for I do not intend to educate a body of disciples for myself, but on the contrary, my desire is to train each one to be his own leader and guide. Any other kind of leadership I decline, and misunderstandings would arise if such were demanded of me.²

He looks for the spiritual revival, so imperatively necessary for our times, neither from the Church nor from Science, but from Philosophy. And thus, in accordance with this conviction, speaks the man of the fifth sub-race, whose chief task it is to develop the manasic principle. But for Keyserling, Philosophy is something higher than a scientific pursuit, it is an expression of life. To him it is not the Scholar but the Sage who is the type of the Philosopher. He says:

The goal of the Philosopher lies beyond reach of criticism, in that full knowledge of the ultimate realities which conditions all manifestation from within. It can be reached. It is possible by

¹ Count H. Keyserling: *The School of Wisdom in Der Weg zur Vollendung. The Way to Perfection*, Vol. I, Page 17, published by Otto Reiche. Darmstadt. 1920.

² *Ibid.*, p. 18.

meditation and contemplation to attain to a degree of consciousness which renders superfluous all reasoning, all logic, and theory, and converts the Seeker after Truth into the Primordial Knower.¹

But to him Philosophy in itself is not the only way to the goal.

It is only because Life in its totality has lost its equilibrium that Philosophy has the last word. When the perfect unison of mind and spirit has been re-established on a higher plane of perception, when knowledge has at last become a matter of course, then once again Salvation will come direct from the most High, from the Holy one, from God.²

Again and again we find emphasis laid on the necessity for a new synthesis of mind and spirit in order to build up a true intellectual development from the ruins of our present civilisation. This, however, can only be accomplished by great personalities, not by the multitude. Quantity in this case is of no account, quality is everything.

One, who in general has so closely grasped the meaning, and, in particular, has had such exhaustive experience of the sorrows and sufferings of our times, is predestined to become a helper of those who are on the path to the Source of Life, but who nevertheless are often in need of the help and support of one who knows the way better than they.

The School of Wisdom will not be the only meeting-place for all those who are called upon to lead at some time or another. Keyserling says himself:

By the side of the Universities, The School of Wisdom would occupy formally the same special place as the Academies and Institutes for Scientific Research, but it would signify on a particular level something similar to what we find to-day also in Rome, Akka, Adyar, and in the enterprise of Johannes Müller in Elman.³

For Germany it undoubtedly is one of the most important and satisfactory centres of force, whence emanate delicate and subtle but intense rays of spiritual life, working outwards from within, and therefore invincible.

¹ *Philosophic als Kunst—Philosophy as Art*, p. 287.

² *Ibid.*, p. 276.

³ *Ibid.*, p. 295.

Already there are those who, having frequented the school, can say of it that it has been the means of teaching them how to find their Inner Selves. And this is the best testimonial it could have, for it is a proof that it is able to carry out the object for which it was founded.

Axel von Fielitz-Coniar

KARMA

THERE is a white road that I know
With palms on either side, and all day long
The wind makes music mid the temple bells,
And turbanned pilgrims chant a wild sweet song
Of praise to Brahm ! Devotees in their cells,
Cross-legged and calm, are seeking ecstasy,
And priests in courtyards cool, on bended knee
Before the Gods, are droning soft and low.

There is a white road that I know
In my loved native land, and when I die,
Thither my soul must travel all the way
Down that green avenue of palms, while from the sky
The burning sun into my soul shall say
OM-SATCHIT-EKAM-BRAHMA ! Here is ended
Thy pilgrimage ! With yearning arms extended,
I kneel to greet the one I loved in days of yore
Who comes to me with peace on that sweet shore.

RALPH YOUNGHUSBAND

INTERNATIONALISM IN MUSIC

By MARGARET E. COUSINS, MUS. BAC.

SO ignorant have Western musicians been of the existence of a great world of music in Asia different from their own that they have looked upon and defined music as a "Universal Language". But ask any European how he liked Indian or Japanese music when he toured in the East, and he will say it was boring to the last degree and conveyed nothing to him; and ask one of the latter how he liked Western music and he will confess that it was nothing but a confusion of sounds to him—noisy and without sweetness.

In all countries of the world music is recognised as the "language of the emotions," and emotions are similar in all races. Joy, sorrow, yearning, hatred, love sweep the gamut of life in like manner in East and West and express and perpetuate themselves in the music of yellow, brown and white beings with equal spontaneity. Is there no way of forming national *ententes* through the realms of the emotions which are such common factors? Can music perform an international service of promoting universal brotherhood? Judging by ordinary experience connected with the lack of mutual appreciation or understanding of musicians belonging to the Indian, the Chinese, and the Western systems of music, one might think that music would prove only an added stumbling-block to unity, but events that have happened lately in the music world give us fresh heart of hope that East and West may yet

draw nearer to one another through their mutual service of give and take in musical knowledge and enjoyment.

If there is to be any successful advance in the growth of internationalism there must be mutual understanding between the various existing nations. Understanding arises from some bases of intercommunication and some medium of exchange of ideas. Space used to be a seemingly impassable barrier to such mutual knowledge, but space, time and expense will soon be negligible because of the shrinking of the world's distances by means of aerial motion. Then the agency of the eye will remove many of the prejudices of blindness between nations.

Multiplicity of languages forms a still more difficult barrier to internationalism. Ambition to rise to heaven by the steps of a vast tower caused the Tower of Babel of the Bible to be well named "Confusion of tongues," and the curse of hundreds of different mother-tongues still prevents that mutual understanding which would bring about such a state of unity as might reach a new Heaven and construct a new Earth. Yet even now there is a universal medium of intercommunication, namely *sounds* of a certain gamut produced for speech in a similar way all over the world. It is the *combinations* of these materials of speech which are so dissimilar and so manifold that members of different nations entirely fail to understand one another's speech and ideas. Without the mediumship of a common language and a common script world kinship will never be established. In its desire to establish friendly relations everywhere the Time-Spirit is making vast and far-reaching experiments with Esperanto, English, Hindi, Shorthand, the Roman script, gesture, speech, etc., but these are only beginnings. At present the speaking voice is as much a hindrance as a help to the rapid spread of international unity. The singing voice has made greater victories but only in the Western hemisphere, where the melodic material is the same for all the countries.

By means of the script of musical symbols, and by means of the uniformity of the combinations of sounds used as our Western scales, music in the Western world has overleapt the barriers of nationality, and Russian, Spanish, American, and other Western races are all able to react appropriately to the emotional evocation produced by music representative of any of these countries.

It is the absence in India of a common notation and the existence of a bewildering number of scale combinations (*ragas*) that creates the great barrier to the interchange of musical ideas and delights between the West and the East, and also between the various nations of the East itself. In India there is a growing desire for experimentation in achieving a notation which shall be common to all the races in this great sub-continent. At present the Tamils, the Telugus, the Canarese, the Bengālis, the Muhammadans, the Marāthis, and a dozen other peoples as distinctive as the different European nations, write their music in a Tonic Sol-fa kind of script, each in its own language script character, each as unintelligible to the other as the Russian script is to the English reader. It happens, however, that the eye is a much less common medium of musical knowledge in the East than in the West; it is the ear that has been the transmitter of musical knowledge in the East from generation to generation and from race to race. It can do this because the musical material of India, vast as it is, is as common to all parts of India as are the major and minor scales to the West. All the available combinations and permutations of the twelve semitones which form the international basis of all music had been classified, named, identified with their appropriate times, seasons, and emotions, centuries before Palestrina with his inspired gestures pointed out the way of development to Western music. There are the seventy-two root seven-toned scales, the hundreds of derivative "gapped" or fewer-toned scales; and the thousands of melody-moulds built on all these

which are the traditional heritage of musical material of India, all of which have their own beauty and their own gifts of emotional expression to offer to the seeker.

It will interest Western musicians to know that thirty-six of these root scales are formed with the perfect fourth and thirty-six with the augmented fourth from the keynote. Amongst the former the most popular and common in South Indian music is C, D flat, E, F, G, A flat, B, C, called *Mayamalavagaula* because it has the nature of fascination which all *Māyā* possesses. Another favourite is C, D flat, E, F, G, A, B flat, C. The scale used to express merriment and associated with all marriage festivities is C, D, E, F sharp, G, A, B, C.

If the West is ever to understand the East it must study the artistic expression of the latter as much as its philosophical and social expressions. Can East and West ever meet in musical appreciation? Yes. How can they do so? By intellectual study, by external aids and by a *yoga* which will draw its music from the Inner Source from which all music has welled forth. Are there signs that this is happening? Many indeed, and they give promise of the laying of foundations of Peace between the nations of the world deeper than the League of Nations, for the interchange of gifts of Art is the ground-bass for the harmony of mutual relationships whose key-note is impersonal enjoyment, not national exploitation, and whose melody springs from the heart and not from the head. "Captive Greece led captive her rude conquerors" but yesterday, condemned Russia dominates European art to-day, subject India will lavish royal gifts of culture on the world to-morrow.

The West has for some time been straining its ears to catch the fresh musical and rhythmic inspiration from the East. One remembers the popularity of "Indian Lyrics" by Amy Woodforde-Finden, the "Persian Garden" of Liza Lehmann, the "Chinese Songs" of Bantock; earlier still the

"Geisha" and the "Mikado". But these and other more ambitious efforts such as Holst's "Hymns from the Rig-Veda" are not the authentic thing. They are instead Eastern music as Westerners imagine, or wish it to be. Lack of detailed information on the Eastern systems probably accounts largely for the travesties of the real thing, as a great advance has been achieved in portraying true Eastern music by Mr. Henry Richheim in his "Oriental Impressions for Orchestra" based on long residence in the Far East. Notwithstanding the 150 years' residence in India of large numbers of British people, only five of them have published accounts of the music of the country, while only as many Indians have written similarly in English as expounders of their art for the benefit of the outside world. And even of these many books are out of print, such as the works on music of Rajah S. M. Tagore and the life-work of A. Chinnaswamy Mudaliar—"The Regeneration of Oriental Music," which proved the Open Sesame to the writer of this article into South Indian music, and inferentially into Hindustāni music as well. Our musical internationalists must have these valuable writings reprinted in revised forms to meet the growing demand for information on the subject, as those which are available are very slight, with the exception of A. H. Fox-Strangway's "Music of Hindosthan". A young Y.M.C.A. organiser, Mr. H. A. Popley, has just compiled a most useful and instructive book called "The Music of India," which, while it has not the literary and Eastern charm of Coomaraswamy's Essays or the spiritually interpretative illumination of Mrs. Mann's brochures, is yet full of the sincerity of the true "amateur" who lays his painstaking accumulation of facts on the altar of the Muse he loves for the helping of humanity.

In these writings are to be found accounts of the 35 Indian time-signatures in Indian music, of which those containing 5,7,10,14 beats in a bar are very common. Also

one gains from them ideas of the differences that exist in Eastern music with regard to the absence of harmony, modulation, accent, change of mood, nuance and colour. One gets from them some contact with the background of legend, of intermediate history, of the present state of Eastern music. The number of musical instruments described alone expand one's consciousness as to the possibilities of adding to the present tone-colour of the Western orchestra. The differences in subject-matter and in the ideals connected with music in the East form a commentary in themselves on the elements of Eastern culture as contrasted with Western.

Such books form bridges across which musical pioneers in composition and interpretation may march into one another's temperamental countries and spread melodious news around.

The gramophone has a not unworthy *dharma* to play in this drama of mutual unfoldment. Remarkably good records of Indian, Chinese and Javanese music by the best musicians of each country are now to be had, and by getting the ear accustomed to the strange sounds (the mind being held quiet by reason of having previously made itself acquainted with the elements of the system), a whole new world of musical expression in timbre, tone, nuance and rhythm is opened up respectively to East and West. Why, even a passing knowledge of the wealth of musical material belonging to the East, and yet unthought of by the West, makes one feel that we are still only on the threshold of the realm of musical development. One thrills to think of what the future holds for the world when Orpheus and Saraswatī, the Western god and Eastern goddess of Music, give a combined recital with an understanding world for audience.

With these external aids as preliminary grounding it would behove the League of Nations, the Theosophical Society, and all organisations which work for the brotherhood of man, to institute means for the exchange of the best artists of each

country as interpreters of the Soul of the nations. India, for example, is never visited by any of the first-class musicians of Europe. Mischa Elman recently included Japan in his world tour, and ravished the hearts of the Japanese, but he never touched the shores of India, nor did Caruso or Melba, Ysaye, or any of the good opera companies. And on the other hand, who has invited any of the great singers or instrumentalists of India to visit the West? These should not be ordinary commercial undertakings; they should be the propaganda of universal kinship. The Arts have not yet been recognised as the handmaids of world peace; they are looked on as the creations of peace, whereas they can become the creators of peace as soul comes in touch with soul through the medium of Beauty.

There is another remarkable line along which Western music is rapidly moving towards an *entente* with Indian music, namely, the modes which are being introduced as new, but which study of Indian music shows us to be among the oldest sound-material used by the Āryan race. Musical research proves more and more that if Greek and Egyptian music were not derived from the root stock of Indian music, then there must have been some forgotten race which acted as musical parent to all three. The old Greek modes are all found in common use amongst Indian musicians. Since A.D. 1600 Western music limited their usage to the major and minor modes only (a miserable 3 out of the 72 classified and known, and the 20 commonly used modes in India), but Russia, through the Greek Church and the folk-songs, retained the old modes and now is re-establishing them in Western ultra-modern music, thus making the way easy for a *rapprochement* between East and West.

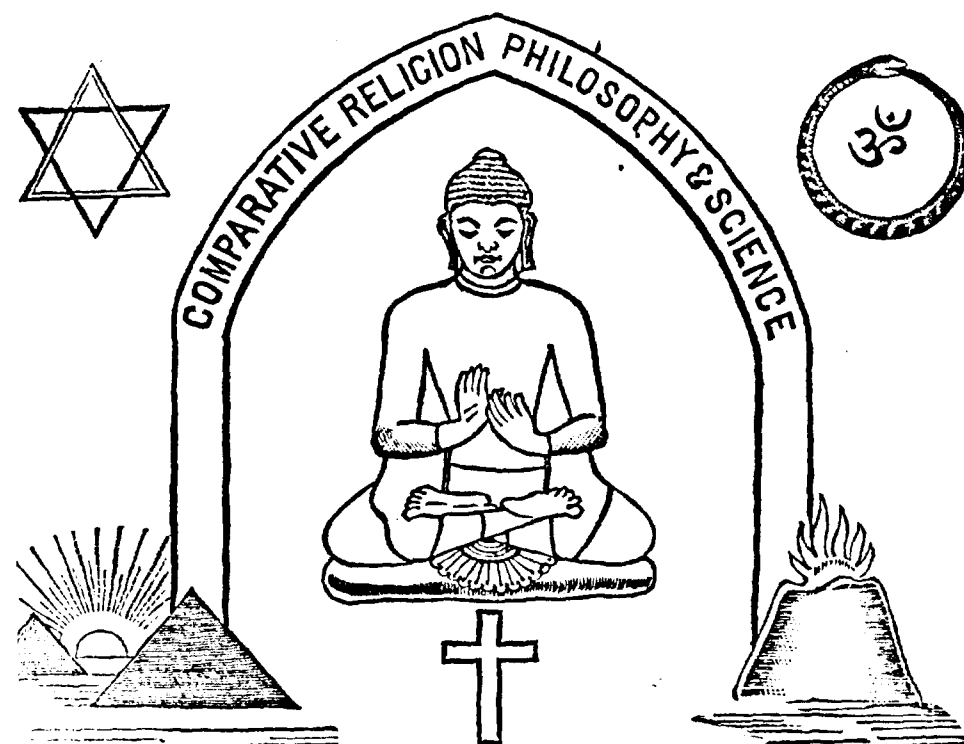
Furthermore, there is the research made by adventurous musical spirits into the scientific laws of sound. This is getting to the root principle of the natural harmonics of any sound and

from these is building up what in the West is considered a new tonality and system. It is noticeable that it has been those composers who have intuitionally and sympathetically identified themselves with Nature who have found themselves driven to self-expression in a new musical formula. Debussy is one of these—with his whole-tone scale which is identical with a derivative of the Indian scale C, D, E, F sharp, G sharp, A sharp, C (named Rishabhapriya). So similar is the source of his inspiration to that of the Indian *rāgas* that his pieces have surrounded themselves with their own appropriate times and seasons, and to a sensitive performer refuse to express themselves save at those affined times. If one tries, for instance, to play his "La Lune sur le temple qui fut" on a bright morning it becomes a dismal failure; or, conversely, how the effect is heightened if one plays "Les jardins sous la Pluie" when rain is gently falling rather than when a wind-storm is driving all before it. This is the meeting of East and West along the pathway of æsthetic correspondences.

A still more striking unification of the two systems is to be discovered in the scale which Scriabine, the Russian Theosophist composer, introduced to Western musicians, and used as the tonal material of his latest and greatest compositions. As a student of Theosophy and occultism, and especially of H. P. Blavatsky's *Secret Doctrine*, he realised that there is a region in which all things exist as ideas, then a lower region in which vibratory motion becomes their clothing. Vibration and sound are synonymous to those who have ears that can hear. From this Sound-substance forms are called forth by an imperative sound. "In the beginning was the Word," . . . "And God said, Let there be light, and there was light." It was this region of Sound-substance that Scriabine reached in his concentration or *yoga*, and it impressed itself on him as the scale C, D, E, F sharp, G, A, B flat, C, and

in his explanation of his adoption of this scale he equates it consciously with the passive Mother from whom he can create emotional form through evocation. On the moment of first learning this fact the writer looked up the table of Indian scales and found the identical combination classified under the name *Vachaspattya*. An immediate reference to the *Secret Doctrine* disclosed that that name referred to the plenum of space, to the *Ākāsha*, material cause of sound; that as echo of that fact the Samskrit encyclopædia is named *Vachaspattya*; that the term itself in Samskrit means "Female Lord of Sound" derived from Vach, Mystic Speech, Mother of All Living! Scriabine did not know the South Indian musical system but by subjective illumination this modern musician-seer unknowingly contacted, and applied identically the same tonal sequence as was similarly named and classified and understood centuries ago by the Rishi-musicians of India. Not only in the realm of tonality but also in the realm of corresponding forces is Scriabine closing the circle of musical internationalism between East and West. Not only through the addition of colours and perfumes but through times, seasons, moods, Devic rulership and visualised thought-forms in living pictures will music adequately express emotion, and, as the supreme internationalist, Tagore, expresses it, "In the mystery of these we shall not only make our whole nature articulate, but also understand man in all his attempts to reveal his innermost being in every age and clime."

Margaret E. Cousins



THE LOOM OF LIFE

By F. L. WOODWARD

Alas, this world has fallen on trouble. There is getting born and growing old and dying and falling back to rebirth. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed?

THUS exclaimed, when yet a Bodhisattva and unenlightened, the One who afterwards found the way out of this tangle and became the Buddha, "the firstfruits of them

¹ *Samyutta Nikāya*, ii, 10.

that slept" in this era of mankind. He discovered and set forth the law of causality :—

This being, that becomes : from the arising of this, that arises : this not being, that becomes not : from the ceasing of this, that ceases. He found that no first cause is discoverable : that through ignorance selfishness arose, thence sorrow : that when self ceases there is peace : that "things" go on by a natural law of cause and effect, not at all by chance.

The philosophical side of the Buddha's teaching, then, is the law of causation, but his real aim is the attainment of happiness by all human beings, and not only by human beings but also by the whole order of things animate. So the problem for a Buddhist is : this being so, suffering being such and such, and the method being seen, how can I so act as to cause suffering to cease for myself and others ?

The answer to this is, by positive well-doing ; by negative abstention from ill-doing, which leads to abandonment of self ; by mind-culture, which leads to wisdom.

By thought, word and deed we have woven a web, a tangle of ignorance, and for many ages we go on unconsciously doing so. Then, when light arises, by the growth of intuition, or perhaps by help of a teacher, we see what we are doing and henceforth we work at our weaving with knowledge, working in a definite pattern, or may be unravelling what we wove in ignorance : this unravelling is done on the "path of return," and by purposely setting cause against cause, no longer weaving in ignorance, we begin to see through the tangle. Yet it may be that a little knowledge leads astray. Many enter the path but turn aside to follow the allurements of power, of the *idolthis* : thus the self is accentuated and such may become followers of the left-hand path, and will have to retrace their steps with bitter experience.

Who acts? Who reaps results? Is it the same person? *Na ca so na ca añño*, says the Buddha: "neither he nor yet

another." In reality, it is another phase or modification of the sum-total of tendencies which we call an ego.

The Buddha does not deny the existence of the *idea* of self in man : he only denies the existence of a permanent substratum, changeless and eternal, called *Ātman* by the philosophers of his time. He denies that this ego-consciousness is the doer of our acts, the thinker of our thoughts, or is a real thing-in-itself behind the scenes. He teaches us to elevate and purify the sum-total of our being. Buddhism is a gospel of self-culture and self-discipline, thus :—In this world and in this very life, without help from god or gods, great or small, we can attain salvation, that is, an insight into things as they are, through which all self falls away and no rebirth results.

This illumination may come suddenly in the presence and under the influence of the Great One when on earth, but normally progress is slow : the result will depend on our own efforts.

The wise and thoughtful man attacks his faults
One after other, momentarily,
In order due, and rubs them all away,
E'en as a smith blows off the silver's dross.

We live, then, in the results of our *kamma*, action by thought, word and deed : these no longer result in a birth of a soul or ego when craving, clinging, longing, ill-will and delusion have ceased to compound them into a being.

A further simile may illustrate the method of self-elimination. Life presents itself to the Buddhist as a field, sown with the seeds of former actions and ready to receive fresh seeds : some will come up when conditions favour, others will not do so because of counteracting causes, set in motion perhaps unintentionally and unintelligently : the seed may be said to have fallen on stony ground. Generally they await the opportunity to arise and to produce other seeds in turn.

But in the case of the perfected man, the Arahant, the seeds have no power to sprout, because by definite action, by renunciation he does not "manure" the soil with any thought of self. All his *kamma* of act, speech and thought is of such a nature that it is barren of results on a self: it has no longer what Buddhists call a "heaping-up" potency. The magnet is depolarised.

So long as we regard our bodies, our *attabhāvo* or self-state, as our true existence (as the Hindus of the Buddha's time seem to have done) and so long as we regard mind as a function of the body or brain (as modern scientists have done), we can have no clear view of the world. When we have "right views" on this subject we have broken the first of the ten fetters which bind us to existence.

This body is transient—*anicca vata saṅkhārā*, "impermanent indeed are all compounded things"; it is doomed to death: in fact its very life is one continual dying, a constant decay, a perpetual burning up: "all is on fire" said the Buddha. The physical matter, of which at any given moment we consist, the brain, of which mind, it has been maintained, is a mere function, is no substance at all: it is not fundamental, abiding or permanent. It is however a fairly constant shape, mould, bent or sum of tendencies, informed by ever-changing contents, ceaselessly pouring in and pouring out, a whirlpool or vortex of which the outer ring seems fixed. It is an inheritance from a being who was once ourself: it is hereditary from parents to whom we were attracted at birth because their child-to-be fitted our karma, or better still, whose child was born from our karma: it is modified by each successive birth or reappearance on the scene of life, and we shall transmit (if not by actual procreation,) still by a habit of life a similar body. Our mental life goes on all the time, and it is the law of evolution that this mental treasure shall grow richer and richer as the result of our thinking now.

This mental output is infinite in possibilities: it is different for each one of us: if any two beings were the same, the whole universe would be disordered. Yet the fact is that we can think alike, sympathise and aspire alike, and in this lies the possibility of one-mindedness. Through this "self" we develop: we have woven it with infinite labour. We develop through this "self," and without it there could be no ultimate selflessness, to which the Buddhist aspires. As by our conduct in the flesh, by thought, word and deed, we shape the corruptible body for each ensuing re-birth, so by our spiritual energies we prepare, so to speak, the mystical body which 'we' must enter when all re-births are done. The wheel of birth, the spinning-wheel of re-birth, on which the magic garment is being woven, will continue to revolve until that spiritual garment is complete.

This series of causes can never perish as such: it gives rise in womb after womb (*yathā kammam*, according to one's deserts) to an almost exactly appropriate personality in the physical world, furnishing this personality with a new intellect, in order that by such intellect there may arise a knowledge of the truth, which will lead to a dissolution of this personality, even of this individuality. We say "almost appropriate" because the builder's material must, at this stage of evolution, be in the rough, because "labourers are few" and matter also is evolving: so we say there can be no perfectly fitting body as result of mind till many ages have run their course: mankind "in the lump" are much the same. Physically we live afterwards in our children or in the works of our hands or brain, and we influence the future thoughts of men. The Buddhist says, I am weaving a complex web of causes and results on the wheel of time: sooner or later a consciousness will arise that "this is I": that conscious being will be myself in another form: let me then take care that this creature yet unborn may fare better than myself: let me procreate by

thought, word and deed, conditions of happiness to be experienced some day by another being, for that being will be myself, though I be then unconscious of the fact.

One day, at some one point in the long series of recurring personalities the consciousness will arise that will make the connexion between these fragments and therewith the realisation that we are free to stop the weaver's wheel. This reminiscence will not be clear or connectedly continuous till the mind has predominated over body to a large degree: the chains of the prison-house will then be loosened: quickly he begins to live according to the Law (*dhammiko*) and his binding to the loom of rebirth is loosened.

The I of to-day is the I of a million years ago, plus all the experiences of each successive personality along that particular line of action, and this present life's karma will in turn be added to that we have done before, blended with it, affecting the whole mass, thus fashioning a new I for another birth, 'the same yet not the same,' until egoism disappears along with the illusions of time, space and causality, of relativity.

This has been well put by Samuel Butler:

A begets A', which is A with the additional experience of the dash. A' begets A", which is A with the additional experience of A' and A", and so on to Aⁿ; but you can never eliminate the A. Thus we have each our own particular line of evolution, absolutely our own, though modified by the other letters of the alphabet. But what appears to be I at any given moment is illusory.¹

Buddhaghosa says in this connection:—

Strictly speaking, the duration of the life of a being is exceeding brief, lasting only while a thought lasts. Just as a wheel in rolling rolls but on one point, just so the life of a being lasts but the time of a single thought. As soon as that thought ceases, that being is said to cease.

From what has been said it will be seen that Buddhists do not speak of an unchanging ego or entity, examining or looking on, from behind the scene so to speak, at processes of becoming. The ego or subject is changing momentarily, no

¹ Samuel Butler. A Memoir, H. F. Jones, p. 445.

less than the thing sensed. Modern research has established the fact of a multiple personality, or in other words seems to have concluded that what we call ego is after all a tapping of multiple wireless impacts or streams of consciousness. This is seen in dreams, when a person feels that he is many persons simultaneously or in turn. In such states we put ourselves into other streams of being. In our waking moments our brain is concentrated on a few points of interest. "The waking," says Herakleitos, "have one and the same world in common, but sleepers turn aside each into a world of his own."²

Just as a vessel takes her impressions direct from wind and sea, tide and stream, and transmits them to the steersman's hand on the wheel, just as the wireless telegraph picks up the interrupted currents aloft and turns them out below in the form of a message: so the human body, a living changing animal, affects its surroundings and is affected by them, and thereby is a person, a *persona*, a mask or mouthpiece of mind. Bergson seems to have come near the truth when he says:

Our body is nothing but that part of our representation which is ever being born again, the part always present, or rather that which at each moment is just past. Itself an image, the body cannot store up images, since it forms a part of the images: and this is why it is a chimerical enterprise to seek to localise past or even present perceptions in the brain: they are not in it: it is the brain that is in them. But this special image which persists in the midst of the others, and which I call my body³ constitutes at every moment a section of the universal becoming.

It is not to be supposed that the ordinary Buddhist laymen, "the uneducated manyfolk," as they are called by the Buddha, think much of this philosophical side of the religion (*dhamma*, law, norm or rule): the many follow, or have in mind to follow, the moral code of the first five steps of the Ariyan Eightfold Path, set forth by the Master as a sure guide

¹ Fragments, 95.

² Which the Buddha calls the *attabhāvo* or self state.

³ *Matter and Memory*, p. 196.

for all alike. The layman aspires to acquire merit or lay up treasure of future happiness, in this or some other life, on this earth or in the world of the gods, admission to which is gained by "right thought," and he bears in mind the basic truth of impermanence, takes that of sorrow for granted and does not inquire too curiously into the doctrine of non-ego. The higher thought appeals to the more evolved, to those who have been smitten with great sorrow which is the entrance to the path: for such is the system of mental training and persistent effort after the goal.

By this mind-culture and by physical-brain-culture conjoined we can learn that there is no separated self, no permanent unchanging ego. Our brain-cells bathe in the unknown. We are unconsciously related to all that exists, to all forces of nature, known and unknown, by an inextricable network of waves and vibrations, and thought itself is an agent acting through space and set in motion by our individual wills.

The web of things on every side
Is joined by lines we may not see:
And, great or narrow, small or wide,
What has been governs what shall be.
No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay
Which slowly hardens into man:
And so, amid the race of men,
No change is lost, seen or unseen:
And of the earth no denizen
Shall be as though he had not been.¹

The secret of release is when we can *cease to think ourselves*, as we have done for millions of years, and as we continue to do in life and after death, thereby making "ghosts" which present our form for a while, in accordance with the intensity of our thinking. Then shall we be free from the necessity of rebirth. To cease to think oneself is to be "born

¹ G. J. Romanes.

in Brahmaloaka," the world of the formless, from which to Nibbāna is a further step.

Said the Buddha:

"Ceasing to be! Ceasing to be!" At that thought, brethren, concerning things not taught before there arose in me vision, knowledge arose, insight arose, wisdom arose, light arose.

Just as if, brethren, a man faring through the forest, through a mighty wood should come upon an ancient road, an ancient track, traversed by men of former days, and should go along it and, as he went, should come upon an old-time city, a royal city of olden days, dwelt in by men of bygone ages, laid out with parks and groves and water-tanks and stoutly walled about, a goodly spot. Then suppose, brethren, this man should tell of his find to the king or royal minister, saying thus and thus, and beg him to restore that city. And, brethren, suppose that king or royal minister should restore it, so that thereafter it became prosperous, fortunate and populous, crowded with inhabitants, and should grow and thrive. Even so, brethren, have I beheld an ancient path, an ancient track, traversed by the fully enlightened Ones of former ages.

And what, brethren, is that ancient path, that ancient track traversed by the fully enlightened Ones of former ages?

It is this Ariyan Eightfold Path, to wit, right views, right aims, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, brethren, is that ancient path, that ancient track, traversed by the fully enlightened Ones of former ages. Along that have I gone, and as I went along it I have fully come to know decay-and-death, I have fully come to know the arising of decay-and-death, I have fully come to know the ceasing of decay-and-death, I have fully come to know the Way leading to the ceasing of decay-and-death. Along that have I gone, and as I went along it I have fully come to know birth, yea, and becoming and grasping, and craving, and feeling, and contact, and sense, and name-and-shape, and consciousness. Along that have I gone, and, as I went along it, I have fully come to know activities, I have fully come to know the arising of activities, I have fully come to know the ceasing of activities, I have fully come to know the Way leading to the ceasing of activities.

Fully understanding this Way, I have shown it to the brethren and to the sisters, to lay-brethren and to lay-sisters. This, brethren, is the holy life, prosperous and fortunate, widespread and to be widely known so far as it is well proclaimed by devas and mankind.¹

F. L. Woodward

¹ Sam. Nik., ii, 105.

THE THEORY OF RELATIVITY

By YADUNANDAN PRASAD, M.A. (CANTAB.)

I. THE SPECIAL THEORY

THE Theory of Relativity as propounded by Einstein has created a sensation among scientists akin to an earthquake to an ordinary man of the world; on the other hand, it has created a feeling of triumph in the world of Metaphysics and Philosophy. Leaving aside specialists, there has been an extraordinary amount of interest created even among the laity, and according to the economic law of supply and demand, the number of pamphlets, papers and books that has been published on the subject, is greater than that in any other single subject of interest. The reason for this phenomenal interest is not far to seek. Our notion of the reality of the world has been built up on certain fundamental concepts. These have been taken as essential and self-evident hypotheses.

The whole of the superstructure of science and concrete thought has been built on these foundations. The faith in the solidity of these foundations has increased from day to day since the time of Newton, who first inaugurated the experimental method. This method had achieved triumph after

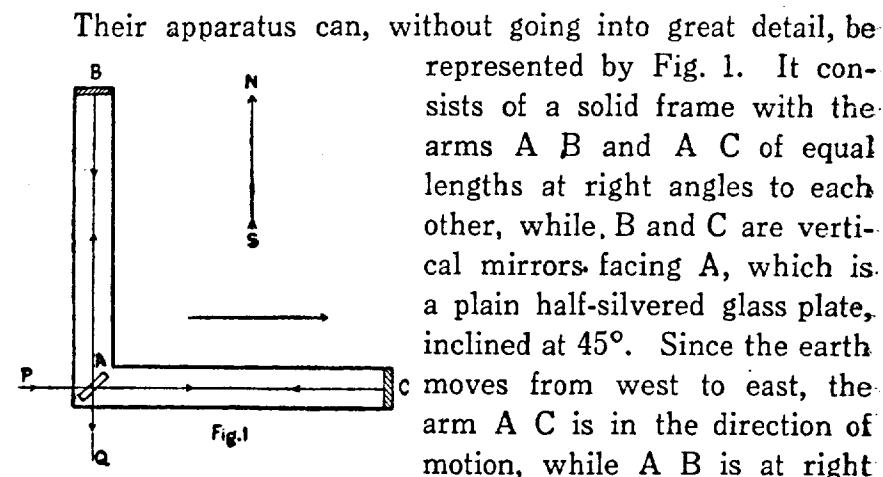
triumph and until quite recently, no system of philosophy, which did not tacitly or openly accept the hypotheses of science, had any chance of a hearing. Einstein has utilised the scientific method of absolute faith in experimental results and shown that the very foundations of the superstructure of science are not well and truly laid. In other words, the hypotheses are not only questionable, but have been definitely shown to be wrong. It is this cutting away of the foundations from below our feet that has created such a havoc in the scientific as well as the lay word. Two of the fundamental assumptions made by Newton were: firstly, that space was objective and infinite, independent of the objects contained in it, and, secondly, that time was flowing interminably and uniformly from an infinite past to an infinite future. These assumptions have been shown to be false.

The ball of relativity was set rolling in the scientific world by Copernicus when he propounded the heliocentric conception of the universe in preference to the geocentric. Before his time, the earth was thought to be the only stable and stationery object in the universe and everything else was moving relatively to it. The sun, the moon and the stars all made circles round it. The Copernican universe transformed the stable earth into a comparatively small globe moving round the sun, while the sun became the stable object. It could not end there; the sun itself was moving relatively to a still more massive body and so on *ad infinitum*. There could be no end of this relativity of which we could be sure.

Newton realised this conception and made it a part of his mechanistic system. His mechanical laws held good in a stable system as well as in a system which had a linear uniform motion. To illustrate: the passengers of a ship moving *uniformly in a straight line* found that the behaviour of all material objects from a dynamical or a statical point of view was exactly the same as if the ship were at rest. Similarly

in a uniformly moving train, we experience the same lack of difference in behaviour. It thus came to be generally recognised that if two objects were moving relatively to one another and there was no other object in sight, no test employed from the objects themselves could determine as to which of the two objects was moving. Relative motion had a meaning, but absolute motion had no meaning. It was also recognised that the most general physical laws must hold good as accurately for a system in uniform motion in a straight line as for a system at rest.

This was very unsatisfactory to physicists, who always aim at measuring things in absolute measure. The advent of the ether during the last century, to explain the propagation of light and electricity, was eagerly welcomed by physicists. The ether was supposed to be a static fluid which filled the whole universe and the physicists had hoped that this would provide a system of reference for measurements of absolute motion. Physicists have therefore employed various methods to find the absolute velocity of the earth through ether. They proceeded somewhat in the following manner. It is a well-known fact that if the velocity of sound be determined on a windy day, the velocity measured in the direction of the wind is greater than the velocity found in the opposite direction, *i.e.*, against the wind, or than the velocity for windless air, by an amount depending on the velocity of the wind. It is well-known that the earth revolves round the sun and that the ether is the medium of transmission for light waves; consequently, if we measured the velocity of light on the earth at different times in the year, the different measurements ought to give varying results, because of the wind of ether changing its direction. This has been found to fail when experimentally tried. The velocity of light was always found to be exactly the same. A more direct experiment, to observe the effect of the ether wind has been tried by Michelson and Morley.



Their apparatus can, without going into great detail, be represented by Fig. 1. It consists of a solid frame with the arms A B and A C of equal lengths at right angles to each other, while B and C are vertical mirrors facing A, which is a plain half-silvered glass plate, inclined at 45°. Since the earth moves from west to east, the arm A C is in the direction of motion, while A B is at right angles to it. A ray of light P A is partially reflected by A towards B and partially refracted towards C. The two rays return along their own paths respectively after reflection at B and C and proceed in a joint direction A Q. Michelson and Morley expected a measurable effect along A Q, due to the light waves having moved under differing conditions along the two paths, and they thought that they could observe the effect by a shift of interference fringes even to the extent of a $\frac{1}{50}$ of a fringe width. The expected effect will be clearly understood by an analogy.

If a swimmer were asked whether it would take longer to go one mile across a river and back or the same distance up and down the stream, he would have no hesitation in answering from personal experience that the latter would take the longer time. It is not the place to go into the mathematical proof of this, therefore the reader will be asked to rely on the experience of the swimmer. The two eminent experimenters, in spite of their remarkably accurate apparatus, found that the experiment gave no evidence of the difference in time taken over the two paths. There was no shift of the fringes. A suspicion was entertained that the beam A C may by mistake have been shorter than the other one and thus made up for

the effect. In consequence the whole apparatus was turned through a right angle, so that A C was north and south and A B was east and west, and even then they found that it gave a null result. They went even further and experimented with rods A B and A C of different substances, and in each case the same null result was found. This was a most unsatisfactory state of affairs, as logical reasoning showed on the one hand that if light waves were vibrations in ether there ought to be an effect shown just as in the case of sound waves, while rigorous experiment refused to show this effect. To get out of this *impasse*, Lorentz and Fitzgerald independently put forward the view that a body, irrespective of the nature of the substance, contracted in the direction of its own motion and exactly to the extent required to hide the motion through ether. This was a case of an *ad hoc* hypothesis. Let us see where this contraction theory leads us.

We have already seen in the earlier part of this article that according to Newtonian Relativity, we cannot find our absolute velocity. Since it is so, we can assume our velocity to be anything we like, as nothing can disprove it. Let the earth be supposed to have a vertical velocity of 161,000 miles per second. Then, according to the contraction theory a stick 6 feet in length when horizontal, will become 3 feet as soon as it is held vertically. An objection might be raised that no such effect is observed by the eye. The idea of size created in us is according to the relative size of the images made on our retina. Now, the contraction theory holds good as much for the retina as for the stick, and so although the image is made by a stick only 3 feet long, it is made on a retina which has been shortened in the vertical direction in the same proportion. Thus, we are not able to *observe* the contraction.

This state of affairs was very unsatisfying to Einstein. He could not agree with the *ad hoc* hypothesis of elongation

and contraction of objects of differing substances in accordance with their orientation. According to this view the real world was more like that observed in a polished door knob than like the world of appearance. Einstein, therefore, proclaimed that the mistake lay in the theory of the experiment. He denied at the outset "the possibility of our measuring or even detecting absolute motion through space". He also made the constant velocity of light into a physical law, as no experiment has yet shown it to be otherwise. In this he was only following the experimental method, which had been adopted in the case of a law like the Conservation of Mass and many others. Starting with these two as his basis, he showed that the objectivity and the absoluteness of Newtonian Space and Time vanished. His argument proceeded somewhat as follows.

Before the days of Romer, who discovered that light had a definite velocity, it was supposed that two events were simultaneous, when they were *seen* to happen together. On the discovery of the velocity of light it was customary to make a correction for the velocity of light. Einstein defined simultaneity in the following way :

Two clocks are isochronous, when the time of transit of a flash of light from one clock to the other, as measured by the clocks, is the same in each direction.

Let us suppose that an imaginary inhabitant of the Sun is in heliographic communication with the earth. Let us assume that the clocks of the two observers are isochronous. Suppose we send a signal at 0 time, which we shall call mid-day. Light takes 8 minutes to travel to the Sun, and the clock there will indicate 8 minutes past mid-day, which the solar observer flashes back instantly, and we receive the message back again at 16 minutes past mid-day. This evidently verifies the definition of Isochronism given by Einstein, because $16-8=8-0$. If the solar clock be however, not isochronous, but 1 minute

too fast, the solar observer will get the flash at 9 registered by this clock, and we shall get it back at 16 registered by ours. Evidently $16-9 < 9-0$.

If the Earth-Sun system be moving, let us say, the Earth leading and the Sun following, we shall find that simultaneity has no absolute meaning. Let the clocks be together, and let the signal be again flashed from the earth at 0 time. Since the Sun is moving towards the Earth, the signal will reach the Sun sooner, say, by 1 minute, registered by the Sun clock at 7 time. The solar observer will flash back the number 7, but the light wave will take a correspondingly longer time to go to the earth as the earth is moving away from the wave, *i.e.*, 9 minutes, and the Earth clock will register 16. Evidently for the observer on the Sun-Earth system, who is unconscious of his own motion and who can never measure it, the clocks are not synchronous, since $16-7 > 7-0$. To an observer outside the Sun-Earth system, the clocks are synchronous. The Earth observer will signal back to the Sun observer to put forward his clock by 1 minute. If the experiment is again performed between them, they will find that $16-8 = 8-0$, and so they will deduce that their clocks are synchronous, while to an observer outside the Sun-Earth system, the Solar clock is 1 minute faster than the Earth clock. We thus come to the astounding conclusion that simultaneity has no absolute meaning; what is simultaneous to a stationary observer is not so to an observer in relative motion. Time therefore loses its absolute significance. Arguing in a similar manner it can be shown that length has no absolute significance. The length of an object is the distance between the *simultaneous* positions of its two ends, and since simultaneity has lost its absolute significance, so has length. Space therefore has no absolute significance either.

These remarkable results made Minkowski exclaim: "From henceforth, space by itself and time by itself do not

exist; there remains only a blend of the two." He developed the idea in his four-dimensional geometry. According to him, the universe is filled not with a three dimensional ether, but with a four-dimensional continuum. Mathematicians are in the habit of representing the universe by three axes of reference. Minkowski added a fourth axis of time. These four axes may in popular language be called backward and forward, up and down, right and left, and sooner and later. In the concrete human brain, there is no place for a fourth axis, but to a mathematician it makes no difference. Minkowski thus could draw a picture of the universe in this four-dimensional framework. A particle of matter at rest in time would be represented by a straight line parallel to the time axis. If the particle moved in space, it would be represented by a line inclined to the various axes. Such lines he called *Welt-Linie* or World-Lines, intersections of which represented world-events. It is clear from this that what is space for one system can become partly space and partly time in another system, which is in relative motion, just as what is horizontal in Madras is partly horizontal and partly vertical from the *point of view* of Rangoon. Space and time thus are illusions, created by *Māyā*.

It may be interesting to quote from Mrs. Besant's *Introduction to the Science of Peace*, as shedding light on the problem from a Theosophical point of view:

The idea of space arises from the fundamental opposition between knower and known, desirer and desired, actor and acted on . . . space disappears when knower and known, desirer and desired, actor and acted on are merged.

Again:

The idea of Time is another condition forced by the Not-self on the Self . . . Hence is Time rightly called the Master of illusion, for it arises from our inability to see everything simultaneously, from the limitations of our perceptive powers. In this inability, in this limitation, Time inheres.

H. P. B. in *The Secret Doctrine*, Vol. II, says :

Thus are the Past, the Present, and the Future the Ever-living Trinity in one—the Mahāmāyā of the Absolute Is.

Mr. Leadbeater gives a graphic description of the illusion or relativity of time in a chapter on 'Time,' in his book, *The Monad*.

He represents (Fig. 2) consciousness C as moving along a line A B from A to B. If the consciousness at any moment be at C, A C is the past, C is the present, and C B is the future. A B represents the whole of ourselves, and it is, according to him,

within our possibilities to awaken the whole of ourselves, and then we shall have transcended the delusion of our kind of time. He says there are several other kinds of time. What he calls God's time is represented by a movement of the whole line A B to A' B' from west to east, if the line A B is from north to south. There may be other kinds of time represented by different degrees of inclination to our own. We thus find that the occultist and mathematician agree on their attitude towards space and time.

Another view, somewhat similar to the above is put forward by Prof. Eddington, F. R. S., in an article in 'Nature' of February 17th, 1921:

Terrestrial observers divide the four-dimensional world into a series of sections (Fig. 3) or thin sheets (representing space) piled in an order which signifies time; in other words, the enduring universe is analysed into a succession of states There is nothing to prevent another observer drawing his geometrical sections in a different direction.



Fig. 3

It may be suggested as a crude and a tentative idea that as we go higher and higher in the various planes of nature from the Physical to the Nirvāṇic, we do perhaps cut the

universe in a more and more inclined direction to A B, until in the Nirvāṇic plane the sections are parallel to A A', when a slight consideration will show that the present of that plane contains the whole of our past, present, and future, i.e., the whole of the length A A' and we are in the region of the Eternal Now.

Reverting to the purely scientific aspect of the question, let us consider the position arrived at. Certain experimental results had established the constancy of the velocity of light, so that it became a physical law, which should hold good for all systems of reference. This was incompatible with the old ideas of space and time; so Einstein suggested that our Space and Time units are variable depending on the state of motion of the observer. The universe was so adjusted as to change our units of differentiation of the universe into space and time. This took away the very idea of absolute motion, as there could be no such thing since there was no absolute Space or Time.

It was pointed out in the beginning that the relativity of motion held good only for *uniform motion in a straight line*. If there was an acceleration or a rotation, it was possible to become cognisant of one's own motion. The position of Einstein so far, as propounded by him in 1905—pre-war Relativity or the Special Theory as it is called—held only for unaccelerated systems. This was unsatisfying both to the Physicist and to the Philosopher. For the former it had done too much, as it had taken away his ether—while for the latter it had not done enough. The latter logically demanded an absolute relativity which held good for non-accelerated as well as for accelerated systems.

What was the justification then for the Special Theory? It had been built up on Maxwell's Electro-magnetic views and on Lorentz's electronic conception of matter; so every deduction from the latter was also the deduction of the Special Theory. It had also been shown from the

point of view of the Special Theory that the mass of a body was a variable—a most revolutionary idea. It was indeed experimentally shown by Bucherer that the mass of an electron was *not* constant, but increased with velocity, becoming zero, with zero velocity. There was thus enough justification for the Special Theory, but, as mentioned above, there was also the logical flaw of its inapplicability to accelerated systems. Einstein with a prophetic vision and hope marched forward with sure and steady steps, until he definitely gave to the world his General Theory of Relativity in 1915, which was applicable to any system, whether accelerated or not.

Yadunandan Prasad

(To be concluded)

THE BACK TO BLAVATSKY MOVEMENT

By LEONARD BOSMAN

APART from the declared objects of the Theosophical Society, it may be assumed that its main and innate object is eclectic and synthetic. It seeks, therefore, to understand the unity underlying all forms, words, philosophies, creeds, arguments and, above all, persons. It seeks to bring together the different views of mankind, to see the beauty of diversity and the absolute necessity for varying expressions of the Truth through many minds or focussed centres of consciousness.

Accepting this object as established in the Theosophical Society, how is it to be considered? Is it synthetic, eclectic, or, coining words, is it critico-plastic or critico-clastic? What is the intention in the minds of its devotees? Motives are not easily discovered and, obviously, should not be imputed. Yet, withal, though there is no necessity to condemn any point of view, there is a necessity for discriminative judgment. Even though it be said "judge not," nevertheless there is need for discriminative observation of facts apparent. It is, however, the judgment of Love that is wanted and not the judgment which is mere condemnation. "Judge not," it may be said, "yet see that your observation of facts and appearances is as near correct as you can make it, as impersonal and as near the Truth as it can be brought." This of course needs much

practice, patience and study for its perfection, but it can be attained and it must eventually be accomplished.

Using the synthetic-eclectic, critical method of judgment, rather than the disruptive; using the method which seeks a common centre rather than the circumference, it is possible to study this movement.

It is known to older members exactly how the "Back to Blavatsky" movement has grown, though it may not be clearly understood by those who are new to the Society. Therefore its history needs a brief description.

In 1875 the Society was founded under the guidance and inspiration of two highly-evolved beings, two Masters, as They are called. The honour (and difficulty) of reaffirming the Light of Wisdom, now called Theosophy, was given, in the first instance, to Helena Petrovna Blavatsky and to Colonel Olcott. They attracted the attention of many of the intellectuals of the day, notably A. P. Sinnett. He soon became the recipient, via Madame Blavatsky, of teachings which had not been given to the world until that period, though they were well-known to H. P. B. as she herself has declared with no uncertain voice. *Esoteric Buddhism* was the title of the work in which A. P. Sinnett endeavoured, without first-hand knowledge, to explain the truths he had received in letters written by the Master K. H. and the Master M. Later H. P. B. produced her epoch-making work, *The Secret Doctrine*, from which all later contributors have copied and studied; some developing, in addition to their studies, a power of comprehension beyond the ordinary, enabling them, as pupils of H. P. B., to seek confirmation of her teachings by using and evolving their higher senses.

As the years passed and the body called H. P. B. was no more known—though the individual behind it was still in touch with her pupils—it was natural perhaps, that with new leaders, the Society looked more to the visible than to the invisible.

Moreover, several pupils of H. P. B., Sinnett, Leadbeater, Annie Besant and others, not forgetting Mead, attempted during the earth life of H. P. B. to study her writings and teachings and, following her guidance, some endeavoured to develop themselves in such a manner as to enable them to obtain knowledge at first-hand. Many of these students studied on the intellectual line only, but one or two, following the hints and training given by H. P. B., realised the necessity for an all-round development and thus opened their higher senses beyond those of the ordinary intellectual man.

The intellectuals were, however, the older students and when the younger students, Annie Besant, Leadbeater and others, expressed their views, not as the scribes but with authority, describing the things seen with higher vision, then there was, naturally, a tendency to look askance at the newer pupils and their teachings. H. P. B. was the Teacher. How then, dared the newcomers attempt to assume her place?

However, in spite of the seething discontent, not always openly expressed, the all-round development of the few showed itself more and more until, at last, true merit won, and Annie Besant and C. W. Leadbeater were accepted by a large majority as worthy of confidence, if not infallible. They themselves always strongly pointed out the necessity for individual development and freedom of opinion; yet there were, unfortunately, many who blindly followed and even aggressively defended the teachings which they themselves did not always understand.

The later works were recommended to students, a recommendation innocent enough in itself but which produced rumblings under the surface. It should be noted in favour of the later writers that their works are detailed explanations of the earlier ones; lines, paragraphs and chapters of *The Secret Doctrine* being taken and examined, verified and sometimes clarified. Moreover, it is right to point out that the later

writers, while studying *The Secret Doctrine*, brought into their studies the light of their own reason and also the result of their own researches. In doing this they followed the hints and instruction given them by their teacher. *They were her pupils* and did not therefore come to destroy but to fulfil. In fact, it is said, that *she herself requested them to clarify certain teachings* which she had published as a broad outline and to develop a modern nomenclature. Perhaps there is a tendency to crystallise the new presentations and to make them rigid. The result is that the students take the teachings and figuratively wrap them around themselves, thereby forming mummy-like bandages. Thus many stand or recline, awaiting the spiritual resurrection which does not come to the so-called mummified intellectual.

The facts of *The Secret Doctrine* were not found in any way inaccurate, save in minor details, though it was deemed necessary to explain them more simply to suit the minds of younger students. The teachings were thus clarified, made simple, and in minor details sometimes explained almost too clearly, so that apparent contradictions seemed to result when they were compared with the original. It is probable, even where differences occur, that a deeper understanding of the teachings will show that the differences are seldom, if ever, fundamental. In the event, however, of a real difference between the later students and H. P. B., there is no need for partisanship but merely for the light of pure reason, which is a little beyond the ratiocinative faculty which some conceive to be the higher reason.

No book, however holy, however inspired, whether the Bible or *The Secret Doctrine*, should be used as a cudgel wherewith to belabour the minds of those who oppose our ideas.

It is obvious that neither H. P. B. herself nor the later teachers are infallible, so that it will not avail to follow any of them blindly but we should accept them, as guides, worthy of

confidence after they have been tried and proven. It is not to be conceived that H. P. B. would in any way countenance attacks made upon the present leaders of the Society, even when they might happen to differ from her teachings; if we wish to work with her it is at least advisable to follow synthetic methods.

It is easy nowadays to acclaim oneself a follower of H. P. B. and announce the "Back to Blavatsky" movement, for H. P. B. in the body is no longer with us and we cannot hear her opinion on these matters. It is, however, likely that, were she still here, the very students who now acclaim her would soon be upset by such of her utterances as were not suited to their preconceived notions.

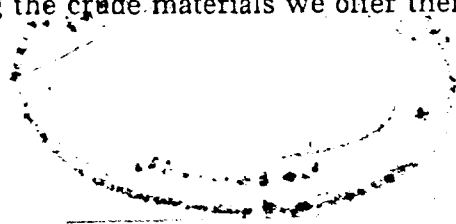
Although perfect freedom and tolerance are extended to all in the T. S., yet that ought not to mean that we should encourage disintegrating forces to sweep our newer members off their feet. An open platform is necessary, but we do not need a cockpit. Every lecturer who has a message that makes for brotherhood is welcome, but, if he wishes to use our platform for his own purposes, he should be asked to find his own platform. This does not mean that we are to narrow down our views, but it is necessary to see that liberty does not become licence!

It is seldom that the leaders themselves are the cause of the disputes which every now and again rage amongst members. It is the too credulous followers on either side, who, thinking to assert the superiority of one or another teacher, are often in danger merely of asserting their own passionate selves. Surely it is possible to follow nobody blindly and yet to accept all in a super-sense. The true Mystic lifts the veil and sees the Unity behind the diversity, for he knows the Self, the Real, and is neither deluded by undeveloped language nor by imperfect forms.

It is mainly words which divide, or tend to divide us. Each tries to explain metaphysical ideas in terms. What is a

term? It is a description, something written down as a guide to the Truth, which, however, necessarily shortens the reality of the Idea, for a term is, as its name shows, an *ending* to an idea. How then can it be expected that, using a language which is the language of the unevolved, an undeveloped and therefore imperfect tongue, students will be able to express themselves perfectly, remembering that H.P.B. said we are so "abominably literal". Many students have, it is true, lifted themselves out of the rut of the ordinary ways of the world and developed themselves a little in advance of ordinary humanity; but they still have to use the same terms, the same unevolved language of the man in the street or college. English is by no means, as yet, a perfect language, a "Sanskrit" tongue. Hence the differences between the users of words and terms which do not cause so much confusion to the contactors of Ideas. When language is far more developed than at present, probably ideas will not be so "cabin'd, cribb'd, confin'd," as they are now. We have, in the meantime, to do all that we can to develop our language, using words which will better convey our ideas but whilst so doing there will always be the strict necessity for mutual tolerance and respect. Whilst an attempt at rearranging terms and descriptions is being made, there will, naturally, be much difference of opinion; though it will be, as already stated, mainly *words* which will cause this difference of opinion. This will matter little if only such words are recognised as expressions of opinions and not necessarily accepted as statements of absolute fact.

It is a mere storm in a teacup, this "Back to Blavatsky" movement. We cannot go *back* to H.P.B. because she has gone forward. We cannot go *back* to her because we have never left her. Our present leaders were pupils of hers and of Those who attempt to guide the destiny of the T.S. using the crude materials we offer them. Our books are mainly

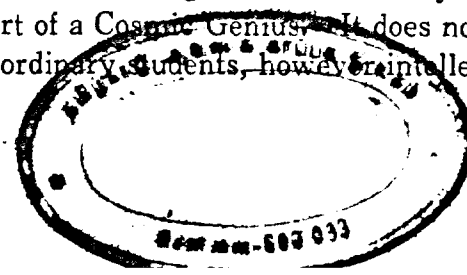


commentaries upon the wonderful teachings reproclaimed to the world by H.P.B. Here and there is found original thought, and results accruing from the first-hand knowledge of our present leaders. These results are surely worthy of examination without prejudice.

Is all this to be as nothing? Is it all to be lightly cast aside because of a mere breath of scandal, spread by the literary scavengers of the outer world, who know no other language than "journalese," who cannot see the light of a new day because they are blinded by the glare of publicity. They are not to be blamed, these journalists, especially when they happen to be sincere in their denunciations. Time alone will bring them true wisdom. It is vanity to consider that we are called upon to defend aggressively one teacher against another. It is unwise to attempt a defence of one teacher when assailed by the followers of another. The teachers meet and agree to differ, but blind followers seem to imagine that it is necessary to repress the teachings of one with whom they do not see eye to eye.

"Follow none, accept all," should be the motto of the true student of life. The Master within, the Divine Wisdom, is, in the end, the only Master who can really take the disciple to the "Mount of Initiation". Even though the student sit at the feet of an individual Master for ages it will not avail him unless he himself attempt to scale the Mount, unless he allows his own inner monitor, his only true Master, to become manifest.

The Destroyer is a type necessary for the evolutionary plan. The lower type of "destroyer" is doubtless used for ultimate good, even if that which he does is momentarily harmful. The higher type of Destroyer is of a different kind. It is not given to ordinary human beings to enact the part of a Cosmic Genius. It does not seem to be a wise act for ordinary students, however intellectually



advanced, to assert themselves as destroyers, or *Asuras*, unless they are, at least, as highly evolved as an Initiate. When a being can foresee the result of destruction, then, and then only, if he be beyond the "pairs of opposites," pleasure and pain, etc., and working for ultimate perfection, will he use his terrific Force in accordance with the Great Law. If, however, the beginner in occultism vainly imagines himself an instrument for the destruction of old forms, when he is merely the prey of nature's forces, he is preparing for himself an almost inextricable net of confusion from which in future lives he will find it very difficult to disentangle himself. "It must needs be that offences come; but woe to that man by whom the offence cometh," unless he be working with a higher knowledge and from a higher plane wherein the laws of the lower are transcended.

Now, surely, is the time for constructive action, thought and feeling. The way has been, to an extent, prepared. All around, structures are falling which have outlived their purpose; the "Destroyers" have almost accomplished Their task. Now is the appointed time for the builders who will need to build *surely*, to build in accordance with the facts which have been reproclaimed.

All that makes for brotherhood, all that makes for co-operation, all that makes for synthesis, these things are the things needful and they are amongst us in plenty if only we will realise it.

Let the unevolved go on blindly, if they so insist, with their hammering and their burning. They will learn not to do so in time. They who consider themselves a little in advance of their fellows, who have developed a certain, definite focus of thought, need to focus that thought more and more perfectly for constructive purposes. They in whom the Lamp is lit, even to the extent of a mere faint glimmer, need to realise it and to let the light shine before men. So will

development continue and the Light stream forth in abundance, shining in the darkness, shining through the night, the night of transition in which we are now involved. "Back to Blavatsky?" Nay, never back. *Forward* with Blavatsky, forward *with* her pupils, *forward with any one who seeks to realise true unity!*

One last thought expresses itself: Beware, ye who defend a cause, lest ye become the instruments of its enemies.

Leonard Bosman

NOCTURNE

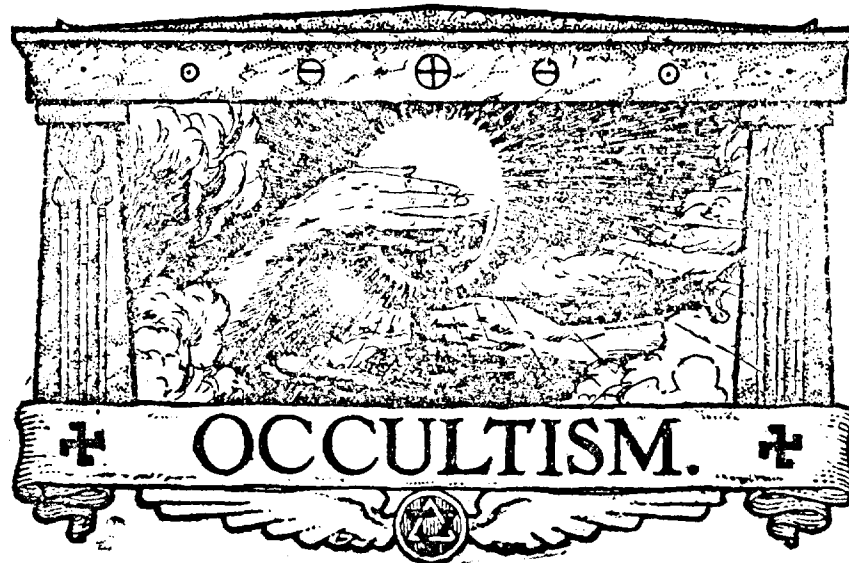
From the Japanese of Genichi Yanome

I AWAKE in my white bed.
Round me wails the winter night.
Some loud dream that vexed my head
Echoes in my heart's affright.
Mirrored in the mournful sky
Is my solitary soul,
Drifting, floating far or nigh
As the cloudy billows roll.

Am I but a wanderer
Chased by penitence and pride?
Nay! when Night's dear land lies bare,
And my eyes in prayer are wide,
Then a Word that heals my pain
To my heart goes filtering,
As the homely gentle rain
Shed upon the earth in spring.

Ah! my native land is set
There in peaceful, pensive space.
Hark! my deep nostalgia's fret
Hears a song of tender grace,
Cooling thoughts that long had burned
For that far desired shore.
Hearing it, my youth returned
Saying, "We shall mourn no more!"

J. H. COUSINS



EVIDENCE OF A SUSTAINED CONSPIRACY AGAINST THE THEOSOPHICAL SOCIETY

WITH SOME NOTES ON THE CYCLIC LAW

By FRITZ KUNZ

It is the purpose of this paper to call the attention of members of the Theosophical Society to a fact, which has often been pointed out but never dealt with evidentially in detail, that the Society has had from its inception intense and unremitting, if subtle and varied, opposition from various non-physical entities. The enemies of the Theosophical Society are in two groups, the one a permanent residuum of the so-called Dark Powers, whose existence is undebatable to those who have given the matter any serious study, and the other small and changing, consisting of members and non-members of the Society who lend themselves, often innocently, to the purposes of the malevolent agencies that form the first, non-physical group. In dealing with this matter in the manner I have proposed to myself, I have endeavoured to avoid the introduction of personalities. The whole problem should be looked upon in a broad way. I therefore discuss

in two or three introductory paragraphs the general principle underlying the specific argument.

I wish to add the caution that, in studying a problem like this, common sense is especially needed. We must not lose ourselves in fantastic theories. Stubborn facts are the best guide. Such facts are found in outline A, and the argument is derived from them quite simply.

ALL universal laws are necessarily simple ; their application to the complicated circumstances of life and being demands that they be simple. They are, so to say, "least common factors". Their application may be varied and ingenious—indeed, it is one of the wonders of the Kosmos that in all its differing circumstances a few fundamental laws may be observed and stated unhesitatingly as governing the innermost as well as the outermost operations of nature and the history of human affairs. Let us take, for example, the myriad forms in which life clothes itself. It may be unhesitatingly said that in them all there is an attempt at symmetry, whether it be in the vast masses of mountain ranges, where balance is imposed by the laws of gravity, or in the atom, where centrifugal and other energies determine form, or in any other operations mainly controlled by the Third Logos ; whether it be in the crystallised minerals, in plants and in animals, where the dominance of the Second Logos begins and ends ; or whether it be in the form and the activities of man and individualised angels. For instance, all crystals are symmetrical with regard to a point. This universal rule is true on the negative side also, namely that no other organised natural bodies are symmetrical with respect to a point. Similarly, plants are symmetrical with regard to a line, and animals, with regard to a plane, for they have what is called bilateral symmetry. Man conforms to the same law of bilateral symmetry physically, and the totality of his lives also form as it were, higher space designs in the highest worlds, so that the complete evolution of an ego

from its formation to its liberation results finally in a magnificent mosaic in four dimensions, wonderful in its intricacy and colour.

The Cyclic Law. Another universal rule is that which we call the Cyclic Law. This states that in the life history of minerals, vegetables and animals, and also that in all so-called inanimate nature, progression is by a series of regular intervals, either in space or time, or in both. The same generalisation applies to individual human history and the social history of human races, wherein we see an impulse of a spiritual and cultural character surging against the inertia of human traditions, so that secular and spiritual history are constantly interacting. Outlines of this as seen in recent times are hereto appended (Outlines B & C).

The Cause of Cycles. In all these cases of the cyclic law in operation in history, the forces at work are mainly two, directly opposed, one which is variously described as being from the spiritual worlds, the realm of Light, etc., and the other its opposite, embodied in dark powers. There are, of course, within each great cycle many minor cycles of differing period and wave length, but all are controlled by or synchronised with the greater impulse, which latter might also be looked upon as the resultant of the smaller waves.

The T. S. no Exception. To this universal law of cyclic history the Theosophical Society can be no exception, and it is almost true to say that because of the greatness of its destiny the more surely and the more obviously does this cyclic law hold good, much as the perfection of the cyclic law in the movements of molecules is less obvious to us than it is in the identical, if larger, operations of the Solar System. The reasons for this greater obviousness in the Society are several, the first being that the forces are, so to say, combating directly, and the second that in the Society many non-materialistic members are more alive to the existence of

this opposition of Light and Dark. Some of our members are misled in their study of this phenomenon by the fact that there are physical *points d'appui*. They are content to look only at the surface movements, forgetting that no attack could be made upon the Society in this world unless there were physical agencies as the fulcra of the hidden agencies, and that all life is really from within. These physical points of departure are naturally collected by the hidden Dark Powers more slowly and retained less easily, and appear therefore to have no common origin and organisation, while the agencies of the Angels of Light are comparatively lasting, since steadfastness is of their very essence.

The Use of this Study. It is the study of this cycle of opposition of the Light and Dark Powers in the history of our Society which gives a key to the periodical turmoil which upsets the judgment and even the very lives of its members. If they could but once thoroughly seize upon the *principle* involved, they would watch the drama of our Society with greater joy and serenity, knowing that, when at stated intervals there is a sudden attack upon us, it means only the irruption of that wave which has again and again broken unavailingly against the foot of the Mount.¹

The Character of Light and Dark Powers. In our history certain points are to be looked for when identifying any agent of either side. The Lords of the Dark Face take up and fling aside, coldly and unfeelingly, the unwary who lend themselves to such ends as they find useful. Being negative, they tend to draw round them all destructive agencies, miscellaneous, ambitious and heterogeneous in character, which are as easily disintegrated as they have been collected, and show by their sudden cohesion an artificiality opposed to the slow and solid

¹ To see a description of the opposition of these powers of Light and Darkness in the inner worlds, there is no better book than *Gone West*, by Mr. J. S. M. Ward. Here is evidence from, so far as I know, a complete outsider to our Society, which will show exactly what, in different form, we have amongst ourselves.

structures of nature and God. They are personal and self-assertive rather than impersonal and liberal; they lend to their unfortunate tools a fictitious brilliance; they will use without hesitation, when hard driven, any weapon however foul; they throw over their secret intentions the glamour of an elusive principle, citing Scripture, as we know, for evil purposes; in short, they are truly material. Against them, in contrast, the Powers of the Light accept few, but those fully responsible, agents who have gained for all time a modicum of their power, eternally in the heavens, and on earth so long as the agent does not cut himself off from his higher self by some tragic mis-step; they are positive in what they do, and this automatically eliminates from their immediate company the majority of mankind, for few of us are capable of sustained concentration in the spiritual or purely positive realms; they substitute for a fictitious brilliance and shallow ability a true richness and deep worth, steadfastness and permanence being their watchwords; far from being ready to employ foul weapons, they shield the weak and even their enemies when danger threatens them through their own folly, and they forgive trespassers; the principles upon which they work are real, of the life side and truly brotherly, and so it follows that they would accept persons of great heart more readily than those whose sole recommendation is intellectuality; in short, theirs is the way of the Spirit.

The Foundation of the T.S. When, after considerable thought, the Theosophical Society was founded by its true Founders, in the last quarter of the nineteenth century, this effort by the Sons of the Light was, so to say, a perilous adventure, in the face of certain opposition from their age-old opponents; and two or three beginnings were made even in the physical world before the structure which we have now resulted. The last attempt preceding the actual foundation of our Society was the first in a series of crises, which have marked our

history, and its date is 1871-2. Thereafter every seven years the work of the selected Messenger of the Hierarchy was the object of bitter onslaught by those who would destroy her work; and continuously since that time those who were duly charged with her responsibilities have been honoured with like attention. Each time, however, a defeat of the Powers of Darkness has resulted, and there has further come about a great expansion and quickening and intensification of our work, alternating in time with the periods of acute opposition. Thus, when in 1871, H. P. B. was defeated in her original scheme, there followed her removal to New York, the foundation in 1874-5 of the T.S., the writing of *Isis Unveiled*, and the coalition of H. P. B., as representing the esoteric, with Colonel Olcott, representing the exoteric, organisation. At the end of the first cycle, seven years later, these simple beginnings were again the object of sinister influence, and so narrowly did the newly-launched ship escape destruction, that (actually and symbolically) there sailed off upon it from New York in 1878 the Founders alone, bearing the Ark with them. Once again the defeat of the opposition, which had thrown the Founders into momentary darkness (see *Old Diary Leaves*, Vol. II, p. 2), was followed by a rapid expansion of the work, for in 1879 they landed in India and anchored their small craft in those still, deep waters.

The First of the Crises. The period of expansion following is that in which the E. S. is formed by the direct command of the Masters, as is mentioned in *Old Diary Leaves*. This event was in turn followed inevitably and in due season by the Coulomb conspiracy, the first of these outwardly known difficulties in the Society. The Coulomb trouble was coincident with the investigations of Dr. Richard Hodgson, a young and inexperienced man representing the Society for Psychical Research, who rejected H. P. B. as a medium, though he lived to accept as genuine, phenomena of really questionable

mediums. These two shocks, however, falling almost one upon the other, were only *indications of the importance of that move forward in founding the E. S., which was taken in 1881*. Having myself read the newspapers and journals of Madras, dated 1884, together with the report of Dr. Richard Hodgson in the proceedings of the S. P. R., I can confidently assure less informed readers of my words, that the Coulombs prove themselves most conclusively unscrupulous adventurers, and Dr. Hodgson as then a mere neophyte in psychical work. The E.S. continued to be organised steadily through the trials of 1885-6, was announced in 1888, and was transferred to Mrs. Annie Besant in due course by H.P.B. in 1891, when she died upon the verge of that more serious disturbance which centred around Mr. Judge. We have thus brought ourselves through two seven-year cycles and three crises, dated 1871, 1878 and 1885, each curiously enough accompanied by a removal of the Messenger of the Hierarchy from one scene to another, H.P.B. having proceeded from Egypt in 1871, from New York in 1878 and from Madras in 1885. Her death in Europe in 1891 transferred her special official responsibilities in this world to our great President, Mrs. Annie Besant, but the same cyclic law naturally holds good. In 1892-3 came the first of the difficulties through which our present Leader passed, which may be read of in the old volumes of THE THEOSOPHIST, by those who are interested, wherein Mr. Judge's unfortunate blunder and its consequences are narrated.

In every one of these instances the difficulty has taken the form of a frank challenge of the reality of the work and even the *bona fides* of its chosen Messenger, and it is not to be expected that it should have any other basic form. In the difficulties of 1892, however, the matter took a slightly different turn, for instead of the absolute challenge by materially-minded individuals of the whole foundation of Occultism

in the Society, we had a more subtle and troublesome choice, because Mr. Judge regarded himself as a channel of equal if not superior importance to any other for the communication to the Society of the plans of the Hierarchy for the alleviation of the world through the T.S. A further peculiarity is here seen in the fact that for the first time the United States comes into unenviable prominence as a fixed headquarters for the fomenting of all subsequent vicissitudes of the Society. There was created, so to say, a lasting centre in the inner worlds, as well as in the outer, for the rallying of the Powers of Darkness. Without here entering into discussion of details, we may note that the remaining crises occurred in the years 1899-1900, 1906-07, 1913-14, 1920-21, with perfect regularity, and with perfect effectiveness, both in the defeat of the enemies of the T.S. and in the enlargement of the Society's influence.

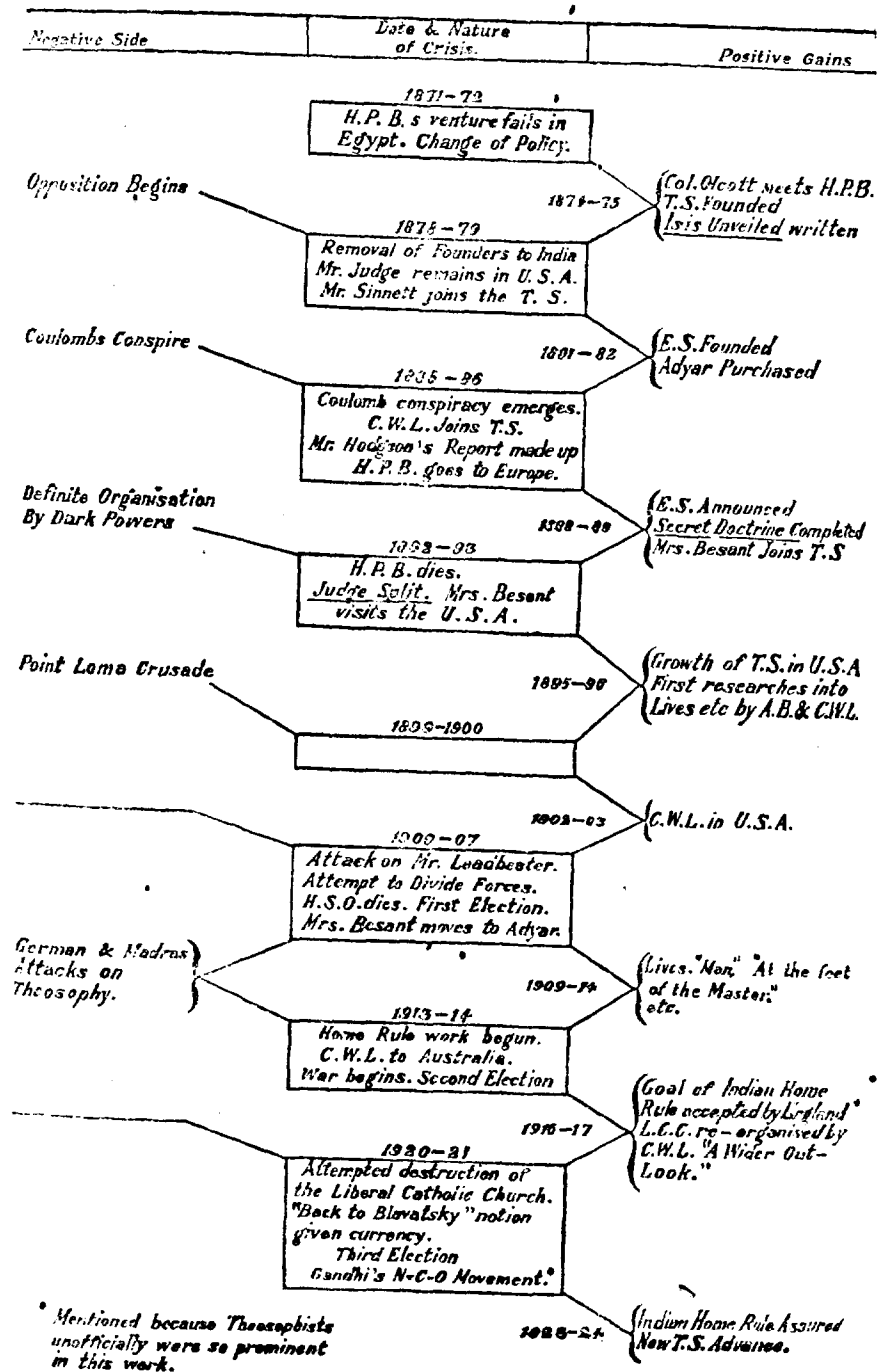
The Genesis of the Present Trouble. The special interest of these crises to us in the present difficulties, which were planned by their true fomenters in 1916-7, but which took their grip upon the Society in the year 1920, is that, though the ostensible cause for recent attack upon us has been in each case different, it has been aimed each time at the persons who stand together now as the Guardians in the world of the will of the Hierarchy, Mrs. Besant and Bishop Leadbeater. My acquaintance with the latter dates back into my youth, twenty years ago, and enables me to say with all the force at my command that there is no more worthy custodian of the spiritual treasures in the Society, or a purer or more loving teacher for all of us, young or old. I may add that though my acquaintance with Mrs. Besant was made in 1905, I have only lately been honoured by being to some small extent the repository of her confidence, and privileged to be a colleague to some degree in a portion of her work. To those of us who know these two, their names bring up only feelings of love and gratitude.

and 'to those who know them not, I can only say that they must in fairness accept testimony such as mine rather than give the slightest ear to the incredible slanders which have been poured out upon them. In the difficulties of 1906 Mr. Leadbeater was singled out for attack and the two divided, but it was only momentarily, and shortly our great Leaders stood once more side by side. When in 1913 the Powers of Darkness endeavoured to destroy the utility of the Order of the Star in the East, there was no question of division, nor has there ever been since, so that once more they stand side by side against the bitter attack made upon them now in the evening of their life.

The Object of the Present Attack. The immediate object of the secret and the avowed enemies of the Society is this time the Liberal Catholic Church, to which Theosophists have given so much. As is usual in these crises, every possible source of energy is brought together to make an attack upon the Society, and in addition to motives which may be regarded as not altogether unworthy, as for example the honest if mistaken feeling of some Protestant people against the Liberal Catholic Church, we see persons animated by baffled ambition, personal offence, pique, jealousy and the like. This is undoubted, and it is these more personal lower feelings which naturally lend themselves especially to the Dark Powers, and give a peculiar force to the attack upon us. It would be of comparatively small account if the opposition were composed simply of those who have some idea that the Society is endangered in what they call its neutrality, or believe all ritual to be a kind of hoax, or that the orders of the Liberal Catholic Church are not genuine, or even out of mere temperamental dislike for its leaders. These are subjects of very proper discussion, if it be carried on in a gentlemanly manner; but when such proposals are the cover for unworthy personal motives, the issue is very different.

Our Confused Opponents. When it is pointed out, as it has frequently been, that the Liberal Catholic Church and the Theosophical Society are absolutely apart organically, and that ample proof is forthcoming of the genuineness of the Orders of that Church, those who challenge us have before them only two courses. They must either take their grievances to the leaders of the Liberal Catholic Church as regards the Church, or they must show ground why the Theosophical Society should be the scene of the uproar they are trying to produce. There are also amongst us a few self-righteous individuals who look upon themselves as purifiers of the Society, and a few more who freely say that the whole of the Theosophical teaching has been either deliberately or unconsciously turned out of its original channels. The so-called "Back to Blavatsky" movement rests itself upon this ridiculous proposition. As to this, it need only be pointed out that it was H. P. B. herself who conferred upon Mrs. Besant whatever right she herself had to speak to us in the name of the Hierarchy, as far as the work of the Society is concerned. But debate upon this point is entirely idle, because the starters of the "Back to Blavatsky" movement have an immense capacity *de nier ce qui est, et d'expliquer ce qui n'est pas*. Out of the plenitude of their inscrutable wisdom, they easily deny Mrs. Besant's right to speak of what she knows as Occultism, and explain with complete aplomb the fantastic thepries they have themselves invented about her. They adopt the same attitude toward Bishop Leadbeater. It is almost nothing to them that Bishop Leadbeater, who joined the Society thirty-eight years ago as a pupil of H. P. B., and Mrs. Besant, who received her charge from Madame Blavatsky no less than thirty-three years ago, knew far more of Madame Blavatsky than any of them did—for most of them know nothing about her—and dismiss airily the incontrovertible fact that the greatest contributors to the subsequent advancement of Theosophical knowledge

OUTLINE A
THE CYCLIC LAW IN THE T.S.
(Seven year Uranian Periods)



are these two whom they treat so cavalierly in the name of H. P. B.

The Evidence of a Cyclic Law. For the benefit of those who would think over for themselves the cyclic law which the promoters of this conspiracy against the T.S. are bound to observe, I now close this paper with a diagrammatic summary of the historical materials upon which the argument is based (Outline A). In the centre will be seen the date and the nature of each crisis in the Society, occurring regularly in seven-year intervals. The nature of the crisis is printed in italics, and some other significant instances are mentioned. On the right are noted the advances which are made by the Powers of Light, which stimulate their opponents to the resulting attack. On the left are noted a few of those weapons in this world selected by the Dark Powers to be the instruments of their next onslaught, the preparations being usually made at the same time that the forces of darkness see what the Society has gained from their own preceding failure. In places gaps have deliberately been left. Whether one ascribes the governing law to the movement of the planet Uranus from sign to sign, and his interaction with Martian forces, etc., is quite immaterial—the fact of a conspiracy launched upon us from the inner worlds at regular intervals is to my mind completely proven by the evidence, which includes every outstanding episode of this sort in the history of our vicissitudes.

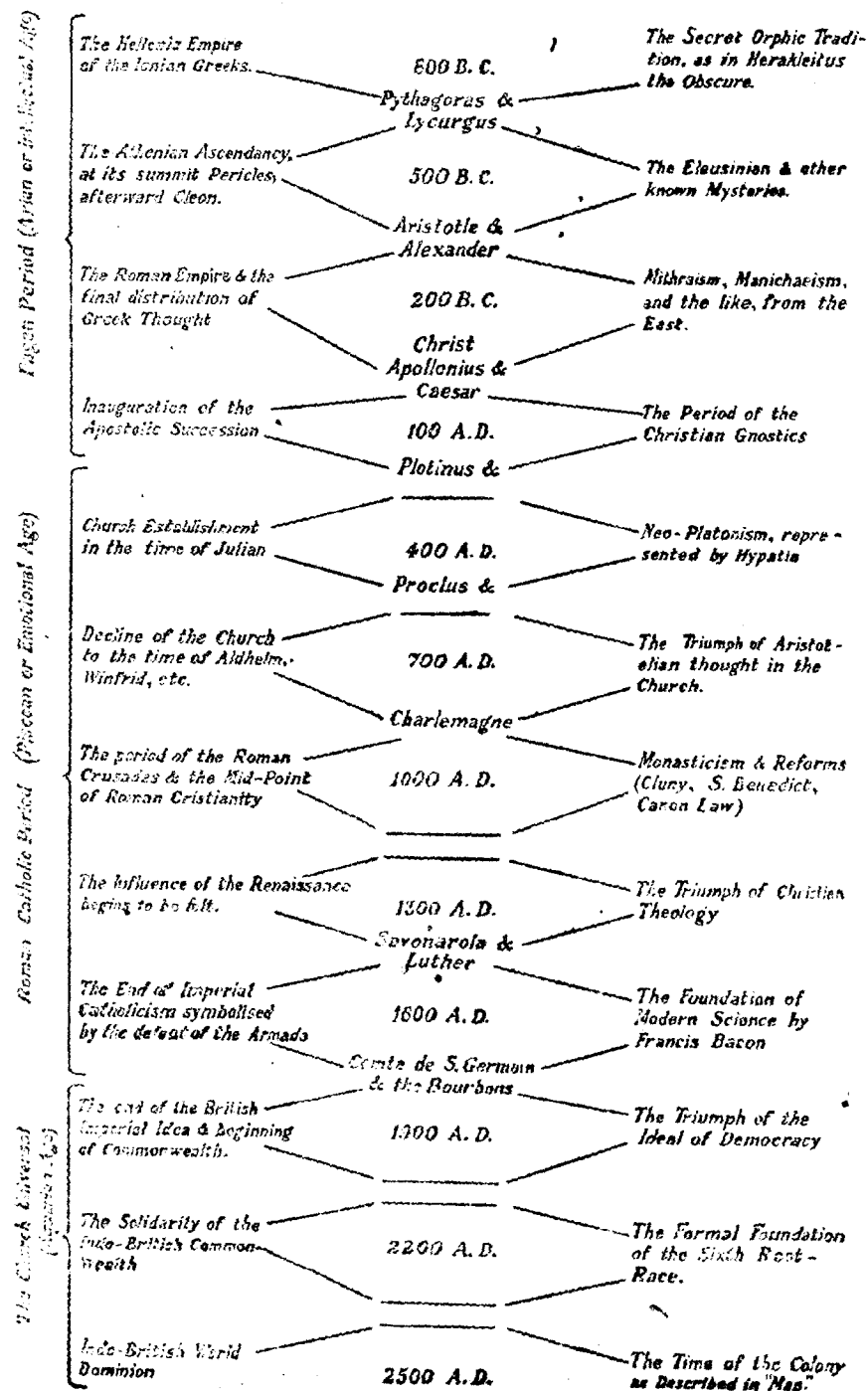
A NOTE ON THE SIX HUNDRED YEAR CYCLE

Students of the Cyclic Law may find another example of interest in the general question.

The Cycle of Jupiter (Bṛhaspati) is based upon the unit of twelve years, his period of revolution through the Zodiac. Certain fundamental aggregates of this basic unit are sixty and

OUTLINE B

THE SIX HUNDRED YEAR CYCLE IN WESTERN HISTORY



six hundred years, according to Indian traditions. The latter is the cycle of Naros. Jupiter is the planet governing constitutional progress, in the individual representing the orderly and ritualistic and harmonious development of the body and life, and in States the governing powers. It therefore represents the secular, in contrast to the spiritual government of the world, and upon the cycles of Jupiter depend the times of the rise and fall of Empires. Such rise and fall is seen in its broader aspects in the six hundred year cycle, of which the appended tabulation is an example. Each six hundred years sees a new organisation of State or Church fitted to take up and distribute the new spiritual impulse. This impulse is planted often obscurely, in a material form or forms, just at that time when the secular wave reaches a crest. Every three hundred years, therefore, there is a decay of secular power, when an empire falls and its contributions are scattered. Most of these contributions would be lost, were it not for the appearance of a teacher (or teachers) and a ruler (or rulers) who act as links between the old and new. Thus (referring to the Outline) the crest of the Hellenic Empire of 800 B.C. bore men like Herakleitos the Obscure, and as that wave declined politically and the culture it carried bid fair to be lost, there appeared Pythagoras to gather up the spiritual treasures, consolidate and add to them, and hand them on to the next succeeding and minor imperial wave, represented by Athens. Again at the crest of the Athenian wave there is the full development of the Eleusinian and like Mysteries, and with its subsidence the knowledge of these Mysteries passes down the prepared channels via Plato and Aristotle and is thus conveyed to the Roman Empire.

The main cycle, of Empire on the left side, and of spiritual Knowledge on the right side of the Outline, is indicated by italics, and the epicycles are in Roman type. Space prevents development of the characteristics of each period, and the selection of popularly recognisable brief terms is

OUTLINE C

THE SIX HUNDRED YEAR CYCLE IN EASTERN HISTORY

VAIDIC	<i>The Rulers of this Period are not known.</i>	900 B.C.	Later Vaidic Period. End of Primitive Hinduism.
	Empires represented by Bimbisara of Pataliputra.	600 B.C.	Corrupt form of Hinduism.
BUDDHIST	<i>The Mauryas, typified by Ashoka the Great.</i>	300 B.C.	Period described by Kautilya's Arthashastra.
	Period typified by the Kushan Kings, Pataliputra.	1 B.C.	Second and last Indian Buddhist Period.
HINDU	<i>The Guptas, especially Chandragupta.</i>	A.D. 300	Buddhism vanishes from India.
	The Huns. Harsha at Kunauj (See Huien Tsang).	A.D. 600	The Hindu period.
ISLAMIC	<i>Mahira.</i>	A.D. 900	Decay of Hinduism's power.
	Establishment of the Islamic Powers (See Albiruni).	A.D. 1200	Period of Hindu persecution.
ECLECTICISM	<i>Akbar the Great.</i>	A.D. 1500	Islam and Universality
	Establishment of British Dominion.	A.D. 1800 A.D. 1900	Period of Brahminism.
	<i>Indo-British Commonwealth.</i>	A.D. 2200	End of Materialism.

difficult in some cases so here and there I have tried to define further the influences referred to, by mentioning names of individuals, especially on the side of spiritual impulses. It is also far from easy to select for the central column in some cases the best example of Teacher and Ruler who performed the work of focussing and passing on the Light and Power from the decaying age to the new period, though in some instances (as the Christ, Apollonius and Cæsar) this is exceedingly easy. It should therefore be understood that though the Outline represents considerable, and, I think, accurate work, the highly concentrated form in which it here appears requires of its readers careful thought and musing before the values can be thoroughly extracted.

The same remarks apply generally to this cycle in Eastern History, but as the demarcation between mass movements and limited cultural influences is more marked in the past history of the East, the definitions are here more easily compressible. In this case, unfortunately, the materials at my disposal have not been so plentiful, for Indian scholarship in the field of history is not as advanced and as available in English as one would wish. But I append the chart as far as it goes for the use of interested students, who may advance and complete it. The two cycles begin to interlock in the periods of Elizabeth and Akbar, which are coincident in time. I am personally convinced that much of the difficulty of modern governments arises from the pressure put upon them to get the East and West together. Hitherto the cycles have been about one hundred and twenty years apart. Henceforth they are to be synchronised.

Fritz Kunz

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

III. TRANSFORMATION, TRANSFERENCE, SUBSTITUTION

(Continued from p. 407)

LET no student-practitioner suppose that "the strife is o'er, the battle done," when the Ego takes command of his realm; rather has it begun. The scene has not so much changed as the actors. The human, formerly dead in trespasses and sins, *i.e.*, identifying himself with the man of straw, now lives and breathes the keen air of the heights, whose very inhalations fill his lungs with new life, and enable him to wrestle, first with the flesh and blood of his own insurgent lower nature, later with principalities and powers, while the final mysterious and terrible conflicts are dual in nature, those with "spiritual wickedness in high places," symbolising offensive and defensive warfare against the last enemies whose complete destruction sets the seal of conquest on the divine brow and bars the pit over destruction's strength. "The last enemy that shall be destroyed is Death," the final spiritual victory, the triumph of Life.

Death is tracked to his lairs, one after another, through analysis, while synthesis enthrones Life . . . "The one remains, the many change and pass". "Be ye transformed" . . . by the renewing of might in the inner man, is the

Christian Gnostic exhortation to the substitution transference, the transmutation of spiritual and mental alchemy. Saturn is the bridge here, as elsewhere, *i.e.*, the concrete mind must permit the architectural formation of new images that express the new truths perceived by the reasoning Mind; Jupiter and Mercury corresponding with architectural and reasoning minds, respectively. Hence the importance of realising and energising to the full every higher Saturnian possibility in the horoscope, for these constitute the mental materials plus masonic power to deal with them, re-adapt, improve, and further consolidate the entire realm of the lower mind. The bridge must permit the passage of the traveller—if it is too frail he will break it and perish in the act, if it be too small, so far as the traveller is concerned, it is not a bridge, but merely a mockery of what should and might have been.

To take a concrete example—if Saturn occupy Aries, personal pride will (or may) preclude the Native from altering or re-adapting the structural dimensions, for some considerable time (also that peculiar atavistic harking-back characteristic of the lower Arian genus), but when the pioneer in Arian consciousness is once reached and roused, the bridge re-materialises in a *marvellously*¹ short period!

When transference from lower to higher solar vibrations is due, the substitution proceeds from the fixation of what is technically known as the father *imago* (preponderance of solar-masculine polarity of atoms) to 'solar-creative expression, and occupation with some direct spiritual end and aim as life-purpose. Thus, the golden calf-worship, of wealth and success, an infantile solar-imago, gives place to solar-sacrificial expenditure of force, the idols consigned to the melting-pot, that the altar of the true god may be overlaid with pure gold.

¹ Note the prefix! L. F.

Each Solar-Occupation possesses its own *imago*-fixations, and its own appointed roads and methods of transference-substitution. Spatial limitations forbid detailed enumeration, but the astrological student, led thus far along the path of analogy, will readily supply them for himself. Thus, when Capricorn is the Solar-throne, the unregenerate *imago* desires and demands ambition's satisfaction in some form, simple or subtle, according to the karmic and dharmic expression shown in the birth-map; kudos in some form, whether shekels or "that last infirmity of noble mind", recognition and appreciation of sterling worth: hence Capricorn is called the sign of Gethsemane, for the ordeal of absolute isolation, a horror of great darkness, represents one of the culminating mysteries of this sign.

Similarly, with the lunar libido, primitive and decadent manifestations alike tend towards childish exhibitionism of some kind; again, simple or subtle, according to the lunar character of the Nativity as a whole, the Native will find himself either entangled in the old maternal ancestral prenatal web of instinctual life, endeavouring to return to impossible conditions of non-responsibility, or exhibiting some form of infantile psycho-physiological retrogression, attempting to perpetuate that which in its nature belongs to the flux sphere of manifestation, therefore borne away in Time's ever-rolling stream, *sui generis*, returning only at the price of temperamental decadence, whose hectic hues present their own pathological symptoms, presaging decay, in whatever sphere they manifest.

The Mercurian-Centre, Symbol of the Mental complex-nucleus, works out its transferences and substitutions, through a series of ever-increasing direct connections with the higher reason as the mental individual self-identification, while the Lunar-libido transfers and substitutes along the line of reflection of the spiritual solar-images as the sole lunar duty and life-purpose of the "Mother-libido".

Thus the Moon, when a perfect medium, *i.e.*, performing true Lunar *dharma*, reflects and distributes Solar life, tempering Apollo's beams to each infant form, sheltering, cradling, nurturing, rearing, the children.

Mercury's part is to—

Instruct the timid mind, and teach
The young idea how to shoot.

Yet not Mercury alone—Venus, Jupiter and Saturn combine in the educational forum, or the mind-web will exhibit defective weaving! These four teachers of the mind possess decided ideas as to the supreme importance of their respective curriculums: hence the mental adventures and experiences of each Native depend upon the status and character of the Mercurian, Venusian, Jupiterian and Saturnian Educators at work in his world: were each "perfect in power, in love and purity" in every horoscope every soul would be born balanced, and involution not evolution, the order of the day! "On the earth the broken arcs," however, still proclaims the human Planetary *dharma* consisting in a series of progressive lessons in orb-rounding, the restoration of the once-perfect, and again-to-be-perfected, temple of harmony, whose dome is one, whose shrines many.

Mercury's complexes are all those in the direction of failure to respond in perfect clarity to that clear-vision which characterises the ideal Mercurian Content of Consciousness.

Mercury shines amid certain constitutional climatic weaknesses and privations of light in every horoscope. Mercurian education consists, primarily, in removing obstructions, in opening the mind freely and fully, in determining not to close any apertures, nor curtain any windows, whatever unpleasant, even lamentable, disclosures be revealed thereby.

The necessity for mental courage and sincerity leaps to the eye of any student led thus far; in the average horoscope, Mars and Saturn alone are usually responsible for some grim

and grisly spectres and skeletons. It requires more hardihood than may appear on the surface, to refuse all "glosses" and euphuisms, when first self-examination reveals the difference between what exists and what the Native has previously hoped and fancied inhabited the chambers of the selves. To accept the ravages, poverty, scars, nakedness, impurities, and hideous substitutions of those concealed torture-caverns, underground cellars, and unaired rubbish-chutes and dustbins, which every human tenement contains, demands a response on the part of the Ego so imperious that the instruments and vehicles dare not refuse to put the work in hand, whatever its cost to the implicated sentients.

"*I will; be thou clean.*" When this Divine mantra once goes forth, with sincerity born of self-creative determination, then, by the laws of association, of action, reaction, opposition, and compensation, all the powers of the realm, good and evil, spiritual and material, get to work, and that music begins, which the creator, reflector, thinker, lover, warrior, architect, builder, reformer and unifier, by their very names, are sworn to face, but as they are sworn not merely to put in hand, but also to carry through, the gigantic task of rebuilding the house as the spirit's temple, including the sacrifice of all separated aims and other desires to that one increasing purpose.

Hither come then, clustering round Mercury, the mental nucleus, the divine-child-thinker in every horoscope, Venus the lover and harmoniser, Jupiter the artificer-architect and expanding influence, Saturn the Master-builder, with his ascetic demands, at certain periods, for that sufficient hardness and rigour, response to limitation as a necessary temporary condition, never an end in itself, yet obligatory when and while demanded by the builder, if structural perfection is to be attained.

But here again, the fascination of the creative-artist, at work in and through humanity, enchants the student and calls

forth an admiration equal to that preliminary terror which awaits the mind with its first perception of what must be undone, loosed, let go, parted with, before that which is in part can be done away, ere the destined perfection can so much as lay its dread foundations, under the grave of things. Yet the joyful careless phantasies, woven by Mercury and Venus, are as necessary, as imperiously demanded by the divine architect, as the sapping and mining operations of the Martian Engineers and the hammer-blows of Saturn on his own concrete consciousness! Some Natives need to be taught to play, urged to relax, put back again into the kindergarten, just as others find themselves beckoned forth from the playing fields of life, "marched," *nolentes volentes*, by inexorable martian conscript bugle: or the cupboard-door is locked by Saturn, and the (temporarily) luckless whilom reveller placed in cold storage in the cellar; once again the key turns in the lock, but this time, the victim's incarceration is the order of the day!

So the iron of Mars, the lead of Saturn, perform their appropriate metallurgical functions, each penetrating the soul, one burning, the other numbing; while Venus and Jupiter alternate their joyous and empowering strains, delighting Mercury with their no less instructive and ameliorative activities. What Saturn freezes, Venus and Jupiter thaw; what Mars burns, or grievously wounds, Venus cures with her pleasant oils, values and unguents; while the next stage in the restorative treatment sets the scene at some Jupiterian festivity, even though the God-invited recognise there the schoolmaster of the law, enjoining strict temperance, under pain of return to cellar duress!

Thus the various transferences and substitutions work out the salvation of each Native, and the obstacle of one serves as bridge for the next incarnation, illustrating eternal adaptation as a cosmic faculty.

Mars and Saturn weave into the Mercury complex-web those disturbing Titan-strands of violence and privation, which even while they entangle the mortal, liberate the immortal: Mercury calls to Uranus: they combine forces, and unravel each tangled thread: Neptune, hierophant of the Mystery of godliness, waits but the psychological moment to pronounce his benediction of unity, whose music calls each wanderer home across the shining fields of heaven.

Great, indeed, is this mystery of godliness—*unutterable*, until the divine woundings and privations have performed their appointed mysterious tasks. Here, even an old-fashioned hymn may give a clue—

Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Here Neptune and Mars conjoin to elucidate and illuminate the Book of Life for the mystic student, who realises Analysis as a Means to Synthesis.

Leo French

(To be continued)

FROM THE EDITOR

SOME of the younger members of the Society are troubled by the attacks made by unscrupulous assailants of my honoured colleague Bishop Leadbeater, reviving those made on him in 1905, '06. These developed into attacks on H. P. Blavatsky, reviving the Coulomb attack of 1885, and then further into attacks on the Masters and Theosophy in general. This was natural, in view of the historical fact of the repeated attempts to destroy the T.S., always beginning by the circulation of slander against the most prominent Theosophists of the time. This method is natural, and has characterised the policy pursued by the same prompters against any new spiritual impulse given to the world by the Brothers of the Light. Was it not said of the Christ Himself: "He hath a devil and is mad; why hear ye Him?" "We know that this man is a sinner." The attacks have been met and thrown back at the time, but naturally the younger members have not studied this early history of the T.S. I do not propose to go back to the attacks of 1885; the advance of science and the study of psychical phenomena have justified H.P.B. But as questions have been raised with regard to Bishop Leadbeater, and his slanderers have carefully concealed the official results of the full investigation of 1908, and want another investigation in 1922 of the accusations of which he was officially cleared in 1908, I reprint here an extract from my Presidential Address of the Thirty-third Anniversary of the T.S. in 1908. This is available in the offices of the General Secretaries, and in THE THEOSOPHIST of December, 1908.

MR. C. W. LEADBEATER

Since February, 1906, there has been trouble in the Society, with regard to some advice given by this famous Theosophical writer and lecturer, to a very small number out of the many boys who have been closely under his influence. Mr. Leadbeater, following the precedent set by H. P. B., desired to resign at once in order to save the Society from a discussion that could only be mischievous, but meanwhile accusations against him had been sent to the President-Founder. The accusations were second-hand and the names of the accusers were concealed, so that no proper investigation could be made. But Mr. Leadbeater, while he repudiated many of the statements made, frankly admitted that he had given the advice in a few extreme cases, asserting that he had given it with good intent, but that as friends he respected regarded

the advice as wrong, he would never give it again. His resignation was accepted. The late President-Founder left on record in his last Presidential Address that: "I firmly believe Mr. Leadbeater's motives are absolutely honest, and that these teachings are intended by him to aid instead of harm his pupils," and expressed the hope that he would see their unwisdom and not repeat them. Unfortunately the resignation did not stop the trouble, and both friends and foes continued to debate the matter, until the advice given—not teaching, but *advice*, given as a doctor might give a prescription containing strychnine, without expecting to be charged with giving teachings on poisoning—became regular "teachings," and assumed abnormal proportions. For more than two and a half years the dispute has been raging, becoming more and more excited and bitter, until the British Section appealed to the President and General Council to put an end to a state which was becoming a scandal. I have read the whole of the accusations, and have personally talked with the parents, in England and America, of most of the boys who had been, at one time or another, in Mr. Leadbeater's care; I found them—leaving out the three who had accused him—enthusiastically grateful for the growth in character and purity shown by their sons under his influence, and it became abundantly evident that the advice had only been given in rare cases, not generally. Having acquainted myself with every available detail, I wrote the letter which you have all received, which contained an invitation to the Society to express its views. To this invitation I have received, so far, the following replies: the French Executive called a special Convention of Lodge delegates to vote whether Mr. Leadbeater should be invited to return; Ayes 32; Noes 4; The Australian Council was unanimous but for one vote, in favour of invitation. Finland has voted by members, 287 for; against 1. The British Executive has voted by 9 to 4 in favour, and has resolved on a referendum vote, the most exact and impartial way of ascertaining opinion; meanwhile some voting has been going on, and 7 Lodges have voted for, 7 against and 1 for investigation: I have also had 81 individual votes for, and 2 against, and I received a telegram the day before yesterday from Messrs. Mead, Burrows, Kingsland and Miss Ward, that there were 500 British Section votes against reinstatement, up to December 24th. Presumably this will all be done over again in the referendum. One hundred and eighteen Indian Lodges have voted so far, 108 for, 6 against, 3 for investigation, 1 that he should be left to apply. The American Section in Convention voted in favour, before my letter went out, by nearly 4 to 1.

The General Council has voted on the following series of resolutions submitted to it by myself. I drew them in this form for two reasons; first, that I cannot, as I stated last spring, take part in an invitation until February, 1910; secondly, that a clear declaration of principle, affirming Mr. Leadbeater's right to return, if he wishes to do so, seems to me more likely to prevent the arising of a similar case in the future than special invitation to him as an individual.

Resolved: That this Council puts on record its full agreement with the action of Mr. C. W. Leadbeater in tendering, and of the

President-Founder in accepting, his resignation, in the hope that the peace of the Society might thereby be preserved, and undesirable controversy avoided.

That this object having been entirely frustrated, and a controversy, ever increasing in bitterness, having arisen, destroying the unity of the Society in Great Britain and in the United States, and hampering the whole work of the Society in those countries, it has become necessary for this Council to intervene in the matter under dispute.

That it therefore re-affirms the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinion any member of the Society who does not assert his agreement therewith.

That in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares that there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well.

Thirteen General Secretaries out of 14 voted for; the 14th abstained from voting only on the ground that, as Mr. Leadbeater had resigned, he could be admitted again, without any voting, into any Section, and Germany would "never oppose the slightest resistance". The 4 official members voted unanimously for; of the 7 additional members, 4 voted for; 1 against; 1 did not vote. Out of the 24 voting, 21 thus voted for; 1 did not vote, as thinking it unnecessary, though agreeing; 2 voted against.

Resolved: That this Council re-affirms the principle laid down by the Judicial Committee and the President-Founder, in the case of Mr. Judge, that no charge against a member, official or non-official, involving the existence or non-existence of Mahātmas, can be considered, and that the Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued as from the Mahātmas. It further declares that every member is equally free to assert or to deny the authenticity of any such statement, and that no member can be bound to accept or reject, on any authority outside himself, the genuineness of any such statement.

All the General Secretaries, the official members, and 5 out of the 7 additional, voted for; 1 did not vote; 1 voted against.

* *Resolved:* That the two preceding resolutions be sent by the Recording Secretary to the General Secretary of the British Section, and to the American co-signatories, in answer to the appeals made by the British Section in Convention assembled and by the others.

Agreed.

Resolved: That this Council agrees with the action taken by the President in issuing *A Letter to the Members of the Theosophical*

Society, and recommends that letter to the careful consideration of Members.

Thirteen General Secretaries in favour (2 asking that they might circulate or not, according to conditions of Section), 1 not voting; 4 official members for; additional, 4 for; 1 against; 2 not voting.

The highest authority in the T. S. has thus affirmed by an overwhelming majority the right of Mr. Leadbeater to return to the Society, if he wishes to do so, and the votes already given, inviting that return, show that he will be welcomed with gladness if he will be willing to come amongst us once more—a signal that he may well wait for before entering. In all societies, in which the majority rules, the minority yields when the final judgment by the constituted authority has been spoken; and in this case the minority has had full speech, full discussion, and has failed to carry its case. It is bound now to let the mass of the Society, with all its responsible officers, go forward unimpeded, and to be content with the protest it has made.

I print also: (1) a letter from Mr. Knudsen, a member of the American T.S., well known in Europe and India; (2) a letter from Bishop Wedgwood, weary of the relentless persecution carried on against him; (3) an extract from a letter of Dr. Mary Weeks Burnett to myself, on her withdrawal from the "Towards Democracy League," in America, that she had joined, not realising its cleverly cloaked object, and a letter of thanks to her; and finally (4) a testimony founded on long personal knowledge as well as on astrological reading of character from Mrs. Alan Leo. I hesitated to print this last, but let it go in on a strongly expressed wish.

I do not propose to open the pages of THE THEOSOPHIST to a discussion of these matters. I am printing that which follows in answer to requests for information. I may add that the record as to Dr. Steiner, rendered at the time may be found in my Presidential Addresses of 1912, 1913.

ANNIE BESANT, P. T. S.

I

SUSPICIONS vs. FACTS AND PROOFS

MY DEAR FELLOW-MEMBER:

The Brotherhood of our Theosophical Society is again being ignored and destroyed by certain members who are evidently devoid of other means of self-advertisement. Please don't be fooled by the pamphlets now being circulated by certain members, in the name of their own peculiar brand of brotherhood. Under the much misused

word Truth we find no other purpose than that of vilifying certain human beings, nothing more valuable than the suspicions of uninformed and disgruntled men, one, at least just deprived of a much-loved office of trust.

Of the last two to arrive, one is anonymous—always the shield of the moral coward; the other a “private and confidential” letter from Mr. T. H. Martyn, of Sydney, to Mrs. A. B., its publication completely justifying any reason for his removal from office.

Both are aimed at destroying public confidence in the work of the Theosophical Society in the last forty years, not by disproving laws of nature but by attacking the personal morals and habits of prominent men in the movement, thus negating the one sole requirement of our membership.

I have lived through the whole problem for the last twenty-five years, and a careful study of these pamphlets brings out the following conclusions:

1. There is no proof that the hated Apostolic Succession does not exist.
2. No proof that nothing is passed from one priest to another, or awakened, by ordination. Mere self-confidence would be valuable.
3. No proof that certain bishops and clergy did not have a full and correct ceremony of ordination.
4. No proof that mental reservations, or equivocations or even false presentation of facts by recipients, automatically destroy the effect or magic of church ceremonies performed in good faith.
5. No proof that “unfrocking” a priest or a bishop nullifies the power gained by ordination. That removing a soldier’s uniform removes his knowledge and power with lethal weapons is a parallel claim.
6. No proof that the Theosophical priests attacked failed to take the full ceremony, and get its results.
7. No proof that these attacked fail to deliver the goods and satisfy their communicants. There is much evidence of satisfaction.
8. No proof that “the police” (the most famous secret service in the world) “are looking for certain priests” whose whereabouts, lectures and services are a matter of public knowledge on three continents.
9. No proof that any pupil, boy or man, worthy of credence, but loves this teacher, and many are men of international fame among Theosophists.
10. No proof that any fact published in Mr. Leadbeater’s books on natural phenomena is false.

11. No proof of any published immoral methods of physical, mental or ethical culture. Not even a vulgar or coarse allusion in any of the books.
12. No proof that any statement regarding ceremonies, in, for instance, *The Science of the Sacraments* is not a matter of fact, a phenomenon of nature and of the laws of psychology.
13. No proof that the attack on Mr. C. W. L. is not financed from or inspired by envidus and jealous priests of older and decadent churches, who know that somehow they have lost the game.
14. No proof that these pamphleteers are not catspaws to help pull chestnuts out of the fire.
15. No proof that any good ever comes out of a campaign of personal vilification, that it is chivalrous, or a game for decent-minded men.
16. No proof that those criticising or suspicious are competent to investigate, or pass on evidence of any kind.
17. No proof that any evidence presented is not tainted with surmise, prejudice, spite for other and extraneous injuries, exaggeration or envy. One letter is admittedly that of a disgruntled man.

What is the use of all this nastiness? Men who are otherwise gentlemen fill their letters and conversation with unspeakable filth—surmise. Reason is thrown overboard; no one can point to any gain or value to Theosophy, to Science, to Culture, or to Religion. Materialism may draw a little solace from it all, whether the attacks are true or false.

Theosophy is Nature’s Law, or it is nothing: a priest has power, or he has not; study the facts and prove it, nothing else is reasonable. Who knows or cares what anyone teaches privately, even Mr. Leadbeater; so long as he flattered certain men and boys as pupils all was well; when they are failures then they cry “immoral”. Such is human nature. How many men and women must be destroyed ere Theosophy is dead? All, really, for it does not depend on any. As reasonable and practical students let us meet any and all with Brotherhood, and insist on it, for love is our only weapon and our only bulwark of defence. Let the L. C. C. in America meet on this basis those of us who are not interested, and there will surely be room for us all on this cramped little planet.

Such obscene personal attack is not Theosophy; is the act of accusing and denouncing sensible and brotherly? the evidence fails to prove anything; have the witnesses any standing in court? If so, what court?

The World awaits a flood of proof and corroboration from our seven planes of Being—certainly the majority of our members will be clean-minded enough to turn from mere scandal-mongering with the contempt it deserves.

Vienna
22-2-1922

Yours for the Upward Movement,
AUGUSTUS F. KNUDSEN,
(Krotona, Los Angeles, U. S. A.)

II

2 UPPER WOBURN PLACE,
LONDON, W. C. 1.
7th March, 1922

DEAR MRS. BESANT,

I am writing to tell you that I have decided, after some weeks of careful consideration, to sever my connection with the Theosophical Society, the Co-Masonic Order and the Liberal Catholic Church, and to retire into private life.

I am heartily weary of the campaign of slander and malicious intrigue, which has now persisted for some years and is growing ever more unscrupulous and personal. It does incalculable harm to the Theosophical movement as a whole, and has the effect of frustrating work among those classes of the community that one specially wishes to reach. The attacks which have emanated from Australia, and been echoed in America, are so wanting in consideration for everybody concerned, and reveal so curiously mean and vulgar an outlook on life, that one may be excused for wishing to have no further relationship (such as is involved in membership in the Society) with those who evidently have yet to learn the first principles of Theosophy. Sectarian bigotry and malignant hatred ought to have no place, or at any rate should be at a heavy discount, under the First Object of the Society.

I have never made any reply to these personal attacks, and do not propose to do so now. That one's personal character and conduct should become a subject of controversy, or a topic of popular discussion in and out of Lodges, is so intolerable, and so degrading to the Society, that I prefer not to lend myself thereto.

I entered the Theosophical Society eighteen years ago, and sacrificed a career in order to work for it. I have been General Secretary of one of its most important Sections (England and Wales), have travelled the world over in its service, and have worked in no fewer than sixteen different National Societies. My code of morals has been, and is still, best summed up in the idea that the most important thing in life is to work unselfishly for others. I have given of

myself and of my meagre monetary resources unstintingly, and do not recall many occasions when I have refused an appeal for help, however tired physically. I owe more to you, to Bishop Leadbeater, and to the various movements inspired by Theosophy, than I can possibly express in words, and people in many different lands have given me their true and abiding friendship. On this account it is a real regret to leave these several organisations. Still, one's experience of the inner realities has been unusually rich, and remains unimpaired by such severance of outer association, and the great world provides many avenues of usefulness.

Yours faithfully and sincerely,
J. I. WEDGWOOD

III

May I say that, from the large number of letters received in response to mine (copy was sent you), I am convinced of the loyalty to you of the large majority of the now disbanded Committee of 1,400 and that the attack upon you has been engineered or at least fostered by a comparatively few, who were viciously active in the Towards Democracy League. Your *Official Letter* has been of much value in separating these few from the main body of the "Progressives".

I enclose a letter which may be of interest:

I want to thank you most sincerely for having written the letter of February 15th to Mr. Bailey, a copy of which has just reached me from my home in Rochester. I am of the opinion that all but perhaps a score or so of "The Committee of Fourteen Hundred" will cordially endorse your position, and I devoutly hope that it will reach each one of that "Committee," as it will carry more weight with them than similar strictures and recommendations would do from those of us who are not, and have never been, connected with that Committee. It is unthinkable that any considerable number of Theosophists can by any possibility sanction the perfectly scandalous personal attacks that have recently come, as you say yourself—largely from within this Committee, from which you have now withdrawn. With both a legal and military training behind me, I am naturally a believer in strict legal methods, the rule of the majority, and implicit obedience to constituted authority, and I cordially agree with you that, if reforms are needed, they should be brought about through constructive and not destructive methods, in not only an orderly and legal manner, but in a spirit of that true Brotherhood that H.P.B. taught, that A.B. has constantly emphasised and followed, and that stands as the great cornerstone of Theosophy. Let me congratulate you for the stand you have taken, and also hope that it will be followed by the great majority of "The Committee of Fourteen Hundred".

THE GREATEST AMONG US

(By BESSIE LEO

IT seems to be the fashion in the Theosophical Society at the present time to write letters pointing out the so-called faults, delinquencies, and vices of our prominent leaders. A very brotherly thing, Loyalty, Faith and Trust are thrown to the winds, statements are made on hearsay and opinion, with little regard to the verification of facts. Clear-eyed discrimination is lost, and personal feeling clouds the reason. There are two sides to every question, and I think the letters of those who personally know our leaders, reverence and love them, should be published, so that the younger members of the Society may have an opportunity of hearing both sides of the matter.

I have been in the Theosophical Society for thirty-two years, and in personal touch with both Mr. Leadbeater and Mrs. Annie Besant, for in the very early days of the Society, when there were few books except Madame Blavatsky's *Secret Doctrine* and *Isis Unveiled*, I had the good fortune to be able to found a Theosophical Lodge in my own home at Hampstead, and there Mr. Leadbeater spoke about twice a month, and Mrs. Besant when in England; it was a large double drawing room and was always full. Both Mr. Leo and myself had for some years close personal touch with Mr. Leadbeater, who helped my husband with his articles in *Modern Astrology* and corrected the proofs for him, as did Mrs. Besant later on. Both were very busy people engaged in constant work, but they gave him a helping hand when he needed it, for which he was ever grateful to the last hour of his existence, and I also for his dear sake.

To-day, I place on record that we ever found in Mr. Leadbeater a friend and a most wonderful teacher, the soul of honour and truth. Whatever may be the karma of his past incarnations I know not, but this I can truly say: Mr. Leadbeater as we knew him was one of the noblest men and a fine character. He set an unselfish example which we tried to follow. He spoke ill of none, he had a serene, joyous and restful disposition, and we always felt it was a great joy and a privilege to have his presence among us.

For Mrs. Annie Besant, President of the Theosophical Society, my late husband and myself felt a reverence and a love far too deep for words; she has been a personal friend to us both; to my husband she was the inspiration of his life; he used to say she kept his ideals alive, and he had a large picture of her beside his desk in his office until he passed over. (It is beside mine now.) We lived at Adyar with Mrs. Besant for two winters, in all thirteen months, and we saw her every day and had long personal talks with her. Her wonderful life spent in the world's service from 6 a.m. to 11 p.m., her selflessness, her breadth of mind, charity, tolerance, her quick humour, her patience with all people, her unfailing tact and her wonderful will, gave us an understanding of what an adept stood for. My husband

as an astrologer studied character very deeply, it was his life work; and he used to say Mrs. Besant had the noblest character he had ever met on earth, and he would point to her nativity and say: "She has inherited a dauntless will that never wavers nor falters, a devotion that is superb, a compassion and tolerance which are unique. Is she then, you may ask, incapable of making mistakes? No, none but a Master can be faultless. Personally, I believe Mrs. Besant to be the most wonderful woman in the world, and yet I am *not a blind devotee*, but a student of the stars and can prove scientifically all I have written. The Moon is conjunction Jupiter, the Sun conjunction Venus, and she has Uranus rising. The true Uranian, pouring out the waters of life for the multitude. It would be impossible for an astrologer who understands his science to misjudge Mrs. Besant. For him, rectitude, truth, purity and love are seen in her nativity. Her horoscope shows a combination of will, love and wisdom, and there is not another like it in any we have seen, for the stars and the Star Angels have written *their verdict* in her nativity at birth, and the babbling of the multitude cannot alter one iota.

Bessie Leo

THEOSOPHY IN HOLLAND

ITS SILVER WEDDING

On April 10th the Amsterdam Lodge of the Theosophical Society celebrated the day on which it was founded twenty-five years ago, when it proceeded from the Dutch Theosophical Society in order to enable Holland to become a separate section of the International Theosophical Society.

On February 21st, 1891, the Dutch-Belgium Section was founded and when the Belgium part made itself independent on July 10th, 1892, the Dutch Theosophical Society obtained the Royal Sanction on its constitution.

In the beginning the Dutch Theosophical Society worked nearly exclusively in Amsterdam and tried to divulge from that central point the Theosophical ideas in Holland.

On April 10th, 1897, the real Amsterdam Lodge was founded with 71 members. It was a centre from which a great power emerged through the hard and disinterested work of the founders; we only mention Mrs. Meuleman, Mrs. Windust, Mr. Fricke and Mr. and Mrs. Wierds van Coehoorn. Many of the existing lodges, at present 30 in number, owe their origin to it. In Amsterdam itself three sister-lodges took up the work in other parts of the town.

Often the Amsterdam Lodge has been visited by persons very well known in the Theosophical world, viz., Colonel Steele Olcott, the President-Founder, Mrs. Besant, Mr. Leadbeater, Mr. Mead, Countess Wachtmeister, Mr. Jinarājadāsa, Mr. Wadia, Mr. Krishnamurti, etc.

In the course of the past twenty-five years the Amsterdam Lodge has counted about 900 members, though never at the same time; there has always been a varying population on account of transcriptions to other lodges, deaths, and sometimes, but very seldom, through members leaving the society. At present the Amsterdam Lodge counts 320 members, whilst to 1,100 persons taking an interest in Theosophy and expressing a wish to this effect, syllabuses are sent.

By means of lectures, meetings and classes for members and for those interested in Theosophy, by a well provided library and by Lotus work, the Theosophical doctrines are spread.

During the last few years the work has been facilitated on account of the altered attitude of the public, who, at first meeting the Theosophical doctrines mockingly, began to realise the great and deep truths Theosophy brings to the world and their value in everyday life.

This is also the reason why the Theosophical movement, in Holland as well as abroad, grows more quickly at present than it did twenty-five years ago.

Altogether it was a remembrance day full of joy. Every Lodge in Holland was represented, be it by delegates expressing their good wishes verbally or by letters and telegrams.

In the beautifully decorated hall a very great number of members and deputies had come together, listening with much interest to the summary of the past twenty-five years, given by the President Mrs. C. Ramondt-Hirschmann, to the speeches of the delegates, the musical performances of several members and to two beautiful dialogues taken out of the *Kathopanishad* and *Dhammapada*, recited by two young members of the Lodge in Oriental costumes.

A wonderful spiritual atmosphere prevailed, and under the impression of the great work that had been done in Amsterdam, chiefly by the pioneers, the persons present felt themselves inspired to do their utmost to continue the work for the Masters of Love and Wisdom so beautifully and disinterestedly begun by the older members.

A LETTER FROM AUSTRALIA

SYDNEY

SYDNEY is to-day the Theosophical Olympus. Adyar is almost deserted by the great lights of the Society. The leaders are congregating in Sydney for a meeting in May that may have untold significance in the development of our world-wide movement and the beginnings of the sub-race that has already set its type in these antipodes. While the American type seems perfectly established—a resolute and determined character, judging by his physiognomy—Mr. Jinarājadāsa while travelling across the Australian Continent from Perth to Sydney was picking out what he calls the Australian face. "You Australians are becoming a new race, quite distinct from the British," he told a Sydney pressman, and the newspaper man was obviously amused: it was to him a new idea. "You smile?" remarked the Vice-President, "I tell you that there are definite characteristics appearing. The very measurements of the craniums of Australians will soon be noticeably different from those of other races."

But the diversion about Australian craniums must not be allowed to interrupt the narrative concerning the collocation of Theosophical stars of the first magnitude, such a collocation as has never before gathered together in the history of Australia. Mr. Jinarājadāsa and his charming wife are the guests of Mr. and Mrs. John Mackay at "Malahide," Kirribilli, a suburb in Neutral Bay on the north shore of Sydney's beautiful harbour. Mr. Krishnamurti and Mr. Nityananda are in the same house, and the President will occupy a balcony room overlooking the water when she arrives in a few days, accompanied by Mr. Warrington. At "Crendon," away up on the heights on the opposite side of Neutral Bay reside Bishop Leadbeater and his staff, and it is here, in the home of Mrs. Kollerstrom that the strenuous activities of various T.S. organisations are centralised. Down below nearer the water members and students are resident in groups, and the ferry boat from Circular Quay collects them all into one travelling party. On this pleasant route one meets many T.S. people, especially during Convention time.

It was a great gathering of seven hundred to eight hundred members who met in the King's Hall on the eve of Good Friday. There were so many who had not met the Indian visitors that a reception was arranged at the platform end of the hall, and members were presented first to Mr. and Mrs. Jinarājadāsa by Mrs. Bean and then to Mr. Krishnamurti and Mr. Nityananda, by Dr. Bean, the General Secretary. Amongst the visitors were also Mr. Fritz Kunz, Manager of the T.P.H., Adyar, Mr. J. Ross Thomson, General

Secretary of the New Zealand Section, Miss Bell, Organising Secretary for the Star in India, Miss Marie Poutz from America via Adyar, and Mrs. Roberts from London. The social gathering was a prolonged buzz of conversation except for speeches of welcome and a musical interlude.

The outstanding feature of the Convention was the vision which Mr. Jinarājadāsa gave us of the great Australia of the future, and the part which we Theosophists can play in building it up. We had never had it put to us so clearly and definitely before. The Vice-President's lecture on Easter Sunday to an overflowing house in the King's Hall was a piece of constructive statesmanship and practical application of the principles of Theosophy to the problems that lie ahead of this young country. The lecture was entitled "What Theosophy can do for Australia," and Convention decided to print it and circulate it amongst the best minds in the Commonwealth, the V.P., in announcing the adoption of the resolution laughingly saying, "I was not putting on the role of a Manu: I was talking to you."

It was a good lesson in nation-building. Australia is destined, in Mr. Jinarājadāsa's view, to become one of the finest nations in the world, but that can only be accomplished, as he sees it, by applying the great conceptions of Theosophy to its development. The Theosophical philosophy being essentially one of action, it must be brought down into the realm of practical affairs. In this work Theosophists can do better than other people because we have a glimpse of the Plan; we have to find out what is God's plan for Australia and how God intends each one of us to work in Australia. The V. P. gave us several principles to help us, briefly as follows:

1. To recognise every individual as a god in the making. The educator and the legislator must have in view:

- (a) the elimination of degrading occupations;
- (b) the release of brain power, encouraging the use of machinery and regarding factory hands as factory hearts and factory souls;
- (c) the recognition of the duty of each to express himself, by encouraging creative effort and providing the conditions in which it will increase;

(d), the idealisation of labour: "there is a dividing line which will cripple you more than anything else, the dividing line of labour. It is for those who consider they are out of the labouring class to be more patient with labour, to see that there does not come about that ghastly dividing line." Mr. Jinarājadāsa would have emblazoned on the arms of the State, "Discover the godhead". The ideal State will be governed not by a democracy but by a theocracy, in which every individual is recognised as a god: money and titles and honour have only one purpose in life—to discover the godhead in our fellowmen.

2. To make a cult of beauty. We can have excellence in art only in temperate climates, and it is this advantage, combined with an extensive coast line, that should cause art to flourish in Australia. It was a genial climate like ours tempered by sun and sea that enabled Crete and Greece and the ancient nations on the Mediterranean to give their artistic message. "You have here," said the Vice-President, "a seaboard as great as any in the world and a climate as fine as you can demand. You have an artistic nation and you must sacrifice something to beauty."

3. To remember Brotherhood. We must cultivate a willingness to identify ourselves with the lowest in the State. This is the effect of the Brotherhood ideal in practice. "Bring about the spirit of co-operation. You release more of the divine power in the world by associating together in a common work. The rule of the game

for the Australia of the future is co-operation, not individualism. You can become that co-operative people because you are an artistic nation. In art you can work together. As you foster art more of Brotherhood prevails, and conversely wherever the principle of Brotherhood and co-operation is strongly established there will art be widely promoted." Mr. Jinarājadāsa having also dealt with the treatment of crime urged us to make Brotherhood fundamental in our Australian thinking.

That was the meaning of the three objects of the T. S., said the Vice-President, summarising his general principles in their application to this country. That is the way for Australian Theosophists to bring about that perfect Australia that God is planning for us. "It will be God's own country because the gods live here," said the V. P., in conclusion. "Theosophy is not a philosophy to save us from some damnation to come, but to make the divine wisdom mightily and sweetly order all things, and as the divine wisdom grows in the hearts and minds of men, then there will come into being that ideal Australia that we Theosophists are dreaming of."

Mrs. Jinarājadāsa put a similar buoyant and rosy outlook to the women who met at the Annual Conference of the Women's Union of Service. Indicating the difficulties in the way of progress in social reform amongst women in India, she showed by contrast how women could do almost anything they wished in this country. "You can become a great power in moulding the great Australia of the future," she told the women present. At another stage of the same meeting Mrs. Jinarājadāsa urged the women not to let the Union pass out of the hands of T. S. women, because with smaller numbers they could be a more effective instrument than a larger body outside, since they had behind them not only the strength of the President, but also the strength of the T. S., and the strength of the Masters. I felt at the time that it was largely due to her remarks that it was resolved that the Union should remain an activity within the T. S. "Get up a tremendous enthusiasm for the good of the country," she urged them again, "for you Theosophist women have it in your power to stamp the impress of your knowledge on this young country."

This was all very inspiring, for it not only enlarged our plans for activity in the immediate future, but it also crystallised, or rather clarified, our ideas concerning the future Commonwealth for which we are working in the great Plan.

The bubble of disloyalty was well and truly pricked on Easter Saturday, but we are told that other bubbles less insubstantial are to follow after the Convention is over. It had been said that the Australian Section was disloyal because it took its lead from a minority whose endeavours to reorganise the Society on the lines of a stricter neutrality had led to the formation of the Loyalty League. But, the overwhelming majority, 86 to 15, in favour of Senator Reid's vote of confidence in the President and Bishop Leadbeater proved that the heart of the Australian Section still beats true, notwithstanding Bishop Leadbeater's association with the Liberal Catholic Church and the alleged untrustworthiness of his clairvoyant powers. It did offend one's sense of decency and the eternal fitness of things to have the exploded scandal of 1906 thrust once more into the foreground. The chairman strenuously opposed the introduction of a third party into the debate—Mr. Jinarājadāsa by the way controlled the whole of the Convention proceedings in an astute and businesslike manner—and what threatened to rise into a storm gradually subsided,

or at least was held in check. It further astounded the whole assembly to hear a member with tremendous force and volubility challenge the accuracy of Bishop Leadbeater's clairvoyant observations, as if anyone short of his peers could check them. Several distinguished visitors, including Mr. Krishnamurti, spoke in favour of the resolution with a view of vindicating Bishop Leadbeater against false charges, as did all the Presidents of Lodges, with one exception whose mental reservation had formed since he arrived in Sydney. The opposition, numbering fifteen, were outvoted by seventy-one, all standing to vote.

The worst of it is that principles are being sacrificed to personalities. Life is too short and the times are too strenuous and pregnant with deep and vital issues to squander our strength and resources on prurient and unholy side-trackings. Never more than now did the Society need to close up its ranks and show a solid phalanx to the world, and press on in preparation for the great Coming to which all our activities are definitely oriented. The path ahead of the Society is tangled enough, we are told; we need not further confuse it, but rather do we need to keep our vision clear to see it open before us.

Mr. Krishnamurti has captured all hearts. He is approachable by everyone. He has a speaking style of his own which is energetic and convincing. There is nothing trite or commonplace in what he says. It is hard thinking forcefully expressed. Whatever subject he is discussing he goes right down to bedrock Theosophical principles, and though they come from a young man they have a mature and deliberate ring about them that arrests a good Theosophist's attention. Right to the point he goes, seizing the essential with a wonderful discrimination. When the weight of opposition was bearing down recognition of the qualifications of Dr. van der Leeuw as an educator by virtue of his nationality—a distinction which should not exist in a Theosophical mind—Mr. Krishnamurti exclaimed: "If you don't want Dr. van der Leeuw in Australia, send him to India; we shall be pleased to have him." Dr. van der Leeuw's stocks rose at once. In his addresses on "Internationalism" and "Spirituality" Mr. Krishnamurti originated his own peculiar viewpoint, working it out with perseverance and in detail. The reports of his speeches give some idea of the strength of his original thinking.

Many other phases of Convention and work in Australia might be touched but for lack of space and time. One thing about Convention is common to all of us. It is a great meeting ground, a clearing-house for the year's experiences, and plans for the year in view; and whether we agree or disagree, the one welcome opportunity in a continent of magnificent distances for getting together and renewing old ties of friendship. For whatever the nature of the work planned ahead for the Masters who inspire our activities, the human tie is the most sacred on this planet, whether human below us or human above us, and all our doings merge into human calculations and relationships *ad infinitum*.

J. L. DAVIDGE

CORRESPONDENCE

H.P.B. AND HER WORK

I AM venturing to write you in connection with my article on "H. P. B. and Her Work," which was published in THE THEOSOPHIST for March, 1922, and also in reply to certain comments of yours in the April THEOSOPHIST upon the same subject. I feel sure that, since you have published this article (which was not sent you for publication), and since you have referred to it unfavourably, you will wish to do me the justice of giving the same publicity to this letter in reply, in which I point out certain facts which you have apparently overlooked.

I sent you the article last year, with a letter dated July 30, 1921, not with any intention of having it published, but because I sought to prove to you that your attack upon the "Back to Blavatsky" movement was based upon a wrong premise, and that many of us who are foremost in the movement have never in our teaching of the Secret Doctrine sought to belittle you or your work, either in private classes or in public utterances. The article was very roughly revised, and had I intended it for publication I should not have included the name of Mr. Leadbeater, in view of certain information which has come to me since I delivered the lecture.

I marvel at your statement that "they also forget that those whom they attack were her nearest disciples . . . I do not think there are many among those who would use her as a weapon to stab her personal pupils, etc." The inference is that we were using the movement and the name of H. P. B. to belittle the work that you have done. If you will refer to pp. 580 and 581, you will note that the paragraphs there prove quite the contrary of what you have stated.

I am unable to speak about other Sections beyond what I have been told, but I can speak for the great American Section, and I do know that in this Section H. P. B. is "undervalued and unread," the reasons being the great emphasis that is laid upon the study of your works and those of Mr. Leadbeater, to the exclusion of *The Secret Doctrine*, and the recommendation by Mr. Leadbeater in Volume II of *The Inner Life*, pp. 391 to 393, where he advises students to read sixty-eight books prior to taking up the study of *The Secret Doctrine*. He says: "I myself think that the greatest book of all, Madame Blavatsky's Secret Doctrine, should be left until all these

others have been thoroughly assimilated. . . . I know that many students prefer to take it at an earlier stage, but it seems to me more an encyclopædia or a book of reference." This, of course, was by no means H. P. B.'s intention, and the "Back to Blavatsky" movement is simply seeking to swing the students of the Theosophical Society back on to the lines which she instituted.

I am certainly not one of those who would "limit knowledge of truth to the great outlines she drew," as I think should have been apparent from my comment on page 581. I there make a plea for the necessity for progressive teaching, and call attention to the fact that "each generation that is healthy will produce its own interpreters, its own seers, and its own messengers". In this I realise that I take issue with my friend Mr. B. P. Wadia. I mention this, as the "Back to Blavatsky" movement in this country, since his visit, is necessarily dividing into two parts, those (of whom I am one) who stand for the fundamentals H. P. B. enunciated, for the study of *The Secret Doctrine*, and for a steady revelation of the truth as the years slip away; and those who hold that present knowledge must be limited to the great outlines which she drew, and that no further revelation of the truth will be given till the end of this century. I presume that they base this statement upon the enunciation of H. P. B. that "*The Secret Doctrine* is not a treatise or a series of vague theories, but contains all that can be given out to the world in this century". (S.D., I, 22.) They forget that the nineteenth century is over, and that we are now in the twentieth, and they presume, apparently, to express an opinion as to the method of the line of effort that the Hierarchy will put out during the last quarter of this century. To many of us it seems quite possible that that line of effort will not take the form of some more volumes of *The Secret Doctrine*, but may follow along a totally different and unexpected line.

In conclusion, I regret that you should have appeared to class me with "those who feel no gratitude to those who have shown them the Light in this generation, etc.," in view of the very careful recognition I give to the books which you have contributed to the world, and which have done so much to help us all to see aright. On behalf of the considerable number of Theosophists whose fundamental viewpoint I share, I must protest against this unjustified and incorrect condemnation.

It seems to me that all of us would do well to cease from misinterpreting statements and motives, and wrongfully employing the utterances of others in order to defend personalities (who are only of temporary interest), and to seek to carry the message of *The Secret Doctrine* pre-eminently to the great needy public who care not a whit as to who the various leaders may be, but who are anxious and ready for the teaching that we have to give.

9th June, 1922

ALICE A. BAILEY

REPLY

Mrs. Bailey is quite mistaken in including herself among those to whom I alluded in saying "it may be that the younger members," etc. I could hardly have been so foolish as to do so, as she spoke of the usefulness of my books and of those of Bishop Leadbeater.—
ANNIE BESANT.

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

WITH reference to Mr. Bhagavan Das's Questionnaire in your June number, I submit, regarding his 5th question, that the object of good government might be more correctly defined as the direction and control of the nation in such wise as to cause it to function with the greatest possible efficiency as a living organism, both nationally and internationally, especially with regard to the spiritual destiny of itself and mankind.

The answers to the other questions are, in my opinion, such as are implied or expected by the questioner.

H. L. S. WILKINSON

REVIEWS

Religio Grammatici, by Dr. Gilbert Murray. (Allen & Unwin.)

It would be a good thing if this little book, only forty small octavo pages, could be put into the hands of all teachers and prospective teachers in the English-speaking countries, though no doubt the proposal to do so would surprise the author considerably. But the fact is that, in trying to state to himself and a small number of like-thinking people the belief which inspires and justifies their special line of life, he has laid down clearly certain broad principles which underlie all life and emphasised certain laws of growth which are little known to the general public and absolutely ignored by those whose catchword is "education for efficiency".

Man is imprisoned in the external present; and what we call a man's religion is, to a great extent, the thing that offers him a secret and permanent means of escape from that prison . . . And a Scholar, I think secures his freedom by keeping hold of the past and treasuring up the best out of the past, so that in a present that may be angry and sordid he can call back memories of calm or of high passion, in a present that requires resignation or courage he can call back the spirit with which brave men long ago faced the same evils.

His description of the proper function of the "Grammaticus," the man of letters, is interesting, and full of suggestion, but more interesting still is his refutation of the popular idea that the past is a drag on the present, a dead thing that must be shaken off.

The material present . . . is the great jailer and prisoner of man's mind; and the only true method of escape from him is the contemplation of things that are not present. Of the future? Yes; but you cannot study the future. You can only make conjectures about it, and the conjectures will not be much good unless you have in some way studied other places and other ages.

Progress, he points out, is rapid only in material things, in inventions, in accumulated knowledge; but in the things of the spirit it is slow, and can only be measured in vast arcs of the cycle of human existence on this earth. It is, he says, absurd to suppose that we can find much real spiritual advance in the last three thousand years, which is all that we really know anything about.

In conclusion he states that he realises that this religion of the Man of Letters is not for every one, but just as he does not wish that every one should adopt it, so he does not wish that those who can find their "Sôteria," their freedom, only in this way should be prevented from doing so by those who prefer other ways :

And the religion of Democracy? That is just what I am preaching throughout this discourse. For the cardinal doctrine of that religion is the right of every human soul to enter, unhindered except by the limitation of its own powers and desires, into the full spiritual heritage of the race.

Would that all Democrats would learn to live and let live in this truly democratic manner: the freedom of all mankind would be greatly hastened thereby.

E. M. A.

The Problem of Foreign Policy, by Gilbert Murray. (Allen & Unwin, London. Price 4s. 6d.)

Gilbert Murray is always interesting and to a certain extent illuminating. In this short volume he deals rather concisely with the great problem of the attitude of one nation towards another—and specially with reference to France and Germany. He tells us of what he overheard in a railway carriage in Germany which seems to sum up the position there.

An old gentleman, apparently a lawyer of some eminence broke out: "A reckoning must come. My little grandchildren are drinking in revenge with their mother's milk. In thirty years or thereabouts we shall settle accounts with France and there we shall make," he swept the air with his hand, "*tabula rasa*!"

"Herr Justizrat," answered a young man, "did you take part in the war? I think not—you would be over the age. I was in the war for four years—I agree with you that, in all probability, in thirty or forty years we shall settle our account with France and make *tabula rasa*. And in thirty or forty years after that France will have her reckoning with us and make *tabula rasa* of Germany; and then we again, and so on. But, if you will excuse me, Herr Justizrat, I do not find in the prospect any of the satisfaction which it appears to give you."

This shows that some of the younger generation are not then for wars and endless wars—and Gilbert Murray, who has ever been a hot supporter of the League of Nations points out very clearly and definitely that to end war we must *work* for a definite peace; that the only way to work for peace is by bringing together all the nations of the world into a bond or union or league, and he believes that the foundation has been laid by the League of Nations if only public opinion in each country would insist that *that is what must be*.

Gilbert Murray writes well—and we would recommend this book to all who are hesitating and inclined to think that wars are a necessity for always.

W.

Work and Worship, Essays on Culture and Creative Art; and *Surya-Gita*, by James H. Cousins. (Ganesh & Co. Price Rs. 2 each.)

In these essays Mr. Cousins reaches a high level, both in the artistic quality of his prose, and in his masterly analysis of the elements of culture. The title is reminiscent of Ruskin, and it is somewhat in the vein of Ruskin that he plays on the Latin phrase—*laborare est orare*, for which it is a happy equivalent. But Ruskin undergoes some severe strictures for his want of appreciation of Hindu architecture and sculpture. Perhaps the key to Ruskin's prejudice may be found here, in the words "No artist ever yet saw Nature in the fullness of her truth; he cannot be true to that of which he has only a fragmentary comprehension"; and later "Every new movement in art is in the nature of relative things, but a new way of looking at things wrongly". To many this may seem a straining of paradox, but in reality it is no denial of the sincerity of art, but an assertion of the necessary limitations of an artist. Ruskin in his sincere appreciation of Gothic had, perhaps necessarily, blunted his susceptibility to beauty of a radically variant mode; for, as each mode must lack perfection, they have not yet converged to the perfect unity, but seem to negate each other, as two oppositely directed lines drawn round a sphere, destined later to meet in the perfect circle. There is truth in all that Ruskin has written in praise of Gothic architecture, and even in dispraise of other conventional schools, both Classical and Eastern; but that does not mean that he has said all there is to say on the matter of either. He may have spoken truly as to points in which Gothic is relatively superior, and it remains for others—as Mr. Cousins himself—to speak as convincingly in favour of the relative superiority of Eastern art in other respects. Truly Mr. Cousins will be a great benefactor to the world if he will make Eastern culture—Indian and Japanese—articulate in this Westernised world. Until we understand, we cannot enjoy, so enthralled are we in the meshes of the mind.

A hearty welcome should await essays like these in "*Work and Worship*".

Only part of this volume *Surya-Gita* is new, for with the Sun-Songs are bound new editions of *The Garland of Life*, and *Moulted Feathers*, earlier products of the same gifted pen. These have already been here reviewed, so we will confine ourselves now to the last part

of book, in which are the fresh lyrics. These are for the most part, vivid word-pictures, to which the key is given in the first verse and recurring refrain of *Gorgeous Lies* :

Nought that enters the eye
Is itself in simple sooth.
Only the poet's painted lie
Limneth the space of truth.

So the poet paints, in strongly contrasting hues, Night the Miser, winning from Generous, Day his only Golden Coin, the Sun, dropped into the begging bowl. Again darkness is a Giant, swallowing Day's red pomegranate. "Moon melodies" are subtler, "Eclipse" being specially beautiful. But best of all is "A Song of Stillness" in which the simple, alliterative lines, triply accented, charm to a mood of delight in the sights and sounds of Nature :

That opened eyes may greet
Celestial splendours curled
In this most poignant sweet
God blossom of a world.

H. V.

The Servant, by Charles Lazenby, B.A. (Orpheus Publishing House, Edinburgh. Price 1s. 6d.)

This is a little book of thirty-two rules, well put together, clear and helpful. These rules are taken from writings of H. P. Blavatsky. Many will find it very useful and we are glad to recommend it.

C.

BOOKS RECEIVED

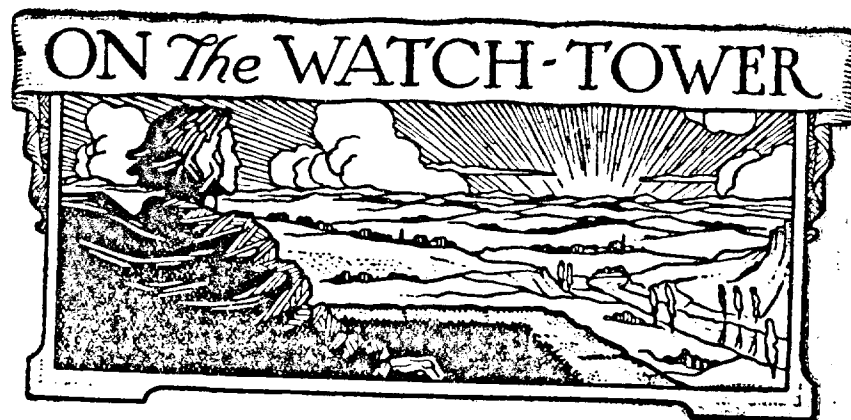
The following books have been received and will be reviewed in an early number :

The Truth About Christ and the Atonement, by F. Milton Willis (E. P. Dutton & Co., New York); *Woman and Freemasonry*, by Dudley Wright, *The Healing Power*, by Helen Boutnois, *Dr. John Dee*, by O. M. Hort, and *Raymund Lully*, by A. E. Waite (Wm. Rider & Sons); *Behind the New Testament*, by Gilbert T. Sadler (A. M. Philpot); *Psychic Phenomena in the Old Testament*, by Sarah A. Tooley, *On Values*, by R. B. Bamfield, and *London Inspirations*, by E. V. Thomas (Daniel); *The Eternal Wisdom*, by Paul Richard, and *Creative Revolution*, by Prof. T. L. Vaswani (Ganesh); *An Introduction to Co-operation in India*, by C. F. Strickland, I.C.S. (Oxford University Press).

VOL. XLIII

No. 12

THE THEOSOPHIST



TWO very beautiful greetings have come to me from two countries separated from each other by half the globe. Yet the same thought has touched them both. One is from Finland, from my students there: a brown case, opened, reveals a fair white satin book, and in the centre of the cover is a silver Star, with an intertwined A B in gold in the middle; inside is a beautifully illuminated brief address in the tongue of Finland, and a translation into English which runs :

THE PRESIDENT OF THE THEOSOPHICAL SOCIETY

The Outer Head of the School

MRS. ANNIE BESANT

BELOVED MOTHER,

It dawns! You have guided our sight towards the Light; you have wandered before us seeing the Light, and overflowing with its strength

you have conveyed the rays of light to us. Light to the children of the earth, cries your heart, because you know that the way of the Lord goes through the heart of the man, and when the Son of Man comes, for whom we are waiting, then the paths must be enlightened. The strength of your love to Him and to us, is immense. Dear Mother, receive our full confidence in co-operation with you, for the service of the Masters.

With the greatest honour and deepest thankfulness, and putting into this our salutation, "the thought of our hearts and the strength of our hands," we, the E. S. T. members in Finland, remain etc.

This is signed by each member, and sent on its journey of love.

* * *

Next comes a white-silk-coated messenger, enclosed in a dark green case. Drawn out and opened, it is seen to be a message from the Theosophical Society in New Zealand, with the following beautifully printed letter on the first page, and opposite it the autographs of the Section Officers :

DR. ANNIE BESANT

President of the Theosophical Society

DEAR MRS. BESANT,

We the undersigned members of the THEOSOPHICAL SOCIETY in New Zealand, in view of the recent disturbances in Sydney and elsewhere, wish to express our high appreciation of your valuable work for Theosophy throughout the world, characterised as it has been by the highest integrity, ability and wisdom, during the many years you have filled the office of President of our Society.

We take this opportunity of tendering our gratitude and affection to you as a great spiritual teacher; and to assure you of our heartfelt loyalty and of our absolute confidence in your leadership.

New Zealand

May, 1922.

Then follow the autographs of the members of Lodges, page after page, so beautifully written, and so different each from each, telling of the diverse characters, all knit together in a chain of love, Lodge after Lodge. The two gracious tokens of affection will go into our Headquarters Museum, where future Presidents and Outer Heads of the

E.S. will turn over the pages with interest, looking back to our days. The New Zealand letter tells that a similar book has gone to my colleague, Bishop Leadbeater, to "show our love and loyalty". The Vasanṭa Round Table of Auckland also sends a signed message, to show how the younger generation is preparing to take our places—which is very good.

* * *

From the T.S. in Spain comes loving greeting signed by the General Secretary, Julio Garrido, who says :

It is my privilege and a great joy to me to-day to voice the wish of the members of the Spanish National Society, in expressing to you hereby their deepest feeling of loyalty to yourself as their President, arising from a profound reverence and trust in you as the messenger of the Masters of the Wisdom, to work in accord with whose plan is our most fervent wish.

We feel sure that the very attacks which have been recently flung at the Theosophical Society will merely serve to arouse us to greater activity and finer achievement, in a firmer unity of brotherhood.

* * *

From Fargo comes a letter that rings true, signed by R. H. Boyd, President, and H. Kay Campbell, Corresponding Secretary :

In periods of stress and in times requiring a great output of energy by leaders of any cause, those whom they have been chosen to lead and guide can, if not actually bear a portion of the thus additionally imposed burdens, lighten the mental weight of their tasks by combined, loyal thought-force, and the more directly encourage those leaders by a physical expression of a desire to co-operate with them. Consequently :

We, the members of the Fargo (N. D.) Lodge of the Theosophical Society of America, individually and collectively, hereby earnestly and sincerely extend our deep sympathy to our guides, Dr. Annie Besant, National President of the Society, and to the Rt. Rev. C. W. Leadbeater, in the unjust mental burdens that have been attempted to be laid upon them.

We also take this opportunity to convey to them, especially, and to their assistants, inclusively, an offer of our services in both mental and physical co-operation to the extent of our abilities, in the promulgation of the Great Truths of Theosophy as we comprehend them in the light which we, in gratitude, have received from them.

We further desire to renew our pledge of support, and our continued confidence in and loyalty to those Banner Bearers, our two chief instructors. We recognise them as the rightful successors and representatives, in their special capacities, of the great Founder of the Theosophical Society, Madame H. P. Blavatsky.

These Resolutions having been read, considered, and unanimously adopted in Lodge assembled, we request their publication in such a manner as may best reach all concerned.

* * *

From the last *Bulletin* I take the following further greeting:

During the last few months I have noticed a number of National Societies from which loving greetings had come, and to these I have to add some others: one comes from Hungary of "high esteem and affection"; a many-signed message comes from Varna, on the coast of the Black Sea, from the Annual Congress of the T.S. in Bulgaria. An interesting one comes from the Toronto West End Lodge, Canada, touching the central point of the crusade in the United States and in the tiny assailing band in Australia:

Resolved, that having in view the renewed attacks upon Mrs. Annie Besant, President of the Theosophical Society, and her friend and co-worker, Mr. C. W. Leadbeater, we, the members of the Toronto West End Lodge of the Theosophical Society, in regular Meeting assembled, hereby declare our appreciation of their faithful and effective continuance and amplification of the teachings and high ideals inculcated by Madame H. P. Blavatsky, their patience, tolerance and magnanimity under vindictive and malevolent attacks, and their unflinching devotion to the cause of Theosophy, and that we assure them of our continued and increasing confidence in them.

Finland, holding its Fifteenth Annual Convention, adds its greeting, and has re-elected its good General Secretary, Dr. Sonck. The South-West T.S. Federation in France adds its sympathy to that of its Mother-Country; Rangoon also sends special greeting.

It seems as though the little efforts of a few to blacken and injure had only stirred up a great rush of love and trust, sweeping away in a torrent of goodwill all the barbed shafts intended to wound.

* * *

I am very sorry that the following was mislaid and escaped printing until now. The Theosophical Society is itself a League of Nations for all religious, moral, and spiritual helping, and it gladly hails this department of the League of

Nations' beneficent and most blessed work. The circular runs:

THE LEAGUE OF NATIONS AND RELIGIONS

The League of Nations Union (British) has recently formed a department of Religions and Ethics within the Union, the object of which is to secure united spiritual support for those ideals for which the League of Nations stands. The following are the principal aims of the new committee:

I. To secure united spiritual support for the ideals of the League of Nations in the interests of universal righteousness, brotherhood and peace.

II. To assist in securing the sympathy and co-operation of the Religious and Ethical bodies throughout the world in furthering the principles of the League of Nations.

III. To extend the work of the League of Nations Union among religious, ethical and educational bodies which the Committee is in a position to influence, and which are not already the special concern of some other Committee of the Union.

The Secretary of the department would be glad to get into touch with any similar departments that may be formed by other National associations which have as their object the furtherance of the ideals of the League of Nations.

The Secretary will also be glad to supply any further particulars to any who may be interested.

Enquiries should be addressed: General Secretary, League of Nations Union, 15, Grosvenor Crescent, London, S. W. 1.

All religious and ethical bodies will surely rejoice to respond to this call, and we specially ask our National Societies in England, Scotland, Ireland and Wales to see if they cannot aid in this good work. The League of Nations, that fair flower of the Ideal, blooming in the midst of our quarrelsome, fighting, striving world, is the glowing blossom of the Future, when war shall be no more, when Nations shall bow to Law instead of to force, and battles will be looked on as the hideous things they are, despite the splendid courage they evoke, and the willingness to die for great ideals.

* * *

A long-cherished hope realised itself on July 8, 1922, in the signing of an application for a charter for our first Chinese Lodge—not another English Lodge in China. It is signed by Wu. Ting Fang, Git Cho Chan, Chin Hua Lin, Sen Yuen

Chan, Wan A. Hee, Lum King Lou, Yue Sing Tseng, Sum Chuen Tong, Chan Lun Kee, and by Oakland Lu, G. F. L. Harrison, H. L. Park. Dr. Wu Ting Fang was elected President, and as he has now become a "Guest of Heaven"—according to the beautiful Chinese way of looking at the "living Dead"—he remains as Hon. President. To him belongs the merit of working for and founding the first really Chinese Lodge, and in connection with this we must mention the name of the pioneer of Theosophy in China, Mr. Spurgeon Medhurst. May the seed thus sown spring up a hundredfold, in one of the most ancient civilisations on earth and one of the most remarkable types of mankind, intellectually, morally and spiritually.

* * *

I am sure that my readers will like to read the application, which came to me as a shining golden scroll, with exquisitely written Chinese characters, most delicately wrought. I am having it framed, as the first of its kind, to hang in the Museum. As we outer barbarians cannot read the beautiful thing, here is the translation of the application :

SHANGHAI

China

July 8th, 1922

SATURN LODGE

TRANSLATION of Chinese Application for Lodge Charter.

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

Adyar, Madras, India

We, the undersigned Members of the Saturn Lodge of The Theosophical Society, Shanghai, China, being desirous of forming a Chinese Lodge, hereby beg to make an application for a Charter to be granted us in the name of The Sun Lodge, Shanghai.

We have been associated with the Saturn Lodge for a period of three years and believe the time has now come to inaugurate our own Lodge.

Our late and venerable member, Dr. Wu Ting Fang, was particularly interested in this matter and was in communication with us regarding making application for a Charter up to the moment of his passing over.

We therefore consider it fitting to include his name as one of the founders—he had already signified his acceptance of the office of President—in view of the personal and practical interest he has always shown in, and his devotion to, the cause of Theosophy in China; thus shall his name be recorded for the future history of our Society in China.

Only Theosophy, in our opinion, can unite the three religions of China, and through the propagation of its teachings and ideals, together with the daily practice thereof by the peoples of China, will our country again be able to take its right place among the nations of the world.

With assurances of our complete devotion and loyalty to you, and fraternal greetings to all Brothers,

Faternally yours,

* *

We have to chronicle the passing over of two good workers. Mary Forster, who for many years had been the head and support of a T. S. Lodge in Gorakhpur, U. P., and had conducted a Girls' School there, giving all her time and her little income to the work, left her worn-out body on August 5, and was cremated. Mr. Ayodhya Das, Barrister-at-Law, who had been her faithful and generous helper through all her years of work, paid her the last duties. Marie Louise Rolffsen has also gone to the Peace, the news reaching us by cable on August 18th, but we have no further particulars as to her passing. Both were faithful servants, and dwell in the Light, resting for a while.

* *

Mr. Peter de Abrew, in the absence of Mrs. Musæus Higgins, writes that the Musæus College for Buddhist Schools desires to find a British University Lady Graduate, and also a thoroughly qualified British Kindergarten teacher. Applications should be sent to Peter de Abrew Esq., Cinnamon Gardens, Colombo, Ceylon. The ladies must be members of the Theosophical Society, and feel an interest in the Higher Education of Buddhist women.

* *

A strenuous effort is now being made to form the long-wished-for Sinhalese Section. Old as the movement is in Ceylon, its work has been almost wholly educational, and in

this it has been splendidly successful. But it is felt that, on its Theosophical side, it has been somewhat feeble, and there are only four T. S. Lodges in Ceylon. When I was there, on my way home from Australia, a meeting was held to form a Council for the spread of Theosophy, and the following were elected: Henry Frei, President; Peter de Abrew and F. L. Woodward, Vice-Presidents; F. G. Pearce, Organising Secretary; Gratien de Silva, Assistant Secretary; D. P. Wijetunge, Librarian; and M. Subramania Iyer, Lodge Organiser. These are authorised:

- To register the Society so as to secure a legal status for it.
- To secure a site for the location of its Headquarters.
- To arrange for the publication of a magazine to represent Theosophy in Ceylon.
- To establish a good library of Theosophical and other kindred books.
- To start a Theosophical Book Depot.
- To manage the work of Theosophical propaganda in the Island.
- To arrange for the next Annual Conference in July, 1923.

As soon as three more Lodges are founded, Ceylon will form itself into a separate National Society, for Theosophical purposes. In the meanwhile the Lodges in the Island are grouped together in a Federation of South India as part of the Indian Section of the Theosophical Society.

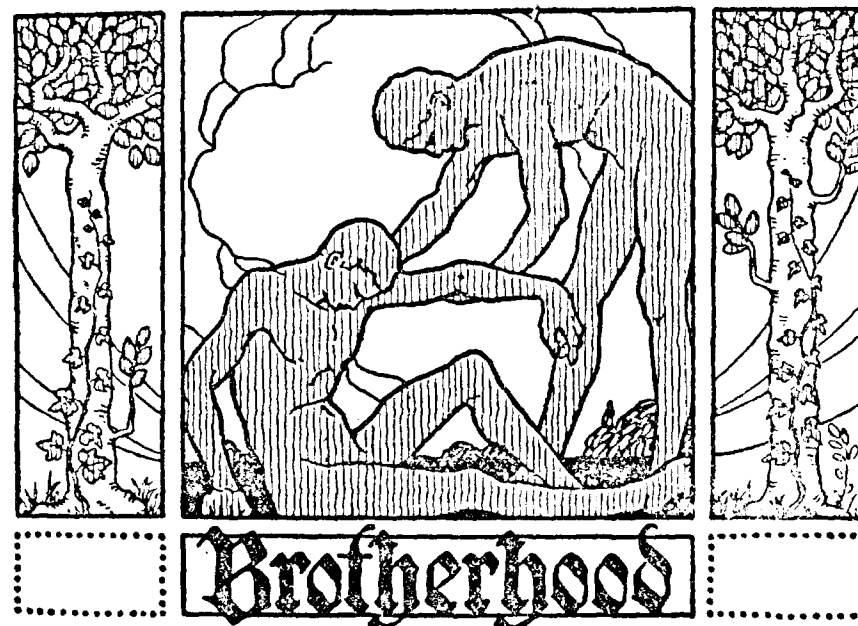
I earnestly hope that the Masters will bless this work begun in Their Name.

* * *

Let me finish with this dainty little *fantaisie* from Mr. D. W. M. Burn:

HEART'S THRIFT

Love, the Pedlar, blithe and gay,
Singing, dancing on his way,
If a hungry Soul he meet
Spreads his wares about its feet.
When this or that the traveller chooseth,
Payment laughing Love refuseth;
Lifteth pack, while wildered stands
That other, staring at his hands;
Passeth on his way once more,
Dancing, singing as before.



THE VALUE OF THEOSOPHY TO THE WORLD

By ANNIE BESANT, D.L.

(Concluded from p. 459)

NOW those great truths which are common to every great religion, and which may fairly be classed therefore as Theosophy, the Divine Wisdom, given alike to every religion by the great Founder of the Faith, whoever it may be, those are comparatively few in number. First, the Unity of God, the One Life of the world; that you find in every great religion, the very essence of the heart of it. It is one of the eternal spiritual truths which ought to modify the whole of our living, that God is everywhere, in everything, that there is

no life but His, that no grain of dust could exist without Him, nor could the highest Archangel live without Him. There is no life other than His Life, and every manifestation of life in form is part of the Divine Life. That is the foundation of all religion.

It is put in many ways. You find it, say, in Hindūism, the "One without a Second". You find it in the Hebrew teachings: "Know, O Israel, the Lord Thy God is one Lord." You find it among Muhammadans as the very centre of their Faith. There is but one God, everything else is derived from Him, everything else is secondary, all lives are rooted in the One Life. And next you find that fine statement in one of the Hebrew scriptures, which for some reason is not accounted as canonical, although it contains much splendid expression of truth, that "God made man in the image of His own Eternity". That is the guarantee that man cannot really die. His body may go, but the life remains ever; and, as long as God is God, man's life is sure, for it is, as I just said, quoting from that old Hebrew scripture, made in the image of God's own Eternity. Your Spirit is not merely everlasting; it is eternal as God Himself. And as He, in a universe, manifests in three Aspects, so is our consciousness triple, like Himself. And these great universal truths are the very essence of the Theosophical teachings. And the only advantage of the Theosophical standpoint is that they are put in a more philosophical and scientific way, sometimes, than you may find in one or other religious exposition.

There is one difficulty that, especially in western lands, has injured the great religion of the West, Christianity: and that is too much levelling down of its greatest doctrines to the level of the lowest intelligent hearer. Now it is true that there should be something for the most unintelligent and the most untrained in every religion; but there are also magnificent and far-reaching doctrines which demand the greatest powers of the human intellect, and even then they are only

partially grasped, for we are not yet evolved enough to see them in their fullness.

And next you come to the third great truth as regards man, that man is a spiritual intelligence—a grade in a ladder of intelligent beings, the "ladder of lives," we sometimes call it—clothed in a body, and he passes from life to life through many bodies and many births. Now some of you may say: "But that is not universally held." I spoke just now of some doctrines having been forgotten, and it is quite true that since about the sixth century of the Christian era the great doctrine of what is called reincarnation has dropped out of ordinary Christian teachings. It never has quite disappeared from Christendom. It was condemned by a Council of the Roman Church, and so became a heresy, but only condemned as it was taught by Origen, not generally. And it has survived, but very largely among the heretical sects. Those Albigenses, of whom Milton wrote his splendid sonnet, held this doctrine as part of their religious Faith. And so with many of the sects that Rome tried to stamp out. And it never passed away from the thought of some of the geniuses of Christendom, and in the works of the great philosophers and the great poets you find it coming out from time to time. Goethe believed in it, Schopenhauer believed in it, Fichte believed in it; and poet after poet has proclaimed his belief in reincarnation. It might be enough, from among the hundreds of instances which could be given, to remind you of how Wordsworth wrote on this very subject of the human Spirit, how he sang:

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come,
From God, who is our home.

And that is literally true. Now what is the value of that doctrine? The great value of it is this, that it rationalises evolution. It is the intellectual pendant of physical evolution. All people now, who are educated at all, admit that our physical forms are evolved through long, long past ages, and that they can be traced step by step, growing into ever more wonderful complexity, until, looking back through our immemorial ancestry of living forms, we find in our very body that we wear to-day the proofs and traces of that long passage of consciousness into the intellect and the emotion of man. But where science is puzzled is as to this continuance; although it admits that every child born into the world is born with a character, it is not able to tell us whence that character is derived. First there was a theory that it was derived from the parents, and then that was found not to be accurate. And so, going on from theory to theory, even to-day science cannot tell us whence that difference of character arises; why one new-born child is so different in character from another new-born babe.

One little creature, as it begins to show out this consciousness, is generous, loving, grateful; another selfish, quick to anger, inclined to cruelty; and if you go on further still and take, as one must always in a lecture which is short, an exaggerated case in each, of greatness and of smallness of character, we may take the case of one child who is born into the world in a slum in some European city—his body, the body of a congenital criminal, who must grow up into criminality. A child is often born under such circumstances that from its very childhood it is taught to steal, and does not know what honesty or honour mean; it was punished if the theft was discovered or was unsuccessful, trained in evil as a happier child is trained in good, and then, coming into the grip of the law, scarcely knowing what law is, it is punished for the fault which was inevitable from its training, and sent

to gaol. Then, coming out again, with every man's hand against him, with the stamp of the gaol upon him, the man commits another crime, gaining another sentence, until at last he becomes that miserable product of civilisation, the habitual criminal, and perhaps, in some moment of unbridled passion, strikes a blow that kills, and is sent to the gallows for it. What chance has that child had in this fair world of God? What hope, what enjoyment of all its beauty? What experience of all exquisite emotion? Is that all that this world is to give to one whose life is divine and is ultimately to blossom into God?

And then take another child and put it beside this young and hopeless criminal—a child born under happy surroundings, nursed with tenderness, cared for in a happy home with everything that can make his childhood glad and happy—with great faculties, faculties which denote genius, with every one admiring and tender, so that he grows like a flower in the sunshine. He carries away prizes in his school, more prizes in his college, coming out a man marked for distinction, until he becomes the glory of a nation, and at last dies honoured of his people, and is buried in some great national sepulchre, so that future generations shall know and praise his name.

Have both these come straight from one God of love and justice? That is a problem that very often drives men to unbelief to-day. How can fates so different be *given* to men, so that one must grow into a criminal and the other perhaps into a poet or a nation's leader? Reincarnation answers that problem for you. All men begin ignorant, with a seed of divinity in them, which needs time and opportunity to grow. That congenital criminal of yours is no worse than you were thousands upon thousands of years ago; let him be born upon an island amongst savages, and he may become a savage leader by the very strength and lack of morality that makes him a criminal among us. And only as you realise what this

means, this doctrine of reincarnation—that every human being at a certain stage of evolution, wherever he is, has ages of experience behind him through which his consciousness has grown, as well as his body having evolved, and ages of ascent before him, up which he shall climb as the saints and heroes and martyrs have climbed in the past—do you realise the joy of it, the inevitableness of human perfection for us all.

And many another problem faces us. Consider the little babe who is born, breathes for a few hours, or days, or weeks, and dies. Is that his only experience of a world so full of beautiful and splendid things—things which awaken emotion, which develop the intellect, a world which is full of treasures which God made for the evolution and the development of the emotions and the minds of His children? I might keep you here all night putting problems to you. But the great teaching of reincarnation is this: that every one begins with a mere seed of divinity in him, gathers experience, finds out, in what is called the intermediate world, where he was wrong by the inevitable suffering that follows on the wrong, learns by that experience which is imprinted on the part of him which is eternal, goes on into the heaven-world, and works up all he took thither of good into greater power and faculty and capacity for good. And after that long life in the great thought-world that we call heaven, he comes back again to earth, his experience changed to faculty, with more of him mentally and emotionally than there was before. And so, starting on a higher platform, he goes through that same process in the three worlds over and over again, gathering experience, suffering for wrong doing—that is, by striking himself against the inviolable laws of nature—passing then for a long period into that blissful world where he grows mentally and emotionally, and comes back with the virtues of his growth. So gradually he changes from savage into partly civilised man, then from partly civilised man into the more civilised, then gradually

onwards and onwards and onwards, becoming nobler, greater, wiser, with each succeeding birth. The lowest will grow to it; we shall grow to the highest; that is man's inevitable destiny in a world where nothing is lost, in a world where all experience is gradually changed to good, experience of error bringing pain, experience of right bringing happiness; and so on from life to life, from life to life, growing into ever greater and greater human glory, until at last he approaches that point not reachable for long, long ages yet, when in him is fulfilled the command of the Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Which of us can do that in one short life? Which of us can obey that command in the brief space of the life we have, however long we may call it in mortal years? And yet no command was given by the lips that spoke that command which cannot be realised, for He that spoke that command was embodied Truth.

And it is in this way that Theosophy, studying the ancient as well as the modern, finds that some great truths have dropped that ought to come back to their original place in our history. In the different religions our work is different. In the West much stress has been laid on this doctrine of reincarnation, and now you find it looked upon as a rational doctrine, and, as a well-known Cambridge professor said, the only rational theory of immortality. But in the East other doctrines have been dropped out or distorted, or have been misunderstood, like that of Karma, the law of causation, in the hundreds and thousands of years through which they have lived; and the business of the Theosophist is to try to reach the kernel of truth in these great doctrines everywhere spread, and to bring it back to a religion that has forgotten it, whatever that religion may be. And if you want authority—although I do not believe in authority in matters of intellectual thinking—there is no authority in the

world so high as that which sustains, as that which reinforces, this great doctrine of reincarnation. Every great philosopher of the past, the great Christian thinkers, the great Hindū philosophers, the great Muṣṣulmāns, they have all supported the idea. I do not pretend that is a reason why you should accept it, for man's mind should be free, and should only accept that which he has thought out and worked out for himself. No dictation has a right to enforce itself in the realm of the intelligence. We have to think for ourselves, otherwise our thought will never grow, and, as the great Lord Buddha once said: "Do not believe because it is written in a sacred book; do not believe because wise men have said it. Do not believe because it is old, and therefore venerable. Do not believe because I have said it; but, when of your own self you know it to be true, then accept it."

And I believe that is the true rule for man: not to echo another's thought, but to think for himself. But where you find a doctrine, where that doctrine seems to explain some of the problems of human life, then it is worthy of your study. And if your study does not bring you to accept, reject it, no matter what the authority may be which claims to put it forward to you. And Theosophy, in the secondary sense, is just a collection of the different doctrines, some six or seven of them altogether, which you find in every religion. And that is part of its value to the world.

You know how, especially during the lifetime of some of the older of us, antiquarian research, archæological discovery, has made great headway, and wherever that research has been carried on and discoveries made, these truths are found in great religions.

Now when I was a young woman—and that is a long time ago now—I was shaken out of my belief in Christianity very largely by these discoveries, because it seemed a strange thing that doctrines which, I had

been taught, were peculiar to Christianity, a unique revelation, were found everywhere—in ancient Egypt, in ancient Greece, in ancient Persia—in all kinds of buried civilisations these same great truths are found. The Comparative Mythologists said: "You teach these doctrines; but do not think they belong alone to Christianity, for every Faith has had them, every religion has had them; they are old, they are not new; they belong to everybody, they are not unique." And it was just then that Theosophy came and said: "Yes, but whence came these doctrines?" And Mythology answered: "They are the outcome of human ignorance, refined, philosophised over, and gradually changed into intellectual and philosophical religions." And Theosophy said: "Their origin is not human ignorance, but divine knowledge. They are the teachings of great illuminated men, who gave them to different nations in different forms, at different stages of the world's history." And we appealed to history and we challenged the Comparative Mythologists by saying: "At what period was your religion at its best, its noblest? Was it not in the days when its great Founder lived? Do not people of every Faith go back to the teachings of their Founders, not to some state of savage ignorance out of which men in time have fabricated a civilised religion?" And to that history gives but one answer, that the further you go back in the history of a religion, the purer it becomes in its morality, the more splendid it becomes in its spirituality.

And so Comparative Religion has begun to take the place of what was Comparative Mythology, and Theosophy brings this out, and, putting the things side by side, it shows that the moral teachings are the same in all the great Faiths of the world, and that makes them stronger in their power, in their appeal, by their universality; we find them everywhere, in furthest antiquity as well as in modern thought, in the least as well as in the most civilised

lands. And what Theosophy may do for you here is simply to put them in a more simple, intelligent, and what one may call rational form, not resting on faith, but on study and on knowledge. Let us rely on intellectual investigation, for the nature of the intellect is truth, and inevitably it reaches truth as it unfolds itself life after life.

And Theosophy has much to say to you about the practical affairs of life, about the foundation on which a civilisation should rest, about the way a human Society should be builded. It declares that Brotherhood is man's inevitable fate, and that any civilisation built up against Brotherhood must inevitably decay. It points to the succession of civilisations, one after another, in the world, and shows how they have been based, not on Brotherhood but on strength, and for the most part trampling on the weak. And it is urging the world to-day to look to the foundations of its Society, to realise that the Law of Brotherhood is as changeless as any other natural law, and that if you build your Society in contradiction of it, then your Society will be broken by it, and will have to be rebuilt. And so, in the great controversies of to-day, in the solution of great problems of national and of communal life, Theosophy takes its part, based on great spiritual principles, and believing that the laws of nature in Society, as well as in external nature, may be studied and followed, and Society rebuilt on a foundation that will endure. It is in this way that, in such countries as England, where it has been taught for long and has made its way, it is recognised to-day as one of the great forces working for a better condition of Society than we are living in at the present time. And so it spreads from country to country, not by force, not by compulsion, but by reason, by argument, by the effort to show the truth which men inevitably cling to if they can but see it.

And all that I would suggest to anyone of you is that you should study before you condemn, try to understand before you reject, realise that we are evolving beings, and that no one

man's view of truth, or the belief of groups or communities or nations has the whole truth. And if you can believe that it is true in this world that all life comes from God, as the white light comes from the sun that illumines all our earth, and that the beauty of the world—all that makes it fair, attractive, and lovely—comes from that light, but according to the object that it falls on; that every colour of every flower is only the white light of the sun, from which the flower has taken what it wanted for itself, throwing back the other as colour to our eyes; that all the religions in the world in the same way come from God; that that white light of His is split up in the prism of human intellect and human emotion, and that every religion has, as it were, one colour taken from that great white light; that every man and woman accepts from that what is needed for the spiritual life, and the colour thrown back shows the forms and the methods of the religion and not its essence—so you will realise that when all men understand each other, when all men love each other, then the prism of love shall recombine what the prism of intellect had separated, and then we shall realise that, whatever our religion, whatever the colour, as it were, of our intellectual atmosphere, all light comes from the one Source of Light, and that love reconciles where the intellect has so often divided.

Annie Besant

NOTES ON THE SPIRITUAL LIFE— ENTHUSIASM: CONFIDENCE: JOY

By ALPHA

ENTHUSIASM

THE presence or absence of enthusiasm makes all the difference in the spiritual life. For the spiritual life is a perpetual movement, and enthusiasm is the momentum. Over and over again failure has come to an aspirant, because he has allowed his enthusiasm to be short-circuited. It has risen to a climax prematurely and then subsided—whereas the true enthusiasm, which is to produce useful results in the occult life, must fling itself forth on a trajectory so high that the upward arc is commensurate with the span of physical life.

It is always difficult to re-create an ardour which has once cooled. Just as the lion, if he misses his spring, is said never to spring twice, so the soul which has attempted a spiritual flight, and dropped to earth with flagging wing, is hard put to it to rise again with equal vigour for another soaring. There *is* a way of recovery, but it is difficult; for it is the way of Will—and of a Will which, this time, has to find its own motive-energy, since it lacks the pinions which enthusiasm once gave to it. Enthusiasm is Winged Will. Every aspirant has to take care lest those wings become paralysed or broken.

To preserve enthusiasm, it is necessary to know on what food it is nourished. It is unsafe to seek its nourishment in an external plan; for the plan may fail, and then its food is gone. Or the plan may be dependent upon circumstances,

and then its food is dependent also. Only that which is within can truly nourish enthusiasm—and that which is not only within, but deep within. Emotion is not enough, nor is clear thinking enough. There must be a stirring of something still profounder and more vital—of that part of the nature which is unclogged by earthly *tamas*, and which is itself part of that great momentum of the World-Spirit, of which enthusiasm is only the reflection in an individual consciousness. To move with the World-Process, consciously identified with It and drawing sustenance from Its living Purpose—that is the secret of the true enthusiasm, which is permanent because it is linked on to what is inexhaustible.

And this is only to say that the true motive-energy of enthusiasm is Love. For the World-Process is only boundless Love in perpetual operation; a Love which is in love with its own self-originated designs, even at the seeming expense of the lives that have to realise, in these, their own fulfilment; a Love which, while loving the imperfect, loves infinitely the Perfect, of which they are the hope and promise. Into these lives such Love pours itself as a shaping and directing force—unsleeping, till both they and it shall have found rest and completion in an ultimate and consummated perfection. Of such Love is enthusiasm born, and without it there can be no enduring enthusiasm. In every human being, deep down in the chambers of the heart, this Love lies sleeping, and only waits to be awakened. Every man and woman is an enthusiast, if only they can stir into activity that hidden part of themselves. And this is what each has to do, if he would succeed in the spiritual life, and not experience the mortification of a brief flight followed by weariness and impotence.

It has been said of the Masters that They are full of enthusiasm; but this must not be interpreted as meaning that They are filled with emotional excitement over Their work. The true enthusiasm burns with a steady flame. There is nothing

personal and self-regarding in it, and thus there is not the fuel from which any kind of excitement can be kindled. The enthusiasm of the Masters is only the full realisation, in an awakened consciousness, of unity with the Divine Purpose and the Divine Love. It is a flow of Being, conscious of its own glad and irresistible motion. It plans far ahead, viewing its goal across open spaces, and desires no swifter attainment than that which the appointed cycles and time-periods make possible. Its aim is to assist Nature rather than to supersede her—to make the best of all existing opportunities, rather than to create other opportunities for which the Powers that preside over the evolutionary process have given no licence. The rhythm of the Masters' work is that of Nature herself. Its times are her times; and there is consequently none of the unrest of haste, nor of the clash of unharmonised rhythms.

And this is true also of all who, by spiritual stature, have approached near to the world of the Great Ones. Impatient enthusiasm is left behind, and its place is taken by a patient enthusiasm. The work falls into step with Nature. His task becomes that of using to the utmost each moment of the time-process, without seeking to set to it a swifter or more tumultuous pace than Nature has herself set. In this harmonious synchronisation lies part of the perfection of *Karma Yoga*. It is unification with the All, considered in terms of movement. It implies the complete abeyance of the lower, personal nature, with its confusion of counter-movements, since it is those which, in all cases, throw the lesser worker out of step. Over the Great Workers broods ever an untroubled peace, which is the peace, not of rest, but of rhythmic motion. They sweep onward with the World-Process—unconscious of its movement, just because it is Their own.

Nor does any passion for the goal disturb, for Them, Their tolerance of the intermediate steps. For, in Their eyes,

the goal is implicit in every moment of the process by which it is attained, and They are too wise and too trusted servants of Nature to reject, or to fail to avail Themselves of, her methods of gradual consideration. 'For Nature, in her perfected economy, takes no step which she does not consolidate. Every loss of equilibrium must be fully equilibrated, before the next step can be safely taken. Substance must fill up the gaps created by motion and give it a firm take-off for the next step; nor must the latter ever outstrip the former, even though the process of substantiation seem at times to clog, and often to negate, the movement. For growth is a "whole" thing. It belongs to totalities, and it is only successfully accomplished when no part is unaffected by its operations.

That is why the growth of individuals is normally dependent upon, and conditioned by, that of the wholes to which they belong. Or—if the individual has, for special purposes, to be singled out and pressed swiftly onwards, this only means that he must achieve in his own person, step by step, a consolidation which is, as it were, vicarious for the whole race which he has thus left behind. According to the measure of his swiftness of progression, so much the greater mass of substance must be gathered up at each step; and here it is that much of the difficulty of the occult path lies. In this also is the true significance of the cryptic saying that, when any soul passes through the portals of Initiation, the whole world is thereby lifted. This could not be, unless, at every step which leads up to those portals, something of the total weight of the world were carried with him by the candidate. Every aspirant for Initiation feels, at each pace, the backward pull of the totality from which he has deliberately dissociated himself; and this is, for him, the weight which must be equilibrated before the next step can be taken. His danger lies in there remaining in him, as part of his still imperfect make-up, some unresolved dead-weight, whose backward pull

allies itself with, and lends force to, the backward pull of his generation.

For the Masters—who view the great processes of world-evolution in terms of 'the interplay of forces—it is above all things necessary that the backward pull, just referred to, should be absorbed and neutralised, before mankind is pushed on to its next stage of growth. For if it be not done at once, it must be done later on; and every delay makes the task of equilibration harder and more hazardous. The weight which has, at any given moment, to be adjusted, is the weight of the world's karma. That is why there is no avoiding of the task; and that is also why, in the later stages of evolution, progress can become so much swifter; for by that time much of this karma will have been paid off. Consequently the attitude of the Great Ones towards the work in which They are engaged can never be the unscientific one of disregarding the conditions which the whole complexity of Nature has imposed upon it. The enthusiasm which They have for Their task must be one which accepts the means as well as the end, the stages as well as the goal, and which finds its nourishment just as much in the manipulation of contending forces as in the resolution of these at the point of final achievement.

It must be the enthusiasm of the scientist and the craftsman—a thing of details just as much as of completed totalities; and, for it, every step must be as absorbing as the end itself. Indeed the steps may well be, in many ways, a matter of the more engrossing interest; for the goal is foreseen and certain, being fixed and guaranteed by Nature herself.

In the helping of evolution the realm of the artist, which is ever that of the contingent, is confined to the successive stages. It does not include the end. Consequently it is in these, we may conjecture, that the enthusiasm of the Great Ones is chiefly centred; and those who would awaken in

their own natures something of that loftier enthusiasm, may find in this a lesson and a hint.

The enthusiasm of ends must yield to the enthusiasm of stages. The practical artist and craftsman must take the place of the idealistic dreamer. The end must be clearly seen and recognised, but it will not be in this that the fount of energy will be sought. The man who thinks of ends only, and who is discouraged or made impatient by details, has not within him the enthusiasm which belongs to the Master-Workers of the world.

The Love which is the living soul of all enthusiasm must love equally every stage of the way.

CONFIDENCE

Confidence is essential in all matters pertaining to the spiritual life, for the essence of the spiritual life is the affirmation of a greater Selfhood than that which the lower personality is accustomed to recognise as its own; and against this affirmation every retrograde instinct in the nature will automatically array itself. To be truly spiritual is to stand boldly upon a paradox, of which the world will see only the foolish side; to deny that which that world asserts, to assert that which it denies. And so strong is the pull of the normal, of the evidence of sense and the comfortable rationality of custom, that only an almost violent rejection of all those will suffice to bulwark up the loftier self-assertion of the spiritual part in man. Confidence, therefore, becomes one of the very necessary qualities, without which no man can hope to win through to ultimate self-realisation. It is the yielding of the aspirant to the voice of his intuitions, without doubt or question as to their infallibility, and the being willing to take his stand on these, against the universal judgment of his fellows.

There are many ways in which an aspirant can fall short; but lack of confidence is of all, perhaps, the most insidious and the most paralysing in its effects. For it strikes, not at what is ordinarily called the character of the man, but at that deeper region in which character is rooted. Physically it corresponds, not to any organic ailment, but rather to an anæmia, or lack of vitalising energy, which withholds the strength by which the limbs and organs alone can do their work. The man without confidence is like one who seeks to tread the void; and here it is well to remember that, in the spiritual life, every man naturally sinks to the level at which he can obtain solid footing. His specific gravity is determined by the degree of his faith, and this in turn determines for him the level at which he will habitually act and think. Confidence, or faith, alone can confer the buoyancy which will raise him to a higher level and enable him to stand firm-footed on surfaces which would give way beneath a lesser belief. The man who has realised his own divinity is the true sky-walker; for there is no tenuity which has not become for him a solid surface and a support.

To encourage confidence, a man must act daringly on insight, no matter how extravagant it may seem; for action is the prime generator of confidence. It underpins the unsteady structure, and gradually, as it grows in bulk and height, takes over the weight on to itself. The man whose life is full of action based on intuition, acquires confidence in the very process of acting. For confidence is nothing but felt support; and action, of its own nature, supplies this. For in every act, thus performed, a man sees his faith confirmed and made concrete. It becomes objective before his eyes. It no longer needs constant renewal at the founts of the Spirit. It is part of his normal mode of being. From an ideal it has become an energising life-principle, as simple and immediate as breathing.

The only true beginning, for the building of confidence, is to be found in those actions which the aspirant imposes, by way of discipline, upon his habitual everyday life. Every action of this kind is a witness, within the conscious self, to the authority of his intuitions; and there can be no true building, in respect of actions of a larger range, until the personal man, with all his habits, his preferences and his spontaneous reactions, has capitulated to the inner mentor. For it is on this solidification of intuition, by means of action, that he will eventually rise to a point at which, firm-based upon an ordered selfhood, he can act freely and powerfully upon the lives about him. It gives to him his leaping-off ground, his foothold. And it has this great advantage—that a confidence, thus established within the self, has no need of reinforcement from without. Self-conquest is the only conquest that any man has to achieve. All other conquests flow from it naturally. And until self-conquest has been attained, there can be no complete confidence; for the rebellious elements in the self are ever the begetter of doubt. Every weakness unredeemed is a challenge to the higher Spirit in man, for every such weakness is a strength unconquered. Only by full self-mastery can a man come into a full self-confidence; since only then has he a basis for trust in himself.

One mark of all high spiritual advancement is self-assuredness. This is the strength-aspect of that inner peace which an exalted spirituality bestows. And it has about it also a simplicity, since there is then but one judge to whom all problems are referred for decision. It is, further, a great releaser of energy, since the passage for such force is now open and forthright. Between intuition and act there is no longer an intermediate region of hesitation and uncertainty. Doubt—the great paralysing of action—has ceased. Action and the source of action have become one. The man is the true and living expression of his own informing Spirit. The

self-confidence of faith has become the self-confidence of knowledge.

Joy

The heart of Joy is acquiescence—a glad yielding to things as they are, a cessation of all combat with the laws that govern existence. A spiritual joy accepts what is, and in that very acceptance opens the door to what may be. It stands aside and allows God to act in His own way, without comment or interference; yet in that very withdrawal finds itself swept up by the Divine Impulse, and its non-resistance converted into active co-operation. For none can stand aside from life and remain unmoving, unless he has steeled his heart against fellowship with life. To stand aside and yet love, to be joyously acquiescent, is to loosen the feet from solid earth and to be carried along by the universal motion of things—which is the self-begotten energy of God Himself.

To a sincere Joy, cleansed of self, all the virtues come easily and naturally, like breath to the lungs; and they come in their true form, made gracious and pleasing and beautiful by the Spirit which sustains them. No virtue is a complete virtue until it has lost its consciousness of self in a deep and abiding Joy. For Joy imparts spontaneity, and spontaneity is itself only the mark of undisputed ownership. A man is that which he naturally is; and he is only naturally anything when all elements of opposition have been removed. And since this absence of opposition takes away that by which human consciousness is wont to define itself, all unimpeded motions of the Spirit lose, in a way, their own self-awareness and become merged in a general flood of being whose felt quality is that of Joy—for Joy is the emotional accompaniment of Liberation. The Perfected Man is not the man of many virtues. He is the man of one great Virtue—which is no

virtue, in the ordinary sense, because it is just the simple and natural expression of his being.

That Joy is the greatest of the virtues and the consummation of being, is shown by the fact that all other virtues flow out of it. Love, strength, humility, pitifulness, endurance, enthusiasm, purity, understanding—all these are but the varying expressions of a spiritual Joy, and come without thought or effort when that Joy is consciously realised; nor can any of them reach its true depth and fullness unless, at the root of it, Joy be present. Of the soul which has attained Bliss, Nature asks nothing more; and all disciplines and moral efforts are but so many means of breaking down the inner elements of resistance which prevent the fusion of the whole nature into a single current of spiritual gladness. To be—in this complete or divine sense—is a greater thing than to be this or that, or to possess this or that set of qualities; and only when this state of simple being is reached does a man enter upon that life of spiritual power which, it has been said, is as far above the merely good life as the good life is above the life of ordinary humanity.

The virtues are human things. The Joy which gives birth to all the virtues naturally, without throe or pang, is divine. For every thousand souls which are virtuous in the human sense, there are only one or two which have attained to the divine joy of simple being.

When the Great Ones come forth into the world to restore the beauty of human life, it is not virtue that They preach. It is the message of Joy. They come to restore the flow of life, to melt down barriers, to fuse and to release. The remedy that They bring for life is life itself—life, which only craves liberation in order to be a thing of perfect joyfulness. They invite men, not to live painfully, but to live freely; not to practise virtue with set lips and corrugated brows, but to give themselves up to the simple joy of living—

to be kind and compassionate and comprehending, not because these are good, but because no man can live joyfully, in the true Joy of the Spirit, without expressing himself spontaneously through these. The Great Ones never judge as men judge; for Joy accepts the sinner as freely as it does the good man, and loves each alike. Nor do the Great Ones ever say that this or that doctrine is truth, and that a condemnation rests on all who do not accept it. The Joy of life is greater than doctrines. It is itself the ultimate Doctrine, of which all others are the servants, and the man who has realised it needs no other teaching.

The time will come when the religions and the dogmas will have been forgotten, and when the virtues will have been relegated to the limbo of things past. And then a Perfected Humanity will live a life of simple joyfulness, exulting in the sheer glory of being, and entering heart and soul into that divine Actuality which is already around it but which it has not yet learnt to perceive. Then, and not until then, will the Natural Life of man begin—a life without virtues, because these have all become spontaneous and unconscious; a life which is one perpetual present, because the Future has in it no pain of fear or anticipation which can conflict with present Joy. Then all growth will be as the growth of a flower, and all thought and feeling and action as the perfume of the flower. Such will be human life at the end of the manvantara; for it will have entered into the Joy of its Lord.

And that is why to create Joy is, even to-day, the highest of human functions and the whole duty of the spiritual man. All else is of secondary value, the work of the painstaking and uncertain amateur. The greatest of the great is he whose very presence liberates and makes joyful, who brings to the ills of life the supreme remedy of Life Itself. For Life is Bliss, and Joy is nothing but the apotheosis of true living.

Alpha

SOME PHASES OF TRUTH IN ART

By WELLER VAN HOOK

I

SINCE Nature is constantly manifesting the changes that attend and make a part of her evolving, Art must follow and must portray the varying aspects of the ages, as well as set forth that essence of theirs which is eternal. Art finds, therefore, no more fixed standards of the truth than does Nature.

Nevertheless, there is a flowing norm of idealistic truth that attends the progress of evolution in forms through all the ages. And we must agree with Ruskin when he insists upon the necessity for the pursuit of this phase of the truth, and for its expression in the reflecting forms that make the body of Art. You will recall how Ruskin laboriously studies the truth as applied to the consideration of such natural forms as twigs, leaves and rocks.

The human body typifies the solar system and suggests its Deity. Art has found it an important part of her labours to study and to reproduce the forms of man—the forms of the sexes, of the periods of life according to the age of the bodies, of the different nations, and then of the succeeding primary and secondary races.

Art has for its purpose and duty to portray Nature, while somehow suggesting God beyond and within Nature, informing it. Hence one would say that the representation and relative fixing of these changing, shifting, varying forms, together with their setting in the purpose of God as they are floating down the stream of time, constitutes one of man's most important duties in Art. And we cannot say that the artists of the succeeding eras have failed to attend to this duty. From the truly prehistoric times down to our own day, the human and other of Nature's forms have been studied pictorially and plastically with growing skill. In many cases the result of the artistic effort has been preserved to us in caves, in graves or sepulchres, or under drifting or solidifying sands.

And these records frequently suggest, not only the actions and the customs of the beings of succeeding ages, but even their peculiarities of body as to height, proportion, strength and grace. Yet, from such records of the life of man, the anthropologist dares not go far with argument or conclusion; he must find skeletal remains or mummies, or, as in the rare find of Pompeii, empty moulds of forms incinerated in lava, that may be poured full of solidifying materials, to reproduce the most exact details of that last agony and of him who perished so.

He who studies the graceful figures on ancient Cretan and Grecian vases can get general ideas of the difference between the types of men living at different times and places. It is not merely the differences between the modes of dress and the activities of these ancient peoples that one longs to study; it is also the changes, that take place through the succeeding ages in the bodies of men, that interest us, and that we would demand aid to obtain through the records of representative art.

For, if we could view at once the archetypal forms of the men of the successive root-races and their sub-races, including

those races yet to be brought into existence, we should have, typified before us in epitome, the comprehensive story of God's plan for life on our globe. The future would be suggested as the past would be portrayed. From what one saw, he could deduce much of the remainder of the wondrous tale. One would trace the details of man's physical evolving step by step, with but slight variation of progressive march, through the ages. How pronounced the change from root-race type to new root-race type! How wondrous the steady march from sub-race type to sub-race type! With what wisdom have the Manus chosen the phases of progress that are to mark each step in advance. For each new and slightly modified form must bear the record and be the progeny of the past, and must securely hold, acorn-wise, the promise of all future root-races and sub-races.

Could we view these forms together, we should note at first glance the differences in height, strength, colour and grace that would give character to the different types.

But no one who comprehends the meaning of evolving bodies, as affording physical vehicles of expression for men, could be wholly satisfied with a view of the bodies uninhabited. He would wish to see them vivified by the souls that they were constructed for. He would wish to see the successive groups of forms characteristic of the different epochs and races occupied by the same group of changing, growing and evolving souls. And he would wish to catch glimpses of these incarnate egos living in the midst of the evolving environment that the changing world would offer, modified and improved as it would be, with the rise of new continents to take the place of those that are submerged or incinerated.

Man and Nature are the proper study of the sculptor and the painter. The true artist must long to make the soul, the ego, speak through his mask of marble or of paint on canvas. He would wish him to tell us something of his comprehension

of God and Nature, as we gaze at him caught, enmeshed for ever, in marble or on the canvas, for our study. Then we, just so far as we know God and Nature, could know him and be at one with him, comprehending and, in some part, including him.

It is true then, that, to portray man by artistry, we long to carve or paint both soul and body. How sad the limitations of marble and canvas! Yet much has been done to tell the story of the soul through the portrayal of the body. Think of the Moses of Michelangelo, the Dying Gaul, the Laocoön! The value of thought-forms made to cling to objects by the artist's will is understood by the student of Theosophy.

Now our theory is this—may not the speech of the soul be uttered characteristically through the body of the man, of whatever root-race, sub-race, branch-race or nation he may be? Nay, further, is not the body supplied by the Manu the very vehicle of expression best suited for the man to work through, to live through; and, *per contra*, is not that vehicle the best one for the artist to use in trying to tell us of the souls of men of different types and stages of development?

Furthermore, we aver that, since the Manu finds it necessary, and also sufficient, to limit the man of a given soul-development to specific limits of body, requiring, for example, a fourth-root-race ego to occupy a fourth-root-race body, *it is necessary that the artist limit himself strictly to the uses of racial and national body-types whenever he portrays men.* He may not properly or truthfully mix types, nor may he add to or subtract from types, so long as he wishes to present the major truth of God, when he wishes to express soul-quality or soul-magnitude or soul-power, but must limit himself to the use of the very vehicle that the Manu has used, without doing violence in the least degree to the type.

Truth, reduced to broad, simple laws, often seems offensively obvious and trite. Yet, despite this drawback, we

feel that the truths at which we have arrived are irrefragable, have the rigidity and value of laws, and should be adhered to by those artists who wish to portray the eternal.

Let us consider some consequences that arise out of these considerations.

One group of anthropologists are known as physical anthropologists, because they study the physical bodies of men. They measure skulls in all dimensions by thousands, to determine correlations and establish racial types. Their patience is exhaustless—it was part of the great Virchow's working day to measure skulls for two hours at midday—was it before or after luncheon? Mandibles are of the utmost importance to them; the angle at which the neck of the femur meets the shaft may be different for the Indian and the European. The arches of the feet are more clearly marked for the advanced than for the younger races. No doubt the anthropologist of the future will find the hand-phalanges of the sixth sub-race showing measurements in harmony with the slender, tapering quality that Mr. Leadbeater tells us is characteristic of the coming type of men.

The soft part of the human body, nervous system, muscular system, cutaneous system, are studied most minutely by the anthropologist, and the results of such study afford bases for his distinctions between types of men.

Is it not necessary that the artist have a working knowledge of anatomy, physiology, and anthropology, just as he must have a working knowledge of geology if he would paint mountains and gorges, or of botany if he would paint laurels or oaks? And, by our law, the sculptor must have knowledge of skull-measurements, or he is a lost man in his art. George Washington was no fool—we conceive he was a genius in his way. Yet a statue of him, at the gateway of a certain art gallery I know, presents him with the calvarium of an ancient

cave-dweller! The orbit of a fifth-root-race man has its distinctive shape, size and relationship to the remainder of the skull. The fifth-root-race man must not be given the supercilious ridges of the savage. The cartoonist will do this, to mark with emphasis the character of the profiteer. But the serious artist, who wants his work to live, must know with exactness the limits of root-race orbital measurements, and must not transcend them for the sake of effect. *His effects, we affirm, must be obtained within the limits of anatomical fact.*

It was centuries after the modern revival of art before the muscular system of man was studied in the least by sculptor and painter. The muscles of the arm, chest and abdomen were laid on humerus and bony thorax in waves and scallops by the Pre-Raphaelites. Leonardo da Vinci has left us elaborate and extensive studies of the dissected cadaver. In common with professional anatomists of his time, many of his ideas of the grossest facts in human anatomy were wildly erroneous. Yet this need not surprise us, since the location and the shape of the stomach have been known to us moderns with accuracy only since the Röntgen rays have revealed the true facts. And a lifetime of study is even now needed to give just conceptions of topographical anatomy.

The study of anatomy, as analysis of the human body, its utility and its beauty, is full of interest and inspiration. For the body is truly the temple of the soul. It should be worthy. Conceive the architectural grace of the interior structure of bones, the arch of the skull, the crane of the femur as studied by Julius Wolff, the pliant spine that so easily assumes rigidity under muscular contraction. What bony growth makes Roman noses? What is the unmasked shape of the bully's prognathous skeletal face? Could you model him without feeling and "X-raying" his jaw? What gives the symmetry and power of the Florentine David? Is it not the due proportion of bone and muscle? Shall the painter and sculptor disdain the lowly

basis of their art? The Manu has not done so, but even lives in the bodies the like of which he would give his children. Artists may well afford at least to study them.

Moreover, it is only by studying fourth- and fifth-sub-race bodies that we can prognosticate sixth-sub-race bodies. Review the lineaments of the fourth-sub-race bodies that the Cretans and Danaï used. See how they differ from those of the later Greeks. Would it not have been a wondrous service to men to present in stone or in bronze the figures of the coming men and women? Would it not have been a service to let progenitors make thought-forms of what their children should be like, before ever they came into physical being?

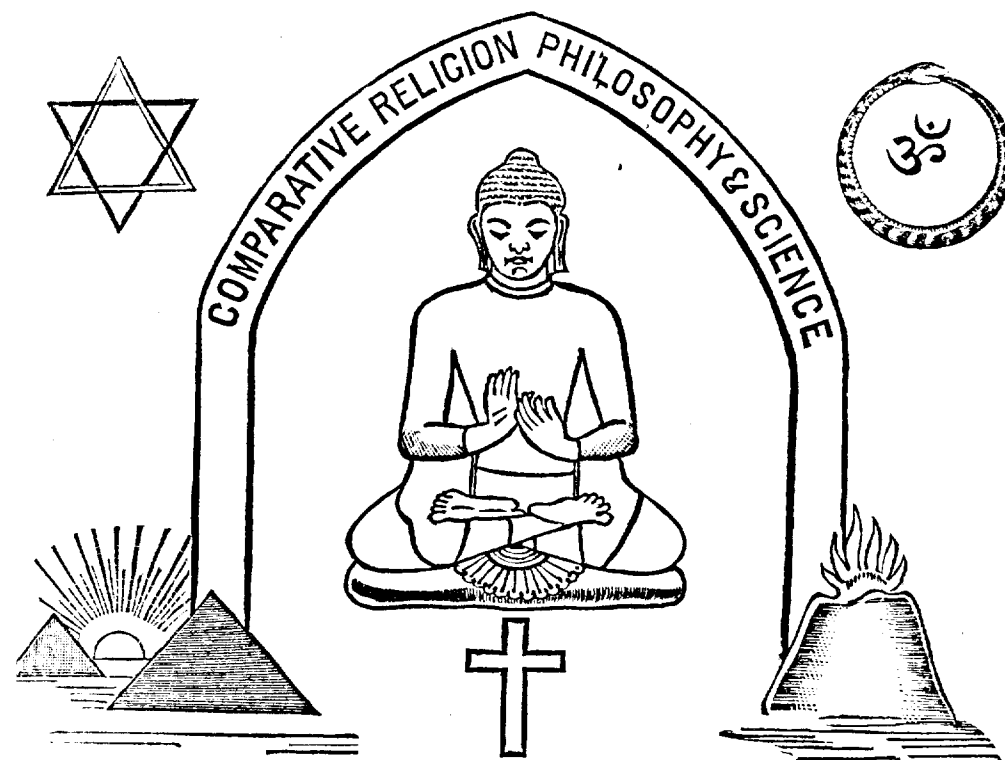
And to-day, who has dared portray the athlete, the philosopher, the poet or the musician of the coming sub-race? Has any man, even a Theosophist, made such an effort or suggested it? Some hints have been given by our leaders from intuitional or clairvoyant studies. But would you not think that a sculptor or painter, longing to give this great aid to men, might beg for inspiration, if he would attempt such prophecy in stone or line and colour?

What are the greatest of the joyful tasks of men? They truly are those that place men where the very heart of God is yearning and striving for expression, and where men of the lower planes of action are needed, that the lightning of genius shall strike earth. Who will be the Phidias and Praxiteles of our age? *They will be those that shall have vision to foresee, industry exactly to study the old forms, and genius with inspiration to portray the deduced and inspired forms of the future race.*

The Art of our times is in the doldrums, between the propelling minds of the Renaissance period of inspiration and the mighty force-currents that will bear forward the genius that the world will see in the new period of spiritual outpouring that we shall have by and by. We venture to

predict it will be no lightly twirled pencil and brush, or daintily handled chisel, that will set forth prophetically the glories of the Manu's new race, adorn the new fanes of its Boḍhisattva, and make and glorify the splendours of the civilisation already foreshadowed by the Lord of the Cultural System. Those will do this work who will know the anatomy and the anthropology of the fifth-sub-race man, and will, therefore, be ready to measure, as well as prematurely view, the new sixth sub-race, and give the root-race men, in part and as a whole, appreciatively, intellectually and analytically, the meaning of function and value of proportion of body for the man who, as ego, has fought through ages for the honour of race-leadership in the new bodies that the Manu, with infinite though unseen labour, is preparing for humanity.

Weller van Hook



THE KATHA UPANIṢHAṬ

BEING AN ATTEMPTED RENDERING AND EXPLANATION

By COLONEL RALPH NICHOLSON

INTRODUCTION

THE *Katha Upaniṣhaṭ* may certainly be included among the many works which explain the great Science of Yoga, the most important of which are the *Bhagavad-Gītā* and Patañjali's *Yoga Sūtras*, and should be studied in conjunction with them.

It is indeed a veritable mine of wealth to the student of Yoga, and will amply repay any effort devoted to the understanding of the inner meaning of its flowing verses. Although the instructions given in it are not so detailed as is the case with the *Bhagavad-Gītā*, it will be found to lay stress on the importance of meditation, as a means of arriving at a knowledge of the Supreme SELF, the Inner Ruler, who dwells within the centre of all beings, in the ether of the heart, and of the unity of the Individual Self with the Universal SELF or Divine Spirit. Before meditation can be successfully practised, however, we learn how the senses must be sternly subdued, and the mind controlled (by no means an easy task, as we are told by Śrī Kṛṣṇa, in the *Bhagavad-Gītā*, in the Sixth Discourse—a task, moreover, calculated to deter anyone not possessed of great faith and an indomitable will). It is the attainment of this knowledge of the Supreme—in other words, the at-one-ment with the Divine SELF—for which the practice of Yoga is held to be so essential, and for this reason the greatest benefit can be derived from a study of this Upaniṣaṭ.

There are many translations of the *Katha Upaniṣaṭ*, but, for the most part, they scarcely give a clear rendering of the meaning, and it is hoped that this simpler version may be of use to Theosophical readers.

Grateful acknowledgments are offered to Mr. G. R. S. Mead's *Upaniṣaṭs*, and to *The Twelve Principal Upaniṣaṭs* (English Translation), published by Mr. Rajaram Tukaram Tatya.

R. W. N.

Aum! All hail to Brahman!

Aum! May He protect us both; may He be pleased with us; may we develop strength; illumined may our study be; may there be no dispute.

Aum! Peace, Peace, Peace! Hari! Aum!

FIRST SECTION. PART I

1. Now, once, the son of Vājashravas (Gautama), wishing for reward,¹ made an offering of all that he possessed.² He had a son, Nachikeṭas by name.

2. Who, when the offerings³ were brought, although but a boy, (proved that) faith was in him. He thought—

3. These cows,⁴ past drinking water or eating grass, past yielding milk, their strength to breed exhausted. Joyless are called those worlds to which he goes who makes such offerings as these.

4. Thus spake he to his father: To whom wilt thou give me?⁵ Twice and thrice he asked this question. To him, in wrath, his father replied: To Death I give thee!

(Nachikeṭas reflected:)

5. Of many am I the first to go?—midmost of many am I.⁶ Can Death perform any work through me to-day?

6. Remember how our forefathers acted; so judge also how men act in the present.⁶ Like corn does a mortal decay; like corn does he spring up again.

¹ Of heaven.

² Called the *Visvajit* sacrifice—usually performed by kings returning from a successful campaign. It could also be performed by Brāhmaṇas.

³ The cows were intended as an offering to the priests officiating at the ceremony.

⁴ Meaning that, considering the offering of such animals would bring no blessing to his father, he wished to offer himself in their place.

⁵ Neither the best nor the worst.

⁶ It is understood that Nachikeṭas' father wished to withdraw the speech he had all too hastily uttered. His son, however, here explains how wrong it is to repudiate one's word, contrary to custom. So, to keep his word, his father sent Nachikeṭas to Death's abode.

(So Nachikēṭas went to the house of Death, and there remained three days, unwelcomed and unattended, for Death was absent. On the return of Death, his counsellors thus addressed Him :)

7. As fire¹ a Brāhmaṇa guest enters a house. That he should be in peace and rest content, the good make him this offering: Here water, food and shelter, O son of Vaivasvat!

8. Hopes, expectations, communion with the good, pleasant words and sacrifice, pious gifts, sons and cattle, all are taken away from that unwise one, in whose abode a Brāhmaṇa, fasting, remains.

(Then Death said :)

9. For three nights, fasting, hast thou remained in my abode, O Brāhmaṇa—a guest to be revered. Reverence be to thee, O Brāhmaṇa, and may it be well with me. Therefore ask of me three boons in return.²

(Nachikēṭas replied :)

10. That Gauṭama (my sire) may no more anxious be, (but) calm in mind and no more wroth with me, O Death; that he may recognise and welcome me when thou hast let me go. This is the first of the three boons I ask.

(Death replied :)

11. By my favour, Auddalaki, Aruṇa's son, will recognise his son, and be as heretofore. He will sleep in peace at night, his anger gone, on seeing thee freed from the mouth of Death.

(Nachikēṭas continued :)

12. In the heaven-world there is no fear of any kind; *thou* art not there; there no one fears old age; having left behind hunger and thirst, beyond all grief, a man rejoices in the heaven-world.

13. Thou knowest well, O Death, that fire (sacrifice), sure means of gaining heaven; tell this to me, for I am filled

¹ Here *Vaishvānara*.

² One for each night that thou stayedst in my house, without due hospitality.

with faith. Those dwellers in the heaven-world are free from death. Be this the second boon I ask.

(Death answered :)

14. This will I teach thee! Give ear to me, for I know well, O Nachikēṭas, the fire that leads to heaven. Know that this fire, hidden in the secret place,¹ is both the means of reaching endless worlds, and is also the source from which they come into being.

15. So He told him of that fire, the source of the worlds, of the stones which compose its shrine,² how many, and the way the rite of that sacrifice should be performed. Nachikēṭas repeated all that Death had told him, till he learned the lesson; so that Death, being overjoyed, once more explained it to him.

(The great-souled one, with affection towards him, rejoined :)

16. Unto thee here and now a further boon I grant. By thy name alone shall this fire be called. Take further this garland of manifold form.³

17. Whoso performs three times the Nachikēṭas Sacrifice, receiving instruction from the three,⁴ following the threefold path of deeds,⁵ passes beyond the circle of births and deaths; knowing that fire from Brahman born,⁶ omniscient, and realising Him, he goeth to the everlasting peace.⁷

18. Whoso three times the Nachikēṭas Sacrifice performeth, knowing its triple nature, before he dies, casts off the bonds of death,⁸ and leaving grief behind, rejoices in the heaven-world.

¹ In the ether of the heart.

² "How the stones of daily acts are laid to build its shrine, how 'tis enkindled, and how fed."

³ No explanation of this phrase is forthcoming.

⁴ The Mother, the Father, and the Teacher.

⁵ Sacrifice, reading the Vēdas, liberality.

⁶ That fire emanating from, and being Brahman.

⁷ i.e., Nirvāṇa, or final liberation.

⁸ Frees himself from the necessity for rebirth.

19. This is that heavenly fire, O Nachikētas, which thou didst ask for thy second boon. By thy name, truly, will men call that fire. Choose thy third boon, O Nachikētas.

(Nachikētas said :) .

20. There is that famous doubt as to man's after-state. After death, some say he is, others declare that he ceases to be. The answer to this I would learn from thee. Be this the third boon I ask.

(Death replied :)

21. The very Gods of old were doubtful on this point. Truly to know this is not easy. Subtle is its nature. Demand some other boon, O Nachikētas ! Press me not ; from this set thou me free.

(Nachikētas rejoined :)

22. In truth the very Gods had doubts upon this point ; and thou, O Death, hast declared it difficult to know. No other can be found like thee to tell of it. No other boon at all can ever equal this.

(Death replied :)

23. Ask sons and grandsons, whose lives shall reach one hundred years, much cattle, horses, elephants and gold. Ask for wide expanse of earth, and live thyself as long as thou may'st wish.

24. Think well, and ask some other boon like this ; for wealth and means of living long.' Be king, O Nachikētas, on widespread earth ; I will cause thee to enjoy all that thou desirest.

25. Whate'er desires are difficult to gain and hard to keep, ask and thou shalt have. Beautiful, fond companions, such as ride in Indra's car, chanting sweet to heavenly melodies, lovelier far than mortal eyes have ever gazed upon. Be waited on by them. I give thee them ; I give thee all—but ask not of Death, O Nachikētas, concerning death.

(Nachikētas answered :) .

26. Things that die to-morrow be these glories of the senses, O God that endest the lives of men ! All life is short at best. The horses and the elephants and thrones, the sweet companions and the song and dance, are thine and end in thee.

27. Wealth brings no satisfaction ! Possessed of wealth we know thee near, and that we live only so long as thou willest. The boon for me is thus the one I ask.

28. What mortal man, still subject to decay, with the thought of death ever in his mind, who understands the joys of beauty and how they fade—how can such a man delight in life, however long it be ?

29. That which men enquire into, O Death, that which befalls men in the after-life, that tell to me. No other boon than this doth Nachikētas ask, that secret hidden from all men.

FIRST SECTION. PART II

(Death said :) .

1. There is that which is right, and that which is pleasant.¹ These two bind men by different objects. He is wise who chooses the right. Whoso chooses the pleasant loses sight of the final goal.

2. Both the right and the pleasant attract men ; the wise man with discrimination judges and distinguishes between the two, choosing the right as being more excellent than the pleasant. The fool chooseth the pleasant to have and to hold.

3. But thou, O Nachikētas, after due thought, hast rejected all these objects of desire. Thou hast not chosen the path of wealth, in which so many perish.

¹ Right and wrong, good and evil, spirit and matter, the everlasting struggle between which is the cause of continued existence.

4. These two paths are wide asunder, and lead to different ends¹—the ignorance which seeks for pleasant things, and that knowledge whose object is right. I deem thee, O Nachikēṭas, desirous of knowledge, seeing that all these objects of desire tempt thee not.

5. Those who live in ignorance, fancying themselves wise and learned, wander round deluded, blind leading the blind.

6. The means of attaining the next world are not known to the fool, who is led away by the delusion of wealth. Believing in the existence of this world only, he knows of no other. He comes into my power again and again.

7. Of that inner being, many do not even hear; many, though they have heard, do not understand. Wonderful is the speaker of that; wonderful the hearer of that; wonderful, also, is the knower, being instructed by the wise.

8. It is not easy to comprehend that inner being, when explained by the ignorant. Meditation is necessary to gain that knowledge. When it is declared by a teacher whose soul is one with the Self, there is no doubt concerning it. A knowledge of the Self, subtler than the subtle, cannot be arrived at by argument.

9. That knowledge, O Dearest, which thou seekest, is not to be gained by argument, but it may be easily comprehended when explained by a teacher whose soul is one with the Self. Thou art an earnest seeker after the truth! May we find, O Nachikēṭas, questioners like thee!

10. I know that worldly wealth (or happiness) is impermanent; for that which is eternal is not obtained by means of transient things. Therefore have I established the Nachikēṭas fire (or sacrifice) by the use of temporary things, and thereby have I now attained to the eternal.

¹ One being the cause of rebirth, the goal of the other being liberation.

11. Though thou, O Nachikēṭas, hast beheld the fruit of sacrifice,¹ that eternal place where all men's hopes receive their fruition, whence the worlds derive their being, where no fear is, of wide extent and great, the abode of the Spirit; yet, firm in thy wisdom, thou hast rejected all.

12. The wise, the reason united with the Spirit, meditating on Him, whom it is difficult to perceive, inconceivable and concealed in the cavity,² who existeth from all time, is not affected by grief or joy.

13. Having heard of that³ and comprehended Him, having discriminated between the Self, as endowed with qualities, and the body; being united with that in its subtle nature, the mortal rejoices, for he has obtained that which is worthy of rejoicing. Thou, O Nachikēṭas, hast opened the door of thy heart to the Divine Spirit.

(Nachikēṭas said:)

14. Make known to me that which thou seest; that being who is different from⁴ virtue (duty), different from⁴ evil; that which is different from cause and from effect; different from⁴ the past and the future.

(Death replied:)

15. That goal of which the sacred scriptures speak,⁵ which all the works of penance declare, desiring which men devote themselves to Brahmā's service, this word I will briefly tell thee: It is the Aum!

16. In very truth this word is Brahman.⁶ It is in very truth the Supreme⁷; whosoever, understanding this word,⁸ meditates on it, obtaineth all that he may desire.

¹ The result of the desire for Nirvāṇa.

² In the ether of the heart.

³ The nature of the Divine.

⁴ Distinct from, beyond and higher.

⁵ The Vedas.

⁶ The Individual Self in Man.

⁷ The Supreme or the Universal SELF.

⁸ Not only its pronunciation, but also its full meaning.

17. This means¹ is the best; this means is the Supreme. Whoever knows this means² is revered in the heaven-world.³

18. The self which knoweth this word is not born, nor doth it die; it is not produced from anything (is Self-existent), nor is anything produced from it; unborn, eternal, not subject to decay, and ancient; it is not slain though the body be slain.

19. If the slayer thinks that he slays; if the slain thinks he is slain; both err. The Self slays not, nor is it slain.

20. The Self, subtler than the subtle, greater than the great, is seated in the cavity³ of the living being. He who is free from desire and grief, his senses tranquil, beholds the glory of the SELF.

21. Sitting, he travels far⁴; sleeping, he goes⁴ everywhere. Who but the Self within can know the SELF who rejoices and yet does not rejoice.⁵

22. Knowing the Self as bodiless among bodies, permanent among transient things, as great and all-pervading, the wise cast off all grief.

23. The SELF is not to be obtained by explanation,⁶ nor by the understanding, nor by constant repetition. It can be obtained by that one who seeks for Him. To that one the SELF reveals Himself.

24. No one who has not ceased from evil ways, whose senses are unsubdued, whose reason is not fixed, and whose mind is not controlled and tranquil, can arrive at a knowledge of the SELF by learning only.

25. Who is able to know by learning that SELF, whose food both priest and warrior are, and whose seasoning is death?

(To be concluded)

¹ "Aum" as the means of salvation.

² For he has attained to union with the Supreme SELF—has become that SELF.

³ In the ether of the heart.

⁴ Even with the body seated or asleep, the inner Self is not bound by any limitations.

⁵ i.e., is above the pairs of opposites, is not affected by grief or joy, pain or pleasure, etc.

⁶ Or by the performance of the rites prescribed in the Vedas.

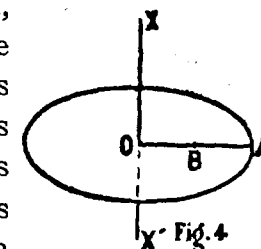
THE THEORY OF RELATIVITY

By YADUNANDAN PRASAD, M.A. (CANTAB.)

II. THE GENERAL THEORY

(Concluded from p. 494)

WHEN we consider the space and time units attached to an accelerated system, we find that we are dealing with a very complicated space-time world. In a system which is moving uniformly, we saw that the space and time units remain unchanged so long as we are fixed to the system; it is only when we go out of the system, and are in relative motion to it, that the space and time units get mixed up. Let us take a table (FIG. 4), revolving round an axis XOX' through the centre O at right angles to the plane of the table. Such a table is an example of an accelerated system, which we become conscious of, if we have a seat on the table! The relative velocity of A with respect to O is greater than that of B, therefore the space-time units at O, B and A are different. The change takes place continuously from O to A. We thus see that in an accelerated system, there is no fixity of units, even in the body itself.



The space near the revolving table is what may be called non-Euclidean space. Various geometries of space have from time to time been propounded, and, according to Euclidean space, two parallel lines never meet, however far produced; while

according to non-Euclidean space of the Gaussian type, two parallel lines do meet if produced sufficiently far. Another result, according to the latter geometry, is that the three angles of a triangle are together less than two right angles. If we have a sufficiently big triangle, and if we could measure angles very accurately, according to the theory, we should be able to show the effect practically.

If the principle of relativity is to be true for accelerated systems as well, all physical laws should hold good, not only for a change of system of reference with a uniform linear velocity, but with any kind of system of reference, either with an accelerated linear velocity or with a rotational motion. When an apple leaves a tree, the facts of nature can be equally well explained by saying that the earth fell to the apple, as by the fact that the apple fell to the earth. The force of gravitation is not a real force, but due to an accelerated motion of the earth. Such were some of the views put forward. The actual solution has been worked out by utilising the mathematics of Riemann and Christoffel with regard to non-Euclidean geometry, and by finding out equations of transformation from one system to another of any kind, which would leave the physical laws unaltered.

There are few who are fortunate enough to be able to understand the mathematical processes of that unorthodox scientist Einstein, and it is only from the point of view of general considerations that we can proceed with his logic. In the earlier part of this article it has been mentioned that Minkowski drew a graph of the whole universe in a four-dimensional frame of reference, which, though it cannot be grasped concretely, due to the limitations of the physical brain, can be easily grasped mathematically. A particle of matter at rest is represented by a line drawn parallel to the time axis, while if it be moving, it will have corresponding inclinations to the other axis. A phenomenon is represented by intersection

of lines. This magazine is a phenomenon. It is due to the coming together of particles of paper and ink, each of which is represented by a line in this four-dimensional framework. This magazine, therefore, will be represented in this framework by the intersection at one point of a number of "world-lines," as they are called. It may be that the minds of the authors of the various articles may be also represented by world-lines, which join in the production of this phenomenon. Even scientific observations consist of observations of coincidences. When we look at a clock, we do not see the time, but we observe certain coincidences of hands with marks. When a physicist says he observes a temperature of 30°C., he does not observe the temperature, but the coincidence of the top of a column of mercury with certain marks. Coincidences, then, are essentially of the nature of phenomena.

Let us draw a picture of these world-lines—imperfect as it is bound to be—on a well-blown football bladder. Two world-lines drawn in such a framework are bound to meet, as they are drawn on a two-dimensional surface. In a three-dimensional framework—and still more so in a four-dimensional framework—the world-lines are more likely not to meet, and so an intersection—*i.e.*, a phenomenon—is a real gain to our knowledge. According to the principle of relativity, no change in the framework, either by giving it a uniform velocity, or an accelerated one, or a rotational motion, should make any difference in the fundamental laws of nature. In other words, however much we may *squeeze* (otherwise called changing the framework) the bladder, the intersections of world-lines always remain. To put it in still more popular language, whether we are standing on our feet or our heads (change of framework), the sun continues to rise and set, etc. The effect of squeezing the bladder has only been to deviate the world-lines, but not to abolish intersections. Einstein put forward the view that gravitation was equivalent to a change

in the framework, which expressed itself as force but was not a real force. It may be asked: Does change of framework ever express itself as a force? The earth is rotating on its axis, and consequently there is a centrifugal force which is exerted outwards, and it correspondingly reduces the force of gravity acting inwards. The rotation of the earth is nothing else than a rotation of the frame of reference of a man on the earth, and we see that it does express itself as centrifugal force. Another fact that led Einstein to suspect the equivalence of a change in the framework and gravitation, was that all kinds of matter, irrespective of constitution, if of equal mass, were equally pulled by the earth. He guessed that this could not be, if gravitation was a real force.

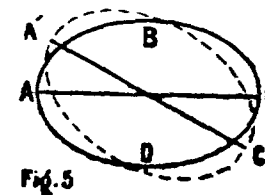
We find that two particles of matter attract each other, *i.e.*, deviate each others' world-lines. Each particle of matter, therefore, is a centre of non-Euclidean space, in which world-lines are deviated, exactly as by squeezing the bladder on which the world-lines had been drawn. Matter is thus a starting-point of distortion in space. This was the view arrived at by Einstein. His English disciple, Prof. Eddington, of Cambridge, goes even further and says:

Matter does not cause unevenness in space, inasmuch as it is the unevenness itself which we really mean by matter.

He further suggests that "the intervention of mind in the laws of nature is more far-reaching than is usually supposed by physicists". He is even "almost inclined to attribute the whole responsibility for the laws of mechanics and gravitation to the mind, and deny the external world any share in them". It is the nearest approach to the *Advaita* system of Hindū Philosophy that has been made by an experimental scientist; but, as Prof. Eddington himself admits, this philosophy of matter is not a necessary consequence of the discoveries in physics.

It may be asked: What justification is there for the Einsteinian view of gravitation, the view that has been named the General Theory of Relativity? Einstein put forward three deductions from his theory which were experimentally verifiable.

1. It had been observed by astronomers that the orbit of the planet Mercury did not satisfy the Newtonian law of gravitation. It is well known that the path of a planet round the sun is an ellipse like ABCD (Fig. 5); but, due to the neighbourhood of other planets, and other disturbing factors, the pointed ends A and C of the ellipse revolve, *e.g.*, to A' and C'. In the case of the planet Mercury this takes place at



the rate of 574 seconds of arc per century. After making allowance for the attraction of the other planets and all known disturbances, which amounted to 532 seconds per century, there was still a difference of 42 seconds per century unaccounted for. This is thirty times greater than the probable error of observation.

Einstein, according to his theory, has worked out a new law of gravitation, which is slightly different from the Newtonian laws, and according to this law it has been found theoretically that there should be a movement of 43 seconds of arc in the orbit of Mercury. This new law, when tried with the other planets, fits in even more accurately than the Newtonian law of inverse squares, which was accurate enough.

2. The second verifiable prediction was that light should bend when passing near a massive body like the sun. It can be argued in three ways. Firstly, since a massive body is a source of distortion in space, light should have its path changed, because in distortionless space, *i.e.*, infinitely far from all matter, it travels in straight lines. Secondly, according to Einstein, inertia and weight are identical in nature.

It has been experimentally shown by Lebedew and Hull that light-waves have inertia, therefore they must have weight, and consequently must be attracted by matter. The effect can only be observed near the sun, because it is too small for observation for smaller masses. Thirdly, since, according to Einstein's "Principle of Equivalence," gravitation is equivalent to accelerated motion, and we cannot by any observation distinguish between the two, if we are in a lift which is falling at such a rate that gravitation is counteracted and we feel that our weight has become zero, a horizontal ray of light will appear horizontal to us also, since we cannot observe *any* effect of gravitation; therefore, to a stationary observer who is not in the lift, the ray of light will appear to be bent down towards the lift, *i.e.*, it will appear to be attracted by matter (the lift).

To make such an observation, it was necessary to wait for a total eclipse of the sun. Such an eclipse was to take place in May, 1919, and British astronomers and physicists, in the true spirit of enquiry, without prejudice of race, in spite of the war—be it said to their credit—had made all the necessary arrangements to send expeditions for making observations to test the theory of Einstein. The observations were to be made in the following way:

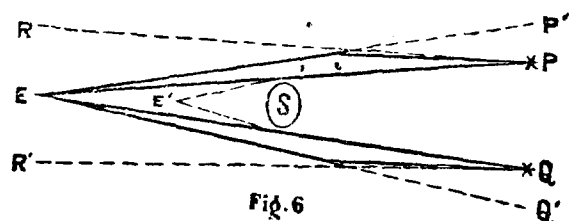


Fig. 6

P and Q (Fig. 6) are stars at a certain distance from each other. They seem to subtend the smaller angle at E, when away from the line of sight of the sun. According to Einstein, when P and Q are in the line of sight of the sun's disc S, the

rays P E and Q E, which are straight lines, bend in, being attracted by the sun, and meet at E', while the rays P R and P R' are bent in and meet at E. The stars P and Q will now appear to the observer at E to be along E P' and E Q', *i.e.*, at P' and Q' respectively. They thus appear to be thrown out from the disc of the sun and seem to subtend a greater angle at E. Einstein predicted this effect to be 1.75" at the limb of the sun. The solar eclipse observations have remarkably verified this prediction.

3. The third prediction of Einstein is a little more technical in nature. Every element has its own rate or rates of vibration. This rate of vibration is the cause of colour. If light from any element is passed through a prism, it will give a spectrum which will not be complete, and will contain lines of certain colours only, depending on the nature of the element. These lines are unique for each element. We thus see that a study of the spectra of the light from the stars will tell us the nature of the elements in any star. Einstein argues that atoms, with their vibrations, are like clocks; and, just as clocks change their apparent rate of motion or vibration with change of space-time units, the atoms also will have different rates of vibration according as they are near an object great or small in mass—the space-time units changing with the nearness of different masses, according to the general theory. This difference, Einstein says, in the rate of vibration of the atom, according as the atom is in the earth or the Sun or Sirius, will show itself when their spectra are compared, by a shift of the spectral lines. This prediction has so far not been verified to the satisfaction of physicists. It may be mentioned, though, that Sir Joseph Larmor and Prof. Cunningham, both of Cambridge, disagree with Einstein, and say that the principle of relativity does not necessarily involve a spectral shift.

Prof. Cunningham, in an article in *Nature*, says :

Imagine two identical atoms originally at a great distance from both sun and earth. They have the same period. Let an observer A accompany one of these into the gravitational field of the sun, and an observer B accompany the other into the field of the earth. In consequence of A and B having moved into different gravitational fields, they make different changes in the scales of time, so that actually the solar observer A will find a different period for the solar atom from that which B attributes to his atom, on the earth. It is only when the two observers choose so to measure space and time that they consider themselves to be in identical gravitational fields, that they will estimate the periods of the atoms alike. This is exactly what would happen if B transferred himself to the same position as A.

The verification of this is still in the womb of the future, but it may be mentioned that the effect to be observed is very small, and is complicated by shifts due to other causes which have to be eliminated.

It may be fairly claimed, then, that the theory of Einstein is based on the rock of experimental facts, and we cannot get away from this. It has broadened the outlook of men of science and has got rid of many of their superstitions and dogmas. It has also to a certain extent opened the erstwhile impassable barrier between the physicist and the metaphysician. As a basis for philosophical speculation it is invaluable. Lord Haldane goes even further when he says in his book, *The Reign of Relativity*, that "it is a creed that stimulates the practice of unselfishness in social and religious life".

There are one or two points which may be mentioned as an outcome of the Theory of Relativity. According to Einstein, space is unbounded and yet finite. To our brain, as at present constituted, it is impossible to conceive this; yet it becomes to a certain extent clear if we think of an analogy. Let us imagine a creature which has only a two-dimensional brain. Such a creature would have no conception of a solid. Area would have some meaning for it, but volume none. Such a creature, if placed on a sphere, would have an unbounded,

yet a finite universe. From a four-dimensional point of view, similarly, our universe will be unbounded and yet finite. This is interesting from a Theosophical point of view. A Logos, from his spaceless and timeless existence, when He creates a universe, makes a "ring-pass-not". This, it may be, is the unbounded, yet finite universe.

Another interesting corollary of the principle is that the greater the amount of matter in the universe, the more there is of space. Matter thus creates space. When Īshvara blows bubbles in "*koilon*," he is simultaneously creating matter, *i.e.*, a warp in space, as well as space itself. We thus see that the Theosophical view and that of a rigorous mathematician seem to dovetail into each other.

There are many roads which lead to the solution of the mystery of existence, even as the paths that lead to God are many. According to the *Bhagavad-Gītā*:

However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Pārtha.

Yadunandan Prasad

THE GOLDEN TRUTHS OF THE SOUL OF MAN

By MUIRSON BLAKE

MAN, as the organism, is the keystone of evolution, and the production and perfection of his soul are the aim and object of all the labours and strivings of the universe. The world's sufferings, its multitude of humiliations for man and beast, its blindness to the true and the beautiful, are all but the stepping-stones to the perfecting of the human soul and its inclusion within the walls of the temple of God.

This soul, purely and sweetly born of the union of the animal with the spiritual, has two paths open before it: One consists in following its past ancestry, returning whence it has arisen, dragging down the sacred flame it has received from heaven, to light up luridly, as with liquid fire, the forms and practices of its animal past; the other way for the new-born soul is for it to reach up with trust and faith into the unknown which, as a new continent, opens before it, and to seek satisfaction there for that unquenchable thirst for the life everlasting which now fills its whole being.

The perfecting of this human soul is the meaning of life in these lower worlds in which we live. The world's sin and sufferings, its joys and peace, are but the pawns and ciphers which the soul uses as it progresses along the path of perfection. In the whole world there is no beauty that is not a reflection of the beauty of the soul, and the peace and strength that underlie all creation are but a part of its eternal nature.

In some ages these golden truths of the soul of man are forgotten; nay more, as in the one just past, the very

possibility of the existence of an immortal presence in man may be denied, and the light of joy pass from mankind; for all human happiness, all human dignity, are dependent on this teaching—the eternal beauty and royalty of the human soul. To-day it is this same Sacred Wisdom that is being given to the world, in new ways, along new channels.

The world-process consists in the elimination of everything but the essential and the true. At the end of every human life, after purification, all that *survives* is the true and the beautiful in that life, which becomes incorporated in the eternal substance of the soul. Again, mortal man, on the completion of human development, *survives* only in the majesty and love of the Superman, that Divine Being of the inner worlds. Survival, therefore, of Truth, Beauty and Love, beyond all the vicissitudes of transitory existence, is the very basis of life, the process by which it develops; but such is the distortion, the kink, in the thought-world of to-day, that this glorious fact of the survival of the soul of man, with all its sacred contents, has become travestied into the survival of the utilitarian, the fittest in the material environment.

Man lives in the world of thoughts and derives his life from it, just as the fish does from the medium it swims in; therefore is this teaching of the soul necessary to man, and therefore is it given again and again to every generation, to every age, so that the mental stream, from which the humanity of that day derives its life, may be pure and life-giving. Without this, man's hopes wither and die, and the lamp of life dies down to a faint flicker of flame as this sacred knowledge of life's realities disappears from the daily life of men.

This Sacred Wisdom shows us that the civilisations of the world, and the many races of men, are but the stepping-stones on which the soul climbs as it proceeds on its path of perfection. We learn from that same holy source that the threescore years and ten, the allotted span of one life, are but

a part of the oft-revolving wheel of life which brings the food of experience to the soul, and which helps it eventually to attain unto wisdom. We see the kaleidoscopic movements of the rise and fall of the nations, the constantly passing pageantry of moving life, as the different acts in the Play which tells of the soul's self-purification.

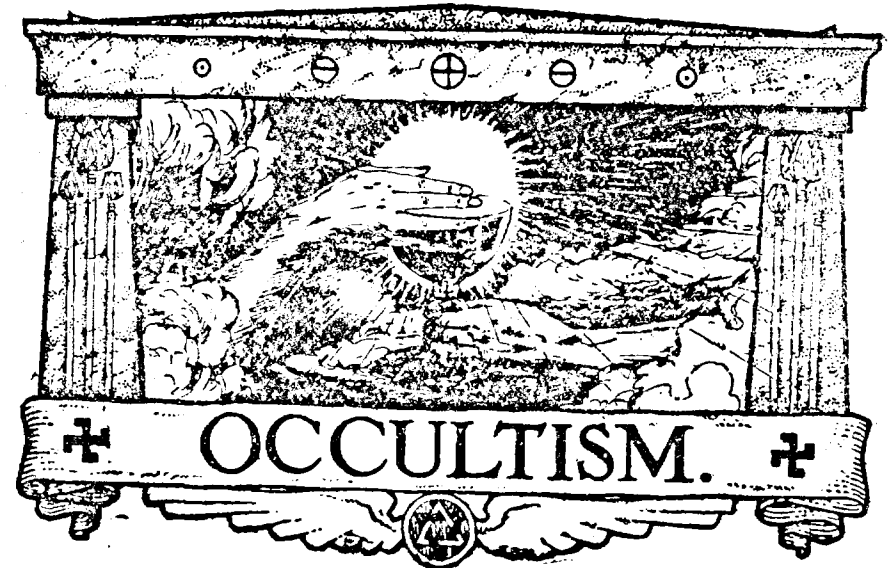
The end eventually comes for every soul, and the hour strikes when the last Act of this Play opens for it; then, rich in the experiences of mortal life, its limitations in time and space melt away before its gaze. Then, at long last, it stands erect in the presence of its Creator, the Great Architect, to learn from His lips the secrets of its life and to receive its wages, in the shape of its allotted task in the House of God.

Not until that hour will the full meaning become clear of the problem-play in which the soul takes part to-day; only when that most solemn moment comes, will it be able to perceive the living truth of those teachings it has received throughout the ages, during its many days. Then will it be confronted by the stupendous fact that human life is only a preparation for divine life, and that everything admitted into the life of men that does not lead towards that end, is of sin and darkness, and is the sole cause of all the multitude of woes that man is heir to.

This is the great message that must be given to the world to-day—that the soul of man is of God and that the life of man is but the transition from the soulless life of the animal to the perfect bliss of a life of omniscience, a perfect compassion, for which all human activities are merely a preparation, and that the woes of life to-day are the result of the many things that man, in his ignorance, places in the way of this glorious fulfilment of Divine Love.

Only when these golden truths are once more established in the hearts and minds of men, can the worlds be at peace and there be happiness in the lives of all.

Muirson Blake



MODERN PSYCHOLOGICAL METHODS IN THE LIGHT OF OCCULTISM

By DR. CHELLA HANKIN

PSYCHOLOGY in the past was either frankly the investigation of mind processes through the observation of their physiological results, or a philosophical and metaphysical discussion as to their real nature, or a laborious and painstaking classification of the various mind-states arrived at through the introspective method. It remained for modern psychology to discover a method through which the subjective processes of mind could be examined objectively by strictly scientific inductive methods of research. The personal factor, which caused the psychological material under investigation to be viewed through the distorted medium of unconscious

prejudice, is thus done away with, and modern psychology has the opportunity of establishing a truly scientific psychology, in which psychological laws can be sought for and confirmed by the usual scientific methods.

It is at once obvious that the discovery of such a scientific psychology begins to give humanity an understanding and power over the processes of its consciousness which must have very far-reaching results. Indeed, when the principles of this new science are well established, we may expect them profoundly to affect the whole reaction of man's consciousness to outer things; and it is a fascinating field for speculation to imagine what will be the result on mankind's social, religious, or artistic adaptations, if modern psychology thus fulfils the hopes of its devotees.

But to consider such a speculation in a fitting manner would necessitate the writing of a whole volume; therefore in this article it is proposed to confine the subject in relation to its application and results in therapeutics. Perhaps this aspect is indeed the most important of its many applications; for, if modern psychology has come to bring hope and healing to that very large class of nervously unstable and overwrought people which is one of the products of modern civilisation, it has come to remove an enormous amount of suffering and to liberate an enormous amount of energy, now bound up in neuroses, for the helping forward of evolution.

The schools of modern psychology to which the above remarks apply, are essentially those which employ the methods of psychological analysis; but, in addition to these, there are other psychological schools of modern therapeutics which at the present moment have a wide vogue. There are schools of auto-suggestion and auto-hypnosis, sometimes combined with certain analytic methods.

Amidst this maze of widely divergent opinions, we discover at least one common belief—the realisation that there exists a

larger consciousness than the ordinary waking consciousness, and that it is possible to get into touch with the same, and start processes which will profoundly affect not only the psychical but also the physiological processes of the body, effecting very remarkable cures, not only in pathological conditions of mind, but also in pathological conditions of body.

This discovery in itself is indeed not new; but what is new is that an attempt is being made to incorporate into definite scientific systems those facts relating to consciousness which heretofore have been left to be seized upon by minds untrained to the scientific method, and so utilised to create pseudo religions or pseudo-metaphysical systems—systems, moreover, which are bound to have an enormous vogue, because they deal with real potentialities of consciousness, even if they are sometimes ignorantly or dangerously applied, potentialities which ought to be made of practical and safe use to mankind, through being reduced to law and order by the researches of science.

In the various cults above mentioned there has been a perfect gold mine of psychological material awaiting the trained psychologist, and it is only recently that men of science have been found sufficiently "scientific" to be willing to explore and investigate this region. This tardiness to accept new evidence, which may upset preconceived theories, is indeed one of the pitfalls of science. Science, dealing as it inevitably must with forms and systems, is apt to make these forms and systems too rigid for the incoming life to expand them. This is due to the force of the collective psychology of a class, and indeed has had its uses in producing the stability which is necessary to build a firm, strong scientific edifice; but it is a factor which we may expect largely to disappear in the scientific research of the future, if modern psychology comes into its own. For modern psychology will further individualise the scientific worker, and liberate him

from those collective forces which tend to limit his receptivity and originality.

The above dissertation has been introduced to prepare the reader for the introduction of a hypothesis which the ordinary scientific worker is almost certain to reject at once because of its strangeness and novelty. If any such scientific worker should read these pages, he is asked, in the light of the above, to accept this hypothesis with patience, and to give it a fair hearing. To the usual reader of this journal the hypothesis will indeed be no new one, for it belongs to that occult tradition which it is the privilege of Theosophy to teach. It is planned to review some part of modern psychology in the light of this hypothesis, and it is claimed that it sheds much light upon many modern psychological problems.

We will first discuss the nature of Occultism, and what are its methods of research. Its methods are those of science, and Occultism means the carrying out of the scientific method of perfect accuracy, precision, and working through law, in the search for further law, into the larger expressions of consciousness which work in definite regions of objective matter, which form its limitations even as dense physical matter forms its limitations here, at that stage of expansion of consciousness which is all that most of us possess.

This postulation of subtler types of matter is certain to rouse at once the opposition of the scientist. He will declare that such an idea is unscientific and absurd, and he will have plenty of arguments against it. If our scientist is metaphysically inclined, he will declare that this is only an attempt to express the limitations of consciousness in terms of matter. Quite so; consciousness fundamentally is the only reality, and matter is but an expression of its limitation, but this argument applies equally to dense physical matter as to its subtler counterparts. The fact remains that, from the standpoint of the relative—and that is the standpoint of pure science—matter

is a very important reality, for science belongs to the forms and systems which are built up out of this reality.

And then our scientist may say that a belief in finer types of matter is to return to the beliefs of the savage. The savage cannot distinguish between objective and subjective, for he thinks that all real things must be tangible, and, because mind and emotions are things of primary importance, he postulates finer types of matter to explain their various phenomena. The reasoning at the back of such arguments is very faulty, for in the special case of the savage he has reached his conclusions through a lack of logic, but in the special case of the occultist he has reached his conclusions through a highly specialised scientific and philosophic system.

Having thus met some possible objections with which our hypothesis will be received, let us fully state the same. It is that, besides our dense physical brain and nervous system, consciousness also utilises a mechanism of finer types of matter. The mechanism of consciousness indeed is made up of three varieties of matter, *viz*:

1. Dense physical matter and its finer etheric prototype, building up the brain and the cerebro-spinal and sympathetic nervous systems.
2. A finer type of matter in which emotional values originate.
3. A still finer type of matter in which mental values originate.

These three parts of the mechanism of consciousness are all linked to each other by interpenetrating currents of life-force, and any disturbance of the same brings about derangements of consciousness. Moreover this mechanism of consciousness is in contact, through the various types of matter which enter into its construction, with regions consisting of corresponding types of matter.

The consciousness, which expresses itself through this highly elaborate mechanism, is an individualised expression of the One Consciousness, which, coming into manifestation, has drawn around itself-garments of matter which are at the same time its means of expression and its limitation.

Thus in the light of our hypothesis we divide that which the orthodox psychologist considers as an indivisible whole into two parts :

1. Consciousness proper.
2. The mechanism through which it works.

We will now examine some of the modern psychological systems in the light of this hypothesis.

These systems can be placed under two headings, namely: those which attempt to influence this larger consciousness from without, and in which the patient is mainly passive, and those which have discovered methods by which the patient is taught to govern and understand this larger consciousness from within, and in which the necessity for a positive attitude is insisted upon.

Under the first heading we can place all those therapeutic systems which employ hypnotic control, whether deep hypnosis, where waking consciousness is lost, or its lighter degree which is called suggestion, where, although the will is in abeyance, the waking consciousness is partly present. Under this division can also be placed all those practices which encourage a passive or negative attitude in the patient. Under the second heading can be placed those systems which aim at assisting the patient to work for himself from within, and which discourage anything approaching a passive attitude.

Let us now discuss hypnotism, suggestion, and various passive practices, which have the tendency to detach the ego from his mechanism of consciousness, and so are destructive to all true progress.

There have been various hypotheses to explain the true nature of hypnotism, but none of them are very satisfactory. Those which aim at giving a purely physiological explanation of the condition are very interesting in relation to that part of the problem with which they deal, but it must be noted that they deal with only part of the problem. It is becoming more and more realised in modern psychology that every mental process is associated with some physical process; but it cannot be proved that the physical process produces the mind-process, nor indeed what is the link between the two. Of course it is perfectly obvious that a mental process is conditioned by the physiological state of the brain, but this is analogous to the statement that electricity is conditioned by the electric bulb through which it flows. If the filaments in the bulb are broken, the electric light will not be able to manifest itself, but this is very different from stating that the electric bulb is the cause of the electricity; nor does the phenomenon demonstrate to us the real nature of electricity. It follows, therefore, that any explanation as to the real nature of hypnotism, based upon an assumed psycho-physical parallelism, can hardly be satisfactory.

The present psychological explanations do not appear to be much more satisfactory. For example, the new Nancy School tells us that hypnotism is brought about by an immobilisation of the attention, which resembles an ordinary state of somnolence, but differs from it by its mode of production. Undoubtedly one of the factors which must necessarily be present, before hypnosis can be produced, must be an immobilisation of the attention, but the recognition of this fact by no means gives a satisfactory explanation of what hypnotism really is, any more than the realisation that filaments must be present in the electric bulb, before there can be electric light, explains the real nature of electricity.

It will be interesting now to see if our hypothesis is capable of shedding any further light upon this problem. The key to the solution of this problem lies in the realisation that that which is considered to be a single unity, called consciousness by the orthodox psychologist, the occultist would divide into two separate things, *viz.*, the mechanism of consciousness, and the life of the ego, *i.e.*, the consciousness proper which works through the same. When anyone is hypnotised, the operator links himself on to the subject by constructing a magnetic bridge by the force of his will. The magnetism which he uses is one of the forces of Nature, of which the occultist knows the existence, and must be accepted as part of the hypothesis. Across this "bridge," which puts the operator "*en rapport*" with the subject, the former, by will-power, projects into the mechanism of consciousness of the latter the suggestions which he wishes to take effect. As soon as the dominating will of the operator thus takes possession of the mechanism of consciousness of the subject, the latter's own ego-consciousness is partially or completely paralysed, and what receives the suggestion is not the consciousness proper but its mechanism. This is an interesting point, and confirms the contention of the Nancy School that suggestions are seized upon by something interior in the subject; but they are in error when they contend that it is the ego-consciousness of the subject which receives and elaborates the suggestion, for it is only the mechanism of consciousness which has done so. It is therefore at once obvious that the contention that there is no real control from without, in hypnotism and suggestion, is absurd. It cannot be too strongly emphasised that in the condition which in its various degrees is called hypnotism, light hypnosis, suggestion, or artificial abstraction, there is control from without, and the subject's will-power is in abeyance.

The question can here be asked: Is it a desirable thing that anyone should thus dispose of the mechanism of his consciousness? The answer of the occultist, who follows the right-hand path, and indeed also that of common sense, is emphatically *no*. The great aim of evolution is that consciousness should more and more learn to control its mechanism, and through it the world of outer things. In the early stages of man's evolution, his besetting sin might be said to have been his tendency to retreat from the outer, and allow his consciousness to be inward turned. Any interference with the control which man has gradually acquired over the mechanism of his consciousness, is to weaken his hold over the same, and retard his evolution. Moreover, if the question is looked at from the standpoint of ordinary therapeutics, it is necessary to realise that through suggestion we only clear away symptoms, not the real roots of the trouble; the ego must himself co-operate in the cure before this can be effected. To clear away a symptom through suggestion only means that at a later date the hidden disharmony will manifest itself in another symptom, perhaps even more distressing than the original one.

We will now consider the subject of auto-suggestion, which recently has become of such enthralling interest to so many. Auto-suggestion can be considered under two headings: the auto-suggestion which is really auto-hypnosis, and auto-suggestion proper. Auto-hypnosis is the form which has recently had such a wide vogue amongst so many who do not understand its real nature; in the light of our hypothesis let us try to understand the conditions present in self-imposed hypnosis. According to the Nancy School, the instructions for producing the condition are as follows: The will may be temporarily used to immobilise the attention by fixing it on some external or internal rhythmic monotonous stimulus; it must then be

withdrawn, for if this method is to be successful, the most important point to remember is that there should be no voluntary effort. The imagination is then to be used to suggest the desired end, and by repeated monotonous repetitions the attention is passively focused upon the desired concept. In the light of our hypothesis what really happens is this: By fixing the attention on the external or internal monotonous stimulus, the attention becomes inward turned, and a drowsy hypnagogic condition ensues, which is essentially negative in nature, and therefore the ego, for the time being, is not in complete control of his vehicles. On the other hand, the vehicles may be said to be controlling the man, for the imagined idea takes control of the mechanism of his consciousness, and sets in motion those changes which will finally bring about its expression. In the light of our hypothesis, we will now consider whether this is a desirable practice.

The answer centres around the question as to whether it is desirable to allow the mechanism of consciousness to become negative, *i.e.*, not fully controlled by the ego. The occult answer is again *no*, for such practices tend to make the person who indulges in them negative and mediumistic, and so are against the course of evolution. In fact, much the same objections which have already been advanced against the use of hypnotic control apply to auto-hypnosis; in both cases a negative condition of consciousness is produced, and only symptoms, not the real cause of the trouble, be its expression psychical or physical, can be touched. The occultist realises that physical diseases are symptomatic of some inner disharmony, either kârmic or of more recent acquirement. By certain practices, of which auto-hypnosis is one, it is possible to drive in these symptoms, but by so doing the trouble is not dissipated, only delayed. Let physical disorders be treated by physical means, although undoubtedly "spiritual healing," if rightly used and understood, can be a great help to

these means. By prayer and meditation harmony and peace can be produced, both from within by the patient himself, and from without by those who would help him. This harmonious condition of the mechanism of consciousness allows the healing forces of Nature to work to the best advantage. In such "spiritual healing" the mechanism of consciousness is not being tampered with, as is so often the case, by those who unwittingly use more complicated methods.

If auto-hypnosis can be of no real benefit in relation to physical disorders, it assuredly can be of no *real* help in moral or psychical disorders. Indeed common sense alone tells us that no real moral advance can be made by lying on a comfortable bed and getting into a negative condition, whilst continually repeating: "I'm getting better and better." Moral advance comes through toil and effort, and every step on the way has to be paid for.

Although this form of auto-suggestion can lead to no real benefits, there is a form which is quite legitimate, and by which, if used rightly, much can be effected. It is, however, much more difficult to acquire, for its user must know how to quiet the mechanism of his consciousness, through a strong positive control and not through a negative drowsiness. Therefore this form of auto-suggestion is included under our second division of psychological therapeutic schools, where the changes in the mechanism of consciousness are brought about from within. This stilling of the mechanism of consciousness is necessary to prevent that which the Nancy School calls the "law of reversed effort," *i.e.*, if anything is strongly willed in relation to effecting a change in consciousness, unless the mechanism is stilled, the exactly opposite effect is produced. This stilling of the mechanism is the state which is aimed at in the first stages of meditation, and all those who have attempted to meditate know that it is a condition by no means easy to bring about. In this second form of auto-suggestion

the fully awakened will places, as it were, in its stilled mechanism of consciousness, the suggestion which acts as a seed, which is nurtured by the effort and endeavour of every-day life.

This is one of the ways through which the ego can influence his vehicles from within, but through its use alone it is difficult, and often impossible, for the ordinary person to get at the real inner roots of his disharmonies; and here analytical psychology is of the greatest service. There are various schools of analytical psychology, but those of Freud and Jung are the best known. Freud was the pioneer, and indeed the discoverer, of the roadway into the unconscious, and has done splendid work in prospecting that part of the unconscious which is given over to the instinctive life of mankind. Jung realised that the unconscious contained a great deal more than mere instincts, and so he made the discovery of what is termed the collective unconscious. The collective unconscious, in terms of the Jung psychology, is that region of consciousness which contains not only the fossilised remains of the race's past, *i.e.*, the collective archaic psychology of primitive man, but also the rudimentary germs for future development; it is the function of all those psychological contents which do not reach the threshold of waking consciousness. In a personal sense the collective unconscious is the unconscious content of a personal nature; it is a personification of the collective *psyche*.

Thus it is obvious that the objection that many Theosophists bring against analytical psychology, that it deals only with that which in Theosophical terminology is called the subconscious, is incorrect. As Jung says, in the unconscious can be found not only the demoniacal forces of the soul, but also the angelic. In the light of our hypothesis, what is the unconscious? In the collective sense, it is the reaction brought about on mankind's collective psychology by the contents of

that region of finer matter which Theosophists call astral-mental. In a personal sense, it is the man's finer part of his mechanism of consciousness, in contact with this region.

Into the unconscious, a man will repress all that which he is unable to face and understand, and so transform into a higher adaptation. But by this repression he does not get rid of his difficulty; he has only created an inner centre of disharmony, which acts like a parasite in his consciousness, and attracts to itself *libido*, or life-energy, which the man might otherwise be using to adapt himself to his life's task. This energy will surge into the man's consciousness, divorced from its original mental setting, but bringing with it its inherent feeling-value of anxiety and distress, which will attach itself to anything which, through association, can be linked on to the original trouble. In other words, consciousness will try to rationalise the feeling of disharmony. Roughly, this is the mechanism through which arises much mental and nervous trouble. The mass of repressed thought and emotion, in terms of the Jung psychology, is called a complex; in terms of Theosophy, it is a reacting thought-form.

Analytical psychology has discovered the means through which this repressed material can be brought up into the light of full consciousness, and transformed, *i.e.*, sublimated or transmuted. The technique is an elaborate one and is not easy to acquire; but, briefly stated, it is through the analysis of dreams that this release is brought about. Dreams are the symbolical language of the unconscious, and are compensatory and complementary to the waking consciousness; and so through them the unconscious is able to present its repressions, its lack of adaptation to any particular phase of reality, and its strivings for future development. It is in relation to the interpretation of the symbols of dreams that there is a wide divergence in the Jung and the Freud Schools of analysis.

Freud sees in the symbol only an expression of the repressed, undifferentiated sex-complexes of childhood, whilst Jung studies the symbol from the standpoint of comparative psychology. He sees in the symbols of the unconscious an expression of the archaic psychology of primitive man, which points far back, even into his pre-human ancestry; that which Freud would call a symbol, Jung would call a sign, a sign through which it is possible to look back into man's prehistoric past, but also a sign through which it is possible to look forward to his evolutionary future. Jung fully realises the necessity of making a man face and understand his instinctive roots; but, this being done, he does not leave him at this level, but bids him look forward and accomplish his spiritual task.

To the Theosophist it is interesting to know that the symbols appearing in dreams can often be seen clairvoyantly in the aura, either shortly before or shortly after they appear in dreams. These are seized upon by the mechanism of consciousness, and woven into a dream compensatory and complementary to the waking consciousness. The force which has attracted them into the aura of the patient is obviously a potentiality in the mechanism of consciousness, congruous with that locked up in the symbol.

The bringing up of the unconscious problem into waking consciousness is not only concerned with the mental concepts on which it is based, but it is also concerned with the release of the feeling-values, and the *libido* involved, which is bound up with the same. Indeed it is the release of this "affect," as it is called, which is by far the most important part of the analysis.

This brings us to the consideration of the phenomenon of transference, which some people consider to be something rather mysterious. In reality it is simply the ordinary bond of human sympathy, which forms as it were a bridge between

operator and patient, across which is projected the pent-up *libido* of the patient, which is then guided to higher transformations and expressions by the help of the analyst. It must be particularly noted that, if analysis is practised as it should be, there is not the slightest control exercised from without. The operator only acts as a mirror to reflect without distortion that which comes up from the patient's unconscious. He must therefore bring to the task an absolutely unprejudiced mind, have not the slightest desire to impress his viewpoint in relation to anything, but must wait, to use the term of the Jung psychology, for the "God within" the patient to speak for himself. He can discuss with his patient the problems involved, but this is quite a different thing from attempting to influence the patient from without. These considerations help us to realise some of the reasons why people cannot properly analyse themselves. One reason is that analysis, without the release of the pent-up *libido*, may only lead to a dangerous introversion (*i.e.*, a turning inward of consciousness), and another reason is that the complexes and lack of adaptation which the analysis ought to reveal, act as kinks in the mirror of the consciousness involved, and prevent it grasping the true meaning of the symbolic material.

This conception, of having the viewpoint obscured by kinks and distortions in the mirror of consciousness, is no new one to the Theosophist. It is therefore apparent, in the light of this critical survey of the Jung analysis, that it contains much of great interest to the Theosophist, and in no way violates the occult rule that anything of the nature of hypnotic control is undesirable.

This article has been an attempt to show in what manner the occult viewpoint confirms and sheds further light upon certain modern psychological methods, in relation to psychotherapeutics. Science, at the present time, is in all its branches

stepping unwittingly over the bounds which bind it to the dense physical. In no branch is this more obvious than in that of psychology; and indeed this is not surprising, for psychology, by its very nature, is more concerned with the subtler types of matter than with the dense physical. This assertion may, at present, arouse a half contemptuous smile in the orthodox scientist, but it may, I think, be prophesied, with some degree of certainty, that, before many decades have passed, the scientific psychologist, by virtue of his own discoveries, will be forced to acknowledge that the present-day contentions of the followers of Occultism are valid.

Chella Hankin

THE NOVITIATE

By HERBERT ADAMS

THE most prominent feature of intellectual life to-day is criticism. So deeply engrained in the Western mind is this habit, that one can expect little thanks for decrying any section of it. It may be urged that it is a time-honoured national trait; but a national trait may be also a national evil; and with us, to a great extent, the habit of criticism is an evil. Unquestionably, through every department of culture there runs a strain of noble and helpful criticism which opens the mind to a real appreciation of the highest in human production; there is, too, an accompanying strain, as strong as it is pernicious, steadily and deliberately bent upon a sinister campaign of damnation, the sole object of which is to arrest the propagation and influence of unfamiliar truth and attain for itself a cheap notoriety at the expense of those who will not think for themselves. This latter class of criticism it is which, with a counterfeit air of omniscience, robustly applies its narrow canons to the revelations of occult science, and in so doing becomes the object of well-merited contempt.

I have always thought it a truism that the criterion of just criticism is a knowledge of the principles and practice of the subject under consideration; clearly this criterion is acceptable only to the few; for the main stream of criticism provoked by occult disclosures has its source in a most profound ignorance of even first principles. We have grown

so accustomed to this purblind treatment of advanced research that, for ourselves, we are not disquieted: we recognise its impotence to stay the upward progress of the human soul. But there are students who are peculiarly susceptible to the imperious onslaughts of ignorance, and who experience no inconsiderable anxiety and doubt when exposed to cross-questioning and ridicule in their immediate circle on account of their belief. The foothold of these students is not sure; the period of their probationary study is not far advanced; they have taken but a few steps on the path to self-knowledge. Doubt and questionings spring up at every step, and time must elapse before the mind can thoroughly assimilate the deeper truth. This is the critical period for the novitiate in Occultism, and a word from a fellow student may establish an occult career.

If you mean to progress, you must cultivate a certain indifference to this crass criticism. You must not fear in the least being proclaimed a fool for your ideas. Not having yet penetrated deeply enough, the edifice of occult knowledge does not stand foursquare in your vision; and, because of that lack of growth, your thought is infirm and you cannot give a satisfactory account of yourself. Your opponents will feel your uncertainty and take advantage of it, and you will half believe at times that you are resting your soul on a chimera. There is only one thing, however, about which you need be solicitous—your inner unfoldment. Wrestle silently with the divine facts until your thought grows strong. Many defeats will conspire against you, but you will get used to them and draw strength from them. When at length you realise just where you stand in the vast evolutionary scheme, the word of power will be born in you and you will be anxious to enter the arena.

Occult growth is different from any other kind of growth; you cannot register your progress day by day, like a student in

art. It has nothing to do with that culture which is often only a synonym for arrogance; neither brilliant accomplishments nor social prestige will provide you with a passport. Occultism is no respecter of persons. Buddha was a prince; Jesus was a carpenter; both became Adepts. The only thing that avails is a fervent soul; that will open the door to everything in time. The crucifying struggle of life around you, inscribing the sign of the Cross indelibly on the brow of humanity—is it anything to you? These “faces of the world’s deliberate refusal,” the pariahs of society, are they anything to you? Is the sombre panorama of the human soul, passing and repassing between the two eternities, and feeling blindly and unknowingly after the Great Secret, anything to you? Because here is the basis of all your growth. The human soul must draw you irresistibly. To be, to know—these are the angels of aspiration which must stir the waters of life within and urge you to activity. A man who had been stung by circumstances said to me that it was a mockery to utter the name of Jesus; and I felt sad because I had not the power to rend the veil of the temple in twain and show him the living Christ. The suffering of the human soul must become personal *to you*. And the initial step lies in the cultivation of the fullness of power of a broad humanity. A head full of theories will make you a tinkling cymbal and known of men; but only from a real depth of nature proceeds an understanding sympathy. Your development may cost you an incarnation, nevertheless the true aspirant forgets utterly the price of achievement. He accustoms himself to think in terms of incarnations, not years; the magnitude of that contemplation sets its ineffaceable seal upon his thought; and those who do not bless him for his opinions will yet be unable to forget them.

If you demand swift progress, the path will present greater difficulties. Undoubtedly there are difficulties, but they will never deter a mind of the right calibre. Some there

are who mildly depict the path of occult progress as one of sweet pleasantness and undisturbed peace. It is a view which experience does not justify. You are called to a long inward struggle with many conflicting forces, and a will of steel is requisite to carry it through. How can it be otherwise, when you have to look your accumulated past straight in the face? But out of the very darkest moments of this season of trial, and from the deepest heart of pain, you may draw a keen ecstasy of mastery which surpasses infinitely the joy of easy conquest.

This probationary work will be succeeded by a psycho-spiritual culture of an advanced nature at a certain stage of your development. You need to be somewhat of a spiritual artist, possessed of an exquisite intuitional awareness of inner processes, if you would successfully mould the constitution to respond to keener and unusual vibrations. A reorganisation of the subtler forces takes place, a gradual transformation, necessitating a series of readjustments extending over a considerable period, during which you will become receptive to an ever-widening area of psychic influences. And inasmuch as important changes in any sphere are usually attended with a certain amount of disturbance, so the concentration of forces for advanced evolution meets with more or less temporary resistance in the personality. One of the most immediate results of the new development is the pronounced occult tone of the personality. Responding now to a higher vibrational ratio, the breath of life circulates as a peculiar power; however faintly perceived externally, an actual spiritualisation of self ensues. Sensitiveness is increased to a remarkable degree; and while it is not to be implied that your aim is to become so etherealised as to preclude the enjoyment of a natural and healthy existence, it is clearly necessary to take thought for much which formerly did not concern you. Whatever the objections raised, by those who understand nothing

of the goal in view, against the ultimate issue of this process of refinement, one of the chief aims must be the growth of sensitiveness. And in the pursuit of this, any discomforts incidental to the alchemical process will be regarded as inevitable, and not in any sense as deterrents. You will know that you are deliberately fitting yourself for the reception of a greater power of human helpfulness, to be used in a career of sublime service.

This transformation of your inner life, silent and unperceived by others, will affect in many ways your relationship to the world at large. You will mark the change in yourself, and, whether you speak of it or not, others will mark and question it. This is where you will meet with criticism. Your right to grow will be severely questioned. By whose authority do you aspire to spiritual things? In the opinion of some this departure from the plain path of conformity will be a rank heresy, calculated to call down upon you the wrath of heaven. Even so have greater heretics preceded you; and you must not hesitate to deal with these critics peremptorily, if need be, once and for all. *Be a heretic and stand out.* You will be tempted to argue pro and con, but it will be of little use—you have gone on before, and they have resolved to stand still, and reconciliation on these terms is impossible. You have elected to be a light in the world, whatever the darkness you may have to pass through; and most unwise it would be to turn back to the open arms for the sake of a merely ephemeral popularity and peace.

There is one thing which should steel you mightily to break with the false gods of tradition, and that is the appalling ignorance and consequent stagnation of hosts of your fellow beings who daily kneel to them. Those gods, from whose brazen cups these hosts drink the most stupefying abominations, tremble on their thrones at the entrance of every new aspirant on the path of spiritual attainment. They know that when

spiritual zeal possesses a man, nothing is safe in any of their kingdoms. The weakest among them are even now falling into irretrievable ruin, riven by the keen eye of the Spirit which flames in the forehead of the twentieth century. But many yet stand firmly upon the old foundations and will not easily be moved. Man, with the pride of intellect more deeply rooted than ever within him, will not willingly turn an ear to spiritual truth. With closed eyes and in perfect faith he worships the great god of intellect; only when he knows that you possess a more precious gift will he pause and receive the first hint of his own blindness. Only when you become in all simplicity an oracle of the Spirit, and reveal to him a new scale of values, will he realise that all accumulations of worldly knowledge are indeed a very little thing as compared with an insight which is divine. No higher service can you render your brother than that. No other reward is greater than the reward of that service. Before the contemplation of that august ideal of adept service, the glories of all the lesser ideals of men will suffer for you a peaceful eclipse; the voice of criticism will have lost the power to wound; and your thought will blend silently with the cosmic purpose, in which is no variableness, neither shadow of turning.

Herbert Adams

OCCULT CHEMISTRY

By C. JINARĀJADĀSA

I AM glad to announce that an important addition to the occult investigations into chemistry has recently been made. In the book *Occult Chemistry*, published in 1908, the investigation was restricted to only some of the chemical elements of the Periodic Table. A considerable number of additional elements were investigated after the publication of the first edition. These additional diagrams have not yet appeared in the reprint which is called the second edition. They are awaiting publication; but, owing to the size of the diagrams, a new work will have to be arranged for, of at least quarto size, to explain the diagrams fully.

In all the work hitherto done, nothing was attempted in the way of mapping out compounds. A start was made with this new work two years ago, when I was in Sydney with Bishop Leadbeater. He then investigated the composition of Water (H_2O), Salt ($NaCl$) and Methane (CH_4).

I was keen that the "Ring" and "Chain" formations of the Carbon compounds should then be investigated. But Bishop Leadbeater's health made the work of magnification too great a strain upon his heart. So no more was investigated, except Water, Salt and Methane. As he is now distinctly stronger and able to stand a little more strain, he has investigated further compounds. Of these I have especially selected for his examination certain Carbon compounds, as it seemed to me that an understanding of the "Ring" and "Chain" formations would be especially instructive.

One compound of the "Chain" series, Methane, was investigated in 1920, and gave a general idea of the "Chain" series. The main fact was that the Carbon atom still remains an octohedron of eight "funnels". This is in marked contrast to the accepted theory, which conceives of the Carbon atom as radiating its four valencies to the four corners of a tetrahedron. The compounds now investigated of the "Chain" series are as follows: Methyl Chloride (CH_3Cl), Chloroform (CHCl_3), Carbon Tetrachloride (CCl_4), Methyl Alcohol (CH_3OH), and Ethyl Alcohol ($\text{C}_2\text{H}_5\text{OH}$).

The next in importance is the mapping out of the "Ring" series, whose prototype is Benzene (C_6H_6). Here too the octohedral formation is retained. It is interesting that one chemist, Collie, has presumed this formation for the Benzene "Ring," but as usual he presumes each Carbon atom to be in the shape of a tetrahedron. The real formation is both simple and complicated, and will only be understood when the diagram is published. What is most interesting is the explanation which we now find of the fourth and unaccounted-for valency of each Carbon atom in the Benzene "Ring," which chemists presume, and rightly, to be directed to the centre of the "Ring" in some way.

Next was investigated the double Benzene "Ring" which is Naphthalene (C_{10}H_8). Following on from this, the work of the examination of Alpha and Beta Naphthol was quite simple, especially after the preliminary work which had been done in connection with the Hydroxyl particle (OH).

As before mentioned, water was examined in 1920. In the investigations of 1922 an attempt was made to understand the nature of the Hydroxyl particle, which plays such an important part in all alcohols. Following from this was the examination of Hydrogen Peroxide (H_2O_2).

In addition, Hydrochloric Acid (HCl) was investigated, as also Ammonia (NH_3).

As soon as the rough diagrams were sketched by Bishop Leadbeater, they were drawn in a most suggestive fashion by Mr. Erling Roberts, who is for the moment visiting Sydney. He has produced most striking diagrams, which I hope to publish after my return to Adyar.

More investigations would have been made, but for the fact that Bishop Leadbeater is extremely busy along many lines of work, and he can only devote a certain amount of time and attention to the highly specialised branch of occult chemistry. He hopes later to do some more investigation, if health permits.

I have not asked Bishop Leadbeater to investigate along such lines as would bring our ideas of occult chemistry immediately into line with the present speculation of physicists as to the construction of the atom. There is a mass of work accumulating, as the result of the work of men like Thomson, Moseley and Rutherford. One difficulty in investigating into such phenomena as these scientists deal with, is that no laboratory is at our disposal. Secondly, I feel that all the theories of the physicists are passing theories, and in a dozen years' time we shall have a conception much modified from what is believed to be the most likely theory in 1922. All the conclusions which the physicists to-day come to, as to the construction of the atom, are deduced from experiments in laboratories and by using the electrical discharge. Their results are very largely alchemical in their nature, because, though they are producing new elements, and also many combinations, by utilising states of matter higher than the gas, these products are not natural results, such as come about in the slow processes of Nature. It seemed to me that, on the whole, the very limited time at Bishop Leadbeater's disposal could best be utilised in laying a solid foundation for future generations to understand the actual building of the compounds, rather than in trying to bridge a gap between occult

chemical facts and the modern theories of "exact" science, which, as Madame Blavatsky truly said, "is only exact in finding herself inexact every Leap Year".

All the material now in my possession requires an expert staff to handle, and especially an expert draftsman to put down in the form of diagrams. A further difficulty in publishing these technical results is that the purchasing public for work of this kind is very limited, and to bring out an edition of *Occult Chemistry* with the full material, would mean a work of at least quarto size, with large and costly diagrams. However, it is hoped to do this work slowly, as time and means present themselves to our disposal.

C. Jinarājadāsa

NELLORE SAMSKR̥T SCHOOL

AT the instance of H. P. B., when she and Col. Olcott visited Nellore in 1882 to form a Branch of the T.S., a free Samskr̥t School was also started in the place. For some time it struggled for existence for want of funds, but gradually it established itself by the help of some members of the T.S. and other residents of the locality. At present the School maintains four teachers at an annual cost of Rs. 1,200, and eleven poor students of the School get free boarding at an annual cost of about Rs. 1,300, which is met from a Temple fund. The subjects in which instruction is imparted are: Samskr̥t literature, Grammar, and the Yajur Veda and Ayurvedic Systems of medicine.

The importance and desirability of reviving Samskr̥t Pāthashālas (Schools), for giving instruction in the sacred language of the East in which all Indian Philosophies and Sciences have been written, have been emphasised in the letter of the Blessed Master published in *The Occult World*, by Mr. A. P. Sinnett:

This changed attitude towards the older philosophy would influence the native princes and wealthy men to endow normal schools for the education of paṇḍits; and old MSS., hitherto buried out of the reach of the Europeans, would again come to light, and with them the key to much of that which was hidden for ages from the popular understanding. . . . Science would gain much, humanity everything. Under the stimulus of the Anglo-Indian Theosophical Society, we might in time see another golden age of Samskr̥t literature.

On pages 2 and 3 of the Supplement to THE THEOSOPHIST for June, 1882, we have a vivid description of the visit of Madame Blavatsky and Colonel Olcott from which the Nellore Samskr̥t School dates its origin. On the evening of May 3rd, Colonel Olcott and Madame Blavatsky left Adyar by the Buckingham Canal in sailing boats for Nellore and Guntoor.

The wind was so favourable that both the boats—one, a comfortable gondola furnished with a table and couches, and carrying the Founders, and the other a large "top" boat—brought them to Muthukoor, their landing-place, some fifteen miles from Nellore, in one day and two nights, instead of the anticipated and tedious journey of three or four days.

Nowadays four hours easily take you from Madras to Nellore by train.

The Samskr̥t address of welcome on their arrival says to H. P. B.: "Excellent Lady! Thou hast forsaken thy native land with the object of bringing back the knowledge of the Vedas to those who have become altogether ignorant of them. Mayst thou be blessed!"

On May 7th new members were taken into the Theosophical Society. "The ceremony was performed by moonlight on the flat, broad terrace roof and was highly impressive." The next day the Branch was regularly formed. "The Branch

promises well," notes THE THEOSOPHIST. The Founders sailed away during the South-West Monsoon for Madras in their canal boats, and the Lodge worked on.

With a view to popularise and strengthen the Institution it is proposed to open, at an early date classes for the teaching of Astrology and Vedānta (*Bhagavad-Gītā*, *Upuniṣads* and *Brahma Sūtras*), etc., provided the necessary funds be obtained; the estimated amount of the endowment fund is Rs. 40,000. It may be stated for information that the institution is the only one started at the instance of H. P. B. in the land of her Masters, the Revered Rṣhis, to impart instruction in the language of the devas, and as such it deserves encouragement by all the ladies and gentlemen interested in this language.

This appeal is sent out with a hope that many will contribute their mite towards an endowment fund, for which Dr. Annie Besant has already paid Rs. 100, besides promising a monthly subscription of Rs. 10.

Donations will be gladly received and acknowledged by

B. RANGA REDDY ESQ.,

Theosophical Society,

Adyar, Madras, India.

"HE THAT IS WITHOUT SIN AMONG YOU"

By THE LADY EMILY LUTYENS

IN the Gospel of St. John it is written :

The scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act . . . He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her . . . And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself and saw none but the woman, He said unto her, Woman where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more . . . Ye judge after the flesh; I judge no man.

You will notice here that there was no doubt possible as to the guilt of the woman, no charitable possibility of mistaken impression; she was "taken in the act".

And the judgment of the Christ, the only one of that company who from His sinlessness had the right to judge, was a judgment which took the form of hope and encouragement. Recent events in the Theosophical Society, where stones have been so indiscriminately hurled against supposed sinners, make one ask whether we are a Society of exceptionally sinless people, or whether our members still need to learn the first principles of Christianity.

It may be answered that Theosophists are not necessarily Christians, and do not accept the standard of love and charity set up by the Founder of Christianity. Granted; but all members of the Theosophical Society have accepted the great fact

of Universal Brotherhood, and we are surely entitled, therefore, to demand of them some semblance of brotherly kindness and understanding.

But perhaps the great mistake is to assume that Theosophists know more of the meaning of Brotherhood than others in the world at large, who bandy about that sacred word. Brotherhood has a different meaning for different people, and action will of course depend upon interpretation. To children in a nursery, a "brother" is often thought of merely as one with whom it is essential to quarrel, as a natural enemy; but though, as children grow into men and women, circumstances may estrange them from their natural brothers, always there will remain the union of a common inheritance, of a common memory of childhood, which forms a link across time and space.

To the politician, the word Brotherhood is but a phrase to be used at election times and to be forgotten at others. To the Socialist, it often implies union with his class against other classes. To the beggar, it means the right to share another's wealth. To the purifier of society, it means the right to be always finding fault with other people. To very few it means the right to love and help.

In our Society there may be found members who interpret Brotherhood according to all these points of view. But is there anything in Theosophy which should make them take a different view? We speak of Brotherhood as a fact in Nature; but why are men brothers? The answer is that they all share in the one life which is the life of God. There is no other reason. The Fatherhood of God implies as a necessary corollary the Brotherhood of Man. Therefore to realise Brotherhood is to realise God in your brother man. There is no other interpretation of Brotherhood possible, because there is no other reason for Brotherhood possible. Those who have grasped this truth most perfectly, are those who see most of

God in their brethren, and it is the Elder Brethren, whom we call the Masters of the Wisdom, who have learnt this truth in its perfection. We, who are so far from attaining to Their sublime stature, see little of the divine in our brethren, because we have so little of the divine in ourselves. That is perhaps why we are so ready to judge and condemn. We have the all-seeing eye of ignorance, which, if it cannot see real faults, invents imaginary ones. Is it not because the Divine in ourselves is so thickly veiled that it cannot respond to the call of God from our brother's soul? Has Theosophy taught us nothing, that we still measure our conduct by the standards of the outer world, instead of by those of Shamballa? I seem to remember that Christ used a parable about removing a mote from our brother's eye, and being blinded by the beam in our own.

By what right do we judge? By that of our own superior virtue—proved by scandal-mongering, uncharitableness and back-biting? These are the virtues by which we hope to "clean up" the Theosophical Society.

How strange that, after two thousand years of studying Christ's Gospel, so few amongst us have learnt that He had no condemnation for the publicans and sinners and prostitutes amongst whom He moved. The only sin which moved His indignation was the sin associated with the Pharisee, the sin of hypocrisy. And why? Theosophists, if they are students, should be in a position to understand that the sins of the flesh are not comparable in their evil effects to the sins of the mind and of the spirit. An evil thought is far more deadly in result than an evil act, because it implies evil in a higher vehicle of the spirit, and is consequently more potent in its effects. The sins of the flesh are the sins of the physical body; they degrade and coarsen the physical body; but what of the sins of the mind? The breaking of solemn pledges, the betrayal of sacred trust, the making public of private

documents, the haste to spread abroad your brothers' sins (real or supposed), ingratitude, jealousy, pride—these are sins that coarsen and degrade the mind, and are therefore of a far more serious character than sins which merely degrade physically. Because the mind is a more powerful instrument of the ego, the matter in which it works is finer and more far-reaching, and it is thereby possible to spread pollution more widely.

I have worked in a Lock Hospital among prostitutes, diseased with the sins of the flesh, and I have found among them graces of the spirit which have made me wish to prostrate myself before the divine made manifest in human nature. I have sat upon Rescue Committees among men and women whose business it was to redeem these poor children of sorrow, and I have felt my mind polluted by their harsh judgments and lack of human kindness and sympathy.

What, after all, do we mean by sin? As the Rev. R. J. Campbell said most truly some years ago, there is only one sin in the world, and it is selfishness, the desire to keep something for the smaller self which belongs to the whole. The sins of the flesh are the expression of a desire to enjoy oneself at some one else's expense. The sins of the mind are far more subtle, but are based in reality on the same truth, a desire to gratify oneself at the expense of the whole.

Jealousy lies at the root of most of what has been happening in our Society, and jealousy, in love grows from the desire to keep the loved one for oneself alone, not realising that love, partaking above all other qualities of the nature of God, grows as others share it, and that to restrict love is to kill it. But there is jealousy of position, jealousy which springs from a distorted pride, jealousy of the efforts of others which betray our own laxity.

In that wonderful little book, *At the Feet of the Master*, we learn that in the judgment of the Elder Brethren the worst sins are those against love. Was not this also the

teaching of the Christ? Some of us are looking for the near Advent of the Teacher of angels and men. Will He find a place within our Society? Or shall we have become so "cleansed" and "purified" that for the Friend of publicans and sinners there will be no place? I wonder whether He would feel very happy in our midst; whether the storms of rage and hatred which seem to be breaking over our Society are likely to create an atmosphere in which His message will have a chance of being accepted. It is true we do not know what He will teach, but we know it cannot be anything in opposition to His last great message, of which Love and Service were the key-notes. These are the days of preparation, days so infinitely important because so brief, days which are going to count greatly for each one of us when the future has become the present. In the outer world storm and strife are raging, the clash of warring wills and interests. Within our Society, dedicated to the service of the Highest, can we not call a truce to all this gossip and unbrotherliness, hatred and condemnation?

The physical storm was calmed on the lake of Galilee by the voice of the world's Supreme Teacher; even so would our little mental storms cease, if we could pause for a moment to listen to the same voice, which again would utter: "Peace, be still."

Emily Lutyens

ODE TO DEATH

MERCIFUL Death, erasing sorrow
From the tablets of the soul!
Broken though my life—to-morrow
Thou wilt make the pieces whole.

Though my heart forget its laughter,
Though my life forget its youth,
In the silent sweet Hereafter
I shall meet again with Truth;

And return, again believing,
With new laughter and new song,
Freed my soul from ancient grieving,
From the memory of wrong.

Pitiful Death, that hushest sorrow
In thy lullaby of peace!
In that Far Beyond we borrow
Strength to bear with life's unease.

Those there are would fan the ember
Of that Past their souls forget—
God! Could I but not remember
Yesterdays unburied yet!

I am waiting for that Angel
That shall set my Spirit free,
Death, my erring life's Evangel,
Apostle of Immortality.

In the mart of souls a-stalking,
Watching who to thee are leal,
At my elbow thou art walking,
Whispering: "These things are not real."

Death! concealing from our vision
Lives of shame or lives of woe,
Lest the intolerable burthen
Heaven's blest intervals outgrow!

Did I pray to proud Minerva?
Did I call Osiris Lord?
Did I strive with strong endeavour
'Gainst the tyrant Rome abhorred?

To-day is the result of prayer
Born in hearts of long ago;
I the mason and bricklayer
Of To-morrow's gallant show.

Not for others merely builded,
Nor for alien lips to praise,
But for me the palace gilded
Of the far-off future days.

I the tenant of the dwelling,
I shall see and I admire,
Dreams my dreaming ever swelling,
Fire be added unto fire.

Soon this poor discarded raiment—
Folded all its sheaf of ills
Till the future call for payment—
Shall be wept by him who wills.

What shall tears avail my Spirit,
Winging towards its own domain,
Where it never carried with it
One dark thought or earthly stain?

Holder of life's deepest secret,
When I weary of this earth,
In thine arms receive my Spirit,
Death! and lead me back to birth.

BRAHMAVIDYĀSHRAMA

ARRANGEMENTS for the opening of the courses of study at Adyar on October, as announced in THE THEOSOPHIST of August, are progressing satisfactorily. Attractive syllabuses are being prepared by the staff of over twenty lecturers who were assigned their subjects at a meeting at the Theosophical Headquarters on August 6th, with the President in the Chair.

As an example of the work that will be done in the Āshrama, I give below the titles of the lectures in two of the groups of study. The first, the Buddhist sub-section in the Religion section, will be taken by Mr. F. L. Woodward, M.A., one of the foremost authorities on Buddhism, for many years resident in Ceylon, and now living at Adyar :

LECTURES ON BUDDHISM

1 and 2. Introductory ; 3 and 4. The Pāli Canon ; 5 and 6. The Life of the Buddha ; 7 and 8. The Order of Brethren ; 9. The Dhamma—In Hināyana ; 10. The Dhamma—In Mahāyana ; 11 and 12. Later Developments ; 13. *Abhidhamma* or Psychology.

The second group is from the Social sub-section of the Science section.

LECTURES ON SOCIAL ORGANISATION

1. The Growth of Civilisation—Eastern ; 2. The Growth of Civilisation—Western ; 3. The Institution of Marriage ; 4, 5, 6, 7. The Science of Government—Paternalism, Individualism, Collectivism, Internationalism (including the Evolution of Law) ; 8 and 9. Economics—Socialism, Individualism (including the Growth of Industrialism) ; 10. Feminism—Western ; 11. Feminism—Eastern.

Professor B. Rajagopalan, M.A., Professor of Political Science in the National University, Adyar, will give the first nine lectures ; the last two will be given by Mrs. M. E. Cousins, B. Mus., who went through the suffrage agitation in England and Ireland, and has travelled all over India on behalf of the advancement of women.

Dr. Besant opens the series with a brief review of each subject, on October 3rd to 8th.

These are but two specimens out of a rich curriculum covering the general development, the world over, of Mysticism, Religion, Philosophy, Literature, Art and Science.

Owing to the shortness of the notice given, it is not expected that students from beyond India will find passages to enable them to come for the opening. But this need not prevent their coming later, as arrangements will be made for the full recording of the lectures, and, where specially desired, their repetition in some cases.

Indian Fellows of the Theosophical Society, who desire to take up the course, should apply at once to the Registrar. They will be accommodated in the Indian quarters at the usual rates.

J. H. C.

CORRESPONDENCE

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

THE questionnaire mentioned above being of a Platonic character, I herewith humbly submit a trial of answering the questions of Mr. Bhagavan Das, as published in your June number.

If I am wrong in any respect, our Section could profit much by Mr. Bhagavan Das putting me right, just as we all still profit by Socrates putting his pupils right.

1. Why should we say that there are only two "selves" in every community? In every respect the difference between men is gradual, not essential. Why should we put the different grades of wisdom, for instance, into only two differentiations, of wise and foolish? We do not do that with individuals, why then do it in respect to a community? Differentiation has made *antakarana* difficult to us. Should we then create in communal life another narrow bridge between higher and lower?

2. Not only should the good govern, but the very best. They alone are good enough. The great difficulty is, how to select them.

3. One class should not govern other classes, but all classes should be governed by their best men, and the best men of all classes should constitute a higher selection.

Now then, which are the classes to be recognised as such in modern society? I should say that we may divide society into three parts: viz., (a) the economic workers, (b) the spiritual workers, and (c) the State officials. The economic workers could combine in one great department which should control the producing and distributing of goods. The spiritual workers should educate the people and give spiritual impulses to the other two departments. The State department should maintain the whole body against trespassers.

We can observe that no good is coming from any of these departments usurping the functions of the other ones. The State especially has been usurping functions which do not belong to it; so much so that politicians now meddle with the whole social life, which is much handicapped in spiritual and economic affairs. So we should not confound the State with government.

The economic life should be made to govern itself, and so should the spiritual life. The State should guarantee equal possibilities for every individual, and that we can secure by not allowing egotistic trespassing. The State should restrict its law-making to what is called common law. It should make it impossible for any egotistic being, individual, or group of individuals to harm other individuals or the community. Now, if a people is not sufficiently law-abiding, it cannot have self-government in State affairs. Still, it is possible that some people are sufficiently developed in economic affairs, so that it could have self-government in the economic department, while being foreign-ruled in the spiritual or State department, or *vice versa*.

It does not so much matter by whom we are governed, but that we are governed well, not trying to walk on our heads or to think with our abdomens. The principle that governs economic life is "*fraternité*". The principle that prevails in spiritual life is "*liberté*". The principle that rules the State department is "*égalité*". Now I should say that, if we manage to have those three departments ruled by their real principles, self-government will come automatically. The utility of the economic department must grow by ever more fraternity, which has to receive its impulses from the spiritual life. The spiritual department, where liberty can rule, as being abandonment to the Law, should always be giving and offering its best flowers and fruit. The State department should function only as a regulator between the parts and the whole, and as a shield to cultural and economic life.

I should say that every man could find himself at home and be happy under such a government, and find a task in one, two, or all three departments.

Magetan, Java

W. M. C. TIDEMAN

A NOTE ON THE FIRST OBJECT OF THE T.S.

ONE so often hears the statement that the Theosophical Society has accomplished its First Object, that Brotherhood has achieved recognition among the majority of mankind, and that the work of the Theosophical Society now lies with its Second and Third Objects, that it is useful to review the present state of the world and see if this really is so, and if not, whether the working theories of those who would make this recognition a fact of life are true and sufficient for their purpose.

At first glance, the condition of the mass of the people in Europe and in America leads us to exclaim emphatically that Brotherhood is *not*. But, for fear that this may be an illusion attaching to a first impression, let us critically examine the position.

How can Brotherhood exist between the rich landowner, living in ease and luxury upon wealth of which he is not the producer, and the unemployed men who march in processions through the streets of London? If the tie of Brotherhood were felt, would not the first spring forward to the aid of the other? Where women are forced to hard labour in soul-deadening occupations (recognised as a sign of a declining civilisation), where the social system "... crowds families of eight and ten into a single room ... fills the gin-palaces with those who have no comfort in their homes ... makes lads, who might be useful, candidates for prisons and penitentiaries ... fills brothels with girls who might have known the pure joy of motherhood ...," who can say that Brotherhood is as yet?

Let it be at once understood that the conflict is not between labourer and capitalist, as is frequently yet erroneously thought, but between labourer and landowner. Labour and Capital are both necessary to the production of wealth; neither can exist without the other, and such is the constitution of society to-day that Labour and Capital must seek employment at any cost, on any terms. But that the real fight is between Labour and the "owners" of land is self-evident, if we go back to first principles and trace them up through the more complex machinery of the civilisation of to-day.

Does any improvement in the arts or sciences, any invention for lessening labour, benefit Labour or Capital? No. Its effect is to drive the wages of Labour (which are the natural result of Labour, and are not drawn from Capital, since a little thought will show that Labour must produce before Capital can be brought into being) to the minimum at which Labour can exist.

Let us suppose that a certain quantity of produce can be obtained from a fixed amount of land by the work of so much Labour. The result of any of the improvements mentioned above will simply be that the same quantity of produce can be obtained with less Labour. What is the ultimate result? That land which was before yielding no rent, which was "below the margin of cultivation," begins to yield rent as Labour is forced to work on it. In other words, rent is increased, and the amount collected by landowners is increased. And the result, which is so evident in this simple instance, is the same in the more complex relations between Land and Labour. (It cannot be urged too strongly that, in these problems of political economy, Labour, Capital, Wealth, Land, Rent, etc., must be treated as a whole, to discover how any action affecting one reacts upon the others. A firm adherence to this principle will show the many fallacies inherent in current politico-economic reasoning, as that Wages are drawn from Capital.)

The labourer does well to view with concern and apprehension any invention which will enable the same amount of wealth ("natural products that have been secured, combined, moved, separated, or in other ways modified, by human exertion so as to fit them for the gratification of human desires") to be produced with less human exertion than before. For the present industrial arrangement is not

such that the labourers can claim their share of the improvement, but rather that some of them will be thrown out of work.

All questions of the improvement of society rest, in their ultimate issue, upon the ownership of land. The earth is the source of all Wealth, and therefore of all Capital (since Capital is merely that part of Wealth which is used to produce more Wealth) and of all production; and to the retention of the land by a few individuals can be traced any evil of the world.

The First Object of the Theosophical Society will only be accomplished when land becomes common property.

The truth of this proposition is growing upon those striving for the recognition of the Unity of Life, and they find it a sure standard by which to judge all democratic movements, and to support them in so far as they are, consciously or unconsciously, working to this end.

Let us not fall into the common error of assuming that the spread of education will improve the condition of the masses. What is political freedom to-day, when it is the concomitant of moral slavery? It is indisputable that the development of character, of industry, of all those moral qualities which make man a potential God, are the effect, rather than the cause, of improved material conditions. But, says the sceptic, improve the material conditions of the masses, and their increased wealth will be spent in idleness and extravagance. Is it not natural that such at first should be the case? We defy even our sceptic to behave differently. But later there will be an increase in intelligence, skill and industry.

There is but one remedy, truly an elixir of life, the application of which may, nay will, lay the foundations of a "Golden Age": *The equal distribution of land.*

The application of our remedy does not mean that the earth will have to be divided into countless plots. It does not mean that only a revolution can effect such a radical and far-reaching change. By a few strokes of the pen, land may become the property of all, that is, by the *taxation of land*. Let us abolish all taxes except those on land values; and a period of prosperity will set in, the like of which has not been known in the historical period.¹

The compensation of the present landowners need not trouble us. Historical records show that their lands were acquired by force, by "right of conquest"; why then should they demur if they are taken from them by force? A man may have bought land, and have made many costly improvements in it, and have collected the profits therefrom; yet, according to the common law, should a long-forgotten heir appear, the land and all the improvements are forfeit, and the one-time owner may also have to account for the profits derived from the land during his possession.

¹ For a clear exposition of the ideas advanced in this letter, the reader is referred to *Progress and Poverty*, by Henry George, and published by J. M. Dent, a book which, the writer considers, ranks with such epoch-making works as *The Secret Doctrine* and *The Ancient Wisdom* in Theosophical literature.

To buy up individual rights to land would be essentially unjust, for it would mean that the State, which is merely the people taken collectively, would have to pay interest on the purchase money, that is, pay not only the actual rent but also the speculative rent (since land has a speculative value). There would only be a gain to the people when the rent to the landowner under present conditions would exceed the interest on the purchase money. Meanwhile Labour and Capital would bear an additional burden for the benefit of the landowners.

It is recognised that there must be "security of improvements," but individual ownership of land is not necessary for this. If all land now rented from individuals were rented from the State, what would cause the check on production so often urged? Far from production and the improvement of land being less than under private ownership, it would be greater, for no one could then afford to keep rich mineral deposits unworked, or building lots vacant in the centre of industrial communities, as now, in anticipation of a speculative increase in their value. He would be taxed for their value, whether using them for production or not, and thus be forced either to use or to sell them to others who would.

Who can say to what undreamed-of heights our civilisation may climb when all acquisitions to knowledge, all methods of increasing production, increase wealth for the good of the State? For, as improvements and production increase, land values increase. Every increase of wealth will but tend to produce greater equality. Labour and Capital will have the full reward for all that they produced, less that part taken by the State for rent, and spent for public purposes. No longer shall we need to waste the public revenues in maintaining armies of corrupt officials to protect society from vice and crime, in supporting prisons and workhouses, all springing from, and the natural result of, the unequal distribution of land.

No longer will Capital be crippled by taxes on profits, on exports and imports, on machinery and all that Capital uses for production, a system which encourages idleness and drives away industry. For, then, increase in production will mean increase in land values, increase for the benefit of the people. Men will not suffer for lack of work where employers compete with Labour itself, where Labour is able to become itself the employer, owing to the natural resources open to all.

Then, and not until then, will the First Object of the Theosophical Society have been achieved; and meanwhile we need not greatly heed those who talk of Brotherhood as though it were an existing fact, remembering that our conception of Brotherhood is judged by Those above as it is manifested between us and the lowest of humanity.

L. C. SOPER

REVIEWS

Death and its Mystery Before Death: Proofs of the Existence of the Soul, by Camille Flammarion. Trans. by E. S. Brooks. (T. Fisher Unwin, Ltd., London. Price 10s. 6d.)

This book, begun so long ago as 1861, is an accumulation of evidence, somewhat in the style of Myers' *Human Personality*, covering the same ground and containing many of the examples collected in that work. As a famous astronomer and a well known student of psychology, the author received many letters from persons in despair at the loss of loved ones, or in doubt as to the meaning of psychic experiences, dreams and supernormal happenings.

The aim of the work is "to establish the positive proofs of survival, giving facts of observation, with their logical deductions". It begins with an attempt to discover whether, if soul survives body, soul exists independently of the physical organism, showing that "spirit" does not depend on brain.

The universal spirit is in everything, it fills the world, and that without the intervention of a brain . . . It has been truly said that, if God created man in His own image, man has returned the compliment . . . the anthropomorphic god of the . . . Buddhists [*sic*] has never existed.

M. Flammarion gives proof of the will acting without words and at a distance; psychic transmissions; telepathy; mental vision by the spirit; prevision of the future; manifestations of the dead at the moment of death and after death; all showing that man has or is an active psychic element, differing from the properties of his material senses. He shows that we really live on the surface of things and have no knowledge of inner realities; that Time is non-existent, but is measured in our spirit only by our sensations; the chain of events is like a present that unrolls continually; that thought transference indicates the possibility of a sort of radiation of the human consciousness, even from one planet to another; that mental vision, "vision without eyes," is possible, as has been proved by occultists, by contact with any part of the body. Our preconceived ideas and verbology of "soul" and "spirit" destroy the clearness of our reasoning on these matters.

The author disagrees with those scientists who ascribe this "mental vision" to hypersensitiveness of the eye. It is not dependent on light-vibrations, and exists in nocturnal animals. The Latin on p. 206 is garbled and unintelligible. Chapter VIII onwards deals with the sight of future events and the ability to foresee them, and as to how far knowledge of the future will paralyse present action. M. Flammarion draws a distinction between Determinism, which he claims is European, and Fatalism, which is oriental; between seeing and foreseeing.

We see what is going to happen; we abolish time which does not exist in itself; the future which does not yet exist, and which will result from the chain of a series of little consecutive causes, can nevertheless be seen as if it had already been realised.

He concludes, in this volume, that "soul" is a substance which exists in itself. The term is perhaps unfortunate, and leads to much confusion of thought. Two more volumes are promised, one dealing with "The manifestations and apparitions of the dying doubles: phenomena of occultism". A third will deal with "The manifestations and apparitions of the dead: the soul after death". This volume, like all Messrs. Fisher Unwin's books, is admirably printed and got up.

F. L. W.

Pure Thought and the Riddle of the Universe, by Francis Sedlák. (George Allen & Unwin, Ltd., London. Price 18s.)

The book under review had its origin in an effort to translate Hegel's *Wissenschaft der Logik*, and it ultimately became a re-statement of Hegelian philosophy, and a vindication of it, in the author's own words. The author starts *ab initio*, and discusses the usual questions of Being, Nothing and Becoming; and goes through the whole domain of philosophical speculation, being tinged throughout with Hegelian Idealism. An undercurrent of the Theosophical outlook is, however, apparent all through the book.

In Chapter VIII, Part I, while discussing "Transitoriness and Transcendence," the author very cleverly makes out a case, based on philosophical methods of argument, for the distinction between the body and soul, and between the various bodies, like the physical, the etheric, and the astral. He even argues the case for reincarnation, starting from:

But because Truth implies unity of thought and Being, so long as objectivity shapes itself readily conformably to Soul's own conceptions, there is no check on its truthfulness. Therefore, it is in the nature of truth that the soul should at last begin to miss again those very limitations which she strove so hard to get rid of.

The second part of the book is of great interest to the student of mathematics. The author discusses quantity and quality, and the relation between them. He discusses the Dedekind Section, the Expansion Series of various kinds met with in Higher Algebra, and ultimately comes to the conclusion that there is a fundamental unity between quality and quantity.

The author says:

By virtue of this double transition, both quality and quantity prove themselves to be only transitory aspects of one and the same fundamental unity of both, which, in simultaneous reflection upon its simplest objective significance as a unity of Space and Time . . .

—an interesting admission from the point of view of Einstein.

The third part of the book deals with measurableness. Here a further discussion is given as to the fact that quantity is *in truth* only an aspect of its fundamental unity with quality. In other words, and in reference to their simplest objective meaning, Space and Time are now "fused into one fundamental unity, Measurableness or Matter". This unity is not inert, the author contends, as the original Being necessarily contains alterableness in its very Inwardness.

Our author thus builds up the whole universe from the three fundamentals—Space, Time and Motion. This is interesting from the point of view of what Mrs. Besant says in her *Introduction to "The Science of Peace,"* and develops a similar idealistic view of the universe.

Our author is nothing if not versatile. He deals with such varied subjects as Metaphysics, Algebra, Calculus, Astronomy, Chemistry, Dynamics, Physics, and many others. The book under review is a mine of information, though extremely difficult to read without intense concentration. We notice that this volume is only the first of a series; and we are sure, when this series is completed, it will be an encyclopædia of information.

P.

The Music of India, by N. A. Popley. (Association Press, 3 Russell St., Calcutta, and Oxford University Press, London.)

Lovers of music in all lands will be grateful to Mr. Popley for making it possible for them to extend their knowledge of an ancient and highly developed system of music, hitherto somewhat of a mystery to them. This book is a compilation of legend, history, and facts connected with the music of India. The elements of the theory of Indian music, both in its Carnatic, or South Indian, and in its Hindustani, or North Indian subdivisions, are clearly explained. The Indian nomenclature for tones, semitones and quarter-tones is given, also the names of the various time-signatures (so noticeably different in character from time-measurement in Western music), and a number of the most common of the Indian tonal combinations or scales, and their melody-moulds.

Enthusiasm, earnestness and industry mark every page of the book. It is a difficult task to combine in one such textbook the conflicting musical systems of North and South India in Western notation. Mr. Popley's heart inclines to the music of the South, but his head has decided that the nomenclature of the North is the more clear and reasonable, and he adheres to it throughout his book. He includes a careful and useful description with illustrations of the many musical instruments indigenous to India. The most thought-provoking sections of his book for Western readers are those connected with the psychological states which pertain to the different Indian scales and melody-moulds, and also their corresponding *raga* pictures.

There are a large number of such *raga* paintings, all having reference to a prescribed tune, performed under conditions defined by some specified season.

"Visualised music" is a fascinating realm for exploration. The final chapter is devoted to a résumé of the distinctions between Western and Indian music, which is too long for quotation in a review, but which is so full of unprejudiced discrimination and synthesised knowledge that it deserves reprinting in all publications devoted to the improvement of international relationships. "This book should at any rate reveal that Indian music, whether fully developed or not, is at least founded on sound musical principles, and that it does contain possibilities of appreciation by all truly musical people," writes the author; and we can heartily recommend it as doing so to a most helpful and illuminating extent.

M. E. C.

Einstein's Theory: A Series of Letters to The Times of India, by G. E. Sutcliffe. (Theosophical Publishing House, Adyar. Price Re. 1.)

The pamphlet under review is tantalising in the extreme. It professes to explain away all the facts observed by scientific workers, on a theory which is supposed to originate from an Eastern School of Philosophy. We are neither given the orthodox views held by Relativists of the Einstein School, nor are we given the exact credentials of the Eastern School. We are aware of the existence of occult or superphysical methods of investigation, but we are not aware of the exact source of the various hypotheses used in the pamphlet, nor are we enlightened by the author. The Relativists do not claim to have solved the riddle of the universe, but they claim that many of the facts of observation and experiment, which are anomalies from the point of view of Newtonian mechanics, cease to be so, if Newtonian Laws are slightly modified, without disturbing other facts.

From one point of view, the pamphlet is very interesting. It gives us a number of remarkable coincidences. On page 13 the author shows that the maximum mass of the universe, as calculated by Einstein, is exactly equal to the total nuclear charge contained in all the atoms of the earth. There are other remarkable coincidences shown in various parts of the pamphlet, and one is naturally tempted to go deeper. To provide such a temptation, the pamphlet can certainly be recommended. We feel the author has done himself an injustice in merely publishing the collection of a series of letters, which naturally cannot be satisfying to the serious student of physical problems. We hope the author will, ere long, publish a complete account of his investigations.

P.

Parables for the Times, by W. Loftus Hare. (Daniel & Co., London. Price 1s. 6d.)

This small book shows a new adaptation of the parables well known to those who have studied the New Testament. They are applied to present-day problems, and some striking thoughts are to be found, for instance:

So, the Golden age will not come till men think nothing of the privileges they can secure by means of their industry, but only of the service they can render to their fellows. Ye call me the Lord of necessity, and ye do well; for in my realm I do what I must with my own . . . therefore let the nation that would be the greatest be a nation that will serve the whole world. This is my last word. Thus alone can ye have peace.

Half an hour's reading and half an hour's thought will be leisure well spent, for Loftus Hare has fine ideals and they are quietly expressed in these parables. We hope many will read them and find them stimulating.

W.

Healing Methods: Old and New, by Eliza Adelaide Draper, B.A. (Theosophical Order of Service, 3 Upper Woburn Place, London. Price 1s.)

This admirable little book fills a need which has been crying for satisfaction for a long time; it provides, with really remarkable clarity and synthetic power, a very concise survey of all the various expressions in idea and method of the new Healing movement which is one of the symptoms of the developing new era. But where Miss Draper has done us such signal service is in clearly describing the root-principle which lies behind all of them; and in showing, with the aid of the Theosophical accounts of man's invisible bodies and forces, the different layers of matter and consciousness thus conditioned, through which it acts and interacts. Hence the different conceptions and applications of Christian Science, Faith Healing, Psychoanalysis, Osteopathy, Nature Cures, etc., etc.

The book has a moderate and wisely worded Introduction by Mr. E. L. Gardner, well known for his scientific and occult studies, and consists of five short chapters on the rediscovered rationale of health, the readjustment of the physical and psychic bodies, spiritual healing, and self-healing.

"The Power, not ourselves, which makes for righteousness, makes also," says Miss Draper, "for perfect health; but it is hidden by the personal interests of man, and hampered by the ignorance and activities of his 'carnal mind'." To set it free, to give it full circulation—in other words, to be in harmony with our own higher consciousness, so far as we are yet evolved—is to be well and whole. All disharmony, physical and psychical, indicates some deep-hidden weakness which must be overcome before spiritual progress can continue. Disharmony thrown outwards into the physical body is rightly, and with least expenditure of force, set right by physical means, such as osteopathy, deep breathing, habitual relaxation, magnetic healing, diet. But the root-cause in the inner bodies must be dealt with by inner means, such as the elimination of old mental and emotional habits, the setting free of the life-force, repressed by

pain or fear, into channels chosen and cleared for it by the will of the higher self. The providing of an object of love, the changing and enlarging of the mental mould, has, as our author rightly says, often worked profound cures. Her words on the popular subject of psychoanalysis are very much to the point. Except in very skilled and impersonal hands, and in exceptional cases, it is a highly dangerous treatment, often leaving psychic "scar-tissue" behind.

Altogether a most deeply helpful little book. A reviewer cannot do better than advise all to get it and study it, and to congratulate the Theosophical Order of Service on a noticeably serviceable publication. If we might humbly make a suggestion, it would be that Miss Draper should soon write us another book, giving simple, practical methods of self-help to the seekers after healthier and therefore more useful living, with the necessary warnings on the danger of becoming a self-absorbed crank.

C. M. CODD

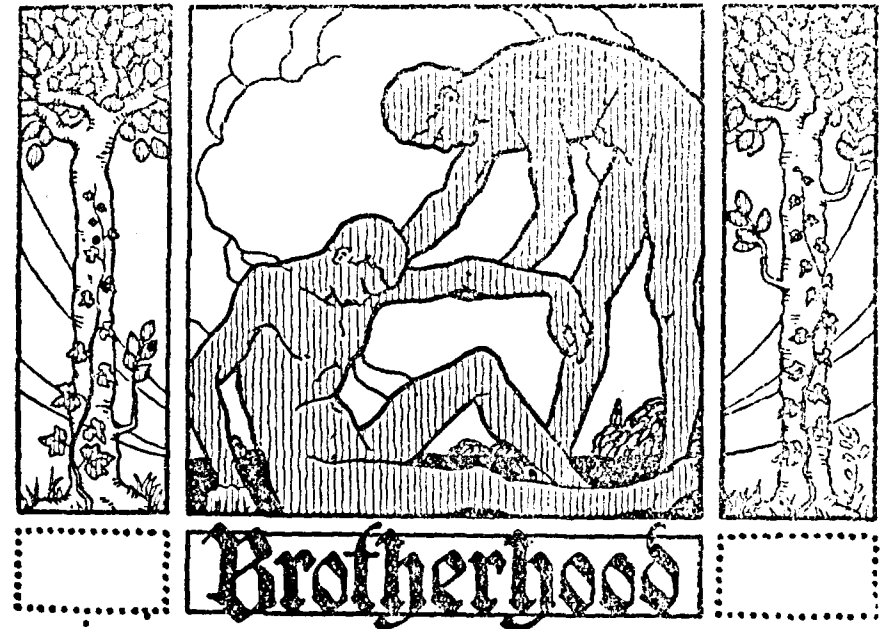
The League of Nations and the Spiritual Ideals Implied, by the Rev. Edmund W. Sara, M.A., and Miss Elsa Langley. (National Society's Department. Price 2s.)

This book contains two courses of lessons for Sunday and Day Schools, each author writing one course. It is practically impossible to recommend these courses to any children, for they are both narrow and parochial, and therefore utterly opposed to the spirit contained in the ideals behind the League of Nations. The standpoint that both authors take is only from the Christian (English) Church point of view, narrow in its essence and utterly opposed to a Christ-like attitude, which of course would be truly international and all-enfolding.

A League of Nations founded on the ideals suggested by these authors would be nothing but a system of proselytism and an enlarged missionary effort to bring all nations into the narrow fold, as at present expressed by the English Church. The League of Nations can only be builded up on limitless understanding of all nations, on a tolerance without bounds or restrictions for all Faiths, and on a love that is all-embracing. The moment restrictions of thought or Faith are made, the League of Nations falls to nothing, as it stands to reason there must be in that case one nation or one set of nations which makes the restriction for the others.



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STRINDBERG

By CHARLES WHITBY

THE time has not yet come when for Strindberg, as for Ibsen, Maeterlinck or Shaw, one may fairly assume on the part of people of average culture familiarity with even a few representative works. And since nothing is more tiresome or futile than criticism which assumes a knowledge one does not possess, I shall be careful that in my brief study of Strindberg's dramas exposition goes hand in hand with discussion. Strindberg was a prolific writer: in addition to some fifty plays he published many novels and short stories, historical, social and political studies, and an important series of

The Sword, by G. O. Warren. (Blackwell, Oxford. Price 6s.)

This volume consists of poems which, read singly, here and there, at long intervals—as one reads a poem now and then in a magazine—might leave an impression on the reader's mind that the writer possessed a considerable gift for writing verse. When collected into a book, however, this impression is lost in the cloud of gentle, hopeless melancholy that pervades the whole. In the war section this is understandable, but the war section is a very small portion of the whole, and is certainly no more melancholy than the rest. Resignation is a very beautiful attitude of mind for the individual under stress of adverse circumstance, but as a habit it is depressing and enervating, and as a doctrine preached to the world at large it is positively mischievous. Poems like this should never be given to the public in book form; the result is too depressing.

E. M. A.

BOOKS RECEIVED

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

The Philosophy of Humanism, by Viscount Haldane (John Murray); *The Meaning of Masonry*, by W. L. Wilmshurst (Percy Lund, Humphreys); *Our Infinite Life*, by William Kingsland (George Allen & Unwin); *Theosophy*, by Rudolf Steiner, and *Cold Light on Spiritualistic Phenomena*, by Harry Price (Kegan Paul); *Practical Self-Help*, by Christian D. Larson, and *St. Francis of Assisi*, by Edith K. Harper (Rider); *The Self and its Problems*, by Charlotte E. Woods, and *The Secret Doctrine and Modern Science*, by Bertram A. Tömes (Theosophical Publishing House, London); *Thirty-Sixth Annual Report of the Bureau of American Ethnology, 1914—15* (Smithsonian Institution, Washington); *The Life of the Spirit and the Life of To-day*, by Evelyn Underhill (Methuen); *Magnificat*, by S. I. M. (Daniel); *Between Sun and Moon*, by Cecil French (The Favil Press); *The Amateur Archangel*, by T. C. Crawford (Blackwell).

