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SUPPLEMENT TO THE THEOSOPHIST FEBRUARY

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1922, to 10th January, 1923, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Miss Aimai J. B. Wadia, Bombay ...	12	0	0
Mr. P. R. Lakshman Ram, Madras ...	5	0	0
Misses Nellie & Alice Rice, Honolulu, for Food Fund, £2...	29	9	3
Mr. Robert Davidson, Sydney, £4...	60	0	0
Mr. Arthur J. Wedd, for Food Fund and Scout Fund ...	50	0	0
Mr. Frank L. J. Leslie, Harrogate, £5 ...	74	1	1
"From J. S." ...	20	0	0
	250	10	4

Adyar

10th January, 1923

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Siberia, Russia ...	Vladivostok ...	21-3-1922
Geneva, Switzerland ...	Viveka ...	27-3-1922
Lausanne, Switzerland ...	Union ...	7-6-1922
Shanghai, China ...	Sun ...	8-8-1922
Geneva, Switzerland ...	Vidya ...	25-8-1922
Blavatsky, Australia ...	Blavatsky ...	August, 1922
Marrickville, Australia ...	Marrickville ...	30-11-1922
Kangayam, Coimbatore, India ...	Arogya ...	1-12-1922
Balrampur, Gonda, India ...	Besant ...	

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Habana, Cuba ...	Isis ...	March, 1922
Santiago, Cuba ...	Saraswati ...	July, "
Trinidad, Cuba ...	Sol ...	" September, "
Bendigo, Australia ...	Bendigo ...	

Adyar

9th January, 1923

J. R. ARIA,

Recording Secretary, T.S.

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1922,
are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss A. Wernigg, Madras, per 1923	15	0	0
T.S. in South Africa, 300 members, £10	153	13	6
French Section, T.S., 2,597 members, per 1922, £36-14-0	562	6	4
American Section, T.S., 6,870 members, per 1922, £229	3,510	3	8
Two new members, Singapore, £1	15	4	0
Mr. Tay Woo Seng, "	7	8	0
Chilian Section, T.S., Acct. Dues, £5	76	14	9
Indian " " part payment, per 1922	1,812	0	0
	6,153	2	3

Adyar

10th October, 1922

A. SCHWARZ,

Hon Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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

DONATIONS

	Rs.	A.	P.
Collections in Ceylon through Mr. J. S. Dalal ...	64	0	0
" " America, through Mr. Fritz Kunz, \$138.14 ...	476	0	0
" " " " for Motor-car Fund, \$213.63 ...	736	0	0
Anon for Food Fund ...	50	0	0
	1,326	0	0

Adyar
11th December, 1922

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Chicago, Ill., America ...	South Shore ...	8-7-1922
Copenhagen, Denmark ...	Hellerup ...	7-10-1922
Locarno, Switzerland ...	Annie Besant ...	16-10-1922
Ostiglia, Mantona, Italy ...	Ipazia ...	31-10-1922
Chhanagar, Orissa, India ...	Radhamohan ...	27-11-1922

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Chattanooga, Tenn., America...	Chattanooga ...	September, 1922
Flint, Michigan, " ...	Flint ...	" "
Goose Creek, Texas, " ...	Goose Creek ...	" "
Macon, Georgia, " ...	Macon ...	" "
Melrose Highlands, Mass., " ...	Melrose Highlands ...	" "
Philadelphia, Penn., " ...	Osiris ...	" "
Seattle, Wash., " ...	Rainbow Temple ...	" "
Sioux City, Iowa, " ...	Sioux City ...	" "
Savannah, Georgia, " ...	Savannah ...	" "
Tulsa, Oklahoma, " ...	Tulsa ...	" "
Copenhagen, Denmark ...	Hermes Trismegistos (Not given)	" "

Adyar
8th December, 1922

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1923, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mr. J. Harry Carnes, Washington, U.S.A. ...	162	0	0
Ladies' Lodge, Adyar ...	14	0	0
	176	0	0

Adyar
10th February, 1923

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Paris, France ...	Sattva ...	19-12-1922
Grenoble, France ...	Pour Lui ...	" "
Bologna, Italy ...	Emanuel Swedenborg ...	25-12-1922

LODGE REOPENED

Nice, France ...	Union ...	21-11-1922
Adyar		J. R. ARIA,
10th February, 1923		Recording Secretary, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mrs. A. M. Reiss, Oklahoma City, U.S.	21	0	0
Anon, through T.P.H.	3	2	0
Mr. W. E. Koot, Madisen, Java	390	14	0
T.S. in Wales, £1	15	6	3
Mr. M. Somasundaram, Adyar, for Food Fund	5	0	0
"I.S."—"In the name of Mrs. Annie Besant, a birthday gift"	30	0	0
Collections in Ceylon, through Mr. J. S. Dalal...	135	0	0
	<u>600</u>	<u>6</u>	<u>3</u>

Adyar

10th October, 1922

A. SCHWARZ,

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

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Capt. B. Kou, Tokyo, per 1922--23	15	0	0
Mr. Thos. Walter Dorku, Secondee, Gold Coast, Entrance Fee, 5s.	3	13	0
Danish Section, T.S., 337 members, per 1922, £11-4-8	167	10	3
T.S. in Egypt, 82 members, per 1922, £2-14-8	40	13	6
" " England, 331 members, per 27th September--31st October, 1922, £11-0-8	164	11	7
Barbados Lodge, T.S., British West Indies, 20 members, £5	74	9	3
T.S. in Spain, 408 members, per 1922, £13-12-0	203	0	1
Argentine Section, T.S., 330 members, £16-10-0	247	7	0
Mr. J. Arnold, Shanghai, per 1923	15	0	0
Australian Section, T.S., Balance of dues per 1922, £30	450	0	0
T.S. in Ireland, for 132 members, £4-8-0	66	0	0
	<u>1,448</u>	<u>0</u>	<u>8</u>

Adyar

11th December, 1922

A. SCHWARZ,

Hon. Treasurer.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1923,
are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

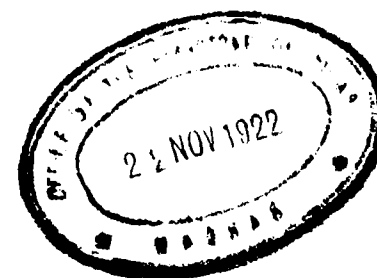
	Rs.	A.	P.
T.S. in Brazil, 377 attached and 8 unattached members, per 1922, £22-7-0	327	8	0
T.S. in England, 128 members, to the 31st December, 1922, £4-5-4	60	15	2

DONATIONS

A member, Perth Lodge, for gardens, through Mr. C. Jinarājadāsa	150	0	0
A member, Australia, for Adyar Library, through Mr. C. Jinarājadāsa	15	0	0
Mr. H. Frei, Colombo, for Convention expenses and Adyar Library	100	0	0
Captain and Mrs. Henderson, Rawalpindi, for Adyar Library	20	0	0
	673	7	2

Adyar
10th February, 1923

A. SCHWARZ,
Hon. Treasurer.



between the Messenger of the White Lodge and the President-Founder was averted. The foundation of the E.S. by H.P.B. gave the necessary stable nucleus to the T.S., composed, as it is, of those only who acknowledge the existence of the Elder Brothers of Humanity, who sent Their Messenger, H.P.B., to proclaim once more the Essential Truths of the WISDOM in a form suited to the time. Since then, every serious trouble in the Society has arisen within this body, which is ever the target against which the bolts of the would-be destroyers of the Theosophical Society are launched. Although, ever since H.P.B. created it, it has been assailed with every weapon that subtlest skill could fashion, each assault has failed, and the Society has gone on its way, faithful and strong. Once in its early days, when friends were few and critics many, it was declared that as long as there remained in it three "who were worthy of our Lord's blessing" the Society could not perish. Its continuance has long been assured, and while those who have left it have proclaimed it to be dead, it has ever grown stronger and more vital. It is like the Living Vine whereof spake the Christ; dead branches may be cut off from its ever-living stock, but only that it may "bear more fruit". None can kill it; no deadly wound can be inflicted on it. Like a knight of old, it rides forth, conquering and to conquer, and no weapon that is forged for its slaying can do more than dint its shield.

* * *

A proof of the great value of the recognition of Brotherhood comes to me from our German National Society, which has just held its Annual Meeting. While the Great Powers are holding Conferences for the Reconstruction of Europe, and failing because of mutual distrust and even of hatred, a cable comes from this Theosophical Convention, saying that nine General Secretaries of National Societies, gathered at that Convention in Hamburg, send affectionate greetings. Among

those was Charles Blech, the General Secretary of the Theosophical Society in France—France who suffered so bitterly, was devastated so terribly—and he an Alsatian, in the French Army during the whole of the Great War, and an exile from his Province since the Franco-German War of 1870. Thus can Brotherhood triumph over pain. I am very glad also to hear of the re-election of Herr Axel von Fielitz-Coniar as General Secretary of the T.S. in Germany. He remained faithful to Theosophical principles through all trials, and has thus gained strength to "carry on".

* * *

Sunshine and cloud follow each other, and the sunshine of Theosophical brotherhood in Europe is followed by the cloud of the loss of one who has worked well for the Society—B. P. Wadia. For some years he has been slowly drifting away from his old moorings, and has now broken the tie. I print as a Supplement his address to his colleagues and to the members of the Theosophical Society, so that his own explanation of the reasons for separating from us may reach all our readers. Having worked with him for so long, I can only wish him well in the line he has chosen. Even as long ago as the time of H.P.B., those who left the Society declared that the Masters had abandoned both it and H.P.B. Yet it has spread and brought the Light to many thousands. People can gain nought but good from the study of H.P.B.'s writings, but she would have been the last to wish that they should be made into a barrier, beyond which none might pass. Truth does not evolve, but our understanding of it does, and as we climb the mountain-side, we see more and more of the landscape stretching below. We wrong the Light-Bringer if we regard the truths she unveiled to us as fossils dug out of the past, to be carried "wrapped up in a napkin," till the third quarter of the twentieth century and the coming of another Messenger of lesser rank than the World-Teacher. But how characteristic of that attitude

is the reception which the Lord Vaivasvata met with, as recorded in *Manu*, when He returned to those He had left behind. Human nature repeats itself. Those of us—they grow ever fewer—who knew H.P.B. and caught something of her spirit, are not likely to “turn the Bread of Life” she gave us “into stones to cast at” those who differ from us.

When any leave us, we can be grateful for the good work they have done while with us, and rejoice that, while among us, they shared with us the study of the great Theosophical truths, and carry these with them when they leave us for other lines of work. “Other sheep I have,” said the Christ, “which are not of this fold,” and “God fulfils Himself in many ways”. A brother does not cease to be a brother because he labours in some field that is not ours, and there is but one Life, of which we all partake.

* * *

We begin, with this number, a series of pictures of the General Secretaries of the ever-increasing roll of our National Societies, and we are glad to have been able to obtain one of William Quan Judge, a much-loved friend and pupil of H.P.B.’s, and long the channel of life to the American Branch of the T.S. A highly evolved man, with a profound realisation of the deeper truths of life, he built up the Society in America from small and discouraging beginnings. No difficulties daunted him, and no apparent failures quenched his fiery devotion. When he left the Theosophical Society, nearly all its American Lodges followed him, faithful to the one through whom the Light of Theosophy had dawned on their lives. The policy of his successor was other than his, and the Lodges gradually dwindled in number, and have now, I believe, disappeared. That his great life-work should thus vanish from the country to which he gave his life is indeed tragic, but his work is not lost. The little fragment

of the T.S. which remained, struck its root deep into American soil, and has become a spreading banyan-tree.

* * *

I just hear from Sydney by cable that the cruel attempt to involve Bishop Leadbeater in the web of suspicion based on Mr. Farrer’s ignoble attempt to cover his own wickedness by accusations against others, repeated by Mr. Martyn in a letter to myself, and published widely in America and elsewhere—he says not with his consent, but a letter shown by him to his friends, though pretended to me to be private, and said to have been betrayed by one of them—has failed. Even Mr. Farrer did not dare to accuse Mr. Leadbeater in his monstrous allegations; but the utterly unscrupulous assailants, by hints and innuendoes, managed to circulate the idea that he was involved in some dark way. The shrieks of the *Sydney Daily Telegraph*, its opening of its columns to letters of cruel and malicious innuendoes, with disgusting blasphemies against the Holy Rshis who founded the Theosophical Society, succeeded in driving the Minister of Justice into an “investigation”. Mr. Martyn’s most serious attack was directed against Bishop Wedgwood, and I presume this was included in the investigation. Anyhow the “accusers of the brethren” have failed, and the Crown Solicitor states that there is not enough evidence to obtain a conviction on any charge. The State Law Officer gives his opinion that the evidence submitted does not justify the institution of criminal proceedings. Such, after months of burrowing into mud, in the vain hope of injuring a righteous man, is the collapse of a most wicked series of slanders. Nothing else could happen when malicious gossip and calumny were brought under the purview of lawyers. Such slanders can only have weight with people who, without any legal training, or any idea of what evidence means, arrogate to themselves the function of judges. They take a confession of crime by one man as “evidence” against others, and accept

hearsay as "proof". That is why I said that anyone who possessed evidence of crime should give it to the police, that the person accused might have the protection which the law provides. Otherwise, gross injustice is likely to be done, and the character of anyone may be besmirched by idle or malicious gossip. The old precept is sound: "Judge not, that ye be not judged. For with what measure ye mete, it shall be measured to you again."

* * *

There appears to be some hope of the revival of healthy political life in this country, after the set-back it received from the Non-Co-operation movement. A plan of definite advance in the direction of Home Rule, to be carried out through the Legislatures, is being discussed, and I hope that it may bear good fruit. Steady and rational political work has been pushed from the field by theatrical bonfires, exciting picketing, "Swarāj in a year," varied with occasional rioting.

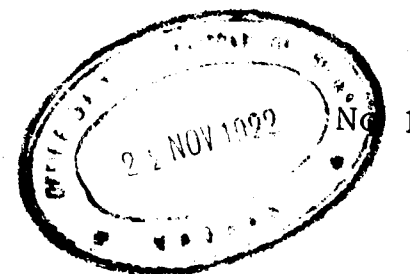
* * *

A very interesting letter comes to me from Tammerfors, Finland, from our well-known worker, Ernest Wood. It enclosed a little group of our Finnish brethren, and also a photo of a quaint little two-seater, three-wheeled motor-car, which looks a very convenient vehicle for running about. He and his wife used it for visiting Lodges in England. He spoke in about twenty towns, as well as at the Annual Conventions in England and Scotland, and at Federation Conferences, Northern, Midland, Southern and Eastern. He writes gratefully of the kindness they received everywhere, and the help given him in the arrangements by Major D. Graham Pole, and adds: "But the greatest delight is to see how the Lodges flourish now, and to feel the contrast with their condition in 1908, when I left England for Adyar." Fourteen years of absence enable a man to judge of the progress made; may it continue, as indeed it will.



W. Q. JUDGE

VOL. XLIV



THE THEOSOPHIST

ON *The* WATCH-TOWER



THE THEOSOPHIST and its Editor enter to-day a new year of life. THE THEOSOPHIST has forty-three years of life behind it, and enters to-day on its Vol. XLIV. Its Editor looks back over seventy-five years in her present life, and heartily wishes to her junior a life which will long outlast her own. There was a critical period in its existence, when Mr. Richard Harte and Dr. Hartmann were undermining the very foundations of the Theosophical Society, and H.P.B. threatened to sever her connection with Adyar. That danger passed, thanks to its Founders behind the veil, and the threatened rupture

The T. S. Lodge in Reval is composed entirely of refugees from Petrograd—and I never came across another such enthusiastic group. They are full of delight, though eking out a precarious livelihood—as teachers, for the most part—and kept me busy with members' meetings for five hours a day for a week, much to my enjoyment. In the town markets one observed once more a great plenty and cheapness of food; but clothing is terribly dear, and the winter will surely prove trying. These two Lodges (at Reval and Riga) are temporarily attached to the English Section. Russians are like Indians.

Mr. and Mrs. Wood return to Britain, and visit the Scottish Lodges during September and October. In November, they sail for Canada, and go thence to the United States for six months, for a tour arranged by the General Secretary. It is only fair to Mr. Wood to say that he remonstrated with the Canadian General Secretary for writing about "the astral abominations of Adyar". Residents in Adyar may wonder what Mr. Smythe meant; however, he explained to Mr. Wood that he did not "mean it to be strong". So we can leave it at that. So long as the blessing of the Masters rests on Adyar, it matters nothing what others say.

* *

The Non-Co-operation Press here is jubilant over Mr. Wadia's abandoning the Theosophical Society. They say that it is because of "a serious disagreement with Headquarters". So far as I know, there is no special "disagreement with Headquarters," but with the Society as a whole, which is, he considers, going on wrong lines. Anyhow, as said above, I publish his own statement. Naturally all who seek to destroy the Government, and to separate India from Britain, rejoice over any weapon with which they can strike at myself, who stand for Indian Freedom and respect for Law against mob-tyranny and anarchy. In a few years' time, the quarrel will be decided.

OUR GENERAL SECRETARIES

No. I

WILLIAM QUAN JUDGE

*Late Vice-President of the Theosophical Society and
General Secretary of the American Section*

THE portrait appearing as Frontispiece is the first of a series under the above title, as promised in the "Watch-Tower" of March last. It was thought appropriate to accompany it with a few extracts from "Theosophical Worthies":¹

The third name which rises before the mind, when one thinks of the founding of the Theosophical Society, after those of Helena Petrovna Blavatsky and Henry Steele Olcott, is that of William Quan Judge, one of its Vice-Presidents. . . .

Born in Ireland, his karma led him to America, and there, he tells us, "in 1874, in the City of New York, I first met H.P.B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place." . . .

He was beside H.P.B. through those early days, saw the exercise of her wonderful powers, and shared in the founding of the Theosophical Society. And throughout the remainder of her life on earth, the friendship remained unbroken, and during the later years she regarded him as her one hope in America, declaring that, if the American members rejected him, she would break off all relations with them, and know them no more.

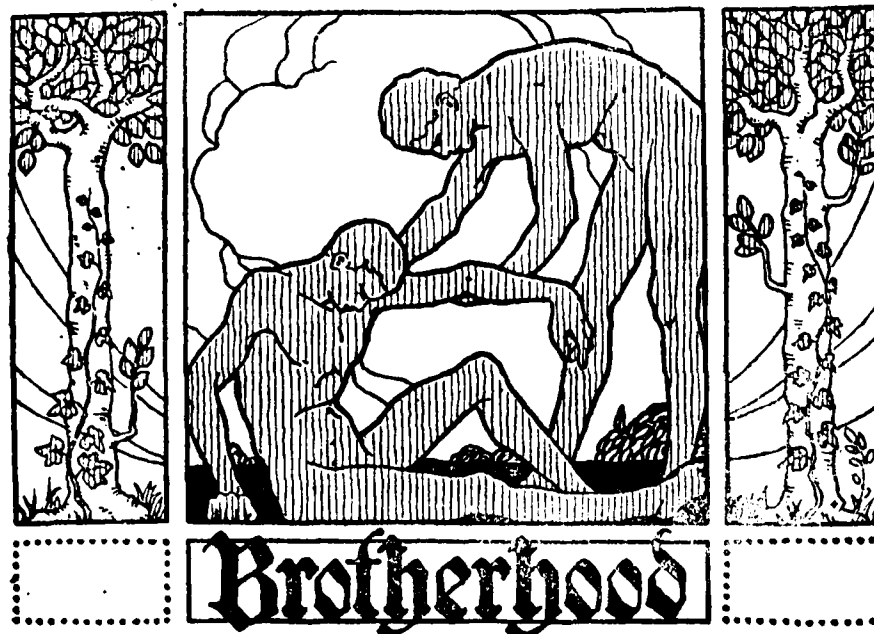
After the departure from America of the two Founders, the interest for a time died down, and W. Q. Judge passed

¹ THE THEOSOPHIST, June, 1909, p. 351.

through one of those terrible times of struggle and inner desolation, of gloom within and disappointment without, which are the destiny of all elect souls. Spiritual and intuitional, he was also extraordinarily capable as an organiser and a leader. But those qualities at first lay hidden, for there was naught to organise or lead. He would go and "hold a meeting by himself" week after week, holding the lonely citadel for the coming days. Gradually a few gathered round him, and the days of solitary working passed away for ever. He travelled over to Europe and knit closer his tie with H.P.B.; went on to India—at the time of the Coulomb conspiracy—and took an active part there in the defence of the Society. His return to America marked the beginning of the upward arc of the Society there.

Then came the revelation of what was hidden under the reserved demeanour of the young lawyer: an unquenchable energy, a profound devotion, an indomitable will. And these were held together by a single aim—the spreading of the truths of Theosophy, the building of an organisation which should scatter the seed over the land. During the succeeding years, aided by a band of willing and capable workers, whom he inspired with his own fiery zeal—Mr. Fullerton, Dr. Buck, Mr. Neresheimer, Mr. Spencer, Mrs. J. Campbell Ver-Planck—he built up a strong and admirably equipped Section, and made it the instrument that was needed for the work. He founded the magazine called *The Path*, one of the most remarkable of Theosophical journals, and in this appeared some of the most admirable articles which have seen the light, the best being from his own pen and from that of his most devoted disciple, Jasper Niemand. He wrote a few vigorous and lucid books, which are still sought after in the Society. . . .

He passed away on March 21st, 1896, at about 9 a.m. His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as a lasting inspiration. . . .



THEOSOPHY AND THE NEW ORDER¹

WHILE Mrs. Annie Besant and Messrs. Wadia, Telang and Jamnadas Dwarkadas were touring Great Britain as the National Home Rule League Deputation in 1919, the following speeches were delivered on one occasion. It is thought that many will be interested in them, and they are published as delivered. Since then, the German, Austrian, Hungarian and Bohemian (now Czecho-Slovakian) National Societies have again joined up.

MRS. BESANT said: Friends, I must begin this afternoon's proceedings by presenting to three new Fellows of the Society their diploma of Membership, and in giving these I wish to congratulate each of our brethren on their coming into the

¹ One of four lectures delivered in Theosophical Lodges in Lancashire, on August 28, 29, 30, and 31, 1919.

Theosophical Society. For so many of us it has been really the beginning of a new life. Those of us who are now old in the Society, who can count back their membership by many, many years of life, realise, perhaps more than anyone can do who has just come into it, all that membership in the Theosophical Society may mean. A Master once said, speaking of the Eastern habit of admitting people formally into the Society, that when anyone came forward to join it They looked at him for a moment, and that that look formed, as it were, a kind of silver thread between the new member and the Masters. Then He went on to say that whether that thread were left loose so that it was useless, or whether it were drawn tight so that it drew the member towards Them, depended entirely on the individual member. There is no hindrance on the side of the Elder Brothers of mankind; all the hindrances are in ourselves, just as in the shining thought of the inner Self there is no want of light; but we may make obstacles in the way of its shining forth. And it is well, sometimes, I think, to remember that all the difficulties are of our own making and on our own side. Our work is really just like cleaning up the dirty glass of a lamp. However bright the flame inside may be, it does not illuminate very much if the glass be dirty. And so, if we ourselves are not really pure and clean, with pure thoughts and pure emotions and pure actions, then the light of the hidden God within us cannot shine forth. Coming, then, into the Theosophical Society is just like a birthday, the beginning of a new year of life; and my hope is that those to whom I am now to present their diplomas may find that the new life is a more useful one to their fellows, making them greater blessings to the world, and better servants of the Great Cause which we are here to help.

And now, Friends, I am very glad to have the opportunity of meeting you here as members of the Society. As you probably know, my Indian friends and I are going round

Lancashire in order to plead the cause of India. That is our work at to-night's public meeting. And I am trying to take the opportunity of that little Home Rule campaign, as we call it, in order to meet members of our Society in the different parts of England, Scotland and Wales. I have been away from you for a very long time—since 1914—leaving, as I did, just before the outbreak of the Great War. And during that war you have, all of you, had a difficult and hard and anxious time. But to you who are Theosophists, students of the Divine Wisdom, the time ought not to have been as anxious and as difficult as for those who had not studied the regular course of events in the past. Having studied the regular course of events in the past, you, to some extent at least, could forecast the course of events in the immediate future.

Now the study of history, you know, is really like studying a map of the future, because continually the same kind of things occur and then lead to certain definite results. That is specially true when you are students of the history of the inner life of the world as well as of the outer. You know in ordinary history how the way of writing it has changed very much in recent years. At one time, when history was taught in the schools, it was very little more than a list of battles and of kings, great statesmen, wars of all sorts—just the outer surface of things. Then, during especially the latter part of the last century, the history of peoples began to be written—the way they lived and the work they did, and the education or want of education which surrounded them, and all the different things that go to make up a people's life and the growth of a Nation as a Nation. That became the way in which history was written. We in the Theosophical Society go a little deeper still. In looking at the history of mankind we see it as a whole, divided up into very definite branches, as we sometimes call them, and we see a definite succession of growths of the whole nature of man. And we see in the

development of that complicated human nature, how outer nature and the nature of man to a very great extent developed along the same lines at the same time. The configuration of the Earth changes, for instance, when some new race is to be born—using the word “race” there in the sense in which we speak of a Root Race, a great root stock of the particular type which then branches out into the whole of the world, into sub-races, nations, families and so on. Now, just as in the case of the new Root Race you have a re-arrangement of earth and water, and so give to the new Root Race a fresh continent, as it were, or group of continents to live upon, so we find, when we look at the smaller divisions, that these also are correlated together and that the development of a particular part of the human race goes hand in hand with the development of particular countries, particular parts of the world, and that these follow each other in a very definite succession. Putting it as we very often put it, there is a great Plan, a Plan which is given out for a planet by the Divine Sovereign of that planet.

The Plan is divided up, then, into great epochs of time and into great divisions of humanity, and the whole of that is arranged so that human kind may develop steadily and regularly, one quality after another being brought out, one part of human nature being evolved and then another. So that when we have some knowledge of the development of the human being, of any one of us, and the way in which the developments of the different parts succeed one another, then from that small thing that we can look at close at hand we are able to catch the outlines of the bigger environment in which the peoples are developed; and still more, after a time, we are able to get a kind of outline in our mind of the growth of the whole of humanity, and see how the development of one part gears in with the development of another. When we have that general plan in our minds we can apply it to the history of our own times, and we can understand the kind of

way in which the events around us and in front of us are likely to proceed—in the broad outline, not in minute details; we have not knowledge enough for that. And in that way, when things are very troubled and when people are very much distressed, those who utilise the knowledge that they have gained in their study of the Divine Wisdom are able to feel much more serene and calm, and so be more useful to those around them, than if they had remained ignorant of these larger views of life. That has been particularly the case lately—in fact, it is still continuing—when the whole world is going through one of the great transition periods: one of the times of change when changes are very, very rapid, when they are so rapid, sometimes, as to seem catastrophic, and when development along particular lines is very, very marked, and the opposition between the great forces of progress and the forces that make for retardation is very, very strong, and a very great struggle takes place.

Now, when we look back over the past, so as to get some idea as to how we may look at the present and understand a little of the future, if we take only our own great Root Race, the Fifth, as you know it is called, the Āryan—a Samskr̥t word which simply means “noble”—and if we compare it for a moment with the race which went before it, the Fourth Race, we find the types are very different. You still have some very marked Fourth-Race types in the Japanese, Chinese, all the Mongolians and Turanian peoples. The Japanese are the very last family of that Fourth Race. You know, even by the outward look of the Japanese, that they are different from yourselves. The shape of the head, the features of the face, the setting of the eyes, are all different, and that difference goes with the great difference also of the nervous system. The nervous system of the Fourth-Race man is not as highly developed as the nervous system of the Fifth-Race man. The nervous system of the Fifth-Race man

is more delicately balanced, more sensitive to impacts, responds more quickly to touches from outside, and the whole of his body depends very much more on that nervous system for its health and vitality than is the case when you are dealing with the Fourth-Race man. Another type of the Fourth-Race man would be the Red Indian of North America. And they have one characteristic that will show you exactly what I mean. They are not as sensitive to pain, and a serious injury to the body does not give them the same nervous shock that it would give to any one of you. It comes out very much in the case of fighting, where severe wounds are given. A Fourth-Race man who has received a very terrible wound in battle will recover from that quickly and the wound will heal very rapidly. A similar wound on the Fifth-Race man kills him, not by mere loss of blood, but by nervous shock. He cannot recover in the same way from severe laceration. It was shown very much in the war between the Russians and the Japanese some years ago. The percentage of recoveries among the Japanese was extraordinary, not merely because their doctors were skilful—though they were—but because the wound had not the same effect on the nervous system as a wound inflicted on the Fifth-Race man. And that is a difference which goes right through—a broad difference distinguishing the great Root Races.

When you come to deal with the divisions of those that we call the sub-races, the differences then belong more to the inner bodies, the more subtle bodies, than to the physical. You find in those sub-races—we will take our own race, the Fifth Race, the Āryan—you find in the different sub-races a very different temperament, mental and emotional. The easiest way in which you might realise that would be if you would compare a thorough Englishman with a thorough Irishman. You will find at once that you get two very distinct types. The Irishman belongs to the fourth sub-race, or the Keltic, one in which emotions are very powerful, and you may put it, very roughly

and broadly, that he is moved more readily by his heart than by his head. You can do almost anything with an Irishman if you appeal to his emotions in the right way; but if you rub up against those emotions you can do nothing at all with him: he is the most obstinate creature in the world. Now, when you come to deal with the ordinary, regular Englishman, you will find he is more moved by argument and less by rhetoric, or appeal to emotions. You will find strongly in him what is called the concrete mind, the mind that specially deals with concrete ideas and concrete objects—the scientific mind, putting it in its very best form. That runs through the whole of the fifth sub-race. So that, when you are dealing with the Englishman, if you appeal to his reason you will generally be able, if you are in the right, to get the better of him; which is not always the case in dealing with the Irishman. On the other hand, if you want to get people to move through the emotions, which is the great motive power, then you will find your Irish people easier to deal with than your English, not as steady, persevering or enduring, but very much more rapid to go forward, to move by what you would call impulse, to a very large extent. I have taken those two particular types of English and Irish, because they are a very instructive instance of the difficulties that you have in one Nation understanding another. And the difficulty we see before us to-day with Ireland—that we have seen for hundreds of years—just turns on this difference of temperament: that the one is a fourth-sub-race man and the other a fifth. They cannot understand each other. An Englishman may try to do his best, but the Irishman takes him all askew. The Irishman may be putting his view forward in what he thinks is a most convincing way, and it will have very little effect on the comparatively colder type of the Englishman; and so there is continual conflict and difficulty, and it is a difficulty you cannot really get over. Hence, of course, one reason why

you should try to become good friends, while leaving each Nation to manage its own affairs and along its own lines, because that may make a strong friendship, where, if the people were forced into too close a connection and pushed along the same line, it would inevitably lead to friction.

Now, when you look over the last War, which was the method which has been used so often before to bring about changes very rapidly, you come across one phenomenon which is peculiar to it, so far as I know. And that is, that when the War broke out and when nations which were comparatively unprepared for war were suddenly flung against a Nation or Nations which were thoroughly well prepared for it and had been preparing for a considerable time, you then had the Nations that were fighting on the side of progress and on the side of liberty at a very great disadvantage for a time, with the result that you all know,—that a great cry for help was sent out to the whole of the people, and was enthusiastically replied to by the young more than by any others. Your Universities, for instance, practically emptied themselves into the Army. Young men of every rank of life came forward to volunteer. Your regiments, the privates of the regiments, were made up of different ranks. A nobleman's son would go side by side with the labourer's son. And they were very young. That is a thing which must have struck all of you at the time, and it ought not to have been difficult for you, as students of Theosophy, to understand why that great appeal was answered in so passionate a fashion, and the whole of the youth of your Nation practically sprang forth to help. Now, if you looked back for a time to find out what was going on behind the scenes, you might have recognised that what they were really answering, those young men, was the call of the Great Leader of our race—that great Being whom we speak of as the Manu, *the* Man; you cannot speak of Him as a

Master; He is so much higher than a Master; one who has passed through two of the great stages which lie beyond that of the Master, and whose special duty is the evolution of a particular race—in this case the Fifth Root Race.

Now, when He first led the early families of that Race away from their own Continent and brought them over into Asia, there was one particular thing that took place, time after time; that after those families had increased and multiplied exceedingly, they would suddenly be attacked by tribes from outside, savage tribes who would practically massacre almost the whole of them, so that only a few, four or five people perhaps, children always, were saved. And after that great massacre another multiplication would take place. That occurred two or three times, the object being to improve the physical type of the Race. After each massacre, the very best of the children having been picked out and great Beings born into the Race in order to mould the physical bodies, a new type was produced for each new sub-race and for the great Root Race itself. It was exactly one of those things that was taking place during the War, only adapted to the different conditions. The world is not in a condition now in which you can lead thousands and hundreds of thousands of people to a particular out-of-the-way place and, as it were, put a pale round them and develop them. Communication is too rapid. The world is too much populated. So a new way had to be found, and this great War, which was necessary for the future of the world, was used as that means—not at all for the first time, remember, for one civilisation after another has perished, and a civilisation perishes when it has done its work and is becoming a hindrance instead of a help for the future evolution of human beings. You need not trouble about it very much, because, you know, nobody really dies. It is only the body that dies, when the body's work is done. The man inside cannot get on and develop and evolve

in that kind of body any longer. It has done its work. And so, in these great civilisations of the past of our sub-races, one civilisation has broken down after another and vanished, and the people in it went on to be born into a higher type, or a more appropriate type of body for the next stage of the evolution, so that mankind might progress.

We have been told for a considerable time past that the time had come for the formation of a new sub-race, the sixth sub-race; the Teutonic, to which many of you belong, being the fifth sub-race. And I know we used to speculate sometimes, the older students amongst us in the old days, how it was to come about. We did not know very much about it, and we used to guess. Gradually we have acquired more knowledge. We began looking out for the first signs of this new sub-race. And as we looked about over the nations, we read in ethnological journals—knowing what we were looking for by the Teaching, of course, so that it made it easier to recognise—that on the continent of America, in the United States, a new type was gradually growing up. I had noticed it myself when I went over to America more than once, and had noticed the increase of it during my different visits, because it is a very marked type, a fine type, and very striking. The ethnologists had their eye upon it as it appeared, and they mapped it out in their own way as to the shape of the head and features, and general setting of the face. It is now recognised in America as essentially the American type. In order to bring it out, they have done what is sometimes done when you try to isolate one particular type. The criminal type will show you what I mean. You get a considerable number of people of the criminal type, the congenital criminal type, and photograph them in a certain way. A number of different people of the same type are put together in such a way that, one after another, their photographs pass very rapidly before a camera,

so rapidly that no one of them is fully photographed, but every one comes on the top of those before it, with the result that all the unlikenesses are eliminated and all the likenesses are brought out very strongly. It is what they call a composite photograph. They did it with this type in America, and they got a composite photograph of the new type by taking a number of marked people, photographing them, and dealing with the photographs in this way, so that the type itself came out more effectively, of course, than in any one person, because the type was continually reinforced by photographs superimposed upon one another, and the unlike things got wiped out in that way. Now that race is not being born in one country alone, although it appeared first in the United States of America. It is being born in different parts of the world.

And to come back to what I have not really wandered from in my own mind, to that great offering of the youth of the nation, of their own lives, for the helping of their country, you have the reason why such enormous numbers of the very young men died—were killed in battle. You must have noticed in your picture papers how very many of those put on the roll of honour were mere boys. It was a most striking thing to see, week after week, these young faces, with a line underneath “Killed at so-and-so” “Died of wounds at such-and-such a place”. That was the way the Manu chose out the best of the people, in order that He might have them for the building of His new sub-race. For what was it that these young men had done, largely unconsciously, probably, but some consciously? They had made an immense sacrifice at the very time of their lives when life was most attractive, when the body was brightest and strongest and most alert, and when life stretched before them as a kind of adventure, looking bright and glowing in the gleam of youth. And they gave it all up. They went into the trenches and

gave their lives away. Now that meant an immense step forward in evolution for those who did it. It meant that they made a great leap forward, because the very essence of the sixth sub-race is the idea of Brotherhood, of sacrifice for the common good, of being willing to subordinate the individual to the larger whole, of being willing to work and to suffer in order that all society together may step onwards in the path of progress. And that was the quality which came out in that sacrifice of the youth of the country, the quality that the Manu wanted for the shaping of his sixth sub-race.

One of the very first who was killed, because he was a very well-instructed Theosophist, was one of the Australians, a Colonel—who came over here, who was the head of one of our Lodges in Australia, thoroughly well trained in Theosophical knowledge. He was killed in the early days of the war. "The Lord had need of him." His special work was to help those who came over, to prepare them for a swift rebirth, to teach them what they did not know, to help them in the way of reshaping the subtle bodies in order to adapt them to the sixth-sub-race type. And all that has been going on during all these years of the War—the preparation of these younger ones for the work which was before them. And they have begun now to be born on to this earth again, bringing with them the fruits of their sacrifice for the building up of the new sub-race. I used to read sometimes in the papers, when all this terrible slaughter was going on: "What will become of the Nations if all these, the very flower of the Nations, are killed off, and the less self-sacrificing and less physically vigorous remain to be the fathers of the coming generation?" What the journalist naturally did not know was that it was not a question of the fathers of the coming generation, but of those very same young men being the coming generation themselves, so that you could not have had a more splendid preparation, could not have had better material

in which the Manu was to work. And the whole thing, to us, therefore, became not a terrible aimless slaughter, with mighty armies fighting for the victory, but a calling away of those of whom the Lord had need, in order that they might serve the better the world for which they had died.

For that is how death looks, you know, from the Theosophical standpoint. We do not look upon it from the standpoint of dropping the body—death. We look at it from the standpoint of birth, birth into a happier and brighter life, and then rebirth with higher capacities and greater powers for the better service of the race. So that, to those who understood, the sad side of the War was less prominent than the side of its promise for the morrow, and none of us could doubt how it would end. There was no possibility of failure in the War, although things looked black for a time, no possibility of those who were embodying the side of the defence of the right, of the progress of the Nations, being beaten by those who, if they had succeeded, would have turned evolution almost backward for the time. And the danger now—a greater danger, really, than the apparent dangers of the War—is that by the very fact of the triumph and the victory, and the necessary means to lead up to that, there is come into the Nations that have conquered a certain amount of that spirit which we call the spirit of militarism, of undue authority and indifference to liberty that was the reason of the downfall of the great Central Empires. That is the real danger of our own time. There is too much of the Prussian element, to give it the name which you will recognise, in the tendencies of our own times just now—a natural reaction to some extent, but a thing that has to be guarded against, a tendency to repeat the faults against which the Allies had risen up in combat; a certain tendency to treat the enemies as they would have treated us, if they had triumphed. And that is the thing we are all concerned in, and ought to try, so far as each of us can, to check—to realise

that the victory is not won until the spirit is destroyed, until the feeling of revenge has vanished, and until the general feeling is not to do to the enemy as he would have done to us, but to keep the nobler spirit in which the Allies entered into the War, and to treat the enemy, not as he would have treated us, but as we ought to treat him—a very, very different matter.

Now, there is one thing in which the Theosophical Society should be of use at the present time—the endeavour gradually to smooth away the bitter feelings inevitably roused by the War, the effort to draw the Nations together again, and to realise that all Nations must have one object, the common progress of humanity as a whole. Unless we can help that forward, we have not learned the real lesson of the War. We need to learn from it that not combat but brotherhood must be the law of life, that not competition but co-operation is to be the sign of the New Era, and that the sense of duty to the greater whole must become the predominant spirit of all of us; the willingness to help others, that we may all rise together and not desire to pull down some others, simply in order that we may get into their places. When we look abroad at Europe, we can see how very great is the danger, both amongst the victors and the vanquished, that the old spirit may go on again instead of the new, which was the inspiration of the Allies in the combat. And in that matter it seems to me that England and America are peculiarly well situated to apply that truly Theosophical idea, that we are all brothers and must work in a brotherly way. For if you take France, it is very difficult for France, far more difficult than for us. And I have noticed, when talking with French people, even with French Theosophists, the great bitterness which lies behind in their minds, because of the terrible things which have happened to them as a people. They cannot forget how thousands of their young girls were carried away into Germany and lost to them. Many must have died dishonoured. That leaves a bitterness in

the heart of a Nation which is very hard to get over. One cannot blame them for their feeling; that kind of suffering has not come here. You have not been at the mercy of an invader in the way in which they were. And so the frightful destruction of their land, the making sterile of the soil, the cutting down of the trees, the destruction of machinery, the flooding of mines—all these things which were done, and which have placed them at so great a disadvantage as compared with Germany, which has not suffered in that way at all—naturally make them bitter. We cannot quite expect them to go to the front in the great work of reconciliation. It is far easier for England, and still easier for America, because America has suffered least of all. And part of our work, surely, as members of the Society, is to try, so far as we can, to get rid of all feeling of bitterness, and remember only that all are brothers.

You know, probably, that as regards the outside organisation of our Society, it was necessary to cut off the National Societies in the enemy countries when the War broke out, because no communications could be held without breaking what was the law of the land. So in Germany and Austria and Hungary, and other countries, our fellow Theosophists have been entirely cut off from us all these years. They are asking now, again, to reform their National Societies and to link up again with the Society as a great international body, and before very long we may hope there will be some opportunity for that, but not, I think, quite immediately, because we are not yet free to communicate with those countries. Peace is only partially signed, as you know; and, eager as they are, I feel, as President of the Society, that I must not act too quickly, lest the people of the injured Nations should feel that we were going against the Cause for which so much has been sacrificed, in the past. Something, I hope, we may be able to do, but I do not think it can be rushed into

suddenly. Something may be done by private friendliness, but not yet by official action. And I have not thought it right to encourage the idea, which has been very much pressed upon me, to call an international meeting of Theosophists this year, in some neutral country. From one standpoint it would be a beautiful thing to do; from another, a thing at once difficult and dangerous. I do not think we could do much at present by bringing the French into very close personal contact with the Germans. It would be more likely to lead to antagonism and friction. A little time must be given for those bitter feelings to die down before, probably, we could meet internationally.

But the greater lesson, for the moment, to which I would draw your attention, is the need in this country itself to apply the great lesson of brotherhood and of co-operation. If the unrest which is all through the country to-day is allowed to continue and to grow worse, then the danger to the Nation as a whole will be very, very great. We have, if we can, gradually to soften class antagonisms, and not embitter them. And I would urge on every one of you, whatever particular school you may belong to—because you may belong to any school of politics or sociology within the limits of the Theosophical Society—I would ask you to remember that love, and not hatred, is the solvent of all social as of all personal struggles, and that the spirit of hatred should be checked and the spirit of love should be increased. And you may generally distinguish between them, if you see what is the method which is suggested for bringing about a better condition of things. If the method be one of pulling down to a lower level, and gaining equality by that destructive action, then it will tend to, and probably bring about, revolution here, as it has brought it about elsewhere. If the attempt is a common attempt to lift all up to a higher level, so that the principle of it is the sacrifice of the higher rather than the struggle of the lower in the social

order, then we shall advance into the nobler civilisation without the danger of bloodshed and revolution. Where tyranny has been too great, as in Russia, the disturbances we have seen there were practically inevitable. It was like the French Revolution. The people, starving and oppressed, miserable for generations, the very moment the yoke was broken, practically went wild. You could not wonder at it. We saw it in France, looking backwards; we have seen it in Russia, looking around us. But in a country like this, where progress has been not so much by revolution as by reform, the existing problems might be solved by all classes coming together and taking counsel with each other as to the best methods. It is inevitable, because it is right that the social order should be changed, that there should not be any in our Nation who are ignorant and whose lives are lives of hardship, where others have lives of luxury. That is wrong. It is not brotherly. But, in making the change, it should be remembered that all have co-operated in the wrong and that all should co-operate in setting things right, that it should be done by common counsel and not by a general attack of one class upon another.

Some of you may know, probably, from my own past, that I am what is called a Socialist. I became one in 1884, and I have never seen any reason to change that view of the social order. But the Socialism that I have worked for, and that which is coming inevitably—for that will be the type of the Sixth-Root-Race civilisation, and it will come in the sixth sub-race to some extent—is the Socialism of love and of sacrifice, and not the Socialism of hatred—a profound difference. Much has been gained, though at terrible cost, in the growth of the Nation as a whole. It would not be wise to throw away the fruits of all those struggles and, so to speak, to begin again at the bottom and build up again. That which can be saved of what is good should be saved, and that will be saved by wide and sweeping reforms, but with the avoidance of revolution.

And it seems to me that what is wanted most is that sense of social responsibility which you find in a well ordered and well trained family: the sense of the obligation of each to those around, the sense of duty owed by each to the rest, the feeling that those who are weakest in the family are those who have the claim to the greatest help in their evolution and their growth. And that means, to put it in a very general way, that all those forms of work which are hard, difficult, monotonous, tending to deaden the intelligence rather than to evoke it, are the forms of work which ought to be highly paid and have short hours. Why? Because the human qualities cannot evolve during those hours of work, and leisure is needed in order to give to those who do the work the opportunity of developing those powers, emotional and mental, which they possess. Those of us who take part in what is called "brain" work, have a very great enjoyment in our work. In some forms of drudgery, necessary for society, there is no enjoyment, practically, in the carrying on of the work. It is only a drudgery. Now, friends, if you and I had been made to do that kind of work with our developed faculties, we should have sought to find out machines which would do the drudgery part of the work as much as possible, and the dirty part of the work and the disagreeable part of the work. We should have minimised human labour and put machines to do it, which would not have suffered in the doing of it. But we have pushed it off on to others. The more our duty, then, to make up for that by helping our brothers to rise to a higher level of culture and education, of that refinement and grace of life out of which they have been kept all the working part of their lives.

And that has been allowed to go on into their leisure, whereas the leisure should have been a corrective for the drudgery, and should have been larger in proportion, because of the deadening effect of the drudgery through which they

went. Now that is partly an Eastern idea, but I saw it the other day in a sentence of Lord Haldane's. He was speaking of social rewards, and dealing with different trades and methods of living, and he pointed out that gain was not the only stimulus to human effort, and that the more a man had out of his work of power or fame, or the enjoyment of creating objects of beauty, like the artist, the musician, the painter, the sculptor, the less ought he to be paid for the results of his work. A perfectly wholesome doctrine! And I was glad to hear it from Lord Haldane, because he is a great educationist. That is the doctrine of India, that different human beings are attracted by different things, and that the attraction of money or wealth marks a not very high stage of human evolution, while the attraction of fame and power marks a higher stage, and that of service the highest of all. Hence in your New Society you will have a very great change in the positions of people and in the rewards of labour; and the fundamental axiom of the society should be that every child born into it should be surrounded by the circumstances that will bring out and develop to the utmost the capacities he brings with him into the world. Until we have remade our society to that point, it will still be a purely uncivilised society, a society not based on human thought, the best that can be made by the human brain and heart, but one in which the creators are very largely human selfishness and human greed.

Those are some of the watchwords we should have in our work, in the building of the New Social Order. And remember that every one of you, because you know more of the inner side of things than many of your neighbours, every one of you has a greater responsibility to the future to do your work well. There is not one of you who cannot help; not one of you who cannot bring, as it were, a brick to the building of the new temple of humanity. In the great Capitol of Washington, the great Capitol building, as you go up the staircase within it,

you may see on the sides of the walls the names of States of the Union, and the names of cities and towns and villages; and, if you ask how they got there, you are told: "Oh, they sent a certain amount of contribution to the building of this great temple of the Nation." A beautiful idea. And every one of us can bring something to the building of the future temple of humanity. Some of us can bring greatly; others may think they can only bring a little, but in these things there is nothing that is great and nothing that is small, but one common work to which every offering equally belongs. We are one and not many; one in the Divine life within us, one in the evolution towards the revelation of that Divinity in every one of us. And, if we can look at things in that way, looking at the common welfare, the common good, and measuring only the help that we give to the gaining of the common good, measuring it by our capacity to serve, then we shall find that when that temple is builded, and future generations live therein happily and peacefully, looking back to our toiling and struggling generation those far-off children of ours will say: "Our fathers and mothers builded this for the sake of those that were then unborn," and they will enshrine this struggling generation in their grateful memories, because, in the midst of the turmoil and the struggle, it laboured for peace and goodwill.

MR. B. P. WADIA said: Brethren, you have heard from the President of the Theosophical Society a message that will enable you to do your work with a deeper sense of all that it means. You all are aware of a New Order of Society arising in the near future, and all of us are anxious that the Theosophical Society should contribute substantially in the great work of reconstruction. And, perhaps, it may help us all if we think a little over the problems that arise before Theosophical Lodges like your own. I have often heard members

ask: "What can we do in the far-away centres, with ten, fifteen or twenty of us gathered together for study and for work?" We want some kind of programme which will enable them to carry out the duties that a Theosophical Lodge ought to undertake. Now it seems to me that the first important factor that our members in a Lodge like this ought to keep in mind is that to which Mrs. Besant has made a passing reference—that there are at the back of the Society certain great people, the real Leaders, who mould the destinies of the Society and of humanity as a whole. Let these great Leaders of ours give to us, if not in quite a direct fashion, at least indirectly, clues as to the work we can undertake and carry out.

First, then, it seems to me that a Lodge like yours ought keenly to watch over the developments—religious, social, educational—that take place in your own town and your own centre, and to try to mould them and to bring them into line with the Theosophical teachings with which we are familiar. The days that lie in front of us are going to be days of very hard work, which will necessitate all the knowledge that our literature gives to us, all the inspiration that our great Leaders bring to our lives. It is very essential, therefore, that we should try to take charge, as much as we possibly can, of the various activities that are going on in our midst, and give them a Theosophical turn. Some of the new activities which will bring the New Social Order into being will necessarily and naturally derive their inspiration directly from the great body of the Masters who mould the destinies of the human race. They will, naturally, in Their own mighty manner, try to shape civilisation everywhere, not only in National affairs on a large scale, but in small affairs in out-of-the-way places, in small towns and also in humble villages. So that, when They mould in each particular place by Their magic the institutions which will be the institutions of the

new society that is arising, our efforts should be to give to those institutions as much of help, as much of inspiration, as much of guidance and directing force, as we possibly can. In a way, we members of the Theosophical Society are a direct channel through and in which the life of the Masters flows, and through which the message of the Masters goes out to the world. Therefore, it is essential that we should always meet together, and consider and study and think over the great problems, so that we may afford a suitable channel, as suitable a channel as we can possibly offer, to our great Leaders, so that they may use us, and through us make the centre, or the town or the village in which our Lodge is, more beautiful, harmonious, peaceful, radiating messages of hope and joy and wisdom. That, it seems to me, is the work that every Theosophical Lodge ought to undertake and to keep in mind. And so I think that if we could—on an occasion like this, when our President is visiting your Lodge—if we could only make a resolution that in the coming days, in this particular place, we shall so act, the Lodge would offer a suitable channel for the upliftment of the people of the place. I can assure you that in all her busy work the President often and often thinks of the great Theosophical work that is carried on everywhere, even in small centres like your own place. It is not the smallness of the centre which matters; it is the bigness, the intensity of feeling, of emotion, of thought which affect every one, and I would say this, that if we all can work together in the coming days in the spirit of co-operation, our small example may be reproduced in a great and mighty way in the world at large.

MR. P. K. TELANG said: I come from a race which had at one time played a very great part in human history, and which, especially under the inspiration given to it by Theosophy, has reawakened to the great part that it has still to play in human evolution in the future. And I should like just to refer here

to two contributions which, it seems to me, Hindūism has to make towards the solution of the great struggle that is at present going on in the world, and which will go on for some time. The great cry of the day, it seems to me, is the cry of democracy. But the difficulty for democracy is that it has to proclaim an equality of human beings, without what I may call a substantial foundation. It speaks of equality, it proclaims equality, rather as a cry of despair or desperation—a sort of war-cry; but it has not any stronger foundation, or has not yet found it. But I think the foundation will be given by Hindūism, because it proclaims, not the equality of human beings, but something beyond it, the identity of the human Spirit, and makes that the foundation of all science, of all philosophy and all social relationships, and it proclaims it as a law, as a fact in nature which is susceptible, which is understandable, to human experience properly directed and properly organised. And it seems to me that that great message will give the foundation for a true democratic feeling and order in the world, which at present democracy seems to me to be lacking. Hindūism has also one other message to give to the modern world. The demand at present is that we should have a polity in which the great rule would be: "Every one for all and all for every one." But those who are proclaiming this are looking forward to it as a sort of dream, as a sort of ideal, a far distant ideal which ought to come into existence, but about which they are not certain, about the immediate establishment of which they have some hope, of course, but very little. Now in the body of Hindūism there has been a social polity at work for thousands of years—now, unfortunately, fallen into a great deal of chaos, because of certain causes into which it is not necessary to enter here. But there has been at work in the body of Hindūism a polity where this great rule has been actually practised, actually worked out, and in almost every detail of life. It seems to me almost as if the thing was overworked, and so we find that it has turned into a sort of machine, which has

more or less lost the real human touch that it once had, and the purpose of it has been allowed to fall into the background. That is one of the causes of the chaos that has entered into that polity. But the principles of the polity still remain in our books and history, and I think the modern world will have to return again to our ancient civilisation, in order to find that particular principle and that particular polity which will solve all the difficulties that at present are facing it, and bring about that reign of peace and harmony and common happiness to which we are all looking forward.

MR. JAMNADAS DWARKADAS said : One great thing that Theosophy has taught us once more, is that religion is not to be lived on particular days in the week, or at particular places—for example, the church or the temples—but that religion is to be lived on all days, in every minute of our lives, at any place, wherever we may be. The truth, it appears to me, was about to be forgotten—was almost forgotten—that it was not only in matters which are strictly called religious matters that religion was to be practised. Theosophy has taught us that in all matters of life religion has to be lived, religion has to be practised. It does not matter in what particular sphere of life it is our duty or lot to work—some of us may be merchants, others may be lawyers, others may be doctors—it is up to us to practise Theosophy, to live religion, in that particular walk of life in which we are placed. Theosophy teaches us that while our karma may give us the outer garb either of a merchant or a lawyer or a doctor, within we are Theosophists, and are here, not for gaining anything for ourselves from the material point of view, but for making use of the position that we occupy for the purpose of serving the world through that position. That is one great truth, it seems, that has come to us once more in Theosophy, and while the doctrines that our knowledge, the little knowledge that we have gained, teaches us, are the doctrines on which the whole philosophy of life is based, the beauty of Theosophy lies in

giving us the ability to apply those doctrines to life. If reincarnation and karma and evolution are the things in which we intellectually believe, it does not suffice that we should merely intellectually believe in them, but we should identify our lives entirely with those doctrines, every minute that we live we should keep in mind these fundamental principles of life, and direct our efforts in life in accordance with the beliefs that we respect; and we should show that we not only believe in these doctrines, but that we apply them to life, and give what we can of service to the world by applying them to life. In Theosophy there do not exist watertight compartments of service—service which is mainly Theosophical and work which is not Theosophical; but every little piece of work that we do becomes Theosophical. It may be that we may have the opportunity of serving the world through politics. It may be that we may have the opportunity of service to the world by giving that sort of education which we think is the right sort of education. But what it comes to is this: that whatever we do is Theosophy, and that there is nothing in life which is not Theosophy for us. To us has been given the privilege of knowing something about the great Plan. Now we know that behind this Plan are the great Masters of Wisdom who have the power to carry out this Plan. If we co-operate, if we give a little of our help to the carrying out of this Plan, it is good for us, for our future, for our evolution, as was pointed out by the great Shrī Kṛṣṇa to His disciple Arjuna, as we read in the *Bhagavad-Gītā*. The Plan is here, and the Will of the Great Ones is clear, that the Plan shall be carried out. If you hesitate, you lose the opportunity. If you co-operate, you become the instrument through which the Plan will be carried out. And so the opportunity is before us to become instruments in the carrying out of that great Plan, and all that I can wish at this moment, is that the Giver of All Good may grant us the sense to be used as instruments in the proper manner.

PERUVIAN BITS OF EVIDENCE

By FRANCES ADNEY

SCIENCE, moving forward, is verifying in laborious fashion some of the illuminative statements of *Occult Chemistry*. While those who are intuitional require no physical-plane corroboration, either of truths set forth in that work or of clairvoyant descriptions of old civilisations, it is interesting to find recent investigations and excavations in modern Peru, bearing out in a general way statements concerning Ancient Peru published in 1899, in *The Theosophical Review*. When it is understood that the antique kingdom of Peru, with government and civilisation based on that of the then sunken City of the Golden Gates, covered a much larger territory than does the Republic now termed Peru; when it is remembered that the excavations have been quite limited as yet; when the fact is recalled that we do not know what portion of the ancient kingdom our clairvoyant leaders were describing in particular; then the similarities of present-day discoveries to the statements made in 1899 are strikingly complementary, even though they may not stand those stern tests which scientific analysis demands before a bit of corroborative evidence may be accepted as a proof.

In his Introduction to the article published in 1899, Mr. Leadbeater wrote that, except by clairvoyance, it would probably be impossible to recover traces of that very old civilisation. He did not doubt that traces existed, but stated

that very extensive and elaborate excavations would be required to separate them with any certainty from relics of other and later races.

Within the T.S., doubt clothes itself in language differing from that of commonplace critics; and whereas "the man in the street" might be impolite, a member of our Society, in a gentle, cultured manner, will sometimes pronounce over the remains of a splendid clairvoyant account the short epitaph, "Thought-form". To the thought-form cry in 1899 Mr. Leadbeater courteously replied that, through a long series of patient investigations, the clairvoyants had gained knowledge enabling them to distinguish between observations and imagination.

During 1911, in one of the most inaccessible parts of the Peruvian Andes, Professor Hiram Bingham, of Yale University, U.S.A., discovered the ruins of a city which had remained untouched by the despoiling hands of the Spaniards of the Conquest. Excavations revealed many finely constructed stone houses and two splendid temples or palaces. To the most important edifice, which stood on a sacred plaza, the explorers gave the name of The Temple of the Three Windows. Many buildings in this place (which is called Machu Picchu) have windows, which are a rare feature of Peruvian architecture. (Those familiar with the clairvoyant description of the architecture of Ancient Peru will recall the windows.)

This City of Refuge is situated on a narrow ridge, flanked by precipices and guarded on three sides by the windings of the Urubamba River, which runs noisily over its bed, 2,000 feet below. The Canyon road by which the ridge is approached is often shaded by tropical jungles, while snow-capped peaks, and even glaciers, are visible at the same time on the heights. A peculiarity of this particular city lies in the decorated gables of some of the dwellings, projections of huge

cylindrical stones forming the ornamentation. Before recent excavations disturbed them, gigantic trees were growing on the tips of some of the beautifully constructed houses. Stairways (there are over one hundred, large and small, still within this city) form another distinctive feature. Red granite was the principal building material, although in the sacred clan centres and holy places a lovely white granite was often employed. Different clusters of dwellings, which appear to have been clan groups, had each a "religious centre," consisting of a granite block or ledge, carved variously and hollowed into seats and platform, or occasionally of a cave with a semicircular tower. In the last instance there was evidenced a most ingenious cutting of stones to follow a curve—a flattened, not a round curve. On the west side of this almost inaccessible mountain, enormous agricultural terraces, similar to those in the vicinity of Cuzco and Ollantaytambo, had been constructed. Evidently every foot of soil which could be made productive was utilised on the ridge, one tiny garden, eight feet square, having been discovered.

Explorers call the pre-Inca denizens of these lands the Megalithic or Big Stone peoples. These lines appeared in *The Theosophical Review* of 1899, in the article on Ancient Peru:

They cut and fitted their enormous blocks of stone with the greatest accuracy, so that the joint was barely perceptible. . . . The whole structure became, when finished, to all intents and purposes one solid block, as though it had been hollowed out of the living rock—a method, by the way, which was actually adopted in some places upon the mountain side.

In 1916, the botanist of a Yale expedition to modern Peru wrote in *The National Geographic Magazine*:

The work that the prehistoric builders accomplished is still beyond our comprehension. Nobody has explained how it was done or how it could be done. Indeed, the modern Indians deny that it ever was done, preferring to believe that it was the work of enchantment. Huge rocks, that could have been moved only with the greatest

difficulty by the combined labour of hundreds of people, are nevertheless fitted together with incredible nicety. To say that there are seams too fine to insert knife-edges, or tissue papers, leaves the story only partly told. There is no room for inserting anything.

With some of the finest work the joints are too fine in many cases to be seen by the naked eye. A lens is necessary to make sure that there really is a seam. Professor Bingham compares the fitting of the stones to the grinding of glass stoppers into bottles, which is the best analogy thus far suggested. But how can anybody credit the idea of grinding together with such accuracy the edges of stones that weigh tons? Obviously the edges must have been ground before the stones were put in place. But the grinding itself does not seem so difficult to explain as the shaping of the stones with such accuracy . . .

The clairvoyant report of Ancient Peru stated that, much of the land being hilly, the inhabitants carefully laid it out in terraces, great care having been given to agriculture and soil analysis. According to our recent explorers, the famous hanging gardens of Babylon were a small and transient toy compared with the durable hanging gardens of Peru, where terraces, laboriously built with walls composed of enormous stones (some of them weighing many tons), are still in a splendid state of preservation. Modern land reclamation projects, in which the U.S.A. has taken much pride, are dwarfed into insignificance beside them. Steep mountain sides are covered with narrow terraces, and watered by aqueducts extending for many miles along precipitous slopes. The work was so well done that many thousands of acres of these artificial lands are still fertile, and support the modern population of the valleys. The soil of the terraces is tenacious, and not readily eroded. A few sods, or a small ridge of earth, will check a stream of water which has a considerable current.

It is probable that the water which irrigated the Machu Picchu areas was also made to serve, at intervals, for shower-baths; for many large stones, deeply grooved lengthwise, lie along the terraces, serving as spouts from which small streams fall through the air to a receptacle below. The Yale botanist, admiringly describing these ruins, pauses to remark

that ancient people were not as deficient in ideas of bodily cleanliness as are their modern descendants.—ethnologists being familiar with the fact that the introduction of European clothing has tended in many countries to undermine old habits of cleanliness.

The 1899 article mentioned aqueducts, roads and bridges as the most wonderful work of the strange people of ancient Peru. Scientific explorers of recent years declare that the aqueducts found in modern Peru are unequalled elsewhere. Remains of ancient retaining walls show that sometimes for a distance of five miles a mountain torrent was forced to run a straight course. Many miles of remarkable highways have lately been found, which were hitherto unknown to scientific people; and the uplands of Peru and Bolivia are said to offer still one of the most attractive fields in the world for the explorer.

Machu Picchu having been unexplored by the Spanish, ardent hopes were entertained of finding great treasure in gold and silver. But very few relics of any metal were actually discovered. There were a few bronzes of good workmanship, perhaps the most interesting being a mirror, resembling the mirrors of the ancient Egyptians. Tastefully decorated pottery appeared, with designs similar to the artistic Greek pottery. Other pieces are covered with geometric figures and scrolls, which are very intricate, yet well balanced. It is in the stone carving, however, that indications of great antiquity exist; one exquisite border decoration of a stone disk suggesting an artistic attempt to portray some of the mysteries of the seven rays in the process of world-formation. Representations of the sun, not as a disk but as a radiating centre, indicate some degree of occult understanding; and numerous carvings of the serpent show a knowledge of the Dragon of Wisdom aspects thereof, which, for Christian nations, have been almost totally obscured by a misunderstanding of the Garden of Eden glyph in *Genesis*.

The Incas had virtues similar to those of the Ancient Peruvians, virtues which may have been inherited through many centuries, or else copied from some ideal model lingering on superphysical planes in that magnetised land. Many Spaniards, in order to mask their own knavery, gave evil reports of the peoples conquered in South America. No one dared tell the King of Spain the plain truth. But one of the *conquistadores* claimed the right to relieve his conscience by confession and protestation in his will, letting death be the intrepid bearer of unwelcome truth to a king. He wrote:

The said Incas governed in such a way that in all the land, neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods and mines, and all kinds of property, were so divided that each man knew what belonged to him, and there were no lawsuits. . . . We took away their land . . . We have destroyed this people by our bad example. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house left it open, only placing a little stick across the door as a sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from the fear of thieves; and when they saw that we had thieves amongst us, they despised us . . . I pray God to pardon me . . . I now do what I can to relieve my conscience.

Apart from any bearing, direct or indirect, which recent discoveries may have as confirmation of clairvoyant investigations, descriptions of Peruvian lands hold a lure for Theosophists. It was in Peru, about 12,000 B.C., that one of the largest gatherings of those now working for the T.S. occurred. It is especially noteworthy that all Those referred to in *Man: Whence, How and Whither* as Masters, were there. Surya Himself was present. Thought and emotion, straying through exoteric mazes into that remote past, link themselves in reality with mysteries of old days, when Great Ones trod those shores, watching and helping the younger egos to gain a sufficient grasp of the divine laws to become active agents in their civil administration.

Frances Adney

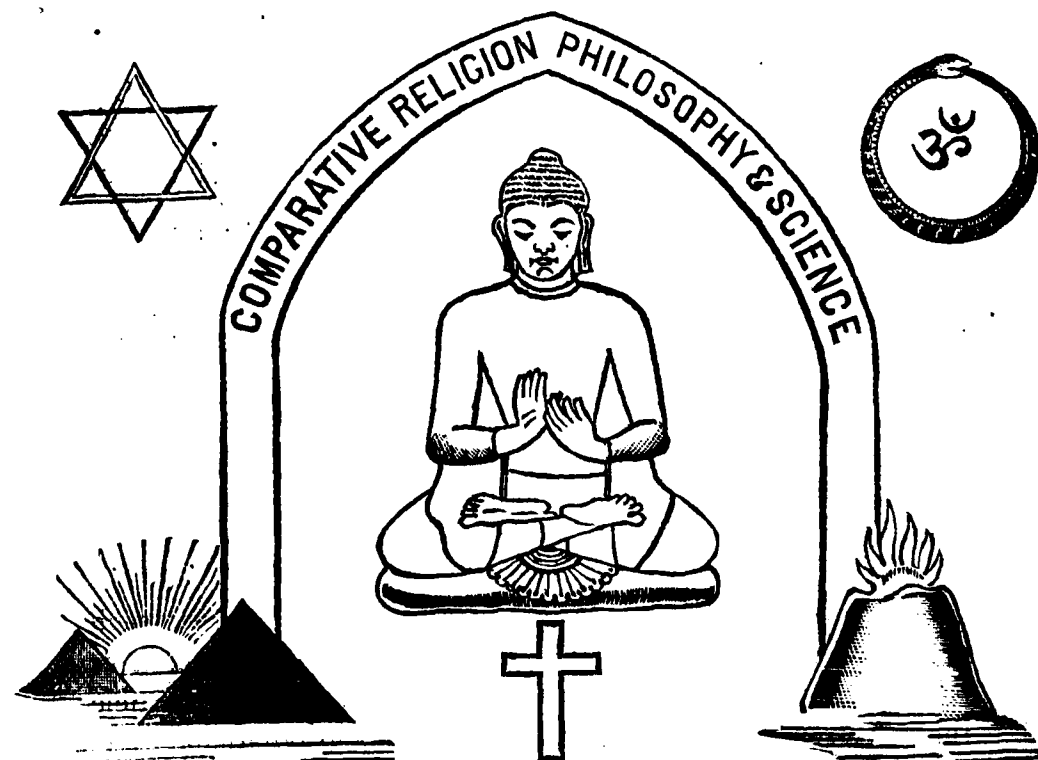
THE ADVENT OF LOVE

LOVE came to me at morn
With laugh and leaping gait,
And cast a noose of golden celandines
About my heart with mischievous designs;
It broke, and Love in scorn
Did laugh and would not wait!

Love came to me at noon,
His arms were full of roses,
The riches of a hundred lives of pain
And love were in his eyes and mine to gain;
But lo! my life in June
Had never need of posies.

Love comes to me again
As day approaches eve,
And brings a golden crown of sacrifice;
I crown him in my heart, and paradise
Is where he comes to reign
And, coming, will not leave.

D. M. Codd



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from Vol. XLIII, Part II, p. 379)

V. THE TERRESTRIAL LABORATORY

62. In our four preceding studies we have aimed at building a kind of bridge between the results of occult research and those of Western science. It was pointed out in the first of these studies, para. 2, that an obstacle in the way of combining the two systems of research was the use of different units

of mass. Modern physical theories are at present largely concerned with the carriers of the positive and negative electronic charges, known as the proton and the electron, whilst *Occult Chemistry* is based upon the atom, the mass of which has no obvious connection with the units of mass of the West. Our fourth article appears to establish this connection, but in a way which Western science would regard as so startling and unexpected that its recognition would revolutionise the whole of the physical sciences.

The significance of the conclusions arrived at in studies III and IV will be best appreciated if taken together. In the third, we concluded that each proton in the earth's mass had a hydrogen element in the sun's atmosphere coupled with it by a line of force, so that each constituent of the earth's mass and of the sun's chromosphere has a correspondence, each to each.

63. But, according to the science of the West, each proton of the earth's mass has attached to it an electron, so as to neutralise its charge, and we have seen in our fourth article that electrons are negative ions in the sun's gravitational field. Hence these electrons will not gravitate towards the earth's centre, but towards the sun's centre, with the result that there will be a continual stream of electrons from earth to sun. If, on arrival at the sun's surface, they are supplied with two positive atoms, they will become neutral hydrogen. Recent observations of the sun's atmosphere at the Kodaikanal Observatory show that at the centre of the sun's disc, or that part of the sun diametrically opposite the earth, there is a descent of the constituents of the sun's atmosphere, which is rapid in the upper atmosphere, but slows down as it approaches the sun's surface or photosphere.¹ This action can only be interpreted as a kind of repulsion between the earth and the

¹ *Nature*, Vol. 93, p. 224, April 30th, 1914; also Vol. 99, p. 234, May 17th, 1917.

sun's atmosphere, since it acts only along the line joining the earth and sun's centre. These observations of Mr. Evershed have been found so inexplicable to astronomers that every effort is made to avoid the obvious explanation, that there is a constant stream of hydrogen from earth to sun, which, leaving the earth as electrons, as previously explained, arrives at the sun as hydrogen.

64. But, as we have seen, the phenomenon above described, so puzzling to Western science, is exactly the phenomenon for which our researches would prompt us to look, since the great difference between occult teaching and that of the West is that there is a continual circulation of matter and energy between the earth and the heavenly bodies, and particularly between the earth and sun, which the West as yet does not recognise.

For the same reason we should expect to find evidence of a negative current of electricity from earth to sun, which would show itself as an upward current in the earth's atmosphere.

In Humphrey's *Physics of the Air* (pp. 416-7) we read that at least four different currents exist in the atmosphere, one of these being

due to the downward flow of one set of ions, usually the positive, and the simultaneous upward flow of the other, in response to the vertical potential gradient. It generally is less during the day than at night, and less in summer than in winter; but always of such value that the sum total of the current for the entire earth is roughly 1,500 amperes. How this constant current, always, on the whole, in the same direction, is maintained, is one of the greatest problems of atmospheric electricity.

Here again we have an observed phenomenon, which occult teaching would lead us to expect, but which is inexplicable to Western science.

65. When an electron is transformed into a negative ion by the process summarised in para. 61, its mass is increased

more than 1,600-fold, and when a negative ion is changed into an electron its mass is reduced in the same ratio. Hence the transfer from one gravitational field to another, involves the creation and destruction of matter, which is in contradiction to the law of the conservation of mass. Thus the interchangeability of the ion and electron, when recognised in the West, will be revolutionary. It is possible to reconcile these changes, however, with the law of conservation, if we stipulate that the two opposite processes are always equal, just as, in the case of an electric current, the positive current may be accompanied by an equal and opposite negative current. There are, in fact, already indications that the West is awakening to the necessity of some process which creates matter. Prof. Eddington says :¹

Some mechanism seems to be needed, whereby either gravitation creates matter, or all the matter in the universe conspires to define a law of gravitation.

Our conclusion, that gravitation does actually create matter, would therefore seem to be what the West is in search of.

66. As such creation of matter is the special subject of this study, it may be well to collect here some guiding hints on the subject from occult writings.

Our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which every atom and molecule changes and differentiates from its primordial nature.²

When the laws of the solar system are completely developed, the atmosphere of the earth and of the other planets becomes a crucible in which is formed matter in the three states known to science—solid, liquid and gaseous—represented in occult writings by earth, water and air ; and the combining equivalents, or chemical properties, etc., are

¹ *Space, Time and Gravitation*, p. 163.

² *The Secret Doctrine*, Vol. I, p. 638.

different for these on each planet, whilst between the planets and outer space there is a continual interchange of atoms. "Atoms are called Vibrations in Occultism; also Sound—collectively."¹

67. The kinetic theory of gases accounts for the phenomenon of the atmosphere, and other gases, by random molecular motions and collisions. But Prof. Jeans has recently shown that the properties of gases can be equally well explained as the energy of trains of sound-waves,² which is a distinct move in the direction of the views taught by occultists. For the present we will base our investigations on the kinetic theory, with a change of the fundamental assumption. In the kinetic theory, the molecules of matter are supposed to be perfectly elastic, so that, when two molecules collide, they rebound from each other in such a way that their joint energy remains unchanged. Now it is possible to change this assumption in such a way that the phenomena based on it are in no way disturbed or invalidated. The requirements of the assumption are that the energy before and after collision shall not be changed. The kinetic theory fulfils the requirement by the assumption of perfect elasticity ; we propose to fulfil the requirement by the assumption that, at every molecular collision, the energy is completely destroyed, or vanishes, and is recreated, or made to appear in exactly the same amount.

As far as the effects on the kinetic theory of gases goes, these two assumptions are interchangeable, without disturbing anything. It is only when we come to the problem of radiation, where Western theories have broken down, that the difference in the two assumptions becomes important. The "perfect elasticity" assumption imprisons matter in the planet or heavenly

¹ *S.D.*, I, 185-8.

² *The Dynamical Theory of Gases*, p. 387 ; also *Phil. Mag.*, Vol. 17, p. 230, 1900.

body to which it happens to belong, whilst the assumption of destruction and recreation of energy allows matter and energy to circulate freely between the sun and the planets, according to the teachings of Occultism.

68. But, in place of the random molecular collisions of the classical kinetic theory, we shall in general find it more suitable to follow the orderly sound-wave theory developed by Prof. Jeans. The sound-wave will have a wave-length, equal, on the average, to the mean free path of the air molecules. The length of this free path at normal pressure and temperature is 0·0000096 centimetres,¹ and the velocity of the wave will be the length of the free path multiplied by the number of molecular collisions in unit time.

If we imagine a layer of air close to the earth's surface, of a depth equal to the mean free path, or 0·0000096 centimetres, then the amount of matter created and removed by these molecular sound-waves, in the interval between molecular collisions, will be the amount of matter in this layer, which can be obtained by taking the product of the earth's surface, the air density, and the mean free path, all of which are known. If now we multiply this by the number of collisions in unit time, we obtain the creation of matter per second by the earth's atmospheric crucible.

Since the product of the mean free path and the number of collisions is the molecular velocity, we can obtain the creation per second by the product of the earth's surface, the air-density, and the molecular velocity. But, since the second is an arbitrary time-unit, it will be better to measure this matter-creation in some time-unit established by Nature, such as the day or the year. We can obtain the yearly creation of matter by multiplying that created per second by 31,558,000, the number of seconds in a year.

¹ *Physico-Chemical Tables*, by Castell-Evans, p. 670.

69. The molecular velocity varies with the temperature; and, as our terrestrial laboratory is at the outskirts of the atmosphere, or in the isothermal layer, where the temperature is constant, at about 50°C. below zero, which on the absolute scale is 223°K., we may adopt this provisionally for our calculation. The arithmetically mean value of the molecular velocity of air at this temperature¹ is 40,400 centimetres per second, or two-fifths of a kilometre, that is, a quarter of a mile. Hence the amount of matter created and removed by our atmospheric laboratory, per second, is equal to a layer of air one quarter of a mile deep over the whole of the earth's surface. In order to obtain the creation of matter annually, we take the product of the following figures:

- | | |
|---|--------------------------|
| (a) The earth's surface in sq. cent. | 5·101 × 10 ¹⁸ |
| (b) The molecular velocity of the
isothermal layer | 40,400 |
| (c) The density of air at average
temperature and pressure | 0·0012229 |
| (d) The number of seconds in a year | 31,558,000 |

70. We have, however, still one point to take into consideration before proceeding with our calculation, and that is the variation of mass with the gravitational field. The density of the air is the mass contained in unit volume, and this mass has been ascertained by weighing the air at the earth's surface, where the gravitational field intensity is that of the surface. But when this matter penetrates into the earth, between surface and centre, the gravitational field becomes less. The mean gravitational field intensity inside the earth, averaging from centre to surface, is only three-fourths the surface value, hence this created mass, when in the body of the earth, will have only three-fourths the value as measured at the surface, and this we must allow for.

¹ *Smithsonian Physical Table*, p. 399.

Taking, therefore, three-fourths the product of the above figures, we have for the mass of matter in grammes created by our terrestrial atmospheric laboratory in one year :

$$6.006 \times 10^{27} \text{ grammes} \quad (9)$$

The earth's mass is¹

$$5.98 \times 10^{27} \text{ grammes} \quad (10)$$

which is practically the same as that given by (9), so that the earth's atmospheric laboratory produces exactly the mass of the earth in the time of the earth's revolution around the sun. This annual output of our laboratory can be represented by a simple algebraic formula, within the range of the average schoolboy :

$$M = (3/4) S a v \gamma = E \quad (11)$$

where M is the mass created per year, S is the number of square centimetres on the earth's surface, *a* is the density of the air at normal temperature and pressure, or at 15° C., the average surface temperature of the earth, *v* is the molecular velocity in the isothermal layer, which is the position of the earth's laboratory, and *γ* is the number of seconds in a year. The factor (3/4), as explained above, is due to the gravitational field inside the earth's mass being only three-fourths the intensity of the surface field. E is the earth's mass in grammes.

71. From the list of the velocities of ions given in para. 51, under an electric force of one volt per centimetre, which is technically termed the ionic mobility, the average mobility of the air ion is $\frac{1}{2} (1.78 + 1.40) = 1.59$, which is the

¹ *Physical and Chemical Constants*, by Kaye and Laby, p. 13.

average of the positive and negative velocities of the air ion. This is at the atmospheric pressure at the earth's surface, which is a pressure of about 760 millimetres of mercury. Now this ionic mobility varies inversely as the pressure,¹ so that at the bottom of the isothermal layer, at a height of about 11 kilometres, where the pressure is about 176.2 millimetres of mercury,² this ionic mobility would be increased in the ratio 760/176.2, and the average ionic velocity would be 6.858 centimetres per second. If, instead of one volt per centimetre, we applied an electric force of 6242.1 volts per centimetre, the ionic velocity would be

$$6242.1 \times 6.858 = 42809 \quad (12)$$

centimetres per second, and would be very nearly the same as the molecular velocity of the isothermal layer, 40400, as given in para. 69. Since the measurements of ionic velocity can be only obtained very roughly, these two results may be regarded as equal.

72. In order to obtain the above equality, we have used a special electric force, *viz.*, 6242.1 volts per centimetre, and a volt contains 10⁸ absolute units of electric force, so that this electric force in absolute units is

$$6.2421 \times 10^{11} \quad (13)$$

It was stated in the first of our studies, para. 5, that the earth's gravitational potential is the product of the surface gravity (= 979.75) and the radius (= 6.371 × 10⁸); and

$$979.75 \times 6.371 \times 10^8 = 6.2421 \times 10^{11} \quad (14)$$

which is identical with (13), or the value of the electric force

¹ *Smithsonian Physical Tables*, p. 405.

² *Ibid.*, p. 421.

required to make the ionic velocity of isothermal layer equal to its molecular velocity.

73. From the above result some very important conclusions can be drawn. For it indicates that gravitational potential operates in the same way as electromotive force, and may be regarded as identical with it. When an electromotive force is operating along wires, say in the lighting of a room, and a few of the lights are switched off, the electromotive force for these lights is screened off and the lights go out. When, in a similar way, the earth's gravitational potential is switched off a few of the atmospheric molecules, their motion stops and they become ions. Hence we may define ions as gaseous molecules switched off from the gravitational potential. If this be so, it is an important generalisation, and may solve many mysteries.

The molecular velocity is being continually generated by this gravitational potential, which causes a continual stream of matter from outer space into the earth with the molecular velocity, in the form of sound-waves. The amount of matter entering the earth from space in the time of the earth's orbital revolution around the sun, or in one year, is just equal to the earth's mass, as shown by (11). Thus the earth is created annually, or its substance renewed, by the power of sound.

74. Hence we may regard the gravitational potential as continually generating air on Nature's sounding-board, the ether, in the way above explained.

Sound is the characteristic of Akasha (ether): it generates Air.¹

The magic potency of Occult Sound in Nature and Æther—which . . . calls forth . . . the illusive form of the Universe out of Chaos.²

The Pythagoreans asserted that . . . the World had been called forth out of Chaos by Sound.³

¹ S.D., I, p. 226.

² Ibid., p. 161.

³ Ibid., p. 467.

Where there was no Æther there would be no "sound," as it is the vibrating sounding-board in Nature.¹

We say and maintain that Sound, for one thing, is a tremendous Occult Power; that it is a stupendous force, of which the electricity generated by a million Niagaras could never counteract the smallest potentiality.²

The knowledge which enables us to operate on Nature's sounding-board, and utilise a portion of the tremendous activities at work there, is known to occultists as the science of *Mantra-Vidyā*.

CONCLUSIONS AND SUMMARY

75. There is a continual stream of electrons from the earth to the sun. These electrons, on arrival at the sun's surface, are supplied with two positive atoms, which, with the 16 atoms already contained, which are negative, transform it into neutral hydrogen. The stream of hydrogen from the earth is seen as a descent of the gases of the sun's chromosphere, in the centre of the sun's disc.

There is a continual creation or emergence of matter in the isothermal regions of the atmosphere, the amount of which in one year is equal to the earth's mass.

The molecular velocity of the atmosphere is continually generated by the earth's gravitational potential, which is identical in operation with electromagnetic potential.

When molecules of gas are ionised, they are switched off from the operation of the earth's gravitational potential.

The molecular motions of the atmosphere do not conform to the methods contemplated in the kinetic theory of gases, but rather to the equivalent sound-wave theory developed by Prof. Jeans. These sound-waves have creative properties, and the science of their operation is that known to occultists as *Mantra-Vidyā*.

G. E. Sutcliffe

(To be continued)

¹ Ibid., 585.

² Ibid., 606.

THE KATHA UPANIṢHAṬ

BEING AN ATTEMPTED RENDERING AND EXPLANATION

By COLONEL RALPH NICHOLSON

(Concluded from Vol. XLIII, Part II, p. 598)

FIRST SECTION. PART III

1. Both¹ reaping² the due reward of their works in this world, seated in the cave of the heart, in the upper part, the knowers of Brahman call them shadow and sunlight. So also those who observe the performance of the fivefold fire, and those likewise who perform the threefold Nachikēṭas sacrifice.

2. Now know we that Nachikēṭas fire, that bridge needful for those desirous of crossing over the ocean of the world to reach the other shore; also the imperishable Brahman, that place where no fear is, and the refuge of those who wish to cross this ocean.

3. Know thou the Self as the lord of the chariot, the body as the car, the reason as the driver, the mind as the reins.

4. The senses they call the horses, the objects of the senses the roads. He who enjoys is the Self, endowed with body, senses, mind, say the wise.

5. He is unwise, whose mind is uncontrolled, his senses uncurbed, like the unruly horses of a driver.

¹ Here both the individual and universal Selves.

² Drinking.

6. But the wise ones are those whose mind is controlled, the senses subdued, like the well-trained horses of the driver.

7. Whosoever is unwise, unmindful, ever impure, gains not that goal¹ but is born again and again.

8. Whosoever is wise, subject to reason, with mind controlled, constantly pure, he reacheth that goal whence he is not born again.

9. But the man, subject to reason, with the mind controlled, arrives at that goal, the highest place of the Supreme.

10. Higher than the senses and their objects is the mind; higher than the mind is the reason; the Self is higher than the reason.

11. Higher than the Self is the Unmanifested.² Higher than the Unmanifested is the Universal SELF.³ This is the last limit and the highest goal.

12. He is the SELF hidden in the heart of all beings, unmanifest; by the subtle reason of subtle men is He beheld.

13. Let the wise subdue the senses by the mind; the mind by the reason; the reason by the Self.⁴ Let him sink the Self in the one SELF.⁵

14. Arise; awake! Seek out the great Teachers, and learn! Sharp as the edge of a razor, hard is that path for mortals to tread—say the wise.

15. Whoso understandeth the nature of Brahman, who is soundless, unapproachable, formless, indestructible, tasteless, odourless, eternal, without beginning and without end, higher than the reason, firmly fixed, escapes from the bonds of death.

16. He who hears, and he who repeats the eternal story which Nachikēṭas received, and Death related, is revered in the world of Brahman.

¹ The world of Brahman.

² The formless—the Monad.

³ *Puruṣha*—the eternal Spirit.

⁴ The Ego, the Individual Self.

⁵ The Supreme or the Universal SELF.

17. Whoso, pure in heart, expoundeth this deep lore in the assembly of pious men, or during the Shrāddha ceremony, thereby obtaineth reward of eternal bliss, obtaineth thereby reward of eternal bliss.

SECOND SECTION. PART IV

1. The self-existent¹ caused the senses to be turned outwards towards external objects. Therefore man sees only external objects, not the Self within; but the wise, with the gaze averted from the objects of the senses, and striving for liberation, beholds the Supreme SELF.

2. The foolish, following after their desires, turn to external objects; they fall into the widespread net of Death. So the wise, rightly understanding that which is of an immortal nature, are not attracted by fleeting things here below.

3. To the Self, through which are known form and smell, sounds, touch and love, nothing remains to be known. This is That.¹

4. That by which he comprehendeth the dream consciousness, and the waking consciousness, recognising That as the Infinite SELF, the wise one does not grieve.

5. Whosoever knows the Self as that embodied one,² subject to the effect of its works, the living SELF, as always near, the ruler of the past and of the future, from it he strives to hide³ no more.

This is That!

6. Whosoever perceives that⁴ which was first produced by the creative power⁵ of the Supreme, even before the waters of space, who enters the cavity⁶ with all creatures and dwells there.

¹ Brahman or the Supreme SELF.

² The reincarnating Ego.

³ Knowing that as his real Self, and that he cannot be separated from that.

⁴ *Hiranyagarbha*.

⁵ Through the self-imposed penance of *Brahmā*, descending into manifestation.

⁶ In the ether of the heart.

This is That.

7. Whosoever perceives *Adīti*, the nature of all the Gods, who through life¹ sprang forth from the Supreme, who was born with all creatures, and entering the cavity dwells there.

This is That.

8. As the fire lies concealed in two pieces of wood,² as the embryo hidden within the mother, so is that fire which is to be praised day by day by men, who carefully perform their daily duties, and with offerings of butter.

This verily is That.³

9. Through whom the Sun rises, and in whom it sets. In that do all powers find their source. Nothing can be separated from that.

This verily is That.

10. What is here, the same is there, and what is there, the same truly is here.⁴ He goes from birth to birth who sees herein any difference between these two.

11. That can only be comprehended through the mind; then no difference is perceived. He escapes not from the circle of births and deaths who here sees any difference.

12. The SELF,⁵ of the measure of a thumb, dwells in the centre of the body,⁶ is the ruler of the past and the future. Knowing that, the wise one does not seek to hide from Him.⁷

This verily is That.

13. The SELF, just as flame without smoke, the ruler of the past and the future, the same to-day, the same will He be to-morrow.

¹ *Hiranyagarbha*.

² Which, that is, when rubbed together, produce fire.

³ Brahman or the Supreme SELF.

⁴ i.e., the Spirit in man is the same as the Universal Spirit.

⁵ *Puruṣha*, Pure Spirit.

⁶ In the ether of the heart.

⁷ Knowing that as his real Self.

This verily is That.

14. As water, falling on high ground, runs off into the valleys, so he follows after transient things, who regards the qualities as different from the Self.

15. As pure water poured out on pure ground remains the same (pure), so also, O son of Gauṭama, is the Self of the wise man¹.

SECOND SECTION. PART V

1. There is a city with eleven gates,² the dwelling-place of the SELF, unborn and of the highest intelligence. Worshipping that one, the wise suffer no more grief, and, freed from ignorance, obtain liberation.

This verily is That.³

2. As that which moves onwards, He shines in the heavens;⁴ as the wind (*Vāyu*) He pervades the air, as the fire (*Agni*) He dwells in the Sacrifice; as the guest He dwells in the house; He dwells in spiritual beings, He dwells in man; He dwells in the ether; He is in those which are born in the water and in the earth, and in those which are born in the mountains; He is in the sacrifice also; He is that Infinite One Himself.

3. The dwarf, seated in the centre,⁵ who raises the vital air upwards from the heart; who causes the same to descend also. To Him do all the powers pay reverence.

4. When the incarnate Spirit, dwelling in the body, with the tendency to depart, is separated from the body, what of it remains there?

¹ That is, his Self is one with the Supreme Spirit, notwithstanding it is enmeshed in matter.

² The body.

³ Brahman or the Supreme SELF.

⁴ The Sun.

⁵ In the ether of the heart.

This verily is That.

5. No man whatever lives by the vital air which rises upwards, nor by the vital air which descends, nor by any sense; man lives by something else, on which both the two vital airs and the senses depend.

6. Now again will I declare to thee that Eternal Brahman who is concealed, and, O Gauṭama, how, by the knowledge of Him, a man becomes detached from the world, and also how the ignorant, not knowing Him, after death are reborn again.

7. Some enter the womb again after death, to be born; others pass into non-existence, according to their deeds and to their knowledge.

8. That Perfect One¹ who is the cause of all desires, who is awake in those that sleep; That is pure, That is called Brahman; That truly is deathless. All the worlds are rooted in Him; none exist apart from Him.

This truly is That.

9. As the fire, though in itself one, when entering the world, assumes a form similar to the forms into which it enters; so the one SELF appears in form like unto all the forms into which it enters. It is the Spirit which ensouls all beings and yet is independent of them all.

10. As the air, though in itself one, when entering the world, assumes a form similar to the forms into which it enters, so the one SELF appears in form like unto all the forms into which it enters. It is the Spirit which ensouls all beings, and yet is independent of them all.

11. Just as the sun, the eye of the whole world, is not stained by the defects of the eye, or of outer objects, so the SELF, the Spirit within all beings, is not soiled by the pain of the world, because it is apart from it all.

¹ *Puruṣa*, Pure Spirit.

12. He is the only ruler, the Spirit concealed within all beings, who manifests Himself in manifold forms. The wise who know Him as dwelling within themselves, they alone obtain eternal bliss.

13. The wise who see the SELF as eternal in the midst of the transient; as intelligence among the intelligent; who, though one, grants the desires of the many; who see Him as dwelling within themselves, they alone obtain eternal bliss.

14. The wise know that Supreme Bliss, indescribable, to be the SELF. How shall I then know whether that shines of itself, or through other things?

15. There, neither the sun shines, nor the moon, nor the stars, nor do the lightnings appear; how then can the fire show itself? When He manifests, all things are manifested through Him; by His appearing the whole world is manifested.

SECOND SECTION. PART VI

1. That eternal tree,¹ like the sacred fig tree, whose roots are above, and the branches downwards, this verily is pure, this is Brahman (all comprehensive), this is immortal; in it all the worlds are contained. None can exist apart from it.

This verily is That.

2. This whole universe comes forth from that; all live and move within it. It is a great fear, as an uplifted thunder-bolt. They who know That become immortal.

3. Through fear of That fire burns; through fear of That the sun gives forth his heat. Through fear of Him Indra and the Air, and Death as the fifth, move on their way.

4. If, here in this life, one is able to understand Him, before the death of the body, he is liberated from the bondage

¹ The world.

of the world. He who is unable to comprehend Him is doomed to rebirth.

5. As an object is reflected in a mirror, so is the SELF in the body; as in a dream, so is it in the world of spirits;¹ as objects are reflected in water, so is it in the world of the Gandharvas; as light and shadow, so is it in the world of Brahman.

6. The wise man, who knows the nature of the senses, as separate from the mind, how they are produced and disappear, grieves no more.

7. Higher than the senses is the mind; above the mind is the reason; beyond the reason is the Self; above the Self is the Man.²

8. Greater than the Man is the Unmanifested, all-pervasive and causeless; knowing that, a man attains to liberation, he gains immortality.

9. The nature of the SELF is not within the range of vision. He cannot be seen with the mortal eye. By the reason, in the heart controlled and tranquil, through meditation is He revealed. They attain to immortality who know Him thus.

10. That state, when the five organs of knowledge (the senses) are in abeyance, the mind tranquil, the reason quiescent, that they call the highest state.

11. This they call Yoga, the firm subjugation of the senses. Then a man should be watchful,³ for it is not easy to fix the mind in Yoga.

12. The SELF is not to be apprehended by explanation, nor by the mind, nor by sight. He can only be realised by one who understandeth Him as pure existence.

13. The object to be realised is that the SELF is existence, and also without relation to anything else. The true

¹ The Piṭṛs.

² The Monad.

³ i.e., immersed in contemplation of the One SELF.

nature of the SELF can only be realised by that one who understandeth Him as existence.

14. When a man hath stilled all the desire which arises in his heart, then does he attain to immortality; then, verily, is he united to Brahman.

15. When every attraction of the heart is overcome in this life, then a man becomes immortal. This is the only teaching.

16. From this heart there are a hundred ways of exit, and one besides.¹ That one passes through the centre of the head. Rising by this way, at the moment of death, a man gains immortality. The others lead in various directions.

17. The Spirit, the inner Self, of the size of a thumb, dwells always in the hearts of men. Let a man with patience draw it forth from the body, as a stalk from grass.² Let a man know That as deathless and pure. As deathless and pure let a man know That.

18. Nachikētas, thus having gained that knowledge declared by Death, having learnt all the rules of Yoga, obtained union with Brahman, free from all sin and free from death. Thus, also, will any other obtain union with Brahman, who in the same manner comprehendeth the Highest SELF.

May He, the Supreme Ruler, protect us both, and support us both; may both of us strive with all our strength; may our study be propitious; may there be no dispute among us.

Aum! Peace, Peace, Peace!

¹ *Sushumna.*

² Cause it to manifest itself.

A PEEP BEHIND HISTORY

By HELEN VEALE, B.A.

NOT without some shock do many of us come to realise that the truest history is not that which is written; that the thing "which ought to be believed" is, as often as not, a deliberately contrived screen to some inconvenient truth, which would naturally reveal itself to men through the avenue of their own sense-perceptions, were it not for the artfully published "version of facts," which may even be entirely accurate, yet wholly misleading, because omitting some one master-fact, the key to the whole, furnishing its canon of proportion.

If any be disposed to doubt this statement, let them take the trouble to set side by side commonly received versions of passing events, as they are reported in the daily Press, and let them remember that what usually survives in history is not a judicial selection from such conflicting statements, no composite impression, such as a well-balanced observer tries to obtain from *ex parte* evidence, but rather one such partial version, which has survived by total suppression of the rest, having won favour in high quarters, often more for what it hides than for what it reveals.

But truth is mighty and will prevail, and many have been the expedients devised for defeating this hush-a-by history, with its obsequious plausibility and ulterior aims. Through ciphers of many kinds, mystery-dramas, allegories, symbols, the truth has been handed down through generations of lying lips, to be read and understood by the eyes of the heart. Words, as ever, have served to conceal; but there are other signs, not to be effaced, and the hidden inevitably becomes the revealed.

In an essay of this length it is unnecessary to quote authorities for every statement, nor would it be easy to collect together all the books—many of them on Masonic history and symbolism—which have contributed to a mental impression which now seems to stand out as incontrovertibly as an observed fact. It is enough to say that reading gives hints from which a connected whole may be synthesised, probably full of mistakes in minor details, but substantially true, since corroborated by each additional ray of light as it enters through the slowly yielding shutters.

Theosophical writers have proved to the world that Christianity is no unique religious revelation, sole-begotten in time and for all time; but an orderly development of spiritual consciousness, a link in the mighty chain of love whereby the world is bound to God. Christendom, then, must be the victim of a vast conspiracy, for which the Roman Church has in the past been mainly responsible, to distort the message of the gentle Galilean, and erect a monstrous edifice of belief on half-truths and false interpretations, not entirely without use to men—else had it not been suffered so long—but far yet from being the gracious Temple of the Architect's plan. But the Architect is not impotent. His plans have remained in the hands of some few Master Workmen throughout the generations; and the true Temple is being built in silence, "without noise of hammer," while the pseudo-temple shows signs already of crumbling, being gradually swept away by the floods of time, because it is built on shifting sands instead of on the rock of truth.

In this age-long drama, it seems as if those Isles, termed British, have been cast for a prominent part. More than once or twice, thence have arisen forces which were destined to defeat the power of Rome, and prevent her claims from being riveted on Europe. English history of old was monk-written, so we must not expect to reach this view by a perusal of only

orthodox authorities; but even these leave unexplained certain inconsistencies which cannot be entirely ignored, and which immediately fall into a harmonious perspective when illuminated from other sources.

The researches of antiquarians have proved without doubt that in Pre-Christian times the British Isles were linked religiously with Egypt, and also with the still older mysteries of Chaldea, the name of which comes down in certain Masonic traditions as Culdee. Without going so far as to believe, with a certain learned Mason, that the lost tribes of Israel may be traced to Britain, bearing with them Jacob's Pillow, and finally a royal descendant of the house of David, in the person of Princess Tara, of Irish fame, nevertheless the evidence he brings forward is exceedingly interesting, as going far to prove some degree of colonisation of Ireland from far distant Syria and the valley of the Euphrates; and there seems nothing more likely than that, in view of the disturbed conditions of Europe and Western Asia, due to Aryan migrations, these far-distant Isles of the West should have been deliberately chosen, as an Ark of safety, to preserve some of the most sacred truths and their hereditary custodians. Later, with the rest of the Roman Empire, Britain became Christianised, but it seems as if this Celtic Christian Church did not cut herself off to any great extent from earlier religious traditions, nor were the older mysteries discontinued, though often suffering change of names. The student of literature easily sees this early Christian influence at work on the Arthurian and Grail legends, and generally in Welsh and Irish traditions; and it was probably a wholesome influence on the masses, opposing degenerate practices of black magic, while yet some of the higher mystic rituals, as the Mithraic, remained long undisturbed.

Now history would have us believe that all this was entirely swept away by the Anglo-Saxon invasions, and that

the annals of Christianity in Britain may be said to date from the coming of missionaries from Rome in A.D. 597; but it is being generally acknowledged of late that this is true only of the South and East of England—possibly not entirely even there—while the continuity of religious tradition in the north of England, as in Ireland, Wales and Scotland, remains unbroken, centring in England round the ancient city of York, which has always maintained some amount of independence of Canterbury, the centre of Roman Christianity in the South.

In Rome itself, as the Christian Church grew more powerful and intolerant, other religious cults had been forced to retire from the field of open conflict, and form themselves into secret brotherhoods, for which they had a model in the few surviving mysteries. Hence had come a new use of the word "mystery," to mean the religious or industrial secrets belonging to any association of an eclectic nature; but these mysterious fraternities, like the Indian castes, were made up of men of no philosophical or ascetic bent of mind, but of craftsmen, of the great industrial communities of the Roman Empire, who evidently resented the attempts of the Church, under the protection of the Crown, to deprive them of the religious practices of their forbears. These fraternities never entirely disappeared in Britain, and soon appear among the Anglo-Saxons under the name of Guilds, the Masons being specially strong in the old centre of York.

A curious fact, to which attention has been drawn, is that the builders of the oldest cathedrals in Europe have often indulged a freakish humour at the expense of monks and priests, difficult to reconcile with their supposed attitude of reverence and unquestioning faith. In England these building Guilds were generally powerfully protected by kings, both Saxon and Norman, who were themselves only half-obedient sons of Rome, so they remained extraordinarily independent of the Church which so largely employed them, and continued

incorporating many a cherished pagan symbol in their Christian architecture. It is significant that, as this rudely independent spirit in the Guilds was gradually broken, and they were tamed to the Papacy, they lost their vigour and use in the national life, and their place of opposition was taken by Wyclif, the Morning Star of the Reformation, and his Lollards, the first Socialists in Europe. Until this time, the fourteenth century, literature had not sufficiently advanced in England to be a medium for resistance to Rome; but yet, by way of the minstrels and bards, a golden thread had been kept unbroken with the heroic past of paganism, and it seems as if the Troubadours of Europe formed with the Bards of Wales and Ireland, and the minstrels of England and Scotland, a recognised occult fraternity, into which initiation might be sought. These generally veiled their teachings under the language of love and chivalry, and Chaucer's *Romaunt of the Rose* shows him to have been an initiate of the Gay Science. Under the influence of Wyclif and his Lollards, helped by the poems of Chaucer and Langland, the spirit of healthy criticism grew; and a resistance to the spiritual pretensions of Rome, side by side with the assertion of individual and civic freedom. Not that these things manifested only in Britain; European history is one, and the same movements may be traced elsewhere. But yet it is true that, from her geographical position and other favouring circumstances, popular tendencies in Britain have been freer of control than elsewhere, so that movements which were crushed in Europe could not be crushed there.

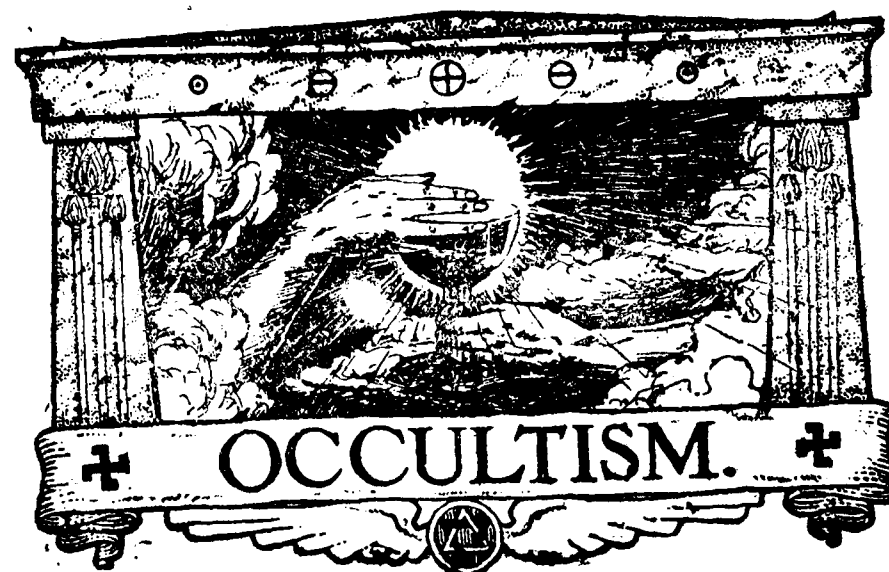
Hence, when the Reformation followed, the revolt of the Church of England from papal control, though apparently the act of a petulant king, carried with it the support of the nation, because it was a necessary step in the orderly nation's progress towards freedom, political, social and religious, and so also a step towards the establishment of a pure Christian Church, which is yet to come. But the battle was not yet

won, for the English Church, in claiming freedom from Rome, did not free herself entirely from the typically Roman type of organisation, and from the attitude of mind which sets authority higher than experience. So a Roger Bacon and a Francis Bacon, with many worthy coadjutors, had to rekindle the torch of science in England, and to lead it into practical channels, where it would be effective in breaking up the old social chains, though there was danger, not yet averted, that it would forge new ones. To counteract this resulting materialism, mystic brotherhoods were revived, Rosicrucian and Masonic, bringing the ancient mysteries little by little out into wider circles, as education fitted larger classes to derive some advantage from them, and so increasing idealism in the world.

Rome all this time has not been blind, but has recognised each of these movements as a peril to herself, to be fought with all her power. But in England her weapons have always been curiously blunted, owing to the fact that the State itself has always been a compromise, leaving more and more to the popular side, and open continually to new adjustments, which Rome abhors from her soul.

So the struggle has gone on till now; and the war through which we have just passed, in which England has been in the vanguard, was as much against false Christianity as false economics—the two are the same—nor is it without significance that a new Pope sits in the Vatican, said to be of liberal principles, and that the Church of England is making great strides towards greater inclusiveness and tolerance. Roman Catholicism itself, perhaps, is being conquered for her own ultimate good; and the true Church of Christ is coming to its own, the noble structure emerging from the scaffolding that has hitherto hidden and disfigured it. So will the whole world be blessed.

Helen Veale



A MYSTIC'S VIEW OF THE LORD'S PRAYER

By S.

IT must be understood that the following statement is imperfect and fragmentary, for the writer is but "a babe in Christ," and that it is almost impossible to describe fully the things of the spirit in terms of the intellect. Moreover, in an article such as this, only brief reference can be made to some things that are of so sacred a nature that they may not be mentioned openly, and some that may not be mentioned publicly at all.

The Lord's Prayer is found, in its fullest form, in the sixth chapter of St. Matthew's Gospel, where it forms part of "the Sermon on the Mount". This Sermon contains a

summary of the occult or secret teachings of the Christ to His disciples, so far as such teachings have come down to us in literary form. The Sermon abounds in words and phrases **taken from the Ancient Mysteries**; but the translators of our Bible, who evidently knew very little of such mysteries, have rendered the ancient Greek into English words that obscure the meaning. They are not to be blamed for this. They tried to give us a fair translation from a literary standpoint; but every one who translates a foreign language into English knows quite well that almost every word in one language can be translated into several different words, with quite diverse meanings, in the other language. The crucial point, in any such translation, is to know the sense or point of view of the original writer or speaker, and what he was seeking to impress upon his readers or hearers. Then, and not till then, can there be a true translation.

The translators of the Gospels have only given us what they thought the words of the Christ were meant by Him to imply, and in doing so they have been seriously influenced by the prevailing ideas of orthodox Christianity, which knows little of the Ancient Mysteries and still less of the fact, so clearly stated by some of the earliest of the Church Fathers, that there is an occult or mystic meaning behind the mere words of the scriptural narrative. Whereas, if the translators had given us a really accurate translation of the original Greek, the mystical or occult nature of the teachings would have been more apparent. Notwithstanding all this, the translators, from the first, have truly and clearly made the narrative in *St. Matthew* set forth the fact that the Lord's Prayer is not for public use; yet the Churches, one and all, use it publicly, and some of them go so far as to repeat it several times in one Service.

As against all this, the Christ gives precise and specific instructions as to the use of this prayer, and no one will ever

understand its inner meaning unless he obey the Master's instructions.

The Master says: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; . . . After this manner therefore pray ye: Our Father which art in heaven," etc., etc. The Greek word translated "closet" means a treasure-house or subterranean vault for concealing valuables. This clearly refers, mystically, to that great centre of feeling and realisation in us which we speak of as our "heart". It is not the physical heart: it is the great chakram or centre of energy in us through which our feelings and emotions express themselves. It is the very centre of our consciousness, where lie hidden all our most secret likes and dislikes. It is the organ of devotion, and the centre in us where normally dwells the divine spark that makes us human, and therefore sons and daughters of the Most High. It has also other purposes known to the mystic and occultist.

To "shut the door" means to insulate ourselves magnetically, so that things of sense do not intrude into this secret chamber and disturb therein the things of the spirit. This can be done, at first, only by our isolating ourselves from others, by retiring for the time being to some secret place or room, where we are not likely to be disturbed, while we try to control our thoughts and emotions, and centre them upon divine things. It takes lives of effort to attain fully the power of complete control of the mind at any or all times; but some success in this direction, if only for a few moments at a time, must be gained before it is possible to "commune with the Father in secret," as the Christ directs.

In other words, the plain direction of the Master, which, so far, is in accord with all true mystic or occult teachings, must be followed.

To still and control the mind is no easy thing to do, and few people have the patience and perseverance required for success; yet there is no other way, and until some success in meditation has been obtained, the facts of the higher life will remain closed to us. It does not mean that full success must first be gained, but it does mean that for a short time, and from time to time, the power to control and still the mind has been developed by us.

Coming now to the prayer itself, it is clear that all such preparation as this is quite unnecessary, if the few words that form such prayer are to be used as prayer in the ordinary sense; for they can be said in a few seconds, without shutting oneself up at all. Again the prayer itself is imperfect, viewed only as a prayer, for it omits to mention many things that one would expect should be mentioned, and its wording is, to the ordinary mind, full of difficulty in some places. The fact is that it was not designed for use as a public prayer. It comes at the end of the occult teachings of the Master to His disciples, as to the qualifications which they must develop in themselves ere they can enter the Kingdom of Heaven. He then, in the form of a prayer, gives them a formula, by following which they may develop their own consciousness and life, and thus enter upon this mighty kingdom. There are, no doubt, other methods by which the consciousness may be developed, until it touches the buddhic plane (which is the entrance into the kingdom), but the method indicated in the prayer is the method of the Christ to His disciples. The other methods may differ in form, but they are not different in essence, and all lead to the same goal. The method of the Christ is essentially the way of the Christian mystic.

As already implied, the translations of the Gospels, as they appear both in the old and revised versions, are not altogether literal translations of the original Greek. The most

literal translation of the prayer that is available to Theosophical students is that contained in Pryse's *Sermon on the Mount*.¹ This translation reads as follows:

Our Father who art in the skies,
Thy Name be intoned;
Thy Realm return;
Thy Will come into being;
As in the sky, so on earth.
That Bread of the Coming Day, give us to-day;
And free us from our obligations, as we also have freed those
under obligation to us;
And bring us not to the test, but deliver us from uselessness;
For Thine is the Realm, the Force, and the Radiance,
Throughout the on-goings. Amen.

The first thing to understand is that the prayer is a formula for the use of instructed persons, by following which the consciousness may be raised to that plane of existence, or stage, where the Kingdom of God can be sensed in actual experience.

It is therefore of no more use for uninstructed people to expect that they will arrive at its hidden meaning and power by repeating it over again and again (as is generally done in Christian churches) than it is for a person who has never studied, say algebra or chemistry, to expect that by repeating a well known algebraical or chemical formula he will thereby understand its meaning or be able to apply it in his studies or experiments. In such a case one has to learn, first of all, something of the science of algebra or chemistry; then only can he understand and apply the formula.

The Lord's Prayer is something like this, excepting only that, while it discloses fully the required stages by which the consciousness may be raised to a very high plane, it contains also within itself a subtle inspiration and power whereby, once the aspirant has sensed its hidden purpose and honestly tries to apply it to himself, something of the

¹ Elliott B. Page & Co., New York, 1899.

glory of the Kingdom of Heaven floods his soul, as stage by stage he endeavours to live the prayer in his own experience.

The science of the spirit, or knowledge of divine things, to be necessarily gained before the prayer is likely to be a living thing in one's experience, is now spread broadcast over the world in the teachings of Theosophy, and what follows herein can probably be understood only by those who have made a careful and sympathetic study of such teachings, especially of those which deal with the nature of the Holy Trinity and the Spirit of God in man. The writer acknowledges with deep thankfulness his indebtedness to those teachings, and especially for the help and encouragement given by the great leaders of the Theosophical Society, notably Annie Besant and C. W. Leadbeater.

The next thing to be mentioned is that the prayer must be lived in actual experience, if it is to be understood; and that the result of a serious attempt to live it will be to raise the consciousness of the person making the attempt above the mental to the buddhic plane, if he persevere and live the life of a disciple of the Masters of the Wisdom, who normally function on that exalted plane.

That such an attempt is possible, even before the first great Initiation has been gained, is clearly taught in C. W. Leadbeater's book, *The Monad*; and what one has done, as therein stated, others may also do; but no one should make the attempt until he or she has had some practice in meditation and concentration, for success requires strenuous effort and perseverance, as well as purification of the life; and no one who is a member of a real occult school should attempt to adopt the form of meditation herein indicated—in view of that indicated and taught to him in such a school—while he remains a member of it, unless and except with the express permission of his teacher.

As already indicated, the prayer is intended to lead one on, stage by stage; and, this being so, the experiences of one who has tried to live the prayer are here grouped under the various headings of the prayer, using Pryse's translation, already set forth in this article, thus:

Our Father who art in the skies.

Now the ego is the source of the personality, and is therefore in a sense its father. The monad is the source of the ego, and similarly may be viewed as the father of the ego. The monad is part of the life of God the Father. Each of these higher aspects of man's nature and being functions respectively on planes of existence higher than those to which normally the personality or the individual (as we know him in the physical world) can reach. This is what is meant by the "Father who art in the skies" (plural). The first effort of the aspirant, as he seeks to live this prayer, is therefore to reach the ego on the buddhic plane, then, through that, to reach the monad on a still higher plane, and finally, through the monad, to contact divinity itself.

Few people at our stage can consciously reach the ego, or higher self, and fewer still can reach the monad; and none but Masters of the Wisdom or very high Initiates can consciously link themselves directly with divinity; but there streams, through each of these several aspects of man's higher nature, something of the divine essence and power. This being so, he who can consciously (even for a few moments at a time) join his consciousness to his own ego, knows thereby much more of the divine glory than he who cannot reach that stage. Yet every one who is really aspirational and tries to live the Christ-life, does occasionally sense something of the divine glory, and is thereby uplifted in a wonderful way and for the time is filled with bliss. At that time he has unified himself with the ego. This, therefore, which the aspirant

may infrequently and at long intervals have experienced, he now seeks to reach consciously and at will. The prayer, therefore, is a sort of ladder by which the consciousness may climb from earth to heaven.

When, therefore, with this knowledge, one retires to his secret chamber or treasure-house and seeks to live the prayer, he centres his thought upon the ego, then from that to the monad (the divine spark within himself), and therefore through that to God the Father of all.

S.

(To be concluded)

OMNIA NIHIL

THINE absence, Lord, is worse than death to me;
Thy presence, heaven itself. When thou dost come,
My soul and body, like men stricken dumb
With speechless rapture, melt in ecstasy.
Yet what am I that Thou should'st visit me?—
An emptiness, a nothing, less than dust!
Though I be utterly vile, love thee I must,
And loving, serve Thee through eternity.

O Form of Light! O Flame of utmost Love!
My soul is blotted as Thy face I see;
Thou art my life, I live not save in Thee;
Drawn inward I am rapt by Thee above
My pitiful state on earth, and in thy Light
Know Thee as I am known, Love Infinite,

MEREDITH STARR

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

(Continued from Vol. XLIII, Part II, p. 527)

IV. THE "DULL SUBSTANCES," THEIR USES AND ABUSES

If the dull substance of my flesh were thought,
Injurious distance should not stop my way;
For then, despite of space, I would be brought
From limits far remote, where Thou dost stay.

TO genius belongs sovereign alchemy, power to universalise the personal, to personify the universal. A love poem is no less, rather more, expressive, because it includes the cry of the very stones of earth for "more life and fuller". No love, save one that has beaten its wings against the confines of infinity, can

Discern infinite passion and the pain
Of finite hearts that yearn.

Distillation is one of Love's major mysteries, for Love's supreme vintage is the elixir of life. Neptune is lord of this vineyard; Venus, Mars, Saturn, labourers therein; Jupiter, master of the vintage harvest revels, appointing unto each guest his measure of "the new wine's foaming flow". The secrets of nectar distillation must be learnt. Parnassian wine can be made only by those whom Parnassians have appointed, from the master-vintner to the lowliest labourer. The price of a revelation of each process is that of the quickening of the

immortal at mortality's expense. Students of planetary analysis and synthesis will do well to remind themselves that all occult activities are mirrored and figured in Nature's processes. In the mysteries of science, no less than in the Sacrament of the Mass, divine imagining reveals and justifies itself.

Yet life's utmost splendours and secrets leave darkling and uninstructed those who neither possess, nor will cultivate, clear *vision* and *audience*—the seeing eye, the listening ear. To the eye that gazes o'er mortality, the ear that hears spiritual "ditties of no tone"—to these alone heaven opens, the music of the spheres is unsealed, the Gods appear, ascending and descending the aerial ladder of the planetary correspondences. Material and immaterial means of grace combine, here on earth; only by that mystic communion, whose shadow falls to earth in the principle of relativity, can heaven's kingdom come on and to earth.

Moreover, relativity must be both perceived and practised, if Nature's mutual adaptations of organism, environment, and "proper functions" are to be studied in their true proportions and correct perspective. In dealing with a student who is at the microscope stage of perception and vision, it is folly and waste of time to invite him to look through the telescope, and the same applies *pari passu*.

This universality is no less catholic than apostolic. "The laying on of hands" must be recognised as cosmic ordination; while the enclosed Orders guard and perpetually adore the Host, little brothers and sisters of the poor carry paten and chalice with them, in each act of humblest ministration. So long as man is human, every stage of development and expression, symbolised in the four kingdoms, must be represented. The mole and beaver must throw up earth-works and build dams; birds must pour forth their music and beautify their nests; wild beasts of the forest must roam

and roar, seeking their meat from God, grudging if they be not satisfied. While Saturn explores the earth's crust, Mars devastates, leading Psyche herself captive, learning from her how to stalk, and thus more surely secure his prey!

Wisdom is a principle of unity in diversity; each spiral of evolving consciousness possesses its own code of ethics, a morality adapted to its own expressive and progressive evolution. If this were realised, the tangled knots of complexes would be approached, not only in a bolder, but also in a more truly scientific spirit. To disentangle too soon is to disconnect; to let in light too suddenly spells blindness to the patient not yet ready to respond to "that pure severity of perfect light," or "that perfect, clear perception which is truth". Discrimination and discretion must work together here, adding knowledge to power, skill to love, that "patience" may "have her perfect work".

It is the business of the mole and beaver to burrow and build dams; precisely the same functions and processes pertain to, and hold good at, these stages in human mental development. "Speak to the Earth and she will teach thee," for her lessons are graduated to the intelligence of every individual scholar in life's school; nor does she neglect the group object-lessons given in class-teaching. Here, once again, each "dull substance," at a certain time, within certain spatial conditions and relations, is shown both in its unrelieved, heavy opacity—the rock, clay, clod—and "as earth shot through with heaven"—granite, quartz, glistening like a city of ten million lights beneath the moon's revelation of the radiant aspect of rock; while clay, submitted to fire, compression, etc., comes forth as a semi-transparent vessel which, when held up to the light, can be "seen through".

Thus are the seeds of immortality planted in silence and darkness, and there must remain, until Saturn is due to yield place to Mercury—the faith stage followed by direct vision.

Without Saturn and Mars, under this dispensation, the human spirit could not acquire that strength and self-dependence which the "enduring of hardness" alone educes. Tempered clay exhibits sufficient plasticity and malleability, without the "vice" of brittleness. So and no other wise is it, must it be, in the human realm. Psyche's battle-fields exist solely that she may win and hold her supreme kingdom—conquer the realm of air, hers by right, yet temporarily lost to her—that she may once more enter into her own, this time in full spiritual consciousness. Many and grievous those falls and bruises, woundings and wrenchings, that are part of the normal experience of the aviation pupil of Psyche. But what matter when, in the end, he learns to fly and wins his wings? As the angle of reflection is to that of incidence, so is the depth of fall commensurate with future flight.

In the above connection it is advisable to remember that the brunt of many a neophyte's fall is borne by the helper, who should be prepared to receive it, nor stagger beneath blows of unjust accusations. The patient, at a certain stage of treatment, relapses into primitive Martian demonstrations, that of a young child who will sometimes hit the furniture which "causes" him to fall, or the ground which receives him *en surprise* when he has violated gravitation or balance.

But if the transformations, transmutations, transferences, substitutions and sublimations are faithfully followed out and performed, pathological symptoms gradually give place to that renewing of might in the inner man, herald of the complete restoration of Psyche to health. As the purification proceeds, a "buffer" is no longer necessary; yet those who find themselves appointed as such, may thank their lucky stars that they have earned the kârmic opportunity to pay back some ancient debt. In that simple phrase—"the transference to the physician"—lies hidden the mystery of atonement by sacrifice of vicarious suffering, that paradoxical aspect of

karma which, while resolving one problem, raises another, mocking while it stimulates human perception and understanding. For it is this very realisation of the limits of finite comprehension and inclusion which heightens and widens human horizons, till at last man, the thinker, "troubles the gold gateway of the stars," finding in golden revelations what neither iron nor leaden experiences and records have graven and written in human history.

The various substances, generated and given off by the elemental interplay, speak no less eloquently to the illumined insight which follows as a natural consequence, if the star-student has dared the preliminaries and leapt borderlands of dubiety. Thus, fiery egos, on the homeward path of return, while engaged in purificatory discipline, are "bound" to demonstrate in scorïæ. But scorïæ possess specific values, for our metallurgical textbook declares them to "contain useful metals, which may be extracted at a high temperature";¹ those scorïæ will be "plumbiferous, cupriferous, or ferruginous, according as the predominant base is lead, copper, or iron oxide". In other words, the prevailing nature of the soil of manifestation, in any given horoscope, will be that of the predominant planetary influence, be it Saturnian, Venusian or Martian—corresponding "values" of lead, copper and iron, respectively.

Earthy Natives produce "slags"; and, though a metallurgical consideration dismisses them curtly, as "containing no useful metals," both agricultural and pharmaceutical chemists know the value of silicates.

In the realm of air, the various life-giving and death-dealing gases and ethers reign supreme, from oxygen, offspring of purest fire and air (as physical forces), to the death-dealing fumes of the latest emanation of "the spirit of murder" at work "in the very means of life". None save those whose inner

¹ *Elements of Metallurgy*, by W. J. Harrison, p. 28.

vision and perceptions are partially opened and unsealed, know the literal truth of the powers of life and death, healing and smiting, blessing and blighting, committed to the denizens of air, both deva and human; even here, our textbook gives a "lead" to those who know the shadow-plays enacted through metallurgical and chemical processes.¹

By regulating the supply of air, either an oxidising, a neutral, or a reducing atmosphere can be produced at will.

Similarly, "water-gas" is shown as a necessity in certain processes; it is "much more combustible, and produces a much higher temperature than carbonic oxide alone. *It passes from the 'producer' into the furnace.*"²

No student of spiritual alchemy can afford to neglect these physical expressions of corresponding interior occult and mystic processes and mysteries. Such technical terms as regenerative and reverberative furnaces are pregnant with significance to the imaginative mind and intuitive intelligence. For, when these chemical and metallurgical operations, etc., are transferred and related to the corresponding inner realms and spheres of constitution and occupation, the various cycles and adventures (corresponding to fixed and cardinal rhythms respectively) are seen in their true light and relevance, as shadows of realities, symbols of the dramatic interplay of the four elements and the sacred *akāsh*, the elemental "overtone" of this system. So long as this manifestation endures, so long will the bodies of the elements demonstrate through burning, blasting, exploding, erupting, quaking, etc. "It is their nature to," in its daimonic aspect. How, therefore, should man, constituted and composed of these same elements, escape the natural karmic consequences of the universal fall into matter? Such an escape would lack grace of congruity, and prove the cosmic powers themselves guilty of unnatural favoritism!

¹ P. 40, *et seq.*

² Italics are the quoter's, not the author's.—L. F.

Man, indeed, was made "a little lower than the angels," *i.e.*, the radiant etheric-bodied devas; and though, at last, glory and honour will crown him, even coronation must be earned; such is an inherent part of the divine right of kings. Kingly souls are born by karmic royal descent, from those who pass the severest tests to which human spirits are subjected—saved from devastation's might, yet only "so as by fire". As useless for gold, silver, iron or lead, to complain and cry out against their ordeals by fire and water, compression and solution—all the manifold operations which must be performed before the pure, radiant, strong, firm, life-spirit of each metal issues therefrom, the result of the sum of all disciplines—as for students and disciples of spiritual and psychological alchemy and chemistry to kick against the pricks of the various tests to which they must be subjected ere they can justify that divine life-purpose for which alone they were "called to be saints," *i.e.*, summoned forth to leave the group-soul of their mineral stratum and attain individualisation. So long as Mars and Saturn are the appointed correctives and chasteners of our system, so long will fiery spirits submit themselves to sulphur dioxide purification, and those of the air choose to "lose their breath" and to be blasted by poison-tempests of murderous accusations and cruel misunderstandings; so long will children of water be "scalded" and swept off their feet and away, far out of their depth into maelstroms of temporary destruction and no less penal Lethe-oblivion, by those ruining waters whose fall alone gives to their votaries an opportunity to rise again on the very current that once swept them down and out. Nor need any child of earth think to escape experiences of the might of avalanche, earthquake, immuration, each at its karmically appointed season.

The sun, our life-star, visible physical body of the Logos of this system, is the "living illustration" of trial by fire, and survival of the spiritually fittest. Air's preliminary

subjection to water's vaporising, earth's densifying ordeal-experiences, produced the Song Celestial, the voice born of music's breath. Water's baptismal chrism announces the spiritual might and cosmic mystic message of that element. Transubstantiation and transfiguration, each in their separate and respective glories, prove and proclaim earth's triumph, the resurrection of the body, combining both. It is sown a natural and corruptible body; it is raised a spiritual and incorruptible form, a perfect image of the Heavenly Man, wrought in human flesh by the Master Architect.

By baptism, fasting and temptation, by death and burial, as well as by fall into generative birth, does man rise to, achieve and attain the Godhead "here below,"—by, not *without*, these limitations and exclusions, as they seem when viewed from one point of view. For how should water's lord need baptism, or he to whom the universal granaries belong, gain by abstention from mortal food? Shall he before whom the angels veil their faces, suffer temptation at the instigation of the head of hierarchies called into being by His creative mantra? What power has Death, Mâyā's transition-illusion, to bow the head of the Life-giver?

Spiritual alchemy is the sovereign power which may reveal these mysteries to the student who is willing to put all to the test of practical experiment, including himself. He who wills to vibrate to and with the sun's light and fire, must extinguish all lesser beams and heats. He who would breathe and inhale the breath of life, must let each zephyr pass him by and fly free of him. He who sets out to win freedom of water's realm must not begin by the dancing, luring stream, but must seek the open sea, aye, and the maelstrom, with its hidden down-sucking vortices. He who knows that man's future destiny is lordship of earth, must come forth from the gardens and playing-fields of childhood, and enter the subterranean caverns and chambers, must *work* his way up from mine to mountain,

from the valley of the shadow of death to earth's summit-apotheosis.

In all these pilgrimages and adventures, Psyche must take part. By analysis Psyche learns how, when and where to go; by synthesis the future mental creative epoch is determined, the specialised creative opportunities and powers open and reveal themselves. To those who *will* to fare forth and learn, who *will* to know, the secrets of limitation-transcendence are revealed, and to these alone. Knowledge, power, love—these are won and earned. To desire them is the first, to acquire, the last step on the path. Between these stretch the lowlands and highlands of human experience. Psyche must know both, ere she win back her lost inheritance, the kingdom of light.

Leo French

(*To be continued*)

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARĀJADĀSA)

VI

In the first Scrap-Book of H. P. B., she has pasted a significant cutting which I print below. Contrary to her usual methodical way, she does not mention the paper from which it is cut, but it is most likely "The Spiritual Scientist". The cutting bears the date May 27th, 1875, and is as follows:

May 27th, 1875. It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for, after a quarter of a century of phenomena, we are almost without a philosophy to account for them or control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth.

What is significant for our history is H. P. B.'s comment. She has underlined in red pencil the word "Spiritualists," and

written in the margin, lengthwise up the page, also in red, as follows:

At . . .¹ [and] Ill . . .² past³ through New York and Boston; then through California and Japan back [to India]. M. appearing in *Kama-Rupa* daily.

Two months later, in July, she wrote an article in "The Spiritual Scientist" of July 15th and 22nd, 1875, entitled "A Few Questions to Hiraf, Author of the article on Rosicrucianism". H. P. B.'s article was a reply to one by a writer who signed himself "Hiraf". The article of H. P. B.'s is cut out by her and pasted in her Scrap-Book, and she writes at the end of it, in ink:

Shot No. 1, written by H. P. B. by express orders from S.

The purpose of her article was to introduce cautiously the general idea of a hidden occult knowledge, still to be found by those who sought it. It is too long to publish here, but ought some time to appear in a complete edition of all H. P. B.'s writings.

¹ This may be Atrya, referred to by the Master K. H. in the letter published in THE THEOSOPHIST, April, 1922, p. 90.

² I do not know who this is.

³ For "passed".

THE THEOSOPHICAL FIELD

THIS title has been chosen because we want to watch the signs of growth in the wide field of the world, and record them in these notes, month by month. So we want reports from all the workers in different parts—we want to hear of a special harvest in some place where possibly that harvest is a discovery which is to benefit humanity, or perhaps a line of thought which is growing like a great tree and sheltering many under its branches; or it may be that some worker, engaged in closer study, has discovered a little flower bursting into bloom under the shadow of its sisters, the larger leaves, and will tell us that it is a gem, and sends out its fragrant scent by day as well as by night. We want to know what strikes the different countries in this field—that which blossoms and blooms, and what new growth is appearing. Every one is asked to help us with these pages; only by every one's help can we be of use to all.

* * *

One of the greatest tragedies is still going on in Russia, and while I read *Russian Life* it is difficult to credit the sufferings of that great people. In spite of these sufferings, and famine which has led many to cannibalism, we read:

There is an oppressive apathy in the mass of the population of Russia, but there is hopeful movement amid the apathy. In spite of all the destruction, Russian culture is not dead. Green shoots are appearing amid the ruins. Andrei Biely, an original poet and thinker, has recently come out from Moscow into Germany, and gives an interesting account of his life.

He has had a terribly hard struggle for existence; he wrote late at night when weary with the toil of the day, and says:

During these years it fell to my lot to meet different groups of people and representations of the most varied tendencies, in connection with all sorts of cultural efforts. I had to work, on the one hand, with Berdiaiev (a prominent religious philosopher) and the "Circle of Spiritual Culture," and, on the other hand, with Tvanov-Razummick (a Light Social Revolutionary) and the Wofilas' Groups, with theatrical workers, etc., etc. . . . The conditions in Russia are such

that every one meets everybody else, and in unifying work, in cultural work, there are none of those barriers, there is nothing of that party friction and mental animosity, that are so marked among Russians abroad. I must say that the minds of cultured workers in Russia, who have had to endure incredible difficulties, are much broader and purer. Russians in Russia, I should say, have a finer ear, a greater sensitiveness and tact.

He goes on to tell us that the independent minds in all classes and professions, and of all ages, have abandoned the fruitless and endless disputes about words and theories, and are turning their attention to realities.

The Russian refugees, especially the women, have had a terrible time, and in Constantinople the conditions are such that, if a woman wishes to prevent her children from starving, she has to sell herself, the choice being to see her children die or sell her honour.

* * *

"Germany appears to have won the war, for defeat is forcing her to find her soul"—this was said with reference to education. No other country has gone ahead to such a degree, during and since the war, as Germany has done in her educational world. The *Volkschule* (State Elementary School) has been ultra-modernised in all departments; no punishment is allowed, and self-expression is the rule, the key-note, of the schools. Many of the teachers belong to the *Wander-vogel*; and, when you ask what that means, you receive many and varied replies—"wandering birds," a return to Nature, a return to religion, a league of youth, a body wide enough to include Bolsheviks and reactionaries, simplicity in dress, bare legs and sandals. But none of these replies quite expresses what it is, and we have to read between the lines. Count Keyserling points out to us how his country is struggling to "grasp its better self"; and in the educational world he also says there has been a great move forward, *every one* ardently desiring knowledge, so that he or she may *be* something, and that something a true thing.

From Germany let us jump to the United States. There we find that "The Friendly Lodge" at Kansas City strikes a new note—no, not a new note, only the same note restructured. In "The Friendly Lodge" there is a total absence of "discussion, controversy and personalities". They express themselves to be more concerned with the well-being of the Lodge than in friendly discussion. It might be for the good of the Lodge to have discussions, and I wonder how they get rid of personalities! That does seem an achievement that we might try to copy. Friendliness to each

other, and to any stranger that comes to their meetings, is a specialty.

* * *

Summer time seems almost universally the favourite time in Europe for Conventions. There is nothing particular to record in these reports. The *Revue Théosophique* records the spreading of intellectual food for the National Society and at the Headquarters in Paris, and also at the Provincial Conferences; subjects such as *La Théosophie*, the Druids, intelligence in the higher animals, Socrates, literature and philosophy, show that France is well and worthily occupied, and lives up to her national reputation.

England strikes her own practical note, and we find at the Convention that special interest is shown in psychoanalysis and the Coué treatment for various disorders. The French even remark on the "always practical English"!

From the effects and strain of the war thousands are left with us who are nervous wrecks; some totally disabled physically, some mentally; but for the ones for whom the nervous tension has been too much we have great hope, for we hear of some leading nerve-specialists trying to teach relaxation of body as well as of mind. Sir Maurice Craig, the well-known authority on mental cases, is developing this treatment, both in hospital and in private practice. We have great sympathy with this form of treatment, and believe that it is a seed growing up in the field which may bear much fruit. We scarcely realise at what tension we are all living; even when one lies down, even when one is asleep, the tension still remains, though sometimes possibly modified. It needs training to rest and to relax, just as it needs training for work and exercise.

For re-creation of body (following over-strain, over-tension, over-work, under-nourishment) the physical-plane organs must be relaxed; the soul consciously turns its attention to receiving the life-forces, and directs the subconscious activities of breathing, digesting, etc., to function rhythmically and regularly. The soul-conscience decides that the body shall be positive towards any evil influence, and recipient, or negative, towards divine life. The body then re-creates itself in silence, while the soul keeps guard.

For re-creation of soul or mind, the emotional or mental bodies must be given the opportunity for relaxation, thus opening their doors for the inflow of divine energy. For emotional re-creation, the Self directs the body to be active and full of glad movement (as in games, dancing, etc.). The emotional body in silence relaxes, and is re-created by the divine life inflowing. To re-create the mental body, the Self

may direct the divine energy to play actively through the body or the soul, or both, and this teaches the mind to relax, and in silence and stillness to re-create itself and become re-charged with divine life. The divine energy playing through the body will make it move swiftly, as in games and dances, etc., or, playing through the soul, will express itself in religion, emotion and art.

The whole man requires re-creation in all parts in turn; there should be no continuous rigidity in any of its parts, or the divine life is shut out from ingress, and the bodies shrivel. The life-force, moreover, must be allowed to pass right through the paths, fructifying and generating fresh power as it flows, and not shut in; or the condition may be likened to that of a closed and over-full boiler with a fire under it.

* * *

In Italy there had been a forced suspension of Conventions for several years, but they were able to hold one this summer. The National Society is past its 20th birthday; out of thirteen founders only eight remain. They count Mrs. Cooper-Oakley among their original members. They have great difficulties to contend with, especially from religious prejudice, but in spite of this they number 500 members.

Austria sent us a very pleasing report of work. We regret that space prevents us from mentioning many things. There also, the difficulties have been almost insurmountable, and yet they *have been* surmounted. The General Secretary has "kept going" in spite of tragedies and struggles. He is now busy arranging for the European Federation Conference to be held next year, at or near Vienna. He specially mentions in his report two groups: one doing Braille work and translating Theosophical literature for the blind, and the other group consisting of young children as members of the Round Table, both groups growing apace.

Here I find myself back again in Germany. A delightful report of good work has just been received from the General Secretary. He tells us of work sprouting up everywhere, after the relentless cutting back of the last few years, and a great revival of interest in Theosophical work springing up all over the German part of the field.

Wales must needs follow Scotland and Ireland and have a separate National Society. So now we have the perfect square, in Great Britain and Ireland, and shall expect great things—it would be nice to hear of a quadruple Convention. We hear a whisper that Ceylon hopes shortly to follow suit and have its own National Society. The Ceylon report speaks chiefly of spread in education.

Portugal has gone ahead magnificently, if we may judge by numbers. In 1921 she had 64 members, in April, 1922, she has 150.

* * *

We hope very much that every National Society will help us in these monthly notes, so that they may be of use Internationally. We want to record striking events of interest everywhere and anywhere, and forward movements outside the Society as well as in it. This will incidentally bring us into closer touch with each other. Let each look for growth somewhere in the field, and send us any signs of the budding of the flowers and fruit.

J.

CRUELTY TO HINDU WOMEN

MR. BHAGAT RAM, Secretary, Animals' Friend Society, Ferozepore, has requested us to publish a printed appeal issued under the above title; we have selected the following extract:

When a boy is born into a Hindu family in India, there is great rejoicing. Hundreds and thousands of rupees are squandered on this occasion; but, if a girl is born, there is usually severe mourning, because from the very beginning she is considered to be another's property. On account of this selfishness there is very often little thought given to her up-bringing. Sometimes her life also gradually comes to an untimely end. However, if in the providence of God her life is spared, it is a miserable life in many cases. In comparison with the boy, she is given very inferior food. All the delicacies, fruits of the season, etc., are largely given to the boy. Even in the coldest weather, the poor girl is usually provided with but a single garment of muslin or longcloth. Oftentimes she is deprived even of the privilege of the comfort and cleanliness of bathing. The male members of the family mostly make her conform to their old superstitions, and forbid ablutions on several so-called inauspicious days, to which customs they themselves have never conformed.

In short, at every stage of an ordinary Hindu girl's life there are great injustices to be seen—the result of which is that the sons of a family, reared in an atmosphere of partiality, naturally grow up to exercise the same partiality to the male and injustice to the female, and do not hesitate to treat their wives in a cruel way, similar to that which they have seen practised from childhood. It is also very apparent that selfish men have for their own selfish purposes helped and encouraged the practice of such wrongs, to the righting of which the great and noble souls of each age have everywhere consecrated their lives.

The fact could also be admitted that there is a certain portion of Hindu society which bestows an equal amount of care and love upon their daughters as upon their sons, but their number is quite small.

In a society where such injustices are practised and such unfair distinctions are made, can there be any real progress? Never! If we expect any concessions or privileges from those who are in authority over us, is it not only reasonable but absolutely necessary that we should also consider the rights and claims of the wives and mothers, who are so dependent upon us for their protection, sympathy and love? Until we come to a place where we are willing to recognise these things and endeavour to right these wrongs, which for many long years have been inflicted on the weaker sex, it is useless to expect God to help us in the achievement of better recognition and higher privileges at the hands of those above us.

BRAHMAVIDYĀSHRAMA

THE first six months' course of lectures is now practically complete, and work will be in full swing by the time these notes are published. The following is a summary of the groups of lectures arranged:

MYSTICISM

Zoroastrian Mystics—J. R. Aria; Sufi Mystics—C. S. Trilokekar, M.A.; The Mysticism of the Old and New Testament—J. H. Cousins; Christian Mystics—Bernice T. Banning, M.A., Ph.D. Lectures on Indian and East Asian Mystics are being arranged.

RELIGION

(a) Vedic Religion and (b) Hindū Religion—Pandit A. Mahadeva Sastri, B.A.; Buddhist Religion—F. L. Woodward, M.A.; Zoroastrian Religion—J. R. Aria; Early Greek Religion—F. L. Woodward; Old Celtic Religion—J. H. Cousins; Christian Religion (Gnostic)—Miss M. W. Barrie, M.A. Lectures on Jainism, Hebraism, Islām, etc., will be included.

PHILOSOPHY

Vedāntic Philosophy—Pandit A. M. Sastri; Taoism and Confucianism—J. H. Cousins; Greek Philosophy—F. L. Woodward; Western Philosophy—D. Gurumurthi, M.A.

LITERATURE AND DRAMA

(a) The Life and Growth of Language and (b) The History of Writing—I. J. S. Taraporewala, Ph.D.; Sanskrit Literature—Pandit A. M. Sastri; Indian Vernacular Literature—C. Ramaiya, B.A., and others; Persian Literature—C. S. Trilokekar; (a) Japanese Literature, (b) Indo-Anglican Literature, (c) English Literature—J. H. Cousins; Greek Literature—F. L. Woodward; English Literary Criticism—M. V. Venkateswaran, M.A.; (a) The Nature and Function of the Drama, (b) Japanese Drama, (c) English Drama—J. H. Cousins; Javanese Drama—J. Huidekoper; Sanskrit Drama—R. K. Kulkarni, M.A.; Greek Drama—F. L. Woodward.

ARTS AND CRAFTS

(a) The Evolution of Æsthetics, (b) Buddhist Architecture and Sculpture in India, Burma, China and Japan, (c) Indian Painting, (d) Japanese Painting—J. H. Cousins, and others; Javanese Architecture and Sculpture—J. Huidekoper; (a) Greek Architecture, (b) Gothic Architecture—F. L. Woodward; Music, Eastern and Western—Mrs. M. E. Cousins, B. Mus., and others.

SCIENCE

Astronomy—C. S. Trilokekar; Geology and Geography—N. S. Rama Rao, B.A.; Meteorology—J. H. Cousins; Biology and Zoology—N. S. Rama Rao; Botany—Miss E. B. Noble, L.L.A.; Physics—Y. Prasad, M.A., B.Sc.; Chemistry—N. S. Rama Rao; Medicine—Dr. G. Srinivasamurthi; Anthropology—C. S. Trilokekar; Genetic, Analytical and Abnormal Psychology—C. S. Trilokekar and R. K. Kulkarni; Psychical Research—C. S. Trilokekar and J. H. Cousins; (a) Civilisation, (b) The Science of Government, (c) Economics—B. Rajagopalan, M.A.; Feminism—Mrs. Cousins; Education, East and West—Miss Barrie, Mrs. A. L. Huidekoper, B.Sc., F. L. Woodward, J. H. Cousins, and others.

Students will attend all the lectures, but in library study will take up one or two subjects for research. A complete file of the entire course will be preserved, containing a report, or synopsis, of each lecture, and references to books on the subject. Late-comers will have this file at their disposal; and it will ultimately become an index to world-culture to which students the world over can refer for information. Newspaper and magazine cuttings, giving new but especially synthesised information on any of the topics mentioned, will be welcome. Friends can help the work by sending us new books. We need, for example, books in English on European (Continental) literature, American architecture and poetry, and the cultural developments of South America and Africa.

JAMES H. COUSINS,

Registrar.

ANNIE BESANT

ONCE again I have the privilege of wishing Mrs. Besant, now Dr. Annie Besant, many happy returns of the day. For over thirty years I have known this wonderful woman, and we have published her horoscope many times, as an illustration of the truth of Natal Astrology; and with every year of her life her horoscope becomes more illuminative and instructive. It is undeniably the horoscope of a pioneer, reformer, orator and occultist, a woman of many parts, which she plays equally well. She has an exceedingly strong character, and her life has been unceasingly devoted to the service of humanity in many forms.

Her nativity shows a person strongly loved and also strongly hated, for none can be indifferent to the personality of Mrs. Besant. She is both magnetic and electric in magnetism, and so either attracts or repels those with whom she comes into contact.

Mrs. Besant is a progressive individual, and those who remain in a rut do not appreciate her new phases of thought and action, as, in common with all persons born in Cardinal Signs, Mrs. Besant can change her perspective many times to advantage; but her changes are always made to suit the *time* at which they occur. In this way she becomes an historical character, more than a personality; she always adapts herself to the need of the moment, lays herself open to catch the spirit of the hour, as all true reformers and pioneers are bound to do; but Mrs. Besant works from a plan or fixed centre, shown by the ruling planet placed in a fixed sign. Pliant, changeable and adaptable personally, individually she is as fixed as a rock to her ideal, service to humanity; and for this she works with untiring energy from dawn to midnight, "He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve," said the Christ; and she has proved her greatness, and therefore has not escaped calumny and slander. Many people seem to think they know Mrs. Besant's business better than she does herself, but no astrologer worthy of the name could misjudge her. Think of her influence over thousands of people of all lands. This power for good has been wholly tinged by the benefic planets Venus and Jupiter, to which the luminaries made application at birth; only a soul covered with the mantle of Uranus could have stood the shocks, disillusionment, pain and sorrow that life has brought; but Mrs. Besant's indomitable will (Uranus rising) and her magnificent intellect has hewn a way in the

path of progress for the upliftment of the people, behind which others of a less powerful calibre can easily walk.

To secure freedom for a nation ! To speak for those who cannot speak for themselves ! What does the outcry or disapproval of smaller souls matter, when the issue is so great ? For many lives she has met death calmly enough ; now she meets slander, but she goes on with her work just the same ; and yet she is human, and, being still human, has some faults ; but if she were faultless she would be a saint and beyond my human understanding, and it is just because Mrs. Besant is so human that we love and admire her so much.

I am glad I am a student of the stars, for I do not expect any of the great leaders of the Theosophical Society to be infallible ; but I hope I shall never forget the gratitude I owe to her and to them, as the channel through which the light of Theosophy has reached my soul. Many can pull down, few can build up. My husband, the late Mr. Alan Leo, and I have had much destructive criticism and calumny launched at our work, both in the past and in the present ; but, as only the work matters, he went on—and I follow in his footsteps. The “courage of conviction” is invincible.

Mrs. Besant is carrying out, as best she can, some part of God's Plan for the future of humanity, and I send her with a full heart my love and gratitude, and heartily wish her : “Many happy returns of the day.” Her life with its golden splendour has touched mine, and, in the hour when the agony of loss and desolation fell upon my soul, if I braced myself to endure and carry on Mr. Leo's life work, it was my knowledge of her courage and endurance that helped me to go on and do likewise as far as my feebler powers allowed, for truly the world needs helpers, whether they be small or great.

Mrs. Besant is above our criticism—we do not understand her motives—but she is not beyond our grateful thoughts ; and I could wish that every reader of *Modern Astrology* should send her a kind thought during this her birthday month.

BESSIE LEO

MRS. BESANT AS JOHN THE BAPTIST

AN APPRECIATION

By V. C. PATWARDHAN, M.A., LL.B. (CANTAB.)

EVEN as in the past, so now, humanity has once again reached a big stage—the stage when the world needs the presence of the Son of Man to set its feet firmly on its path of evolution.

If, in a true sense, the Theosophical Society is the modern John the Baptist, in another and a more personal, but not less real sense, Mrs. Besant fulfils the same function. Her life is a continuous dedication of her powers to the great Plan—the endless march of the evolution of mankind, whose stages, conceived in the womb of the Infinite, are ever being unfolded in an unceasing succession. That precious life of hers, a duration of three-quarters of a century this day, so full of persecution and storm, yet for mankind a thrice-blessed presence, may be scrutinised, may be carefully studied and subjected to classification and analysis, in a variety of ways ; and when future biographers come to grips with their task, that same variety will prove to be their bewildering source of enrichment. And so, while the entire beauty and truth about that life will escape any single product of individual labour, each such attempt will faithfully enough do her partial credit. Perhaps such is the fate of all pillars of humanity. It is certain to be Mrs. Besant's.

Mrs. Besant, I have observed, is the modern John the Baptist. In that simple characterisation is locked up the real clue to the purport and message of her life. It is the briefest biographical sketch of which others, yet to be chronicled, will be amplifications.

From times immemorial, India has been the favourite haunt, if not always the home, of great spiritual Teachers. If in our own age, when the world is expectant for the Coming of a great Teacher, India, among the rest of the nations of the world, has a mission to fulfil ; if she is to justify again the rich and manifold heritage of her philosophy, religion and social science, long since discredited abroad and even discounted at home ; if she is not to be precluded from making her own contribution to the general thought and progress in the New Age

of Internationalism which is dawning upon us, or from participating in the momentum which humanity will acquire when the World-Teacher appears again; then India must be restored to her place before the eyes of humanity as a free nation. That is the explanation of Mrs. Besant's activities in the political sphere, which within recent years have become the chief absorbent of her time and her abilities. Even her earlier toil in other fields of activity in India may be easily seen to subserve the same ends as preparation for the later work. Regarded in that light, even the heroic service she rendered to Socialism in England in its early days, ere she came to this country, was the apprenticeship which furnished her with a training and experience in parliamentary methods of carrying on political campaigns, and which serves her as a sure guide in the course of the present phase of her work—the achievement by India of her political emancipation.

It may be that the future historian and biographer will detect in her latter-day rôle, of the liberator of our country, the purpose and fulfilment of a life of glorious and utterly self-abnegated service. For, whatever the contemporary opinion, the judgment of posterity about her will crystallise and remain unchallenged, as one who wrought in a measure surpassingly greater than any other single individual to unloose and break the shackles of foreign domination, and who made the country safe for democracy and an enduring freedom.

Others, in the task of appraising her, might rather turn back their captivated gaze a quarter of a century from now, and dilate on her inexhaustible resources and powers in the rôle of the preceptor *par excellence*. With that criterion they will meet the true and faithful description of her as an outstanding figure among her contemporaries, who inaugurated and shaped the stages of religious, educational and social revival of modern India, and in her wondrous and unique exposition of the profound teachings of different Faiths, and of the storehouse of Divine Wisdom, otherwise known as Theosophy, which is their ancient and common source.

But whether our successors gauge her greatness as a teacher who has applied the torch of the Ancient Wisdom to rekindle and awaken in men the slumbering vision of truth, or in her later phase as a great political leader whose one-pointed devotion and unceasing service held even scales with a penetrating insight into and vast knowledge of men and institutions, which are the title for that exalted office, Mrs. Besant will stand supreme in the eyes of posterity. And the future chronicler, who seeks a synthesis of the life of this exemplar among men and women, will acknowledge and proclaim her as the modern John the Baptist, in which office she stands vindicated.

In appraising an individual, it is essential to consider the qualities of the heart as well as of the head. For in the composition of those qualities themselves, and their balanced combination, lies the soul's true secret of its ultimate worth. But here we are at once faced with

a difficulty of the first magnitude. For, unlike the mind, which admits of a ratiocinating medium, the heart will only acknowledge direct appeal. No amount of hearsay will altogether supply that appeal. Soul must contact soul, although there need be no correlation, of course. That is really not possible, except at about the same level. In the absence of contact, however, no communication nor appreciation is possible. With Mrs. Besant that contact is immediately established, for no one is outside the pale of her sympathies; that is why her very presence is a benediction. As those know who have been in her presence, something of the wondrous beauty and purity of that kingly soul peeps through the eyes, the enchanting windows which open into fathomless depths within. Her qualities of the heart are balanced and harmonised to perfection, just as those of the mind are marshalled in a precise focus.

It is this unique combination of the colossal powers of the mystic soul, conserved and directed into channels of ceaseless service of humanity, that makes Mrs. Besant what she is—almost a legend, while yet in flesh and blood. Not that she is so far removed from the "common touch," but, wherever she goes, she is so much greater than any of those who happen to form her *entourage* that, if the evidence of the senses were ignored, the very contrast would convey her to the realm of heroic fable.

It is one of the principles of the Order of the Star in the East which enjoins on its members the duty of making Gentleness, Steadfastness and Devotion prominent characteristics of their daily life. They are the three jewels of the heart which, in Mrs. Besant, the Protector of the Order, find their highest embodiment. Gerald Massey, in one of his lyrical poems addressed to her, gave genuine utterance to that fact when he wrote:

You have soul enough for seven,
Life enough the earth to leaven,
Love enough to create heaven.

If that was Mrs. Besant in 1889, that she still is—but greater.

V. C. Patwardhan

CORRESPONDENCE

THE PROTON AND ELECTRON

I HAVE been much interested in Mr. Sutcliffe's article which appeared in the July THEOSOPHIST, under the title of "The Proton and Electron". He has arrived at a very surprising conclusion as to the nature of the electron and of negative ions. He says: "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 *vice versa*. I must say that I should very much like an explanation of how this interchange of the gravitational fields takes place; but this is not the most serious obstacle to accepting Mr. Sutcliffe's hypothesis.

One obvious difficulty is as follows: electrons have been produced from every class of element, consequently it is assumed that they are contained in the "make-up" of every element; also, all electrons are identical, and therefore are of the same mass as each other; from this it follows that, if they are interchangeable with the negative ion, all negative ions must be identical and be of the same mass as each other; we know that this is not so, because the mobilities of the negative ions, derived from different elements, are by no means the same. It still seems to me to be more in accord with the observed facts to assume that an electron is either an ultimate physical atom or a definite small number of them; and in reading Mr. Sinnett's Introduction to the new edition of *Occult Chemistry*, I certainly gained the impression that he considered the electron to be identical with the ultimate physical atom.

Also it seems clear that Mr. Sutcliffe made a slight mistake at the beginning of his article: he says that the chemical atom of hydrogen consists of 16 negative ultimate atoms and 2 positive ultimate atoms. The reason seems to be his assumption that all the ultimate atoms are negative in the four triangular triplets shown in the drawings of the hydrogen atom opposite p. 7 of *Occult Chemistry*. I submit that it is hardly advisable to base definite calculations on those drawings, as they do not seem to me to be either on a sufficiently large scale, nor of sufficiently clear definition; but, further, there is nothing in them to justify the assumption that all

four triangular triplets are negative. Even if they were, that by itself would not be sufficient evidence for concluding that all the atoms in each triplet would be negative, especially as it is stated in *Occult Chemistry* that the atoms in the linear triplets are not all of the same sign.

In a passage on p. 11 of *Occult Chemistry*, which is quoted by Mr. Sutcliffe, it is stated that:

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 (of the ultimate atoms) being turned inwards, and by a tendency to move towards each other, instead of away.

This indicates that the sign of a group of ultimate atoms depends on the arrangement of the atoms in the group, rather than on the sign of the atoms themselves.

The matter seems to be cleared up, however, by the diagram on p. 175 of Mr. Jinarājādāsa's *First Principles of Theosophy*, which shows clearly that the chemical atom of hydrogen is built up from 9 positive and 9 negative ultimate atoms, combined in three negative triangular triplets, one positive triangular triplet, and two positive linear triplets.

From these considerations, I can only regard Mr. Sutcliffe's suggestion as to the process of ionisation, supposing it to be correct, as an inspired guess; and, in conclusion, I cannot help feeling it to be a great pity that an article, in which Theosophical knowledge is being used in an attempt to further exoteric as well as esoteric science, should be open to such obvious criticism.

D. P. CATHER,

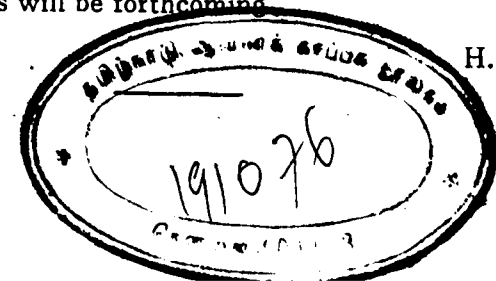
Lieutenant, R. N.

OCCULT CHEMISTRY

THE September number of THE THEOSOPHIST, 1922, contains an article by Mr. C. Jinarājādāsa on Occult Chemistry. As he mentioned therein, he has gathered sufficient material for an enlarged edition of *Occult Chemistry*. But in this case money is the obstacle; therefore I appeal to readers of THE THEOSOPHIST, and to those who care for this most important branch of science, to send in donations for the work to be done on this line, and so to make its publication possible. I hereby offer a donation of £5 to Mr. C. Jinarājādāsa for this, and truly hope that others will be forthcoming.

Adyar

H. E. v. M.



QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

I HAVE seen in THE THEOSOPHIST for August, 1922, the note by Mr. H. L. S. Wilkinson regarding the fifth of the questions published in the June issue. I have no serious objection to accepting his definition of the object of good government. But there are many words in it which require much explanation.

What Mr. Wilkinson has in mind is probably the peculiarity, the individuality, the special genius, the *Sūtrātma* or oversoul, of each nation, which makes it a nation distinct from others, as one individual human being is distinct from others, and manifests itself in that nation's special culture or civilisation, *i.e.*, its special ways of thinking, desiring (or feeling) and acting, its chief intellectual pursuits, its religion and sentiments and ideals and fine arts, and its ways of living (of talking, eating, dressing, housing, locomotion, trading, fighting, amusing itself, etc.); all connected with and acting and reacting on each other. And he seems to think that this peculiarity of each nation pre-eminently needs to be fostered by its government. He has therefore worded his definition in the way he has done.

It may be readily agreed that to some extent this peculiarity needs special fostering. Yet, broadly speaking, peculiarities (spontaneous variations, as the evolutionist may call them) manage to develop and manifest themselves right enough, in the individual as well as the nation, if only the *general* conditions and surroundings are made favourable, or even simply negatively unobstructive. The *Yogabhashya* has a very apt illustration (iv, 3), which, however, must not be pressed too far. A plot of land is sown with seeds of different kinds. The cultivator has only to let the water run into the field at the proper times, to keep the plot free of weeds, and see that the sunlight is not obstructed. The seeds themselves do the rest. They all sprout and flourish. Each selects from the common soil what is needed for its peculiar as well as its general features, and grows into its own proper plant and fruit. Indeed, if the cultivator tried to do more, to introduce water and light, etc., into each seed with his own hands, he would do more harm than good.

So it is, largely, with the wise head of a family. So it may well be with the wise head, the "higher self," of a good self-government. This is the element of truth in the doctrine of *laissez faire*, the individualist view of political science, which believes that the State should interfere as little as possible with the liberty of the individual. But there is an error in it also; and that error has to be corrected by the doctrine of energetic direction, the Socialist view, regarded and used as supplemental to the other, and not contradictory. The error consists, as usual, in the extreme of non-interference with an individual, even when he is interfering with others, when he is exploiting and hurting others, by his extra cunning of mind as by

extra strength of body. Special manuring for some, and pruning and lopping for others, are therefore also part of good husbandry; but watching and protection generally are the main work for the rest.

So, while we may not seriously dispute Mr. Wilkinson's definition, we may still prefer to say that a government amply justifies its title to the adjective "good," when it does what is required of it in the words of question No. 5.

In any case, the wording of the question is simpler and more easily and widely intelligible. Also, it may be pointed out that not only is it in no way inconsistent with Mr. Wilkinson's definition; but already contains too, by clear implication, all the best contents of the latter; since it suggests that the essence of good government is the making and putting into effect of laws which would result in such an equitable division and balancing of rights and duties, as would give a fair chance (a) of necessities to all who are willing to do work *suited to their psycho-physical constitutions*, and (b) of special rewards to *special qualifications* (e.g., extra honour to the man of knowledge, of extra power to the man of action, of extra wealth to the man of desire, of extra amusement to the unskilled labourer).

If conditions are made such, by a government, that the special (but not morbid) psycho-physical constitutions and temperaments and tastes and inclinations of all its citizens find scope for operation without insurmountable difficulty, and special qualifications meet with special and appropriate rewards, and everybody is not allowed to grab at everything (by allowing which it comes about that a few seize hold of everything, and the vast masses get nothing, so to say) in any given nation, then, surely, that nation, as a whole, will "function with the greatest possible efficiency as a living organism, both nationally and internationally," and also "especially with regard to the spiritual destiny of itself and mankind"—whether we interpret the word "spiritual" as referring to "superphysical" developments of subtler sensor and motor organs, and greater and greater refinement or even etherealisation of the material sheaths of human beings, or as meaning the "metaphysical" understanding and realisation of the universal Spirit to which all sheaths are alike. It is obvious that, in order that the spiritual (and therefore also the finest material) destiny of nations and of mankind may be duly cared for, spiritually-minded persons, inspired more by humanism than nationalism, should be at the head of each State. So only can political Self-Government and spiritual Self-Government merge into one, and all nations become bound together in a World-Federation.

The many schemes, now being discussed in the West, of State-Socialism and Guild-Socialism, Anarchism (philosophical, not nihilistic), Communism, etc., are all liable to the two great objections, that (a) a central authority cannot be dispensed with by any scheme, any more than a head can be by a body, but there is no adequate provision made for ensuring the uprightness of it by any scheme; and that (b) special

ambitious inducement of some kind or other is needed by most human beings (and of different kinds by different human beings) in order that they may do their special work and put forth their special talents, even as appropriate and different stimuli are needed by the different organs of the human body to put forth their several secretions, but adequate inducements of this kind (which may be in accordance with the laws and facts of human psychology) are not provided by any of the schemes. All kinds of very elaborate and ingenious, but external, devices and plans are sketched, showing great intellectual skill, but these *psychological* difficulties, which are at the root of all the present confusion, are not touched.

A "Good Government," by the "higher self" of the community concerned, would solve these difficulties first. The *beginning* is difficult. How manage to find and put such "higher self" into power, in any given time, place and circumstance? Steady education of public opinion, as to the need and the nature and the fruits of "good self-government," seems to be the only way, in the absence of, or pending, an Incarnation. And if the education *can* be done effectively, then that is the best work that even an Incarnation could do, to judge from past history. It is open to the Theosophical Society as the whole, world-wide and unique organisation that it is, to regard *itself*, in all humility of spirit, as a multiple incarnation, born and grown up on this earth for the purpose of gradually, by means of such education of public opinion, merging the political government of each nation into spiritual self-government, and merging all the nations into a world-wide Federation—of which it ought to be itself the sample and even the seed. Once public opinion advances so far, in any given community, as to choose more wise persons for legislators than otherwise, action and reaction, or, rather, interplay, between legislator and public will do the rest.

In the end, I would like to say that further discussion and criticism of the subject-matter of the twelfth or last question is very much needed. Suggestions are made therein as to the qualifications which should be required in electors and elected, in order to make it at least *probable* that the elected shall be of the quality of the "higher self". These suggestions are obviously tentative and quite imperfect. Mr. Wilkinson seems to accept them as they stand—too readily, I fear. I would invite criticisms.

BHAGAVAN DAS

REVIEWS

The Paradoxes of the Highest Science, by Eliphas Lévi. With Foot-notes by A Master of the Wisdom. Second Edition. (Theosophical Publishing House, Adyar, Madras, India. Price Rs. 2.)

In his Foreword to the Second Edition of this work of Eliphas Lévi, Mr. Jinarājadāsa writes:

There appear, in the early volumes of THE THEOSOPHIST, several fragments called "Unpublished Writings of Eliphas Lévi". One of these "unpublished writings"—which, however, was not printed in THE THEOSOPHIST, but separately as a pamphlet, in the series "Theosophical Miscellanies"—was commented upon in foot-notes by "E. O." "Eminent Occultist". Eliphas Lévi's essay, together with E. O.'s foot-notes, was then published, and the present publication is a reprint of this "Theosophical Miscellany" printed in Calcutta in 1883.

There would be no point in reprinting this old "propaganda literature" of the early days of the Theosophical Society, but for the fact that "Eminent Occultist" is the Master of the Wisdom now well known among Theosophists under the initials "K. H."

As regards the text, Eliphas Lévi's style is well enough known to students of Occultism to render any detailed description or criticism superfluous. Throughout most of his treatises on Kabbalistic magic one is continually reminded of his previous training in the Roman Catholic Church. This essay is no exception; it strikes one at first as a curious medley of high-sounding phrases concerning the higher progress of man, limited and coloured by theological preconceptions. It is quite likely that the writer, even after severing his official connection with the Church, wished to avoid offending his former spiritual guides; it is also possible that he considered that more harm than good would result to his readers by a clear statement of all he knew, as tending to shake their religious beliefs; it is even more probable that he still clung to many of those beliefs himself. Such speculations supply a psychological undercurrent of intense human interest, and are almost inevitable to an understanding of the essay itself; otherwise the reader may easily reject the grain with the chaff. For a little discrimination will soon reveal genuine gleams of insight that are ample reward for wading through platitudes and sophistry. The central idea, though old, is ever fresh: namely, that the deepest spiritual truths can only be conveyed in apparent contradictions. But only when such paradoxes are set in a

frame which bears the stamp of actual experience, can this method bring into play the intuition that is "beyond the pairs of opposites". To a certain extent this may be said of the essay.

The foot-notes by E. O. are naturally the chief attraction of the publication, and the reader may best be left to study them for himself. In Mr. Jinarājadāsa's case the result of such study is expressed in the conclusion of his Foreword :

Reading these notes of the Master has inspired me and given me an insight into His mind. I have urged their republication, hoping that others may receive from them what I have received.

The interest of these foot-notes is greatly enhanced by those of the Translator, who frequently criticises and even respectfully disagrees with E.O. We are not told who he is, but it is clear from his Preface that he recognises in E.O. an authority on the subject, great enough to welcome an opposite viewpoint. This instructive attitude is defined in his own words :

An eminent occultist, E. O., had added a few notes to the MSS. before it reached my hands, and these, which I have reproduced (though some of them will seem scarcely relevant to the uninitiated), merit the most careful attention. I too have here and there ventured a few remarks, which must be taken for what they are worth. I do not always agree with E. O., and, though perfectly aware that my opinion is as nothing when opposed to his, I did not think it honest to reproduce remarks, which I could not concur in, without recording my dissent.

A good example of these outspoken comments may be found on p. 31, where Eliphas Lévi's statement: "Man has no right to kill man, except in self-defence" is challenged by E.O. as follows: "And not even then, for where would be the difference between the two?" To this the Translator adds :

The difference would be that the one seeks to kill in violation of his neighbour's right to live, aggressively, and not in defence of his own inherent right, whilst the other, if he does also infringe his neighbour's right to live, does so only defensively in vindication of his own inherent right to live. There is a broad distinction between the two cases that no sophistry can level: both may be wrong, but even so (a moot point with the highest moralists of all ages) there is a vast difference in the degree of criminality in the two cases. E. O. condemns suicide unconditionally, and rightly so, but to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and purposes.

Here, then, is a question that concerns every one, and one which every one must decide for himself; there is nothing specially "occult" about it. And yet there is the higher and the lower morality, both equally right for people in different positions, the one for the *Sanyasin* and the other for the householder. Does the Translator detract from the value of E.O.'s view by submitting his own? On the contrary he amplifies it.

¹ The word "kill" in the book should obviously be "live".

Most illuminating of all, perhaps, is the foot-note on pp. 121-3, on the Septenary, especially when read in conjunction with the Translator's foot-note which follows. It brings out the subtle but very substantial gulf between what may be called the scientific mentality and that of the "esotericist," as one gathers an impression of it from a work like *The Secret Doctrine*. Who knows but that a seed of immense promise, as well as difficulty, for the future may not lie hidden in the Translator's bold plea for unrestricted investigation?

W. D. S. B.

Bhārata Shakti, by Sir John Woodroffe. (Ganesh & Co., Madras. Price Re. 1-8.)

The author of this book needs no introduction to our readers. His scholarly works, especially those relating to Tantra, have given him an eminent position among writers, both Eastern and Western, on Indian philosophy. To understand the religious and philosophical motives inspiring a race, and to have acquired an intimate knowledge of a people by participation in its life for many years, is to possess oneself of an "Open Sesame" to the culture of that people. In such a manner has Sir John Woodroffe, the sympathetic student of Indian literature and Indian life, possessed himself of the secret of *Bhārata Shakti*, Indian Culture.

The present volume is the third edition of a collection of addresses; the letter relating to "Seed of Race," and a long "Post-script," have been added to the original, increasing both its interest and its size. Agriculture, Education, Manners, Schools, Woman's Education, Patriotism, Free Thinking, Independence, Islāmic Culture, Matter and Consciousness, Vedānta and Tantra Shāstra—all these are subjects of the addresses. The range is a wide one, stretching from the base in the soil—"Food is Power"—to the "Religion of Power," showing how completely the author has apprehended the soul of India and how deeply has entered into his being the realisation of its dominating idea—the One Life everywhere, in the sod as in the highest intellect of man. The Author writes:

India is an Idea. It is a particular Shakti, the Bhārata Shakti, distinguished from all others by Her own peculiar nature and qualities.

Those who wish to understand India will find a place for *Bhārata Shakti* on their bookshelves.

A. E. A.

The Torch-Bearers, by Alfred Noyes. (William Blackwood and Sons, Edinburgh and London. Price 7s. 6d.)

Pleasant surprises partake of the nature of ecstasy; this, every reviewer knows! Previous acquaintance with the work of Mr. Noyes would not have led us to predict him in office as torch-bearer. We hereby salute him as one, with special joy in acknowledgment.

The Torch-Bearers is the first of a trilogy. This, in itself, is good news, if the following two "fitly companion" the present volume. The inspiration doubtless descended to the poet during what he describes as

an unforgettable experience—the night I was privileged to spend on a summit of the Sierra Madre Mountains, when the first trial was made of the new 100-inch telescope. The prologue to this volume attempts to give a picture of that night, and to elucidate my own purpose.

Few happier auguries of the reunion between all who live to serve, to joy in, to suffer for, this universal, as distinct from this mortal life, have appeared of late years, than these seven poems and their prologue. Copernicus, Tycho Brahe, Kepler, Galileo, Newton, the Herschels—these are names to conjure with, for any poet who knows the truth that Truth is one, and truths many as the tellers thereof. Right well has Mr. Noyes, so far, accomplished the task he has set himself, *i.e.*, to show in the laws of Nature, as revealed by science, that poet and scientist—indeed all who look on life universally—meet. The prophecy of Mathew Arnold, that poetry, "where it is worthy of its high destinies, must carry on the purer fire, and express in new terms eternal ideas," receives continual fulfilment in this dawn-light of the New Age.

The quintessence and *raison d'être* of each among these seven shining lights of science is given in spiritual and biographical form. The picture of Tycho Brahe, astrologer-astronomer, lover of poetry and all beauty, dwelling in his island home off Elsinore, an aristocrat in every sense of that much-abused word, with his beautiful peasant wife, chosen and married in despite of family opposition, with his telescopes, observatories, gardens, pleasaunces—all that made life worth living to a pioneer scientist and adventurous lover—is, in the writer's opinion, a permanent addition to poetic portraiture, and is at once fuller, subtler, and more satisfying than the others, which are nevertheless excellent, each possessing special features of unusually skilful delineation. "The Shepherdess of the Sea"¹ is a notable astrological contribution to that mystic and physical

¹ Song, from "Tycho Brahe".

communion, the natural magnetic affinity between moon and ocean, proven by many a child of both, and here recorded in charming lyrical form.

The incidental "lesser martyrdoms" of the great, illustrated by Newton's sufferings from petty malice—Newton, perhaps the greatest man among these seven, yet human enough to wince beneath the hate of little men who

Flung their dust into the sensitive eyes, and laughed to see
How dust could blind them.

—these are indicated with a firm yet delicate hand, wherein restraint and poignancy combine—sign-manual of the artist, as distinguished from the "poster" touch.

The marginal sketch of Pepys as "Little Samuel," who "with his rosy face came chirping into a coffee-house one day like a plump robin," with his tale of Newton's "disordered mind," presents an admirable foil, and the old story of "pettiness belittling a stature out of reach". Temptations to quote are innumerable. Let all watchers of the sky, for these star-portents of the New Day, possess themselves of *The Torch-Bearers*.

LEO FRENCH

The Education of a Nation, by E. P. Hughes. (A. & C. Black, Ltd., London. Price 8d.)

This is an extremely useful little book, and might well be in the hand of all teachers. Mr. E. P. Hughes writes with thought and insight, and puts his ideas clearly; he says: "The duty of a teacher is *not* to convert his pupils to a certain set of ideas." What would our forefathers have said? He claims reverence for our public schools, and mentions Eton, Harrow and Rugby; and, though he allows serious faults when judging them by advanced modern ideas, yet he claims that the history of Britain has been profoundly moulded by them.

He tells us that "if we are to have a truly national education, it must be possible, *when desirable*, for pupils to move freely from one kind of school to another, or, as it has been expressed, we should have 'lateral avenue,' and for teachers also to have free movement as regards both locality and grade of school. It is necessary to emphasise that there must be freedom of movement in *both* directions."

He claims freedom for self-development for each child, "released from cramping and deadening pressure of autocratic authority, rigid

discipline and mechanical instruction". He describes an interesting experiment at Glamorgan, which is somewhat on the lines of self-government. In so small a book he has been able to express very useful ideas; he loses no time in superfluity of words, and his remarks are very much to the point. He quotes Ruskin on education: "The entire object of true education is to make people not only do the right things but enjoy the right things" and: "The first and last closest trial question to any living creature is—What do you like? Tell me what you like and I will tell you what you are."

We should like to write more fully, but the low price of this book should place it in the hands of almost everybody. It will be of interest and help to all who have the care of children, and also to those who are interested in educational problems.

W.

Vaidic Jiwan: The Lion of Literature, by Dr. H. Chandra. (Published by the Editor, at the Vaidic Jiwan Ashram, Dehradun, India. Price Rs. 2.)

This is a miscellany in English and Samskrit, illustrated with photographs, and is the organ of the Vaidic Jiwan Ashram, founded by the editor in memory of his father, with the object of "turning out a well-reasoned and authoritative series of Dharmic books". It contains several essays by the editor and others on topics of education; also verses, both comic and serious, with regard to which we may remark that lines whose last word rhymes are not made poetry thereby, or even verses; we give an example from the vegetarian song, as it is most amusing:

No chickens, eggs, nor fish will do
For me at dinners pray:
I like my bread and potato
With butter and salt I say.
No whiskies, wines nor beer is wanted
For me the whole of day:
I drink pure water—that nature granted—
And live well in this way.
If fruits are fresh and offered some
With ice-cream, buns or cake:
I always say "welcome"
So dainty a dish they make.

This is well; but why buns? *Potato* evidently rhymes with "*lot-o'-dough*"! The number contains a sensible essay on "The need of social intercourse among the educated people of India," and on "The Indian industrial situation".

F. L. W.

THE UNITED STATES



ALEXANDER FULLERTON 1896—1907



WELLER VAN HOOK 1907—1912



A. P. WARRINGTON 1912—1920

PHOTO NOT RECEIVED

VOL. XLIV

No. 2

THE THEOSOPHIST



I MUST begin this month's notes with a quotation from *The Adyar Bulletin* of October 15, which summarises my birthday greetings:

Cables and telegrams have come from all parts of the world, from National Theosophical Societies, from Federations, from Lodges, from Co-Masonic Lodges, from Star groups, from Round Tables, 163 in all, and also letters, uncounted, sending resolutions from T.S. Lodges. All breathe one note: love and trust and confidence, and faithful unswerving loyalty and devotion to the Theosophical Society and its thrice-elected President. No one can be worthy of such richly poured-out affection, but I can try to be not wholly unworthy of it. The birthday celebrations seem to have been peculiarly joyous. The address from the residents of Adyar, those who live round me and see my daily life, was specially beautiful, I thought. It will be found

elsewhere for those who, far away, hear but the rumblings of blind hatred, which thinks no slander too coarse or too vile to fling at one whom they can only see in a distorted mirror. It all looks so unintelligible and so grotesquely unreal, that it cannot give even a second's pain.

In fact, when I think of my colleague's radiant purity, which so shines out that all who are not blind notice it, and wonder; and when I think of my own life, so full of work and service freely given; and when I remember that we are both in our 76th year, when most people are spared this form of slander, I can but marvel at the eyeless malignity which seems more demoniacal than human. On the other side is the result which is the natural outgrowth of life and work which help others, at least. I take one specimen which expresses the feeling found in all the messages. It comes from four South Indian Lodges that met to celebrate my birthday, and send me this with a long list of signatures. They send good wishes for many years yet

of usefulness, and hereby solemnly put on record our deep gratitude for her labours on behalf of Theosophy, and take this opportunity to express our confidence in her, the chief teacher of the present day.

We desire to testify that Dr. Besant, the pupil of our Great Founder and Teacher, Madame H. P. Blavatsky, has expanded and illustrated her teachings by her researches and contributions, and as the result of her services the message of Theosophy is now realised by the world with a fullness which could not have been achieved but for her great work.

We pledge ourselves to pass on to the succeeding generations the magnificent contributions of our leader to Theosophy, and to uphold the wide and tolerant spirit of Brotherhood shown by her in her life.

* * *

Here is the "Birthday Message" of this year, gone out to many :

My birthday greeting to you, Brothers all the world over, is written from amidst the encircling Himalayas. But not a vestige of them is visible, thick-shrouded as they are in earth-born clouds. Shall I then doubt that the mountains are there, that their green slopes, their mighty crags, their heaven-piercing peaks of snow, are but dreams, imagination-fashioned?

Nay, verily, for I have seen them, I have trodden them, and I KNOW.

With equal certainty, with equal surety, I know the unshakeable truths of the Ancient Wisdom, of the Hierarchy who guides, the World-Teacher who inspires, the Embodied Will who rules. The Himalayas may crumble, but These abide in the ETERNAL. I see the Star that shines ever over the White Island. Lift up your eyes, my Brothers, and you shall see it; then face fearlessly the raging of the storm.

1st October, 1922.

ANNIE BESANT

How then should I—living in this knowledge—mind the opinions of the ignorant?

* * *

Here is an editorial note from *The Star in the East*, Australia, that has given me much joy, which I wish to share with others. It tells of the impression left there by Mr. Krishnamurti.

The Head of our great Order has come and gone. Gracious, beautiful, and of an exquisite courtesy, he has won all hearts, and by his own intensity of life and purpose has fired our enthusiasm anew. There is no compromise in his attitude, which is that of Watts' motto: "The utmost for the highest." "Be a God and laugh at yourself," he writes in an autograph book, and those who were fortunate enough to live in the same house during his short visit know how selfless, strong, humble and consecrated was the example he set. These words: "I am among you as he that serveth," came to mind again and again at sight of his constant acts of service, great and small, in which all thought of self seemed lost in the consuming desire to help others. Many of our members, on hearing our Head speak, expressed what the others felt, that they desired nothing better than to be under such leadership, and could follow him to the ends of the earth; for he drew out our love and tenderness to a remarkable degree, and also a spirit of fiery aspiration, through which petty limitations seemed to drop away and the soul to be set free. The only regret, heard on many hands, was that opportunity did not allow us to hear him oftener, for when he spoke it was the unexpectedness which genius brings, and with the directness of truth which pierces like a rapier. That he understood almost before they had said a word, was remarked of him by several who sought his counsel, and they added that they could open their hearts to him more freely than to any other.

But he, our Head, was also like a flame of fire, which in the same breath destroys and brings to birth. It is as though at such visits each man's work is tried and tested, and he is shown where he stands, and sent out anew with fresh hope and inspiration.

The time before us is short, and there is much to dare, and do, and be. "Count every moment wasted which is not spent in preparation for the Coming of the Lord," was once said. Can we do this? It is only for a few short years.

* *

I am in a mood for quoting, apparently, so here is an interesting paragraph from a letter sent to Mr. B. P. Wadia by an old member, Mr. N. P. Subramania Iyer, in replying to the circular letter sent out; it may help some of the younger ones:

Having enjoyed the inestimable privilege of knowing H.P.B. personally, and of having lived under the same roof at Adyar for about six months with her in the agreeable company of Damodar, Bhavaji, and others, I yield to none in my reverence and loyal devotion and affectionate attachment to her blessed memory. She called me "child". When I recall past incidents, it sends a thrill through my being. I crave permission, however, to say that it is not given to those who came into the Society in recent years to call us *insincere*, and to brand those whose membership extends over a period of thirty-five years as *disloyal* either to Theosophy or to H.P.B., because they seek for more light on points dealt with in *The Secret Doctrine*. Without further elucidation, many passages therein will remain obscure. If otherwise, there would have been no necessity for you or for others to form classes for a study of that book. We are in a position to better understand her teachings and more warmly appreciate her greatness, because of the explanations offered by the leaders, and for this we cannot be too grateful to them.

I was a personal friend of W. Q. J., Dr. Hartmann, Cooper-Oakley, and a host of others, as well as the leading lights (Indian) of Theosophy in the eighties and nineties; but I do not know what became of those who turned against the T.S., and had a following of their own at the time.

There are a few still of her old pupils in India, and it is they who value most the explanations given of her teachings, and given, so far as I am concerned, in obedience to one of her last requests.

* *

It is natural that old members, who joined the Theosophical Society in the very early days, and stood by H.P.B. through all difficulties, should feel hurt when a younger member charges them with insincerity and disloyalty. Many find it easier to exalt a leader who is out of the body, and who

cannot therefore cross their own idiosyncrasies, than they would have found it to follow H.P.B. when she was with us. We, who rendered to H.P.B. the obedience and loyalty she demanded from all who sought her inner teachings, and who knew how she drove away many who could not accommodate themselves to her drastic methods, cannot but smile over the complaints made of autocracy now.

* *

And here is another quotation, from a letter of H.P.B., bearing on the question of the end of the cycle. Every one can judge by the test given by her, whether the T.S. has failed; for if so, then Indian Nationality has disappeared, all Indians will be Eurasians, and Hindūism will be dead in 1925, three years hence. The end of the cycle came, and saw the great revival of Hindūism, and, among other things, the founding of the Central Hindū College, now the Hindū University; with that the new cycle began. The quotation was printed in "Echoes from the Past," in THE THEOSOPHIST for November, 1907, pp. 170, 171.

H.P.B., writing, in 1890, to Colonel Olcott, on his wish to resign, speaks with solemn emphasis: "If you refuse, and persist in your resignation, when you *must know* that there is no one to take your place *now*, then you will have doomed all India to the fate it cannot escape, if the present cycle (5,000 years of Kaliyuga, closing between 1897 and 1898) ends on the ruins of the T.S. in India. Let the karma of it fall upon you alone, and do not say you were true to the Masters, whose chief concern is *India*, for you will have proved a traitor to them and to every unfortunate Indian. No more selfish act could be committed by you than such as you contemplate. You will be free *only at the end of the cycle*, for it is only then (seven years hence) that fate, and the Hindūs themselves, will have decided whether their Nationality and the true wisdom of the Rshis is still alive, or whether the whole of India finds itself in 1925 transformed into Eurasians, their religion dead, and their philosophies serving only as manure for the followers of Herbert Spencer and his like. Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the karma for the ruin of a whole Nation will fall on you."

Students of Mysticism will remember the remarkable statement of Plotinus, as to experience on the buddhic plane, the plane of union, on which the consciousness is in touch with the life in all forms from within, and includes it in his own, while still preserving his own centre of consciousness. His sheath is not an *enclosure* but a radiating star; he does not observe the life through its enclosure but unites with the life as part of his own. To use a familiar image: the drop does not become the shining sea; the shining sea slips into the drop. I have come across a singularly vivid description of an experience similar to this. I do not say exactly the same, for it seems to me to convey the fact better than the famous words of Plotinus. It runs as follows (it will be noted that the person was conscious also on the physical plane):

There was a man mending the road; that man was myself; the pickaxe he held was myself; the very stone which he was breaking was a part of me; the tender blade of grass was my very being, and the tree beside the man was myself. I almost could feel and think like the road-mender, and I could feel the wind passing through the tree, and the little ant on the blade of grass I could feel. The birds, the dust, and the very noise were a part of me. Just then there was a car passing by at some distance; I was the driver, the engine and the tyres; as the car went farther away from me, I was going away from myself. I was in everything, or rather everything was in me, inanimate and animate, the worm and all breathing things. All day long I remained in this happy condition.

Unintelligible? Well, dream over it, then.

* *

I mentioned last month the Convention of the T.S. in Germany. The newly re-elected General Secretary, Herr Axel von Fielitz-Coniar, writes:

Our Convention has been very harmonious and joyful. Its keynote was quite an International one . . . The German members felt, for the first time after many years of darkness, that they are no longer isolated, and that a new period of intensive international work for the good of mankind has begun.

M. Charles Blech, to his great disappointment, was ill, and could not attend, but sent as his substitute M. le Docteur

Demarquette; I mentioned his going, knowing it beforehand from himself, and the cable did not mention the change; so also Belgium sent, as proxy for M. Polak, the General Secretary, M. le Sénateur Wittemans. The General Secretaries from England, Scotland, Holland, Sweden, Denmark, and Austria were present in person, and so, of course, was the host, the General Secretary of Germany. Letters from Germany all speak of the gloom of the country, natural enough for a Nation which had long dreamed of a World Empire, and awoke to find itself crushed. The indomitable strength of the German character shows itself in the silent energy with which the people have set themselves to rebuild their shattered prosperity, the manual workers toiling twelve hours a day to increase the productive output. We rejoice that a gleam of light has pierced the gloom, in the Brotherhood practised, as well as professed, by the Theosophical Society. Mr. Knudsen (United States), who has done so much work for the T.S. in Germany since he left Adyar, Mrs. Musæus Higgins (Ceylon), Mr. Tru (Burma) were also there, increasing the sense of World Brotherhood. The German General Secretary added:

At the closing of the Convention we separated full of joy, strength and goodwill, refreshed for the labours of the coming year. We parted in the hope of meeting all again at Vienna next year.

From Hamburg I travelled together with most of the General Secretaries to Ommen, where we are continuing our work for Internationalism and practical Theosophical communal life.

* *

Mr. Yadunandan Prasad sends me the following note on his most interesting article in this month's issue, pp. 159—166. It was already printed off before this reached me, so I insert it here:

Since writing my article I have come across the following:

"Professor Wegner, of Germany, states that the continents are slowly drifting from the poles and from east to west. America is going west faster than Europe, and the longitude of Cambridge,

Massachusetts, is increasing, while Greenland is moving in the same direction still more rapidly."

This supports my view that in the Sixth Root Race there will be a preponderance of land at the equator, while it further supports the view put forward in *Man*, that the Sixth Root Race continent will be chiefly on the Pacific Ocean.

With what was the land of the Colony on its eastern border, I may add, the northern part of America having for the most part disappeared in the great convulsions.

* * *

We are requested by Dr. Weller van Hook to state that, if stenographic notes of two lectures delivered by him in New York City, some weeks ago, were taken and afterwards circulated, the acts were committed against his expressed wishes, that such reports have not been seen or corrected by him, and that he will accept no responsibility for them. We have seen the shameful twisting of sentences from the above, but no one who knows Dr. van Hook could for one moment believe that the statements made were his. The journal they appeared in is a guarantee for the mendacity of the writer.

* * *

Here is a Song of Triumph once written by an Initiate, in the first thrill of supernal joy.

HYMN OF THE INITIATE TRIUMPHANT

I have stood in Thy holy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment.
I have felt the glory of Thy beauty.
I have seen Thy serene look.

Thy wisdom has opened my closed eyes.
Thine eternal peace has transfigured me.
Thy tenderness, the tenderness of a mother to
her child, the teacher to his pupil, I have felt.
Thy compassion for all things, living and non-living,
the animate and the inanimate, I have felt.
Thy divine love for the criminal and for the
saint, I have felt.

Thy joy, indescribable, has thrilled me.
Thy voice has opened in me many voices,
Thy touch has awakened my heart.
Thine eyes have opened mine eyes.
Thy glory has kindled the glory in me.

O Master of Masters, I have longed, yea, yearned
for this happy hour, when I should stand in Thy
holy presence.
At last it has been granted unto me.

I am happy.
I am peaceful, peaceful as the bottom of a deep,
blue lake.
I am calm, calm as the snow-clad mountain-top
above the storm clouds.
I have longed for this hour: it has come.
I shall follow humbly in Thy footsteps along that
path which Thy holy feet have trodden.
I shall humbly serve the world, the world for which
Thou hast suffered, sacrificed and toiled.
I shall bring that peace into the world.
I have longed for this happy hour: it has come.

Thine image is in my heart.
Thy compassion is burning in me.
Thy wisdom guides me.
Thy peace enlightens me.
Thy tenderness has given me the power to sacrifice.
Thy love has given me energy.
Thy glory pervades my entire being.

I have yearned for this hour: it has come, in all
the splendour of a glorious spring.
I am young as the youngest.
I am old as the oldest.
I am happy as a blind lover, for I have found my love.
I have seen.
I can never be blind, though a thousand years pass.
I have seen Thy divine face everywhere, in the stone, in
the blade of grass, in the giant pines of the
forest, in the reptile, in the lion, in the
criminal, in the saint.
I have longed for this magnificent moment:
it came and I have grasped it.

I have stood in Thy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment,

OUR GENERAL SECRETARIES

We have now thirty-six Sections, or National Societies, and some of the older ones have had several Secretaries. If we put in one a month, the series will last for years. So I am having vignettes made, in order to put several on a page. This month we have the four who followed Mr. Judge in the United States. Mr. Rogers did not send a photo, and we have done the best we could with a very poor picture. —ED., THEOSOPHIST.

I (a). THE UNITED STATES

ALEXANDER FULLERTON, born in Philadelphia, graduated from Princeton in 1864, and was ordained as deacon and priest in the American Church, where he remained for ten years, until he left on account of doctrinal disagreement. He then entered the legal profession, and was called to the Pennsylvania Bar in 1877, but never practised. After five years spent in Europe he returned to the U.S.A. in 1882, where he worked for three years with the Civil Service Reform Association. He then came across Theosophy, and joined the T.S., making a short stay at Adyar. In 1888 he became Assistant General Secretary to the American Section, under W. Q. Judge, also a member of the Executive Committee, and, later, Treasurer till 1895. When Mr. Judge seceded, he remained firm with the T.S., and was General Secretary from 1896 to 1907, and his courage was rewarded by the increase of the Lodges to seventy.

WELLER VAN HOOK, of Dutch extraction, was born near Louisville, Kentucky, U.S.A. He graduated in Arts at Michigan University, taking his medical degree at the College

of Physicians and Surgeons at Chicago, where he was appointed Professor of Surgical Pathology. He then studied at the Universities of London, Berlin, Vienna and Paris, and on his return to the U.S.A. occupied the Chair of Surgery in the North West University, acting as Head Surgeon at Wesley Hospital.

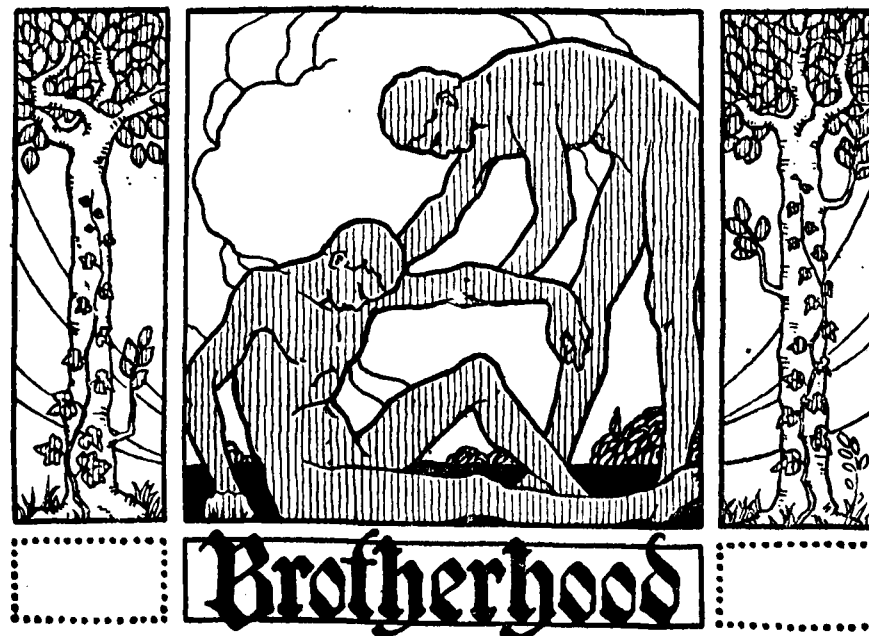
He came into touch with Theosophy through his wife and Mr. C. Jinarājādāsa, and entered the T.S. in 1906. He was elected as General Secretary in 1907, and remained in office until 1912. His well-trained mind and strong character have carried him far in knowledge and power, and these are ever employed in the service of Theosophy. His Reincarnation and Karma Legion has done much to spread a knowledge of these great truths, and his clear and trenchant articles have, from time to time, cheered the workers and strengthened the wavering.

ALBERT P. WARRINGTON is a native of the Southern States of the Union, with the soft, modulated voice, gentle manners, and inborn chivalry which are the inheritance of the "Southerner". He was a lawyer in good practice when he came into contact with Theosophy and assimilated it; and, when the call came, "he left all and followed" it. He became one of Mrs. Annie Besant's most earnest and devoted pupils, and she chose him to find a centre in America for the Esoteric School, left in her charge by H.P.B. After much search, he fixed on the spot named by him "Krotona"—in memory of Pythagoras—in southern California, near Los Angeles, and this was accepted by Mrs. Besant. It was vested in the name of Mrs. Besant and her successors in office in the E.S., with a small body of Trustees, so as to meet the demands for registration of the State law, and also secure it from any change of aim, the Trustees holding office at the pleasure of the head of the School.

When Mr. Warrington succeeded Dr. Weller van Hook in 1912, the Headquarters of the American Section was moved

from Chicago to Krotona, the Section renting part of the house and grounds. Mr. Warrington had built up there a centre full of life and energy, and the arrangement seemed to be the most convenient. This, however, proved not to be the case, for, while admirably suited to its original purpose, it was not sufficiently central for the work of the National Society. However, all went well for many years, thanks to the deep devotion of the General Secretary and of those he gathered round him, until the next cyclic convulsion in the T.S. found its centre in the United States, and Mr. Warrington its scapegoat. Long years of unwearied and ceaseless toil had undermined his health and exhausted his nervous system, and he was persuaded to resign by those who loved him, and who knew the priceless value of his life here to the Theosophical Movement. He went to Australia and then to England and France—attending the 1921 Theosophical World Congress at Paris—and accompanied Mrs. Besant to India on her return to Adyar. Thence he went back to Krotona *via* Australia, in 1922, and took up again his old work.

MR. L. W. ROGERS came into the Theosophical Society from work as a Labour leader, and brought with him the energy, business capacity and power of organisation developed in that training-ground. He is a loyal and devoted friend of Mr. Warrington, and took up his work, as the officer next in rank, on Mr. Warrington's resignation. He was confirmed as "National President," the American title of the General Secretary of the Section, or National Society, the T.S. in America. The Headquarters of the Society has returned to Chicago, in the centre of the States, and has there the advantage of having the immediate help of Dr. van Hook. The storm having quieted down and having done its work, the Society is again springing forward, as it always does when the periodical convulsion is over.



NOTES ON THE FUTURE OF THE LIBERAL CATHOLIC CHURCH

By THE REV. E. B. HILL

THE rapid disappearance of prejudice from the religious thought of the day, and the appearance of such a Church as the Liberal Catholic, which for the first time since the commencement of Christianity evidently intends to base its teaching on the Esoteric Wisdom rather than on exoteric orthodoxy, are signs of the times which cannot but awaken much interest in those who look for a great forward movement in the evolution of humanity in the immediate future. It

might perhaps be profitable to endeavour to forecast the future of a Church so small and insignificant at the present moment, but, as we think, possessed of so great a potentiality.

Let us, then, first consider what the constitution of this Church will be. Let us ask: What will the Liberal Catholic Church teach, and what forms of worship—comprising under that term congregational prayer, praise, and ritual acts of worship—will that Church adopt, if it is to offer to the Christian public, as we believe it will offer, a distinct improvement on the teaching and worship of the historic Churches? That is a question obviously of great interest, when we consider that the subject of religious reform has never received scientific attention in either Catholic or Protestant Churches, and that in any case any proposed changes up to the present time in either doctrine or practice would have been practically impossible through the conservatism, the prejudice, the apathy, of the teaching sections of these Churches. It would appear that a Church liberal enough to make a new departure, to reform obvious errors and abuses, had a very useful work to do; a work, too, by no means difficult, for it is obviously too late in the day to attempt any startling departure from long-established precedent. All that would appear necessary is to select, from Churches representative of opposing schools of thought and practice, such distinctive excellences of doctrine and practice as are easily perceived by unprejudiced and informed onlookers, and so construct a creed and a public worship which will have the distinctive merits of each Church and the defects of none. All the more important is this work, when we consider that real injury is now done in the name of religion by the defective teachings and practices of the present Churches. In practically all, freedom of the intellect is more or less forbidden and, in many, emotional feeling is unhealthily stimulated, or demanded when it cannot be given.

Let us then consider first what we may suppose the doctrine of this Church, that stands for truth and liberty, will be, and then pass on to consider, in a very superficial way, what forms of worship it may select as most edifying for its members. We may feel sure that a Church which stands for liberty, and which exists to bear witness to the truth, will both permit freedom of thought to its members and at the same time expect them to accept its creed. This, however, will only be possible if the creed consists of a series of truths, each one so organically related to the whole system of thought, that its omission will be readily seen to affect and to render imperfect all the other truths. Each basic Christian doctrine will thus be felt to be true, not relatively but absolutely; not as one of those provisional statements which, at some later period, as the result of greater knowledge, will have to be re-stated; but as a rock on which the faith of each succeeding generation may securely rest.

It may assist in the consideration of this subject if we make a departure for a few moments to consider how truth, or permanence amid change, is apprehended and appreciated by man under the form of Four great Identities. For the sake of brevity I shall give illustrations from the material world only, these of course having their correspondences in the worlds of thought and action: (1) *Self-identity*. *A remains A*, not "*A is A*"—a formula of modern philosophy, called by a modern scholastic philosopher, surely not without reason, "a foolish truism"; but not so if we read it "*A remains A*," for in the defiance of *A* to change in time and space we ceaselessly realise its quality of permanence. (2) *Identity of forms*. Such groups of identical forms everywhere in evidence around us always please the eye, for they suggest in their repetition the unchanging. (3) *Identity of mass*. Here forms differing in size are grouped in opposing mass-formations in which we discern identity, the one, as we say, "balancing" the other.

This form of identity, richer in experience by the introduction of difference, is also very pleasing to the eye, which here discerns difference within identity. Finally we have (4) *Identity of function*—forms, it may be, all different, but all possessing the same identical function of exhibiting and sustaining the unit of which each part in action is the true representative, for the whole is involved in it. It is to this class of identity, the organic unit in the physical world, that our set of doctrines in the metaphysical world will correspond. Also, as from the nature of our spiritual being we do not really begin with the parts and pass on to perceive their combination, but rather begin with the unit and pass on to consider the revelation of itself in its parts, so may we expect to find that our creed, if it is compiled with real orthodoxy, consists of some fundamental doctrine from which all the other doctrines logically proceed and of which they are partial expressions. Such a creed should be found to comply with all the essentials of such an instrument. It will be short and simple, for it is for the real, not the pretended edification of all. It will be definite, in the sense that all will know exactly what they are asked to believe, and also self-evident, because the minds, left perfectly free to form their own judgments, must yet all come to the same conclusion.

Suppose, *e.g.*, that we take as the unit of this creed such a declaration as "God has essential relationship with man". Every doctrine that has a legitimate place in the creed will be found to be a partial statement of this great truth, a logical deduction from it; such, *e.g.*, as, God's revelation of Himself to man; therefore revelation in Christ; who therefore from time to time dwells among men; who therefore teaches and inspires men; who therefore, before He leaves the world, founds a Society or Church; which Church therefore holds and dispenses gifts and blessings to its members for the blessing of the world. The above is

only the suggestion of the moment, but it appears to me obvious that on some such lines the cardinal doctrines of the Liberal Catholic Church must be drawn up. It has been so customary to crowd together in the creeds of the historic Churches alleged truths of entirely different orders, that the obvious fact that any creed claiming universal acceptance can only contain assertions of one order, *viz.*, the organic, has been quite lost sight of, even by the most prominent leaders in modern religious thought. Such statements in the creed as, *e.g.*: "For us men and for our salvation [Christ] came down from heaven and was made man," are such organic truths, and therefore essential parts of the creed. They are not historical happenings but necessary, inevitable events in history, guaranteed by the eternal truths of the nature of God and the nature of man; whereas statements as to the manner of Christ's appearance in the world, and other details of His life on earth, are for us accidental, and only of the nature of interesting information. It will be a distinct gain, intellectually and morally, when these distinctions are realised.

Speculative thought is not suppressed but stimulated by organic knowledge; by the realisation that, even if investigation weakens many of our secondary beliefs, it is of no consequence. Occult investigation and historical research will supply more beliefs than they take away, and always we shall have the invigorating consciousness that, in any case, we possess that which cannot fail us.

What forms of worship will the Liberal Catholic Church select from the Churches, long-established and venerable from their historic prestige? To attempt to answer this question we must consider some of the practices of such representative Churches as the Presbyterian, the Anglican, with its "high" and "low" Church sections, and the world-wide Roman Catholic Church; and first the Presbyterian, a worthy representative of the Protestant or, shall we preferably say,

the Puritan Ideal of worship. Here indeed we find forms of worship reduced to a minimum. Ritual has almost disappeared, for the Presbyterian doctrine of the Sacrament of the Lord's Supper affords no scope for elaborate ceremonial. Of the praise, the hymns, etc., in use in this Church, as also of the forms of praise in the other Churches, I shall not say anything; for here music comes in, and, as music calls forth and sustains in a very reliable manner the religious fervour of the worshippers, the praise is probably the most sincere and healthy part of modern religious worship, and may be regarded as approximately the same in all the Churches. It is the theory of prayer, held by this Church in common with all Protestant Churches, which calls for special attention. It is the very great merit of Puritanism to recognise, instinctively at least, as the reward of that peculiar sincerity which is its noble characteristic, that emotion is essentially capricious and cannot be controlled, and that it is therefore safer and better, more reverent, more beautiful, more artistic, to let the genuine feelings of the moment dictate, whenever practicable, the words used in the approach of a congregation in prayer to God. This demand of Puritanism for freedom of the emotions, no less than freedom of the intellect, fully justifies that expression which in these days we do not hear as often as we should do—"the salubrity of Protestantism".

This realisation the evangelical Anglican largely shares with his Presbyterian brother. He highly values his liturgy. Its exaggerated forms of expression, far beyond the capacity of an ordinary congregation, have been little realised by him, partly because this class of Churchman has been noted for exceptional religious fervour, and partly for the reason that he has not exclusively used it; that, he holds, would endanger sincerity, but in the pulpit and at special services, etc., he has freely used extempore prayer. The liturgy has therefore

had a freshness and a value for him which it could not have had if exclusively used. I have spoken in the past tense, for this class of Churchman has almost disappeared.

When we pass on to consider the views of the high Church Anglican and Roman Catholic on this subject, we find ourselves in a very different atmosphere of thought. For them, correctness of form is the all-important thing, provided, of course, there is the right intention. This theory, applied to prayer, excludes other than formal prayer. I would only say here, without criticism of the theory, that this passionate devotion to formal prayer by such a very large section of the Christian Community suggests that liturgical prayer has its own place in the Church's worship; *e.g.*, in the great Sacramental Service, in which form and ceremony assume a quite exceptional value, liturgical prayer would appear better; for even the demand on the attention incidental to extempore prayer, though desirable at the informal congregational service, might well at such a time prove a distraction. Generally speaking, then, extempore prayer may very suitably be practised at informal services; indeed it is difficult to see what appeal the Liberal Catholic Church could have to the Protestant communities without it. For the mystery service of the Mass, liturgical prayers would appear most suitable, provided that in their composition it is borne in mind that they are forms whose sole beauty and utility depend on the sincerity and feeling which it is possible to infuse into them *at the moment of their use*, and that this is a strain upon the officiating minister, and an impossibility for an ordinary congregation, unless they are composed with *extreme simplicity*. In such prayers emotional adjectives and adverbs are obviously out of place. Their absence will be more than compensated for by the nobility which sincerity gives to all language, especially that of a religious nature.

What can the Liberal Catholic Church learn from the historic Churches in the matter of ritual? The Protestant Churches, as we have seen, partly from their craving for sincerity, partly from their doctrine of the Sacrament, have an extremely simple service. Too simple indeed, when we consider that objects of sense and impressive ceremonial are very valuable and even necessary aids to a quite ideal worship. Of the three Churches we are considering, the Roman Catholic is at the other extreme. She provides in the Mass a very grand and elaborate service, a service, moreover, which, so far as her laity is concerned, is ideal; for this Church has the great wisdom to present her chief service, at which she requires the attendance of all her members, as she presents her churches, to be freely used, each individual taking such part in the service as at the moment he desires to do. On the other hand, as regards the officiating priest, the Roman service would appear to be overburdened with form, judging from the far too frequent signs of haste and carelessness, both of word and act, in the performance of the service. Such apparent lack of reverence, and therefore of faith, in the ministers of a Church whose doctrines and disciplines tend to strain the faith and allegiance of her members, is a very grave weakness. I fancy that the hatred developed by the Protestant Churches for the Catholic doctrine of the Sacrament did not originate in any theoretical objection to that doctrine, but was rather the repulsion felt by persons with an intense craving for sincerity, for a Church which attempted to hold their intellects in subjection to that and other doctrines, which, judging by the carelessness and irreverence of her ministers, she did not herself believe. Suspicion once aroused, it was not difficult to proceed to the gravest charges against an oppressive Church, overburdened with lifeless formalities. "Man's right to freedom of thought and life," the Reformers

protested, "has been denied him for ages by a Church which claims to be his best friend and has been proved to be a cruel taskmaster."

Anglicanism is by many considered to be a happy compromise between the above two extreme systems, but that, I venture to say, is far from being the case. I would rather suggest that the Anglican Church, even in view of her many excellences, is from the ideal point of view radically defective, and consequently in practice has not proved a success. Two courses were open to the English Reformers of the sixteenth century: (1) To select the excellences of the Roman and Protestant Churches (I suppose for the moment that they successfully did this), and then drastically to modify and combine them for Anglican use. This method they adopted. It is one that for reasons obvious enough is seldom successful. At its best it condemns to mediocrity; at its worst it is the "falling between two stools". (2) The other method, which it is earnestly to be hoped the Liberal Catholic Church will adopt, is to select the excellences of the two systems, to respect and appreciate them because they are excellences, either long-proven and venerable from their historic prestige, or the obviously practical expositions of vital principles; to maintain them therefore intact, refusing to tamper with them in any way whatsoever, and to combine them harmoniously for their new use. This treatment gives as its result and its reward that beautiful product which in philosophy is called "The Golden Mean"—a product always superior to the two extremes, from the virtues of both of which it has been exclusively constructed. It is a principle expressed in many maxims. We may omit; but, if we decide to retain any element, we may do so only on the condition that it remains for our use at the same level of excellence, *i.e.*, of power, that it occupied or occupies in its original use. Beauty is, no less than love, divine, and we may be well assured that we are doing poor service to religion

when we do homage in the slightest degree to the cult of the unbeautiful. If, *e.g.*, we hold that images of saints and stained glass windows are really undesirable in our churches, we ought to remove them: but it would not be lawful to put in their place inferior forms or inferior coloured glass. If the two liturgical Greek words, or the few well known Latin words of the ancient hymns, anthems, versicles and responses, etc., are really not desirable in the Mass, far better show the good taste of the Scottish Puritan, and do without them, than be guilty of the English Reformation error of translating them into the painful flatness of the secular vernacular.

A very important point in which the service of the Liberal Catholic Church will no doubt follow the Roman Service, and so improve on the religious services of the Anglican and Protestant Churches, will be in the provision for periods of silence in the service of the Mass. On this subject much might be said. I will only remark that the Mass is a mystery service, and, in the presence of mystery, man, if he has realisation and sincerity, is always silent. The words of the prophet are true to human nature: "I was dumb, I opened not my mouth, because Thou [the mysterious one, mysteriously] didst it." It is curious how mystery is apparently misunderstood and undervalued in Protestantism—either dreaded as an unhealthy thing, to be banished as much as possible from worship, or, when it cannot be so banished, to be falsely dealt with and treated as though it were revelation rather than concealment. To the Catholic mind must be allowed the virtue of a clear recognition of the value of mystery as an element in worship. Prompting as it does outwardly to silence, inwardly to suppression of thought, to humility, and to a sense of dependence on God, it affords those conditions which best enable the Spirit of man to commune with God.

Another question we must ask is, will the service of the Mass in the Liberal Catholic Church be in Latin, as in the Roman Church, or in the vernacular, as in the other Churches of Christendom? That certain portions, at least, of the mystery service may with advantage be in Latin is obvious, for that noble language has these two enormous advantages over the vernacular: (1) Its words have a singular grandeur and solemnity of sound, and (2) it is in these days reserved for religious worship only, and has therefore exclusively sacred associations, an advantage which cannot be overestimated. If we examine the Latin of the Roman Service, we find we can divide it into two parts: (1) one part, the versicles, responses and hymns which are as familiar to the congregation as if they were in English;¹ (2) the other part, the prayers, Gospel and Epistle, etc., which are not familiar to all. Obviously (1) has unanswerable claim to be retained. The vernacular, on the other hand, has strong claim on part (2) of the service. Its defects—tameness of sound, and the secular and even sordid association of most of its words—are, for many, outweighed by the fact that it is the native tongue. The answer of philosophy, which is after all the only safe guide in all our problems, would appear to be: "Both are good, both have valid claims. Let the Church therefore *possess* both, and *use* them in what combination she pleases."

It might be interesting, and not outside the scope of such notes as these, to make a passing reference to the appointments and the architecture of the Church of the future. Architecture, we know, reflects sensitively the spiritual, mental and moral attitude of any age; and it is reasonable to suppose that such a Church as the Liberal Catholic, superior as it will be in the wisdom and science of its doctrine and practices to the present Churches, will also have noticeable

¹ So well known are these words that we might almost call them "sanctified ecclesiastical English".

points of superiority in the structure and appointments of its churches. In how many churches at the present day do we find defective acoustics, bad ventilation, inadequate heating, uncomfortable seating arrangements, organ and choir in the chancel, etc. This last mistake is almost universal; and yet, as regards music and artistic effect, both evidently should be placed in the west gallery. When practicable a second organ in the chancel is an advantage, and for the informal evening service it is an advantage to have the choir there also; but, in the service of the Mass, which from its very nature can never be either conducted by the united services of a congregation, or even followed throughout by their united concentrated effort, the choir does not lead, but represents, and its proper place is then in the west gallery. We shall not expect to find any of the above defective appointments in the Church of the future.

As regards the architecture, I must say few and guarded words, for it is a subject on which I have no technical information. I would only suggest that truth in doctrine and practice will inevitably be reflected in true material structure. If we analyse a building—let us, *e.g.*, take a church—into units of structure, the whole forming the major unit, and the parts, in any logical divisions or combinations we please, forming the minor units, then I think we may see at once that a great principle emerges, *viz.*, that every such unit shall answer faithfully to its known essential or abstract character; our maxim will therefore be, when building: "Respect the unit"—know clearly and definitely what each part stands for, what purpose it should serve, and see that it is constructed to be an ideal symbol or an ideal utility, as the case may be. Simple and obvious as this maxim is, there is no doubt that it is frequently ignored. How often we see spires which do not adequately symbolise aspiration; domes which suggest meanness rather than majesty, comprehension, tenderness; towers

and pillars which do not speak to us of strength; walls rendered weak and contemptible from too much window-space, etc. Then, again, we have physical units of decoration appealing to the senses, as, *e.g.*, in colour decoration or in carved representation of natural objects with their predominant sense-associations, and, again, metaphysical units of decoration, appealing to the mind by symbol and suggestion of abstract realities, as, *e.g.*, rounded surfaces and the vertical and curved lines of pillar, arch, roof-decoration, etc. The former assert themselves numerically. They contend with each other for attention. Each one such object seeks, as it were, to distract attention to itself, and so by competition it depreciates its rivals. In the use of such ornament, therefore, our limited capacities for appreciation make it necessary to exercise great restraint. The latter class are on the contrary self-effacing, for their chief appeal is to the abstract, not the concrete mind, and, no matter how numerous they are, they therefore merge into units, and always appear to pass into, and call attention to, that portion of the building which they so beautifully and so modestly adorn. Profusion in this nobler class of ornament, restraint in the lower class of ornament, we shall expect to find as characteristics in the places of worship of the future Church.

To illustrate how readily we may read the characters of churches, etc., in their architecture, I would call attention to a very common ecclesiastical ornament, the figure of a saint in a niche and under a canopy. In the Roman Church this ornament is seen in its entirety. In the Presbyterian, the figure of the saint being objectionable, the whole ornament is logically done away with. In the Anglican Church the saint is frequently removed, the niche and canopy being retained—a method in keeping with the policy of that Church. It is interesting in passing to notice that physical ornaments do not please us, unless they are combined with and controlled

by metaphysical ornaments, as in the case of the above ornament.

I would only say, in conclusion, that I believe that the more we consider the matter, the more impressed we shall be with a sense of the importance of the work of reconstruction which must be effected in the religious world in the immediate future. One gets the impression that among Theosophists, who believe that Christ Himself will soon appear in the world, there are some who think that for this very reason matters may be left as they are for the present; but this, I suppose, is certain, that the more thought we give to the subject now, however imperfect our present conclusions may be, the more we shall appreciate and successfully carry out the instructions and directions of the Christ when He comes among us. It is certain that the great work of reconstructing religious thought cannot be long delayed. The religious world demands instruction; and our creeds afford striking proof of this strange fact, that the exoteric Churches throughout the ages have never been really competent to teach religious truth. The alleged historical facts, *e.g.*, of the Virgin Birth and the physical Resurrection, are classed by practically all the religious teachers, even of the present day, with the basic truths of the existence of God and of Christ; the Divinity of Christ, they say, is proved by those miraculous happenings! It must be obvious, one would think, to such teachers, that these and other similar alleged facts do not possess the value which they claim for them. They do not prove the Divinity of Christ. They do not even prove that Christ was a remarkable man. The one sure abstraction we may draw from them, supposing them to be true, is that remarkable events sometimes happen in the world. The doctrine of the Divinity of Christ rests on other and surer grounds than these. It may not be practicable to modify the ancient creeds beyond perhaps certain omissions, but it will surely be the duty of the religious teachers of such a Church

as the Liberal Catholic to explain the difference between statements of truth based on spiritual intuition, rational inference, and esoteric knowledge—the product of experience, on the one hand—and, on the other, statements which are no more than mere descriptive continuations, merely alleged and non-essential historical facts.

With respect to the services of the Liberal Catholic Church, may we not suppose that this Church will rival or more than rival in her services both the majesty and beauty of Rome, and the sincerity, simplicity and intellectual vigour of Puritanism; that she will avoid the great Anglican error, and in the selection and composition of her liturgy will sacrifice only quantity or form, in order that quality, beauty, life, may be the more in evidence? Such a Church in such an age will deserve well of the Christian world.

E. B. Hill

SONG-PETALS

Which fell in Colonel's Garden at Ootacamund, and were thence blown into his and H. P. B.'s old journal.

I. ASKED AND ANSWERED

GOD be gracious to my smart!
Hear the prayer before Thee spread:
"Whitsun whiteness bless my heart,
Flame of Pentecost my head;
Grant me now, in Christ's dear name,
Heart of cleansing, tongue of flame."

Straightway on my prayerful sight
 Answer bloomed in thrilling power—
 Arum lilies, waxen-white,
 And the flame-red poker-flower :
 White of Whitsun-clad desire,
 Red of Pentecostal fire.

II. TASTES

Man (in God's image) grovelling goes
 After dull earthy needs,
 While delicately on a rose
 A shimmering beetle feeds.

III. PATIENCE

I blamed my days that had not hours
 Enough
 For my demands.
 God slowly shaped mimosa-flowers
 Of fluff
 In quiet hands.

"*Gulistan*," Ootacamund
 June, 1922

JAMES H. COUSINS

SIMPLE THEOSOPHY

By W. D. S. BROWN

I WAS much struck, the other day, when reading a characteristic remark of Col. Olcott's.¹ Speaking of the superficial conclusion of some critics—Theosophical lecturers among them, no doubt—that the public at large was almost incapable of understanding Theosophical teachings, he undertook to show that any child of average intelligence would respond to the idea of karma, when it was properly put before him.

Please do not imagine that I advocate "talking down" to anyone, whether a child or a grown-up audience—there is already far too much of this offensive habit in our propaganda. A child, especially a modern child, is generally "all there," and often far more sensitive to notice insincerity and inconsistency than his conventionally tactful elders. It generally takes one all one's time to "talk up" to a schoolboy—or schoolgirl—who often sizes up the teacher before he has finished his first sentence. But what is necessary is to divest one's language of all the confusing verbiage that human nature is prone to rely on, in order to conceal its own ignorance, and instead, to go straight to the point.

What I wish to bring out, therefore, is that (1) Theosophical teachings, in their primal simplicity, do go straight to the point; and that (2) people who try to spread a knowledge of Theosophical truth often weary or disgust the unfortunate enquirer by attempting to cram him with a jumble of relatively unimportant details—or, more rarely, half-baked abstractions—which only obscure the central fact which the enquirer is endeavouring to get at.

¹ THE THEOSOPHIST, November, 1894, and *The Adyar Bulletin*, September, 1922, p. 254, "T. S. Solidarity and Ideals". This article originally appeared in *The Path*.

Again, it must not be supposed that the simplicity of a truth depends on the ease with which it can be stated and assimilated. The most intimate and universal experiences of life are the most baffling in their essential nature, while some of the most apparently complicated calculations are merely aggregations of elementary mental processes. For instance, the principle of "Moments," in Mechanics, is an inherent relation which one either has or has not seen; when once seen, there is no room for doubt or argument about it. It can be applied to almost every calculation used in practical construction without a knowledge of higher mathematics; it can also be extended almost indefinitely into the realm of metaphysics; but no manipulation of figures or formulæ can, by itself, implant or dispense with the preliminary grasp of what the principle involves.

In the same way many of the secondary or derivative teachings of Theosophy appear to be complicated and difficult, because the primary truths have not yet been thoroughly grasped, whereas they are often nothing more than the multiplication of obvious applications of those primary truths. On the other hand, the most incontrovertible facts in Nature are at the same time inexhaustible and ultimately inscrutable. The basic fact of all experience, one's self, is one which needs no demonstration; the very word implies infinitely more than any conception that can be formed of it, a region into which ideas of "more" and "less" simply do not enter, an ever-present reality which, itself apparently nothing, remains as the unchanging witness to the unreality of everything apparent, the first and last axiom, which the highest flight of philosophy can but recognise as absolute—and be silent.

To come to the matter under consideration, these primary truths, which have formed the basis of all Theosophical teaching, may be found more or less in all books that have taken their place in Theosophical literature. The forms in

which they are stated must necessarily differ; and it is well for individual expression that they should; but I have not yet found any writer, of those whose works are recommended and constantly referred to, who has even suggested that there can be any doubt as to these primal truths. In some cases they are enunciated with greater clearness and force than in others; in many, they are almost lost sight of in the pursuit of some special line of investigation; in a few, they are overlaid and often obscured by details and ramifications which are given undue prominence; but the reader is usually advised to begin his studies with one or more of the earlier works which have always been regarded as standards of reference. In the same way, nearly every lecture given on a Theosophical platform introduces, either directly or indirectly, one or more of these primal truths to the public notice.

What, then, is the reason why Theosophy has come to be regarded by many intelligent people as too complicated—and sometimes as sheer nonsense? I submit that many who are enthusiastic enough about the spread of Theosophy do not take the trouble to ensure, whether in lectures, conversation, or the recommending of books, that these primal truths are presented clearly and simply to those who are approaching the subject for the first time. It may even be that in some cases such enthusiasts have only succeeded to a very limited extent in grasping these truths themselves; they have clogged their minds with derivative teachings and strings of statements about persons and events, until they present the spectacle of a commercial traveller with a catalogue of goods he has never used.

If this is the present position, what is the way out of it? In the first place, it is necessary that individual discrimination be directed to recognising what truths are primary and common to all specialisations of teaching. I say individual, because this cannot be done by any external authority—except

by way of guidance—unless there is a spontaneous response from the individual judgment; for any official classifications of this kind would tend to be regarded as creeds. However, by way of illustration, let us assume that the student has decided that these primal truths are best defined for him in the Proem to *The Secret Doctrine*.

These are, or at least should be, too well known to call for quotation; but for purposes of immediate reference they may be summarised as follows:

(1) The One Reality, beyond manifestation, and its appearance as a manifested duality, and thence as a trinity.

(2) The law of periodicity.

(3) The fundamental identity of all souls with the Universal Over-Soul, and their acquirement of individuality by self-effort under kârmic law through the cycle of incarnation.

Others may prefer different statements of the same truths, such as the one at the end of *The Idyll of the White Lotus*; others, of whom I am one, may prefer to compare them all. But the main thing is to assimilate them by examining one's own experience in the light they bring. In addition to the "daily bread" of meditation, it is useful to analyse and test these statements in all their bearings, recording how far and in what way each one of them has helped to solve our own difficulties and those of others whom one has come across. While retaining one's sense of reverence and joy of discovery, it is well to develop the attitude of inviting criticism rather than resenting it. If an engineer has produced a piece of machinery, he will delight in showing how much work it will do—within the limits of its purpose; similarly, how much more potent do our convictions become when they have withstood the severest tests that can be applied. If they cannot withstand the test, then one should be glad to discover the weak spot, in order that it may be strengthened. This is the attitude of the true man of science, who regards the scrapping

of an incomplete theory as merely the preliminary to arriving at a more complete one. Consequently let "question time" be given whenever possible; it is the time when lecturers learn most, as well as their audiences, and reveals the man of first-hand rather than second-hand knowledge.

Turning now to our summary, we might well ask ourselves a few leading questions, such as: "What is the vital difference between the 'Cosmic Ideation' or '*Mahat*' of Theosophy and the Creation by a Personal God still taught in some of the Christian Churches, or, again, the evolutionary conception of modern science; and how does it bridge the gulf between religion and science?" "In what ways can the fundamental identity of all souls with the Universal Over-Soul be verified; can we distinguish the three aspects of divinity in ourselves?" "How does the law of periodicity bear on the structure of the chemical elements?" "Have we considered the relation of this law to the need of the body for rest, the importance of regularity, and the economy of resting fully while one is at it, as well as working or playing fully, instead of the half-and-half frittering away of time into which it is so easy to lapse?" These are only random hints of the innumerable ways in which each one may test these primary truths for himself, and so acquire a practical knowledge of their application to life. In doing this, it is an excellent exercise to use self-chosen words, as simple and easily understood as possible, but not those already adopted as Theosophical terms.

In dealing with questions, it is always the aim of the true teacher to help the questioner to answer his own question; otherwise he will never admit that it has been answered at all. For example, the kind of question often asked, and quite naturally, is: "What has Theosophy to say to Christianity?" At first, of course, the unfortunate lecturer, who perhaps has been allowed by the chairman "just another five minutes," does not know where on earth to begin. Then perhaps it

occurs to him to draw out the questioner's real object of interest by replying: "What do you mean by Christianity?" If the questioner is serious, he will take the trouble to specify some Christian doctrine, such as the forgiveness of sins; if he is only wasting time, he will probably mutter some excuse and give others a chance. In the former case, I hold that it is the lecturer's duty courteously but definitely to point out that Theosophical and orthodox Christian teachings on this subject are as the poles apart, though probably the cruder Christian teaching originated in the materialising of a spiritual truth very different in its effect upon conduct. There is always the temptation to compromise for the half-loaf of temporary victory; but, when the whole truth comes out, sooner or later, the reaction is found to have been only aggravated by its postponement.

Needless to say the counter-question is only one of many possible variations of the stereotyped method—too often that of begging the particular question and wandering round it: for it is quite likely that the Theosophical view of the Christian Faith has often been offered in the form of an exposition of the difference between the disciple Jesus and the Bodhisattva, or perhaps a curt suggestion to buy *The Science of the Sacraments* at the bookstall. Not that these special lines of research may not often be the means of attracting the attention of people already interested in the subjects they deal with; they are of undoubted value in this way, as well as for older students; but I contend that it is a mistake to scatter them broadcast as substitutes for first principles.

The same discretion should, judging by experience, be used in bringing forward startling records of clairvoyant investigation, such as statements regarding past lives and civilisations. The subject of clairvoyance is now one that is attracting attention from trained scientific thinkers, and deserves to be explained in a rational way. The pictures of

the past, for instance, seen by H. P. Blavatsky and, later, by her pupils, Annie Besant and C. W. Leadbeater, could be introduced as extensions of the same principle, of "a memory in Nature," as the generally admitted phenomena of psychometry. But to confront an audience, without any preparation, with allusions to events in Atlantis, as if they were matters of accepted history, is to discredit one method by which the sequence of prehistoric evolution has been verified. Another method, by the way, has much to say on this subject, but I shall return to this later. In the meantime, it is scarcely necessary to add any comments to the following illustration of this manner of bewildering a patient audience. I well remember how, on this occasion, almost the whole hour of a public lecture was taken up by descriptions of the ceremonies in the various temples in the Sixth Root Race Colony, 700 years hence.

It may be said, and often is, that the method of clairvoyance is just as scientific as the use of a telescope or microscope; and so it is, as far as the registering of observations goes; but, in the matter of independent verification, it will probably be some time before the number of trained clairvoyants can equal the number of laboratory students who can verify the most delicate scientific experiment. The fact remains for the present that, however real such observations may be to the clairvoyant, and even to those in close touch with him, the source of information is a *novum organum* and, with the best intentions and due respect to these pioneers, human nature cannot place such findings in the same category as current or historical happenings. The observers themselves are the most careful of any, when speaking of the marvellous possibilities of vision that await the future races of mankind, and their followers would show a truer devotion by preserving the fruit of their labours from public ridicule. For, however open-minded an enquirer may be, he is not encouraged by

being expected to give credence to what must at first appear to be practically impossibilities. Yet so strong is the emotional barrier that has been set up against suspension of judgment even, let alone scientific examination, that belief-at-first-hearing has come to be extolled as a virtue *per se*, in fact a sign of intuition. An influential F.T.S. once gave out before a group of students that "the more you can swallow, the more a Master can make use of you"; and my protest was drowned in a chorus of shocked disapproval at my sacrilegious disposition.

True belief cannot be forced, for it is the natural consequence of self-acquired knowledge, and the mainstay of further efforts; the unquestioning repetition of hearsay is not necessarily loyalty. Supposing an expert geologist was to get up at a meeting and say that the clairvoyant records, though true in most of the cases that could be checked by geological discoveries, were inaccurate in some, would he be welcomed as one who could supply valuable corroboration? Not yet, I fear; but I still have some hope that there will be a swing of the pendulum back to common sense. It may even be that those whose awakening psychic vision can be used for scientific research will not so often find themselves up against the ring-pass-not: "Our seers have not found it so."

The upshot of this apparent digression into epistemology has a direct bearing on my original plea for a real simplicity in Theosophical propaganda. Given a vital grasp of the primary truths, an instrument will have been fashioned wherewith to test their methods of application, and may be to choose a special line suited to one's particular temperament or opportunities. The only alternatives seem to be the wholesale acceptance of everything calling itself Theosophical, or its equally wholesale rejection. The one course tends to develop the intuition, which, as Bergson says, cognises life; the others tend to stultify the intellect, which, according to the same philosopher, is our means of dealing with matter or form.

Intuition is not concerned with the accuracy of a concrete observation, whether made by physical or superphysical senses, but it can gauge how far an episode is true to life.

If the same discrimination were exercised in the matter of allied activities, Theosophy would not be saddled in the eyes of the world with continual wranglings between parties. It is only natural that methods of propaganda should include that of trying to spiritualise existing institutions outside the Society by infusing whatever Theosophical ideals they are specially attracted by. In many cases this could have been done, perhaps more effectively, by Theosophists joining such institutions as were already carrying on their work successfully, and then by proving unostentatiously that their Theosophical convictions helped them to lift a little of the world's karma at least as well and cheerfully as the other members of the same institution, and finally, when asked, by disclosing the source of their inspiration. Very likely this method has been adopted to some extent, though I expect more might be made of it. But it is also quite reasonable to suppose that, when such an institution is clearly failing to accomplish its purpose, Theosophists who have special interests in that direction may well consider that they can run a similar institution of their own on better lines. When such an institution has demonstrated its superiority, there is plenty of time for it to attribute its success (or, better still, allow others to do so) to the fact that it is organised by Theosophists. But to begin by virtually announcing: "We are Theosophists; therefore we can show you how your own business should be carried on"—is rather like putting the cart before the horse. Incidentally the world at large is apt to judge of Theosophy by the way a few of its self-appointed representatives engage in one particular activity.

It is essential that the T.S. should be kept wide enough for all temperaments to find room for growth and scope for expression, the puritan as well as the catholic, the student as

well as the man of action; but this is not the same thing as finding room for all their different activities. Each activity should be robust enough to go ahead on its own merits, without having to lean on the T.S. for support or patronage. The warning issued by our President in 1909,¹ against the danger of any one temperament encroaching on the freedom of another, has passed unheeded, and now we are threatened with a monopoly not only of temperament but also of organisation.

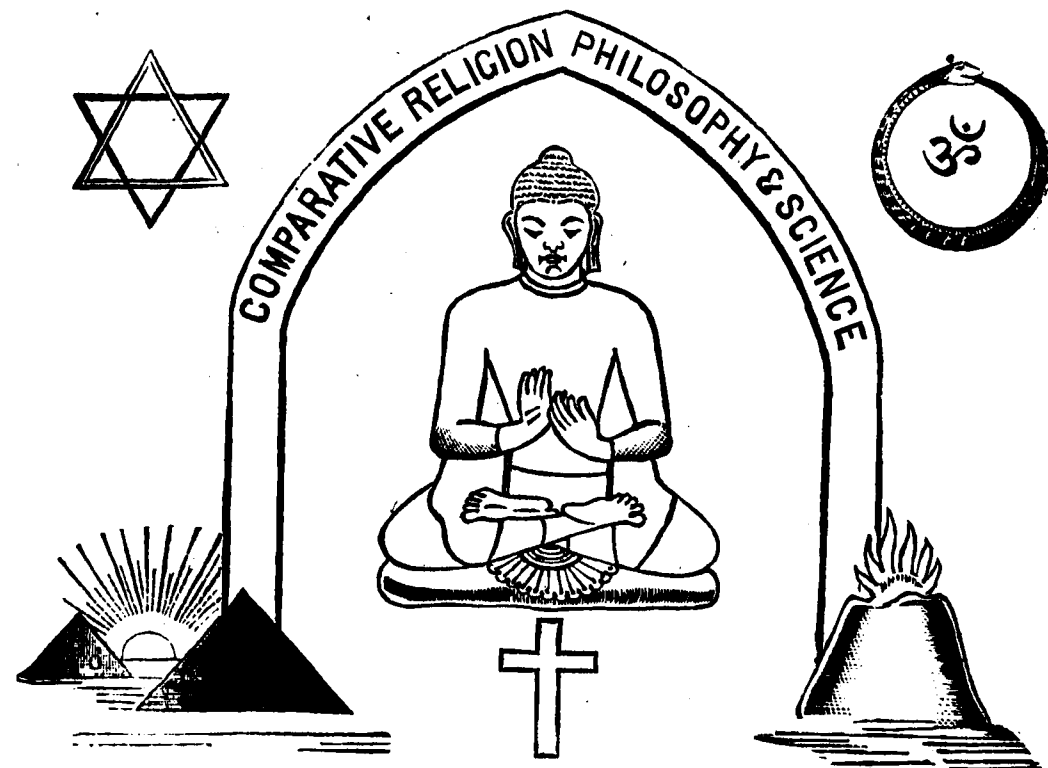
Hence I plead for a simple and straightforward, but none the less profound, Theosophy, which will merit the attention of all seriously-minded people, which will appeal to reason and not to hope of reward nor fear of missing it, and without any of the shackles or goads and spurs to credulity devised by effete priesthoods; a Theosophy in which all can join on frequent and regular occasions, whatever their special aptitudes for outer service. We are wasting time and energy in beating our heads against the natural laws of human psychology; we are disputing over delicacies while the world is still hungry for plain bread. "There are diversities of gifts, but the same Spirit." All may reach the Self, in any place and at any time, but only when the outer sheaths have been stilled. Work, ceremonies, teachers, can point out and smooth the way; but every step must be taken alone. If we cannot let all outer attractions go when they have served their purpose, they become a hindrance rather than a help.

Point out the way—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness. . . . Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou, who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and let him hear the Law.²

W. D. S. Brown

¹ "The Catholic and Puritan Spirit in the Theosophical Society," *The Changing World*, by Annie Besant.

² *The Voice of the Silence*, pp. 56-7.



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 53)

VI. THE CONSERVATION OF POWER

76. If we constructed two steam engines of exactly the same size, and similar in every respect, working under the same boiler pressure, and against the same resistance to their motion, then the energy-contents of the cylinders would be the

same in both engines. If one of the engines made 20 revolutions per minute, and the other 200, the energy-contents of the cylinders of both engines would still remain the same, though the power of the engine running at 200 revolutions would be ten times as great as that of the engine running at 20 revolutions. An examination of the energy-content of both engines, at any instant, would show that they were equal, and would give us no indication of the power that was being expended. To obtain the power, we must divide the energy by the time in which it is expended. In the case of a steam engine, we must divide the energy-content of the cylinder by the time of the stroke; and, in the case of a molecule, we must divide the molecular energy, as given in (1), para. 3, by the time-interval between two energy creations, explained in para. 67. When energy is divided by a time, it is technically known as power, or activity,¹ and is the rate of expending energy, or the time-rate of doing work.

77. The difference between energy and power serves to define one of the main distinctions between the teachings of Western science and that of Occultism. Where Western science says there is energy, the occultist says there is power. We may illustrate this difference by measuring the energy in unit volume of air at normal temperature and pressure, according to Western science, and then, following the indications of occult teachings, measuring also the power. In a cubic centimetre of air there are 2.705×10^{19} molecules, each having the energy given by (1), so that the total energy per cubic centimetre of air is 1,556,000, and on this both teachings are in fair agreement; but the occultist would point out that this energy is only the instantaneous value, and that in the time of a "to and fro" motion of the molecule along the length

¹ *Smithsonian Physical Tables*, p. xxviii.

of its free path, or what in the kinetic theory would be two collision intervals of the molecules, this amount of energy is developed and drained away. The time of this "to and fro" motion is 0.000,000,000,3584 second, so that this amount of energy would be expended by the molecules 2,790,000,000 times per second. Thus the power or activity per unit volume of air is

$$\begin{aligned} 2,790,000,000 \times 1,556,000 &= 4.343 \times 10^{15} \text{ ergs per second} \\ &= 434,000 \text{ kilowatts} = 582,200 \text{ horse-power} \\ &\quad (15) \end{aligned}$$

78. The above comparison may help us to visualise the two outlooks on Nature's operations. In the one case we have a small bundle of energy which cannot possibly be used, and in the other we find ourselves in the presence of a power which would drive all the factories in India. It is the difference between a fossil and a living organism. There may be as much molecular energy in the fossil as in the living organism, but the organism can do work, and this the fossil cannot do. In the one case, therefore, we are contemplating a dead skeleton, and in the other an organism pulsating with life and vigour, so that it is the difference between a dead and a living universe. The Western concept presents us with myriads of isolated, dead masses; the occult concept is that of an enormous vascular system, through which matter and energy circulate from planet to sun, and from star to star, making the whole into a living entity, governed by the laws of life and evolution.

79. We have seen above that we can change the energy aspect of Nature, as visaged by Western science, into the power aspect, as studied in Occultism, by dividing energy by time. But many physical problems in Western science are treated under their force aspect, particularly where the force of gravity is concerned. The force of gravity exhibits itself

in the familiar example of weight, and weight is mass multiplied by acceleration, which in classical physics is the definition of a force. If we place a ten-pound weight on a table, it exerts a downward force against the surface of the table, and this force is identical with its weight. So long as the table supports the weight, no work is being done, according to current physical theories; and, in order that the force of gravity shall do work, or expend energy as power, we must remove the table and allow the body to fall. The energy is then the weight, or gravitation force of the body, multiplied by the height of fall, and the power is this energy divided by the time of the fall. Thus energy is force multiplied by a length, and power is force multiplied by a velocity, for velocity is length divided by time. Such are the accepted definitions of force, energy, and power.¹

80. But we saw, in para. 72, that through the gravitational potential the force of gravity is always generating molecular velocity, so that if a body is prevented from falling, and thus not allowed to exhibit energy and power in the mass as a whole, this energy and power is merely transferred to the molecules, one of the results of which is the creation of matter as shown by (11). Thus gravitation is not a force, but a power. It is the time-rate at which Nature expends energy and creates physical matter.

81. To the above conclusion the physicist may raise an objection. He may contend that there is no evidence that gravity affects the molecular energy, as exhibited in the form of heat; and our contention certainly implies that where the intensity of gravity is greater, then, "other things being equal, the temperature of bodies should be greater. Let us examine this point.

¹ *Smithsonian Physical Tables*, p. xxviii.

The acceleration of gravity at the surface of the sun is 27,436, and terrestrial gravity is 979.75; so the ratio of solar to terrestrial gravity is

$$27,436/979.75 = 28.003 \quad (16)$$

Hence the temperature of the sun should be about 28 times the temperature of the earth, in corresponding parts of its atmosphere. Measured on the absolute scale, the mean temperature of the earth's surface is 288.13 K., and that of the isothermal layer 219.13 K.

Multiplying these by the acceleration ratio in (16), we obtain for the sun's surface temperature 8068.4 K., and for its isothermal region 6136.2 K.

The computed effective temperature of the sun, from black body curves, is 6000° K. to 7000° K., and from total radiation 5830° K.¹ Prof. Bigelow² gives for the temperature of hydrogen 8476° K., at 14,000 kilometres below the photosphere, and 5370° K. at 15,000 kilometres above it, which agrees well with the temperatures calculated from the acceleration ratio. In fact, Bigelow, in comparing solar temperatures and the thermodynamic relations of the solar and terrestrial atmospheres, simply utilises the ratio of the gravitation intensities as given in (16).³

Thus observation accords with the theory that molecular energy, or temperature, other things being equal, is proportionate to gravitational intensity.

82. We may thus proceed with our conclusion that gravitation is not a force but a power, and that one of the functions of this power is to create physical matter. If the earth's mass be taken as unity, and the period of the earth's

¹ *Smithsonian Physical Tables*, p. 418.

² *Treatise on the Sun's Radiation*, p. 60.

³ *Ibid.*, p. 19.

orbital revolution as the unit of time, then the mass created in any interval of time by the earth's gravity is numerically equal to the number of years in the interval. If the unit of mass is one gramme, and the unit of time one second, then the mass created per second is

the earth's mass / 131,558,000 = 1.895×10^{20} grammes (17)

and the mass created in any time is the above multiplied by the time in seconds. Hence the result of the exercise of gravitational power may be defined as "*mass multiplied by time*".

83. But mass multiplied by time is a new principle in physics, known as action, and this new principle is given the name of "The Conservation of Action". It is due to the general recognition in the physical sciences of a fourth dimension; thus in a recent article by Dr. Stanley Allen¹ we read: "In the four-dimensional world it is action, not energy, which is conserved." Again, Prof. Eddington says:²

After mass and energy there is one physical quantity which plays a very fundamental part in modern physics, known as *Action*. *Action* here is a technical term, and is not to be confused with Newton's "Action and Reaction". In the Relativity Theory in particular, this seems in many respects to be the most fundamental thing of all. The reason is not difficult to see. If we wish to speak of the continuous matter present at any particular point of space and time, we must use the term density. Density multiplied by volume in space gives us *mass* or, what appears to be the same thing, *energy*. But from our space-time point of view, a far more important thing is density multiplied by a four-dimensional volume of space and time; this is *Action*. The multiplication by three dimensions gives mass or energy; and the fourth multiplication gives mass or energy multiplied by time. Action is thus mass multiplied by time, or energy multiplied by time, and is more fundamental than either.

84. Now these three conservations of the physicist—the conservation of mass, the conservation of energy, and the

¹ *Nature*, Vol. 108, p. 342, November 10th, 1920.

² *Space, Time and Gravitation*, p. 147.

conservation of action—can be shown to be the triple aspects of one unique law of conservation, which we may name the law of the "Conservation of Power," as deduced from the teachings of occultists. In our quotations (para. 48) from *Occult Chemistry* it is shown how a stream of matter pours into the physical plane from the astral or fourth dimension, through the positive atom, and, simultaneously, how a stream of matter is drained from the physical plane to the astral, through the negative atom. If the two streamings are at a constant rate, as well as equal and opposite, then the circulation of matter between the two planes, or its emergence into, and disappearance from, the physical plane, is equal to a mass multiplied by a time, and is therefore a quantity of action, which for any given time is a constant, and can be expressed by the law of the conservation of action.

Again, if the amounts of matter received from the astral plane and delivered to the physical by the positive atom are equal, the quantity of matter contained in the atom will not vary, and similarly for the draining away by the negative atom. Hence we have the law of the conservation of mass. Now energy is mass multiplied by velocity squared, so that if the streaming is constant, both mass and velocity are constant, as well as energy, which is their product. We thus obtain the third law of the conservation of energy.

This constancy in the streaming of matter and energy implies the constancy of the power which drives the streams; hence the one, unique law, which stands behind the three laws of conservation, as stated above, is "The Law of the Conservation of Power". It is a fourth-dimensional law, as required by modern physics.

85. In our last study on "The Terrestrial Laboratory," we found that the molecular velocities were generated by means of the gravitational potential, as given in equation (14),

para. 72, this potential being the product of the earth's surface gravity and the earth's radius. Thus the earth's gravitational potential was made identical with electric force. But electric force, or, as it is often called, electric field intensity, is the electromotive force divided by the distance through which it operates; hence, to obtain the total electromotive force expended throughout the earth's mass, we must multiply the electric force by the distance between the earth's surface and its centre, or by the earth's radius. Putting this in symbols, if g be the surface acceleration, and R the earth's radius, the gravitational potential, which is identical with the electric force, is gR , and the total electromotive force expended in the earth's mass, P , is R times this; hence we have, for the total electromagnetic potential of the earth:

$$P = gR^2 = 979.75 \times (6.371)^2 \times 10^{16} \\ = 3.977 \times 10^{20} \quad (18)$$

from (14)

86. The above expression is a familiar one, and will be at once recognised by the astronomer, because it is known as the astronomical mass of the earth. The astronomer does not measure the mass of a body in grammes, but by the amount of force it exerts. If the mass of the earth were compressed into a point at its centre, then the attractive force it would exert on unit mass, at the distance of one centimetre from the centre, would be the value given by (18), so that we might infer that the earth's electromagnetic potential and the earth's force of gravity are identical. But, before coming to this conclusion, it may be well to scrutinise the above equation rather carefully. When physicists find a numerical equality such as the above, they are careful to ascertain whether the equated

¹ *Smithsonian Physical Tables*, p. xxxiii.

quantities have the same mechanical dimensions. Now the acceleration, g , has the dimensions of a length divided by the square of a time; and, as the radius, R , is a length, the dimensions of gR^2 are the third power of a length divided by the square of a time, and these, when length and time alone are used, are the dimensions of a mass.¹ The dimensions of electromotive force are usually given in terms of mass, length, and time; but, when the mass is transformed into its equivalent in length and time, the resulting dimensions are the third power of a length divided by the third power of a time,² and, as velocity is length divided by time, we may say that the dimensions of electromagnetic potential are the third power of a velocity. It follows from this analysis that the two quantities equated in (18) are *not* of the same nature, the one being the cube of a length divided by the *square* of a time, and the other the cube of a length divided by the *cube* of a time.

87. A little consideration will show us where the error lies. Since the fall of potential per centimetre per second in the earth's atmosphere was gR , we concluded that, from surface to centre, or for the whole mass of the earth, it would be gR^2 ; but in equation (11), para. 70, we see that a whole year is required to produce the earth's mass; hence P , in (18), is the fall of potential, not in one second, but in one year. Hence, if V be the fall of potential per second, and y the number of seconds in a year, we have $P = Vy$, and the fall of potential per second is

$$V = P/y = gR^2/y = 1.26 \times 10^{13} \\ = 126,000 \text{ volts} \quad (19)$$

Thus the electromotive force is the earth's gravitational mass divided by a time, *viz.*, a year; and both sides of the

¹ *Smithsonian Physical Tables*, p. xxviii.

² *Ibid.*, p. xxxii.

equation have the same dimensions, the third power of a velocity.

88. Now what is this velocity of which the earth's potential is the cube? If a stream of matter of unit density is passing through a surface with a velocity v , the mass of matter passing unit surface in one second is v , and its energy is the mass multiplied by half the square of the velocity, or by $\frac{1}{2}v^2$; hence the flux of energy through unit surface in unit time is $v \times \frac{1}{2}v^2 = \frac{1}{2}v^3$, and will have the same dimensions as electromotive force. If we equate $\frac{1}{2}v^3$ to the potential given by (19), we obtain for the velocity

$$v = 29319 \text{ centimetres per second} \quad (20)$$

which is the velocity of sound in air at a temperature of -59.7°C . The temperature of the isothermal layer in summer is -51°C ., and in winter -57°C . Even in winter the sun will contribute a little heat to the isothermal layer, so that, if this were omitted, the heat generated by the earth may be the equivalent of the temperature -59.7°C ., as given above.

89. By applying formula (11), and using the sound velocity in (20), instead of that in para. 69, we obtain, for the density of the sound medium:

$$A = 0.001729 \quad (21)$$

which is greater than the density of air in the ratio four to three. It is exactly the density of argon, at the temperature 8.24°C ., which is the mean temperature of the earth's surface at about a mile above the sea level.

These sound-streams should not be regarded as seated in the molecules of the atmosphere. We saw in para. 77 that the air molecules were, in a sense, an illusion. They are

created, and drained away, many millions of times a second. In *Occult Chemistry* (pp. 24—27) four states of matter are described, into which gaseous molecules split up. They are known as ethers 1, 2, 3 and 4, and, in some or all of these forms, they are able to interpenetrate the molecules of solid bodies, and cannot therefore be confined in closed vessels. It is probable that the molecules, as they are created and destroyed, are drained away in some of these ether forms, each sound-vibration in this substratum of ether creating and destroying the molecules, in which case there are 2,790,000,000 sound-vibrations per second, as explained in connection with equation (15).

90. In the finest of the ether forms, ether 1, occult writers speak of matter as in the atomic form, and state that space is filled with matter in this etheric or atomic form.

The waves and undulations of science are all produced by atoms propelling their molecules into activity from within. Atoms fill the immensity of space. . . . It is that inner work that produces the natural phenomena. Atoms are called vibrations, and collectively Sound.¹

Occult writings contain abundant assertions of the creative power of sound, and this appears to be confirmed by the above investigations.

CONCLUSIONS AND SUMMARY

91. A fundamental principle, which emerges from the results of occult researches, may be defined as "The Law of the Conservation of Power". This is the unique law of conservation, and is the basis of the three laws of conservation known to Western science—the law of the conservation of mass, the law of the conservation of energy, and the law of

¹ *The Secret Doctrine*, I, 694.

the conservation of action—which are triple aspects of the law of the conservation of power, and can be deduced from it.

This conservation of power exhibits itself statically as the force of gravity; but, when molar motion is prevented, the power is expended in generating molecular motions and the creation of matter and energy.

The quantities of matter and energy in the molecules of the atmosphere are constant, but not identically the same in successive instants. They represent the quantities of matter and energy in a single vibration of a sound-wave in the underlying substratum of ether, and these sound-waves repeat themselves 2,790,000,000 times per second, and develop the power shown in (15).

The fall of potential per second, required to generate the matter and energy of the gravitation process, is 126,000 volts; and the total fall of potential in one year is equal to gR^2 , or the earth's astronomical mass. Thus "mass is to be regarded as potential energy that moves on through space".¹

G. E. Sutcliffe

(To be continued)

A RHYTHMIC CHANGE IN THE SHAPE OF THE EARTH

By YADUNANDAN PRASAD, M.A. (CANTAB.)

IT is a well established law in nature that there is a periodicity in all phenomena and there is a rhythm which guides the happenings in this universe. The movement of the earth round the sun, marked by the year; the movement of the moon round the earth, marked by the month; the movement of the earth on its own axis, marked by the day; the change of the seasons, based on the above, are all examples of the all-embracing law of periodicity. There are many other illustrations in the domains of magnetism and other branches of science, but the above illustrations will suffice for the present.

The object of the present article is to put forward a theory as to a periodic change in the shape of the earth, with a time-period related to the time-period of the rise and fall of the Root Races that flourish on this globe. The theory is based on the evidence given to us in various books on the past history of our globe, especially in relation to the distribution of land and water on this planet at various periods in our history.

The ordinary conception of the shape of the earth, as taught to us in schools, is that it is an oblate spheroid, *i.e.*, a round ball flattened at the two poles, which are points diametrically opposed to each other. The most recent geodesic

¹ Hermann Weyl, *Space, Time and Matter*, p. 200.

measurements have led scientists to revise their opinions as to the shape of the earth. It would seem that, although the earth is flattened at the two poles, the Northern Hemisphere is more voluminous and flattened, while the Southern Hemisphere is more pointed and tapering. The general configuration is that of an egg with the pointed end at the South Pole, although not bearing the same relative proportion with respect to height and girth—the egg having relatively a much greater height than girth or equatorial diameter. Professor J. W. Gregory, in *The Making of the Earth*, says:

If the South Polar area projects more than the North Polar, as there is reason to believe, then the shape of the earth may be likened to a peg-top.

On the configuration of the earth depend the relative proportions and positions of land and water on the earth. If, as we are led to believe, the shape of the earth is that of a peg-top, with the pointed end at the South Pole, it would follow that land surface would predominate in the Northern, while sea surface would have a preponderance in the Southern Hemisphere. Even a cursory glance at a modern map of the world would show that “the Northern Hemisphere contains a great excess of land over sea, and the Southern Hemisphere an undue proportion of sea”. The question then arises as to whether this configuration of the earth, and the consequent distribution of land and water, have been unchanged from the beginning of the history of our globe, or whether they have undergone a change. The early geologists and naturalists were of opinion that the continents and oceans, as at present marked, have come down to us undisturbed from the very beginning of time. Lord Kelvin went so far as to suggest that “the oceans and continents had even been outlined in the nebula by the formation of areas of special stability which have always remained as continents”. Dr. Alfred Russel Wallace, in his *Island Life*, published as late as 1880, says that

“our continents have been in existence, under ever-changing forms, throughout the whole of that enormous lapse of time”.

The evidence that is given to us in *The Secret Doctrine*, and other occult books, based on a study of the ākāshic records, gives us quite a different history; but, before proceeding with the Theosophical theory, let us examine the most recent discoveries of science, which, we find, lend overwhelming support to the Theosophical view that continents once existed where the waves of the sea now roll, and vice versa.

Prof. J. W. Gregory, in his interesting book, *The Making of the Earth*, gives a number of remarkable pictures of the distribution of animals and fossils on the surface of the earth. The distribution of fossil remains clearly shows that there was a direct land connection between Australia and South America, i.e., there was an extensive continent in the Southern Hemisphere. To quote:

Marsupials with the two large front teeth in the lower jaw are known only in Australia and South America; there is no evidence that they passed from one region to the other across the lands of the Northern Hemisphere, and they indicate that there was formerly some southern land connection between Australia and South America.

Further, the blind snakes known as the *Typhlopidae*, which are found in Central and South America, in tropical and South Africa, in India and Australia, are not found in Europe, North America, and in the main part of Asia. Similar geographical distributions are found for the tree snakes of the family *Dipsadomorphidae*, the lizards known as the Geckos, the frogs of the family *Cystignathidae*, and the family of butterflies known as *Acræidae*. We are, therefore, faced with overwhelming evidence of a scientific kind, that has led scientists to revise the opinions of Kelvin and Wallace; and that confirms the view that a great portion of the Southern Hemisphere was once land, and that a large portion of the Northern Hemisphere was submerged under water.

Let us now turn to the evidence found in Theosophical literature. Mr. W. Scott-Elliot, in his remarkable book, *The Lost Lemuria*, where he has correlated scientific evidence with the facts as given in *The Secret Doctrine*, gives two maps. They are the maps of the world at two periods in the history of the Lemurian Race, or the Third Root Race on our globe. The map representing the earlier period clearly shows a much greater proportion of land below the equator, *i.e.*, a state of affairs quite the reverse of what it is now; while the later map, when the Lemurian Race was in its decay, and the Atlantean, *i.e.*, the Fourth Root Race, was coming into prominence, shews that the land is evenly distributed at the equator; there is as much land in the Northern Hemisphere as in the Southern. Dr. Steiner, in his book, *Atlantis and Lemuria*, says:

The Lemurian Continent lay in the South of Asia, but extended roughly from Ceylon to Madagascar. Also modern Southern Asia and parts of Africa belonged to it.

He further says in the same book that a small number of Lemurian men were chosen to be the progenitors of the Atlantean race, and "the place chosen lay in the torrid zone". The latter statement confirms the view that the predominant land zone of the Fourth Root Race was in the torrid zone, just as the predominant land zone of the Third Root Race was in the Southern temperate zone, and that of the Fifth Root Race, or the Aryan, is in the Northern temperate zone. It will be noted also that the place of segregation for the present Race was chosen in the Northern temperate zone, *i.e.*, Central Asia. It is interesting to note, further, that the place of segregation chosen for the coming Root Race, *i.e.*, the Sixth, according to *Man: Whence, How and Whither*, is California, which is not far removed from the equator. We are also told that new land will be thrown up to the West of America, equalising the distribution of land about the equator, as in the Fourth

Root Race. This may lead to the disappearance of land in the Arctic zone and in the Northern regions generally; a state of affairs similar to that described in *Man: Whence, How and Whither*, on p. 247.

In that compendium of Theosophical knowledge, *The Secret Doctrine*, we find references to a periodic disturbance in the shape of the earth, and a consequent redistribution of land and water, in a number of places in both Vols. I and II. It is even clearly mentioned that there is a cyclic law, whose time-period is the same as that of Root Races, according to which these cosmic disturbances take place. Thus, in Vol. I of *The Secret Doctrine*, p. 396, we find:

Esoteric philosophy teaches distinctly that after the first geological disturbance of the Earth's axis, which ended in the sweeping down to the bottom of the seas of the whole of the Second Continent with its primeval races—of which successive continents, or Earths, Atlantis was the fourth—there came another disturbance owing to the axis again resuming its degree of inclination as rapidly as it had changed it, when indeed the earth was once more raised out of the waters.

Evidently the cause given for the cosmic disturbance thus taking place is a sudden tilt in the axis of the earth, causing the North Pole to shift in position; and consequently portions of the Earth which at one time are under perpetual snow, and devoid of vegetation, may come under the rays of the sun and become rich with vegetation and habitable. This lends support to the theory put forward by the late Mr. B. G. Tilak in his *Arctic Home of the Vedas*. It may be that in those ancient days the North Pole of the axis was not where it is now, but further south, towards the Central Asian desert, or where the Gobi Sea was. To quote further, with regard to the causes of these cosmic disturbances, from *The Secret Doctrine*, Vol. II, p. 153:

The Secret Doctrine attributes it to the same source [eccentricity of orbit], but with the addition of another factor, the shifting of the Earth's axis . . . all such cataclysms are periodical and cyclical . . . and there seems to be no great objection to the

supposition that the first "great flood" had an allegorical as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "age of truth," when the Second Root Race, "the Manu with bones," made its primeval appearance as the "sweat-born".

H.P.B. points out that there is a difference in the kind of deluges, one being minor and purely geological, while the other is major and cosmic. She goes on to say that scientists are divided in suggesting a cause for the cosmic changes. While Dr. Croll maintains that they are only due to the nutation and precession of the equinoxes, scientists of such fame as Sir Henry James and Sir John Lubbock say that the cosmic disturbances are due to a change in the position of the axis of rotation. H. P. B. further says, on p. 766 of Vol. II, that there is a "secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great secret Cycles".

With regard to the First and Second Root Races, we find very little information; but it is clear from references in various places that the habitat of the First Root Race was in the Northern Hemisphere, although they had not physical bodies. The following quotation from Vol. II, p. 819, will support this view:

The Hyperborean region, the birthplace of the first giants, was in the far north, the polar lands now, the pre-Lemurian earliest continent, embracing, once upon a time, the present Greenland, Spitzbergen, Sweden, Norway, etc.

We find another interesting confirmation in *The Secret Doctrine*, in Vol. II, p. 348. At present the predominance of land is in the northern hemisphere, with all continents and peninsulas tapering southwards, which is caused by the bulge of the Northern Hemisphere. When the bulge was in the Southern Hemisphere, the land should have predominated there, and continents should have tapered towards the north. To quote:

It must be noted that the Lemuria which served as the cradle of the Third Root Race, not only embraced a vast area in the Pacific

and Indian Oceans, but extended in the shape of a horse-shoe, past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic, up to Norway.

Evidently the points of the "horse-shoe" were pointed northwards, as at present the "horse-shoes" are all pointed southwards. Further:

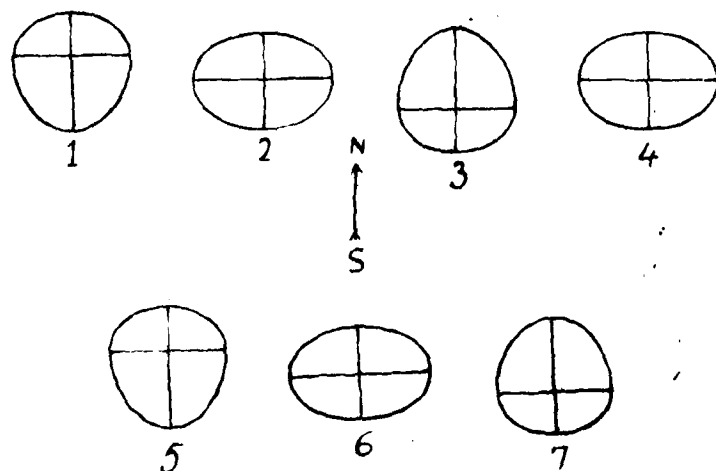
No more striking confirmation of our position could be given than the fact that the *elevated ridge* in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Isles, first slopes towards South America and then *shifts almost at right angles* to proceed in a *south-easterly* line towards the African coast.

This evidently fixed the position of one of the points of the "horse-shoe" as being situated somewhere near the British Isles; and from this point the land projected southwards in the form of a cusp, going to South America on the one side, and South Africa, Madagascar and Australia on the other.

The evidence set forth above leads one to the conclusion that there is a periodic change in the shape of the earth, depending on the rise, decline and fall of successive Root Races, and that there is a consequent redistribution of land and water on the earth. If this theory be correct, the earth has undergone the following changes, as shown crudely, though symbolically, in the following diagram, the last two pictures of which show the shape of the earth in the Sixth and Seventh Root Races.

The figure clearly shows the periodic change in the shape of the earth, with the corresponding change in the position of land preponderance, from the north in the First Root Race to the middle in the Second Root Race, and further to the south in the Lemurian or Third Root Race, and from there back again to the middle in the Atlantean or Fourth Root Race, and further to the north in the present Aryan or Fifth Root Race. The configuration of the earth,

and the corresponding cataclysmic changes for the Sixth and Seventh Root Races, are still in the womb of the future.



The figures represent the approximate shape of the earth in the various Root Races. Fig. 1 represents the shape in the First Root Race, Fig. 2 in the Second, Fig. 3 in the Lemurian, Fig. 4 in the Atlantean, Fig. 5 in the Aryan, or the present shape, Fig. 6 in the next or the Sixth, and Fig. 7 in the last Root Race on this globe. The vertical line in each represents the axis of rotation, while the horizontal line represents the position of maximum bulge or preponderance of land. No effort has been made at accuracy in size, and the bulges have been exaggerated to make them prominent.

A glance at the above figure, and a mind-picture of the wave thus passing over the surface of the earth, reminds one of the beating of the human heart, and the inflow and outflow of life-blood in it. It may be that the Divine Energy, which manifests itself in human and other forms, has a flow in the body of the earth, similar to the flow of blood in the human heart; just as the blood accumulates in the heart periodically at one end and then at the other, the outpouring of Divine Energy may periodically be more profuse, first in one hemisphere and then in the other.

Yadunandan Prasad

REINCARNATION AND KARMA FROM THE CHRISTIAN STANDPOINT

By F. W. CHANTREY

IT is impossible, within the compass of a few short pages, to deal at all adequately with this great subject of reincarnation and karma; indeed, the theory itself is not, strictly speaking, to be the theme of this short article at all, but rather the attitude of the Christian Church towards the doctrine. It is also impossible even to deal adequately with this aspect of the subject without an extended and comprehensive review of the whole of the Christian Faith, and the most that can be attempted, under the present conditions of lack of time, space, and ability in the writer, is to present a few more or less dogmatic statements which, if not in themselves convincing, may at least prove to be more or less suggestive to those who are interested in spiritual truth.

The attitude of antagonism or, rather, the seeming indifference of the Christian Church towards the great twin doctrines of reincarnation and karma, is proving a source of perplexity to many eager students of Christian truth, and many attempts have been and are being made to solve the puzzle; but, so far as the writer is aware, without any conspicuous success. This attitude of the Church has not been assumed through indifference or by accident; but any direct recognition of these doctrines has been purposely avoided for the simple reason that *they are not true*, or, rather, that they are true only when seen from one point of view, from what we may call the angle of the "Flesh".

Now the term the "Flesh," as made use of in these few lines, is intended to denote Spirit under its assumed aspect of

subjection to the illusory Law of Necessity, or, as some oriental mystics term it, "the great heresy of separateness"; and the sole work of the Christian Church is to teach and proclaim the At-one-ment, the gospel of spiritual freedom, the eternal triumph of that which never knew defeat, the everlasting life of that which never knew death, as realised—made real—for us by and in the birth, life, transfiguration, temptations, sufferings, crucifixion, death, burial and glorious resurrection of her Founder, the great exemplar, the God-man, Jesus Christ.

The reason why what is called "the Gnostic heresy" in the early Church, involving as it did these doctrines of reincarnation and karma, was so promptly and satisfactorily suppressed by the spiritual Guardians of the Church, was that their acceptance, or even their mere recognition, would in a few generations have absolutely ruined the Church and prevented her from fulfilling the glorious mission which is her destiny. Karma and reincarnation, then, are not spiritually true; but, viewed from their own level, so to speak, the platform of the Flesh, they are only too painfully true; and this fact is recognised by the kârmic warnings which are scattered throughout the Christian scriptures, and by the more or less indirect allusions to reincarnation which are made by our Lord and the apostolic authors of Holy Writ.

Let us put the matter in the form of a dialogue, couched in the idiom of everyday speech; and then let the reader peruse that wonderful eucharistic prayer of the Master Jesus, as recorded in the Fourth Gospel.

Saith the Flesh, as represented by the man seeking to apprehend the truths of the Spirit: Here am I, bewildered and uncertain, the victim of necessity, seeking to attain my freedom by the slow and painful method of "acquiring merit" through incarnation after incarnation, wellnigh stifled and strangled at every turn by the pitiless operation of the kârmic law of cause and effect.

Saith the Spirit: Short-circuit all this horrid nonsense; there is no necessity, there is no law of cause and effect, you cannot "acquire" any merit, for all merit is Mine from everlasting to everlasting, and you are Mine and all things are Mine.

Saith the Flesh: This is all very well in theory, but what am I to do about it in practice?

Saith the Spirit: Look at me, the great exemplar, and live; realise—make real—your membership with Me in my Risen Body by the means of Grace which I have ordained, for the Spirit and the Flesh are One. Seek no more to "acquire merit," but realise—make real—the fact that your demerits are forgiven, and ever were and ever will be forgiven; for there is no sin in the Spirit, no ignorance, no darkness—the Spirit and the Flesh are One. Look no longer upon the so called successes, triumphs, trials, disappointments or losses of everyday life, as karma, but as your, our, *My* willing participation in the great drama of unreality for the sake of all. Look no longer for a "resurrection of damnation" in a fleshly reincarnation, for there is no reincarnation in the Spirit; but look for a resurrection unto Life in the now Spirit-Flesh unto the Ages of the Ages, for I am He that was begotten of the Father before all worlds, eternally conceived by the Spirit, eternally born of the Virgin, and thou art Mine and I am thine, for the Spirit and the Flesh are One.

And now, finally, let us consider for a moment that mysterious clause of the Christian Creed: "I believe in the resurrection of the body," or, more accurately, the "flesh". The great Christian Initiate, Paul, has given us a most magnificent discourse on this wonderful subject, but it has still remained a most puzzling mystery to many. A mystery of course it is, and, like all spiritual mysteries, it is only fully to be apprehended spiritually; but the failure of even devoted modern Churchmen to understand more fully and rationally the Articles of their belief arises from their inability to realise

that the Creed of Christianity is Unity in its completest and most ultimate sense, the Eternal Unity of the Spirit and the Flesh, which the Great Exemplar realised—made real—for us and in us, as God the Father, infinitely transcendent, in God the Son, infinitely immanent, by God the Holy Ghost, both infinitely immanent and infinitely transcendent in all.

I am aware that all sorts of hair-splitting metaphysical objections may be taken against my use of these terms, but let that pass. The Theosophists have told us that there appears to be a correspondence between the various "bodies" of man in pairs; the writer is not very conversant with Theosophical terminology, but he thinks that they (the Theosophists) suggest that there appears to be a *rapprochement* between the "astral body" and the "buddhic vehicle," and, further, a most mysterious connection between the "spiritual body" and the physical body. There is indeed more than a mere movement of sympathy, one toward the other, for the spiritual body and the physical body are One. This is what St. Paul is trying to impress upon us in his *Epistle to the Corinthians*. Mere flesh and blood, of course, cannot inherit the Kingdom of Heaven; but the mortal body, when it is "clothed upon" with the immortal spiritual body, when the realisation by the Flesh of its eternal unity with the Spirit is completed, then there is a resurrection to Eternal Life indeed. No reincarnation, for the Incarnation is Eternal; the Spirit and the Flesh are Eternally One, for

I ever was, I ever am, I ever will be:

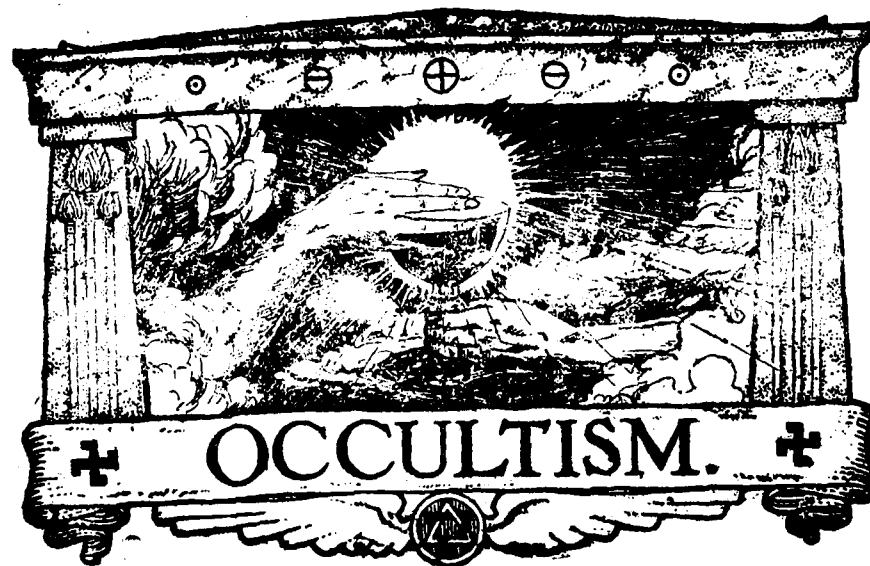
World without end,

World without end,

World without end.

Amen, Amen, Amen.

F. W. Chantrey



A MYSTIC'S VIEW OF THE LORD'S PRAYER

By S.

(Concluded from p. 76)

Thy Name be intoned.

He is greatly helped in controlling his mind, and rising stage by stage to higher things, if he now intones the Sacred Name audibly, allowing the sound to vibrate first in his heart and then to ring forth in the upper part of his brain. He may either use the Indian or the Christian form of that Sacred Name, provided that in either case he use the correct intonation of the same, and also links heart and brain in one mighty and transcendent aspiration to the Father. If he does this successfully, he then becomes conscious of a great uplifting power

within himself, for he begins to know that the divine spark in himself is bursting into flame. He then goes further, and tries to stretch out his soul in all directions, and make active in himself the fact of the Kingdom of God, indicated in the prayer, under the phrases :

Thy Realm return ; Thy Will come into being.

In doing this, he seeks to draw, first of all, into himself, the power to dominate all things. He is now on "the Path of Return," and can therefore consciously link himself in spirit to the Divine Flame that is bursting forth in his heart. Then, with all the power which he has, he wills to send forth in every direction from himself that power and influence of which he is now conscious as active within him. He feels an indescribable uplift and rapture that opens up in his heart, for a wonderful influence bursts out like a spring within himself, and he feels himself to be the centre of an intense radiation, which reinforces the power of his will, and he is impelled to send forth this influence in every direction to help and uplift others. The simple fact is that, through the ego, he has for the moment touched a higher plane of being, and he understands, as he never understood before, the great truth of the occult life, that one can only obtain when he gives to the uttermost. Consequently the prayer then says :

As in the skies, so on the earth.

As he lives this truth and radiates from himself power and influence, he finds that more and more comes, until the bliss of it all is wellnigh overwhelming. He then begins to know something of the truth of the great Indian mantram : "More radiant than the sun, more pure than the snow, more subtle than the ether, is that Self ; that Self am I."

The portion of the prayer that we have considered thus far is addressed to God the Father, and in some respects it is

the most important part of the prayer, at any rate until the aspirant has by experience learned something of its meaning. Until that is done, he is not likely to be able to raise his consciousness to such a level as to live consciously on the plane to which the rest of the prayer relates ; but, when he can do so, the glory of the latter outweighs by far all that he may have experienced in living this first portion of the prayer.

That Bread of the Coming Day, give us to-day.

The term "give us this day our daily bread," in the orthodox version, is meaningless to those whose physical food is assured, or who can obtain it by the use of effort or proper means ; but the literal meaning, now given, opens a wide vista to the mystic or occultist, for each of these persons is to-day endeavouring to reach a stage in knowledge and wisdom that will only be the mental and spiritual bread of the bulk of humanity many ages hence. This will come when that Golden Age dawns for which all men long, and that truly will be the "Coming Day".

The Christ, in Christian terminology, is the "Bread of Life," and the real disciple wants that bread now, and he obtains it when, as St. Paul puts it, "the Christ is born within you, the hope of glory". When, therefore, the aspirant has reached the buddhic, or, as it is now called, the intuitional plane, where function the Masters of Wisdom, if he then seek out the Master of the Masters, the Lord Christ, and if he then aspire to Him with all the power of his will and devotion, he will, sooner or later, become conscious in an unmistakable manner that the Christ has heard and is answering him.

The Christ makes Himself known to the waiting soul in many ways, according to the need of soul, but the mystic will probably find that the answer comes in the form of a most wonderful vision that bursts out suddenly and complete in all its parts. To his inner vision will come the most

wonderful manifestation he has ever experienced, and the central figure therein will be the Lord, with hands outstretched and smiling in welcome. There is very much else that he will sense in this glorious appearing, but the main fact is that it will fill him with rapture. If he persevere day by day, he will find first of all that there is a reflection of this vision in himself. Later he will find that it is enthroned within himself, or that his consciousness has widened out so that it has become a part of himself. He then begins to understand the words of the Christ: "I in you, and you in Me." He begins then to know of his own experience that the Christ is indeed born within himself, and this verily is the Bread of the Coming Day, given to him to-day.

And free us from our obligations, as we also have freed those under obligation to us.

This phrase, as translated in the Authorised Version, is a great difficulty to many people, who imagine thereby that it is contrary to the law of karma; and this, notwithstanding the fact that, after giving the form of the prayer, the Christ specially refers to this portion, and warns his disciples that unless they free others of their obligations or burdens they themselves can obtain no such freedom from their own obligations. He thereby affirms, in the plainest manner possible, that this part of the prayer acknowledges and admits the existence of the law of karma. The literal translation, given above, makes this clearer still, and, what is much more to the point, it places in the hand of the aspirant the very best way in which kârmic obligations may be met. The Christ declared that He "came not to destroy the law but to fulfil"; He also said that "love is the fulfilling of the law". The Jews taught the law of karma in a crude form—"An eye for an eye and a tooth for a tooth." The Christ taught the way of release through love.

Now hatred is not extinguished by hatred, but hatred is extinguished by love. Hence the very essence of Christianity is love and self-sacrifice.

The Christ is the great Saviour of men; and he saves by using, on a higher plane, similar means to those used on the physical plane by great patriots and others who have freed their country from the yoke of foreign oppression. Take Garibaldi as an instance. He freed Italy from the yoke of the Papal power. How did he do it? By his self-sacrifice and efforts he organised his people into a mighty force. By his inspiration and his knowledge he infused courage and devotion into his followers and led them to victory. They fought the battles that won success. Many of them died in the effort; but he was the spirit behind it all, and his spirit was the impelling force that led to victory.

We may become free of kârmic bonds in one of two ways: viz., either by transmuting their effects on ourselves by love, help and self-sacrifice for others, or else by suffering in ourselves a repetition of the actual wrong we may have inflicted on others. The latter is the way in which karma usually works out, unless it be modified by the higher law. When, therefore, the Christ is born in the heart, He dominates the whole nature and becomes the Captain of Salvation to such an individual; and, as He does so, the kârmic obligations of the man loosen and finally disappear. The man does the fighting, but the Spirit of Christ in him is the impelling force. The fundamental law of the buddhic plane is love, peace and joy; and it is attained and retained only as these are active in the life of the man who has reached that plane; and, this being so, he must of necessity spend himself in helping others.

Thus, when by living the prayer one touches this exalted plane, he rays out from himself all the help and assistance to others that he possibly can, so that he may free them also from their obligations. Moreover, as this is the intuitional plane,

his intuition becomes more active; and, as he can, from the standpoint of this plane, directly touch the ego of another, he is thus able, in a subtle and wonderful manner, to give wise help in the way most suitable to the wants of the other, and also with very much more effect upon him than when merely using the brain-mind in the ordinary way. Hence the Christ frees us from our obligations, as we in turn endeavour to free others. In doing this one builds up the causal body by direct action, without having to wait for many lives to do so in the various intervals in devachan.

And bring us not to the test, but deliver us from uselessness.

The translation in our scriptures of this phrase, as "Lead us not into temptation, but deliver us from evil," is full of difficulty.

It would appear that, in the original, the instruction read somewhat as follows: "May we not be brought to the test," etc., or "Let us not be brought to the test," etc.

In any case the "test" referred to is the test of moral excellence, for, unless there be a firm foundation of purity and freedom from lust, it is exceedingly dangerous and harmful for a certain subtle spiritual force, that lies dormant at the base of the spine, to be aroused. The effort to reach the Christ, as hereinbefore mentioned, may have the effect of rousing this force to some slight activity, or the aspirant may think that by rousing it he will progress more quickly. The reverse is the case. It has its use, when, later on, the *siddhis* or psychic powers are to be used. This force or power is known as "kuṇḍalinī". It rushes, when aroused, through the nerves like fire, and its effect is to burn away the protecting web that normally guards the consciousness, rendering the astral plane at all times entirely open to the mind while one functions in earth-life. When aroused prematurely, it may take a downward course through the

generative centres, rousing them to satyric activity, or it may rush through the brain, producing madness or death, and in any case it is most likely to unbalance the man. Consequently it is only a detriment and hindrance, while the aspirant is seeking to purify and control his lower nature. Later on, when the Guru sees that the disciple is ready, he is shown how to awaken and properly control this power.

The instruction in this portion of the prayer is intended to discourage the aspirant from making any attempt to awaken this power in himself, and thus render himself "useless" as far as his further advance is concerned, or useless to carry on the Master's work, and thus help others.

For Thine is the Realm and the Force and the Radiance, throughout the On-goings. Amen.

Instead of any attempt to rouse the power of kuṇḍalinī prematurely, the disciple is given something far greater to accomplish in the meantime. "The Realm and the Force and the Radiance" clearly refer to the Kingdom of God, and the word "for," which joins this latter phrase to the one referring to the "test," implies this. This is the climax of the whole effort of the aspirant to "live the prayer," *viz.*, that he may consciously enter that mighty plane of experience. The prayer begins by a reference to that kingdom and it ends similarly; and a realisation of what it means to himself is of far more advantage to himself and others than the development of psychic powers.

Consequently the aspirant now makes a supreme effort to raise his consciousness, even beyond the buddhic plane. Intoning, therefore, the Sacred Word, and then aspiring with all the force of his will, he waits in silence. He will probably see first a wonderful vision of his Master—silent, majestic, inscrutable, alone, and the embodiment of strength and power. This may give place at once to a vision so great, so wonderful, so glorious, that it baffles all description. It is the vision of God, in the person of the Christ, in power and

great glory, surrounded by all His holy angels and "ten thousand times ten thousand" shining ones, spoken of in the *Book of Revelation*.

In course of time, as the aspirant has this wonderful experience again and again, he may be conscious of a still further development. He will begin to hear the song of the redeemed, or the song of the angels, call it what you will. It is unlike any earthly song, because it is greater than any song; yet it has some resemblance to a mighty chorus in which the great choruses in Handel's *Messiah* may be thought of as having been blended into one, and all sung in absolute harmony, simultaneously. And yet there is more also; for, as this song is sung, the aspirant is conscious of a rhythmic movement among the myriads of the Shining Ones, and he knows not whether what he hears is merely a vibration from them, or whether, for the time being, he is enveloped in their mighty auras, and what he hears is, after all, only the influence upon himself of their abounding bliss and joy. He, however, seems to hear, from time to time, quite distinctly, a mighty refrain in this song, in which the words: "For He shall reign for ever and ever, King of Kings and Lord of Lords. Hallelujah"—peal forth above all the rest. Underlying this mighty song of triumph, and as the bass thereto, is something like Handel's "Amen" chorus. It peals forth like thunder; and, as it gathers strength, it seems to come out of endless ages of the past, and die away into endless ages in the future, and it gives one the idea of eternity.

The experience of the Lord's Prayer, when thus lived in consciousness, fills the aspirant with bliss and joy indescribable, and gives him a foretaste of what the future holds out for himself and all mankind. In it he may live the climax of the prayer: "For Thine is the Realm and the Force and the Radiance, throughout the On-goings. Amen."

S.

CONCERNING MEDIUMSHIP¹

RECEIVED THROUGH A MEDIUMISTIC THEOSOPHIST

THERE are two attitudes amongst unorthodox people regarding mediumship. Amongst the average, non-thinking, orthodox followers of all religions the subject of mediumship does not arise at all, except as a thing of no consequence. On the other hand the primitive peoples, the unevolved, the less aggressive races, in the beginning of their makings are strongly attracted to mediumship, either in the form of oracles, sibylline leaves, spells and charms, obsession and temporary control by spirits. Such people have no feeling that they are doing anything wrong in holding such beliefs and in acting on them, and they simply follow the advice of the good spirit and exorcise the evil spirit without prejudice.

Then there is the attitude of the people at the other end of the scale, the extremists in science, either natural, occult, or religious. Physical scientists, such as the members of the Society for Psychical Research, are the terror of the communicants on this discarnate side of life; they scare away even those who on earth were of their band, but who here find their strictures and circumscribed atmosphere like the study of philology to a creative poetic genius. We try to work with them, but for communicating deep knowledge to or for the illumination of interpretation they are more useless than the primitives. The examination of facts observable by the senses

¹ The following article has been sent to us by one of our Theosophical workers who is particularly known for practical energy and hard work for all Theosophical causes, for good health, good humour and a well-balanced nature.

is alone their field of activity; they cannot themselves be mediums.

Then there are the occultists, such as the more advanced Spiritualists and Theosophists. The former lay too much importance on the value of all knowledge obtained through mediumship, the latter too little, save with a special exception.

Alas, many advanced mediums in the spiritualistic ranks are crucified between the two robbers, economic pressure and the craving of the living for news of the dead. A strong will is needed more by a psychic than by anyone else, in order to avoid the temptations of possible poverty, loss of reputation, the assaults of vanity, and indifference to the balances of health. But where the will is strong and pure, mediumship has been a "light to lighten the darkness" in which the physical brain works clamped down to three dimensions. Spiritualists treat mediumship as at once too valuable and too cheap. They become greedy of the "Communion of Saints," and the result is deterioration of the mediums and depreciation of the talent for mediumship. More selflessness on the part of the seeker, more ideal financial security for the mediums, and more spiritual aspiration on the part of both for those things that are Eternal as Truth, rather than ephemeral as trappings, would make the work of Spiritualism the valuable handmaid of Theosophy and a light set on a hill.

The other class of occultists are the magicians and the Theosophists. The first-named work in darkness and maintain secrecy as to their use of mediumship, but the tree is judged by its fruit as being too often of the Dead Sea variety; it is power used for the sake of obtaining more power, and that not for service but for domination, eventually being overpowered by its own servants.

With regard to Theosophists, much teaching is given about the acme of perfection and service being the ability to yield the body to another Being, namely, the World-Teacher.

At the same time Theosophists are constantly warning people against any form of less perfect mediumship. This is illogical and unscientific. At all stages there are Teachers infinitely superior to the earth pupil, and from these, through spiritually-directed mediumship, certain individuals have their dharma to receive teaching and pass it on to others. What is right in ultimate cannot be wrong in its intermediate steps. The permanent atoms of those whose dharma it will be to act as vehicles or messengers for the helping spirit-entities of the world have to be trained in steps of the process through life after life.

The whole of life is the process of mediation; one thing, one person, acting as the medium of some other thing or person. "No one liveth to himself, no one dieth unto himself." To deny the process of mediumship is to deny a function of life itself. Mediumship between the incarnate and the discarnate worlds is participated in by every one, though usually unconsciously. The bringing to light of that which for long worked in darkness is but the fruit of the Spirit; it is the unfoldment of certain natures at certain stages of their evolution, and is neither to be condemned nor desired, but to be accepted as a *quid pro quo* for experience paid for in aspiration and service towards unity with the Self without direction towards personalities.

Not unto every one is it given to be a scientist or a musician or a philosopher. The scientist is one who has been born with a talent for observation of things; his is a tendency connected with the material of the physical plane dominated by the physical brain of the lower mind. The musician, either as composer or virtuoso interpreter, is one who is born with a talent for music; his affinities are with the astral plane through the agency of the emotions. His materials are not things, but feelings and vehicles little connected with what is ordinarily looked on as utilitarian.

His is comparable to the *rajasic guna*. The philosopher also is not made into a philosopher. The capability for abstract thought is already a talent of his mental body. He is a born lover of thought, and all his tendencies turn towards abstract ideas rather than feelings or things. In essence he has analogy with the *sattvic guna*.

We do not ask all these types to be the same. We do not quarrel with the musician, and warn him against recognising and cultivating his musical talent, because many musicians have found that the artistic life is full of temptation. Instead, we encourage him, holding up the ideal high before him, and we trust the ego to work out the scheme of development it undertook when it introduced its personality to the world for its own purpose of self-unfoldment or self-expression.

Now the talent for mediumship is as distinctive as that of music or science. While the faculty for appreciating art, science or philosophy is inherent in some degree in every human being, it is only a small proportion who can adequately function in any of these spheres. Mediumship is in the same category. It is a faculty by means of which its possessor can temporarily withdraw from personal control of any or all of his bodies. Mediumship is one of the facets of the talent for renunciation. It is connected with the *Ātmā* through many intermediaries, but it is essentially linked to the will; therefore is this talent to be found most in those who have noticeably strong or sadly weak wills. To suppress or discourage the talent for mediumship is as wrong as to fold up any other talent in a napkin and bury it. Rather should it be accepted happily in those in whom it is found, and then be directed towards the ideal of becoming a medium for the highest, a channel for the flow of inspiration from plane to plane, from entity to entity.

In some degree every leader of the great movements of recent centuries has been a medium, whether for national,

religious, social, inter-plane or international purposes. One thinks of Joan of Arc, and how the Church sought to crush out her mediumship; of Saint Teresa and her inspired automatic writings, of which the first series was burnt by order of her confessor; of the knowledge of spirits, angels and devas passed through Swedenborg and Stainton Moses; of the healing mediumship of Colonel Olcott; of the psychic instrumentality of the medium, H. P. Blavatsky, through which knowledge gained from India and Egypt was brought to America, there to call into being the Theosophical Society, which has the most practical International basis of any organisation existent in the world, and which is now an acknowledged International force.

If mediumship were wrong, the executants of God's Plan for the World would not have chosen mediums and the gifts of mediumship for their servants.

The extension of average, normal faculty into a realisation of "the powers latent in man" comes along two lines—the path of the occultist who is trained, step by step, by a guru, and the path of Self-illumination, open to those whose karma it has been to be endowed with a special psychic organism which makes happenings, that are denied to others, natural and possible to them. Both seek to obey the injunction: "Seek ye first the kingdom of God . . . and all these things shall be added unto you," but the one seeks the Kingdom by knowledge of God in His manifested universe, and proceeds from detail to detail scientifically, while the other finds the Kingdom of Heaven within, and, by withdrawal from conscious willing to obtain knowledge by personal action, gains "all these things" by the process of turning out his own content so that Nature, abhorring a vacuum, may fill his vessel with hers. Both ways are modes of the divine. At a certain point in evolution the two types merge into one another, but until then each must go its own way without mutual prejudice.

Mediumship may function through any of the etheric, astral, or mental senses, and demonstrate itself through the eye

as clairvoyance, through the ear as clairsaudience, the hand as automatic drawing, painting, or writing, the touch through powers over fire or other contacts, the thought through flashes of intuition, the will through power over matter.

This is the type of mediumship wherein the consciousness of the self may be retained, while the motor centres and the brain-control are taken over by something other than the personality of the body. During the actions of the term of mediumship the memory is not paralysed, nor is the possessing consciousness overborne. Instead, it simply stands aside and watches or records actions which it does not itself initiate. That it is not itself the author of these actions is constantly proved by the way the influence begins, and even more convincingly ceases, at times and in ways entirely unexpected by the recipient. This is the safest form of mediumship, and it is a valuable asset in assisting the work of any altruistic society, as through it can be directed knowledge of facts concerning the life after death, telepathic messages between entities both alive and dead, prophecies, advice from those whose grasp of matters from this inner side enables them to have a more extended view of time, interpretations of symbols, myths and scriptures, and propulsions into earth-thought of whole new lines of thought and action. As long as exaggerated importance and authority is not given to such results of mediumship, and as long as common sense is exercised in not making them the only content of the life, the possession of psychic gifts must be acknowledged as a blessing and as an instrument of service.

Where the condition of mediumship necessitates the complete withdrawal of the faculties of memory, consciousness or awareness, then a condition of greater risk is invited. Yet even here it is not such as to make us cry "Halt!" but only advise care and the surrounding of the entranced person with spiritually-minded friends who will see that no unworthy entity takes control over the body or does it harm. Such trance mediums should aim at developing their powers along

the line of retention of consciousness, so that their service may be useful to themselves at the same time that it is so to others.

From all occult sources information is reaching you that attempts are being made on a greater scale than previously in this Root Race to link the inner and outer worlds together consciously, through the valuable offices of those who possess the necessary qualifications on both sides of the veil. These qualifications are four in number for the recipient—Willingness (which is temporary faith in action), Will (to retain the mind passive, attentive and receptive), the organism of a psychic, and a kârmic link with the Hierarchy of Messengers or Go-betweens.

It is a remarkable fact that the most convincing proofs of intercommunication in recent years have been through mediums who are outside the orthodoxy of the organised societies which understand the possibilities of these things. The writings of Elsa Barker, the Rev. G. Vale Owen, Sir Oliver Lodge, are cases in point. In the Theosophical Society the fruits of spiritual mediumship are deplorably absent. It has a large body of knowledge gained by Bishop Leadbeater, who is a trained occultist and achieves his results along the occult path. There is no reason, however, why there should be a silence which can be felt, along the path of those who possess the mystical temperament and psychic faculties, and who could bring these to the corroboration of knowledge realised by other means.

The Day of Aggression is passing; the Day of Reception is upon us. There must be members of the Theosophical Society who have had a flood of light from interior sources pour through them. Let them not keep it dammed in the depths of their own memory only. Let not fear of admonition, or misrepresentation, or loss of reputation, or threat of thwarted progress in the spiritual life, deter those who have the talent for mediumship from cultivating it. Let them aspire continually, that its results may be for the illumination of the

Society they love to serve. Let them use their receptive powers consecratedly, and after the period of passivity call forward their active powers of intellectual discrimination to test the gold and the dross, or to arrange suitably for public criticism the knowledge received. It was of all such mediumship that St. Paul spoke under the symbols "woman" and "man". In *1 Corinthians*, XIV, 34, where he writes of the possession of psychic gifts, he tells the women to keep silence in the churches, and, instead, to confer privately at home with the men, so that all things may be done decently and in order.

Mediumship implies primarily the act of renunciation of the personal limitations; then the reception of the vibrations of the Higher Self, or of a Teacher, or of inter-plane communicators, of whom there is a special Order; finally, the use of discrimination. These activities in themselves form a trinity of body, soul and mind, which produces stable results. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven" is an injunction as applicable to those who have mediumistic and occult gifts in the T.S. as it is to the members of the Christian Church of to-day, or the congregation on the hill-side to whom the Master Jesus enunciated it.

The light will prove itself as being bright or dim; the time is one of darkness, and all lights are needed for the illumination of the groping world.

Interpretations of myths, legends and dark sayings; new aspects of thought on art, science and philosophy; new schemes for social reformation; new ways of political action; new visions of the inner worlds; new comradeship with Nature, the devas, and the denizens of the unseen worlds; new realisation of one's own essential being and of its relationship with the cosmic scheme; all these are waiting for the "tongues of flame" to descend and speak the new Word of Power, Peace and Progress through those who in the modern world are ready to proclaim the ever-new Evangel.

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

V. CONSTRUCTION, RECONSTRUCTION, DESTRUCTION, ETC.

IN planetary psychoanalytic work, Mars and Saturn as Destroyer and Impoverisher, respectively, within their spheres of lower vibratory response, constitute the chief nuclei for practical study and experiment. The correspondence with *kāma* and *kāma-manas*, desire and the concrete mind warped and stained by the personal factor, indicate the nature of the troubles to be dealt with here. These two principles, and the perversions thereof, are old friends, ancient *kārmic* "boon-companions" of all who go forth to battle with their lower selves, determined to redeem Mercury, the thinker, from the iron tyranny of unregenerate Mars, the cruel darkness and leaden weights of lower Saturnian habitations.

The positions of the Moon and Mercury largely determine the temperamental disposition and the mental trend of the various complexes, while Jupiter gives the key-position to individual will-power, and the line of most assistance and least resistance along which to guide and apply the formative, constructive forces and faculties. Here also, the Sun and Uranus must be energised, that creative vitality and occult orientation may empower the ego, glorifying and justifying his Name as lord of the field.

Constructive policy is and must be the end and aim in all representatively human work. Canaan invites, provokes, lures and beckons, from every realm and plane, to the idealist. And every human being is fundamentally an idealist, though at a certain acute stage of the "fall-into-matter" fever, he dubs himself a materialist, pessimist—may even pose as a cynic; but the latter only represents a particularly heavy kârmic affliction, "called down" on the soul by natural gravitational response, *i.e.*, failure of strength and understanding, combined, during some particular test, amid the confusion of ideals with illusions, of, *mâyâ*-woven delusions with realities. During this particular mêlée between the angel and the man, the latter sometimes receives a deserved blow, which causes him to squint, possibly for "the rest of his life," and to blame the tutelary wrestler for his own maladroitness!

To enter and take possession of the Promised Land, this is the object of the wilderness-episode, this alone makes it worth while to the pilgrim-wanderer; for he is guided by the inner knowledge, born of spiritual experience, that there is a land of pure delight, though the exile therefrom must prepare to pass through all places, foul and clean alike, before he can win back his lost and forfeited inheritance.

To attain this consummation, no quarter must be given to the enemy. Sincerity is the first qualification for those whose determination is set "on the goal, not on the prize". First and foremost, sincerity to, with, among, the selves. It is far easier to achieve this with others, than at home; those who will not face this preliminary ordeal will derive no benefit from planetary self-analysis or synthesis, for they are incapable of either. Preparation for ugly surprises, as one mask and wrapping, one euphemistic substitute-disguise after another is stripped from the patient, is advisable, as it lessens the shock; the latter will be found sufficiently devastating, or reducing (according to individual temperament), at a certain stage, when

every possible precaution and mitigation have been taken and employed. Honest, thorough, personal self-analysis is a surgical-disciplinary exercise, as every practitioner thereof knows. To use a nursery formula: "The more it smarts, the more good it does; so bear it like a man!" Simple statements of morbid psychic conditions, the realisation of their existence, alone, produce severe preliminary shock, accompanied by consequent disturbance in the system, to those accustomed from youth to the glosses, prevarications and euphemisms of an average up-bringing, where the existence of certain insanitary conditions in more than one realm is not so much as allowed, until its offence becomes so rank that visible putrefaction begins.

These preliminary discoveries, with the necessary astral and mental sewerage-purificatory processes involved, may take some months. Here the Sun-Sign, House-position and aspects, together with those of the Solar Ruler, afford valuable indications as to the probable line the ego will take, whether of active co-operation, impartiality, feeble non-response, or even cynical disapprobation, up to a certain stage in the proceedings. Ego-cynicism and aloofness, when aggravated, mark a stage of partial dismemberment or dislocation, amounting to atrophy or paralysis, according to temperamental make-up. When the latter is diagnosed, treatment centres round the arousing of Mercury to his duties and functions as "light-bringer". "Light-cure" once initiated and established within the system, rejuvenation follows; here, "Though he were dead, yet shall he live,"¹ sometimes receives apparently "miraculous" demonstration-proof. The fires of life, lately choked and poisoned with Saturnian and Martian by-products, dust, ashes, clinker, etc., suddenly blaze up, and "in a moment," in the twinkling of an eye, "cremation" is accomplished, the phoenix rises from its own "burnt blood," soaring

¹ *i.e.*, conditions of spiritual weariness and torpor, akin to "death".

toward the light "like an embodied joy whose race is just begun".

The aptness of poetic imagery proves itself repeatedly in practical planetary psychoanalysis; no student need fear the reproach of unpracticality here, for the greatest synthetic scientists are precisely those who acknowledge this bond of unity. Constructive science and poetry, both, partake of the character of divination; the one raises earth to heaven, the other "brings all heaven before our eyes".¹ Spiritual values are not diminished or overwhelmed by the "fifteen hundred universes that passed in review before the telescope of Herschel".

All work of any creative and vital import is fraught with an element of danger; this is sign and token in itself of some force beyond mere surface-scratching. The four elements in the human chaos, cosmos, and that intermediate stage of matter and spirit to which belong the majority of Natives, act in the human as in the terrestrial body; therefore similar eventuations and demonstrations must be expected. When fire, hot water, and strong, intruding currents of air, combine in one human "terrestrial ball," explosions, alarms, excursions, express the natural, normal action and reaction. A Vesuvius which never erupted; a snow-peak, on non-volcanic soil, which began to emit fiery flames, and to belch forth smoke and lava—such demonstrations or quiescences as these might well strike terror into a thoughtful mind, whereas the reverse, *i.e.*, the action of the volcano, the august silence of silver-crested summits, each by observance of their own congruities, justify the ways of the cosmic creative powers to "*Man the thinker*".

In the human universe, fiery and earthy egos are frequently more thorough-going and drastic, more prepared to

¹ Alfred Noyes, from prefatory note to *The Torch-Bearers*, published by Blackwood & Sons. See THE THEOSOPHIST, October, 1922, p. 108.

face necessity for dire processes, where dreadful work must be accomplished ere the ego's will can be done, which latter alone "brings round the age of gold" in any horoscope. This, too, is natural, for the Nativities wherein air and water¹ predominate frequently exhibit life-webs wherein self-analysis gives place to either aerial-sacrificial permeation and pervasion—"the descent of the Dove"—or, in the case of forceful, votive water-workers, they may be used as dynamic hydraulic power, to set in motion various necessary processes, so that, needing all forces at their command for some outer world-work, whatever its nature, they will instinctively practise Cosmic Economy by "in their own work *all* their powers pouring," rightly (*i.e.*, as cosmically obedient) neglecting their own perfecting "for a season".

It is in the above connection, the discrimination between the different kârmic types of Nativities, that perception comes in gradually-increasing measure, "*to perceive and know the thing*" that is, or is to be done. To force self-analysis of any kind, in some horoscopes, is, in the writer's opinion, to invite morbidity, to steer (deliberately) for the rapids, and make for the maelstroms. On the other hand, to cry "peace" when there is no peace, breeds slime, stagnancy, every form of decadent putrescence. Practitioners and patients, both, in this realm as in all others, are and must for ever prepare themselves to be *learners*, profiting by alternate successes and failures. When truth is the watchword, one error after another is detected, unveiled, and some priceless lesson learnt from each experiment, wherein the very extent of suffering proves its educational spiritual worth to the "implicated sentient". Finality, in the mental realm, as in others, spells stultification. So long as the Mercury-principle represents human mind, as it undoubtedly does in the present universal scheme,

¹ Strong Scorpio Nativities constitute a marked exception; the spiritualised "Scorpion" yields to none in point of fundamental self-reconstruction.

so long will the Mercurian "surveillance"-element, inwoven with the psyche-fibrès, compel mind to fulfil itself in perpetual motion, both circular and spiral. The immediate mode of the moment is psycho-analysis; that of to-morrow, psycho-synthesis; who shall predict that of the morrow's morrow?

Yet signs and tokens may be looked for, and used for what they convey to those who, while realising that "the kingdom of heaven cometh not with observation," know too that those who are weather-wise trim each sail to the approaching gale, nor wait for the wind's descent upon an unprepared barque. "Signs of the times" proclaim themselves in every birth and progressed map to those who will cultivate insight and intuition, and possess a Saturn and Mercury in sufficiently intimate partnership for one to sit down and face facts, while the nimbler member of the firm will not hesitate to jump to a conclusion when he sees that it is inevitable to reach it, and there is "no other way," etc. The truth is, here, that the "dull boy" of Saturnian consistency, and the idle young Mercurian *gamin*, must both be re-formed and disciplined until they know their places and several functions, in this absorbing science of planetary psycho-analysis, leading to planetary synthesis.

True synthesis is impossible without analysis. Analysis without synthesis is "mean as dust". The eyes that have looked at telescope or microscope until their very optic nerves and muscles have begun to specialise their functions and behaviour to those respective instruments, although this denotes fine powers of concentration and attention, give warning of imperfect vision and approaching suspension of normal powers and functions. The planetary psychoanalyst of the immediate future (scarcely has the first green of to-morrow's bud emerged from the last cradle-shadow of black midnight, at the moment of writing) must and will be in, but not of, "the world," *i.e.*,

will know how to "treat" those who are at the stage of "blinkers," *i.e.*, who have lived in the realms of compromise and "half-and-half" for so long, that to remove these false witnesses, at once and summarily, would merely induce symptoms and sensations of blindness and nakedness, which would still further enfeeble, certainly never restore, any injured systems or organs to health and strength.

Where a fiery Native can, and does, steal a fine team of Promethean horses, to perform some special piece of Sagittarian "fiery going," necessary for the patient's progress, a Piscesian, if he do but look over that columnar "wave-wall" behind which he shelters, will infallibly see some terrifying police-phantom or other, something clearly "not to his advantage". Planetary kingdoms of heaven exert their normal gravitation-invitations to those Prometheans who represent the kârmic performers of that violence for which heaven offers itself, as divine lure, in a state of perfunctory siege, manifestly ready to capitulate if the "fire" be sufficiently heavy and long. On the other hand, Neptunians find themselves "used" to unlock some of the portals to spiritual mysteries, indecipherable, even invisible, to the boldest descendant of Boanerges. The children of earth have their limitations, their bounds which they cannot pass over, nor turn again to cover that same earth (in this incarnation) over which their heedless feet passed yesterday, all unknowing that the place whereon they then and there stood was holy ground; else had they never profaned it by setting up booths thereon, and crying their wares, where lately, perchance, a God in human form suffered the extreme penalty of man-made laws. Yet to earth's children are committed those "tables of the law" which come still from Sinai to sinners, and are broken and dishonoured at the dread expense of the violators and profaners of every age.

To the Clan of Air are committed many mysteries of celestial illumination.

But yet a spirit still, and bright
With something of an angel-light

—this describes those aerial ones among us, who perhaps more than any Natives at present incarnated, feel this our world's "incommunicable weight" a burden almost too grievous to be borne; for the Aquarian Age is but at its dawn, and those "herald angels" chosen to usher in the preliminary strains of peace and mutual goodwill, the era of co-operation and *natural* human expression and normal progressive growth in deeds of kindness and help (with that quality of spontaneity which distinguishes them from "machine-made" charitable patronage), are still in an unenviable minority, so far as concerns their personal parts in the immediate world-play. Among these ethereal egos now incarnated as special air-pioneer workers, inaugurators of the New Day, engaged in "living the life" attuned to the new rhythm (with frequently very little to say for themselves), occur many cases of severe nerve-shock, attributable to violent collisions with "heavy bodies" on more than one plane; impacts with those whose very corporeality constitutes a menace to the well-being of these children of a diviner day, living presagers of a still far-off "*Ultima Thule*," when nation shall not strive against nation, neither shall they learn war any more.

But the present aura and atmosphere of the earth render these earth-caryatides and titans as necessary as their more ethereal and frailer airy and (some) watery co-inhabitants. If planetary psychoanalysis teaches practical mutual appreciation, born of a fuller measure of understanding, within the four respective elemental realms, this alone will justify its study, from the point of view of that increased efficiency and power which is the inevitable sequential result of a multiverse turning its attention to the spiritual aspect of unity. For in such

elemental concord alone will this "world's great age begin anew," living and moving amid spiritual serenity as

Thought in such concord with the soul of things
That it can only move, like tides and stars,
And man's own beating heart, and the wings of birds,
In law, whose service only sets them free.¹

For here, in planetary psychoanalysis, the one golden rule holds good, fulfils itself, in the gradual disentanglement of one maze of complexes after another. If the will-to-power can be aroused, the will-to-serve co-ordinated and proven (as it can be proven, by those who bring determination, force and patience to the work) to coexist with service as spontaneous expression of the life-force, in every Nativity wherein the ego has not sunk too far and deeply in the trespasses and sins of instruments and vehicles for whom the scrap-heap and incinerator represent the next stages of progress; if service be taken in its most universal significance, from that of the genius, whose "use" is to burn and shine, to beacon and beckon through the night of time, prophetic of immortality to all who can so much as lift their eyes to the stars that rise above their native hills, to that of the performer of so-called "menial" work in that spirit of artistry which rejoices in a piece of work well done, whether it be street-sweeping or sewerage; if creative and constructive expression and activity be held as life's *summum bonum*; then no herculean labours of cleansing and preliminary destruction, as means to an end, can prove too formidable a task for those who are set on the goal, and realise their own imperfections.

Leo French

(To be concluded)

¹ Alfred Noyes, from *The Torch-Bearers*, "Kepler".

OCCULT CHEMISTRY: FURTHER INVESTIGATIONS

By C. JINARAJADĀSA

DURING the course of a brief visit to Sydney, on my return from Queensland and before leaving for Melbourne, Bishop Leadbeater carried on the investigations into the structure of chemical compounds which I have already reported. The new compounds investigated and mapped out are:

Nitrates—Nitric Acid, HNO_3 ; Potassium Nitrate, KNO_3 ; Sodium Nitrate, Na NO_3 ; and Silver Nitrate, Ag NO_3 .

Carbonates—Calcium Carbonate, Ca CO_3 ; Sodium Carbonate, $\text{Na}_2 \text{CO}_3$.

Sulphates—Sulphuric Acid, H_2SO_4 .

Phosphates— PO_3 , PO_4 .

Oxides—Carbon monoxide, CO ; Carbon dioxide, CO_2 .

Chloride—Ferric Chloride, Fe Cl_3 .

Cyanate—Potassium Cyanate, KCN ; Ammonium Cyanate, $\text{NH}_4 \text{CNO}$.

Acetate—Acetic acid, $\text{CH}_3 \text{COOH}$.

Hydroxide—Sodium Hydroxide, Na OH .

Carbide— Ca C_2 .

Acetylene— $\text{C}_2 \text{H}_2$.

An interesting investigation was the observation of the changes of structure in the production of Acetylene gas from Calcium Carbide: $\text{Ca C}_2 + 2\text{H}_2\text{O} = \text{C}_2\text{H}_2 + \text{Ca (OH)}_2$.

In the investigation of Ammonium Cyanate (Urea), only the biological product was available for examination. I should have liked a sample of synthetic Urea also examined, but no means were available, during my hurried stay in Sydney, to obtain this substance.

Perhaps the most interesting substance investigated was Nitrate of Silver. On my inquiry why light should tarnish it,

Bishop Leadbeater found the solution lay in the mode of packing of the Ag NO_3 molecules. Before light affected them, these were packed in groups of 1,296, each bundle arranged in a particular formation, tapering at the ends. The moment light impinged on this group of 1,296, it broke up into three groups of 432 each, and the packing underwent a change so as to absorb light.

It is evident, now that a general knowledge is available as to the structure of molecules, that the next stage is to investigate the packing of molecules. This further research will then tell us the details of crystallisation. I fear I shall not be with Bishop Leadbeater again for several years, to carry the Occult Chemistry investigations on to this desired end. The work to be done is almost infinite in extent, and the researches so far made only scratch the surface of a continent of knowledge. The absence of Dr. Annie Besant from the investigations was a distinct handicap, as her method of observation and record supplements what Bishop Leadbeater observes. Furthermore she often achieves a generalisation as to the facts observed, which facilitates the researches greatly. Her knowledge of chemistry would have been of invaluable help in answering Bishop Leadbeater's many questions, which I am incompetent to answer, having nothing but a rudimentary knowledge of chemistry.

I believe the work so far done is one of the most valuable contributions to Theosophical knowledge which we possess. Even a momentary glimpse into the work of the Grand Geometrician of the Universe revolutionises a man's concept of life and its possibilities. The Wisdom which "mightily and sweetly ordereth all things" contains within it a power to inspire and bless, and the more I understand the intricacies of Occult Chemistry, the more I feel the power of that great Law in which the Buddhist is taught to "take refuge".

C. Jinarajadāsa

LISTENINGS

By WAYFARER

COME with me far, far into the distance, where the grey-blue mist will hide you and the sounds of the world are for a moment still.

Come quickly; there is need for great hurry. Come quietly; there is no need for bustle. Come gently, for no one must know. Come carefully, for others must be helped on the way. No one must be forgotten, or hurt, or pushed aside; all must be thought of. There must be no outward appearance of having caught the call of the mountain climbers, except as it may affect your love and care for others. Steadiness, perseverance, balance, are needed for climbers.

Come on tip-toe, listening all the time; some one might whisper. Be on the watch; some one might touch your shoulder. Keep your eyes open; His work might come to you. Your hands ready; they may be needed for His service. Your heart unsullied; He might want to use it.

Listen to the throb of the world. Listen and try to understand the cries of the children who struggle to realise the Self within. Try to uplift the burden and sorrow of the world; it may be He will call you to carry its burden. Get strong, that you fail not when asked to share its sorrow, for only as you serve others are you of use to Him.

Come into the grey-blue mist with me; come where the sounds of the people are for a moment still. But after the

stillness, come out into the struggle of the world, to give courage to the toiling and the sorrowful and the sad.

Come where the earth gives its own notes through air and water and fire. Wait and listen; the earth breathes; it rocks you as in a cradle. Learn of the earth; He needs such knowledge.

Come and look into the depths of the sky: the stars shine and blink and smile; the planets are reserved and hide their great thoughts and depths. Learn of the sky, that you may recognise *the* Star. Come and wander with me in the moonlight, for He is very near and needs you.

Come into the palm grove; you will hear His step. Come and listen to the water; it sighs and beats and throbs; it is restless, yet it soothes you: always moving, yet it calms. Learn of the water, the great cleanser and searcher. He may need you to cleanse and to search. Listen to the notes in the air, the breeze and the birds. Learn, so that you may recognise the note, if the breeze strikes the note of the storm or the birds foretell danger. He may need you in the storm some day, to seek and to save for His sake. And in the night learn of the owl or of the watchers of the night; the air never ceases to give out its notes; He may need you to guard and to watch in the darkness.

Fire—yet another purifier—learn to be burnt; it may be He will want you to go through fire in His Service.

Come into the far, far distance with me, where the grey-blue mist will hide you and the sounds of the world are for a moment still. From the mist the Sun will rise and the Day dawn. The Master has need of all of us to work for the Dawn.

Wayfarer

THE THEOSOPHICAL FIELD

FINLAND sends us a delightful report of Theosophical work going ahead in that far-off clime. The new Headquarters, in its own building, with the prospect of a Hall that was to have been ready on October 1st, shows that they are united in the work. They have raised two thousand pounds for this purpose, most of it in gifts. This will inspire yet other National Societies to work for their own Headquarters.

Mr. and Mrs. Ernest Wood have visited them. It is the first time that the Finnish National Society has been visited by an English-speaking T.S. lecturer; and, as Mr. Wood came almost directly from the heart of the movement, they realise that the tie between them and the International Headquarters has been made stronger and "they feel they have come much nearer to Adyar". They express themselves pleased with the idea of the exchange of reports which we hope to have in "The Theosophical Field". Sweden and Finland are helping each other by exchanging National Lecturers, and their report tells us of many meetings of different Lodges with an audience of about three hundred people.

From the North I skip to the South-East; for from our brothers in Java we have a good report of earnest study, and their magazine shows us that they are specially interested in the philosophies of Bergson and Einstein. From many details they have told us, we learn that they are very much alive in Java and determined to carry on the Theosophical work with energy and loyalty.

Perhaps the sunniest bit in the Field this month is the Convention held in Germany, last September, at Hamburg, the first since the War; it was attended by the General Secretaries from England, Scotland, France, Holland, Belgium, Austria, Sweden, Denmark, etc. Many of us would like to have been there and join in the handshake after all the turmoil and trouble and bitterness. It is a great thing that this has been accomplished, and we send our very best wishes to the German General Secretary for having been able to bring it about.

* * *

Our youngest National Society, Wales, was the first to send in a report, and we read of a successful week's propaganda having been carried out during the "Eisteddfod".

"Eisteddfod" is the Welsh expression for "In Sessions," coming from the verb "to sit," and acquired its present significance from its early use in connection with the "sittings" or "sessions" of the Welsh Parliament in the tenth century, at which time Wales governed herself, when left alone, in a remarkably able manner. These sessions were even at that time started with music, generally with singing by all present, the music being considered an important part of the procedure. Later on, the function of government was taken away from Wales, and it became a subject nation; but it still retains this interesting memento of its former powers.

The Eisteddfod to-day certainly represents a truly unique national gathering, in which the peculiar qualities of friendliness and spirituality common to the Welsh find a fitting expression. During the whole week our members remarked that they had not heard an angry nor unkind word, nor even an unpleasant remark, from anyone in the vast crowds that gathered there. When it is remembered that there must have been over 100,000 visitors during the Bank Holiday period, the vast majority working-class people from the mines and the valleys, this represents a record of which Wales may be justly proud.

It is astonishing that men in Wales are so much keener on the music at the Eisteddfod than the women; there are probably usually three times as many men present as women at the concerts and competitions. An effort is being made to introduce more classical music at the Eisteddfod, *but this does not find universal favour*. The Welsh are jealous of the intentions of some to "improve" their festival of song. Some people sing with their "mouths," some with their "hearts," some with their "heads"; but the Welsh sing with their "souls". There may be room for the introduction of more "head," but it must not be done at the sacrifice of the "soul".

The Eisteddfod motto is interesting to Theosophists, and bears a close resemblance to our own. It was used by the ancient Druids, who knew many Theosophical teachings, especially that of reincarnation, more than 1,500 years ago. The motto is "*Y gwir yn erbyn y byd*," and its meaning is "The Truth against the World".

* * *

The following account may be of interest:

Those who have been about at night during the last few weeks will have noticed a ruddy planet shining with considerable lustre low down towards the south. This is Mars, our next-door neighbour in the solar system, who has been brightening up considerably on account of decreasing distance, and has become a striking object in the midnight sky.

Mars has come to pay us a visit. September 18th is the day he should be at his nearest point to the earth, actually a little over 40 million miles distant, and nearer than he has been for 13 years. . . .

There are reasons why Mars, more than any of the other planets, has been made an object of special study and has attracted the attention of the general public. . . .

Mars is the only mature world whose actual solid surface can be studied under favourable conditions. He comes (astronomically speaking) very near to the earth, his atmosphere is transparent, and we can look down on to his surface at the time when it is fully illuminated—i.e., broad daylight in that part of Mars—for it must be remembered that the planets do not shine with their own light, so that we can see only those parts of them on which the sun is shining, or where it is day. When we view Mars through a telescope of sufficient power, we are looking on to the sunlit surface of another world, and if there are oceans and continents, forests, lakes and deserts, they must be revealed to us, if only we have the intelligence to recognise them. . . .

The early astronomers saw and sketched some shadings 300 years ago, and the shapes which they drew can be seen and identified to-day, proving the permanency of these features of Martian "geography".

When watched for several hours, it is seen that these markings, to which the names of seas and continents, and so forth, have been given, drift across the planet from (our) east to west at such a rate as to show that the planet rotates in about 24 hours, and consequently has a day and night similar to our own. The direction in which the markings move across, indicates that the axis of rotation, like that of the earth, is inclined considerably to the plane of the orbit, which means that Mars has seasons like our own, although the year is twice as long as ours.

* * *

We welcome enthusiastically anything that helps towards prison reform. Mr. Stephen Hobhouse and Mr. Fenner Brockway are helping this forward in England by the publication of *The English Prisons To-day*. This book reveals a great deal that needs altering.

It is to be remembered that prisons are the only portions of our public administration into which the light of the day cannot penetrate. They are a silent, a hidden world, a world almost completely handed over to a highly centralised bureaucracy. Prison visitors, so far as they exist, are shadows without substance. The real rulers of the system are a few gentlemen at Whitehall. The lives and liberties of the population of our prisons are completely in their hands. It has always been felt by successive governments in this country that this is too great a responsibility to be entrusted to any body of men without interrogation from outside.

I had the happiness to become one of the very few women who were admitted into prisons to speak to the juveniles and women. Exceptions, of course, are made in the case of religious teachers who may be women, and for other special work. I was put under many restrictions; but, having obtained admission, I was appalled at what I found. I recall one winter's day when it was bitterly cold. The large hall was unheated, and the juvenile prisoners had already been sitting there for over an hour, listening to a religious discourse from the chaplain, and were blue and green with cold. I soon found that I needed great self-control not to shiver as I spoke. The desolation of the whole place filled one with despair; and well may we say that it needs the light of day to penetrate the cells of the prisons, the food, the solitary confinement, nay, the whole system. Our attitude to those who have broken laws—laws of a kind that brought them into prison—seems rather curious, since all of us are law-breakers in one sense or another, and shall be so for many ages to come, until we reach perfection. The work of reforming the prisons is one of the most important subjects in every country, especially for sound-minded Theosophists, for Theosophy throws a light on the attitude to prisoners that at present is hidden in the darkness of the outer world's thoughts. It will be a great day when criminals are recognised as ill people, with a physical or mental defect, for they will then be treated accordingly and helped to get well, whereas now our system is, roughly speaking, to make them worse, and not attempt to cure them.

These notes would not be complete without one reference to that great day, November 1st, known in some parts as "All Saints Day," but to some as the day of the Great Multitude, "out of every nation and of all tribes and peoples and tongues"; it seems opportune to remember the Theosophical Field in this connection, for "the race has been throughout the desire of the Eternal Heart; His purpose from the beginning is to bring it to Himself".

Wars and rumours of wars surround us; so it is good to seek for that on which we feel at one, and for that which will unite the nation. Nothing seems to bring us closer than the thought that we travel towards the same Goal, for the many roads lead to one road, and that one road leads to the Eternal Heart of God.

J.

BRAHMAVIDYĀSHRAMA, ADYAR

THE first session of the Brahmagvidyāshrama, Adyar, was opened by the President, Dr. Annie Besant, on October 2nd, in the open-air college hall, under the great trees at Damodar Gardens. The function was characteristic and prophetic of the ideal and work of the Āshrama. The audience was representative, not only of the main sub-nationalities that compose the vast national unit of India and Ceylon, but also of Europe, America, Australia and the East Indies. (Later in the week a Chinese member of the Theosophical Society joined the Āshrama.) In religion also there was the same world-representation; Hindū, Parsi, Buddhist, Christian, and Muhammadan sat side by side in mutual recognition of the truth that all paths converge towards the summit of spiritual realisation.

The proceedings began with the recitation of prayers from the great religions, after which all joined in the beautiful poem by Rabindranath Tagore, dedicating body, brain, heart and actions to the highest purposes.¹ Then came a hymn of praise to the Creator for the gifts of the earth in sustenance and beauty, for knowledge and pleasure. The Registrar then presented the students to the President, who greeted each individually; after this she delivered the first of her morning talks at the Āshrama, the subject being that of each Monday's study—Mysticism. The President wore the brilliant gown of a Doctor of Letters of the Benares Hindū University. Few who were present will soon forget the sense of power and exaltation that accompanied her speaking of the prayer:

From the unreal lead us to the Real.
From darkness lead us to Light.
From death lead us to Immortality.

Thus she gave the key-note to the Āshrama's work—the search for reality, for illumination, for the eternal verities. In an address pulsating with fervour, and shot with the light of vision, that ranged from particular facts to the horizon of universal truth, she set out the nature of Mysticism, or Yoga. She emphasised the predominant requirement of strength of will on the part of those who would enter the Mystic Way, and pointed out (as a guide to the students in their synthetic studies) the similarity of mystical experience in all times and places, however its external symbols and expression might differ.

¹ *Gitanjali*, No. 4.

On the succeeding five mornings of the week Dr. Besant gave the first talk on the topic of the day—Tuesday, Religion; Wednesday, Philosophy; Thursday, Literature and Art; Friday, Science; Saturday, Social Organisation. To the whole series she gave the following extended and illuminating titles: God manifesting as Will, God manifesting as Love, God manifesting as Understanding, God manifesting as Beauty, God manifesting as Knowledge, God manifesting in Society. This is the ground-plan of the Āshrama's work, the foundation-stone of which is the recognition of the Divine Life expressing itself along these six lines.

A verbatim report of the President's talks was made, and it is hoped that she will permit their publication soon, as the first Transaction of the Brahmagvidyāshrama.

In addition to the President's openings, the beginnings of regular study were made. Space will only permit the giving of the first week's programme: Mysticism and its expression in Poetry, J. H. Cousins; Sūfi Mysticism, C. S. Trilokekar; Vaidic Religion, Primary and Secondary, Pandit A. Mahadeva Sastri; Greek Religion, the Orphic Tradition, F. L. Woodward; Vedānta, the Last Word of Vaidic Religion, A. M. Sastri; Greek Epic Poetry, F. L. Woodward; The Nature and Function of Drama, J. H. Cousins; Greek Architecture, F. L. Woodward; The Development of Astronomical Thought, Worlds in the making, Life on other worlds than ours, C. S. Trilokekar.

The Āshrama has begun its career as part of the celebrations of the President's birthday, and thus shares the auspicious influence of that occasion. Its students and staff present it as a birthday gift in the service of humanity.

The opening of the Āshrama happily coincided also with the birthday of Dr. S. Subramania Iyer, who, despite his eighty years, and considerable physical debility, came to the President's talk daily, and showed his happiness at the unanticipated fulfilment at so early a date of the hint of such an Āshrama which he threw out in his Convocation Address to the National University in December last.

The opening of the first "informative" lecture-course is, however, only the preliminary intellectual step towards his and the President's ideal of a Yogāshrama, in which people of high aspiration, goodwill and pure life will enter with "sound minds in sound bodies" on a period of inner discipline, from which they will go back to their several spheres of work as centres of spiritual illumination and power. Meanwhile the study of the Brahmagvidyā, in its two forms, will proceed, and become richer as time goes by, and as members from all parts of the world come to take and give the best of their aspiration, intuition, thought and experience, in this the beginning of a cultural world-synthesis.

J. H. C.

T.S. ANNUAL CONVENTION

ARTS AND HANDICRAFTS EXHIBITION

WITH the President's sanction and good wishes, an innovation will be inaugurated at the 1922 Convention—an Exhibition of Arts and Handicrafts. This year, owing to the short notice, the exhibits will be mainly restricted to India, with a few additions from China, Japan and Burma; but it is hoped that it may develop in the future into a great international affair.

The promoters ask for the hearty co-operation of all Indian members in making this first year's effort a happy augury of its future destiny. They would like to have representative work from all the various Provinces in India. This may take the form of gifts, loans, or objects for sale or return. If members have in their possession any specimens of handicrafts which are now dead, the loan of such will be much appreciated. Examples of living crafts may be sent for sale or return, but a small commission on all sales must be allowed, to pay for the expenses of the Exhibition. Possible sellers must be made to understand this before sending. Ivory and wood-carvings, woven fabrics, printed cottons, brass and copper ware, silver-work, jewellery, pottery, inlaid and embossed work, embroideries, sculptures and paintings, will all be included in the Exhibition. Every article sent must be hand-wrought, and wholly Indian in character. Exhibits must as far as possible be sent during the first week in December.

All parcels and correspondence must be addressed to—Alice E. Adair, Theosophical Publishing House, Adyar.

[One of the earliest Theosophical Conventions had connected with it a small industrial Exhibition, started by Colonel Olcott; and I am grateful to Mrs. Adair—whose competency for the task was proved in the Exhibition held last spring by the Art Section of the 1921 Club—for reviving the idea of having one with our Convention of 1922.—ED., THEOSOPHIST.]

CORRESPONDENCE

THE PROTON AND ELECTRON

IN the October THEOSOPHIST (p. 100) Lieutenant Cather comments upon the "very surprising conclusion as to the nature of the electron and of negative ions" at which I have arrived in the article "The Proton and Electron". In the same issue (p. 44) I have myself laid stress on the revolutionary character of this conclusion, but this is not necessarily an argument against its truth. Occultists have long known that there are many surprises in store for Western science,¹ and the discovery of radium, the transmutation of the elements by Rutherford, the four-dimensional space of Minkowski, and the theories of Einstein, are instances of this.

Lieutenant Cather would like an explanation of the interchange of gravitational fields; but, as this forms the subject of later articles, it may be omitted here. Instalments of this explanation will be found in paras. 62--66 and 71--73 of the October article, and in paras. 85, 127, 128 and 129 of forthcoming articles. I will, however, endeavour to reply to his objection that "electrons have been produced from every class of element, consequently it is assumed that they are contained in the 'make-up' of every element; also, all electrons are identical, and therefore are of the same mass as each other; from this it follows that if they are interchangeable with the negative ions, all negative ions must be identical and be of the same mass as each other". But this is by no means a necessary consequence; it is only essential that all ions should contain hydrogen as a constituent, in accordance with the hypothesis of Prout. The researches of Aston and others have now demonstrated the truth of this. An ionised molecule, therefore, implies that one of its constituent hydrogen atoms has been transformed into an electron, or vice versa.

With reference to Lieutenant Cather's impression gained from reading Mr. Sinnett's Introduction to the new edition of *Occult Chemistry*, it is not possible for an electron to be "either an ultimate physical atom or a definite small number of them," without changing the gravitational field, since the atom of *Occult Chemistry* has a mass one hundred times as great as the mass of the electron, as shown in para. 2.³

¹ *The Secret Doctrine*, I, 173.

² *Isotopes*, Aston, 1922, Edward Arnold & Co., p. 90.

³ THE THEOSOPHIST, Vol. XLIII, April, 1922, p. 39.

The statement in *First Principles of Theosophy* (p. 176), that hydrogen consists of 9 positive and 9 negative atoms, does not, in my opinion, accord with the observations recorded in *Occult Chemistry*, and is, perhaps, due to a misapprehension. I had, at one time, made a similar assumption, and my "Scientific Notes" in THE THEOSOPHIST of March, 1910 (p. 794), were based on this. It was only after years of research that I discovered my mistake. It is natural to suppose that one positive atom will neutralise one negative atom; but more careful study shows that this is not so, and the recorded observations indicate that one positive atom will neutralise eight negative atoms. The evidence for this is summarised in paras. 48-50. This conclusion is arrived at, not only from the facts of occult observers, but also from the more extended observations of Western science. My mathematical researches on the linear triquet, which contains the positive atom in hydrogen, would alone fill a volume of THE THEOSOPHIST.

Although the evidence presented in the article to prove that the electron is transformed hydrogen may be considered meagre, the researches on which this conclusion is based occupied many years, and much of the evidence is reserved for later articles. In the meantime I maintain that the neutral unit of matter consists of one positive atom (male), and eight negative atoms (female), so that the neutral unit is nine.

"Father-Mother, Svabhāvaḥ, the germ of the universe, is ONE and NINE." (*Stanzas of Dzyan*, II, 5-6, and IV, 5.) Svabhavaḥ is Mūla-prakṛti, the matter of the highest plane, but "As Above so Below".

G. E. SUTCLIFFE

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

MR. TIDEMAN has a note on the above in the September THEOSOPHIST. The questions grouped in his para. (1) indicate that he wishes to repudiate any such opposition as that of "wise and foolish," and to recognise only "different grades of wisdom". Possibly the underlying motive is to avoid thinking of any human being as foolish. Such a motive is refined and laudable. There is no harm in disallowing such an opposition, for the practical purposes of the questionnaire, too. For what the latter implicitly demands is granted by him in his para. (2). He says there, what every one must agree in, that "not only should the good govern, but the very best".

But some may say, here, that the use of the word "best" implies necessarily the recognition of the opposite, "the worst," for otherwise

¹ *The Secret Doctrine*, I, 90.

"best" has no meaning. And their contention could scarcely be said to be wholly groundless. For, after all, the existence of opposites is a fact in all limited consciousness. Indeed the world is made up of an infinite number of pairs of opposites, all derived from the primal pair of opposites, Self and Not-Self. There is not more reason for speaking of "only grades of wisdom" than of "only grades of foolishness". If we abolish the word "foolish" as meaningless, then we should similarly abolish thousands of other words which signify one factor of the doubles, the "pairs of opposites," above referred to. Thus, pleasure would become only degrees of pain; or pain, only degrees of pleasure. Light would become only degrees of darkness; or darkness, only degrees of light. Soul would be only degrees of body, mind of matter; or vice versa. And so on.

In the illusion of the World-process, opposites are a fact, though an illusory fact. Heat and cold are opposites, are experienced as opposites; though we never can have absolute cold or absolute heat, but always only "comparative" such. And herein may be seen whatever element of truth there is in the other view—that opposites are degrees of each other. "Less cold" becomes "warmer," "more heat," by comparison with "more cold". The element of opposition is to be found in the pair "less-more".

So, on metaphysical grounds, no individual with a separate individuality, however high, can be absolutely "best" or good, virtuous, wise, omniscient; nor, however low, absolutely "worst," bad, vicious, foolish, ignorant. All the seeds of all the virtues and all the vices, all the excellences and all the deficiencies, are present in every one. Whichever predominates, gives the characteristic designation.

Thus, then, the difficulty felt by Mr. Tideman seems to be only a verbal one, and not substantial.

The substantial difficulty is, as he himself says in the same para. (2), "How to select them" (i.e., "the very best"). It is just these, "the very best," that are referred to in the questionnaire as "the higher self" of the community. That expression is used there, because it is rather familiar, especially to Theosophists, has a fairly well recognised significance, and is (or at least was believed to be) likely to meet with ready acceptance as the natural explication of the word "self" in self-government.

There is much room for other suggestions than those made in question No. 12 of the questionnaire, and much need for full discussion, in connection with this very substantial and serious difficulty—which, for the very reason that it is such a difficulty, should be grappled with first and foremost and most persistently, although it has been and is being shirked continually in all countries, on the contrary.

Mr. Tideman touches this problem in his para. (3) and subsequent paras. But he makes no specific suggestions as to how "the best men of all classes," who "should constitute a higher selection," and

would presumably constitute the legislature and central authority, should be discovered or developed and elected.

Incidentally, it may be noted that his division of society into (a) the economic workers, (b) the spiritual workers, (c) the State officials, corresponds to (a-i) the Vaishyas and (a-ii) the Shudras, (b) the Brāhmanas, and (c) the Kshātriyas—not by heredity, but by temperament and constitution. In terms of psychology, these would be (a-i) the men of desire (the men of wealth, of substance, of business-affairs, trade, commerce, possessions); (a-ii) the men of (comparatively) unskilled labour, (b) the men of knowledge (of thought, learning, science, fine art, religion, spirituality, etc.); and (c) the men of action (of material courage and prowess, of adventure)—all and each being only comparatively or predominantly such, never wholly or exclusively.

In a community where all these are so closely knit together and co-ordinated and interdependent as (a-i) the trunk, (a-ii) the legs, (b) the head and (c) the arms are in an individual, the “head” naturally supplies the legislature; the “arms,” the executive; the “trunk,” the mercantile organisation; and the “legs,” the manual industry. The questionnaire endeavours to guard against the rigidity and consequent degeneracy of exclusive heredity, by making suggestions for recruiting the components of the “head,” for the purpose of forming the legislature, from the *retired* members of *all* classes.

With reference to Mr. Tideman's remarks about fraternity, liberty and equality, a suggestion might be made here for a re-assignment. We naturally speak of fraternity of feeling, liberty of action, equality of intelligence and status, or even sameness of opinion, identity of thought, etc. Fraternity, then, should be the principle mainly governing the economic and industrial organisation, so that necessities and comforts may be shared by all as brothers and sisters. The principle of liberty should chiefly guide the administration, so that every individual may have as much liberty of action as possible, but in consonance with the liberty of others; in short, the liberty should be an ordered liberty. The principle of equality should inspire the legislature, and the educational and other spiritual departments of the communal organisation, so that all may be tended and cared for equitably, with equal care and forethought, though necessarily in different ways suited to their different constitutions and needs.

Benares

BHAGAVAN DAS

BACK TO BLAVATSKY

WHEN we come to consider what this slogan of “Back to Blavatsky” really involves, one is compelled to come to the conclusion that those who use it have never stopped to think the matter carefully out; on the face of it, it looks like a youth going back to his childhood, a nation going back to its original weak, unorganised, primitive state. For an institution has its stages of growth, differing from one another, just as an individual has. And I think we do not half appreciate, on the one hand, the wonderful adaptability of H. P. B.'s methods to the work she had to do, and, on the other, how utterly unsuitable those methods are to the work which has to be done to-day.

Looking at it as a whole, then, her work may be divided into four parts. The first necessity was destructive criticism of both religion and science—religion, because of its dogmatic superstition, and science, because of its dogmatic materialism. No sure foundation could be laid until this mass of accumulated rubbish had been cleared away.

The next necessity was propaganda. There she stood practically alone in the world, with a mission before her of laying the foundation of a great International Society. So the first thing was to attract attention. This she did chiefly by phenomena, never shrinking from the suffering which their constant drain on her vitality brought down on her devoted head. Also her Bohemian manners and ways of living gave a certain notoriety, which served admirably to attract to her side all the social outlaws and original thinkers of her time, among whom she knew her future followers would be found. Thus we find the endless stream of visitors, for which her domicile was so much noted. The great majority, of course, passed on; but the few she wanted lingered behind and remained to become her devoted pupils and helpers.

Thus the third part of her work was initiated, namely the building up of a small group of people, whom she could thoroughly instruct, and on whom she could rely to carry on the work after her own departure.

The fourth division comes under a somewhat different category. For while the first three were purely her own work, the writing of *The Secret Doctrine*, as a foundation of basic truth upon which the future of the Theosophical Teaching could rest, was a composite matter. For, from the accounts of those who worked with her at the time, most of it was given by the Masters through her as a medium, though, of course, at the same time it shows the imprint of her own genius.

Thus H.P.B. carried on, in spite of the great suffering which such pioneering work always involves, and which came to her in full measure. And the results obtained in conjunction with the organising work of H. S. O., looked at, not from the point of view of

numbers, but from that of foundation and preparation for the future, were simply marvellous for so short a time.

But nevertheless it was only the beginning. Many more people had to be brought in, the teaching had to permeate a much wider section of society, before it could have much effect in the direction of practical brotherhood. For there is no denying that the teachings of H.P.B., as she gave them, are much too difficult for general consumption. To most people, her writings seem just an inextricable mixture of Hindûism, Buddhism, Gnosticism, Pythagorean numbers, Kabâlistic symbols, Samskr̥t terms, etc., without method or system, and all written in an archaic style which is utterly foreign to our modern ways of looking at things, indeed to our whole civilisation. It was impossible for Theosophy to spread in this form. It was only for a few people of special ability, and for those with private means and ample time. And to this day H.P.B.'s writings, in general, remain the preserve of the few; while *The Secret Doctrine*, in particular, stands chiefly as a deep well of truth, from which a few of our advanced leaders may draw, and then dispense the waters of life broadcast to all.

It was therefore necessary that, as the second stage in the growth of the Society, our two later teachers, A. B. and C. W. L., should arise; and, by casting the Ancient Wisdom into the philosophico-scientific mould in which we have it to-day, make it possible for it to spread to a large and ever-increasing number of the public. With their emphasis on the idea of vibrations, their systematisation of the doctrines of Planes, Rounds and Races, and their crystallising and defining of a set of technical terms, these two great co-workers have brought the presentation, the vehicle, of the Ancient Wisdom right up to date, and have thereby earned the eternal gratitude of thousands of men and women the world over. The man of scientific mind can now study the wisdom of the ages in his own language, and according to his own thought-habits; while the woman of devotional temperament has had her religion so rationalised that she can not only hold on to it in the face of all the attacks of materialistic science and the higher criticism, but also so as to open up to her mind endless vistas of new truth and beauty. Thus, again, the work of A. B. and C. W. L. has been highly constructive, a thing which has been made possible by the clear field left them by H.P.B.'s clean-sweep methods.

Thus the thought of the higher intellectual and devotional classes has been more or less leavened with the Theosophical teachings, the teachings on which alone brotherhood can be based. But, even so, there are still vast numbers in every country who have not yet been touched.

Does it not seem, then, that the next step forward, the third stage in the development of the Society, should be towards a still greater simplification and popularisation, rather than "back" to the difficult and abstruse, and to that extent exclusive, methods of its early days?

Brotherhood is still our First Object, and expansion must come, if that object is to be realised. So, whether it is to come through some new departure, some new way of interpreting the Ancient Wisdom within the Society itself, or by means of subsidiary activities, such as the Order of Service, Co-Masonry, the Liberal Catholic Church, and the Order of the Star in the East, or by both, we ought not to shrink from the task. Brotherhood includes all. And until the doctrines of Reincarnation, Karma, and the Unity of the Self have permeated the whole of society, Brotherhood can never become a reality.

EDGAR W. PRITCHARD

CHRISTIAN SCIENCE AND THEOSOPHY

IF the test of a religion be its power to bring consolation and peace to suffering mortals, then surely Christian Science takes a high place; and, judged by the number of its adherents, it almost takes precedence of Theosophy. And since both Christian Science and Theosophy proclaim virtually the same message—viz., the unreality of the mortal robes of the soul, and consequently of pain and disease, which are connected solely with these vestures—it is an interesting question why the Christian Science version should make, as it appears to do, the stronger appeal to the multitude of men. I think the answer is that it is more unphilosophical and dogmatic, and consequently more one-pointed and immediately effective in its affirmations. It disregards all philosophy, all research into the Ancient Wisdom, except this one essential dogma, the unreality of matter, and its power to delude the soul and lead it into "error" or *māyā*.

God is the one Reality, and in Him is no disharmony or discordance at all. In Him we live and move and have our being; and, if we realise that great omnipotent fact, then neither will there be for us any disharmony, any disease, nor any pain. That realisation is open to us *all, here and now*. We need not wait for it for untold lives, untold millenniums. We need not struggle and painfully toil up a long, rough path with bleeding feet. Salvation can be achieved immediately, now and at once, by faith in Christ, and at-one-ment with Him. It is Wesley's message in a new form. Have faith, and you will be clean, free from sin, and therefore free from disease. For sin, or separation, is the source of all disease—which, none the less, is an illusion, for we are never really separate. Such seems to be the gospel of Christian Science.

Now, if all Christian Scientists, or many, or any of them, were able on all occasions to prove this doctrine by practical illustration in their daily lives, it would mean that they would be Arhats; whereas, in sober fact, they are men and women of very ordinary and average development. On the other hand, we have the incontestable

fact that in numbers of cases these dogmatic affirmations on the plane of here-and-now, of truths that should belong to the buddhic plane, have answered to a physical call and "delivered the goods" unmistakably! Patients ill with tangible physical ailments have, when told that their complaint is an unreal delusion of mortal mind, miraculously asserted themselves and chased the microbes out of their systems without the aid of physic. What are we to conclude? Can karma be transcended and miracles worked by ignorant and undeveloped men? Do they become temporarily Adepts, without knowing how?

Whatever be the explanation, I think we Theosophists might learn something from these very one-pointed if narrow-minded enthusiasts. A little bit of Christian Science, with its indomitable affirmations, to reinforce our Theosophy in the dark hours of crucifixion, would do us no harm. We are told by the Master to be cheerful, even when immersed in bitter suffering; but a perusal of that very "human document," *The Doctrine of the Heart*, shows that this is by no means easy, even to advanced pupils. It is then that the sledge-hammer faith and logic of the Christian Science affirmation can restore us once more to the captaincy of our souls.

The man of the world may sneer at the Christian Scientist, but he has not found the lever wherewith to prize that human rock out of its impregnable position. Rocks and facts are stubborn things, and a too weak lever is often a danger to the man who wields it! We Theosophists are not very prone to form alliances with men of the world for any purpose except physical work, but there is just the danger that our exaggerated deference to karma may incline us to borrow rather more of Sancho Panza's attitude than we ought!

H. L. S. WILKINSON

REVIEWS

The Science of Power, by Benjamin Kidd. (Methuen & Co., Ltd. London.)

The argument of this most striking and arresting book is, briefly, that the organisation of Power in the world, meaning human capacity for work, has been hitherto managed by *males*, by methods of brute-force. The possession of effective force has been the final court of appeal in all disputes, the agency for maintaining law and order at home, and the means of argument abroad. All men and all nations have bowed to its supremacy; and ethics, though maintaining a precarious and dubious existence as a separate science, has in practice been squared with its decisions.

This means of organisation of the world's Power has had its day, and is now a thing of the past. The organisation of the Power of a nation, and ultimately of the world, will in future be done by the stimulating effect of the "emotion of the ideal," a means which will psychologically be infinitely more effective than the homage paid to brute-force under the stimulus of fear. The arousing of this electric impulse in men's minds will be the future work of the hitherto neglected and inoperative half of the human race, the female half. The author has the profoundest belief in the enormous social development which women have it in their power to bring about by virtue of their superior conscience and capacity for self-sacrifice. And he asserts with force and conviction that this development might easily take effect and produce sweeping changes within one generation, if the education of the young were properly taken in hand and conducted on these ideal lines. In support of this, he shows how the superior educational system of Germany succeeded in altering the whole character of the German nation (for the bad) within one generation by propaganda conducted in schools on the Might-Right philosophy; and he quotes Japan as performing a similar feat.

The author is rather hard on poor Professor Darwin, and seems to bracket him with the German "supermen" as one of the main agencies

which have produced the warp in men's minds, urging them towards the modern "apodiabolosis" of force. He also asserts that social heredity is infinitely more effective than individual heredity as an evolutionary agent, and that, individually, in brain development, men are far more nearly on a level than is generally supposed. In fact he almost harks back to the old idea possessed by our forefathers, that the mind of a child is a blank sheet of paper, on which the educator can write what characters he chooses.

Apart from such questionable overstatements, however, the author's argument carries conviction. It must be apparent by now, to the most ardent disciple of Darwin, that the "survival of the fittest" does not and cannot achieve all that is claimed for it. In a free fight, very often the fittest types are killed off. Opposing forces constantly cancel, and no development or progress takes place. Frequently the species or nation degenerates and succumbs. Whereas in a co-operative community, such as that of ants and bees, and socialistic humans, there is the essential condition favouring development and growth. Also love, devotion, hero-worship, and homage to the Right, are undoubtedly vastly more effective social forces than fear and worship of the Beast of Force; and if once they could be effectively got under weigh, nothing could withstand their impetus. But is Woman to be the agency which will bring this tremendous organising Power to birth?

One wonders! What is woman doing now, when the male supermen all over the world are succumbing to stalemate, and bankruptcy of brains threatens to accompany bankruptcy of cash? What is woman doing? Some are dancing fox-trots, some drugging themselves with cocaine, and some a prey to grief and despair!

Woman has not shown her hand yet. And yet, the more one thinks of it, the more one feels impelled to ask: "What of the daily and hourly sacrifice that has been made silently for hundreds and thousands of years by women for the sake of the race? What of the horrors of childbirth patiently endured? Who can measure the unfathomable intensity of the suffering of thousands—millions—of weeping mothers who have allowed their offspring to go forth to be devoured by the Moloch of War? Has all this sacrifice gone for nothing? Is there not a great, a tremendous volume of spiritual force stored up by it in a mighty reservoir, which only awaits time and opportunity to be poured forth for the world?

We should not be blinded by the failure of Woman to reveal herself up till now, nor by the poor showing made by individual

women. Many rather hopeless cases became heroines during the war. Woman is an enigma to herself, not to men only. May this not be due to the damming up, within her being, of overwhelming forces of which she is only barely conscious? What of that mysterious "Foot-note by E. O.," now published in THE THEOSOPHIST for May, 1922?

Mr. Kidd claims that he proclaimed his gospel to a deaf world, when he delivered the Herbert Spencer lecture to the University of Oxford in 1908. He announced then that the world into which his audience had been born was bankrupt and dead; and that those who were still young would probably see great happenings. No one believed him then, but time has borne out his prophecy; maybe the near future will still further justify him.

H. L. S. W.

To India: The Message of the Himalayas, by Paul Richard. (Ganesh & Co., Madras.)

M. Paul Richard touches a high note in this his call to India—"He neither persuades nor argues; he just calls," as the Foreword says. It is an inspiring little book—just a message—and given in short paragraphs which are full of thought. In speaking of empires and peoples that have passed or are passing through the throes of a new birth, he says: "For all are condemned; but condemned to new birth!" In appealing to India specially, he says:

Thou claimest equality among peoples and races, and thou wouldest not have it among castes! Thou shalt be the sister of all nations, only when all thy sons among themselves are brothers . . . And all thy daughters, their sisters and equals. . . .

There is a link of destiny, close and mysterious, between women and their nation. A nation also is a woman, a mother. Whenever women are treated as slaves, the nation becomes a slave also. . . .

Seest thou these barriers, divisions, doors closed to the stranger, to the pariah to Brother Man? Nay, for thy soul has arisen, and with her—Fraternity!

The author brings in a waft of fresh air straight from the Himalayas, when he says:

One is coming—whom no one knows, and for whom all are waiting. One, as it were the New God of this Universe, the God of the New Man—of the Superman . . . India, Aryavarttha, let Him descend on thee. And thou shalt be blessed among all nations. Thou shalt be hailed, thou Holy Land, throughout all centuries by all beings. . . .

W.

The Human Touch, with Fantasy and Poems, by L. A. Compton-Rickett, with a Foreword by Katherine Tynan. (George Routledge & Sons, London. Price 5s.)

In this book pp. 1—89 are occupied by a short Play, "The Human Touch," which deals with the subject of vivisection. We are introduced to a sporting parson and his wife, and a fair daughter who loves a local vegetarian-anti-vivisection-enthusiast; but her hand is sued for by an up-to-date toxin-administering doctor. Papa falls ill of diphtheria, and there is much question whether "to tox or not to tox". The young lady and the enthusiast force their way into the laboratory or vivisection-den of the doctor, by bribing the assistant, and awful scenes of suffering animals are disclosed. Enters the owner, and a fierce argument arises. Papa miraculously recovers without the aid of the noxious injection, and in spite of the vivisection surgeon's assertion that he would die. The suitor of the fair daughter thus defends his position: "I have a vision, not of angels, but of suffering humanity, humanity cured of suffering, humanity prevented from suffering by a few."

She replies thus: "And I see humanity trying to climb to ease and comfort on the tortured bodies of helpless, trustful creatures, tortured year after year" which, we suppose, puts the two sides of the case into a nutshell.

Enter papa, radiant and convalescent, exclaiming: "I'm more than thankful I haven't been slit up or poisoned." He blesses the union of the happy couple; but we are left in the dark as to whether she accepts him or he repents of his wicked ways; while the poor vegetarian anti-tox disappears from the scene entirely.

A not very skilful or convincing Play; but perhaps it would be impossible to make it so, and, as Mrs. Tynan says, "one doubts that it would ever have a long run".

The second piece, a Four Act Play, "The King of Hearts," has some clever work in it, and reminds us of *The Blue Bird* in its fantastic treatment of a pack of cards. The author is more at home in this fantastic part of the play than in his first effort, which looks as though it had been written to order; but the action drags somewhat when he descends from the clouds to the world of business methods. We have not space to quote from this play, which, in brief, is a scheme to bring down the poetry of life into the hum-drum routine of business methods.

There remain some thirty pages of lyrics and sonnets. The lyrics are mostly short, and some of them sweet. The poet's choice of words is far better than his sense of rhythm and metre. Perhaps the best of these is the short poem "Response". The sonnets, "In Memoriam," which conclude the book, are an advance on the previous poems. They show great power of concentration and a happy choice of words. There is a fine sonnet on "Cambridge Colleges".

F. L. W.

The Truth about the Mormons, by Sheridan Tones (William Rider & Co., Ltd., London. Price 3s. 6d.)

Certainly Mr. Sheridan Tones does not spare us, with his list of horrors in *The Truth about the Mormons*. He has no good word for them. His book seems biased, for it is difficult to see what holds the people together, or what is their object in making of themselves a sect. We want to hear more on the one hand and less on the other; and a certain curiosity is aroused to hear more about them from other sources. It is so easy to condemn a people because we do not appreciate them, but it is not so easy to be quite just to their faults. One must take this book as one-sided; there may be no other side, but we should like to know. The book is put together in a somewhat scrappy way, which suggests want of conscientious thought.

W.

MAGAZINE NOTICE

We have just received the second number of the first volume of *Theosophy in Ireland*; and send our warm congratulations to its editor and our brothers in Ireland, and best wishes for the success and long life of this promising magazine. It is distinctly Irish in spirit, and strikes a welcome note of originality, which is especially happy in the account of the Annual Convention in England. The articles on Celtic Mythology are good. It is published at the Sectional Headquarters in Dublin.

15 DEC 1922

THEOSOPHICAL SOCIETY
ANNUAL CONVENTION, 1922, AT ADYAR

ARRANGEMENTS are being made for the comfort and convenience of a large influx of members at Headquarters. In order that as little inconvenience as possible may be suffered, we ask intending visitors:

1. To notify their coming, at least by the first week in December.
2. To bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lantern. No furniture can be supplied.
3. Members requiring a cudjan hut, or rooms in the Quadrangle or Bhojanashālā, must send word by November 22nd to Mr. B. Ranga Reddy, and cash must accompany the order.

The ordinary cudjan hut, 10ft. by 12ft., costs Rs. 10 with mats, and Rs. 8 without mats.

A big cudjan hut, 20ft. by 12ft., costs Rs. 20 with mats, and Rs. 16 without mats.

Rooms in the Quadrangle and Bhojanashālā will be charged from Rs. 6 to 10 according to the size. Preference will be given to ladies and those having a family.

A general shed will be put up for delegates who do not want special accommodation.

4. Each delegate requiring meals in the European style (including chota hazri, coffee or tea or milk) is required to pay Rs. 4 per day, including accommodation.

During the four days of Convention, free meals in the Indian style will be provided to all registered delegates.

On extra days, meals in the Indian style (2 meals per day without lunch, chota hazri or milk) will be charged at Re. 1 per day.

Any donation towards the "FOOD FUND" will be thankfully accepted.

Tickets for free meals must be applied for at the Bhojanashālā between 6 and 8 a.m. for evening meal, and 2 and 4 p.m. for the next morning meal daily. Those who do not apply for tickets within the hours that are fixed will have to pay As. 10 per meal. Refreshments will also be provided if wanted.

Delegates on arrival are requested to register their names at the enquiry office near Headquarters.

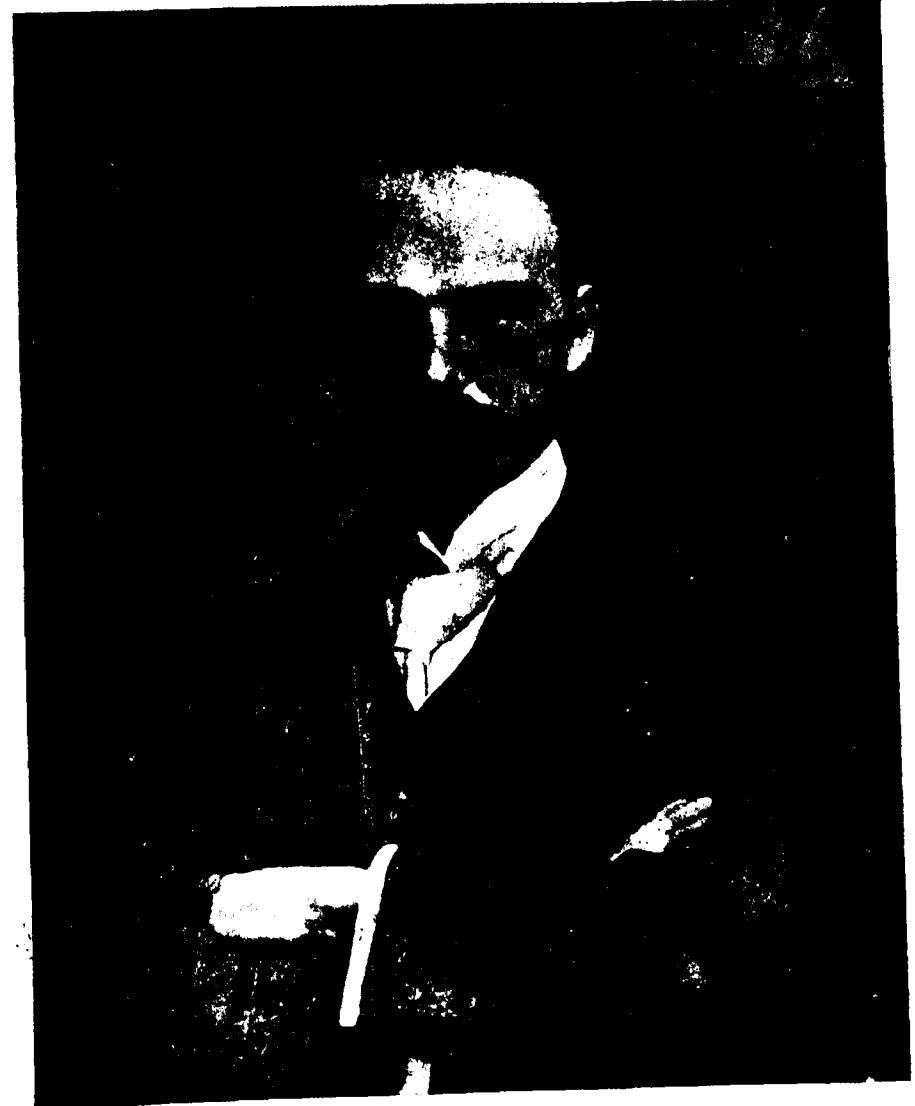
Members who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them.

Arrangements are made only for members and their immediate families (wife and children, if the latter cannot be left at home).

All letters of enquiry should be addressed to the Recording Secretary, T.S., Adyar.

N.B.—The terms quoted above apply to the days of the Convention only.

J. R. ARIA,
Recording Secretary.

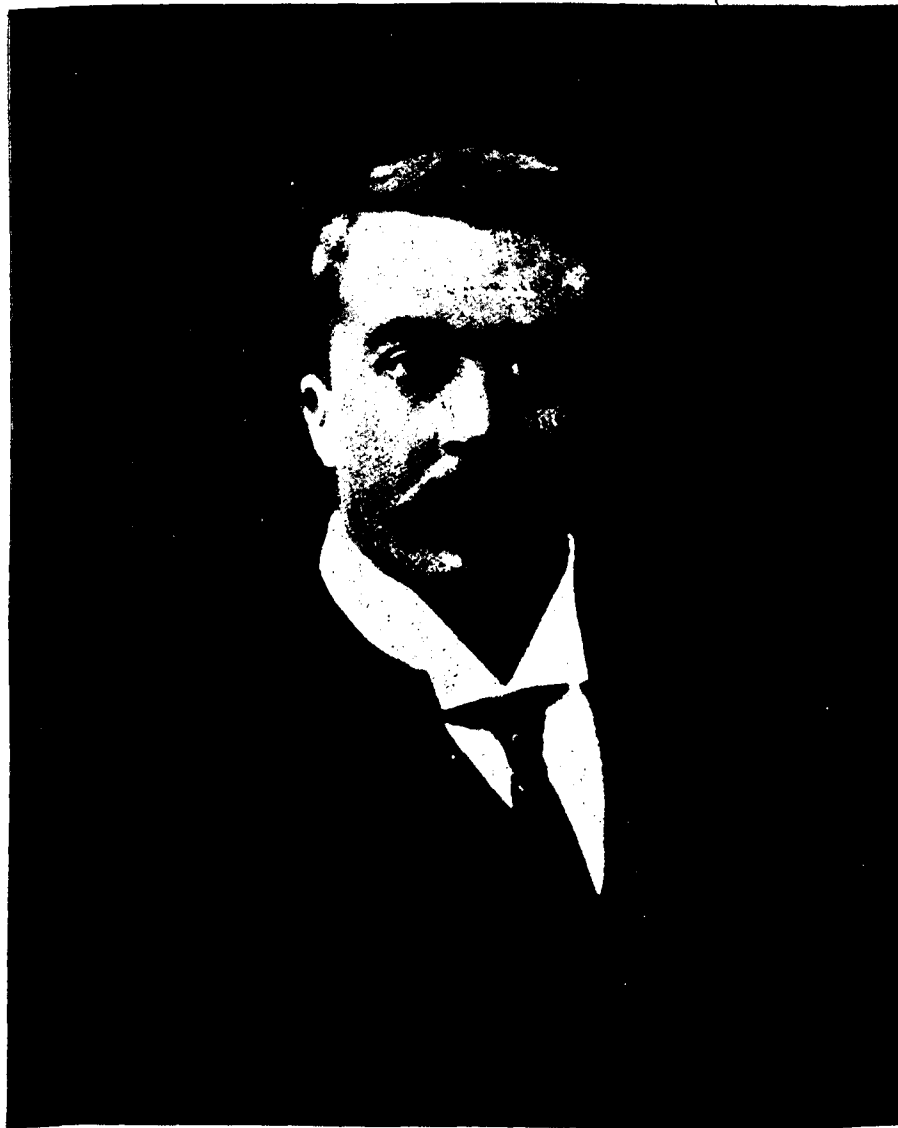


G. R. S. MEAD
GENERAL SECRETARY OF THE EUROPEAN SECTION 1890—1898,
AND OF THE BRITISH SECTION 1891—1898

THE THEOSOPHIST



THE T.S. in Wales held its first Convention at Cardiff on October 30, and sent "loving greetings" to the President. I hope much from this banding together of our Keltic brethren in Wales, for they have a special culture of their own, and a form of the "narrow ancient way" from Druidic sources which should add a valuable ray of light to our ever-widening knowledge. The International Federation, opening its Headquarters in Switzerland, also sends an affectionate message. The far-off National Society in Brazil adds its "filial greetings". Another beautifully illuminated address



BERTRAM KEIGHTLEY

GENERAL SECRETARY OF THE BRITISH SECTION 1901—1905

with many signatures comes from Copenhagen with birthday greetings. A Vienna paper, the *Reichspost*, speaks of the Theosophical Society, formed in the seventies, as having spread all over the surface of our globe; it mentions our three Objects. It then criticises various teachings, objecting to its "close relationship with Freemasonry," and becomes a little mixed, speaking of Adoptive Masonry and the Order of the Star in the East as befits a writer calling himself "Anti-masonry". He tells us that bankers and industrialists belong to the Society, and pour wealth into it. I hope it may be so!

* * *

In last month's *Bulletin* I mentioned a lecture, given by "our Fritz Kunz"—now wandering in his native country—in Reno; he utilised the new arrangement of "broadcasting," whereby the vibrations of his voice were sent over an area of a million square miles of lands, and were reproduced at the stations dotted over it. An American member sends me a cutting of another Theosophical lecture, delivered under similar circumstances. She writes:

I am enclosing a programme of an event which, without doubt, means the opening up of an entirely new field for Theosophic propaganda. The Westinghouse Broadcasting Station KYW reaches the entire Eastern half of the United States from Maine to Texas and from the Rocky Mountains to the Atlantic Coast. It is estimated that about 200,000 people listen to the programmes of Station KYW. I had the pleasure, with several other Theosophists, of hearing Dr. Beckwith give this lecture at the home of a friend who has a radio outfit. It was intensely interesting to hear a Theosophical lecture given in such circumstances.

And it is gratifying to know that Theosophists are quick to take advantage of new methods of spreading Theosophical ideas.

* * *

There are many Federation Meetings held in India, and since my return from Australia I have presided over Federations

in Chidambaram, Bellary, Kurnool, Benares, Trivandrum, Bhavnagar and Tinnevely, as well as visiting Colombo, Galle, Bombay, Simla (political), Calcutta, Poona, Baroda and Ahmedabad, and lecturing and attending meetings in Madras. The immense distances add to the heavy work at the places visited, some four or five meetings on each day, Theosophical, educational, political, social. But it is work full of joyous service to the great causes to which I am privileged to devote the whole of my life.

* * *

It is good to hear from Sydney of the fine work which is being done in the Blavatsky Lodge. Miss Clara Codd, the National Lecturer of the T.S. in England and Wales, has been lent to Australia for a time, and has been giving a course of lectures in the "Miss Bishop's Hall," which the Lodge took for Sunday evening lectures for a year. I have received a syllabus of a course of eight lectures, on the four Sundays in September and four in October. The subjects were: "Have We Lived on Earth Before?" "The Mystery of Pain," "Thought—the Creator," "The Life of the Dead," "Training in Occultism," "The Way of Initiation," "Occult Training in Daily Life," "The Coming Social Order". A weekly Class for Beginners is held on Thursdays, by Mrs. Bean. An Enquirers' Class every Friday is conducted by Mrs. Wilcox. Dr. J. J. van der Leeuw is holding a class on Psychology, to which non-members as well as members are admitted. Mr. K. van Gelder has a *Secret Doctrine* Class every Tuesday. A number of young Theosophical workers "have banded themselves together to extend the work of the Society". All this is very good. The Lending Library comprises some thousand volumes on Theosophy and kindred subjects. Theosophy in Sydney has certainly gained much by the

establishment of this new centre, with its heart of love and harmony and devotion to the Masters, exiled by the original Sydney Lodge, in the fever of intolerance which burnt up its life.

* * *

The Secretary of the Federation of Southern Californian Lodges sends me a "condensed report of a Round Table Discussion". Some mistake seems to have been made as regards what is called the "H.P.B. Training Class," evidently from reports which have passed from one to another, and have been unconsciously changed in their passage. Thus we have:

I. *H.P.B. Training Class*: As the first number of the Round Table Discussion was the Practical Demonstration of an H.P.B. Training Class, the Training Class from Los Angeles Lodge was assembled, and Mr. Ernest Rock, the chosen Chairman of the class for this occasion, took the Chair. Mr. Rock gave a little outline of the method of procedure and the rules governing an H.P.B. Training Class for public speaking. Then the principal speaker of the afternoon, Mrs. Peterson, was announced to speak on the subject, *The Key to Christianity*. After a 15-minute speech by Mrs. Peterson, the Chairman called for criticisms of the principal speaker's mannerisms, delivery and arrangement of the subject-matter, though the subject-matter itself was not allowed to be criticised. The whole class was required to criticise the speaker. Then Mrs. Alma Spear was called upon by the Chairman for a 5-minute speech upon the same subject. Then Mrs. Spear was criticised by the entire class upon delivery, mannerisms and arrangement of subject-matter. Then the Chairman was criticised upon his deportment in the conduct of the class, as Chairman. Then the Chairman criticised the class upon its deportment as an audience.

II. *Explanation by Mrs. Baverstock of Training Class Purpose*: The H.P.B. Training Class is an occult system of training formed by Madame Blavatsky, not only to train people outwardly, as she said, "to think on their feet," but from the inward standpoint, it is an occult practice; for, when a group of students come together to criticise each other kindly, after a while there is no longer the spirit of criticism left. For when they are forced to criticise in love, there grows up in that class a bond of fellowship and the beginning of the nucleus of Universal Brotherhood, and if any group of people can bind themselves together to work along that line, they will become members of one family.

In the class spoken of, the *subject* was always discussed; we did not criticise the speaker. H.P.B. would sometimes make loud asides: "Why does he stand on one leg?" "Why does he put his hands in his pockets?" but no one else made personal remarks. She would occasionally do this during a Lodge lecture, though many strangers were present, who, according to their temperament, were either scandalised or amused. It was in no sense an occult system of training, but merely an attempt to make her group of students ready in speech, and free from "platform shyness". I mention this, because a whole class criticising an unlucky speaker would be more likely to cause shyness than to eliminate it, as it would increase self-consciousness, the bane of public speakers.

* * *

This is a well-thought-out and well-expressed card, sent to me. Others may like to reproduce it:

THEOSOPHY

Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others.

* * *

Our Vice-President, T.S., writes:

"I am bringing to Adyar several things from Australia. First, seeds of various sub-tropical plants from Queensland, which I hope will thrive in and beautify Adyar. Melbourne Lodge has presented a new type of arc-light burner and resistance for a magic lantern, which will be useful for the work of the Brahma-vidyāshrama. The Radcliffe family, of Adelaide, have presented a set of glass models of the six types of crystals, and this set also will be useful for some of our studies. My biggest find

consists of letters for our Adyar 'Records'. These consist of one letter of H.P.B., with a postscript precipitated in red ink in transit by the Master M.; four letters of Colonel Olcott, two official letters of Damodar, and a letter of W. Stainton Moses, referring to London T.S. affairs in 1884. All the letters were written to the late W. H. Terry, Editor of the Spiritualistic paper, *The Harbinger of Light*, of Melbourne. Mr. Terry was an honorary member of the General Council of the T.S."

* *

A statement has been issued by the Executive of the Australian Section, giving a history of the trouble caused there by Mr. Martyn and his little group of friends. Mr. Martyn was placed on the Executive, in recognition of the great services done by him in the past. The statement was consequently passed with one dissentient. That chapter is closed, after the newspaper attacks, for which materials were furnished by members of the above group, induced the Minister of Justice to institute a formal investigation. After all the boasts made about "evidence," which was pretended to exist, and desperate efforts to justify the scandals circulated, the legal officers closed the enquiry, stating that there was not evidence to support any criminal charge. And this was the result of a private police "enquiry," in which no definite charge was published, in which the accused was not made acquainted with the charge, if there was one, and was not invited to give any defence or explanation. After sweeping up everything that malice could suggest and unscrupulous enmity distort, no evidence was discovered. Perhaps the scandalmongers will keep quiet in future. I have already published the decision of the General Council of the T.S. given in my Presidential Address in 1908.

* *

The following reached me too late for publication earlier, owing to my absence from home, but the passing of our old and respected brother cannot be left unnoticed :

The Managing Committee of Blavatsky Lodge, Bombay, record with regret the passing away of their esteemed Brother, Mr. Nusserwanji Framji Billimoria, on the 15th August, 1922 (aged 70). He joined the Theosophical Society and this Lodge in 1886, and worked for its betterment in various ways. For many years he was an active member of the Managing Committee. His services as T.S. lecturer and writer are Worthy of Record. His innumerable articles in the *Theosophical Gleaner* which he edited, and on Zoroastrian Topics in *Cherag* which he founded in 1900 and edited to propagate Theosophy and Zoroastrianism, and his scholarly works in Gujarati on *Zoroaster our Guide* and the *Message of Zoroaster*, especially his English compilation on *Zoroastrianism in the Light of Theosophy*, are all worthy of note. He was a lifelong vegetarian and an anti-vivisectionist, and as such fought for the rights of the dumb animal creatures by his lectures and leaflets. For all his services, literary and Theosophical, he was unanimously elected in 1916 the First Honorary Life Member of the Lodge. In him the Lodge has lost a very old devout and cultured member. May his soul rest in Eternal Peace, and Light Perpetual shine on him.

Since then the Lodge has also suffered the loss of another very old member, D. H. Dastur, a most earnest and steady worker. As the elders pass away from our lower world, to become, in the beautiful Chinese phrase, "the guests of Heaven," the younger ones are pressing forward to carry on the work.

* *

The death is announced of the Venerable M. Shri Nānissara, Thero, High Priest and Principal of the Viḍyodaya Oriental College, Colombo, Ceylon. Born in 1864, he "took the robes" of the Buddhist Order at the early age of eight years, and studied zealously under various famous scholars of the day. He became a pupil of the well-known Ven. Hikkadūwa Shri Sumaṅgala, a friend of Colonel Olcott, who assisted him in the compilation of his *Buddhist Catechism*. At the age of twenty-five he received full ordination and gained a name as a preacher and scholar. Eventually he succeeded his teacher,

Ven. Sumaṅgala, who died in 1911, and edited and published many scholarly editions of the Buddhist Scriptures. Mr. C. Jinarājadāsa is said to have studied under him in his youth, and was helped by him in the arrangement of his little *Buddhist Catechism*. He was one of the few Buddhist Monks in Ceylon who spoke English. He was of a kindly and courteous disposition and was much interested in the spread of the Buddha-Dhamma in foreign countries.

* * *

The Vasaṅga College in Auckland is making steady progress. It is controlled by the New Zealand Theosophical Trust, and its syllabus shows a charming building on the slopes of Mount S. John, Auckland, and delightful grounds, where boys and girls are seen wandering, chatting, and playing. Here is an interesting point:

ARTS AND CRAFTS GUILD

This is an organisation among the children and staff, the chief principles of the Guild being:

Unfailing courtesy of conduct.

Members must be quick to notice and to remedy disorder.

Members must undertake some specific craft with the object of beautifying the School.

A special room has been erected for carpentry and art work, to afford scope for development of the third principle under skilled direction.

The Executive of the Trust sends a message of greeting, and is hopeful of success in its work. If good wishes can help, a whole stream pours out to them.

* * *

An interesting letter has been received from the Theosophical Educational Trust (England and Ireland) about starting a Training College for Teachers in Co-Educational Schools. It is a good project, and we shall print the letter next month.

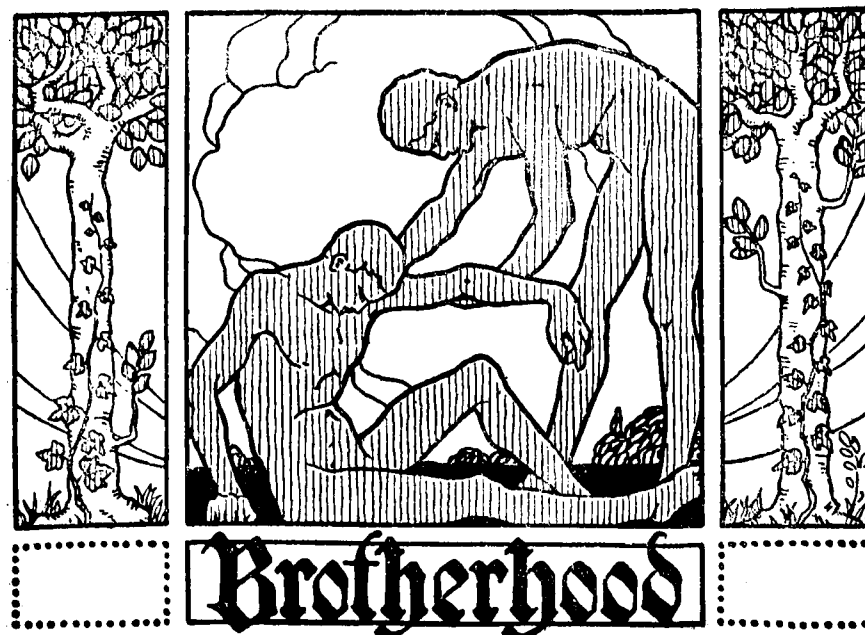
OUR GENERAL SECRETARIES

II. ENGLAND

THE T.S. in England is the final result of the European Section, formed in 1890 by Mme. H. P. Blavatsky and chartered by Colonel H. S. Olcott. Mme. Blavatsky was its President, and Mr. G. R. S. Mead its Secretary. At that time, Theosophy was very weak in Europe. The London and Blavatsky Lodges were strong units. Paris had a Lodge, but not a strong one, and a few others were scattered over Europe, but there was no National organisation. A powerful impulse was given by Mme. H. P. Blavatsky, but she passed away in May, 1891. From 1891—1898 G. R. S. Mead was its very efficient Secretary; a Cambridge man and a scholar, he entered the scholastic profession, leaving it to join Mme. Blavatsky, and becoming her right hand in her literary work, wherein Bertram Keightley was also a most self-sacrificing helper. Mr. G. R. S. Mead is chiefly known for his most valuable works on writers of the early Christian centuries, his *Pistis Sophia* and many others being classics in this field. During his Secretaryship Theosophy spread much in Europe; Great Britain was the first to organise itself separately; then followed the Scandinavian Section—including Sweden, Norway, Finland and Denmark—which was formed in 1895, and the Netherlands Section in 1897. Outside Europe, the Indian Section was chartered in 1891, the Australasian in 1894, while New Zealand separated from the Australasian in 1896,

becoming a separate Section. Mr. Mead resigned the Secretaryship of the British Section in 1898, leaving it well organised and healthy. He was succeeded by the Hon. Otway Cuffe for two years, and the French Section was formed during the next year. Mr. Cuffe was an Irish gentleman of fine character; he was much loved, but, in 1900, he felt that his duty lay in Ireland, and in that year he was succeeded by Monsignor Dr. Arthur G. Wells, who worked during twelve months. He was a man versed in Catholic theology, and in many curious theological bye-ways. We are sorry that we have not been able to obtain photographs of either of these. From 1901 to 1905, Mr. Bertram Keightley—who had been sent by Mme. Blavatsky as her agent to India in 1891, and who was the first to organise the Indian Section, becoming its General Secretary for ten years—returned to England, and was elected to the General Secretaryship of the British Section, an office which he filled successfully for four years, his utter devotion to the work, both in East and West, making him a channel for higher Powers. Miss Kate Spink was elected in 1905, and held the office for three years efficiently; in her case, again, we have no photograph to reproduce.

[An unfortunate mistake has been made with the photographs of the three General Secretaries whose pictures we gave to the photographer a month in advance. First, the dull weather of the monsoon delayed them, and then the photographer, instead of making vignettes, made full-sized plates. We are therefore compelled—there being no time to make new ones—to print only two this month.]



THE YOUNG CRIMINAL AND THE ANCIENT WISDOM

By MARGARET L. LEE, M.A.¹

THERE are three special uses to which the much-talked-of New Psychology may be applied: (1) the cure of disease, both mental and physical; (2) the reform of the criminal; and (3) the prevention both of disease and crime by a system of education calculated to produce health and morality.

The last application is hopeful and inspiring beyond the others. But, in our world of to-day, much work is necessarily remedial; and this is no more true of medicine and of surgery than it is (or should be) of those social activities which have

¹ Lecturer at Oxford and at University College, Reading; late Lecturer at King's College, London, and Examiner for the London B.A. Degrees.

for their object the proper treatment of the criminal. In pursuance of this idea a New Criminology, closely linked with the New Psychology, is becoming established.

Many of us can have but little opportunity of making an original contribution to the study of crime; yet every observant educator of youth must be convinced that *potential* criminals, like potential geniuses, pass daily through his hands, and that applications (2) and (3) cannot be dissociated. In studying the links between them, and, further, in correlating both with the age-old teachings of Occultism, much help may be derived from a book which I now propose to discuss in some detail—*The Individual Delinquent*, by W. Healy, M.D., Director of the Psychopathic Institute, Juvenile Court, Chicago.¹

This volume of 700 odd pages summarises for us all the best results which the new science of criminology can show. The writer is a man of rare intuitive sympathy and sound judgment, markedly opposed to rule-of-thumb methods and hasty generalisations. It is clear from the history of his "cases" that he has the power of awakening the best in every man, that he would never "break the bruised reed, nor quench the smoking flax". He shows, too, an infinite patience in dealing with the most unresponsive kind of human material.

Many thousands of criminals and delinquents have passed through Mr. Healy's hands, and of each he has a "case-card," tabulating the results of an examination which often covers several years. The aim of the card-index is to collect data concerning the factors operative in producing delinquency—*i.e.*, to discover why certain individuals distinguish themselves by anti-social conduct and so become criminals, or at least offenders. But it should be said at once that on this subject Mr. Healy has reached no simple conclusion. He speaks frankly of the failure, so far, of all attempts to find in

¹ Heinemann & Co., London.

delinquents a common factor which might serve to establish existence of a "criminal type". Lombroso and others have pursued this line of investigation, but in vain.

Thus, heredity, taken by itself, explains far less than it was at one time expected to do. So far are we from being able to calculate on the transmission of mental and moral, or immoral, tendencies, that the verdict of modern psychology on the very possibility of such transmission is "non-proven". It is true enough that feeble-mindedness, epilepsy, and certain forms of insanity, found in connection with certain kinds of physical brain-defect, are, in the popular sense, hereditary; and it is equally true that the feeble-minded, the epileptic, and the insane often lie, steal, and murder. But the tendency towards the action itself, as apart from the bodily condition, cannot be proved transmissible.

Poor physique, again, cannot be regarded as a *cause* of crime. The mentally weak, as already admitted, frequently became chronic offenders, and innate mental weakness often goes with physical defect or abnormality; but it is impossible to establish the fact that mentally sound delinquents show any typical bodily characteristics, such as peculiarly shaped skulls, receding chins, etc. Criminals may be of any physical type, although naturally there are more under-sized, badly-formed and degenerate bodies among criminals than sound and finely-formed ones, because the majority of them come from a social class which is degenerate from insufficiency of air and food. The same inconclusive results appear when *any* single "causative factor" is investigated. Indeed, there is no such factor. Crime is not a matter of type or class.

This leads on to Mr. Healy's second point, *i.e.*, that "the problem of personality is the crux of the whole subject"; that it is only by a close study of the individual criminal that the intricate network of causation which lies behind his actions can be at all explained. Each case must be studied and dealt

with on its own merits; and the method pursued is sure and thorough. Mr. Healy advocates complete honesty and frankness on the part of the investigator. Even the best-meant deception tends to alienate the delinquent, whereas the first essential is to gain his full confidence and co-operation. The attitude of a kindly doctor, inviting the patient's help in getting rid of a trouble which stands in the way of doctor and patient alike, has generally been found to disarm resistance and excite a desire for self-improvement. Especially will the delinquent often welcome an attempt to provide him with a vocational diagnosis, to "see what he is good for" or "find out the thing he can do best"; for every man and woman is occupied with this crucial question (the channel through which the life-energy is to express itself), whether the interest be conscious or otherwise.

Proceeding with his inquiry, which he prefers to carry on while the offender is awaiting sentence, Mr. Healy tabulates the facts obtainable under at least nine distinct headings:

- (1) Family history, especially the delinquent's heredity in all its aspects.
- (2) Developmental conditions, beginning with those which are pre-natal.
- (3) Environment. (Here the writer deprecates the drawing of any premature conclusion as to whether "nature is stronger than nurture" as a factor in crime, or the reverse.)
- (4) Mental and moral development. (Here are introduced the school record, testimony of employers, account of home habits, etc.)
- (5) Physical measurements, including a photograph of the nude body.
- (6) Health; the record of the past being supplemented by an exhaustive medical examination.

(7) State of mind and morals; deduced by means of: (a) elaborate mental tests, on which Mr. Healy has written a separate volume, and (b) psychoanalysis. Great elasticity is shown in the application of both these methods.

(8) Nature of the delinquency. Criminal records are strikingly monotonous; and a very usual beginning of a delinquent career is the form of child-vagrancy known as "sleeping out"—the first manifestation of an isolative and anti-social attitude. Other common forms are stealing, arson, fraud, violence, and sexual offences.

(9) Summary of the diagnosis, and resultant prognosis; to which are often added

(10) "Follow-up records" of the offender's future career.

From all this it will be seen how much easier it is to deal with delinquents while they are still young, before the web of evil tendencies has become too complicated for unravelment. It is a startling fact that practically all confirmed criminals begin their careers in childhood or early youth; that is, invariably before the age of nineteen or twenty, and usually before fifteen. It is, says Mr. Healy, the conditions of youth (whether due to nature or to environment) that determine a criminal career; and in youth the main causes stand out much more clearly than later on. This is therefore the time when investigation is least difficult, and the hope of successful treatment is greatest.

All social workers will admit that one of the great necessities of our social system is a better provision for the carrying of young people of doubtful tendencies through the stormy period of adolescent instability; and this must be taken to cover at least five or six years. Besides the actual sex-impulses which become active at this time, there are many secondary tendencies of adolescence—stupidity, lethargy, causeless aversions, incompatibility of temper, visionary scheming, frothy religionism, immorality, craving for

stimulants, exaltation and depression—any of which may give rise to trouble. The additional sensitiveness of the adolescent makes the “shoe” of an uncongenial environment pinch more tightly than at any other time, while his instability makes him a particularly trying inmate, and so often creates a hostile feeling where people and circumstances have before been friendly to him.

The root of all the trouble is want of balance between the forces of impulse, on the one hand, and those of self-control, on the other. The delinquencies of the adolescent are usually the outcome of impulse—running away to become a sailor, or to go on the stage; burning ricks; robbing and fighting. The impulses aroused are both physical and mental; and their awakening precedes the corresponding development of the reasoning and self-governing faculty. So, in the early years of adolescence, children are often at the mercy of forces from which they themselves suffer more than anyone else; and this applies especially to those of neurotic and unstable temperament.

They need at this time the utmost sympathy, patience and understanding; and how few adults are at once wise and loving enough to supply that need! It is not so surprising that numbers of boys and girls form criminal habits at this age, as that many more—often in the harshest environment—learn to control the lower nature with its insistent claims, and come out unharmed from their period of storm and stress. Unfortunately it is often the finer types which suffer most, and the class of potential geniuses, mismanaged in these critical years, must have provided many a recruit to the number of our criminals.

In dealing with adolescents, it is important (a) to begin early enough, and (b) to make the right kind of appeal. The best treatment is preventive. Before a child is thirteen or fourteen its mind should be filled with healthy interests, and

the habit of self-control established firmly. As to the appeal made, it must be remembered that steadiness of purpose, and even normal desire for self-preservation, as well as self-interest generally, are often completely obscured at this age; and risk often stimulates rather than deters. The mistake often made by well-meaning parents and teachers is to cast their appeal in terms of mature judgment, such as the proverbs of all nations have crystallised—“Waste not, want not”—“A stitch in time saves nine”—“Marry in haste, repent at leisure.” This kind of appeal only sets up a reaction, for youth knows well that there is another and a deeper wisdom, to which it, rather than its elders, holds the key. To our “Seeing is believing” it will oppose the statement: “For want of vision the people perish.” To our “Look before you leap” it may reply: “He that saveth his life shall lose it.” In answer to our “Waste not, want not” it may cite the prodigality of Nature herself.

Neither the caution of age nor the ardour of youth is always right; and each has much to learn from the other. Where can they find a meeting-place? In what terms can age (or maturity) speak, that youth may hear?

Surely through what Kidd¹ calls “the Emotion of the Ideal,” which is at no other time so strong or so responsive to outward stimulus. The “Eternal Quest” is never so gladly undertaken as in youth. It is for us to see that its object is a worthy one—the Ideal, symbolised so variously (because of the strength of the phantasying tendency in youth), as the Grail, the Elixir of Life, the Philosopher’s Stone, the Rose of Joy, the Blue Bird. But phantasy must be guided; and it is for us also to see that this Ideal is presented in forms not too remote from actual experience, such as the heroism of protecting the weak, the beauty of sacrificial service, the joy of communion with greater souls.

¹*The Science of Power*, by Benjamin Kidd.

In dealing with the young delinquent, it is obvious that we have the harder task of *substituting* these for less worthy objects already beginning to be pursued—reckless adventure, ambitious self-glorification, selfish indulgence in phantasy and dreams. Yet, in this impressionable period of life, “sublimation” may well be more successful than during any later decade.

Here arises another consideration of immense importance. Mr. Healy has discovered that “the causes of delinquency are largely in the unconscious,” and that therefore the first thing to find out about the offender is what is just below the surface of his conscious mind. Whatever disposes him towards wrong-doing is bound to affect his mind (on the unconscious or subliminal levels) before it affects his conduct. The mental factor is frequently found to counterbalance all external influences arising from environment, except in so far as these predispose and form the mentality of the unconscious. The question then arises: how can the content of unconscious mind be revealed and dealt with?

Mr. Healy makes the very interesting statement that this content comes to the surface above all in the shape of mental imagery—of conceptions, often forming definite pictures, which pass again and again through the mind, and constitute a stimulus to certain kinds of action. These may take the form of dreams; but at adolescence there is also an unusually large outcrop of the unconscious in waking life, known as “day-dream” or “phantasy”. Thus the young burglar sees himself first in the action of picking a lock, entering and robbing a house, and enjoying the fruits of his crime; the young murderer pictures the agonies of his victim, the sureness and swiftness of his attack, the disposal of the body, and so forth. These pictures, floating up from the depths of the unconscious, come nearer and nearer the surface, until they finally result in appropriate action, or, in psychological terms,

become conative. Many criminals complain of the power of this “obsessive imagery”—“I don’t want to do it, and I don’t know why I do; it just comes over me, and I have to.”

The fact of this compulsion, shewing that the individual has given over the control of his action to the lower, *i.e.*, the subconscious, instead of to the higher, *i.e.*, the reasoning, mind, is doubtless a sign of an unbalanced condition; but, as all adolescents tend to be unbalanced, it is easy to see how soon the boy or girl who gives way to phantasies of dominance, or of lust, or who broods over a slight or grudge (perhaps from parent or teacher) until he becomes anti-social in attitude, may merge into a delinquent, or even a criminal. Had he been helped through the unstable period, with its vivid mental imagery and its imperfect power of self-control, he might have grown into a respectable member of the community; as it is, started on a career of crime, and urged along it by public reprobation and the influences of prison life, he probably sinks into the ranks of the incorrigible.

Here, then, we are confronted by the necessity for stimulating “the Emotion of the Ideal” in a very definite way, *i.e.*, by storing the young mind with conceptions, impressions, and above all actual pictures (for visual imagery is the strongest form of sense-perception), which may conduce to noble conduct. Such imagery, rightly introduced, sinks down into the unconscious, and becomes a permanent part of its content, to reappear in due course as conscious thought and action.

Unless this *mental* link be made, a corrective environment will produce little effect. “A public playground is no incentive towards good conduct, unless better mental activities and content are fostered there”; but, given this link, it then becomes most important for the helper to see that no needless obstacles stand between “the Emotion of the Ideal” and its outward fulfilment. Here arises the need for

"practical" reforms—improvement of housing conditions, brighter schools, etc.

Much might be said in connection with mental imagery concerning the influence of the cinema—so much more potent for good or evil than any written or spoken words. Of course, the content of the adolescent mind is strongly tinged with sex, the most powerful influence of the developing years; hence the huge appeal of the "films" ordinarily shown. Mr. Healy has come across many cases in which pictures of an erotic kind have stimulated sexual feeling, even in quite young children. Here, as usual, the link is found in the mental images to which the film-pictures give rise. All the senses are closely related; so that a picture seen outwardly may stimulate, not mental sight only, but mental taste, touch, and smell. Thus every sense becomes unduly excited, and in a direction towards which physical development is already giving a strong predisposition.

It must not be supposed that the resistance of the conscious mind to these undesirable mental suggestions from the unconscious goes for nothing; indeed, it is often strong, and is reinforced from a source hitherto unmentioned, namely, the superconscious. But where such resistance is raised, mental conflict supervenes, and this in itself implies a great strain upon the mind of youth. The more equal the forces engaged, the harder will be the conflict, and in its course may be produced "repressions," giving rise to difficulty later on. Many of the troubles and sins of later life—neuroses, sexual perversions and every form of mental aberration—may be traced back to warring factors in the mind of youth; often, directly, to struggle between the unconscious and the conscious, between impulse and rational inhibition. These troubles, moreover, have no relation to the external success or failure of the conflict at the time of its occurrence. A saint may suffer from repression of his unconscious impulses just as greatly as

a sinner may suffer from repression of his higher self. A "triumph over temptation" cannot always be taken at its face value; it may even be, from the point of view of the individual's future, too dearly bought.

All this but serves to emphasise the need for training the young mind in harmony and balance before the period when all jarring strains become intensified, and conflicts already generated enter upon an acute stage. Again we are brought back to a conviction of the supreme importance of an early education, fulfilling alike bodily, mental and spiritual needs.

Every one, except the vast number of persons who are mentally defective from birth (and even here the exception is but partial), is, according to Mr. Healy, morally educable. There is no such thing as the "born criminal," save in so far as these mentally defective ones, not intelligent enough to serve their own best interests, are strongly predisposed to crime. All normal, and even many sub-normal, persons can be turned into decent members of the community. If this be so, the more shame to us that our educational and social systems produce a yearly wastage of thousands of human lives which might have been of service to the world. No further proof of this wastage is needed than a consideration of our city slums; of degrading poverty, and the mental imagery it sets up; of parental harshness and misunderstanding; of mechanical methods of education, designed to give useless instruction rather than to develop faculty, such as the huge classes which preclude attention to individual needs; of the domination of childhood by fear, producing either rebellion against authority or else slavish submission; of popular and academic prejudice, convention, and superstition; of the degrading effects of unemployment and competition; of the low state of commercial, social and political morality; of the paralysing effects of a formal religion; above all, of the ignorance in which most of us are content to spend our lives with regard to

our own nature and being, its potentialities, and the conditions needed for their development. The sages of every century have preached the doctrine of self-knowledge; yet we persist in this ignorance, which, because of the swift hostile reactions it brings upon us in every kind of human activity and relationship, cannot even be called blissful. Our entire systems of politics, religion, society, law and medicine are founded upon a blurred or inadequate knowledge of the very things most essential for us to know; and the man who would cause the light to shine in dark places still incurs the same unenviable fate as the lantern-bearer in Galsworthy's *Inn of Tranquillity*.

Yet the conclusions reached by such an exponent of criminal psychology as Mr. Healy may well fill a Theosophist with hope. They show an enormous advance in *theory*, albeit that practice, entangled in worn-out mechanisms, still lags behind. They are, moreover, at one with the teachings of Occultism; and the occult student can supply for himself some of the missing links which Mr. Healy has sought in vain.

For example, the difficulty of finding out the main factors in crime is due to the shortness of the period investigated. The factors lie hidden behind the gates of birth—not in the physical heredity (which has been explored with disappointing results), but in the nature of the ego itself, which shapes both heredity and environment by virtue of its kârmic claim. To find out why a child has criminal propensities, we must know the history of its past lives; failing that possibility, we must be prepared to recognise the existence of such a past, and to make allowance for it as the unknown factor in our calculations.

But kârmic tendencies do not appear in force until the ego has fully taken control of its new vehicle, and often not until the strain of physical adolescence brings out what is weakest—reproducing the circumstances in which the same individual has struggled, and perhaps failed, many a time

before. It is then that fresh karma can best be made; and its nature, as this book so fully proves, often depends on the help given to the struggling ego during the transitional years.

All that Mr. Healy says of mental conflict is very true, but the subject becomes further illuminated by consideration of the previous experience of the soul. The ego, during the long ages of its immersion in matter, has made physical and astral ties which bind it still; these appear as the "lusts of the flesh" and all the desires of the "lower nature," *i.e.*, those which are purely self-regarding. But the ego—the eternal man—knows himself as divine, and sees clearly before him the steep upward path; and at the stage of that path now reached by the majority of the race (that of fully developed reasoning power) his task is to follow reason rather than impulse, or perhaps more truly to balance and correlate both, by means of that higher faculty (the buddhic or intuitional) only now beginning to show itself. Hence the conflict; and the "repressions" which arise during its course are merely mistakes in adjustment, temporary failures to attain that balance which is synonymous with the razor-edged path over the profound abyss. Those who succeed in any given earth-life, do so by means of that right adjustment or adaptation to reality which the psychologist calls sublimation, and the Theosophist, transmutation.

The obscurer problems of mental defect, in all its bewildering varieties, need even more the light of occult teaching; but of these it is impossible to speak. Those interested in the subject would do well to read the late A. P. Sinnett's *Obscure Problems of Karma and Rebirth*, where the karma both of physical and mental defect—involving inhibition or retardation of the progress of the ego during a whole lifetime—is attributed to some wrong handling of the vehicles in previous lives.

Mr. Healy's statement that there is no evidence of the existence of moral as apart from mental inferiority, agrees entirely with the teaching that defect arises from imperfection of the vehicles through which the ego functions, or from

imperfect control of those vehicles by the ego—that is to say, in connection with the self-expression of the ego through the personality, on the lower planes of being. The eternal man comes down “trailing clouds of glory” indeed, but they are tarnished, as Plato tells us, by his descent into matter. It is natural, then, that defect should be traceable to the mental plane, the highest level on which a vehicle of matter is used—but not further. Beyond, on the buddhic levels, the man himself functions unhampered by vehicles, and consequently removed from moral defect *as we know it*.

The consciousness of that plane, little as we yet experience it, is our inspiration to every deed of heroism, every transcendence of the lower by the higher self; and this explains the fact, rather naïvely pointed out by so many earnest social reformers, that there is an incalculable and irresistible force working against imperfection, which appears to emanate from the unconscious—“a power that makes for righteousness”. But it must be clearly understood that this power does not originate in the dark regions of the primitive subconscious; rather in the as yet unexplored and unknown superconscious, the very existence of which is denied by the more materialistic exponents of the New Psychology.¹ To evoke a response from that plane, by means of an appeal to any one of the three fundamental desires of the spirit—for Truth, for Beauty, for Goodness—is the work of every educator worthy of the name.²

Lastly, Mr. Healy's remarks about the obsessive force of mental imagery are almost startlingly reminiscent of the saying: “What a man thinks, that he becomes,” which twentieth-century psychology is repeating as a literal scientific truth. It misses a link, however, in not recognising that these unspoken thoughts, these mentally-conceived pictures, may affect others besides the thinker himself.

The hand of the modern psychologist, then, is already laid, though somewhat gropingly, upon the key which the

¹ See Annie Besant's *Theosophy and the New Psychology*, Lecture III.

² See Clutton Brock's *The Ultimate Belief*.

Ancient Wisdom provides to the understanding of the criminal no less than of the saint. When that key is fully applied, what practical results will ensue?

Mr. Healy to some extent anticipates these. He does not advocate entire abolition of punishment for what we should call the younger souls, but rather a progressive, sane, and above all sympathetic and individual treatment, with appropriate penalty for its lowest, and spiritual inspiration for its highest weapon. Since our prison system is directly opposed to such a method, and definitely harmful, it must go. Each offender, especially if adolescent, must be dealt with by an expert who is also a friend, and who can bring both love and wisdom to the task. (Mr. Healy has elsewhere noticed “want of a confidant” as one of the predisposing factors in youthful crime.)

When such ideas are universally accepted and applied, not reached only by “here and there a towering mind,”¹ we may well believe that the lower types of body and brain will become extinct among us, because no longer needed as vehicles for the greater souls now thronging to rebirth. Thus social reform will enter upon a new phase of quickened development, guided by a knowledge of the truth about man's being and destiny, and will link itself with similar forward movements in other spheres of human activity.

For the whole process works in one vast circle; and at the centre, guiding and controlling the threads, and drawing all beings to Himself, is the Lord of Life.

Margaret L. Lee

NOTE.—The writer regrets that in the earlier pages of this article she has found it impossible to distinguish fully between Mr. Healy's remarks and her own additions to and comments upon them. She hopes by this apology to avert criticism of a method which seemed to her inevitable.

¹ Browning's *Paracelsus*, Book V, l. 748.

NON-RESISTANCE

By F. A. LAMPRELL

All weapons of defence and offence are given up; all weapons of mind and heart and brain and spirit.

Light on the Path, M. C.'s Comments, IV.

And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

Light on the Path, I, Rule 17.

THE manifestation represented by the life of the world is due to Force, but that Force is built upon and permeated by a Law which, if violated in any degree, must, by the very nature of it, claim its full and meet adjustment. Recognition of that fundamental Law is the secret of the easiest and quickest way of not only paying off our debts but of incurring no others. To grasp this fact, means to render oneself receptive to the inner secrets of the Great Enlightenment, when the potentialities of man are opened out to him.

And now, from broad principles, I shall make an effort to examine, according to my Ray, the meaning of "Non-Resistance".

In a universe where conflict rages in manifold directions, where almost the entire atmosphere, I might perhaps say, surges with offence and defence, I, an individual unit, have my place, with all my attractions and repulsions, according to

the vibrations which make up my being, these in turn being due to prior and present manifestation. All other individual units are likewise constituted, and therefore myriads of vibrations are making themselves felt in all directions, some more potent than others, according to their character, but all in some degree attractive or repellent. Amid such conflict, how am I to comport myself? It must be borne in mind that there is no individual Arbiter of my deeds and thoughts; there is only an Immutable Law, and how best to conform to that Law is a matter which renders my progress quicker and my suffering less than if I act in resistance to it.

Again, let it be definitely accepted that no man has any power to interfere with the working of that Law, however much he may desire either to help me or harm me. There is a much-vaunted attribute of mankind called self-defence, which resists anything that it pleases to term an attack upon itself. There is never an attack upon an individual unless there is discord between the vibrations of that individual and those of the attacker. This discord is not brought about by any chance happening; its existence is due to a cause, and that cause must work out its effect. Before I go any further, it may be advisable to state that I do not mean, by forgoing self-defence, that one should give tacit co-operation in any wrong-doing, but what I mean by self-defence might be termed, perhaps to better advantage, retaliation.

Let us take a concrete instance. One man attacks the good name of another, despite the fact that the attacker has "a skeleton in his own cupboard". Now that attack does not take place without there having been in existence some sort of cause for it, perhaps due to the similar wrong-doing of the attacked one at some earlier period. The working of this attack is, as before stated, due to the discordant vibrations of the two men. The attacker's vibrations are put into motion, and the all-interesting fact now is as to the effect upon the

vibrations of the one attacked. In the control of these vibrations lies the independence of the ego. Is he sufficiently evolved to exercise that independence; and, if so, is he going to use it to subjugate the retaliatory desire, or is he going to allow the inflammatory effect of the attack to manifest itself in counter attack?

Let us assume that he adopts the former method and allows the attacker to "do his worst". What is the likely effect? The desire to wound meets with no resistance, and the discordant vibrations spend themselves. Do they not the quicker spend themselves if they meet with no opposition? Methinks that is an inevitable conclusion, because the object of the attack affords no resistance; and, without resistance to meet it, an attack melts away. I must have thirst if I wish to drink to a satisfactory purpose, and I must have hunger if I am to find any satisfaction in food. By the same reasoning these potent attacking vibrations find no purpose if their object turns an indifferent note towards them. Cowardice does not enter here, let it be understood; it is a dispassionate attitude that is meant. I neither hit back nor am I afraid. There is no "satisfaction" at all in this attitude to the attacker; but an effect of purposelessness is experienced, which is really the most powerful reply that the attacked can give to the attacker.

And now assume that the ego adopts the attitude of counter attack. The discordant vibrations of the attacker arouse a discordance in the attacked, and conflict ensues. We here have resistance to the discordant attacker, by which these vibrations, instead of spending themselves as above, "realise" themselves. The discordant vibrations, in meeting with opposition, cannot "spend" themselves; their activity remains, because a struggle ensues. Instead of the result of non-resistance, we get that of resistance, and a greater effort still is put forth to "conquer". The vibrations become more

antagonistic, and "fuel is added to the fire". Whoever has the stronger horoscope in that respect "conquers," for a horoscope is a descriptive picture of vibrations; but, with the "conquering," it is doubtful if the matter is settled for all time. That condition depends upon higher forces than the physical ones of the moment.

In this latter case, both men are latently active factors who will both, probably, meet again at some other time, in some other place, and in some other form, to settle or to carry on this difference. In the former case, the matter is probably settled, for all time, so far as the attacked one is concerned; for he has created no fresh karma, and has become detached entirely from the point in which he did not join issue.

While we are, as egos, virtually controllers of our vibrations, yet we too often allow ourselves to be controlled by those vibrations. The great danger exists in our "becoming" those vibrations. As an independent ego, it rests with me as to whether I take up a dispassionate attitude towards those vibrations or "become" those vibrations. By adopting the latter attitude, I am embarking upon a course of action which is swayed by feeling or intellect, and in which I have largely lost my independence and have become "a creature of the moment".

The law of physical life is the Law of Change. The physical world is in itself unceasingly undergoing change. Its birth is in a moving sphere, and since motion is the breath of its existence it cannot be otherwise. Not for the veriest particle of a second is anything stationary here; and, until we learn to get above the ever-changing, so long are we the prey of the changeable.

Watch the evolution of man. You will find that some of the attributes of his character are immovable in their fixity. Whenever a particular question comes along, a particular ego invariably adopts the same attitude towards it, and no

persuasion will move him to respond in any different way to it. He has learned by experience that to adopt any other attitude is bound to lead to complications and further trouble; and, while the attitude he takes up appears to be misguided, as judged by the everyday, twentieth-century standard of ethics, he persists, and in so doing has already touched the hem of changelessness.

In the case of another ego, the attitude would be entirely different; at one time he might take up one attitude towards this particular question, at another time it would be another, according as to whether his first attitude was satisfactory or not to him on that occasion. Until, however, his attitude on the point in question has been as it were built into him, has become a part of himself, he has not that fixity, that changelessness, that another has who has "gone thoroughly through it".

To take a low-level parallel, the evolution of man might be likened to a manufactured article which has to go through many processes before it reaches the stage of the finished product, it being only necessary to extend the number of stages to a manifold degree. There is the raw product stage, which can be likened to the ego at his lowest rung of the ladder of evolution; and, stage by stage, as the article is improved, this is reflected in the life of the ego as it passes through its experiences in manifestation, and has built into it, or expunged from it, the necessary improvements that prepare it for the Perfect Man. The evolution of the soul is scientific, is based upon fundamental laws which have their reflex in the most ordinary phases of existence; in fact, it is the same Law working everywhere and in everything. Until Perfection is *built into* the man, he is not perfect, however much he may appear to be so. It is this *appearance* which is deceptive, and is the cause of "lapses" in men whom we look upon as ideal in certain respects, and in whom we are

sometimes keenly disappointed through those "lapses". The attitude which we have given credit for in these cases is partly there, but not wholly so; and this stage of "manufacture" is only partly done; hence the attribute cannot persist beyond a certain length of time.

In what respect, therefore, is Non-Resistance helpful in the "manufacture"? Perhaps the reply is at once self-evident. If a piece of metal, for instance, were to resist successfully the hammer of the blacksmith, how would the horse-shoe be made? We know, as a matter of fact, that the more the metal resists, the greater is the fire that is applied to it, and the heavier the hammer-blows of the smith, until the shoe is made. The blacksmith, in the case of man, is the Great Law of which he is a part, and the metal is, of course, himself. One's whole life is a process of moulding into a particular shape, and that shape is Perfection.

There is nothing which can hurt me, apart from that which I have already created by previous wrong-doing. How can there be a Law which is an all-perfect instrument, if it hurts me for something in which I have not, and never did have, a part? Obviously, we appear to be ever thrown back upon the necessity of denying that the Law underlying all manifestation is a perfect one, if we are to resist its working out of man's destiny.

To turn a dispassionate attitude towards any phase of attack, means that the Law under which we live is to have, unimpeded, the opportunity of making such adjustments as are necessary for equity. If I take up a retaliatory attitude, I am doing so in ignorance of anything beyond the present time, for my cognition does not extend beyond this; whereas the cognition of the Great Law extends to *all time*, because it knows not Time. There is no such thing as combat in a world in which harmony reigns; and, as the basic truth of the universe is Peace, there can be no permanent combat.

The highest is always reflected in all planes beneath it, differing only in quality or subtlety; and Non-Resistance means no combat.

This is not blind fatalism, which might embrace laziness; it is simply an endeavour to live within the Harmonic Law which, for the time being, I look upon as my controller. *Nothing can happen to which I am not a party*, and by resistance I am using force in ignorance of what I am using it in, as the present is only a part of the past, and I must know past, present and future as the Ever-Present, before I am a fit and proper judge of any happening.

I can rightly adopt the attitude of allowing, from a dispassionate standpoint, all force to be used against me, because as the controller, for the time being, of my life, the Great Law will not allow itself to be denied; and, as my controller, it is also my protector, if I am entitled to its protection.

No bad deed stands alone. By that I mean that there is no such person as a "victim," for victims cannot exist in a properly ordered universe. The "success" of a bad deed is, after all, only to adjust something else; and evil always works itself out. It is impossible for it to be otherwise, as it is an endeavour to interfere with the working of the universe, which is established on Good or Truth.

Does not resistance therefore amount to an endeavour to interfere with adjustment? If there is no such thing as a chance happening, and no such thing as a "victim," what harm or what wrong can really befall me which is not in keeping with the manifestation of a well-ordered universe which is ever maintaining balance. I cannot actually interfere with this wonderful machinery; I may endeavour to, and, if I think I succeed in doing so, it is only an "appearance" of having done so, and not an actuality.

In attempting to put my thoughts into writing on this question of Non-Resistance, I know that I am perhaps likely

to be misunderstood, because another mind might see a phase of Non-Resistance which to that mind appeared to be very dangerous. Do not, therefore, think that the slightest yielding to desire is permissible—it is not; for, as soon as that enters, the dispassionate attitude, which I acclaim as *the* attitude to adopt, disappears and gives place to another. I believe that, as long as dispassionateness is maintained, Non-Resistance is the only *lawful* attitude to adopt, because it not only allows the Law to maintain its balance without my endeavour to oppose it, but it means that I am living in harmony with the universe, and thereby my evolution is taking place more easily.

To live in harmony with the universe might be likened to learning a song, and that song is the Song of Life. My resistance would be tantamount to singing a false note and thereby needing correction. If I live with the Law, I harmonise with it and learn the Song of Life.

This Non-Resistance is really a power, as *Light on the Path* says. And when we think for a moment, how natural it is that it should be so? By Non-Resistance, what a small amount of force I use, and what strength I gather! Instead of scattering my strength in what is after all a uselessness in respect of accomplishing the purpose desired, I retain it, and I find myself (or rather would find myself) possessed of a calm fortitude and strength which is a great power. He who knows no outrushing to attack or defend, attains by his dispassionateness a serenity which, by its calm and unruffled character, is sufficient to withstand and dispel all would-be attacks after its karma is worked out; in other words, it creates no fresh karma, such as it otherwise would have done.

It is this conservation of strength that urges on the evolution of man. The powers which might have been frittered away are now capable of use for a higher purpose. Nothing is more purposeful in accomplishment than the right use, at the right time, of energy. Man is a part of a huge machine;

and, if he learns to work only *with* that machine, and does not endeavour to work separately, then he accomplishes, with only a minimum of force, that which it is necessary for him to perform. One who can do this must impress all with whom he comes into contact as being "strangely endowed". He does not embark on material aggrandisement, and hence his powers are not those sought after by the twentieth-century man in general, but he does accomplish those things which *really matter*.

What does "skill in action" really mean after all? It means accomplishment with the minimum of energy; and this can only be effected by doing a thing in the right way, at the right time, and at the right place. The three factors, Motion, Time, and Space, are here represented: and only by the right employment of those three do we accomplish "skill in action". Physical accomplishment, which is here represented, is only a correspondence to the more subtle action referred to previously. To combat that which is really an adjustment seeking its place, is a waste of energy; because, if by the breaking of the Law at some time we have as it were put the machinery out of order, the machinery must right itself, and an individual who has displaced or perverted in some form that machinery in his manifestation, must put that machinery right, even though it be a painful thing to do.

Any objection which might be raised against the carrying out of Non-Resistance would be tantamount to disregarding the fact that, as *The Voice of the Silence* says: "Rigid Justice rules the world." Courage, Dispassionateness, Desirelessness, form the key to Non-Resistance as here meant. Nothing can come unjustly to anyone, because there is nothing stronger than Truth, and Truth rules the universe, although screened by many eyes that discard it. If Truth actually prevails, what does individual resistance amount to? I could only really be harmed if I lived in a world that had a haphazard working

because I would then be subject to any chance happening that might arise from a haphazard world. As it is, wherever and whenever I probe into the working of the universe, I find such a wonderful adjustment of Time, Space, and Motion, which form the basic factors of the physical working of that wonderful machine called the universe, that logically, and very reasonably, I can only conclude that mind is just as wonderfully organised in its workings as is matter.

To conquer matter is to rise superior to it, but one does not rise superior to it except by recognition of the mission of matter. What applies to matter applies to mind, and it is necessary to recognise that nothing is purposeless, and that resistance means an endeavour to render certain happenings purposeless.

Isolation is quite unnecessary. Nothing is overcome by running away from it. I must be ready to go anywhere if necessary, and mix with anybody at any time rather than feel that I could not do so without falling a prey to wrongdoing. I can go anywhere under any circumstances and still be *unattached*, if I do not become a part of that thing which I outwardly contact. I, *the real I*, am not in contact with that thing which I as the ego do not wish to contact, for the real or higher I is not subject to physical control by another. Dispassionately, non-resistingly if you will, I can work, play, or contact, as you will, any undertaking, outwardly participate in any enterprise, withdraw neither from the vilest nor the best of men, and yet be unaffected, because I maintain my *I*. It is not resistance, as generally understood, that enables me to justify my individuality. Individuality does not mean, as is so generally understood, somebody apart and distinct from somebody else. It means an individualised fragment of a Great Whole, but also an individuality which is inseparably linked to all other individuals. The native of Central Australia is a part of the great machine, as is the educated European.

There is no need for me to resist unjust and seemingly unmerited attacks from any quarter, because there is nothing within that Great Whole which can in any way impair the I (my individualised fragment of divinity) which persists throughout.

Individualism, as here interpreted, is somewhat paradoxical unless comprehensively viewed. I am both dependent and independent—dependent upon the Great Law, and independent within the workings of that Great Law. It is in my independence that I evolve; and I evolve only by learning that I am dependent, which means that I must live in harmony with the Great Law. In thus living, I realise my latent divinity, which is unfolded when I become attuned to the vibrations of the Infinite.

It appears to me, then, that I should not resist until I know what I am resisting; and, the earlier the stage of evolution, the less one is really capable of knowing this. The greater the knowledge, the greater the vision of comprehension, and what, to one, is the obvious injustice of a certain deed, is to another a necessary adjustment, and therefore unresisted. It is not Non-Resistance that disturbs the balance, and therefore brings reaction, but ignorance in resistance.

I know that many obvious questions might be put to anyone advocating this line of thought, as to what he would do in certain circumstances; but let me at once say that I am advocating no line of action for anyone in his evolution. I am dealing with the subject in an abstract sense and in the light of what I believe my own evolution requires. Another man may feel impelled to pursue a different line entirely, and I do not question his attitude. The particular vibrations that constitute my physical manifestation are most easily attuned to harmony by Non-Resistance. Whether by resistance or non-resistance, however, I feel bound to say that nothing can happen to one by blind chance, and it is therefore entirely a

matter for the particular ego concerned, as to which attitude he adopts.

Remembering that wasted activity is a useless expenditure of energy, and therefore to be dispensed with, I prefer belief in the Justice of the Great Law which makes for Ultimate Harmony, and is, as it must be, equitable; no one can bring force to bear upon another, either beneficent or malevolent, which is inequitable.

Each man is his own law-breaker, by which he becomes a law-maker; and, as such, he who breaks the fewest laws also makes the fewest laws, and the more quickly ascends to a higher destiny.

The interpretation of "becoming as nothing in the eyes of men" may not be the literal interpretation, of one who is despised; it may mean that, being above such men, they appear to lose sight of him, for Non-Resistance in the light of dispassion is actually a power, for it is a conservation of strength.

I think it to be an undeniable fact that in resistance we actually resist—ourselves. Instead of helping forward we retard. Man's path is a progressive one; and, while he stops to struggle, his pace slackens and, even worse, perhaps he drops back in some cases.

Work with and not against the harmonic note which sounds throughout the universe. For me, that note vibrates an echo in Non-Resistance. It is, at least, of the greatest help to man to detect the note which is his, and to tread the path wherein that sound is heard.

In conclusion I should like to lay stress upon the condition of the ego manifesting physically. It is very obvious, of course, that I am a reincarnationist, and "the condition" of the ego is represented by what befalls it. To illustrate what I would lay stress upon, let us suppose, as a single instance, that in a prior life the ego robbed another of

£5. It follows that, if that matter were not adjusted in the life in which the theft took place, the ego would come into rebirth with £5 not belonging to it. I do not mean to say that it would be born with money in its family, but that there would be a debt for it to pay of £5. That act of theft would be built into it, and that money has to be paid back and that defect must be extracted. When the time came for the giving up of that £5, the ego would perhaps strongly resent what it deemed a very wrong action, because it was unaware of what it had done in a prior life. Whatever resistance it put up, however, would be unavailing, if the time had come for the adjustment of the former wrong committed by itself, and would only amount to a waste of energy. The ego who in such an instance did not resist, would be more potent than he who did resist, for the reason that, by doing an unavailing thing like this, he is wasting his force. The same reasoning applies to all wrong actions committed. They are brought on from a prior life, "built into" the incoming ego, and at some time they have got to be adjusted, and the ego must give up that which is due. He may resist, he may feed this part of himself by his action in regard to it, but at some time he has got to surrender this part of himself.

I should like to add finally that, as the possessor of a very afflicted horoscope, I find that in Non-Resistance I am adjusting much of this wrong that was built into me by bad acts in prior lives. Coming into this world with so many debts of various kinds, I have a great deal "to pay"; and in paying them with the least resistance I am paying them most quickly. If I resist, I may be only adding interest to principal, and needing a longer time to pay back. Did we but know ourselves, *i.e.*, did we but know our composition—know what wrong-doing we had brought over from prior lives and what had to be adjusted—there would be no waste of energy. But, lacking this knowledge a recognition of the

fact that all evil done to one is only an apparent wrong and not an inequitable wrong, leads to Non-Resistance, because it is then realised that no real wrong ever befalls one and that therefore nothing should be resisted. Hypothetical happenings should not be advanced, because they are intangible. No one, who has not in him already the wrong committed by himself at some time, ever invites, and therefore can have, an evil thing done to him. If a man were absolutely pure, no impure thought or action would ever be directed against him. Another may be outwardly, and to all intents and purposes during this one life is, quite pure; but if a wrong thought is directed against him, then I believe there will usually be the remnants of wrong still remaining with him. It may be very slight, and in consequence the thought will not be a violent one.

Conceive of an ego as represented by a patch of colour for each evil act committed, and coming into physical manifestation as he formerly left it. Each patch takes on a particular colour, according to the wrong it represents, deeper in hue, let us say, if the wrong is a bad one. The ultimate state of the ego is a complete white Self, and he goes through life varying his hues. Each fresh wrong assumes a fresh patch of colour, each prior wrong that is completely adjusted transforms the patch of colour to white, each patch of colour wherein the wrong has been partly paid assumes a paler hue, and each patch wherein the evil has been intensified becomes a deeper colour.

Each patch of colour acts as a magnet to the particular kind of evil it represents; and, when that evil is met, the forces of reaction or adjustment come into play. No other species of evil would be drawn to that patch of colour, because it would find no attractive force therein. It would pass by the white unknowingly.

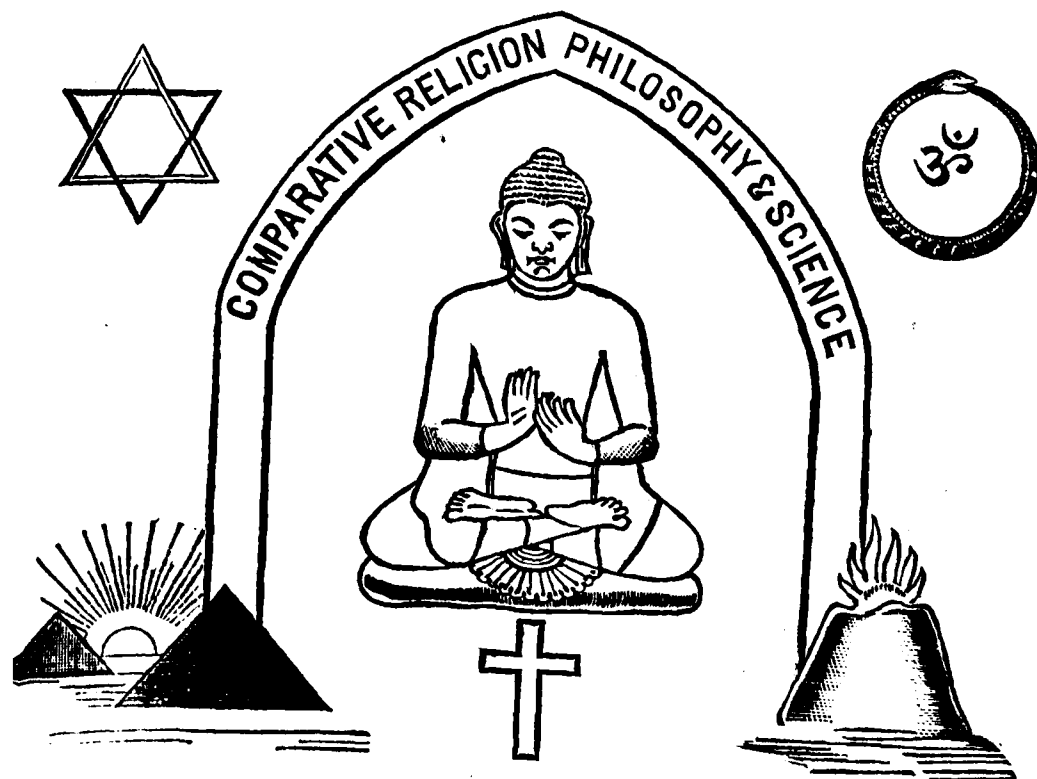
What would happen, then, when this particular evil sought its adjustment? If the patch of colour resisted, conflict

would intensify the hue. There would be nothing that would lighten the colour; there would be all the necessary factors to deepen it. A favourable outcome of the conflict would ensue only if, after it, one of the contending parties recognised wrong and did what he could in amelioration of it. On the other hand, if no resistance were offered, the patch of colour would be whitened, for all the colour would be purged from it by the suffering inflicted on it. The colour would disappear much more easily than by resistance, for that would be tantamount to an endeavour to retain it.

No one can possibly attain to perfection in any of the multifarious characteristics that make the Perfect Man, so long as there is even the least remnant of an evil once done in that characteristic. An evil, once done, clings to the doer, is a part of him in fact, until it is removed, and the easiest way is certainly not to resist the removal.

The path of least resistance appears to me to be the path of quickest evolution. During the suffering, to one who thinks this way, there is consolation in the belief that he is making the ascent in the shortest direction. He is preparing himself for that state wherein combat loses itself in Peace, and in which Truth reigns supreme.

F. A. Lamprell



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 158)

VII. THE GEOCENTRIC UNIVERSE

92. Near the close of a strenuous life, the veteran scientist, Alfred Russel Wallace, the co-discoverer with Darwin of the principle of the survival of the fittest, wrote a book called *Man's Place in the Universe*, the theme of which

was that our earth was the centre of the universe, and that our solar system, as well as the whole of the stars of the Milky Way, had been specially created and designed to fulfil the requirements of terrestrial man. The facts and arguments on which he based this remarkable conclusion were both sound and authoritative, and there does not appear to have been any serious attempt to refute them. Nevertheless, in spite of the soundness of the evidence, the arguments failed to carry conviction.

93. From the beginning of the present century, physicists have been faced with a similar difficulty in connection with the ether of space. If we regard the earth as the centre of the universe, so that the ether of space has its centre fixed in the earth, and its circumference in the ring of the Milky Way, then all difficulties in connection with the ether of space—mathematical, physical and electromagnetic—which have so greatly puzzled men of science during the last few years, at once vanish, and theories of relativity, etc., become superfluous.

Dr. Houston, of Glasgow University, has recently shewn¹ that, if the ether of space is attached to the earth, then all the problems which have required the theory of relativity for their solution can be solved without it. The idea of an ether that was attached to the earth, and dragged along with it, was first suggested by Prof. Stokes in 1845.² Stokes's ether has been since developed by Planck and Lorentz,³ whilst quite recently Dr. Silberstein⁴ has demonstrated how such an ether would account for observed facts better than the theory of Einstein.⁵

94. But in spite of the fact that all the available evidence goes to prove that the earth is a specially favoured planet,

¹ *Phil. Mag.*, Vol. 37, p. 214, February, 1919.

² *Ibid.*, Vol. 27, p. 9.

³ *Theory of Electrons*, 1909, p. 314.

⁴ *Phil. Mag.*, Vol. 39, p. 151, February, 1920.

⁵ *Ibid.*, p. 169.

placed at the centre of the universe, with the ether of space attached to it and focused upon its centre, scientific men are not convinced by it. They think, and rightly so, that out of the millions of suns and planets in our sidereal system, most of them larger and more important than our little earth, it is absurd to suppose that the earth we happen to live on should have been chosen for the centre of the universe, and for the material nucleus to which the ether is attached. As stated by Prof. Silberstein:¹

I cannot help remarking here that it is repugnant to me to think of an omnipresent, *rigid* ether being once and for ever at rest relatively rather to one star than to another. . . . None of the celestial bodies, be it ever so conspicuous in bulk or mass, can claim for itself this primacy of holding fast the ether . . . there is nothing that could confer this distinctive privilege upon any one of them. But, then, I am quite aware that what is repugnant to think of may not necessarily be wrong altogether.

95. Although the results of occult investigation confirm the fact that the earth is the centre of the visible universe, and that the ether of space is attached to it, as indicated by experiment, nevertheless this confirmation is accompanied by teaching which makes the fact cease to be repugnant.

In the third article we saw that the visible portion of the sun's atmosphere was specially attached to the earth, but this conferred no special privilege upon the earth over the rest of the planets, for each of the planets had likewise a portion of the sun's atmosphere assigned to it. Similarly we are taught in Occultism that all the heavenly bodies are the centres of universes, and have attached to them an ether which extends to the boundary of their special universe. These boundaries are controlled by what is called the Fohat of the body.

The elements of our planets cannot be taken as a standard for comparison with the elements in other worlds. In fact, each world has its Fohat, which is omnipresent in its own sphere of action. But there are as many Fohats as there are worlds, each varying in power

¹ *The Theory of Relativity*, p. 88.

and degree of manifestation. The individual Fohats make one universal collective Fohat.¹

96. Just as we found that the earth and planets had different sections of the solar atmosphere assigned to them, so with the systems of stars. The siderial system, as seen from the earth, is that portion of the universe of stars which is specially attached to the earth by the terrestrial Fohat. The other planets may have an entirely different set of stars attached to them, which are invisible to us. When we examine the star systems visible to us, we find many dark spaces, but we are told that there are really no spaces void of stars.

Another point most emphatically denied by the "Adepts" is that there exist in the whole range of the visible heavens any spaces void of starry worlds. There are stars, worlds and systems *within* as *without* the systems made visible to man.²

97. The pole of the Milky Way is in right ascension 190°, and 28° north.³ On the plane of the ecliptic, the pole is in Virgo 27°, and 29° 27' north latitude. Thus the plane of the Milky Way cuts the ecliptic at an angle of 60° 33', the ascending node being in Sagittarius 27°, and the descending node in Gemini 27°. The width of the Milky Way is very variable; but on a rough estimate it may be taken to have an average width of three-quarters of a Sign, so that the two crossings in Sagittarius and Gemini together occupy about a Sign and a half. There is thus room for seven or eight Milky Ways, if distributed evenly around the Zodiac. We have therefore ample room for the six additional galaxies required for our seven planetary Logoi, the visible one being assigned to our terrestrial Logos, in the same way as the Sun's chromosphere was assigned to Him in our third study.

¹ *The Secret Doctrine*, Vol. I, p. 167.

² *Five Years of Theosophy*, p. 158.

Stellar Movements and the Structure of the Universe, Eddington, p. 239.

98. Occult students are aware that there are higher orders of Logoi which govern stellar universes in the same way as our solar system is governed by the planetary Logoi, according to the fundamental rule of Occultism—"As above, so below". Over the cosmos in general, there are, therefore, seven cosmic Logoi, one for each of the seven galaxies above described. Each planetary Logos may be regarded as specially linked with the corresponding cosmic Logos, and with the galaxy associated and controlled by Him. The monads in evolution in any planetary Chain will hence be shut off from six of the existing galaxies, and only able to see the seventh, the galaxy governed by the cosmic Logos corresponding to the planetary Logos of the Chain. The seven cosmic Logoi appear under different aspects according to the functions They are performing. As the "Primordial Seven," They are the highest Beings in the scale of existence,¹ and may be regarded as the septenary soul of the universe. As the seven "Son-Brothers" of Fohat, They are the nervous and vascular system of the cosmos, having sprung from "the Brain of the Father and the Bosom of the Mother".² As the Lipika, They are the great adjusters of the cosmic forces, keeping the balance between the planes, and making possible the laws of the conservation of matter, energy, etc., on all planes. They form the "Ring Pass-Not," which separates the seven galaxies of the cosmos, and the seven planetary evolutions of a solar system.³ They occupy the middle wheels of the cosmos, which we may interpret to mean the material nuclei or planets of the cosmos.⁴

99. Applying the rule, "As above, so below," we may say that within a solar system the seven planetary Logoi in the sun correspond to the Primordial Seven of the cosmos, the

¹ *S.D.*, I, 116.

² *Ibid.*, p. 189.

³ *Ibid.*, pp. 154-7.

⁴ *Ibid.*, p. 144.

Seven Spirits ensouling the planets correspond to the Lipika, whilst the lines of force joining the matter of the planet to the corresponding part of the solar atmosphere are the channels and vehicles of the seven Son-Brothers of Fohat. Fohat is therefore the interaction of the positive and negative aspects of the seven Logoi. The sun is positive or male, the planet negative or female, and Fohat represents or governs the laws of their interaction in the cosmic spaces. This triple aspect, or divine trinity, the *Ātmā-Buddhi-Manas* of the cosmos, is often spoken of in occult writings as that of Father-Mother-Son. In the sun the seven Logoi are united, and represent the unifying quality of the spirit. In the planets, the seven Logoi are separated, and represent the separative quality of matter. This work, of dividing the monads into seven separate evolutions until the day "Be-With-Us," is one of the functions of the Lipika.¹ Associated with the seven Son-Brothers of Fohat are "the seven forms of cosmic magnetism, called in practical Occultism the Seven Radicals".²

100. These seven ethers of space, or seven forms of cosmic magnetism, are of great importance to us in the further development of our studies, particularly in connection with the theory of relativity and that of Einstein. "Space is called, in esoteric symbolism, the 'Seven-Skinned Eternal Mother-Father,'" and these seven skins, or magnetic substances, divide the cosmos into seven virtually distinct universes. By way of illustration we may say that our earth has fixed to it one of these seven ethers of space, of which it is the centre and focus. From this centre, lines of force radiate into space, being attached at the outer ends to one-seventh of the sun's atmosphere, the chromosphere, and to one-seventh of the stars, those of the visible galaxy. Similarly

¹ *S.D.*, I, p. 154.

² *Ibid.*, p. 169.

³ *Ibid.*, p. 38.

the planet Jupiter forms the centre and focus of another of these ethers or cosmic magnetisms, lines of force from which are attached to a portion of the sun's corona, and to a galaxy of stars which is invisible to us, and may lie in a different portion of the heavens to what we may call our terrestrial galaxy. Similarly for the other planets. Hence we may say that each of the seven planetary chains of our solar system exists in a universe of its own, which is separate and distinct from the other six. Each planet, moreover, is the centre of its own universe, the ether of that universe being attached to it. Hence motion relative to the planet is motion relative to the ether of space attached to the planet.

101. The stars of our Milky Way are divided into eight classes; but one of these, the N type, has properties so distinct from the rest that it is generally kept apart from the other seven, which make a regular, progressive series based on the stellar spectra.¹ These seven types of stars are supposed to be due to differences of temperature in the passage from a nebula to a dark star, as the star gradually cools down through loss of heat by radiation. But we have seen that our own sun probably exhibits a different appearance to each of the seven planets; and, for all we know to the contrary, it may appear to Jupiter and Mars as of the Orion type and Sirius type, so that the seven types of suns in our galaxy may be identical with the seven different suns as seen from the seven planets of our solar system. In any case, occult teaching is positive in denying that either our sun or the stars are losing heat in such a way as to vary their temperature, or that their energies are running down in the way supposed by Western science.² "The sun is, as we say, the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as

¹ *Stellar Movements and the Structure of the Universe*, Eddington, pp. 7-9.

² *S.D.*, I, 172-3.

it gives out."¹ We have seen in previous studies how the earth is able by the power of its own gravity to produce the whole of its mass and energy every year, as explained in para. 70 and elsewhere. By a similar process, which may be given later, it can be shewn that the sun's energy is self-renewed in the sun-spot period, or a multiple of this.

102. A further important difference between the teaching of Occultism and that of Western science is in the interpretation of spectrum analysis as applied to the sun and stars. In our laboratories, when chemical elements, in the state of incandescent gases, have their light examined by the spectroscope, they exhibit spectral lines which are characteristic and generally different for each element. Hence, in the laboratory, a chemical element is often detected by its spectrum, and spectrum analysis has become one of the surest methods of chemical research. When, therefore, astronomers found that the light of the sun and stars exhibited these characteristic spectra, they felt justified in concluding that the sun and stars were composed of the same chemical constituents as the earth. But the occultist says this is not so.

Now that the conditions and laws ruling our solar system are fully developed, and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather atoms, correlating and thus changing their combining equivalents on every planet. . . . The spectroscope shows only the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any further, or to show whether or not atoms gravitate towards one another in the same way, and under the same conditions, as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same, in and for the whole universe; nevertheless, its properties, other than those of disassociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamed of by, and incognisable to, Physical Science. . . . Thus not only the elements of our planet, but even those of all its sisters in the solar system, differ in

¹ *Five Years of Theosophy*, p. 165.

their combinations as widely from each other, as from the cosmic elements beyond our solar limits. . . . Therefore, the elements of our planet cannot be taken as a standard for comparison with the elements in other worlds.¹

103. Physicists generally assume that atomic and molecular forces are the same throughout the universe; whereas, as we shall see, they are functions of the mass and gravitational potential of the body on which they are placed. Hence temperature, chemical affinity and electromagnetic forces have different quantitative relationships for each of the heavenly bodies. The following quotation gives a hint as to how the spectroscopic evidence ought to be interpreted.

The essence of cometary matter [AND OF THAT WHICH COMPOSES THE STARS]² is *totally different from any of the chemical or physical characteristics with which the greatest Chemists and Physicists of the earth are familiar.* . . . While the spectroscope has shown the probable similarity [OWING TO THE CHEMICAL ACTION OF TERRESTRIAL LIGHT UPON THE INTERCEPTED RAYS]³ of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our planet.³

An important hint is contained in the words "intercepted rays of terrestrial light". It is usually supposed that we see the sun and stars by means of solar light and stellar light, but this is not so; we see the sun and stars by means of terrestrial light which is *intercepted* by these bodies. The earth, as it were, is a gigantic octopus, having innumerable tentacles which stretch out into space in all directions. Where these tentacles touch a sun or star, we perceive the effect as light along the terrestrial tentacles. These tentacles are the earth's vascular system, through which it pours the whole of its mass into sun and stars every year. As the terrestrial elements are poured into sun and star, they send the same vibrations along the tentacles as when incandescent in our laboratories, and hence give out the same spectrum. The spectrum of sun and

¹ *S.D.*, Vol. I. pp. 166-7.

² The capitals are the quoter's; ordinary Roman type is used in the original.

³ *Ibid.*, I, 653-4.

star, therefore, is that of terrestrial matter circulating throughout the terrestrial universe, and not, as supposed by Western science, the spectrum of the chemical elements of which these heavenly bodies are composed.

104. One of the great distinctions between occult teaching and that of Western science is that Western science regards many things as constant throughout the universe, which are only constant for the earth. Physicists think they have discovered the cosmic universe, whereas they have only discovered the terrestrial universe. Each heavenly body, like our earth, is the centre of a universe, and has a framework of stars to mark its extent and boundaries. Such planetary world-spaces, with masses of matter at their boundaries or horizons, technically called mass-horizons, are similar in mathematical structure to the cosmic world-space favoured by Einstein.¹

The planetary universe, other than that of the earth, can be explored by the occult powers latent in man, but so far our physicists have not come into contact with them. All phenomena known to Western science are those of our terrestrial universe. The sun is the terrestrial sun, the stars the terrestrial stars, and the ether of space is the terrestrial ether. The substance of all these is continually being interchanged between earth and star.

Paracelsus named it the siderial light. . . . He regarded the starry host (our earth included) as the condensed portion of the astral light . . . whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent fount of all—the astral light. . . . As fire passes through an iron stove, so do the stars pass through men with all their properties, and go into him as the rain into the earth.²

105. This astral light of Paracelsus is what in the West has been called the ether of space, whilst in reality it is the earth's electromagnetic field. The following description of this is taken from the writer's pamphlet, *Einstein's Theory*

¹ *Space, Time and Matter*, Hermann Weyl, p. 282.

² *Isis Unveiled*, Vol. 1, p. xxvi.

(p. 38), and is based on researches along the lines of occult teaching.

The ether of space has been a source of bewilderment to Western science since the age of Descartes, as will be seen from Whittaker's *History of the Theories of Ether and Electricity*.¹ In my opinion, this is due to having confused it with the earth's electromagnetic field. If we throw a stone into a sheet of water and watch the ripples move away from the disturbance in ever-increasing circles, we have a sectional view of the ether as understood in the West. Sir William Bragg, in the recent Robert Boyle lecture at Oxford,² illustrates one of the difficulties of this view of the ether, where he says: "It is as if one dropped a plank into the sea from height of a hundred feet, and found that the spreading ripples were able, after travelling 1000 miles and becoming infinitesimal in comparison with its original amount, to act upon a wooden ship in such a way that a plank of that ship flew out of its place to a height of a 100 ft." Bragg's description of the Western theory of the ether amounts practically to a *reductio ad absurdum*, and it may be well to compare it with the ether as taught in the East. Imagine an enormous bicycle wheel with a large number of thin, hollow, steel spokes, from hub to rim. This may be taken as a rough sectional view of the earth's electromagnetic field. Between the spokes is the ether of space, which may be of infinite extent. Each spoke begins on the earth and ends on a star, so that the electromagnetic field is finite. As the distance between the spokes increases with the distance from the earth, there is plenty of room for lines of force from other planets and suns. The different fields of force can therefore interpenetrate and cut each other. If the force of a falling plank is applied to a line of force at one end, it will be delivered undiminished at the other end, so that Bragg's difficulty does not apply to the Eastern theory. The number of spokes through unit area will diminish as the distance squared, and the force in the same ratio, but the force applied to an individual spoke will pass to any distance without loss. Vibrations pass along these lines of force according to the undulatory theory of light, whilst corpuscles pass within the hollow tubes in accordance with the corpuscular theory. It is not a question of which is true, the undulatory or corpuscular theories; according to the Eastern view they are both true. . . . The number of lines of force issuing from each square inch of the earth's surface is about thirteen millions of millions, and the total number of spokes in the terrestrial wheel requires thirty-two figures to express it. Our sun's surface is 10,000 times that of the earth, and the number of suns forming the stars of our Milky Way is estimated at one thousand millions. If each of these suns had the same surface as our own, the earth would be able to supply one line of force to each square inch of surface of every star in our siderial system. Our electromagnetic field, therefore, keeps us in excellent telegraphic communication with the heavenly bodies.

¹ Longmans, 1910.

² *Nature*, May 19th, p. 374.

SUMMARY AND CONCLUSIONS

106. Each heavenly body is the centre of a universe, so that there are as many universes as there are suns and planets. These universes overlap and interpenetrate each other, but are, nevertheless, quite distinct and separate universes. They consist of a central body, to which is attached an ether of space, or an electromagnetic field, of which the lines of force are focused on the central body as origin, and terminate in a framework of stars, which mark the boundary and limits of the universe. This ether of space may be of the type, and possess the mathematical properties, of the metrical and electrical fields of Einstein and Weyl.¹

The universe, as known to us, is one such universe, having the earth as centre, and having the earth's electric and gravitational fields as the ether of space attached to it, whilst the visible galaxy is the framework of stars forming the termini of the terrestrial lines of force, and the boundary of our space. All the properties of this geocentric universe are specialised to the earth's requirements, and are more or less functions of the earth's mass. Thus the visible sun is the terrestrial sun, and the stars are terrestrial stars, and both sun and stars, as seen from another planet, may be quite different in appearance and properties.

Whilst the planet and its field may be regarded as the domain, and under the control, of the planetary Logos, the framework of stars which bound the universe may be the domain, and under the control, of the corresponding cosmic Logos.

Since there is a constant circulation of matter between the central body and the bounding stars of the planetary universe, the stars, as seen through the spectroscope, will always appear to be composed of the same chemical constituents as the central body.

G. E. Sutcliffe

(To be continued)

¹ *Space, Time and Matter*, Weyl, pp. 220—227.

THE WAJANG OR SHADOW PLAY

AS GIVEN IN JAVA

By COOS VAN HINLOOPEN LABBERTON

The Wajang, or Shadow Play, is produced by means of a curtain and lights, the lights being on one side of the curtain and the audience on the other. By introducing figures between the lights and the curtain, shadows are produced on the screen. The man who controls the figures is called the "Dalang". He also does the singing and talking.

WE are taught that there are seven keys which unlock the secret gate of knowledge. Can it be possible that one of those keys unlocks the true meaning of the *Bhārata Yudḍha* (Great War) and the *Kurukshetra* in the *Lakon Purvo* (Poem of Purvo)?

In order to understand the people of Java we must appreciate their national ideals. This can best be done through the Wajang. The *Lakon Purvo* gives us a conception of the Javanese standard of morals. The Wajang Wong (Play of living actors, not a Shadow Play) gives us an exhibition of Javanese dancing, and brings out the abilities of the Javanese in gestures and facial expression. In no other place in the world can you see this kind of dancing.

The Dalang is usually an artist in his manipulation of the figures, so that the general effect produced is impressive and the audience admires his skill. The figures used are cut in a weird manner from leather, and the shadows produced by

them, while not human in form, are yet most suitably suggestive.

The Wajang is a mystery-play, pure and simple. The consensus of opinion among the Javanese is that the different tales given in the plays are purely of local origin, and have no relation to the great Hindū Poem, the *Mahābhārata*.

There is a legend that the *Rāmāyana* was formerly enacted at the time when Java was connected with Lankā. While in India, I made enquiries from some Brāhmanas. They told me that the Shadow Play is no longer produced in the towns of the lowlands, but that it is occasionally given in some of the mountainous regions. The figures, however, are only made from paper. The tales of the *Mahābhārata* and the *Rāmāyana* are enacted by means of these paper figures. As I have not seen these plays in India, I can make no comparison with those produced in Java.

I hope that the Wajang will never vanish from Java, for it has value in expressing the people's artistic nature, and it has grown together with the Javanese, their dreams and ideals, until it has become part of their racial life. Changes in the Wajang must come spontaneously from the people, and must be guided in such a way as to lead to real development of power, thus appealing to the leaders among the Javanese and allowing the play to take a more effective and elevating position in the community. The aristocracy of the Javanese have taken the Wajang as a model of life. Arjuna is the most cherished character symbolised in the Wajang, and is taken as an ideal by each educated Javanese. As the Javanese race is now probably in its decadence, the new forms that have been added to the Wajang are much inferior to the originals.

The Dalang knows all these plays by heart and must adhere strictly to the text, but in controlling the figures he is allowed to give his fancy free play. If he were to make any mistake in his rendering of the text, he would think that no blessing

would result from that performance, as the Dalang is a teacher. The more moral, learned and original the teacher, the more instructive will his play be for the public. It is customary in many cases for the position of Dalang to descend from father to son, and a good Dalang may be considered as an educator of his race.

The ancient sacrifices are no longer correctly observed. Before the Dalang begins his discourse, incense and seven kinds of sweetly perfumed flowers are offered as sacrifices to the characters symbolised by the figures. A present, consisting of rice, coco-nuts, palm-sugar, a cock, tobacco and gambir—a kind of nut—is next offered to the Dalang himself by the people. In olden days the present to the Dalang consisted of a handful of rice, a little fragrant grass, a kind of fragrant leaf (*selasi* = *tulasi*), sandalwood, four strands of cotton skeins of different colours—red, indigo, green and yellow. At present a similar sacrifice is offered to the unseen beings at the four corners of the houses, and is called *Sajen*.

In modern times the *Sedeka*, or sacrificial meal, is an orgy of eating and killing, as the desires of the flesh have overshadowed the real meaning; but in ancient days these sacrifices consisted merely of offerings of flowers and incense, and the liberation of a captive animal, and were real sacrifices to the unseen beings, which they called *devas*. The people in these times firmly believed that the life-forces of Nature were under the control of those *devas*, and so offered the above-mentioned sacrifices to them. If the odour and the savour of the sacrifices vanished after the chanting of a certain mantram, it was supposed that the *devas* had accepted the offerings.

One of the properties of the Shadow Play is an orchestra, consisting of various copper and wooden instruments, and called *Gamelan*. It is not my purpose in this article to describe the *Gamelan* in detail, as this subject is a study in itself and has been taken up by several European musicians. The

opening song or prayer of the Shadow Play, accompanied by the *Gamelan*, is still given at the present day as it was in the past. It has come down from ancient times unchanged, and is called the Will Prayer, or the ensouling of the shadows, who now come to life under the magic hand of the Dalang. There are four periods to the drama. The first period covers the story, the second the chief actors, the third the fight at midnight, and the fourth the teaching at dawn, while the conclusion takes place at daybreak.

Many times have my feelings been deeply stirred by the mystic manipulation of the figures by the Dalang. The surrounding atmosphere is impregnated with the fine, sweet smell of incense, so that one may sink deep in meditation while contemplating the above-mentioned mystic manipulations.

Apart from all the lighter side of the performance, the main object of the Wajang has always been that of instruction. While I sat there, quiet, subdued, and filled with a peaceful contemplation of the wondrous and graceful scene, the soft voice of the Dalang, floating through the night, brought home to me the mystic meaning of the play. What is this mystic meaning of the shadows?

They portray the changeable that is inherent in all forms. All Nature is constantly changing, and men also are subject to the same law. Continents, and even worlds, come and go; also our feelings and emotions change as do the shadows in the Shadow Play. We are told that in ancient days the races were as these shadows.

These shadows were the original cause of the physical man, the eternal models after which he is built. This is the deeper meaning of the Wajang, and shows the reason why the ancient leaders chose the Shadow Play as a means of instructing the Javanese people.

By this Shadow Play the masses are taught the ideal of a moral life, but the individual is taught the inner life. The

Dalang has many meanings; for the masses, he is the *Batara Guru*, the Godhead who leads the shadows to the play of the drama in the worlds; but, for the individual, he is the King on earth, who at one time leads the race to war, and on another occasion gives out teachings, and then again causes catastrophes, destroying man in order to make him realise the insecurity of form. He is the leader of the race; and, although he is unknown to us, we live in his shadow. According to this shadow the model of the race is built.

Each race has its own Dalang, working under the Great Dalang of the world; and that is why the Javanese recognise different kinds of Dalangs. As the Dalang is always the father of his children, the children are the Wajang figures. Through his thoughts the Wajang figures are able to live and pursue an individual existence. He is also called the recluse, the great *Tapa* of the Race, and has the evolution of the race in his hands. There are even now in Java recluses as there were in the olden days, who act as Dalangs in order to teach the race.

The screen represents the physical world. The object of the Dalang is to cast the figures on this screen, and it is said that physical matter reflects itself on a universe as does the shadow on the screen; and there the real Dalang can see what progress the shadows have made, and how to manipulate them for the good of the race.

The periods of the play of the Dalang are not always the same, but there is one fixed point which always remains; it is the light behind. Without that light nothing could be seen of the figures, and without that light the screen would be useless. So without a light the physical world would have no reason to exist, as both are inseparable in the same way that spirit and matter have no separate existence.

The whole world is produced out of the divine golden egg. This light remains always the same, indifferent to the shadows

in the play, unmoved by hate or love, by fighting or by listening to teaching; still and unseen the light burns always. It shines during the whole night, in order that the shadows may be cast as reflections on the screen, and that mankind may continually see the drama that is being played. This light is the symbol of consciousness, and this consciousness is eternal for all periods of growth; without that light there would be no shadows. Then the figures are not conscious of the light, exactly as mankind. However, here and there an individual in the masses begins to be conscious, and he only is able to begin to understand the laws of evolution.

Without this light the people of the races could not evolve. Without the Dalang there would be no play; the shadows would drag out an inactive life till the oil was exhausted and the light extinguished. Also the oil is the life-essence, for it supports the thought, that it may burn to the end.

The link that connects the parts in the Wajang Play is Shri Kṛṣṇa's work. In the course of the play, when the *Gamelan* ceases, a strange shadow appears on the screen. The Dalang says it symbolises a mountain. Some of the triangles represent a tree, whose branches form that triangle; other triangles are *Banaspati* heads, above the entrance of the temple—two dragons whose bodies form a triangle and guard the temple gate; and the middle part consists of a forest containing wild beasts, such as monkeys, jackals and birds.

This representation has undergone various changes in the course of time. The tree is the symbol of the "Banyan Sumang," the tree whose roots grow in the air, and whose crown points to the earth. Applied to man, or the Wajang figures, it is the symbol of the One Existence, representing the branching off of the races and peoples of our humanity.

Applied to the single individual, it is our nervous system, by which our life is sustained, the physical reflections being our muscles and veins. In front is seen the mountain with

the *Banaspati* head and the dragon guarding the temple gate. The temple gate is resting on a lotus discus, and the forest contain many monkeys, jackals and birds. This representation is a symbol of our inner being, hidden and unknown on account of desire and passion. The mistakes of the soul are represented by the Easterners as a virgin forest. The jackals are his hate and fear, the monkeys represent desire for possessions, rank and honour—in general, all that a man desires is called the monkey in him. The birds of the forest are the heedless and fickle impulses and feelings. There is, however, a path straight to the top of the mountain, and that path is called the *Uttama* road, the Path of Holiness; but the soul wanders about in the forest without being able to find the way.

Those who are able to reach the top of the mountain overlook the mountain and also the interior, and there is the entrance to the temple. The interior is also called a cave, or *guha*. This *guha*, however, has an inhabitant, and that is a *naga*. A *naga* represents something that does not move, a thing that is in a state of eternal rest. If now this light of Arjuna is not moved by the slightest breath of air (desire), then he realises within himself the peace of the *guha*, and the *guha* is the symbol of the heart of man. There are, of course, Dalangs who would attach no value to that mountain, but then there are different kinds of Dalangs.

Banaspati symbolises the lord of the forest, and thereby is meant that he is the Lord of the form side of existence, of the three worlds of form. The tails of the Nagas form the heart-shaped mountain, and the whole mountain represents the heart of humanity as well as the heart of man. Therein you will find all, the forest as well as the animals, the cave of the temple and the lotus discus—this world. He who penetrates to the heart of things understands the beginning and the end, which he sees is dissolved in the eternal, because the entrance leads to a new life.

The Shadow Play is the game of life, of which our visible deeds are reflections. After the mountain has appeared, the chief figures are introduced, as it is understood that the inner world of the shadows has come into manifestation. Not only is teaching given, but there is also strife between the shadows, as love and hate are always fighting together in the human heart.

The *Bhāraṭa Yuddha* is the war of the Bhāraṭa spark, the point of light, the lamp behind the screen. The strife is therefore enacted by the consciousness of man. The place where the strife takes place is called *Kuru-Kshetra*. It is the place where the clan of the Kurus have been meditating. It is there, the *Perlapaṇ* or hermitage, that the war has been enacted. *Kuru* is derived from *Kṛ*—to work, and *Kuru-Kshetra* is the field where the labour takes place. Bharata, the man, works in the world, and the individual also has his place of labour within his body. In the body of man there is both fighting and meditating; in the man is the whole *Bhāraṭa Yuddha* (Great War) to be found, as well as all the figures.

The verses of the poem have been taken from the beautiful Hīṇḍu anthem, and the figure of Arjuna is the chief actor in the play. He is the individual in opposition to the masses, and the strife is that of the race for its existence and evolution.

The *Kuru-Kshetra* is the labour place of the world. The earth is under the leadership of the King, the Dalang; and the clan of the Bhāraṭas is humanity, and also the Āryan race.

Man is dual—the Pāṇḍava, the son of Pāṇḍu, and the Kaurava, the son of Kuru. Pāṇḍu means the unfruitful, a quality assigned to the hermit as a symbol of his asceticism. The Pāṇḍavas were incarnated devas. The recluse within us whispers a soft voice; it is that small light within us whose radiance is never obscured. The Kauravas are our activities, the incentive to our desires (*sang Seva*). The fights always take place in the neighbourhood of a big forest or a mountain.

The Pāṇḍavas are in their fights always suddenly opposed to the armies of the Kauravas, and so is man most unexpectedly opposed to his desires. Man is likened to a fruit with two kernels, the one containing his spiritual nature and the other his desire-nature.

If we consider the two principal figures about whom the strife takes place, they are Arjuna and Duryodhana. The Pāṇḍavas and the Kauravas, the two mighty branches, may be compared to these two kernels of the same fruit, because Arjuna is also descended from the family of the Kurus. Both these natures are engaged in an eternal strife within man, and the fight must continue till the Pāṇḍava has conquered. In the *Bhāraṭa Yuddha* the army of the Pāṇḍavas is very small compared with the army of the Kauravas, yet the first are victorious, because the strength of knowledge and self-sacrifice, without expecting any reward, is finally the strongest power that a man can acquire, the power which makes of him a ruler in future incarnations. Duryodhana has much influence in the world, but it is doubtful if he will be the conqueror.

We have still to talk about two monsters in the Wajang, the *Rākshasas* and the *Dānavas*.

These monsters of the Wajang are the numerous sins and cruelties which man has committed throughout his evolution, and which pursue him in his life; they are his bad desires, which secretly show themselves in the hour when he comes to repentance, and they are still burning within him.

They continually appear just on those occasions when they are least expected, wild and irritable, as in the Wajang. Without any compunction they try to attack and to conquer man; they attempt to deaden every noble and beautiful impulse in him, and to compel him to give way to his coarse desires.

In the Wajang, Arjuna throws them off with one motion of the hand. The only means of doing this is with one weapon

—Truth. It is shown to him that only this weapon makes him a Kshatriya—a warrior-knight. Slowly the chief figures appear on the screen, and the five sons of Pāṇdu enter upon the world-scene—the calm, kingly Yudhiṣṭhira or *Dharma-Kusuma*, the somewhat wild-looking Bhīma, sometimes called Vrikodara or Bhāraṭasena, the humble Arjuna, called in his youth *Djanaka* (the Javanese give him over seventy names). Then appear the twins, Sahādeva and Nakula, resembling Arjuna. To these five I add the most brilliant and the greatest of the Pāṇdavas—Shrī Kṛṣṇa. Next these, there stands still one of the youngest army commanders of the Pāṇdavas, who was born to conquer Droṇa—Dhr̥ṣṭadyumna—and with him the three female Pāṇdavas—Devī Kuntī, the mother of the Pāṇdavas, Draupadī, their companion, and Shikhandī, the so-called wife of Arjuna, his charioteer in the battle, and born to slay Bhīṣma. At the left of the screen we see the figures of the Kauravas—the great Bhīṣma, Droṇa, and Duryodhana, the eldest offspring of King Dhṛtarāṣṭra, the king who is blind and yet sees. His mother Gāṇḍhārī, the one born from the sense of smell, brought forth one hundred and one children.

Coos van Hinloopen Labberton

(To be concluded)

THE BHĀRATA SAMĀJ—A NEW MOVEMENT IN HINDŪISM

By D. H. S.

[The following is merely the writer's individual idea of the Bhāraṭa Samāj, and is not an official statement.]

IN the early morning of May 26th last year an interesting ceremony took place at Adyar, when the President of the T.S. laid the foundation-stone and consecrated the site of a Hindū Temple to be erected on the Adyar estate. The temple will be the first of its kind, as it is under the direction of an organisation known as the Bhāraṭa Samāj, or Children of India League, which is working for the "liberalisation and internationalisation of Hindūism".

Its object is to strengthen and broaden the basis of Hindūism, (1) by emphasising the essentials of Hindū religion and philosophy as a working creed for daily life, (2) by replacing the complex scheme of rites and ceremonies by a few simple rules and forms for personal discipline, worship and ritual, and (3) by providing facilities for the re-admission to Hindūism, through membership of the Association, of persons who may have been converted to other Faiths, and for the fresh admission thereto of persons who, though not originally Hindūs, are deemed qualified to be admitted by reason of the known purity of their lives.

It also seeks *inter alia* (1) to break down social disabilities and restrictions by the mere reason of caste or sect, (2) to eradicate or reform injurious customs, particularly in regard to marriage, (3) to promote tolerance, good feeling and a spirit of co-operation between Hindūs and followers of other Faiths.

It admits to membership all who are willing to accept (1) certain fundamental doctrines of Hindūism, and (2) the ideal of life as service, meaning thereby the active promotion of the welfare of our fellow-creatures, and to declare their resolve to endeavour to carry out the ideal of service in life as far as possible, and to observe the utmost purity in regard to conduct in daily life, including purity of thought, word and deed, sexual purity, cleanliness of personal surroundings,

and the total abstention from the use of meat and intoxicating drinks and drugs.

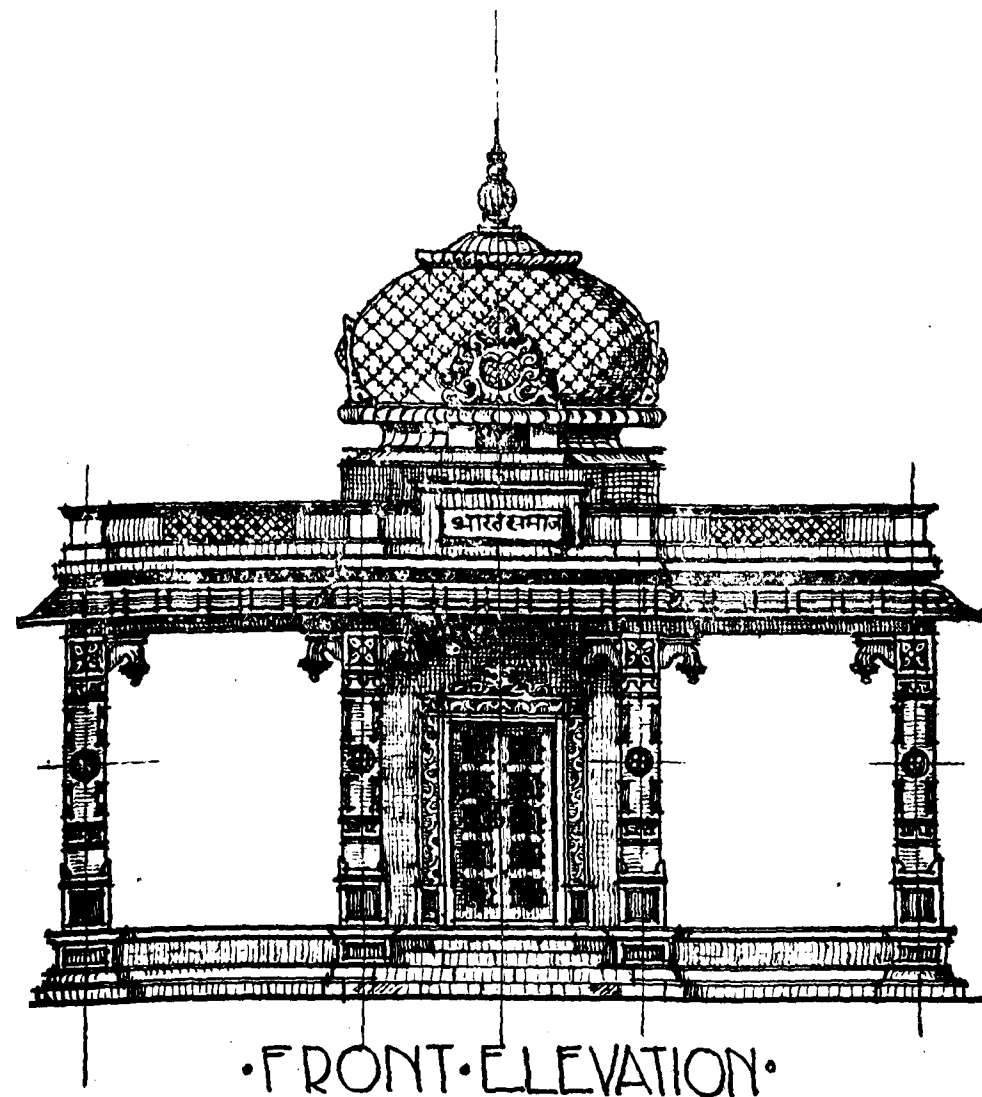
The above speaks for itself; and, though the League is at present only a comparatively small beginning, it may well be that it has a great future before it, for there can be no question that it is working in the right direction.

As an example of the second point in the objects quoted above, one may instance the various devotional exercises prescribed by orthodox tradition for the individual at different times throughout the day, which, if fully performed, take an amount of time which few professional or business men can afford to give in these days of hurry and competition. The result is, naturally enough, that more often than not these devotions are altogether omitted.

The rigidity of the caste system is of course the main stronghold which all reformers of Hindūism seek to storm, for it forms the main barrier to progress in so many different departments of life, and a great deal of modification of the present orthodox ideas on the subject is essential. The chief obstacle here is the fear of public opinion. Probably the majority of educated Hindūs at the present time are entirely in agreement with reformers *in theory*; but in practice they conform to orthodox customs for fear of the results that will accrue. A man who has no personal objections to admitting a non-Hindū to dine in his house dare not do so, because, once branded as unorthodox, he will have to face so many social disabilities, as, for example, the inability to find husbands for his daughters!

One entirely new departure of the Bhāraṭa Samāj is the admission of non-Hindūs, even of other races, to the ranks of Hindūism, provided they fulfil the necessary conditions, and it was a somewhat curious sight to witness the ceremony of investing, among others, some adult European ladies with the "Sacred Thread"—the Hindū ceremony approximately

corresponding to the Christian "Confirmation". The Samāj is also reverting to the ancient practice of admitting girls as well as boys to most of the rites of Hindūism, with suitable modifications where necessary.

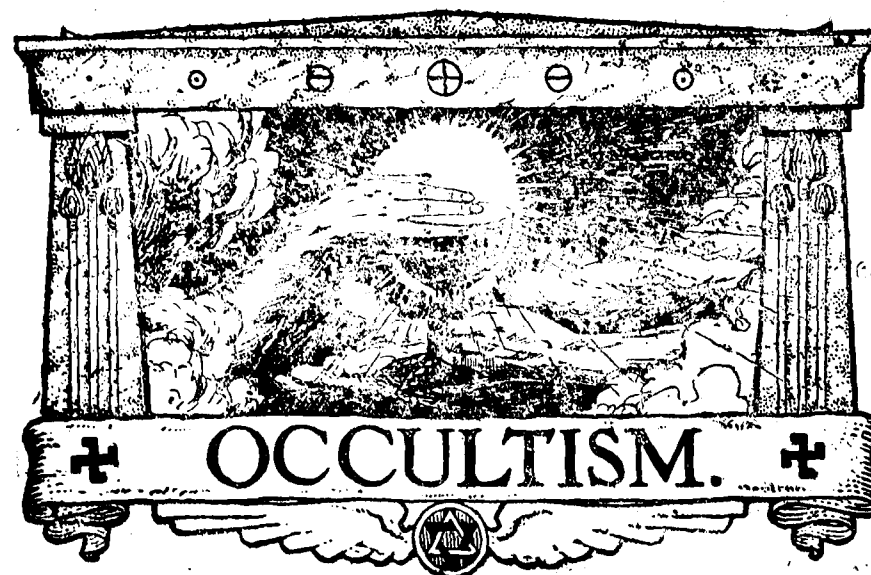


The illustration shows the front elevation of the future temple, but at present the construction of it has not progressed

very far, owing to the lack of the necessary funds. The cost of the building is estimated at about £1,000; and, as it has long been a wish of our President's to have a Hindū Temple at Adyar, the promoters of the scheme look confidently for adequate financial support, and, as the poverty of India is at present so great, it is hoped that Theosophists all the world over will take this opportunity of expressing their gratitude for all that they owe to the great religion of Hindūism.¹

Mention should also be made of the official organ of the Samāj, *Bhārata Dharma*, edited by Paṇḍit A. Mahadeva Sastri, B.A., the first monthly issue of which appeared last month (November). The management is wisely bringing this out on an unassuming scale, but it is neatly got up and well printed, and doubtless will grow in pages as it grows in years.

D. H. S.



THE PERSONALITY OF ROCKS

By BISHOP C. W. LEADBEATER AND FRITZ KUNZ

READERS of THE THEOSOPHIST will recall an article contributed to these pages by Bishop C. W. Leadbeater in May, 1920, under the heading "The Angel of the Valley," in which he described the influence imposed by a great Deva upon a certain stream and valley which came under the author's observation. It will be remembered that this Being not only had a considerable realisation of the benefit he could do to his fellows in the Deva Kingdom with whom naturally his work associated him, but also understood how he could extend his influence to hundreds of visitors of our human line who, from time to time, came into his valley to enjoy its natural advantages. To this end, he has divided his

¹ Contributions should be sent to the Secretary: Mr. C. Subbaramaia, Retired Salt Inspector, Theosophical Society, Adyar, Madras, India.

territory into three parts, specialising the upper portion to express the influence of the First Logos through various channels suited for that purpose, and notably training the deva helpers in that area to embody that source of energy. Similarly he has associated the central portion with the Son or Vishnu Aspect of God, and the lower part with the Third Aspect of God. It happens that the valley is geographically suited to this ingenious arrangement, for the upper part is distinguished by an aloof and secluded atmosphere, the central part is marked out by a large basin of still water of special beauty, and the lower part is tidal and thus communicates with the vast ocean beyond.

Over the whole, in order to conserve the force he has generated, this able Deva has arched an etheric vault which, so to speak, makes of the valley a charged vessel. Under him are, of course, different classes of beings, forming a sort of spiritual army, understanding the work only in proportion to their individual stages of development. There are various grades of nature-spirits who move freely about the valley, but who have special spots that they frequent, somewhat corresponding to the home that an animal might establish in a special place. These beings range from non-individualised devas up into the realms that correspond to highly cultured men and women. They also are especially friendly, perhaps because it is the wish of their superior. There are, of course, in addition, the ensouling entities that take up work over a portion of a hill-side, and help to send life surging through the natural growths there. There are also the ensouling entities that use as bodies trees and shrubs. All this is additional to the elemental life which clothes itself in the ether, water, air and earth that makes the valley what it is physically. All these various creatures should be most carefully distinguished: the ensouling and separately-living etheric beings organised under and responsive to the Angel

of the Valley, and the elemental essence clothed in the physical matter itself.

Visits to this valley have naturally resulted in the observation of many new points, for here we have a specially capable organiser, and hence all sorts of advanced forms of deva life. Recently a party visiting the valley had occasion to renew acquaintance with various delightful creatures, physical and non-physical, living there, and in the course of the stay made a small advance in our knowledge which promises to become the beginning of an entirely new field of research; and in this article it is intended to open that line of thought, so that if there be similar experiences which come to readers elsewhere, they may have the opportunity to compare their impressions with those here recorded.

Hitherto we have known about and been interested in the various grades of ensouling entities who take as bodies animals and trees; and we have known that there is a certain psychological response between them and humanity and other higher forms of life. It has not, however, been our fortune to observe examples of mineral life thus ensouled. That is probably because our great rocks have not been noticed to give evidence of individual characteristics such as animals and the greater vegetable entities can display. It is not surprising, however, that in an area so definitely spiritualised and intended for better things, there should be found examples in the mineral kingdom of individual development in which the elemental essence informing the granular structure of the rock is submerged and dominated by a definite intelligence, which in remote ages will gradually pass on, either through the vegetable and animal kingdom into the human, or through this or other lines into the Deva world.

The finest instance of this sort first came under notice through a sensitive young member of the Society, who happened to be passing one of these examples of mineral

intelligence—a large rock in two main sections, overhanging the sheet of water referred to above. This stone has a curious formation, due perhaps to erosion by water, which enables a person to step down into its centre and through a crevice in the bottom to look down again upon the water. Its form is not very noticeable from the stream nor from the shore as you walk past, and although the unusual shape may, through the interest of human beings and the gratitude of animals sheltered there for many years, account for its surprising character, this is perhaps not all that explains its uniqueness. Standing close against it is a large tree of rather special magnetic quality, which appears to be in close communion with the stony friend who strengthens its hold upon the river's bank. This too—a kind of friendship between a higher and lower being—may account for much, but it is more likely that the extraordinary influence of the valley has produced the result about to be described. Whatever the cause, when our youngster happened one day, in company with others, to be passing the rock as he went along the shore, it struck up a friendship, and actually extended a portion of its etheric vehicle towards the passer-by! That is, it more or less definitely felt out in a friendly way toward the boy, sensing in his singularly pure and natural aura the greatest physically embodied influence that had as yet come its way in all these hundreds of years.

Fortunately, as happens sometimes to Theosophists, if they be truly alive to the worlds about them, our youngster was sensitive enough to recognise something new, and, responding to the tentative offer of friendship, made a definite link with the rock. His companion, an older observer, saw very vividly the whole proceeding and encouraged the relation. Frequently thereafter the boy, alone or with other friends, came to this spot and sat by the rock, or on it or in it, and mused over the pure and simple influence that it was emanating. When he had

occasion to leave the valley, there was a definite sense of disappointment and sorrow, even more pathetic in some ways, in this instance, than in the case of a human being, because a rock is so immobile and helpless. In order to reduce this feeling, our friends especially magnetised a number of quartz pebbles and strewed them in a circle round about their granitic friend, as one might leave a photograph in the house of a human companion. And they offered from their number other friendships in substitution for the original links—with rather indifferent success.

An inquiry was lately made into the constitution of this simple being, and it was found that there is an organic arrangement in the etheric body, at least in this specimen and perhaps others, which is the beginning of a psychological organism. The rock possesses its physical crystalline body, its etheric double, and the beginning of emotion. The granitic structure is well understood by any student of mineralogy. The etheric double constitutes a counterpart in ether which normally occupies the same position in space as the rock, but is slightly extensible beyond this area; the astral body is slightly more extended in space. The etheric double contains what was not before noticed—a nucleus such as is possessed physically by, say, a simple cell or other low form of vegetable or animal life. This etheric nucleus has a special value as the register of experiences, and it enables friendly folk to assist the growth and development of the rock; for, as is well known even by materialistic scientists, it is possible to pour through the palmar and plantar areas of the human hand and foot specialised streams of emotion. These may be sent out also from other anatomical areas, but it happens that these four produce a special electric and therefore etheric disturbance. It was found that by placing a hand upon the rock energy could be poured into it, which the rock enjoyed and utilised. This applies to surface portions of the rock's anatomy, but it was

discovered that if such a stream of energy were directed into the nucleus, the force thus contributed would spread itself throughout its whole being, very much as something poured into the human body at the heart rapidly circulates with the blood throughout the whole organism.

The curious semblance of a separated personality seems not uncommon among rocks. A very cursory search has already revealed three other cases besides that above described, and no doubt many more could be found. They display unexpected differences in the strange rudimentary mineral intelligence which animates them, making one feel that a rich mine of knowledge awaits the patient explorer of these hitherto untried fields.

The rock already mentioned was distinctly friendly as far as his very limited power of expression went; he showed the *urms* of affection and gratitude, and was evidently prepared to be responsive to the extent of his capacity. In some far-off future he will develop into a sociable, loving, devotional creature, faithful unto death in his friendships, perhaps a devotee-worshipper, almost too dependent upon the object of his adoration.

Our second specimen, a rock lying by the side of an old road, now but little frequented, was a marked contrast to the first. Instead of responding to human advances, he decidedly repelled them; his attitude conveyed an unmistakable suggestion of "Mind your own business and leave me alone". He was consequently less evolved than the other, but there was a beginning of strength and reserved force about him which prognosticated a future of iron determination—irrespective of the possible ferric compounds in his physical form!—quite likely, however, to be marred by selfishness and unscrupulousness. It may seem fanciful to predicate such qualities of a rock; yet the seeds were so clearly present that it was impossible not to realise the

promise of flower and fruit far later. We noticed that a considerable portion of this rock had been cut away in order to make the road; it is interesting to speculate as to whether this fact had any connection with his misanthropic attitude.

The third case which drew our attention was a huge rock on the edge of a lofty ridge—hood-shaped, projecting like a roof over a curious little cave, which could be entered only by a rather awkward bit of climbing. Inside it, was a much lower piece of roof with a large oblong hole in it; and it appears that this unusual formation had once been utilised in a very odd way. A fugitive savage, seeking to escape from the pursuit of a horde of other savages armed with spears, caught sight of this queer hiding-hole as he ran past below it, climbed up into the cave like a monkey, threw himself full length on the floor, rolled under the oblong hole, and with extraordinary agility drew himself up through it, and thus avoided by a fraction of a second the murderous group of hunters, who supposed that he must have fallen over the precipice. This dramatic escape was evidently the one great fact in the rock's otherwise monotonous history, and it had impressed itself upon him with such force and clearness that when an attempt was made to penetrate his consciousness he at once reproduced the scene, just as a man who has passed through some tremendous experience cannot refrain from telling it in season and out of season. It seemed for a time impossible to get anything else out of him; but presently it was found that there was in him also a kind of vague consciousness of the landscape spread out before him. It would, of course, be impossible to say that he *saw* it, yet it dimly impressed itself upon him, so that he might be said to feel it, and to know of changes which took place in it.

The fourth rock observed had the most singular history of all. He was another of the huge hood-shaped projections,

but the cave under him had in very ancient times been used for human sacrifices and has still a horrible atmosphere clinging about it. Psychometrically it is easy to recover any one of the appalling scenes which that rock has witnessed, but strangely enough, none of them is as clear in his consciousness as the picture of the escape was to rock number three. One would say he is not so good an observer! On the other hand every particle of him is permeated with a weird shuddering horror which is quite beyond description, so vague is it, and yet so deep-seated, so thoroughly ingrained in him, so entirely part of him as to seem a necessary factor in his existence. Yet there is a touch of ghastly enjoyment in it also—some strange, ancient, incomprehensible evil for which modern languages have no name. No clear consciousness of all this—nothing but a slow, dark dream of unutterable ill. Into what tragic, unearthly future can this develop, one wonders.

From instances such as the foregoing it is quite obvious that all sorts of new implications arise. Unfortunately many Theosophists feel that they have to see etherically and astrally before they can make any use of information like this, thereby showing how very poorly they have comprehended the Theosophical outlook. If the student realises that emotions and thoughts are real, and if he feels about inside himself to explain and control, purify and direct these, he will do much more with himself than if he idly waits for the remote time when he can observe these things in others with clairvoyance. It is only necessary, without talking much about it or thinking it very wonderful, to make friends with all sorts of Nature's beings in the out-of-doors—even the very stones. Knowledge like this obliges one also to revise one's sense of what is due and honourable, so that, instead of reserving one's character and manners for humanity, or perhaps extending the field slightly into the animal kingdom to the

domestic animals, one sees it necessary to express always only what is finest and not to soil the finer worlds with expressions which would hold back and misshape the character of the kingdoms round about. One often sees natural beauty defaced with rubbish scattered about—old tins and bottles and newspapers, or the defacements of moral delinquents upon trees and rocks, where they have inscribed their names (in which nobody has any conceivable interest), such being their egotism. But we who look upon things of this outer sort as an evil, must realise that we too must be careful what influences we scatter about in the inner worlds, that may be even more detrimental than the cackling of trippers and their trails of rubbish. Knowledge of this sort enables one to realise that the immanence of the Divine Life is as much a fact of the external world as it is of that within; and that if the two forms of observation are carried on simultaneously, looking for Him within and without, new worlds will open up before one.

C. W. Leadbeater
Fritz Kunz

METHODS OF MAGIC

By JACOB BONGGREN

MAGIC is the science and art of accomplishing more or less remarkable things in a perfectly natural way, but with uncommon and subtle means. Magic is called malevolent or "black" when performed for mercenary purposes, for spite and revenge, to help the criminally inclined, and to hurt others: it is called beneficent or "white" when it is done gratuitously, to help, to encourage and to protect fellow-beings.

Notwithstanding age-long attempts to kill out magic by ridicule, to declare it a delusion and a snare, and to call its methods ineffective, it is still alive and active, partly performed as of old, partly under new disguises; and, with its new scientific name of "mental suggestion," it has been voted a seat of honour in modern therapeutics.

It is but natural that conceited scientists should not admit rustic pagan lore to their exclusive academical circles until after its conversion and its baptism. Another name and a new baptismal garb will not change the character of the old fellow, but it will change most decidedly the attitude of the general public, which does not recognise in the well-recommended scientific method of mental suggestion the vilified "sorcery" of past centuries. Those who discredit and denounce magic, always give it the nickname of "sorcery," which means using the art for evil purposes.

The fact that magic in olden times was practised everywhere, and that it is still in use, though generally under

other names and with various disguises, indicates most decidedly that man in all ages, in all countries and in all climes, has instinctively recognised the power of mind over matter, of the invisible over the visible. Even rank materialism could not blot this splendid intuition out of human souls. People may change the name of magic as much as they like; the thing itself remains for ever.

On the Scandinavian Peninsula two distinct kinds of magic have been known and practised from time immemorial. The writers of the Eddas and of the Sagas have much to mention about both. One kind is said to have originated with the *jötuns*, the giants, inhabitants of the cold and dreary Jötunheim in the Arctic North; the other kind, tradition tells, was brought to northern Europe by Odin, the divine king and leader of the ancestors of our Nordic race. *Seid*, the malignant sorcery of the giants, might properly be called Atlantean black magic, while to the beneficent method of help and healing, which was brought to Europe from the Asiatic motherland by one of the thirty-five minor Buddhas, could be given with the same propriety the name of divine or white magic.

The old myths of the Northlands tell that the evil magic of *seid* was brought to divine Asgard and to human Midgard from hyperborean Jötunheim by Loki, an incarnation of the selfish cunning of the lower mind, and by Gullveig, the embodiment of mercenary gold-thirst. In the Saga of *Harold Fairhair in Heimskringla*, by Snorre Sturlason, we read that the sixth consort of that king, Sniäfrid, daughter of Svasi, the Finn, kept herself young and beautiful for a long time by evil magic; we read also of her grandson, Eivind Fountain, and others, who injured people by their baneful spells. In our own time Scandinavians point to Lapland and to northern Finland as the home of this kind of magic, indicating that it belonged originally to the Finnish-Ugrian

or Tschudic races, and not to the Āryans. The gipsies are also known to use magic, some of which, at least, being used for healing, cannot be called evil. Beneficent magic, on the other hand, seems to be the favourite method of the Āryan Nordics, though doubtless both kinds have been used occasionally by Āryans as well as by non-Āryans.

Having had the opportunity to meet exponents of both kinds of magic, there were certain fundamental facts in connection with them that I discovered quite early. Every true student of Occultism, hence also of the fundamentals of magic, who is willing to help humanity and to forget himself, will see the tremendous importance of these facts, once they are stated to him.

First as to the teaching of the art. Magic is invariably taught by an older to a younger person, and in strict privacy. Only the pupil who has perfect and never-failing confidence in his teacher can ever himself learn magic and become a real magician. Disloyalty to the teacher, distrust of him, and doubt of the truth of his teachings, disables the pupil; such an one can just as little use the finer forces of Nature as an author can exercise his faculties in writing an essay in a case where he doubts his facts and his ability to present them properly and convincingly.

Faith is just as much the foundation of magic as it is of any science and art. If we do not accept, as a starting-point for comparison and other mental exercises on our road toward knowledge, what our own senses present to us, we can learn nothing through our observations. So we must first accept on faith the statements of our teacher: "This is A, this is B," etc. If we do not, we shall never know the alphabet, consequently we shall neither be able to read nor to write. The reality of magic, at first only a theory to the student, will be demonstrated by faithfully carrying out the scheme given by the teacher, whether it be an incantation, a symbolical

act, or a mental exercise in solemn meditation. The first verification transforms faith into knowledge. Next time the neophyte uses magic, he performs his part better and with quicker results. The third time he is already an expert in his art. Now he knows, and now he can perform properly what he set out to do; for the will of the knower is united to the Divine Will Omnipotent.

It is of the greatest importance to carry out to the very letter the dictates of the teacher. Each incantation must be rendered exactly as taught, with the same intonation, in the same way. The attention of the magician must be thoroughly fixed on what he says or does; no other thought whatsoever must be permitted to enter his mind; the most intense one-pointedness, which is the firm focalisation of will, gives here, as in every other activity, the most perfect result.

Magic rests on the corner-stones of a few great fundamental truths, which may be stated as follows:

(1) Everything that exists is alive. There is no dead matter. There is transition and transformation of form, but no destruction of life.

(2) Everything is connected with and related to everything else. There are closer and more distant relations and connections.

(3) Similarities indicate more intimate relations, dissimilarities signify differences of some kind.

(4) The Law of Analogy is the directory of magical relations, the Code of Correspondences is the guide of the magician.

(5) Entities with bodies of finer matter obey the orders of the true magician as faithfully as they carry out in all the kingdoms of Nature the dictates of the Grand Architect of the Universe.

(6) He who uses magic must *dare* and *do*, without doubt and without hesitation.

(7) He must by all means *keep silent*. He cannot relate to others mantras and magical methods that he has himself been taught by an older person, except in private to a pledged pupil, in the same way that they were given to him. Methods of magic that he has been regularly taught he can mention only by saying: "I have heard," or: "They say," giving some brief outline, but no details. On the other hand, he can freely quote what books have to say about magic, referring to those as his authorities, and without revealing his own knowledge of the subject.

All those who have ever studied any kind of true Occultism in real earnest know that, to make occult training a success, the neophyte must not mix different schemes and methods. He must each time faithfully follow *one* distinct plan and method from beginning to end. The orders given to him by his preceptor must be carried out in all their details. He must use unaltered the meditations and mantras presented to him, in the order and at the time prescribed. The same holds good with reference to magic. Such is the brief outline of its methods.

Jacob Bonggren

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRANCE

(Concluded from p. 125)



VI. CREATIVE POSSIBILITIES, THE SYNTHESIS, LIBERATION
IN SACRIFICE, CONSTRUCTION AND DISCIPLINE—THE PERFECT WAY

IT is impossible in this, as in all pioneer-work, to present the enquirer with a set of "rules of thumb," applicable to each and every case. Formula is not *sui generis* here, though certain general working principles inhere in each individual "case". Intuitive perception counts for as much in planetary "treatment" as in any other; any practitioner who is above "feeling his way" may expect to lose it, at certain critical crises.

In the writer's opinion it is much more satisfactory, when giving help through the horoscope, whether analytic or synthetic, to refuse any personal relationships with those who are afflicted or distressed, save, of course, by correspondence, the medium of help. The horoscope (birth and progressed maps) will present all the salient features of the case; and those instances wherein personality helps rather than hinders are perhaps only about one in a thousand. The "transference to the physician" is far better for the patient when conducted "at a distance," and the stage itself (rarely avoidable) is more

ephemeral and the symptoms slighter. The majority, too, find it easier to describe their problems and symptoms on paper, with more veracity and less loquacity—mutual advantages. No student will progress far who shrinks from experiments upon himself, for here is the only lawful ground of “prospecting research”. The horoscope of each student unfolds its own universe and multiverse. The web as a whole, together with each smallest filamental intricacy—all should be studied exhaustively, and tests innumerable, problems graduated from comparative simplicity to involved psychological complexity, should be set for and given to the student by himself. The working principles are as follows: the ego, the mortal instrument, and the physical vehicle, i.e.,

The Sun-Sign and its Ruler, as “genius,” with all obstructions and morbid growths which poison and act as parasitic wasps.

The Moon-Sign and its Ruler, as medium and mortal instrument of the solar spirit, entangled in the meshes of its fall into matter.

The Sign on the horizon and its Ruler, as the active forces on the rim of “the wheel whose name is evolution”.

Mars and Saturn, the angels of pain, positive and negative, respectively; responsible for dynamic and static “ill-being,” when their lower vibrations are contacted, used as *tonic-stimulants* and *stabiliser-consolidators*, respectively, in the higher octaves of response.

Venus and Jupiter, as “love-cure” and “expander,” “the oil of joy” and “the garment of praise,” indispensables at some stages, sole healers in others.

Mercury, Uranus, Neptune, the Mental Spirals, with intimate, indeed inseparable, emotional reaction.

Mercury “locates” the trouble, while Uranus and Neptune indicate the probable extensions, evolutionary and involutional. Uranus, chief of objective, Neptune of subjective

morbidity, will be found the “heads and fronts” of obscure “ramifications” in the webs of “extrovert” and “introvert” types respectively. Yet “massed” classifications involve the classifier in many dangers and more errors, for *distinct* introvert or extrovert specimens are extremely rare, and borderland “mixtures” the rule rather than exception. Still, with regard to those in whom the seeds of genius-sowing are clearly perceptible, those with invention and ingenuity most palpably displayed usually bear the Uranian seal on the brow, while the imaginative and contemplative “brooding ones” are those whom Neptune “delights to honour” with that peculiar “aloofness” and inner solitude, that spiritual hunger and thirst for better bread than can be made from wheat, for grapes of Parnassus, which are sought in vain by those Neptunians who are too apt to take refuge in “the next best thing,” suffering the accustomed penalty of “finely-touched souls” who take the dope of compromise.

The magic of Uranian diagnosis within the realm of analysis, the creative clues afforded by Neptunian synthetic alchemy, these can be proven by any student of planetary working within the individual life-web, given a universal sense, a feeling for the correspondences (“the working of analogy beneath surfaces on all planes”), and that patience and perseverance without which all good intentions, in all worlds, profit nothing.

To any readers who have followed thus far along the Star-track it will be obvious that no planetary analysis and synthesis, save in the roughest and most elementary and preliminary stage, can be done without the co-operation of the patient. The exact manner and measure of co-operation is, however, an entirely individual matter; and nowhere is more skill, tact and finesse on the part of the helper required than in the nature of response evoked from the patient. It must be repeated (perhaps *ad nauseam*, with apologies!) that every

individual possesses such an "armoury" of distinct and different idiosyncrasies, that dogmatic pronouncements of any kind will and must prove more than misleading—actually pernicious.

Planetary analysis and synthesis are no panaceas; they represent and constitute means of approach to individual psychological and temperamental understanding, unseen strands of that sympathy which proves its sincerity by a willingness to stand in the forefront of a pioneer-experimental movement, destined to raise many from Fate's servitude to Freedom's service. Whoever, in this work, expects more "halfpence" than "kicks" had best retire; it is not even advisable to waste time in anointing the shins, for the force acquired in adapting an organism to "war-conditions" soon becomes a far more adequate because interior protector. All that matters from the helper's point of view is that he shall render as effective and potent help as possible to every sufferer who seeks it along the astrological line of approach. When elimination of poisons begins, it is one of the swiftest means of liberating the sufferer from acute toxic symptoms (in many cases), if the helper can make of himself a vent, a "receiver"; for thereby many explosions are altogether averted and the necessary marginal remainder rendered comparatively harmless to the patient. In cases of acute Martian trouble this applies with particular force, and affords ample opportunity to try and prove the helper, whether his "will to sacrifice" be fundamental or superficial.

In Saturnian ills, patience, perseverance, and no small measure of faith, must reside in those who "bear and forbear" with those determined and "long-standing" troubles and distresses that characterise all Saturnian ills that the body, soul, mind and spirit are heir to.

Mercurian sufferings demand subtlety and versatility, adaptability and the power to visualise and feel the patient's

mental aura—the only way to discover not what *should* (rationally) but what *will* relieve those distressing symptoms of "a mind at strife with itself and all the world," i.e., Mercury, the mental principle, poisoned by Mars, or prisoned and pent in some dark, phantasm-haunted Saturnian cage.

Nowhere is the pioneer-spirit more discernible than in its attitude towards failure and the opinion of others. Only difficult things are worth doing; only "dangerous living" appeals as true individual life-expression to the pioneer. The laws of interior gravitation are as wonderful in their working, and sure in all their ways, as their "shadows" cast on the twilight of this earth. In time, those who are to be helped by the Star torch-bearers, will be led within the ever-spreading zones of their sacrificial lives.

When fire, air, water, earth, give forth their secret spiritual essences, those in "proximity" feel and respond. Elemental proximity is not measured by milestones. The unseen realms provide a series of aerial gravitational currents, suspension bridges, aqueducts, a network of transit facilities for those who hear the call of the stars and of their humblest appointed minister.

Small and dim the light of the immediate present, because few the torch-bearers. The hand of the neophyte may tremble, the human heart of flesh and blood beat over-insurgently at the thought of the height of the emprise and the unworthiness of the servant. That matters not, if devotion be whole-hearted; the trembling hand will be steadied by those whose light the torch bears forth. The heart-beats will gradually subside as the torch-bearer realises that confidence in the message strengthens and inspires each servant of the light he bears—not his, yet bequeathed to him by that imperial divine right, the sovereign ancestral line of Servers of the Life-Force.

Fear is but waste of force, matter out of place. If the messenger be too frail, he will be broken—that is well; if he

be strong, he will be strengthened to endure to the end—that is better. As his mortal powers wane, to him will surely come the next torch-bearer, him he will know—and that is best of all. To him he will say, with his last mortal breath, as with firm hand he relinquishes the torch of office:

Carry it out of sight,
Into the great new age I must not know,
Into the great new realm I must not tread.

Leo French

TO A SCOUT WHO PASSED OVER

PATHFINDER! Whither have thy footsteps sped?
Through what strange lands pursuest thou the trail?
We cannot follow now where thou dost tread:
We cannot climb the mountains thou dost scale.

Thou art our pioneer: for one and all
Death, lonely woodman, plies one day his axe—
And when to us doth come that signal-call,
Then we shall follow in thy leading-tracks.

Thou art not gone; again we all shall meet,
We shall renew the comradeship we shared;
The "Sign of Honour" shall each brother greet,
And for new service we shall "be prepared".

Pathfinder! What tho' death the body slay,
He doth but point us to a nobler way.

F. G. P.

THE THEOSOPHICAL FIELD

SPAIN seems very active in the way of Theosophical publications; we are glad to receive *El Loto Blanco*, *Zanoni*, etc., for they tell of life and keenness in the Spanish National Society. In Cuba the work seems full of zeal, judging by their eighteenth Convention, held at Habana. Various Orders within the "Order of Service" have been founded, such as "Charity and Beneficence," "Moral and Civic," and "Theosophic Instruction and Propaganda". These Orders are described as doing very good work. The Ladies found that they also needed an Order to stimulate their work, and the Order "*Ofrenda de Isis*" has been formed. Porto Rico hopes soon to have its own National Society, and has already seven Lodges.

We should like to receive the Mexican magazine regularly; we have not received it for about a year, so we do not feel as if we knew what was going on, and we should like to do so.

Everywhere the work shows signs of spreading and "push" in all lands—so much so, that in America Professor S. L. Joshi, of the University of Bombay, is warning Christian bishops against the spread of Theosophy and advising them to counteract it by sending missionaries to his own country. He speaks of Theosophy as if it were solely an oriental philosophy and something parochial; evidently he has not grasped the fact that its outlook is universal, and that its teachings are irrespective of any particular religion or country. From Finland we receive the same sort of report, where our opponents talk about "the new heathendom which with Theosophy breaks loose over the West". There is a saying about a rose by any other name, and it is good to find in such opposition that the spread of the Ancient Wisdom is being recognised.

The German organ of the T.S. tells us that the German League of Free Trade was founded in Frankfurt o/M. by members of all political parties, with the object of fighting against protection in trade and the "double morality" in business, a movement intended to

¹ Alfred Noyes, from *The Torch-Bearers*, "Galileo," p. 185,

recognise the brotherhood of man in the domain of trade. Prof. Rudolf Otto, of Marburg, aims at founding a "Religious League of Humanity," which is to grow into a World-Parliament, meant to function as the World-Conscience, thus standing above all institutions founded by States and Governments. In England the "Fellowship of Reconciliation" works for a Christian Internationale, another sign of the waking up of the powers of co-operation in all parts of the world.

* * *

Side by side we see in a weekly illustrated paper two glaring confessions. First there is the burning of Smyrna—two miles of fire!—a wonderful photo of a terrible crime, allowed by civilised nations and sensationally pictured by civilised people. How can we expect otherwise, when we turn over the pages of the same paper and find a picture of thousands gathered together to witness the defeat of one of the champion boxers? Sport means "that which makes mirth, amusement," but we read:

The sixth round lasted one minute and twenty seconds. It represented a lifetime of thrills. Carpentier had to be thrown out of his stool. Siki met him with the violence of a gale. He was, so far as I could see, unmarked. Carpentier was beyond description. All that need be said is that his eyes were gone, his lips were twice their normal size, he was covered with blood, while his stamina had reached the vanishing point. But for eighty seconds he fought with the fury of a savage.

It is true that this is our picture; but, on the other hand, in every land there is a struggle against cruelty, especially to animals and children, and a growing public opinion that desires to be truly civilised and leave brutality behind. Only a sense of our responsibility to each other as brothers will bring this about.

* * *

"Broadcasting" is a delightful word, and recalls the words of Solomon the Wise: "Cast thy bread upon the waters: for thou shalt find it after many days." We have received from Mr. Fritz Kunz, Manager of the T.P.H., Adyar, some newspaper cuttings, reporting a lecture given by him on "Psychic Wireless," which was broadcasted from a station in America. In comparing telepathy with wireless, he said:

The time will come when telepathy—that is, wireless vibrations of emotion or mind—will be a common faculty, whereas it is now practised by the few. The individual will be in full communication with his friends directly, not only through the complete range of seven physical senses, but through the still greater gamut of emotion

and mind and spirituality—for all of these are questions of control and direction and vibration, just as radio is.

When that happens, each of us will be a broadcasting and a receiving station, as we can be even now in a somewhat uncertain manner if we are willing to go through the necessary course of spiritual training, and develop ourselves harmoniously.

The report continues:

Mr. Kunz opened his lecture with a brief statement of the mechanical principles of wireless, explaining that etheric waves, each of them 360 metres in length, were being thrown out from the station at 11 West Plaza as he talked.

"As they are thus thrown off into space by a simple device," he said, "they are modulated, and these modulations, when reinterpreted by receiving sets throughout the country, become once more recognisable by the human ear as sound. The principle is the same as in the common telephone and involves the indirect use of carrier waves—that is to say, the voice which clothes my thought does not travel directly through space, but is converted into the more rapid vibrations travelling at the speed of light, and which, retranslated, become again sound."

The speaker proceeded to enumerate the five senses now possessed by man, telling the media through which they operate and asserting that the complete development of the telepathic or psychic wireless faculty waits on the complete development of two more senses, now partially developed in certain persons.

"Some men even now, and all people in the future, will have two more senses, which we will call sight B and sight C," he said. "Study of Theosophical books will prove this point, which I here state dogmatically, leaving it to my hearers to look into the matter in a scientific manner."

"But if they would like to know where these two senses will be located, they need only to use their common sense—the greatest of all senses. Observe that if you look upon touch as located chiefly in the hands or, say, all of the body proper, you will see that the other senses when enumerated are higher and higher—taste in the mouth, smell slightly higher in the nose, hearing slightly higher in the ears, and sight, highest of all, in the eyes. If now, as I assure you, two more senses are to come, it is reasonable to suppose that sight B will have an organ slightly higher than the eyes, and sight C still higher."

Answering the question: "Where are these?" Mr. Kunz said that "they are nothing less than the pituitary body and the pineal gland, those two mysterious organs whose true function is only guessed at by modern medical science."

The lecture was closed with "a word of earnest caution" to those who might wish to develop the two extra-sensory faculties discussed.

THE SUMMER SCHOOL NEAR OMMEN, HOLLAND¹

By JOHN CORDES

POSSIBLY as one of the signs of the times, we see in Holland an Association established, for which our revered President, Dr. Annie Besant, proposed the name of "The Brotherhood of the New Age," which aims, among other Objects, at founding an "International Spiritual Centre," and forming a "Spiritual Community". A start has been made with both, and the Summer Schools of last year and this form a nucleus for the International Spiritual Centre which the "Brotherhood of the New Age" has set out to form; whilst with the "Community Eerde" near Ommen, which we are about to describe first, because there these Summer Schools are being held, a "Spiritual Community" has been called into being.

Among wide and gentle slopes covered with heather and young pine plantations, standing in its own grounds, lies the guest-house, "*Het Laar*," encircled by ancient moats and many a forest giant. Far from the disharmony occasioned by town-life, it is meant to be the nucleus of the International Theosophical Community, one of the activities of the said Trust, "The Brotherhood of the New Age," the Committee of which consists of Dr. Annie Besant as President, Mejr. C. W. Dijkgraaf as Vice-President, Mijnheer P. M. Cochins as Treasurer, with J. Krishnamurti Esq., Mijnheer C. H. van der Leeuw, Baron van Pallandt van Eerde, and Dr. D. Kool, Rector of the "Pythagoras School" of the International Educational Trust near by, as members. This International Theosophical Community has been given the name of "The Community Eerde".

In the name of "The Brotherhood of the New Age" lies already the whole of the programme which the community will have to put into fuller and fuller practice as time goes on. People who want to become settlers of this community have to be consciously working in that spirit which prepares and establishes the New Age of an all-round synthesis versus the disruption of the Past. Every one of its inhabitants has to be a member of the Theosophical Society and of the Order of the Star in the East, a vegetarian and a teetotaler, and has to agree to devote part of his time to the benefit of the community life of the settlement.

¹ Held on September 5th to 9th, 1922.

In two respects this community is different from others already in existence. In the first place it is to be international, and in that way to break down all restrictions as to race, nationality, caste, creed or colour, thus preparing its members to be ready to serve the World Teacher when He will be among us. The settlers of this community are willing to lead a life which will enable them and their children to be used as material for the upbuilding of a better humanity. In the second place all settlers have to be self-supporting, which means that this community will not be sharing in a common purse, but will be one the members of which will be participating in ideals aspired to by all alike. The communistic ideal thus applies only to the spiritual realms, whilst on the physical, for the present at least, every one has to make provision for himself and see to the maintenance of his family. By these means one hopes to circumvent the rock of financial communism on which up till now so many well-intentioned communities have been wrecked.

And just as the guest-house, "*Het Laar*," is the nucleus of the community to be, where for the present members and non-members meet for a few days or weeks of recreation or study, so the Summer Schools help to constitute the pleasure out of which international co-operation among the National Societies shall grow more and more abundantly. This year's Summer School bore its special stamp in the fact that it had for its sole topic the discussion of the international work of the Theosophical Society, inside and outside, and that, besides several interested Dutch members with their devoted General Secretary, the General Secretaries of England, Sweden, Germany and Austria were present, as well as the special representative of the French General Secretary, Dr. Demarquette, who had been delegated by Mr. Blech to Hamburg for the German Convention held there on September 3rd. Most of those who took part in the deliberations stayed in the guest-house. The daily programme was strictly adhered to; the days all began and ended with silence meetings, which, no doubt, largely contributed to the prevailing harmony. The forenoons were filled with lectures from the different General Secretaries and their representatives, whilst the afternoons were kept open for discussion on what had been heard in the mornings. In between times the official representatives of the different National Societies found plenty of opportunities to talk among themselves about their experiences in their respective fields of work, their ideas and plans. Some hold most strongly that the idea of Brotherhood should be applied to whole National Societies as well as to members, thus creating strong bonds of solidarity across political frontiers, bridging distance and language, and thus broadening their own viewpoints to mutual advantage.

As regards the participants in general, the most fruitful result of this Summer School has been the fact that the members themselves lived for a week on a spiritual basis that kind of community life which cannot but leave its stamp on the whole of the community of the future. The atmosphere was permanently charged with harmony, brim full of joy, and that readiness for mutual help which can only

"Although these coming faculties that will make psychic wireless a reality can be developed by anyone," he said, "it is terribly dangerous to attempt to force Nature ahead of her time, and the only safe way of approaching this subject is by first rounding out the spiritual nature along the lines definitely laid down by the great religious teachers."

* * *

The fact that broadcasting has been pressed into service for Theosophical propaganda, illustrates the progress that has been made recently in popularising this application of wireless telephony, especially in enterprising America. The prospects of broadcasting in England are well summed up in the following interview:

"Broadcasting has come, and this exhibition marks its advent," said Sir Henry Norman, our leading authority on wireless telegraphy, when speaking yesterday at the inaugural luncheon of the All-British Wireless Exhibition, which he formally opened at the Royal Horticultural Hall, Westminster.

"There are those," continued Sir Henry, "who look upon it as a new fad or a passing stunt that will amuse people for a time, and then will be dropped like 'ping-pong' or 'put-and-take'. They are wrong. It is destined to become as integral a part of our social life as the ordinary telephone is to-day. The receiving set will be as familiar and general a household object as the gramophone. So far from this being a passing craze, I am convinced that few of us have yet imagined the scope and importance of its application. It a month or two it will be the chief topic of ordinary casual conversation. In a year or two we shall have ceased to speak of it, as it will have become an accepted commonplace of our daily life."

"I believe," continued Sir Henry, "that we are celebrating to-day the birth of what is destined to be one of the most striking scientific social events of the century. These were possibilities for towns with their multitudinous attractions, but let them imagine what the development of wireless means for the little villages or lonely farmhouses. It would carry our communications round the globe, and guide our ships to port and bring them help in peril. It would enable our pilots to steer safe courses through the trackless fields of air. It would fix the longitude, catch the criminal, entertain and educate the people, tell the farmer when to harvest his crop, induce people to return to the land, and save old folk from going to church on a winter's morning; it would amuse the baby and link up the Empire."

In this connection we are reminded of the new Psychic Research Laboratory just opened by the Leeds Lodge, T.S., which is fitted with electrical equipment, X-ray outfit, ultra-violet ray apparatus, etc., and which is enlisting the co-operation of leading men of science. We

expect great things from this pioneer institution, especially as we know the practical methods of this Lodge.

* * *

Esthonia is one of those countries which have sprung into prominence through the independence they have gained since the war, but few people in distant countries know much about it as yet. For this reason an extract from a letter from there is sure to be welcomed.

Estland—in English "Esthonia"—comprises the recent Russian Government of the like name, which in 1920 detached itself from Russia and founded her own (partly Socialistic) Republic. It is bordered by the Baltic Sea south of the Gulf of Finland, the northern boundary of Finland. The original inhabitants, the Estes, are a Finnish-Urgish people, whose language is also like that of Finland. In the beginning of the thirteenth century the country was subjugated, partly by the Germans, partly by the Danes, who also Christianised the country. In 1346 the Danes sold the country to the Grand Master (*Hochmeister*) of the German Hochmeister Order. In 1561 it became Swedish, and in 1710 Peter the Great conquered it and subjected it to Russia.

The country is but small, counting about 1,300,000 inhabitants, whereof six per cent are Germans and as many are Russians. Although Esthonia during the Russian period was considered a highly cultured Province of the Russian Empire, yet its population had not reached the height of education of that of Western European peoples, but great exertions in that direction are being made now. The Esthonians are a diligent people, greatly gifted and full of the thirst for knowledge. Unfortunately a certain Chauvinism has now taken place, and a great intolerance towards other people in the country, such as Germans and Russians, is to be felt. The reason probably is that they are very proud just now of their recently gained independence.

Theosophy is not known among the masses; no wonder, for there exist hardly any books about Theosophy in Estnic. Lectures on Theosophy were prohibited in Russia till shortly before the war, and the few years after have been too short to allow any visible progress in the Theosophical Movement.

In Reval, as far as I know, there are four to five Theosophical Circles, all of whom, save one, are adherents to Adyar. One Centre, mostly of Russian fugitives, has attached itself to the London Lodge. In Dorpat, the Esthonian University, there is a Centre attached to the German Section. Our Centre, of 30 persons, on Adyar lines, is as yet attached nowhere. In Pernau there is a Centre belonging to the International Theosophical Fraternity.

be evolved in living the communal life. On approaching the homestead one could be sure of hearing from time to time peals of laughter, because the heavy work of the members did not at all exclude humour and mirth, but rather called it forth, as it did, we are told, among the Gods, what time the work of creation proceeded.

Compared with that, the result as regards the *officials* of the different National Societies has been even richer yet; not only that they personally received lasting impressions of the most beautiful kind, but that some of them had for the first time since the war an opportunity to assist at the work for co-operation of the European National Societies. Many a valuable suggestion has been the outcome of the meetings, at which Mejr. C. W. Dijkgraaf and Major Graham Pole were alternately in the Chair. The former, being the Secretary of the European Federation T.S., will submit as proposals the result of the work done at Ommen to all the European General Secretaries in the form of Resolutions to be put before the Council of the Federation. It will then be seen how far-reaching in its beneficent effect these days have been. All the General Secretaries were unanimously of opinion that a new period of international work for the T.S. in Europe had commenced, and every one did his very best to further this all-important work. They all felt that splendid opportunities were opening to lay the foundations for a new and mighty edifice, one that perhaps will be finished only after the lapse of many years, but one that already, through the mere fact of coming into being, can be a blessing.

September 9th was wholly devoted to the consideration of the plans which guide the "Community Eerde". Consequently in the afternoon everybody proceeded to the charming piece of land which Baron van Pallandt van Eerde had put at the disposal of the "Brotherhood of the new Era" Trust.

Both in the morning and the afternoon of September 8th Mrs. Hilda Powell rejoiced the listeners, among whom on the latter occasion were several non-members, by her marvellously clear and impressive words.

In these five days work in the world of reality was being done, the bringing of which down on to the physical plane is only a question of time. What has been planned at Ommen, what has been hoped for there, will gain visible shape as a growing organism sooner or later.

May the day soon dawn when members from all National Societies will be in a position to help in forming the nucleus of practical Brotherhood at Ommen by devoting their all to it, themselves included. May many cottages be soon grouped there round a central homestead, and the way be prepared to go a step forward yet again, as has been foreseen in the Objects of the Trust, and to proceed with the erection of a temple on the highest rise set apart for this in the beautifully wooded grounds of the community.

John Cordes

A SYDNEY HEADQUARTERS

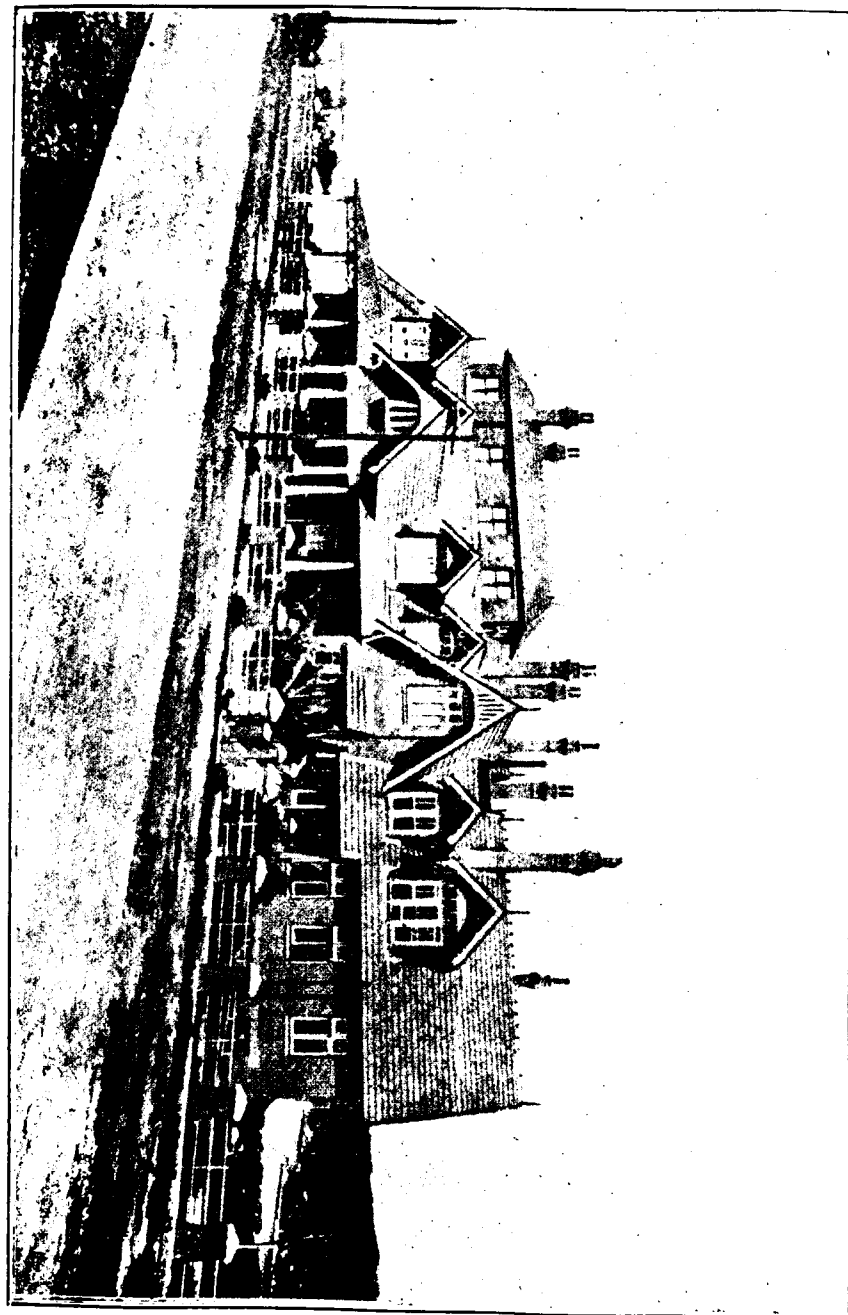
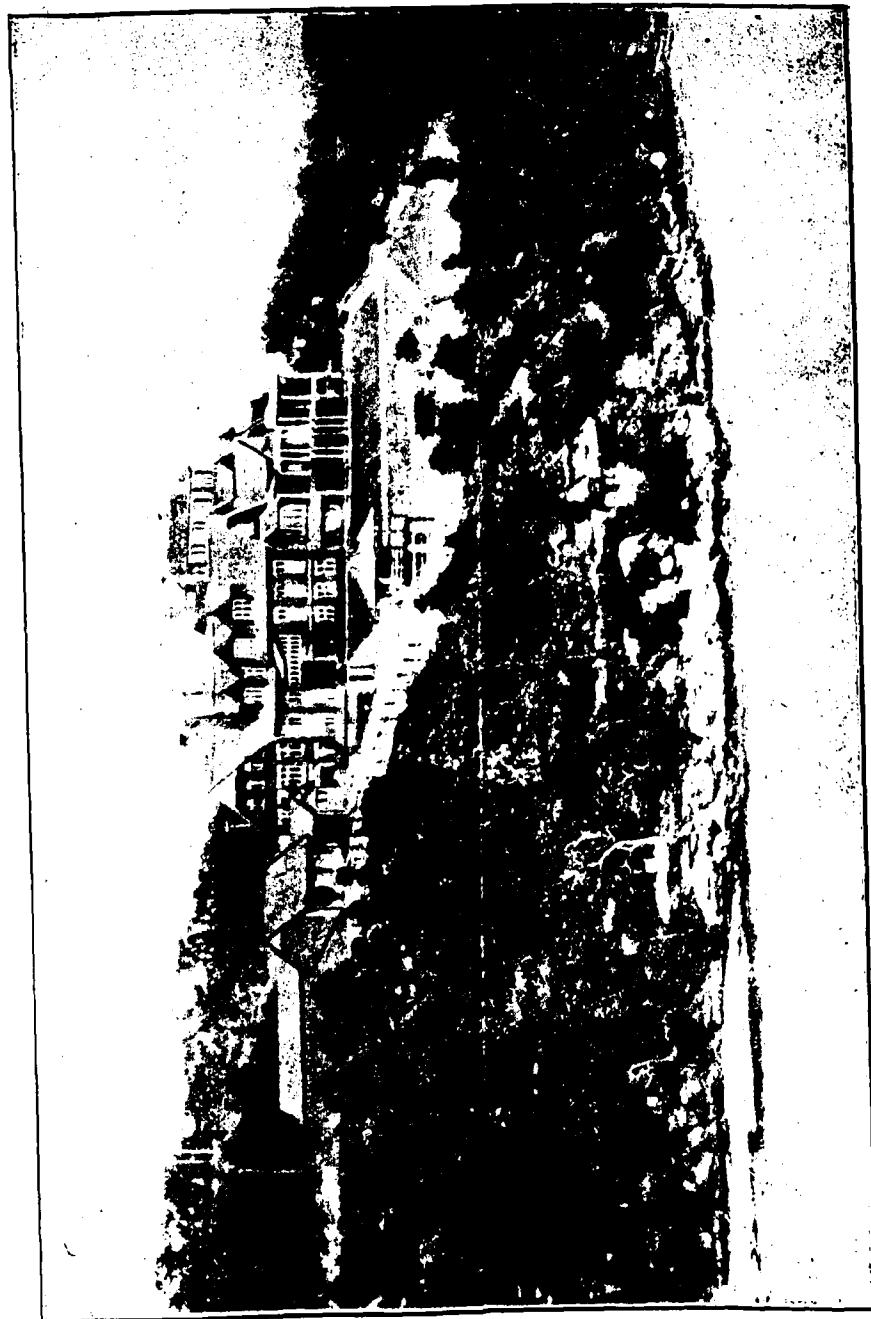


PLATE I



A SYDNEY HEADQUARTERS

A SYDNEY HEADQUARTERS

THOSE who enter the beautiful harbour of Sydney will notice, outlined against the hills and standing in a fine terraced garden, a castle-like building, with many roofs and many windows. It is situated some distance away from the town of Sydney, beyond the "Zoo," Taronga Park, and Clifton Gardens.

For many years this house has stood unoccupied, for it is not easy to find a tenant for a house with fifty-one rooms. It has now, however, been rented by some Theosophists, to form a kind of headquarters—not an official headquarters, not the seat of any executive body, but a place where several Theosophists can live together as a community. The accompanying pictures show the picturesque position of the building and its immense size.

It is an interesting fact that it is several well-known Theosophists from Java who have thus joined together and are occupying the house with Bishop Leadbeater. Amongst them are Mr. and Mrs. van Gelder, Bishop and Mrs. Mazel, and the Kolostrom family. Rooms have been reserved for Mr. and Mrs. van Hinloopen Labberton, and here also are to be found Dr. Mary Rocke, the medical attendant of Bishop Leadbeater, Miss Maddox, his Private Secretary, Captain Williams, Mr. van der Leeuw, a priest of the Liberal Catholic Church, and also, of course, the whole group of youngsters, who under the guidance of the Bishop are preparing themselves to be in the near future the bearers of the Theosophical message to the world.

The largest room, about thirty-nine feet by twenty-two feet, has been given to Bishop Leadbeater. Each family has its own suite of rooms, but meals are taken together in a common dining-room, and there is a common drawing-room. Besides these there is a room for meditation and a chapel.

The official name of this remarkable house is The Manor, Mosman, Sydney, but its local nickname is "Bakewell's Folly". It was built by a tile manufacturer, named Bakewell, who took it into his head to build it without the help of an architect. He spent money lavishly on it (about £50,000), and seems to have taken as the basis of his plan a broad cross of galleries and balconies, around which he grouped the rooms and halls.

The ceiling of Bishop Leadbeater's room is made of ironwood, inlaid with large copper panels (it is said to have cost £1,000); round the walls there is a dado of bronze, seven feet high; and just under the ceiling a broad copper frieze. Everywhere there are plenty of windows and therefore plenty of air and light.

This is an example of what brotherly co-operation can accomplish, and we wish to congratulate the Sydney-Japanese headquarters.

(Translated from the *Theosofisch Maanblad voor Nederlandsch-Indie*)

BRAHMAVIDYĀSHRAMA, ADYAR

IN the President's announcement of the formation of the Brahma-vidyāshrama at Adyar, in the August number of THE THEOSOPHIST, she expressed the hope that members would come from the various National Societies to train themselves for service when they returned to their own countries. She earnestly asked the General Secretaries to look out for such students. Certain qualifications as to academic status and age were mentioned, but some readers have not observed that these were mentioned as "preferably". The qualifications referred to were more or less an indication of the wish to have in the Ashrama people of wide-awake intelligence which had already undergone some discipline by education, and had not become fixed in ruts. I recall the President's announcement, because the work of the Ashrama has now reached its first century of lectures, and the mind is already anticipating the developments of the work with the opening of the second Session in October, 1923. The visualising of a group of students from all parts of the world, enthusiastically and happily working together in the furnishing of their minds for the purpose of carrying out a great ideal of world-service, is condensing itself from the dream stage with almost disconcerting rapidity. Applications have been received not only from India, but from America, England, Portugal, Italy and Egypt. The prospect of an influx of students for October brings up the question of their accommodation. The more applications there are, the nearer approach is made to the carrying out of the plan suggested by the President of having buildings constructed for the housing of the students, in order that they may live a simple and beautiful community life of study and inner discipline. Building operations must begin immediately after the close of the present Session at the end of March next, and in order that an artistic planning out of the available ground may be made, it is desirable to know the maximum number of students to be provided for. The idea is to have light cottages, each containing two suites of two rooms, one suite for each student, for which a small charge will be made. But the disposition of these cottages on the ground depends on the number needed. I would therefore request the General Secretaries and others interested to send forward applications promptly, so that plans may be matured and carried out without haste.

Intending students for October, 1923, would do well to register passages at once, as autumn is the busy season of transport to India.

They should budget £8 (\$40) a month for living expenses at Adyar, though if we are able to build the cottages, it will be less. Full details of tropical requirements will be sent on receipt of application. Applications for admission, which must be from persons of serious purpose, of "good report," and of sound health, should state in clear writing the full name and postal address of the applicant, also sex, age, occupation, whether applying for the full two years' or six months' course only; and the purpose of the applicant in undertaking the course. A recommendation and an identification certificate is necessary from the Secretary of the Lodge of which the applicant is a member, endorsed by the General Secretary. Applicants should make full enquiries about passport regulations from their respective countries to India and back.

The work of the first six weeks of the Ashrama, covering a hundred lectures, has been a constant inspiration to all concerned. Certain groups of study, under the main headings, have been completed, such as: *Mysticism*—Mysticism in Poetry, Sufi Mystics, Old Testament Mysticism; *Religion*—The Vaidic Religion, Shintoism, the Orphic Religion; *Philosophy*—Chinese Philosophy, Introduction to the Study of Modern Philosophy; *Literature and Drama*—Introductory Lectures on the Development of Grammar and the Nature and Function of the Drama; *Arts and Crafts*—Greek Architecture, Gothic Architecture; *Sciences*—Astronomy, Geology. Other longer courses are in the process of completion.

The true Ashrama spirit has been exemplified in the visit of several friends from Java, one of whom, Mr. A. J. H. van Leeuwen, very kindly, though without references at hand, gave two lectures, one on the History of the Javanese Drama, and the other on the Method of the Javanese Drama. The lectures were intensely interesting and instructive, and have been fully written out, to be placed at the disposal of others as soon as opportunity for publication occurs.

J. H. C.

superphysical research and experience give. We see no danger to the T.S. so long as belief in the results of such research and experience is not made obligatory in the T.S.

MR. B. P. WADIA AND THE MARĀTHI THEOSOPHICAL FEDERATION

AS some discussion is taking place in the Indian Press over Mr. B. P. Wadia's resignation from the T.S., we, the members of the Executive of the Marāthi Theosophical Federation, think it necessary to give the wider publicity of your columns to the fact that the M. T. F. at its last sitting, in May, 1922, passed a Resolution of confidence in Dr. Besant and Bishop Leadbeater. At that time Mr. Wadia had not resigned. But opposition to Dr. Besant and Bishop Leadbeater had been definitely launched, and discussion was going on about the Liberal Catholic Church and the Back to Blavatsky movement. The resignation of Mr. B. P. Wadia appears to be part of that opposition, and our Resolution therefore equally applies to the point of view disclosed in the statement that he has issued.

Most of the Maharāshtra T.S. members will lose something of their interest in the Theosophical Society, if it discourages such work as comes under its Second and Third Objects. If religious problems are capable of verification by the study of comparative religion, philosophy, and science, and by superphysical research, we wonder why such verification should be discouraged in the T.S., when we encourage research and verification in other departments of thought. Many of those who are in the T.S. in Maharāshtra are there precisely because the T.S. encourages such work, and publishes the results for all to read and accept if they choose to do so. That some in the T.S. have first-hand knowledge on some problems of religion is an encouragement to us, at least in Maharāshtra. It makes us feel that occult knowledge is possible, even in modern times, and what some have achieved in the T.S. others can also achieve, if only they pay the requisite price. If we are perpetually to be referred to *The Secret Doctrine*, and if all our thinking is to be limited to it, we need not particularly join the T.S. There is Hindū orthodoxy with its eternal appeal to the Scriptures, and if *The Secret Doctrine* can satisfy us, as it does Mr. Wadia, on all conceivable questions, we are no better than that orthodoxy. We who want to have a living religion (of course helped by the Scriptures but not limited by them) need not leave Hindū orthodoxy for a Theosophical one. The Maharāshtra temperament is more intellectual than devotional, and will never throw away its chances of progress and growth that

P. V. Shikhare, L.M. & S. (Rao Bahadur), F.I.W.U., Lecturer in Anatomy and Physiology, B. J. Medical School, Poona; President, Poona Lodge, T.S.; President, Marāthi Theosophical Federation.

R. S. Bhagwat, M.A., Editor, *Dharmajagriti*; Secretary, Marāthi Theosophical Federation.

M. S. Pradhan, Secretary, Dharmālaya Lodge, T.S.; Secretary, Marāthi Theosophical Federation.

V. S. Trilokekar, L.M. & S., F.N.U., Late Physician, Sir J. J. Hospital, Bombay; Late Clinical Assistant, Royal London Ophthalmic Hospital; President, Dharmālaya Lodge, T.S.; Councillor, Indian Section, T.S.

W. L. Chiplonkar, Councillor, Indian Section, T.S.; Federation Secretary, C. P. and Berar; Secretary, Akola Lodge, T.S.

H. K. Patwardhan, B.A., LL.B., High Court Pleader, Ahmednagar.

G. R. Bhadbhade, B.A., LL.B., Sub-Judge, Sangli State.

THEOSOPHICAL SOCIETY ANNUAL CONVENTION, 1922, AT ADYAR

It is requested that the following should be read along with Clause 1 of the Notice regarding Convention which appeared in last month's issue:

Each member attending the Convention should send in the usual registration fee of Re. 1 to Mr. B. Ranga Reddy, Adyar Headquarters, along with the notice of his coming.

CORRESPONDENCE

THE SCHOOL OF WISDOM AT DARMSTADT

THE very kind appreciation with which our School of Wisdom has been favoured in THE THEOSOPHIST of August, 1922, has brought me many letters of sympathy from all quarters of the world. Let me express here the wish that as many as possible of those who are interested in spiritual work should look in here some day and judge for themselves. The best time for such a visit would be that of the great Convention, which takes place at Darmstadt every year in September. The particular "orchestration" of personalities and minds which they will experience on these occasions would make them realise best in what sense and by what means the strong divergences of modern Western life can be led over into a higher Unity without loss of character of any particular tendency. At our last Convention one of the best officers of the old German Army and the Head Rabbi of Berlin were lecturing side by side, each true to his own dharma, and yet each expressing something far beyond himself: the soldier speaking of his duties from a depth unheard of perhaps since the days of the *Bhagavad-Gītā*, the Hebrew revitalising the life of Israel with the very Spirit who moved the great prophets of his race—and all listeners realising, as though by magic, that there was no antagonism at bottom between these two expressions of life, be they ever so contradictory on the surface.

And then let me say the following: if any of our well-wishers should own a spare pound or dollar, let him spend it rather for Darmstadt than for anything else. The financial state of Germany is a secret to none; the material basis of the School of Wisdom is vanishing away accordingly; and it is absolutely impossible to increase its revenues in correspondence with the devaluation of the mark. On the other hand, a person of simple tastes can keep here a household as yet for £2 a month; for a hundred, a magnificent library would be purchased, and for a thousand, a large estate with a beautiful castle, surrounded by a park. The smallest sum from abroad, spent in Germany, would therefore mean very much more than it could at home. Now the School of Wisdom is undoubtedly to-day one of the chief centres of European regeneration—I say European, because it is open to all races, nationalities and creeds on equal terms; in order to fulfil its purpose it must become able as soon as possible to supply its students with free lodgings, to pay the journey to Darmstadt for the poorest among them, to create the necessary outward atmosphere of peace, and to issue its publications at a low rate. All this is, or has become, impossible with our present means. But it would become possible at once on a very considerable scale if we could dispose of a safe income of only five hundred pounds or even a thousand dollars a year. Are there no friends who could help the

School of Wisdom to this—from any but the German point of view—very small income? Are there none who might send at least a few dollars or pounds? They would get in return our periodicals, apart from our heartfelt thanks. Such gifts would mean much more to us, I repeat, than they could *anywhere*, comparatively speaking, in England or America. Please address gifts (in foreign notes, if possible, or cheques on London) to the office of the School of Wisdom, Darmstadt, Paradeplatz 2. All particulars concerning the School are to be found in my introduction to the latter, entitled "*Schöpferische Erkenntnis*," Darmstadt, 1922, published by Otto Reichl-Verlag.

COUNT HERMANN KEYSERLING

THE LOVE OF GOD

THE doctrines of Reincarnation and Karma are very valuable—in fact, one may say, essential—as foundation-stones in one's temple of philosophy. One cannot build up a clear, reasonable, and all-embracing philosophy of life without them; but I believe there is a distinct danger in the way they are applied. From what I have seen during a long period of membership in the T.S., these two doctrines are apt to become too strongly impressed on the religion and philosophy of members of the Society, out of all proportion to their importance. They are unseen processes of Nature, only means to an end. Care should be taken, in studying them, that the student does not become so interested and fascinated as to mistake the means for the end. To show the importance in which Reincarnation is held in the T.S., one has only to attend a lecture in an average Lodge, given by a stranger on, let us say, Christianity. After the lecture, the inevitable question, generally quite uncalled-for, is: "Do you believe in Reincarnation?"

The danger of the doctrine of Reincarnation is that it is liable to camouflage the truth. Students of the doctrine who are just ordinary people, without any special talents or genius, are apt to think, because they are not incarnated as great scientists, teachers or mystics, that therefore they have a great many incarnations to run before they can hope to reach the end of their earthly births, developing qualities, one by one, that will manifest as genius in some future incarnation. They are therefore inclined to settle down to many lives of material existence, their highest ambition being perhaps to be leaders of some future Root Race. It is quite certain that if they set their wills on continuing this material existence, life after life, they will most certainly do so. In this there is a real danger that some spiritually-minded people may be turned off the direct path that leads to God, to follow a roundabout track which leads through wearisome lives, before the direct path is again found and followed.

I believe that this mental attitude, that assumes that one has necessarily many incarnations in front of one, is an utterly wrong and dangerous condition of mind and heart, which leads to spiritual blindness. I believe that the humblest person who has the love of God in his heart is nearer to God than the greatest genius who has

not that love. How we are manifesting in the present life is of small importance compared with what is in the heart. That is the all-important thing? The state of life in which we find ourselves is the result of past desiring; what we have in our hearts is a certain indication of what the future will be for us, and what we shall become.

Everything is in the will. Sooner or later what one desires to be, one becomes. We are sparks of the Divine Flame, seeking again the bliss we once possessed, and generally seeking it in the wrong direction. Whatever we seek we shall find, whatever the heart longs for consistently, it must obtain. If we seek God we shall reach Him; that is a certainty. But we must really seek Him, really long for Him, with a longing that gradually takes the place of every other desire. That is the root-idea of every religion—to love and seek God. So much prominence is given to this idea in the Christian Religion, that to "love the Lord thy God with all thy heart, with all thy soul, and with all thy strength," and "thy neighbour as thyself," are the two great commandments on which everything else hangs.

The Path lies open for all who desire it. The test is in the heart. If we have drunk deeply out of the cup of worldly pleasures and successes, if we have learnt to discriminate between the real things and the false and artificial values of earth, if we desire to serve, then comes the last question: "Do we long for God?" If so, it is necessary to seek Him with one's whole heart. God meets the heart that is lifted up to Him, and gradually permeates it with His Holy Spirit. When once that Spirit is felt, no other way is possible; and, instead of the prospect of many compulsory incarnations, we shall, as the *Gita* says, be speedily lifted up to Him.

W. E. WARBURTON

THE CONSTITUTION OF MATTER

MAY I be permitted to give a short summary of Professor Sir J. J. Thompson's latest views on the constitution of matter, as given by him before the Royal Institute in 1920. He regards all matter as composed of numberless minute particles, identical in mass and in size, even the "electron" being composed of many of them. These are distributed throughout matter along the lines of force about which they rotate with the velocity of light. All mass is due to the aggregate of their masses, and all forms of energy are due to the kinetic energy of motion of these particles. When the line of force no longer holds them, they move off at full speed. This constitutes radiation or ordinary light. It will be seen that this view unites the conclusions of the Quantum Theory and the Theory of Relativity. When we remember the diagrams given in *Occult Chemistry* of the ultimate physical atom distributing itself along lines of force to make up the atoms on lower planes, we are struck by the extraordinary resemblance to this theory. Any further research on this point will be awaited with great interest.

W. R. C. COODE ADAMS

REVIEWS

The Garland of Letters (Varnamāla); Studies in the *Mantra-Shāstra*, by Sir John Woodroffe. (Ganesh & Co., Madras, and Luzac & Co., London. Price Rs. 7-8.)

The author begins his Foreword as follows: "This book is an attempt, now made for the first time, to explain to an English-knowing reader an undoubtedly difficult subject." The subject referred to, as the title of the book denotes, is the science of mantras. Most people nowadays have read enough about Eastern beliefs to associate the word "mantra" with the vague idea of a magical spell; and Theosophical writers have laid considerable stress on the effects produced by sound in grades of matter finer than the physical. But it is quite true to say that this is the first book to expound intelligibly the philosophical basis of a hitherto unexplained law in Nature—the potency of the spoken word.

Lest the diffident reader be dismayed by the strangeness of the subject or the formidable array of Samskr̥t words that it inevitably introduces, he may rest assured at the outset that, given an open mind and a desire to go to the root of the matter, Sir John Woodroffe's explanation will thoroughly justify an expenditure of effort in study that cannot be called excessive. His method of approach is simple and sequential, and his analysis of the various currents of thought that converge on the central theme is nothing short of masterly in its clarity of expression. For always, over and above the technicalities of description and quotation, there stands a concept of life and the universe, the reality of which the writer succeeds in transferring almost directly from his own mind to that of the reader.

This concept, as those acquainted with Sir John's other works will recognise, is that of Power as the all-inclusive attribute of Deity. Ultimately there is but One Life, as the Vedāntins hold; but the Shākta philosophy contends that the objective universe is a manifestation of supreme power, and not one of nescience, or avidyā, produced by an inherent quality of illusiveness or māyā. The veiling of consciousness is admitted by this School, but it is voluntary, for the

purpose of creation, and not involuntary, as a "fall" into matter under the necessity of evolutionary Law.

This veiling of the Supreme Consciousness, as a preliminary to objective manifestation, passes through several distinct stages, recognised in the Tāntric philosophy; and these are described by the author so vividly that one is enabled to relate these subtle modifications of self-disposition to normal human experience. One term, for instance, that we found especially suggestive, in its analogy with electrical phenomena, is that of "polarisation". The term usually employed to denote the projection of a Not-Self from the Self—"separation"—is essentially misleading, as being contradictory to the main premise of fundamental and permanent unity. But with the author's phraseology it is comparatively easy to imagine a causal stress in the universal substratum of consciousness, which produces an apparent duality of subject and object, opposite but complementary like the poles of a magnet. It is the Shakti or power of Shiva, the Supreme Consciousness, which causes the māyā of limitation through the vibratory action of the tattvas. Consequently every object can be distinguished at high levels of consciousness by the causal stress which differentiates it from other objects, and which, in terms of sound, is its "natural name". The mantra is a sequence of sounds corresponding to the "natural name" of that type of life which it is desired to influence or invoke, and is therefore a potent instrument in the hands of one who understands its meaning and utters it with intent.

The above is only a rough-and-ready attempt on the part of a novice to convey in a few words a general idea of the lines on which the author develops his theme, and may therefore seem to the expert to be very wide of the mark; but it is only intended to awaken interest enough to lead to an examination of the very complete treatise to be found in the book itself. Incidentally it may be mentioned that any who find themselves unable to follow all the technicalities of some of the chapters in the middle of the book, will do well to select the last two chapters for preliminary study, as they really sum up the whole rationale of yoga in a very beautiful way. The first of these, "The Gāyatri Mantra as an Exercise of Reasoning," was read before the Rationalistic Society of Calcutta, and the second completes the same train of reasoning and carries it to a triumphal conclusion:

The Perfect Consciousness, as realising all these three stages with all their differences and similarities, lies beyond them all, though it is one with all, supporting them by Its own essential Being and Power (Shakti). They are Its forms—the forms of that Consciousness which It is. It runs through all (Sūtrātma) and unifies them all, but remains in Itself unlimited and unconditioned, giving them both their separate

existence, yet summing them up into Its own Life and Being, which comprehending all yet transcends them from the standpoint of its own Being in itself or Svarūpa. It is beyond all because it is infinite. It comprehends all in its supremely rich experience because it is the whole (Pūrṇa). It is Love because It is the Love of the Self for the Self. It is Joy because all Love is that; but it is perfect also. It is the Perfect Experience (Jñānasvarūpa) which thought achieves by a pure mind in a pure body. It is thus the Supreme Siddhi of all Sādhana and Yoga.

It may perhaps be noticed that certain statements occur in several places in almost, and sometimes actually, the same words; but, curiously enough, this method of repetition does not produce an impression of redundancy, as might be expected; on the contrary, it has the effect of reminding one of previous statements and assisting the maintenance of continuity without formal recapitulations.

As regards the letter-press, the type is large and clear, but the printer's errors might have been reduced. We cannot close without a reference to the concluding paragraph of the Foreword, which affords a rare and intimate glimpse of a personality to whom India will always be in very deed the Mother.

W. D. S. B.

The Meaning of Masonry, by W. L. Wilmshurst. (Percy Lund, Humphries & Co., Bradford, and William Rider & Son, London. Price 10s. 6d.)

"This is a collection of papers," says the author in his Introduction, "written solely for members of the Masonic Order, constituted under the United Grand Lodge of England, with a view to promoting the deeper understanding of the meaning of Masonry."

It is often found that Freemasons give up their interest and membership in the Order after a time, because they can find no meaning in Masonry. To others, again, Masonry merely provides a club for good fellowship, and is considered essential for progress in human affairs, membership offering help in misfortunes as well as opportunity for exercising one's benevolence on certain lines. There are many Masons, however, who confine their attendance at the Lodge to the Annual Meeting, and are satisfied if they pay their dues and perfunctorily perform what duties may come upon them. This book, then, is intended to throw additional light on matters that have puzzled devoted and inquiring brethren, and to give a renewed interest to any who have "lost faith" or have been disappointed in their expectations of mysteries revealed, and to whom the ritual is still a sealed book, even if they have reached a high standing in the Order. Finally and chiefly, the author traces the relationship of modern Masonry to the

Ancient Mysteries, "from which it is the direct, though grossly [sic] attenuated, spiritual descendant".

In brief, "Masonry offers us, in dramatic form and by means of dramatic ceremonial, a philosophy of the spiritual life of man and a diagram of the process of regeneration". Our life here, "in the West," is a journey in search of the Master Mason's secrets, "to the East," whence comes Light; and the symbolism of Masonry typifies the descent into matter and regeneration by initiations into a new life. The Lodge is not the mere building in which the brethren meet together at certain intervals, but an allegory of the Temple of the Most High, not made with hands. In these lectures, which have been delivered in open Lodge at different times "with much acceptance," we are given a detailed explanation of each Degree and of each symbolical act and phrase, and there is a chapter on the Holy Royal Arch Degree, and on Freemasonry in relation to the Ancient Mysteries of the Egyptians and of the Greeks. Here and there the author perhaps pushes his theories too far, though with the main body of them we entirely agree.

At his philology, however, we can do nothing but hold up hands of holy horror. For instance, he says that Haggai, the Hebrew prophet, is derived from the Greek *hagios*, holy; that Samskr̥ṭ is another way of writing the words *sanctum scriptum* (an amazing cart before the horse, this); that Eleusis means light—this is perhaps a hazy recollection of the Latin *lucis* (conveniently substituting s for hard c by some strange philological process); that Lewis also is a corruption of *lucis*, "and of other Greek and Latin names associated with light" (which?); that Enna is the same as *Gehenna*; that Tyre is the same as Greek *tuos* (which happens to mean "cheese") and *terra* and *durus*—"hard". "King of Tyre, therefore, is interpretable as the Cosmic principle which gives solidity," etc., etc.; and, last but not least, that acacia (which is Greek *akakia*) is derived from Samskr̥ṭ *ākāsha* (space).

Such assertions as these, while possibly impressing the ignorant, are blemishes which will merely excite ridicule of the whole business in any who have the slightest knowledge of languages and their history, and they detract seriously from the value of what is otherwise a very helpful book to any Freemason. Of the printing, type, paper and general form of the book we can say nothing but praise.

F. L. W.

The Coming of the Fairies, by Sir Arthur Conan Doyle. (Hodder & Stoughton, London. Price 12s. 6d.)

Sir Arthur Conan Doyle has already written four books dealing with Spiritualism. In his latest work he is not concerned with the séance-room but with fairies, and his new undertaking should be of special interest to Theosophists, for, as he points out: "Of all religions and philosophies in Western lands I know none, save that ancient teaching now called Theosophy, which has any place in it for elemental forms of life."

The first part of the book deals with the famous Cottingley photographs, alleged photographs of fairies taken by two Yorkshire children. The story, which originally appeared in *The Strand Magazine*, is now considerably amplified by the careful observations of Mr. E. L. Gardner, F.T.S. We are now able to study excellent reproductions of these photographs, and to consider the evidence for and against their genuineness. Sir Arthur does not withhold honest criticism, even when it strongly differs from his own opinion, but it is unfortunate that, owing to his visit to Australia, he was unable to study the matter at first hand.

Much space is devoted to independent evidence for fairies, and in a subsequent edition we would call Sir Arthur's attention to an authentic account of fairies which appeared in THE THEOSOPHIST of February, 1922. We would also suggest that, since the author has given the real names of the children who took the fairy photographs, it would be more consistent, and certainly less confusing, if others writing about them did not make use of pseudonyms.

The final chapter is entitled "The Theosophic View of Fairies," and includes a wonderful description by that great seer, Bishop Leadbeater. Here a note is struck which seems of far more value than anything that results from the use of a camera. Those with a psychic gift do not require photography to assure them of the existence of these nature-spirits; but, for those people who have lost the fresh vision of childhood, these fairy photographs may be of real service. Cameras may click, and clever but rather humourless investigators may go a-hunting for fairies, gnomes and undines, but by an unwritten tradition these joyous little people belong to the children of the world. *The Coming of the Fairies*, though extremely interesting, is not half so convincing as a certain magical moment in *Peter Pan*.

F. H. D.

The Rhythm of Life, translated by M. E. Reynolds from the Dutch of Henri Borel. The "Wisdom of the East" Series. Second and Revised Edition. (John Murray, London. Price 3s. 6d.)

Any reader expecting an academic treatise will be disappointed in this all too slender little volume. Here scholarship is evident only as an unobtrusive background, skilfully subordinated to the atmosphere of Taoism, the impression the author seeks to produce of the "outpouring of the thought and feeling called up . . . by the words of Lao-Tse".

Tao, Art, Love, are the suggestive titles of the three brief chapters, all three pervaded by the same atmosphere of high tranquillity. The use of the narrative rather than the expository form, and the use of the first person singular, have the happy effect of bringing the spiritual experiences of the author during his sojourn with the hermit in the mountain temple out of the realm of metaphysical abstraction, and intimately close to the reader. Seen incarnate in the hermit, the joyous peace of Tao seems less remote, less difficult of attainment.

The modern restless craving for self-expression is universalised and calmed in: "Men would be true men, if they would but let their lives flow of themselves, as the sea heaves, as a flower blooms in the simple beauty of Tao."

If, for those who delight in activity, the doctrine of 'complete absorption into Tao through "strifelessness" seems an ideal as impossible as undesirable, they may find this more stimulating:

By strifelessness Lao-Tse did not mean mere inaction . . . He meant relaxation from earthly activity, from desire—from the craving for unreal things. But he *did* exact activity in *real* things. He implied a powerful movement of the soul, which must be freed from its gloomy body like a bird from its cage. He meant a yielding to the inner motive force which we derive from Tao and which leads us to Tao again . . ."

If it was the author's purpose to create an atmosphere which should make the Western reader feel something of the quiet power, the vast simplicity, the ineffable serenity of Taoism, then he has admirably succeeded. It is an atmosphere that surrounds and enfolds, that lingers on in the memory long after the little volume has been replaced on the bookshelf, restful yet stimulating, beckoning one to further and deeper study of so simple, so profound a Faith.

B. T. B.

The Gate of Remembrance, by Frederick Bligh Bond. Fourth Edition. (Basil Blackwell, Oxford. Price 7s. 6d.)

This is perhaps the most convincing piece of writing about what the author calls "psychological experiments" that has been published. The first edition of the book, reviewed in THE THEOSOPHIST of March, 1919, p. 607, described the automatic writings which enabled the author to discover the Edgar Chapel at Glastonbury, and also the writings, not then verified, describing the position of the Loretto Chapel. Work on the ruins was stopped for some time by the war, and has only recently been resumed. This new edition of the book describes the finding of the Loretto Chapel, and shows how exactly correct were the directions given, though they had not been correctly interpreted in the first instance.

From the point of view of the occult, this new edition is entirely satisfactory, but one misses the delightfully human reminiscences of Brother Johannes, with his love of nature, his delight in fishing excursions, and his difficulty in climbing the narrow stairs to his room in the tower, to which he was relegated by an abbot who hoped that the exercise would make him thinner. It was a serious mistake from the artistic point of view to cut out all his personal touches from the places they filled so naturally, and collect them into a separate chapter, where they appear rather scrappy.

E. M. A.

MAGAZINE NOTICES

Bhāraṭa Dharma, is the title of the new monthly organ of the Bhāraṭa Samāj, a short account of which appears on pp. 283-6 of this issue. The first number, which came out in November, is wisely limited in extent, but is of convenient proportions and dignified appearance. In his Editorial, Pandit A. Mahadeva Sastri, B.A., voices the need for a periodical through which information concerning the ideals and activities of the Samāj may reach the public, and for the expression of a liberal attitude towards religious and social problems. Further on we find a short statement of the meaning of Bhāraṭa Dharma, a short account of the development of the Samāj, and a summary of its Objects. There is also an interesting description, by Miss H. Veale, of one of the *Upanayana* ceremonies which took place on the site of the new temple. We expect this little journal to grow rapidly with the movement it represents.

QLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Besant Lodge, T.S., Hyderabad (Sindh), Collections on Mrs. Besant's birthday ...	12	9	0
Legacy of the late Mrs. Catherine Fearnley, Sydney, through Mr. Thos. W. Macro, £20 ...	303	6	8
Collections in Ceylon, through Mr. J. S. Dalal... ..	50	0	0
Mr. Hariher Prasad, Gaya, Deepavali festival offering ...	5	0	0
	370	15	8

Adyar
10th November, 1922

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
St. Andrews, Fife, Scotland ...	St. Andrews ...	30-11-1921
Geneva, Switzerland ...	Ananda ...	21-3-1922
Newington, Edinburgh, Scotland ...	Newington ...	11-5-1922
Inverness, Scotland ...	Inverness ...	24-5-1922
Kirkcaldy, Fife, Scotland ...	Kirkcaldy ...	5-6-1922
Battersea, London ...	Battersea and Clapham ...	2-10-1922
Finchley, London ...	Finchley, H.P.B. ...	7-10-1922

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Southwick, England ...	Southwick ...	October, 1922
Harpenden, England ...	Harpenden ...	"
London, England ...	H.P.B. ...	"

Adyar
9th November, 1922

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



S. MAUD SHARPE
1908—1911, & 1913—1914



J. I. WEDGWOOD
1911—1913



G. S. ARUNDALE
1915—1916



H. BAILLIE-WEAVER
1916—1921

VOL. XLIV

No. 4

THE THEOSOPHIST



OUR Vice-President and his wife spent three weeks instead of a fortnight in Ceylon, for the rain descended and the winds blew, and washed away parts of the railway between the Indian port and Madras. However, they are with us now, to our great pleasure and help, for, as all who know them can bear witness, they are ever at hand when needed, with rare devotion and capacity for working themselves, and organising the work of others.

Headquarters is putting on its Convention aspect. Big sheds loom in unexpected places, where before were shady

The April and July number of *Shama'a* has some interesting features, notably the translation of an old Indian Play, "Vasavaḍaṭṭa". It may be that the translator, Mr. V. S. Sukthankar, has failed to reproduce beauties existing in the original, but we cannot say that the result is impressive, at least from a Western standpoint. The story is weak—as far as one can judge from only four acts—the situations trivial and the dialogue strained; possibly the conclusion in the next number will enable us to be more appreciative. The finest thing we have found in this number is "The Song," a poem by Harindranath Chattopadhyaya; it sings the praises of the peasant, and resounds with a deep sense of humanity and the wrongs from which it suffers. "The English Lyric of the Nineties and After" is an able essay by Satya V. Mukerjee, and a collection of records, under the heading "Chinese and Indian Travellers," provides picturesque evidence of the way in which India has moulded the religious thought of China through the medium of Buddhism. F. Hadland Davis is at his best in the Japanese story "Our Lady of the Thousand Hands," and Sri Aurobindo Ghose begins an exposition of "The National Value of Art" in his well known style. The "Notes and Comments" contain some clever criticisms, the speech of John Masfield being a particularly happy quotation.

BOOKS RECEIVED

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

Harmonism and Conscious Evolution, by Sir Charles Walston (John Murray); *International Relations*, by Viscount Bryce (Macmillan); *Modern French Philosophy*, by J. Alexander Gunn (T. Fisher Unwin); *The Life and Times of Akhnaton, Pharaoh of Egypt*, by Arthur Weigall (Thornton Butterworth); *Mystics and Heretics in Italy*, by Emile Gebhart, *The Problem of China*, by Bertrand Russell, and *Happy India*, by Arnold Lupton (George Allen & Unwin); *The A.B.C. of Indian Art*, by J. L. Blacker (Stanley Paul); *The Supremacy of Spirit*, by C. A. Richardson, and *Raja Yoga*, by Swāmi Vivekānanda (Kegan Paul); *The Dream Problem*, by Ram Narayana (*Practical Medicine*, Delhi); *A Criticism on Einstein and His Problem*, by W. H. V. Reade (Basil Blackwell, Oxford); *The Awakening of Asian Womanhood*, by Margaret E. Cousins, and *Ātmagran*, by T. L. Vaswani (Ganesh); *When Half Gods Go*, by Letitia Withall (T.P.H., London); *Theosophy and Christian Thought*, by W. S. Urquhart, and *Impasse or Opportunity*, by Malcolm Spencer (The Association Press, Calcutta).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Sweden, 998 members, £33-5-4	506	8	7
Netherlands Section, T.S., 1,540 members, per 1922, £51-6-8	783	8	4
Mexican Section, T.S., 500 members, per 1922, £16-8-0	250	5	4
Danish Lands Lodge, T.S., 132 members, per 1922, £33-10-0	511	5	9
Mr. George Allen Dutton, H.M.S., Cairo	20	0	0
T.S. in England, 451 members, up to 26th September, 1922, £15-0-8	228	15	2
T.S. in Iceland, 252 members, per 1922, £8-8-0	127	14	0
" " Canada, 962	550	0	0
" " Scotland, 839	419	8	0
	£27-19-4		

DONATION

Order of the Star in Bandjermasin, Borneo, for Adyar Library...	41	0	0
	3,439	1	2

Adyar

10th November, 1922

A. SCHWARZ,
Hon. Treasurer.

empty spots, and strollers, pensively following accustomed tracks, find themselves suddenly brought up by woven walls. Jutkas and other wheeled vehicles with boxes and bundles begin to throng the road, and pleasant familiar faces, smile-wreathed, greet one as one flashes by in motor-car, intent on varied business. Miss Gmeiner, of Delhi Girl School fame, whom I left in Perth—Australian Perth, not the fair Scottish City—greeted me outside the T.P.H. as I came down from the Upper Floor, invaded and occupied by Mrs. Adair's Arts and Crafts Exhibition, which promises to be a delightful place for members to wander about in, greeted with beautiful objects on every side.

* * *

The Arts and Crafts Exhibition occupies four days on its own account, two days before and two days after Convention, and is open from 11 a.m. to 5 p.m. right through the Convention, so that art-lovers may drop in when they please. I am "At Home" for the Private View on the opening day, and on that evening Dr. Stella Kramrisch will give a Lantern Lecture on Indian Art, and on December 29, another lecture on the same subject; she has been giving six lectures before the Calcutta University. Mr. Henry Eichheim lectures on the 24th on Modern Music, and he and his wife have a musical recital in that evening. There will be other recitals, one on Indian Music, and one on Modern Music. Mr. W. D. S. Brown will lecture one afternoon on Guild Socialism and Indian Crafts. Speaking of music, I may mention that the great Polish violinist, Premyslav, a pupil in his youth of the famous Joachim, annexed Mrs. Cousins, Mus. Bac., as his accompanist for a delightful concert he gave in Madras, and I, in retaliation, annexed him to tea last Sunday. He is a wonderful player, with a rare mastery over his beloved instrument, which sings to him exquisitely in reply to his caressing fingers.

* * *

I am sure that my readers, when their eyes fall on the titles of our Convention lectures, will say with a sigh: "Oh! I wish I had been there!" Do you not think these subjects promise well? And they will be given under the Banyan Tree, at 8.30 in the mornings of the four Convention Days.

Dec. 25 and 26. "Your World and Ours." The President.

„ 27. "The Vision of the God-Man." The Vice-President.

„ 28. "The Centre of the Circumference." G. S. Arundale.

Yes, George Arundale is here, his old bright simple self, despite his dignity as Education Minister in the great State of Indore, to which I have lent him for two years—no more. He is doing fine work there, and fruitful work.

* * *

The Report this year will be very fat, but the Reports of the National Societies are so full of interest, of vigorous life and joyful enthusiasm, that it is a delight to read them. All over the world, our members will rejoice to read them, and to see how our beloved Society is prospering, how full it is of loyalty and love. Here and there one finds an inharmonious note, but I think these only add to the sense of unity, as darkness intensifies the light. One feels a sense of up-welling strength and confidence, as of a strong youth joyfully reaching maturity, welcoming the future with glad courage.

* * *

Then we have the subsidiary activities, the educational playing a great part. The Order of the Star in the East has its Anniversary, and also a public meeting in Madras City in Gokhale Hall, on "The Coming of the World Teacher". The Morning Star has risen in the eastern sky, heralding the Dawn. And there are meetings of Questions and Answers, and a *Conversazione* for members to meet and renew friendships, and the Indian T.S. has its Convention, and Councils and Boards meet and we are all very busy; while the atmosphere pulsates with happiness and friendliness, and

a great Peace, the Peace of the Masters, broods over the whole.

* * *

In the May issue of THE THEOSOPHIST I reprinted a fine poem on Ireland, and expressed the wish to know some things about its authorship. Miss Caroline Cust very kindly wrote to me some interesting details, and I found her letter awaiting me on my return from Australia. I put it aside for THE THEOSOPHIST, and it was overlaid by other papers, I am sorry to say. I produce it, though at this late date. Of the poem, she says:

It was written by my cousin, Fanny Parnell (1855-1883), and is published in the Oxford Book of Victorian verse. She was beautiful and charming, full of romance and spirituality. I only saw her once; she was my mother's second cousin, and we did not know the Irish Parnells very well, but made friends later with some of her family. Her famous brother, Charles Stewart Parnell, M. P., never mixed with society at all. Their mother was an American, Miss Delia Stewart, and was supposed to have greatly influenced them in their political opinions.

The Parnells came originally from Cheshire, but had moved to Ireland; my great-grandfather, Sir Henry Parnell, first Baron Congleton, having a brother, William, who settled at Avondale, Co. Wicklow, and became the grandfather of Charles and Fanny Parnell. Though no others of the Parnell family have shared the political opinion of the aforesaid brilliant couple, there is a strong family characteristic in many of the members and descendants. This is an intense absorption in some mental or spiritual question, all considerations of the outer world being ignored. With my grandmother, the Hon. Emma Parnell (Countess of Darnley), it was religion; with others and Charles Parnell some political aim. It takes various forms according to environment, but is very marked.

Miss Cust adds an interesting pedigree, showing the descent of the famous Charles Stewart Parnell and his sister Fanny from Thomas Parnell, who was Mayor of Congleton, Cheshire, in 1625, through John Parnell, Judge of the King's Bench in Ireland; his son, Sir John Parnell, M.P. for Maryborough, Ireland, 1761, first Baronet; his son, M.P. for Queen's County, Ireland, and Irish Chancellor of the Exchequer, 1787, of whom Charles Stewart Parnell was great-grandson.

* * *

Theosophists do not always keep in mind their duty as Light-bringers, seizing every opportunity offered to them of lighting another torch. While ill-mannered thrusting of their ideas on others must always be scrupulously avoided, they should be on the alert for any opening of conversation on Theosophy. The following interesting experience of a Theosophist, travelling across the Pacific, has been sent to me:

While reading *At the Feet of the Master* to herself, she was noticed by a travelling Japanese who showed interest in the book. She read aloud from it to him, and in two or three days quite a little group had gathered to hear. The unique thing is that it was translated sentence by sentence as it was read, from the original English into Spanish, Chinese, Japanese, Russian and German! This was during the war, which makes it even the more interesting. It shows what golden opportunities frequently offer to those who are awake to them.

We who know the activity of the Devas, ever seeking to help those ready to welcome the Light—the “ministry of Angels,” in the beautiful Christian phrase—should surely never frustrate a Deva's object, when he presents to us one needing help which we can give, but which he is unable to furnish because he has no physical body.

* * *

A Hindū friend sends Nos. 1, 2 and 3 of Vol. I, and No. 1 of Vol. II of *The Dnyaneshvaran*, a Quarterly, containing the translation into English from the Marāṭhi original of this famous commentary on the *Bhagavad-Gītā*. The translation was made by Mr. V. G. Pradhan, M.A., L.T., a Fellow of the T.S., but he had not time to finish the work. It will be remembered that Mme. Blavatsky spoke highly of this book. The sender asks me to publish the fact in THE THEOSOPHIST and the *Bulletin*, in case any reader should know of anyone who would like to take up the work. If so, he should communicate with Mr. G. A. Vaidya, Retd. Naibsubha, Ramwadi, Post Amreli, Kathiawad.

* * *

In September last I put a note in the Watch-Tower, on the formation of a Department of Religions and Ethics, of which the first paragraph was :

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.

Then followed the objects. I learn from England that the T.S. in England—while still England and Wales—placed Mr. Baillie-Weaver as a representative on the direction of this League. I propose to suggest at one of our meetings of the General Council that such National Societies as approve of this most desirable activity should communicate with the Secretary, and follow the action taken by the T.S. in South Britain. Surely a nucleus of Universal Brotherhood should strengthen in every possible way this effort to make Religions a bond of Union among Nations instead of a wall of separation. We should not then have such incidents as the one recorded below. Any National Society which desires to help in this truly Theosophical Department should write to the General Secretary of the League of Nations Union, 15 Grosvenor Crescent, London, S. W. 1.

The Impartial Reporter, of Enniskillen, Ireland, tells of a meeting of Foreign Missions, at which a missionary from Ceylon "dealt with Ceylon, its native Hindūs (!), their social life, superstition and religious rites". The Editor remarks:

It is interesting to observe, in connection with the foregoing, that people in Ireland are asked to send missionaries to Ceylon, where, owing to the teaching of Buddha, human life is regarded as sacred, while in Ireland, with its strong Roman Catholic population, and different denominations of Protestants, the life that God has given is held of such little account that hundreds of murders have taken place within the last few years. In other words—that the heathenism of Ceylon, for which money is asked, is superior in this regard to the Christianity of Ireland!! Or will Ceylon organise a mission to influence the Christians of "holy" Ireland? Is it not time that we should take the beam out of our own eye before attempting to take

the mote out of another's eye, and cleanse our own Ireland before proceeding to other communities where the law of God is held in higher regard than in our own?

It happens that on the back of this is printed an account of the murder of eight men, shot by a party of armed men, who broke into their house, dragged them from their beds, and shot them. It is extraordinary that a country where such crimes have become commonplaces should give money to send missionaries to a country in which life is held sacred.

* * *

We mentioned last month the varied activities of the Blavatsky Lodge in Sydney, Australia. It seems to be inspired with the fiery energy of the noble-hearted woman whose name it bears. We have received the *Blavatsky Lodge News*, first published in October, 1922, a chatty monthly of 12 pages, containing local news. Its spirit is shown in the following:

We need to get out and spread our message more and more, until its influence is felt in every corner and in every activity in this city, in this Nation. We should be leaders, pioneers, and not followers in the world. We should be like soldiers in an army, the advance guard of the New Age. Many members cannot come into the Lodge to work, but there is work waiting to be done always, everywhere. All that is required is the will to do it; knowledge and opportunity follow. Have you that will?

Reader, have *you*? If all Fellows of the T.S. had it, the world would be changed, and the World Teacher with us. Shall we have as our motto for our attitude in the coming year, 1923?

Waiting the Word of the Master,
Watching the Hidden Light;
Listening to catch His orders
In the very midst of the fight;

Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

Will not some of you, at least, "come from your world into ours"?

* * *

Before leaving Australasia, let me mention the good news from New Zealand, published in the *Bulletin*, "From the Editor," last month. The H.P.B. Lodge, Auckland, had purchased a year ago a fine site, with a fifty-foot frontage on the main street of the City, and has now signed a contract for a building, planned by an architect, who is a Fellow of the Society, to cost £10,000 (Rs. 1,50,000). On the 17th December, a cable, dated 16th, reached me from the General Secretary: "Foundation stone laid to-day. Love. Loyalty. Thomson." May the Great Architect bless the work, and His Ministers guide it.

* * *

We very badly need a copy of THEOSOPHIST, January, 1887, and of January, 1894. They are wanted to complete our T.P.H. set. I know that I have already asked twice for the former, but in faith and hope I cast my net again upon the waters of charity, hoping that it may, like bread, return to me, even after many days.

OUR GENERAL SECRETARIES

II. ENGLAND (*Continued*)

MR. BERTRAM KEIGHTLEY, M.A. (Cambridge), whose portrait appeared last month, must have a few more words, for he is one of the oldest members of the Theosophical Society, as he joined it in London in 1884, when he was only 24 years of age. Independent in fortune, highly educated and devoted, he placed himself wholly at Mme. H. P. Blavatsky's service, and with his uncle, Dr. Archibald Keightley, helped her by copying out much of her great work, *The Secret Doctrine*, for the Press, corrected the proofs, and made up all financial deficiencies in the subscriptions for its production. Without these two of her pupils, that epoch-making book would not have seen the light. He has long been a resident in India, where he served as General Secretary for ten years before taking up the English work; he was called home by his mother's illness, and, when she passed, he returned again to his Indian Home, where we shall meet him again.

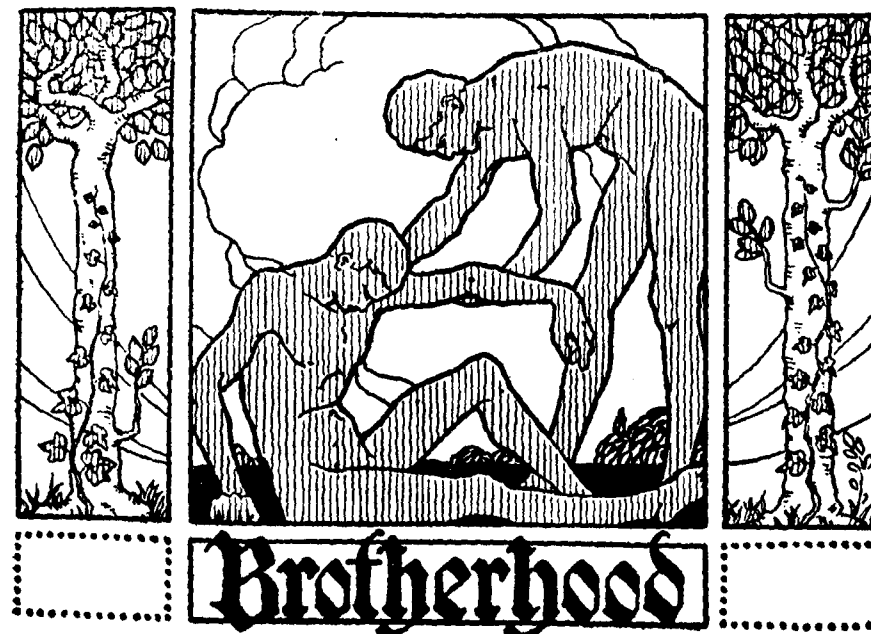
In 1908, one of our oldest and best workers, Mrs. S. Maud Sharpe, was elected to succeed Miss Spink. It was written of her in 1910:

There is no more entirely devoted worker in the Theosophical field than the noble-hearted gentlewoman who is the General Secretary for England and Wales. She unites great independence of intellect and opinion with the most perfect and unswerving loyalty to the chiefs of the organisation which she serves—a rare and priceless combination—and through troublous times she has stood like a rock, a steady centre in the midst of the whirl.

Those words can be repeated to-day without alteration. Mrs. Sharpe became personally known to the dwellers in the Headquarters at 19 Avenue Road, London, as a selfless worker in the Girls' Club in East London, founded by Mme. Blavatsky,

and presided over by Mrs. Catherine Lloyd—still a blessed name there. Then she came constantly to Avenue Road, doing any work which others disliked, and grew nearer and nearer to Mrs. Annie Besant, going with her to the United States in 1907, when the latter, elected President in that year, was fiercely attacked for standing by Mr. C. W. Leadbeater at the time when he resigned from the T.S. and before his vindication in 1908. Her strength was so fully recognised—combined with a then somewhat fierce purity in matters relating to sex—that she was elected General Secretary in 1908, and unanimously re-elected in 1909 and 1910. In 1910, she helped vigorously in the establishment of Scotland as a separate Section, the original European Section having thus, by the growth of the movement, become first the British Section, then, England and Wales, the Italian, German, Hungarian, Finnish, Russian, Bohemian and Scottish Sections having been organised between 1901 and 1910. It was truly written that the Headquarters became “a centre of peace and inspiration, under her strong and gentle rule”. She refused re-election in 1911, and Mr. J. I. Wedgwood held the office for two years, giving up his much-loved musical work in York Cathedral to serve the Theosophical Society. Mrs. Sharpe was re-elected for England and Wales in 1913, holding the office for one year.

[We are glad to say that during December we were fortunate enough to obtain photographs of the Hon. Otway Cuffe, General Secretary from 1898 to 1900. Also one of Dr. A. G. Wells, General Secretary from 1900 to 1901, and we have now portraits of all the English General Secretaries up to 1905, when Miss Kate Spink was elected to the office, and remained in it for three years, until 1908. If any reader can supply a photograph of Miss Spink, we should be glad. We regret the fact that letter-press and photos fail to match, but cannot help it. We shall go on steadily after next month, for we have the photographs in hand. Meanwhile, the pictures of Mr. Arundale and Mr. Baillie-Weaver remain divorced from the brief notices of their services. After Mrs. Sharpe's second term of office, the order is: Dr. L. Haden Guest, 1914–1915; Mr. G. S. Arundale, 1915–1916; Mr. H. Baillie-Weaver, 1916–1921; Major D. Graham Pole, 1921 till now.—Ed.]



JAPAN, PAST AND PRESENT

By ALICE E. ADAIR

PROEM

NO country presents a more interesting problem to the student of human history, at the moment, than Japan. None is more difficult to understand. She is the political enigma of the twentieth century. Round other nations of the East cling memories of a past, glorious and unforgotten, if somewhat shadowy; but these do not baffle our understanding. In the case of Japan, her future and her past stretch out to horizons of which little can be predicated. No man knows

her origin. None can foretell her destiny. Both merge into the shadow-land of dreams and conjecture.

From all parts of the world, thousands of men and women flock to her shores, twice every year, in autumn and in spring. She lavishes upon them, with unstinting hand, the joy of her flowering fields; her blossom-clad parks; the glory of her autumn hills, clothed in gold and crimson; the power of tempests and of racing cataracts; the peace of moonlight on quiet lakes; the unearthly beauty of snow-crowned temples and the unquenchable, mystic fires of solitary mountain peaks. But the secret of her heart is safely kept.

Her children, too—generous, smiling, reticent, austere—guard well the sanctuary within, the while they shower their welcome upon all. The simple courtesy and never-failing hospitality of their unsophisticated country-side; the colour, gaiety and charm of city life; the refined distinction of their homes; the treasures of their art and the sane sweetness of their religious tolerance, are freely given. But few cross the threshold of their inner, spiritual life.

Mists continually brood over Japan, veiling alike her islands and her mountains and the ideals of her people. Hidden in the mists of time is her forthcoming, hidden the path of her outgoing, hidden the well-springs of her inspiration.

Lest Beauty, too suddenly revealed, blind unaccustomed eyes, mists flow with the ink from the brush of the poet-painters. Muffled, the music of another, purer, world falls on the ear in the exquisite poetry of the NO. Profoundly hidden the source of her spiritual life; its existence doubted, denied; and—no less securely guarded her heritage of occult arts.

HER FORTHCOMING,

One veil at least we may pierce—the veil of ignorance. What have archæology, ethnology, history and Theosophy to

say as to the origin of Japan? If something of her past is known, a clearer understanding of her immediate relationship with the rest of the world must arrive.

Archæologists discover the remains of two distinct cultures in Japan, and traces of a third. The first is the culture of the Yemishi people; it belongs to the stone age, and its relics were discovered in shell mounds, or buried in the ground. The second is the culture of the Yamato race, the immediate ancestors of the modern Japanese; and the relics of this race were found either in caves or sepulchral chambers. Amongst other things, the latter contained numerous little images, indicative of the form which the ancient custom of human “followers of the dead” took in later times. The most remarkable thing about these images is that they have European, not Mongolian, faces. This fact leads archæologists to the conclusion that the Yamato were in some way allied to the Caucasian race. They accept as corroborative evidence the presence of other articles among the remains, indicating an “intimate familiarity with the use of swords, armour and horse-gear”. In the tombs have been found arrow-heads of Persian design and swords of Persian and Chinese origin, as well as other relics of metal, stone and pottery. Some touch with Aryan civilisation there must have been. We shall see later that Theosophy proves the truth of this supposition.

The theory of Japanese ethnologists as to the ancestry of the Japanese is that “a wave of emigration from Central Asia made its way eastward and swept up the Tarim basin, emerging in the region of the Yellow River and of Manchuria”. These emigrants were an agricultural, not a maritime people, and did little towards populating the islands of Japan. An earlier or later exodus from Central Asia took a southerly route, passed through India, and, tracing its way along the southern seaboard, settled in the south-east of China. From this place, by way of the chain of

islands off the coast of the East of Asia, they ultimately spread to Korea and Japan. Earlier, however, than either of these, a neolithic race—the Yemishi—had come from the north-east of Korea and the Amur valley, and had peopled the northern half of Japan.

Chinese records prove that the Korean Peninsula was at one time composed of three kingdoms, and the north-eastern portion of one of them was called Yoso. This Yoso is supposed to be the original of the present Yezo, the northern island of Japan and the home of the Yemishi race.

Ethnologists also believe in the close alliance and intercourse between Japan and Korea, and that the Yamato race came from the latter place. A connection is then supposed to have been made between the emigrants from the south and the colonists of the northern districts, via Manchuria, thus accounting for the similarities discernible between the legends and civilisations of Yamato and Europe. There is evidence to show that the Greeks and Romans had a hazy knowledge of China, and vice versa, in the second century B.C., probably due to commerce between them.

The Yamato had undoubtedly intercourse with Northern China through Korea—exchange of ambassadorial courtesies—and the Province of North and South Wo, mentioned in Chinese chronicles, is suggested as probably being the Kingdom of Yamato set up in Kiushiu by Ninigi. Further evidence of the close connection with Korea is the use of iron in making the ancient, two-edged swords; for there is no iron in Japan. This argument is supported by the fact that the sword of the first great hero in Japanese history was called *Orochi no kara suki*, *Kara* being the Japanese for Korea.

The word *Yamato* is a corruption of *Wado*, a name given to the tribes on the west coast of Japan by the Chinese. The original ideographs implied contempt; but the Japanese, later, cleverly substituted others, giving the same sound, but with a

new meaning—"Great Peace". The name Yamato was afterwards dropped altogether, and the Chinese rechristened these islands *Fih pun*, "Land of the Rising Sun". Dutch traders in the fifteenth century corrupted *Fih pun* into Japan.

There were six routes, historians are agreed, by which immigrations could have come to Japan, either from Siberia, China, Malaysia or Polynesia; two of these routes were on the north coast, two on the south, and two on the west.

One eminent authority, Dr. Baelz, claims a common origin for the Chinese, Koreans and Japanese. The differences between them, in his opinion, only indicate that there were subdivisions of the original race; and these he classifies as Manchu-Korean type, Mongol proper, Malay and Ainu. The modern Japanese, in this classification, belong to the Manchu-Korean type; and these are the people generally regarded as the descendants of the Yamato. The Ainu (Yemishi) he places as the original inhabitants of the islands.

In this connection, however, it is interesting to note that, in spite of a common script and the close association of the two peoples, Japanese and Chinese, their languages are radically different. Captain Brinkley, who has written a standard work on Japanese history, points out that, on the other hand, the similarity of structure and inflection in the Japanese and Korean languages is so marked as to be practically identical. He also adds that Japanese philologists find no affinity existing between their own language and that of the Malays, South Sea Islanders, Esquimaux, or of the natives of Africa or America; but that they do trace a distinct resemblance to the Manchu, Persian and Turkish languages. Some Japanese authorities go so far as to say that Latin, Greek and Sanskrit are more like to Japanese than are any of the European languages.

Captain Brinkley gives six different peoples as inhabitants of Japan: (1) Izanagi and his fellow Kami, the first and original immigrants; (2) Jimmu and his followers, who reconquered

the islands; (3) the Yemishi, now called the Ainu; (4) the Kumaso; (5) the Sushen; (6) the Tsuchigumo. But he adds that these were not necessarily all of different stock; for instance, he believes that the Sushen fishermen of Sado Island, who were regarded as demons by its ignorant inhabitants, were ancestors of the Manchus. These fishermen appeared in history and then disappeared, leaving no record, for one hundred years. Later, there are accounts of expeditions sent out against them, all attempts to trade with them having failed. They were finally quelled by a General Hirafu, who brought fifty of them as captives to the Imperial Court.

The supposed original inhabitants—Ainu or Yemishi—were the “barbarians” with whom the Yamato invaders had to reckon when they crossed over from Korea. Addressing the leader of an expedition against them in A.D. 110, the Emperor Keiko described them as the most powerful of the Eastern savages.

Men and women lived together promiscuously . . . in winter they lived in the ground, in summer in huts, their clothing was furs and they drank blood. When they received a favour they forgot it, but if an injury was done to them they never failed to avenge it. They kept arrows in their top-knots and carried swords within their clothing.

It was found impossible to civilise them, and brawlers they remained until the seventh century. After that date they became a little more malleable; and one branch proved so amenable to influence that a present of seven thousand families of Korean and Sushen captives was given to them to found a district. They do not, however, appear in any of the embassies to China until A.D. 654, when two, a man and a woman, were taken to show to the Chinese Emperor.

The Kumaso, Captain Brinkley claims, were earlier immigrants than Izanagi and his followers. They appear first in history in A.D. 81, as rebels; and are described as a truculent race—probably identical with the Hayato or falcon-men of

prehistoric days. These Kumaso (or Hayato) were immigrants to the south coast. The original Hayato, with their leader, Hosuseri, were defeated with the help of the Koreans.

The Tsuchi-gumo, or “earth spiders,” were raiders, and descended from the first settlers in Yamato. Because they lived in pits, it was at first assumed that they were in Japan before the Yemishi, but later investigators claim that the construction of these caves indicates that they were the work of modern Japanese soldiers. The “earth spiders” are supposed to have come from Saghalien, speaking Ainu and living in pits in the winter.

Captain Brinkley assumes that the Ainus were the earliest inhabitants, since there are no names of places other than Ainu names, nor any tangible relics of any earlier race. The “earth spiders,” he concludes, were a lower caste of Ainu. His final conclusion, then, is that the Japanese nation contains four elements: Yemishi, Yamato, Kumaso (Hayato) and Sushen. He adds that there is no evidence of the last-named having emigrated in any considerable numbers; but, as Japanese annalists were not much concerned with racial questions, this cannot be definitely proved.

Concerning this Yemishi or Ainu race the following extract is of interest:

In very ancient times a race of people who dwelt in pits lived among us. They were so very tiny that ten of them could easily take shelter beneath one burdock leaf. When they went to catch herrings, they used to make boats by sewing the leaves together, and always fished with a hook. If a single herring was caught, it took all the strength of the men of five boats, or ten sometimes, to drag it ashore, while whole crowds were required to kill it with their clubs and spears. Yet, strange to say, these divine little men used even to kill great whales. Surely these pit-dwellers were gods.¹

The Japanese writer, Okakura Yoshisaburo, attributes the two distinct racial types in Japan to a twofold wave of

¹ *The Ainu and their Folk-lore*, by Batchelor.

Mongolian emigration: the first, of a ruder character, landing probably on the north coast of Hondo, the main island; and the second, of more refined stock, landing on Kiushiu, the southern island. He finds support for this hypothesis in Japanese mythology, which includes two cycles, one centred at Idzumo in Hondo and the other at Kiushiu.

Dr. Munro, another authority, says:

Judging from the Caucasian and often Semitic physiognomy seen in the aristocratic type of Japanese, the Yamato were mainly of Caucasian, perhaps Iranian origin. These were the warriors, the conquerors of Japan and afterwards the aristocracy, modified to some extent by mingling with a Mongolian rank and file and by a considerable addition of Ainu.

He remarks that a white skin was the ideal of the Yamato, as is proved by their ancient poetry. That ideal persists among Japanese up to the present day.

From the available data, and briefly, the conclusion seems to be that the first inhabitants of Japan historically accepted were the Yemishi or Ainu, of whom it is said that they "suggest a much closer affinity with the European than does any other of the types that go to make up the population of Japan". There has been some admixture, so that even the Ainu have left a trace upon their conquerors. Before these, in prehistoric times, there was a race called Hayato. Then there is the Malay element, and the Yamato, the strongest strain of all, of which at least two great waves of immigration are recognised. The statement that the Yamato were of Korean-Manchu origin does not help us much in our search for their progenitors, since the origin of both Koreans and Manchus is equally obscure. The former appear in Chinese history first in 1122 B.C. They were cave-dwellers and practically barbarians, until conquered and civilised by the Chinese. They worshipped demons, but later on Buddhism supplanted the cruder form of Faith. The Manchus appear to have been a loose organisation of wandering tribes

of very primitive culture. They first appear in Chinese history in the tenth century. The tribute they paid to China consisted of stone arrow-heads, hawks and gold. They also owed their civilisation to the Chinese, and profited thereby to such an extent as to conquer later their conquerors, and to rule China for some generations wisely and well.

Modern geologists are agreed that Japan was once part of the continent, confirming the teachings of Theosophy, to which we shall now turn.

From Mr. Scott Elliott's investigations in *Lost Atlantis*, we have much interesting matter for speculation. About 800,000 years ago, Japan was a part of the continent—not a number of islands—the most northern part of which was Saghalien: Russia and Siberia and the greater part of Europe were under the sea. It is important to note that Manchuria was part of the territory above water. On the eastern coast there was a chain of islands which might have been used as a route to the centre of the Atlantean civilisation. It will be observed that the kârmic link between America and Japan is of very long standing. The heart of Atlantis was in what is now the Atlantic Ocean, but the greater part of North America had not then appeared.

The surface of the globe 600,000 years later was again markedly changed; but we are only concerned with what happened in the case of Japan. It was still joined to the mainland, but a big portion to the south-east had sunk—its relics are the Bonin Islands. Siberia and Russia had appeared as some of the western part of the mainland had sunk. A great inland sea covered Mongolia, with a large island in its centre. At this time overland traffic from Japan to India by this northern route would have been easy.

About 80,000 years ago an inland sea, arising, began to separate Japan from the continent; and this small sea gradually developed into the present Sea of Japan, with Korea projecting

from the mainland. Still another catastrophe, and the only part of the large island left above water was the northern, including what we now call Saghalien and Japan proper. After this date, 9564 B.C., minor changes split the large island up into the four islands as we know them—Yezo, Hondo, Shikoku and Kiushiu. A chain of islands formed a connecting link between Yezo and Siberia.

These dates, extending over hundreds of thousands of years, leave the Theosophist less scornful of the chronology of the Japanese annalists who write of a million years, than modern scientists have been.

Turning now to the races of people that inhabited these lands, we find from various Theosophical books—*The Secret Doctrine*, *The Pedigree of Man*, *Man: Whence, How and Whither*, as well as *Lost Atlantis*—many illuminating fragments, which may be summed up as follows. The Japanese and the coastal Chinese were a mixture of Mongolian and Aryo-Semitic blood; and the Mongols were bred from Turanian stock, the Turanian being the fourth sub-race of the Atlantean Root Race.

In his *First Principles of Theosophy*, Mr. Jinarājadāsa writes:

Two races, the Japanese and the Malays, belong hardly to any special one of its [Atlantean] sub-races, having in them the mixture of two or more. With the Japanese especially, it is as though they were a last ebullition of the whole Root Race, as a final effort, before the energies of the race began to subside; and hence they possess many qualities that differentiate them from the seventh sub-race, the Chinese.

Going back to their Turanian ancestors, we find the source of many strange customs still lingering in out-of-the-way places in China and Japan. These Turanians, Mr. Scott Elliott tells us, “were turbulent, lawless, brutal and cruel, but they were colonists from their earliest days and migrated in large numbers to lands in the East of Atlantis”. This would be near the site

of modern China. They developed a kind of feudal system, each head of a clan being supreme in his own territory; they made curious political and social experiments, among them an abortive attempt towards State care of children.

He also tells us:

The Turanians worshipped elementals and practised sorcery. They made blood-sacrifices which gave vitality and persistence to these vampire-like creatures.

Compare this with what has been noted previously of Korean practices.

In *Man* it is said that in its earlier history the Turanian race was a race of giants, very turbulent and unruly—the Rakshashas of Indian story—and that they caused the early Aryans to suffer greatly, even at late stages of their evolution.

Of the Mongolian descendants of these troublesome giants, Mr. Scott Elliott says they were an improvement on their forefathers, and adds:

This race was born on the wide steppes of Eastern Siberia possibly more than 100,000 years ago. They were isolated from Atlantis, and their environment was such as to cause them to become a nomadic people. More psychic and more religious than the Turanians . . . the form of government towards which they gravitated required a suzerain in the background, who would be supreme, both as territorial ruler and as chief High Priest.

It is not difficult to trace a connection between this last peculiarity and the form of government which has always ruled in Japan. But what is still more interesting is the noticeable difference of attitude towards their Emperors in the Chinese and in the Japanese. The Mongolian gradually supplanted the Turanian race over the greater part of Asia.

Mr. Donnelly, in his *Atlantis*, writes of “the palmy days of Great Mongolia, when there was extensive commerce between it and the Black Sea. In his opinion the Chinese came originally from the direction of the Mediterranean and Atlantis, and only reached the Pacific coast within the historical period.

Of the rich heritage of the Chinese from their ancestors H. P. Blavatsky writes in *The Secret Doctrine*:

It is from the Fourth Race that the early Āryans got their knowledge of the "bundle of wonderful things," the Sabha and the Māyāsabha, mentioned in the *Mahābhārata*, the gift of Mayāsura to the Pāṇḍavas. It is from them that they learnt aeronautics, *vimāna vidyā*, the knowledge of flying in air-vehicles, and therefore their great arts of meteorography and meteorology. It is from them, again, that the Āryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry or rather alchemy, of mineralogy, geology, physics and astronomy.

Next in importance to this Atlantean heredity is the mixture of Āryan blood with the Mongolian. This is a matter of very great significance, as it must link the fate of the Chinese and the Japanese with the great Fifth Root Race, and gives, perhaps, the explanation of Japan's position in modern politics.

In *Man* it is stated that in 45,000 B.C. the Āryan Root Stock was at its zenith. Its imperial rule extended over the whole of East and Central Asia, from Tibet to the coast, and from Manchuria to Siam. Its influence was felt, even to the confines of Japan and Australia, as traces of its admixture prove in the Ainus of Japan and the Bushmen of Tasmania. There was evidently more than one infusion of Āryan blood in the Japanese; the first is traced in the Yemishi or Ainu, and probably from the Root Stock; the later admixture with the second sub-race, the Āryo-Semitic, would represent the Manchu-Korean (progenitors of the Yamato) race referred to by modern investigators.

The Empire of the Āryan Root Stock gradually declined as emigrations were sent out from it—the Āryo-Semitic branch was founded about 49,000 B.C.—and when it at last fell into decay, about 2200 B.C., the Mongolian race rose to great power, sweeping over Asia and even destroying the kingdom of Persia. The islands and outer provinces at this time asserted their independence; and it is possible that during

this period of decay some of the later invasions referred to in Japanese history occurred. Through this infusion of Āryan blood, the Japanese are related to the Tibetans, Hungarians, Finns and Esquimaux, as well as to the Chinese, Koreans and Malays.

So the Ancient Wisdom reveals not only all that science has been able to discover, but more. It shows us the Japanese Race as an Atlanto-Āryan product, linking together two great Root Races. It bears testimony that there are no breaks in the great chain of evolution; that brotherhood is in no way dependent upon colour; and that even racial barriers are but shadows cast by the minds of men on the white screen of Truth.

Alice E. Adair

(To be continued)

A NATION AND ITS RIGHTS

By E. B. YEOMANS

UNDER this title *The Manchester Guardian*, in its weekly issue of August 4, 1922, publishes a remarkable article by Norman Angell, the well-known author of *The Great Illusion*. The article really consists of reflections on the "No More War" movement, which has aroused so much interest and such hearty response in most countries, both allied and former enemy.

Mr. Norman Angell, however, is not blinded by any display of enthusiasm. He looks beyond the psychology of the crowd, deep down to the bedrock facts of the case. He says:

The vast majority of those to-day shouting "No More War," would tell you, if pushed to it, that they mean "No More War" except to right wrong, to resist wicked aggression, to stop oppression. But always, in every great war, however difficult each side may find it to believe it of the other, the mass of both sides are passionately convinced they fight for those things. And the proof is the heroic gladness with which thousands on each side die for their conviction. Men do not die gladly and heroically in thousands for what they believe to be wrong, however wrong in fact it may be. And recent history in France, in Poland, in Ireland, is proof that wrong convictions passionately held to be right are not something peculiar to Germans.

But the real value of Mr. Norman Angell's article lies in his conception of the nation as an entity, subject to the same moral laws as any other individual entity. This, of course, agrees with the natural order of evolution. We trace the steps in history as regards ourselves, and see the same process

still going on in less developed races. First, family warring against family for supremacy, then the merging of families into villages, villages into towns, towns into provinces, provinces into nations—the struggle for supremacy carried ever to a broader and broader platform, each change of base a recognition of the fact that only by the interdependence of its units can group-life exist.

Having gone so far in evolution, are we to stop? Does the national group stand for the last word in advance? Surely not. It is a stage, a necessary and inevitable stage, and must, if chaos is to be avoided, submit to the immutable law governing all life. What is this law? It is, briefly, the interdependence of the component parts.

As a matter of fact there is nowhere in the universe such a thing as an isolated unit. It is when a unit considers itself as isolated that trouble begins.

Consider an atom, the smallest unit of which we have any conception. Science tells us that this atom, this inconceivably minute division of matter, consists of a centre and a number of electrons. Is it conceivable that there should be a struggle for supremacy among these elements of an atom? What would be the result?

Take that larger unit we call the human body. Do we not know that its health and efficiency, nay, its very existence, depend on the harmonious working of each separate part for the good of the whole? Let one organ—any organ—assert its independence, and the result is disaster.

And the same—identically the same—law holds good in any and every group, large or small, social or political, or even anti-social or anti-political. None may escape the Law.

But nationalism, as understood to-day, sets this law at defiance, and is thereby working out its own destruction.

Yet we are profoundly illogical. The most rabid nationalist does not pretend that any nation can exist independently

of the others. International commerce alone gives the lie to such an absurd supposition. What misery was caused during the war by the partial isolation of some countries! The nations were sick unto death because international harmony was disturbed. Were? Shall we not rather say "are"?

Listen again to Mr. Angell:

If, years ago, we had—the big Powers rather more especially than the little States, of course—agreed to abolish the words "independence" and "sovereignty" from our political vocabulary; had admitted what is the obvious truth, that, as in the world in which we live we have all obligations and responsibility to others, we can none of us be "independent and sovereign" and must all be subject to some code of conduct, to which we pledge ourselves; if we had looked upon clamant and violent-minded demands for "complete independence," not as something noble, but as something extremely mischievous and anti-social—if that had been one of our elementary moral standards in politics, we should have avoided, not only many of the violences and miseries of the last years, but also the creation of a general atmosphere which seems increasingly to render all society unworkable.

Again he says:

As we are a peaceful and non-aggressive people, does our supremacy hurt anyone, does it deprive them of any of their rights? Yes, it does. It refuses to them what we are claiming for ourselves: security through preponderant strength. Imagine a foreign Power asking us to accept permanently a position in which that Power would be so much stronger than we are, that in the event of disagreement (and all arming predicates that) we should be compelled to accept its judgment in the case to which it was party. If such a thing were asked of us, we should say truly that the demand violated the very first condition of justice, and we should, if we could, resist to the last. Then why do we ask it of others?

By this time most people are convinced that the Treaty of Versailles was a bad treaty. Its inherent badness is proved by its results. In what does its badness consist? In this:

The demand that we shall be judge in our own case, that the aggrieved party shall assess the damages of which he has been the victim, is a principle which we admit readily enough belongs to savagery when we are dealing with parties within the State. We recognise it as a denial of justice. The general application of such a method would deprive law of its element of impartiality and all guarantees of fairness.

Yet such is the moral alchemy of nationalism that it was precisely this method upon which we insisted, after the war, as the

indispensable condition of true punitive justice. The Germans would not be properly impressed unless their enemy imposed peace and third-party judgment was excluded. It was with a quite genuine moral feeling that we demanded that the party who was to benefit by the punishment should dictate the degree of punishment. Was it a question of the interpretation of the Armistice terms, which were to limit reparations to civilian damage, as to the extent of that damage? Then the victors alone should be judge! War crimes must be punished, but no war-criminals of the victors should be tried! Protection must be secured for national rights—by giving power to Poles, Jugo-Slavs, Czecho-Slovaks, and French, and taking power from Germans, Austrians, and Bulgarians!

This, as Mr. Angell emphasises, is not a question of the merits or demerits of terms, or of parties involved. It is a question of principle. In disputes between parties within the State we do not admit that the aggrieved party shall be judge in his own case. The fact that a man has a personal interest in a case bars him from serving on the jury. In national matters we apply the opposite principle.

The principle which we apply to seventy million civilised people in the international relation is one we should not dream of applying to the worst criminals within the national frontiers.

And the conclusion is:

that the real issue behind the slogan of "No More War," the real test of whether we are for peace as against war, is this: Are we prepared to subject that mystic entity, the nation, to the same risks of injustice, misjudgment, temporary oppression, which the individual man or woman takes when he or she becomes a unit in an organised society?

E. B. Yeomans

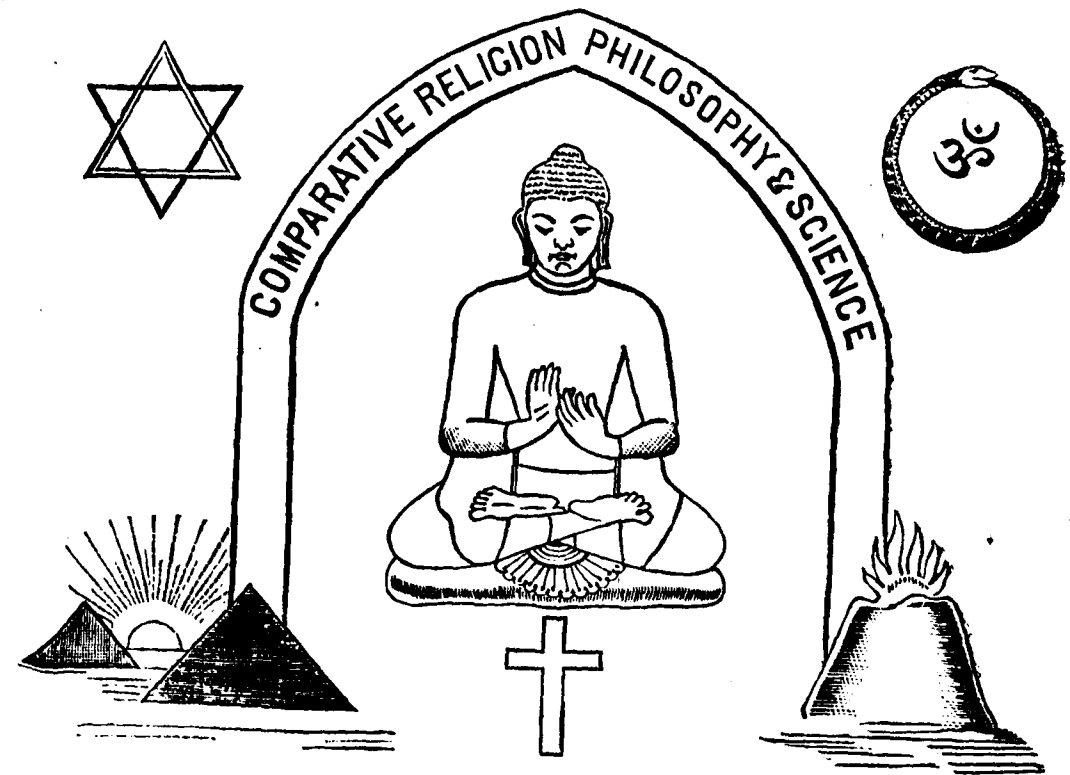
TWO SCROLLS

To a Theosophist on her birthday

A ROLL of honour—open to our sight
 The names of all the warriors of old
 Whose deeds the pages of the past have told,
 Whose ancient glories shed a hallowed light
 Even to the present, a pageantry of might
 Extending through the centuries; writ in gold
 Upon the pallid parchment we unfold
 With reverence, with wonder, with delight.

And by its side another record see,
 Of gentler lustre, radiance more sublime,
 Wherein are writ in immortality
 The deeds of these dear women of *our* time
 Who suffered that their sisters might be free,
 Whose selflessness the blinded world called crime.

T. L. CROMBIE



MYSTICISM:¹

OR

GOD MANIFESTING AS WILL

By ANNIE BESANT, D.L.

From the unreal lead us to the Real.
 From darkness lead us to Light.
 From death lead us to Immortality.

THAT, my friends, is the real subject of this opening talk of the Brahmavidyāshrama. You may remember the rousing cry that goes out from the *Kathopanishad*: "Arise!"

¹ The first of six addresses, inaugurating the Brahmavidyāshrama, Adyar, on October 2nd, 1922.

Awake! Seek the Great Teachers, and attend. For the road is hard to travel, verily narrow as the edge of a razor."

Now, what is really meant by the western word, "Mysticism"? It is the "Yoga" of the East. The word Yoga proclaims the Union; the word Mysticism implies more, perhaps, the way to the Union than the fact of the Union itself. What it really means is that the Ātmā in man (that fragment of Divinity) is seeking consciously to be one with the Universal, "the One without a second". Wherever you find anyone who is trying to walk along the narrow ancient way, he is seeking a path shorter, more strenuous, more arduous, than the ordinary path of evolution; he is not seeking the unreal, the darkness, and death; he is seeking the Real, the Light, and Immortality. And it is written: "When all the bonds of the heart are broken, then man becomes immortal." In truth, he realises more than his immortality; he realises his Eternity. For it is written in an ancient Hebrew book: "God created man to be immortal, and made him to be an image of His own Eternity." The word "immortal," like "everlasting," belongs, as it were, to time. The word "Eternity" means Self-existence, the realisation that we are part of that who is the One. Mysticism means the seeking for that One; Yoga means the union with that One. Yet both are the Path, and the Path merges into the One. There is a fine definition in one of the Upanishads where it is said that "the One, the only One, without distinctions, emanating from Himself Shakti (Power or Powers), creates infinite distinctions. Into Him the universe is dissolved." He is not Īshvara, the Lord of a universe; He is Brahman.

We find this as the goal of all religions, the outer ways of searching after God. But there is one great difference between the Mystic, or Yogī, and the religionist, in the ordinary sense of the word. All the Mystics ultimately agree, while the religions are marked by differences. The path of

the Mystic is one and the same, no matter to what outer Faith he may belong, no matter in what outer religion he may find his starting-point; for the goal is the Unity, the union of the apparently separate fragment with the One from whom it comes, in whom it is ever inseparable. To be a Mystic means to step aside from the ordinary path of evolution, and to climb straight upwards, as it were, to the mountain-peak whereon the Glory of the Lord abides. And so, wherever we find Mystics, they are treading the same path; wherever we find them, they are seeking the same goal; and wherever we find them, they are using the same methods; for the Path is one, and the methods are one, and the Goal is one.

The methods are very fully laid down in the Upanishads of Hindūism, and in other writings of the Illuminated Rishis, the Great Teachers of mankind. They have laid down many details, many conditions, which are necessary for the treading of the Path. And the conditions are hard: it is absolutely useless to try to minimise them, or to cover them over with soft words, or sentimental feelings. The man who would be a Mystic is, as it were, challenging external nature; saying that he will do in a brief space of lives that for which millions of years are allowed to the mass of the children of men. The difficulties cannot be realised till the person begins to tread the Path. Their greatness, their severity, is always under-judged by the aspirant. He is eager to advance, and he does not know the perils of the way that he is challenging; and so, for the warning of aspirants, these conditions that I have just alluded to are laid down, so that people may realise what it is that they desire to do, the immensity of the effort, and the qualities that are required, before the Goal is reached. Those qualities are the same wherever the Mystic may be found, among the ancient and the modern peoples. They do not change. They are part of that Eternity of which the Mystic is seeking to realise himself as part, and so necessarily

they will not change. You may look upon Mysticism, if you will, as evolution crushed into the palm of a hand, and estimate then something of what has to be done by the one who would try to achieve.

In the Sūtras of Patañjali, there are five definite stages which are preparatory to Yoga. Only in the last of them begins the practice of Yoga; and they are the natural stages through which every human ego develops, through which he must pass before he can even begin to think of becoming a Mystic. The first of them is the childhood of the ego, which Patañjali compares to a butterfly, fluttering about from one flower to another, seeking honey everywhere, attracted by the beauty of the blossoms, with nothing stable or steadfast or concentrated about it. Such a one, he says, is not fit for Yoga. The butterfly stage is a natural state. There is no harm in it, no wrong in it, nothing to be ashamed of in it. You do not blame a child because it likes to play, because it runs after a bright toy, because it has developed no steadfastness of will, no strenuous thinking. But the child is not fit for Yoga.

The next stage Patañjali calls the stage of youth, which is confused, carried away by great surges of feeling, enthusiastic for one ideal to-day, for another to-morrow. The emotions blur the thinking faculty, because they colour the mind; because they give rise to prejudices, to bias, so that judgment is not clear and impartial. That youth, says Patañjali, is not fit for Yoga.

The next stage is that in which the individual is mature, and is possessed by one dominant idea; one idea has seized hold of him, and drives him, controls him, allows nothing else, as it were, to come in. He will not argue, will not reason, will not consider what we call the pros and cons of the matter, is held in the grip of an idea. There are two sets of people who are held in that way, and the value of each of them depends on the truth or falsehood of the dominant idea.

The maniac is held by one dominant idea which is false. You cannot persuade him out of it. He is in a grip that he cannot shake off, and it is based on a false thought. There is the other fixed idea, which makes a hero or a martyr. You cannot reason with them nor argue with them. They throw everything aside. You may plead with them about public opinion, family responsibilities, parental love. They listen to nothing. There is one thing before them alone, and that they pursue at every peril, nay, at every certainty of destruction. Where the fixed idea that dominates is true, then, Patañjali says, that man is coming near to Yoga. There are found in him qualities that you can see at once are necessary for great achievement; strength of will above all, which is predominantly required for the Mystic Path.

Then the fourth stage comes, in which the man stands apart from his ideas, and chooses among them which he will follow. In the first three, you have the man living on the three lower planes of life—the physical, astral and lower mental. Now he passes on to the higher plane, the plane of the ego himself; and he knows he is not his thoughts; he knows he is not his emotions; he knows he is not his body; and he stands, sometimes it is said, as a spectator, and out of the many branching roads before him he chooses the one road which to him is the right, the highest. He now possesses the idea; he is not possessed by it. He has chosen it; it has not seized him in its grip. That man, says Patañjali, is fit for Yoga.

In the fifth stage he begins the practice of Yoga, conscious that he is ready, by that which he has made of his own nature during those preliminary stages. He is fit for Yoga, and he may begin to practise it.

While Patañjali has arranged the stages of development in that way, which is very easy to remember, and very significant, the Upaniṣads have put the same thing in other ways.

Not in that precise way, which you may call the very Science of Yoga, but rather in hints and suggestions thrown out, which those who are ready for them will gradually assimilate. Looking at these, we find some things which will prevent a man from treading the Mystic Path. For it is written that, not by learning, nor by understanding, nor by many-branched science, can a man reach the Supreme, or find the Ātmā within him. And it is written that the knowledge of the Ātmā is not gained by the Vedas, nor by science, nor by understanding, nor by devotion, nor even by knowledge unwedded to devotion; but these are the qualities by which man will approach the Supreme.

Then there is traced out the Path on each plane. On the physical plane, temperance in all things, as Shri Kṛṣṇa laid it down, and as the Lord Buddha laid it down; the Middle Path: "Not too much sleep," said Shri Kṛṣṇa, "nor too little; not too much food, nor too little; not the path of luxury, nor the path of tormenting the body; but that middle path of temperance in which dispassion is gained, in which the pleasant is not repelled when it is present, nor sought for when it is absent. Either is accepted as it comes. Wealth or poverty, palace or cottage—all these things are unreal; and on the physical plane dispassion is needed for success in Yoga.

Then we are taught we must control the emotions; and thirdly we must conquer the restlessness of the mind; and it is said that when that is achieved, then: "He who is free from desire and without grief, beholds in the tranquillity of the senses the majesty of the Self."

Looking at it thus, we begin to realise how much must be done before we actually tread this Path of Yoga, this Path of Mysticism. We must learn the things that are necessary, and these are all on what is sometimes called the Probationary Path, the Path on which we get ready. And in order that you may realise that in this there is no difference between

East and West, I may remind you that in the Roman Catholic Church—though it is not pressed on the attention of the ordinary Roman Catholic—this Path is also sketched out as possible; and in a remarkable book, called *The Graces of Interior Prayer*, you find the discipline which is to be followed, a discipline like that which we have here; and that Path of Preparation for Yoga, that I have just alluded to, is called the Path of Purification, or Purgation, in the Roman Catholic Church. Just as the goal in Yoga is Union with the Universal Ātmā, Brahman Himself, so in the Roman Catholic Church they speak of the final success in the very strong word, the Deification of Man. Man is made God. As a great saint puts it vividly: "Become what you are."

And so in your study of Mysticism, when you take it up in detail, it would be well to be on the look out for these various stages. Note them and recognise them in many writers, in different countries, and in different ages. For always you will find these stages coming out in the different religions, whoever may be the Prophet who is the Founder, whoever may be the Teacher of any special creed. Looking at it in this way, you come to understand that all those higher qualities which man may develop and unfold in his evolution, have to be developed on this Path, in order that it may be trodden with safety and without too serious set-backs. We are told that the Self cannot be found by a man without strength—a profound truth. He needs the strength of endurance, the strength of steadfastness, the strength of concentration, the strength of devotion, the strength of intellect. Every needed quality must be developed to the point of strength. This Path is not for the weakling. In that strength, one who sets himself to tread the narrow ancient Path finds that intellect is needed on the way; but it is written that beyond a certain stage intellect sinks back silent, and can carry us no further. Similarly with devotion; profound as it may be, that by itself cannot carry us

to the Supreme; but it is also said that in the heart of him who is perfectly devoted, wisdom springs up in process of time, for no great faculty of the Self can develop alone. It brings others along with it, since all have to be blended; and although we speak of the Three Paths to Union—the path of Jñānam, Wisdom; the Path of Ichchhā, Will; the Path of Kriyā, Activity—yet they all join into one at the end, and they are all summed up in that junction by the one word “Service”. All the faculties of intellect have to be raised into Pure Reason, that great quality of Buddhi, which is beyond even the splendour of the Higher Manas. Desire, turbulent in its nature, then becomes the immovable power of the Will. Kriyā, which busies us with the outer world, has to be changed into Sacrifice, for only the action which is sacrifice does not bind. Good activity and evil activity alike bind us to the world; very different in their result on character; very different in the direction that they give to evolution; but still a binding force, bringing us back over and over again, binding us fast to the ever-whirling wheel of life. And there is only one way in which those bonds, so exquisitely termed “the bonds of the heart,” are broken, and that is by sacrifice, in which every action is seen as done by the One Doer, and the sense of separateness is lost in that very activity in which it is most emphasised in the lower life of man.

Now what I have been saying is the very essence of Mysticism, which comes out in many ways of expression, some obscure and some clear; which comes out in all ages of the world, whenever and wherever men have sought after Union with the Supreme. It is well for your instruction that you study these various expressions of Mysticism, which you will find as you follow its history in the various Nations of the world, and the various centuries of time. You will find the Mystic, the Yogī, in every grade of life, rich or poor, high-born or low-born, prince or peasant, but everywhere

working in the same spirit and walking along the razor path to the same goal. Some Teacher is ever near him, guiding his more rapid evolution; tempering to his strength, as it develops, the difficulties and obstacles that have to be overcome. He is never really alone, although seeming to be the loneliest of men; never really deserted, for, as says a Hebrew Prophet: “Underneath are the everlasting arms.”

But it is true that the Yogī has to face darkness as well as light. If he dwells for long in the light, he may be blinded by the splendour of that brilliance, which his eyes are not yet fitted to gaze into undazzled. Every one who treads that Path knows what is called “the night of the Soul”. It seems to me that that is laid more stress upon in the West than in the East; that there are more rapid alternations of a catastrophic character, more ecstasy and more agony, in the experience of the great Mystics of the West than in those of the East. And I am inclined to think that this is due to the fact that, on the whole, in the West the body has been too much disregarded. There is a profound difference in the way in which the body is regarded in the East and in the West. In the East it is looked on as embodying the Ātmā, to be gradually purified, refined, rendered delicate and subtle, in order that it may be the vehicle of the Spirit. It is not despised, except in those forms of Yoga which come under the tāmasic quality, of which Shri Kṛṣṇa speaks when He declares that there are some whose tapas (austerity) is tāmasic, who torture the body and “Me, seated in the body”. Except in those errant forms of Yoga, the discipline applied to the body in the East has been that temperate kind of which I spoke; and, as though to emphasise that, the Lord Gauṭama Himself went through certain forms of Yoga until His body was made practically useless for the purpose of life, and He sank fainting on the ground, and was revived by the milk brought to Him by a peasant girl. After that, He gave

up the torture of the body, and was consequently looked on as a failure by the ascetics who surrounded Him.

We are always inclined to run to extremes. It is much easier to be extreme than to tread steadfastly the middle path; and I think it is largely because of that, that we find on the one side such great raptures of devotion, and on the other side such terrible blackness of the sense of desertion. It is marked in its reality as one of the great experiences that every Mystic has to pass through—what is called the Crucifixion of the Christ, when the darkness comes down for three hours, and through the darkness rings out the anguished cry of the Christ on the Cross: "My God! my God! why hast Thou forsaken me?" It did not last; it could not last. But one sometimes thinks that the shadow of that apparent terrible desertion has left a shade over Christendom, so that even the final word, showing that there was no desertion: "Father! into Thy hands I commend my Spirit," has not seemingly availed to remind the saint that, as the Son of Man is becoming the Son of God, for a moment he may lose the conscious touch with the God within, and with that, of course, the touch with the God without. That is an experience in the highest reaches of the Path, where everything goes, even the belief that there is a Self; and the disciple in the darkness simply stands, refusing to move lest he should fall into the void, knowing in his deepest nature that this is only an attempt of Mâyā to delude him, to take away that without which he could not live in or out of a body, let alone as the Eternal. That is an experience that seems to be necessary, in order that a man may learn to stand absolutely alone. It comes out in a beautiful Irish legend, where a great warrior, fighting alone amid a host of enemies, and apparently deserted and betrayed, in his loneliness suddenly sees beside him a little child, the Child who is the Son of God, born into the knowledge of His Eternal Life. Such glimpses are given

of great truths, from time to time, in the legends and myths that come down to us, which are very much truer than what is called history; for the myth is the experience of the inner life, and history is only the Mâyā of external events.

Try, then, to carry through your studies this Light of Theosophy, the Divine Wisdom, which we find most fully, perhaps, by careful study of the great Upanishads. When you come to the lives of many Mystics that you will study, try to see in them what we may call their successes and their failures. Notice the differences, and yet the identity. You find a great Disciple, for instance, in Sir Thomas More, whose *Utopia* is not the dream of a dreamer, but the vision of one who was approaching Liberation. You may see it in Plato's *Republic*, disentangling it from the circumstances of the day, and seeing the great goal at which he aims, the perfect Society. You may see it with more difficulty in Jacob Boehme, the cobbler—and contrast it with the great Minister of Henry VIII—full of illumination, veiling his wisdom in the most abstruse formulæ and symbology; using alchemy and astrology as ways in which he can veil his meaning, because of the persecution to which he was exposed and the contempt of the City Fathers of his own city, who were not fit to touch his feet. But the cobbler lives, while the City Fathers are all forgotten, and is a signpost on the great Mystic Path. Then you will find the Cambridge Mystics, with their exquisite gleams of vision from time to time; and the Mystics of the Church of Rome, like S. Teresa, like S. John of the Cross, like Molinos, the Spanish Mystics, coming down, perhaps, to the Quietist School in France with Madame Guyon, groping after the true Mysticism.

Study them all and learn from them all, for much is to be learnt from the different angles of vision from which they look at God and at the world. Cultivate the spirit of the pupil who, while he is studying, does not challenge the statements among which he is searching for the truth which they contain.

To find truth in any writer, you must try to touch his life rather than his words, and that needs sympathy more than analysis; try to develop that sympathy with the thought, which will bring you into touch with the writer, and make you realise what he is striving to express, however much he may be failing in expression. And if in this way you can follow the deeper thought, the higher knowledge; if something within you bids you strive, even though it may be long before you can expect to attain; then despise nothing, because it seems little, that may help you; and remember that you help yourself most when you are helping others. Give freely of any knowledge which you gain, so that any soul thirsty for the water of knowledge may from you perhaps receive a drop or two, for the drop that you give to another becomes in you a springing well of the Life which is behind the veil.

Do not fear the darkness. Many have gone through it before you. Do not fear that it hides anything that can touch you, you who are eternal although embodied in flesh. That which you are seeking is not knowledge of the outer, but realisation of the inner, to realise your own Self as one with the Universal Life. That is the crown of Yoga. In the darkest moments, remember the Light. In the moments when the unreal is blinding you, remember the Real. And if through the unreal you can cling to the Real; if through the darkness you never lose faith that the Light is there; then you shall find the Teacher who will guide you from death to immortality, and you shall *know*, with a conviction that nothing can shake, that nothing can alter, that God has made you in the image of His own Eternity.

Annie Besant

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 272)

VIII. THE MUNDANE EGG

The stars surround the whole earth, as a shell does the egg.—*Isis Unveiled*, I, xxvi.

107. From the conclusions arrived at in the previous studies it may be inferred that there are many things that may appear to be of cosmo-centric importance to Western science, which, nevertheless, may be of little interest outside our geocentric universe; and, as the interpretation of phenomena by occultists and by Western science differs largely because, on the one hand, the phenomena are regarded as geocentric, and on the other as cosmo-centric, it may be well here to examine a few of the more important cases.

It is now well known that the number of sunspots varies from year to year, increasing to a maximum, then decreasing to a minimum, in a cycle having an average period of about eleven years. Corresponding to this, there is a variation of the forces of terrestrial magnetism. This sunspot variation is regarded by Western science as common to the solar system, and even to the stars of the cosmos. But these sunspots are merely openings in the chromosphere, which is only seen from the earth, and not from the other planets. There may

be spots in parts of the corona which are seen from the planets but not from the earth, and the periodicity and laws of variation may be different in the two cases. Thus sunspots, as seen by us, may be a purely geocentric phenomenon, and not cosmocentric as generally supposed.

108. To take another illustration, on February 21st, 1901, a new star blazed forth in the constellation Perseus, so that within three days its light increased 10,000-fold,¹ or from below an eleventh magnitude star to a little brighter than the first magnitude star Capella, and about the third brightest star in the heavens. By June 25th, 1901, or four months after its appearance, the star had vanished, and become transformed into a nebula.

Was the above event witnessed by the inhabitants of other stellar systems, or only by those in our geocentric universe? In other words, was it a cosmic event, or was it only a terrestrial event? Western science will reply emphatically that the event was cosmic, although this reply involves physical difficulties which so far cannot be surmounted. For instance, how can a body, larger and hotter than our sun, have its heat dissipated in a few months. According to Lord Kelvin, it will require at least 10,000,000 years for our own sun to cool down; how then can the heat of a larger and hotter body disappear in so short a period? There is at present no satisfactory explanation of new star phenomena on the principles of modern physics.²

109. If, however, the event is merely geocentric, that is, merely a change in the relationship between our earth and the star, a satisfactory explanation presents fewer difficulties. Our earth sends out lines of force into space which terminate in the surrounding stars. Some stars are linked with us by

¹ *The Stars*, Newcome, p. 139.

² *History of Astronomy*, Clerke, p. 399.

many lines, some by few, and others by none at all. These linkages may vary from time to time, according to the motions and configurations of stellar systems. If the linkages increase the star will become brighter; if the linkages decrease, the brightness becomes less. If a star, previously disconnected with our lines of force, forms a contact, then an event will happen similar to the passage of an electric spark between charged spheres. This would constitute a small disturbance in the higher regions of the atmosphere of the star, a disturbance so trifling as to be scarcely perceptible to the inhabitants of the system; but, as the whole of the effect would be transmitted along the terrestrial lines of force, it would be seen by us as a temporary blazing up of the star to ten thousandfold its normal brilliancy. Thus the geocentric effect would be enormous, and the cosmic effect infinitesimal.

110. If we regard the system of visible stars as the number of points of contact which our geocentric universe makes with other universes, and with the cosmos in general, then the total mass of the visible stars may, perhaps, have a definite relationship to some fundamental property of our earth. The number of stars in our Galaxy, according to Eddington's estimate,¹ lies between 770 millions and 1,800 millions. Taking the mean of these, we have, for the number of stars in our Galaxy,

$$\frac{1}{2} (770 \times 1800) \text{ millions} = 1,235,000,000 \quad (22)$$

He further estimates that on the average 30 of the stars have a mass equal to 10 times the mass of the sun,² so that each star averages one-third the mass of our sun. The sun's mass in grammes is 1.97×10^{33} ; hence, taking one-third of

¹ *Stellar Movements*, p. 195.

² *Ibid.*, p. 255.

this, and multiplying by the number of stars, as given by (22), we have, for the mass of matter in our sidereal system,

$$81.1 \times 10^{40} \text{ grammes} \quad (23)$$

We are told in *The Secret Doctrine* (I, 398), that the interval between one Night of Brahmā and the next is 311,040,000,000,000, years, and that half of this has transpired in the present Mahāmanvantara (p. 393). The Pralaya which terminates this period is called Prakṛtika, because it is the time when the elements are broken up into their original protyle. The matter of our physical plane has, therefore, had a life of 155,520,000,000,000 years, during the current Mahāmanvantara. Now in para. 70 it is shewn that the earth generates its own mass every year, so that in half a kalpa the mass generated will be

$$\text{Earth's mass} \times 155,520,000,000,000 = 93.0 \times 10^{40} \text{ grammes} \quad (24)$$

On comparing this with the total mass of matter in the sidereal system, it will be seen that it is of the same order of magnitude; and, if we had accurate data to measure both masses correctly, it is possible that they might be exactly equal.

111. According to occult teaching electricity is matter,¹ and if the usual dimensions of an electric charge, in electrostatic units, be analysed into length and time, as is done in para. 86, they will be found to be the same as the dimensions of a mass. We will therefore ascertain the earth's electrostatic charge, and compare it with the mass of the Galaxy as given by (23). According to the accepted theory of

¹ S.D., I, 136.

Rutherford, the positive charge on an element, or the charge on its positive nucleus, is the atomic number multiplied by the electronic charge. This electronic charge is given in (5), para. 38, and the atomic numbers of the elements are given in the *Smithsonian Physical Tables* (409) for all the elements. Using these data, we find that the electrostatic charge on the element iron is 134,780,000,000,000 times its mass, so that, if the earth were composed of iron, its charge would be 80.6×10^{40} , which is very close to the mass of the Galaxy as given by (23). If we take 10^{40} as the unit of measurement, then a copper earth would have a charge 79.2; one of zinc, 79.4; of silver, 75.4; of arsenic, 76.2; and of tin, 72.9. The average of the above six elements is 77.3. If we take the entire system of elements, from hydrogen (=1) to uranium (=92), and assume the earth is built up of equal masses of each element, then the earth's electrostatic charge would be

$$76.57 \times 10^{40} \quad (25)$$

112. On comparing the values of (23) and (25), we see that they are of the same order of magnitude, so that within the limits of observational error we see that the ratio of the earth's charge to its mass is the same as the ratio of the mass of the visible universe to the earth's mass, and this equality of the earth's charge with the mass of the visible universe is significant. We saw in para. 110 that the visible stars may be regarded as points of contact between our terrestrial universe and the cosmos. The stars are, as it were, pouring matter and energy into our universe like inflating a bubble, and this matter and energy is drunk up by the earth, and vanishes through the atomic nuclei, as described in *Occult Chemistry* (p. 21) and quoted in paras. 48—49. In the stars we have matter and energy radiating and diverging throughout our space, whilst in

the earth, as centre, we have this same matter and energy converging upon the atomic nuclei, and constituting the electric charge of the chemical elements, and of the earth. Now, according to the most recent developments of Einstein's theory, mass is the measure of the flux of matter and energy through the surface of the body.¹ Hence the influx through the star surfaces measures the mass of the stars, whilst the outflux through the matter of the earth measures the earth's charge; and, since the influx and outflux of our terrestrial universe must be equal, the mass of the visible stars must be equal to the earth's charge.

Some of the developments of Einstein's theory have an interesting bearing on the above result. This theory has evolved by attributing properties to cosmic space which we hope to show later are only the properties of the earth's electromagnetic field. By such a proceeding he arrives at conclusions which, though erroneous as applied to cosmic space, may be taken as quite correct in connection with our geocentric universe. One of these conclusions is that space is curved, and that the amount of matter in the universe is limited by this curvature. From our point of view we may regard this curvature of space as the conformation of our Mundane Egg. To quote Prof. Eddington:²

Wherever there is matter there is action, and therefore curvature; and it is interesting to notice that in ordinary matter the curvature of the space world is by no means insignificant. For example, in water of ordinary density the curvature is the same as that of space in the form of a sphere of radius 570,000,000 kilometres. The result is even more surprising if expressed in time units; the radius is about half-an-hour.

It is difficult to picture what this means; but at least we can predict that a globe of water of 570,000,000 km radius would have extraordinary properties. Presumably there must be an upper limit to the possible size of a globe of water. So far as I can make out, a homogeneous mass of water of about this size (and no larger) could exist. It would have no centre and no boundary, every point of it

¹ *Space, Time, and Matter*, Weyl, pp. 300—303.

² *Space, Time, and Gravitation*, p. 148.

being in the same position with respect to the whole mass as every other point of it—like points on the *surface* of a sphere with respect to the surface. Any ray of light, after travelling for an hour or two, would come back to the starting-point. Nothing could enter or leave the mass, because there is no boundary to enter or leave by; in fact, it is co-extensive with space. There could not be any other world anywhere else, because there isn't an "anywhere else".

The mass of a sphere of water having a radius of 570,000,000 kilometres, which according to the above is the maximum amount of water that could exist, is

$$77.57 \times 10^{40} \text{ grammes} \quad (26)$$

and is apparently identical with the earth's electrostatic charge as given by (25). From this we may infer that Einstein's theory attributes properties to cosmic space which are in reality properties of our geocentric universe.

113. One of the difficulties encountered by physicists is due to the existence of two distinct systems of units in which electrical quantities are measured, the one system being called electrostatic, and the other electromagnetic. These units are not of the same order of magnitude, the one being enormously greater or less than the other; thus unit quantity of electricity in electromagnetic measure is thirty thousand million units in electrostatic measure, and in all cases measurements in the two systems are to each other in the ratio of some power of the above number. The two systems of units are due to the fact that the ratio of the elasticity of the ether (which we may regard as the etheric pressure) to its density is the square of thirty thousand millions; and, until the actual values of these etheric constants are known, it is not possible to dispense with the two systems of measurement, whilst retaining the C. G. S. Units.¹

¹ *Modern Views of Electricity*, by Sir Oliver Lodge, pp. 227—235.

At the end of Everett's *C. G. S. System of Units*¹ an interesting attempt is made to equalise the electrostatic and electromagnetic systems by the adoption of new units of mass, length, and time (p. 206). These new units had to fulfil the three following conditions: (i) The acceleration due to the attraction of unit mass at unit distance shall be unity. (ii) The electrostatic units shall be equal to the electromagnetic units. (iii) The density of water at 4° C. shall be unity.

The result of the calculation is that the new unit of time will be 3928 seconds, or one hour, five and a half minutes, the new unit of length 1.178×10^{14} , or a little less than Saturn's distance from the sun, and the new unit of mass 163×10^{40} grammes, or about twice the mass of the sidereal system as given by (23).

114. The above calculation is based on the assumption that the unit of mass is a mass of water in the form of a cube, the distance from corner to corner being the unit of length. If we take unit of mass in the form of a sphere, having the unit of length as radius, then the new unit of time is 1893.2 seconds, or 31.56 minutes, the unit of length 5.679×10^{13} centimetres, or 567,900,000 kilometres—the same length as the radius of Eddington's sphere of water in para. 112, with four significant figures instead of two—and the new unit of mass

$$76.72 \times 10^{40} \quad (27)$$

which is in almost exact agreement with the earth's electrostatic charge as given by (25). The sole data on which both the above calculations are based, are the density of water = 1, the gravitational constant = 0.000,000,06658, and the velocity of light = 29,990,000,000 centimetres.

¹ Fourth Edition, 1891, Macmillan & Co.

115. In the following table is given for comparison the quantities so far obtained:

	$\times 10^{40}$	
Mass of matter in our sidereal system	81.10	(23)
Mass of matter generated in half a kalpa	93.00	(24)
Earth's electrostatic charge	76.57	(25)
Einstein's maximum mass of water	77.57	(26)
Unit of mass equalising electrostatic and electromagnetic units	76.72	(27)

There is one significant property about the above figures, viz., in cases where the data from which they are calculated are known with accuracy, the agreement is close, as in (25), (26), and (27), whilst in cases where the data can be only roughly estimated, as in (23) and (24), the agreement is correspondingly rough. This implies that the difference may be entirely due to errors of observation, or rough estimates, and that in reality all the figures are equal. This can be proved in the case of (26) and (27), for Einstein's mass is based on Eddington's statement of 570,000,000 km. for the radius of the sphere of water, which is evidently a rough measurement, since only two significant figures are given. The actual radius, however, is 567,900,000 km., which brings it into exact agreement with the unit of mass (27).

116. The above results lend support to the following hypothetical statements. *The amount of matter generated by the earth's gravity from the beginning of the kalpa is equal to the mass of matter visible to us in our sidereal system. It is the unit of mass which equalises the electromagnetic and electrostatic systems of units, and is identical with the earth's electrostatic charge, and Einstein's maximum mass of water.*¹

¹ The idea that the earth may have existed as such from the beginning of the kalpa may be regarded as absurd, even by Theosophists, since a few thousand millions years ago the earth is generally considered to have been a molten mass, and, previously to that, a gaseous nebula, whereas the above implies that the earth has remained about

Such a result may, at first sight, appear weird and fantastic, yet the consequences of Einstein's theory of gravitation are somewhat similar. Thus in Eddington's *Space, Time, and Gravitation* (p. 157) we read:

Now, if all intervals vanished, space-time would shrink to a point. Then there would be no space, no time, no inertia, no anything. Thus a cause which creates intervals and geodesics must, so to speak, extend the world. . . . An alternative way is to inflate the world from inside, as a balloon is blown out. . . . For Einstein's cylindrical world it is necessary to postulate the existence of *vast quantities of matter*. . . . This additional matter may either be in the form of *distant stars and galaxies*. . . . or it may be uniformly spread through space (p. 162). . . . The revised law of gravitation involves a new constant which depends upon the *total amount of matter in the world*; or, conversely, the total amount of matter in the world is determined by the law of gravitation (p. 163). . . . Some mechanism seems to be needed, whereby either gravitation creates matter, or all the matter in the universe conspires to define a law of gravitation. . . . It leads to the result that the extension of space and time depends upon the amount of matter in the world. . . . The more matter there is, the more space is created to contain it; and, if there were no matter, the world would shrink to a point (p. 164).

117. In the above, Einstein finds for the cosmos properties similar to what we find for the terrestrial universe, or the Mundane Egg; he suggests that the gravitation process, which creates matter, is something like that of blowing bubbles in space, the amount of matter created being proportionate to the number of bubbles blown, and this is the process of matter-creation, as disclosed by occult investigations. The atom "is formed by the flow of the life-force and vanishes

the same in general physical characteristics for an immensely longer period. The theory of the earth being once a highly heated body is, however, now being abandoned by geologists, though still held by some physicists. There is absolutely no evidence that the earth was ever hotter than at present. There have been tropical and glacial periods; but, on the average, the study of geological strata implies no material difference in temperature from that which prevails at present. This is implied in our first study, para. 15, and by our fifth, para. 75, where it is shewn that the earth's mean temperature is fixed by the mass of the occult atom and the gravitational potential, and that the terrestrial mass and energy is reproduced every year by the law of the Conservation of Power. The igneous rocks of so-called Archæan age are now found to be more recent than the sedimentary, which were formed when the earth was as cool as at present. "If the earth was ever a molten sphere, there is no evidence of this condition in the geological record." (*Nature*, Vol. 109, p. 775, June 17th, 1922.)

with its ebb. When this force arises in space . . . atoms appear; if it be artificially stopped for a single atom, the atom disappears; there is nothing left".¹ The units of force, out of which the atoms are built,

are all alike, spherical and absolutely simple in construction. Though they are the basis of all matter, they are not themselves matter; they are not blocks but bubbles. They do not resemble bubbles floating in the air, which consist of a thin film of water separating the air within them from the air outside, so that the film has both an outer and an inner surface. Their analogy is rather with the bubbles that we see rising in water, before they reach the surface, bubbles which may be said to have only one surface—that of the water which is pushed back by the contained air. . . . Fohat "digs holes in space" of a verity, and the holes are the airy nothingnesses, the bubbles of which "solid" universes are built. . . . What are they, then, these bubbles? Or rather, what is their content? . . . The ancients called that force "the Breath" . . . it is the Breath of the Logos. . . . The Breath of the Logos, then, is the force which fills these spaces; . . . And when He draws in His Breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.²

This is the equivalent occult version of Eddington's statement at the end of para. 115: "If there were no matter, the world would shrink to a point."

118. It would thus seem that each Planetary Logos generates not only the mass of the planet, or physical nucleus, but also the surrounding space which constitutes its universe. This process of generation appears to be connected with, and perhaps identical with, the gravitation process, which creates matter by blowing bubbles, or impregnating the inert substance of space with the Divine Breath, or life of the Logos. As the creation proceeds, the planet's universe expands, and contacts a larger and larger portion of the cosmos, and this continues for a period equal to the Mahāmanvantara of the planet. In the case of the terrestrial Logos, this period is an Age of Brahmā; and, as the earth's mass is produced

¹ *Occult Chemistry*, p. 21-2.

² *Ibid.*, App. p. v.

annually, as shown in (11), para. 70, the total mass produced from the beginning of the kalpa is the earth's mass multiplied by the number of years elapsed from the beginning of the kalpa to now, and is equal to: the electrostatic charge, the mass of the whole of the stars visible to us, the unit of mass which equalises the electrostatic and electromagnetic system of units, and the maximum mass deduced from Einstein's theory. This ever-growing mass constitutes the framework of the geocentric universe, enclosing it within and without, as an egg encloses an unhatched chicken. It is known in Occultism as the Mundane Egg, from which the terrestrial Logos, Brahmā, is born.

The One Supreme Planetary Principle, who blows the Egg out of his mouth, and who is, therefore, Brahmā.¹

It may be well here to emphasise that the terrestrial universe is enclosed *within and without* from the cosmos in general. The outside enclosure corresponds to the shell of the egg, or the stellar system visible from our planet, whilst the inside enclosure corresponds to the nervous system of the enclosed embryo, through which alone impulses can be conveyed to it. This nervous system is the network of lines of force constituting the earth's electromagnetic field, which in Occultism is known as "the Web of Life". This web is apparently identical with the geodesics, or the meshwork which controls the geometry of space in a gravitational field. It is the "metrical field" of Einstein, which governs the motions of falling bodies, and, as such, agrees with occult teaching, which attributes gravitation to the cosmic *prāṇa*, or Life-Force, circulating in Nature's Life-Web. These lines of force in the terrestrial universe shut us off from the cosmos in general, and only allow contact with it in a limited and specialised form, which is impressed with some terrestrial property, such as the vibrations of

¹ *The Secret Doctrine*, I, 393.

terrestrial matter, or the velocity of radiation in the earth's electromagnetic field. This Mundane Egg is the unique system of co-ordinates discussed in theories of relativity, and is the only system of co-ordinates of which humanity in general can have any physical experience.

At the end of human evolution, humanity, as it were, hatches out of this Mundane Egg, and experiences the same expansion of consciousness as that of a chicken issuing from its shell to the light of its farm-yard. This process is known in Occultism as Initiation. Then man's Ray becomes seven Rays, his sun, seven suns, and his system of stars, seven systems. Thus man is the embryo of a God, and awaits his birth into divinity.

CONCLUSIONS AND SUMMARY

119. Matter and energy radiate from the stars and spread in a divergent form throughout our terrestrial universe, from where they subsequently converge upon the earth as focus. Hence, in our system, forces are divergent from the star, and convergent for the earth, so that stellar changes, such as light-variations and new star phenomena, may have only infinitesimal effects in the star systems themselves, whilst the effects on the earth may be great. This is the *raison d'être* of stellar influences, as taught in Astrology. The stars pour their influences upon man "as rain upon the earth".

This radiating or diverging energy of the stars is the expression of their inertia or mass, whilst the corresponding converging energy upon the earth is the expression of the earth's electric charge, and the two are necessarily equal. Thus the total mass of our Galaxy is equal to the earth's electrostatic charge, and electricity is matter, as taught in Occultism.

As the earth creates its own mass every year, its increasing mass enlarges its universe, increasing its points of contact with the cosmos, in such a way that the total mass produced from the beginning of the kalpa is equal to the mass of the visible stars, and to the earth's electric charge.

This mass is the natural unit of mass for our terrestrial system, and unifies all electrical quantities in the electrostatic and electromagnetic systems of units. It is identical also with the maximum mass of matter deduced from the theory of Einstein.

Our terrestrial universe has some of the properties of a living embryo, called in Occultism the Mundane Egg, in which evolutionary systems are undergoing a process of hatching out.

G. E. Sutcliffe

(To be continued)

THE WAJANG OR SHADOW PLAY

AS GIVEN IN JAVA

By COOS VAN HINLOOPEN LABBERTON

(Concluded from p. 282)

YUDHISHTHIRA, the unshakable, acquired the name of *Dharma-Kusuma*, the Flower of Duty. This son was constant in all his duties. He was a model prince and an excellent citizen, constant in his religious duties. He was the excellent Kshatriya, perfect in his family duties. He was therefore perfect in all duties bestowed on him by birth and by circumstances. He had, however, a weak spot, where he could be attacked by the sons of Kuru—his love for gambling. The story goes that he never reaches Swarga, the heaven-world, as his brothers do; but remains walking in the earth-worlds, accompanied by a dog. He is like the wandering Jew in the Christian legend.

This symbol has touched me, said the sweet Voice. We can thereby understand Life's Play, and see in Yudhishthira the human monad, wandering about, unable to find a heaven-world, for he is bound to a form-existence throughout the whole world-cycle, and yet is he perfect in that form-existence and in every expression of it.

As regards Yudhishthira's dog, this also has a meaning in the sense in which we take him. Sirius is called the dog-star, and this star is called the star of Mercury. Buddha was

a symbol of the great Instructor of humanity. The human monad is always guided by a spiritual Leader. This story of the "dog" has always appealed to me as the symbolical meaning of a hidden truth, which can no longer be exactly translated, through lack of understanding.¹

The second of the sons of Pāṇḍu is called Bhīma, the Terrifying; another name for him is Vrikoḍara, the All-devourer, and still another is Bhāraṭasena—Bhāraṭa warrior. This is the most difficult figure to describe in this presentation of the Wajang. The Javanese represent him as semi-giant, semi-human. He acts mostly in a rather brutal way, with tumultuous gestures and fighting manners. He loses his self-control very easily. What in reality is the reason for it, I do not know with certainty; the only reason must be that probably in the course of time they cannot see the real warrior otherwise than as a bully and a quarrelsome person. They have given all their attention to Arjuna.

Yet is Bhīma the proper mystic figure, next to Dhr̥ṣṭadyumna, as we see if we follow the *Lakon Deva roetji*, where Bhīma went through his initiation. This *Lakon*, or poem, is the most mystical one in Java; and, as a matter of fact, it has not been enacted for a long time. The Javanese tell us that he who performs it will meet with calamity. I was told that it was once performed at Solo, for one of the Government officials, and the place where it was performed was burnt to the ground soon after the performance.

The Theosophical Society, which during its Congresses always gives a performance of the *Lakon Poerwo*, has once given the *Devaroetji*, but I was not at that time in Java.

¹ Compare the following extract from *The Secret Doctrine*, Vol. II, p. 374 (First Edition): "Sirius was called the dog star. It was the star of Mercury or Buddha, called the great Instructor of mankind, before other Buddhas." We know that Sirius has been the former Pole Star. Would it not be possible that it was the Pole Star at the time when the Monad went through the third Life-wave in the human form? On the same page we find Isis saying: "I am she who rises in the constellation of the dog."

Bhīma is the son of the Deva of the Wind, as they tell us. What could he represent, then, in man? My conception is that he is the I-maker—the ego. As such, he has a twofold nature in him. In the old instructions of the race they tell us that he consists of *ahamkāra*—the I-maker, which, together with the buddhic consciousness, enables Arjuna to take physical form. As Bhāraṭasena, he is the Warrior, the "I" in us; he also is the Thinker, and so they tell us in the Lakons that when he does not agree with his brothers or with Arjuna, he disappears; yet he remains faithful and fights for them. Without Bhīma, or Bhāraṭasena, the kingdom is in danger.

In the *Devaroetji*, parading as Vrikoḍara, he is looked upon as the greatest enemy of Duryodhana, and we see him go undaunted towards the goal which is his aim, not in the least caring for the opinions of his brothers. He was born to defeat Duryodhana. Who is better able to be the ruler of the subtlest desires than the "I"? I should prefer the Javanese Dalangs to represent him as somewhat calmer and more dignified than they now do. In their hands he is very seldom a gentleman or Pāṇḍava, notwithstanding his initiations in the *Devaroetji*.

Arjuna is the favourite of the Javanese race, the Voice whispers. He stands for the silver, radiant one, and his symbolic sign is the crescent. Bhīma ought to wear the symbol of the sun, and Yudhiṣṭhira the symbol of the star. In the Lakons, Arjuna is unconquerable as a hero, and is not only the favourite of the devas but also of "women". He does not lose his monkey nature, in spite of all his *tapas*, when it concerns the fair sex. He is never tired of falling in love, and in the whole literature one finds only the one main feature—an undaunted and valiant hero. These are the heroes that are set as an example before the Javanese nobles, side by side with all the good qualities. Arjuna, when dancing, is effeminate and tender, because he wants to conceal his power,

and in the Wajang Wong he is as fair as a girl. The R̥shi Nara (= "man") is born as Arjuna; he is the son of the fifth Indra, and as such he stands for the Āryan Race, as well as mankind, also the Javanese race. The two other Pāṇdavas are in him, and together with him form man; but Arjuna is incarnated, and is a palpable reality. This is the reason why all is centred around this hero, who in all the dramas takes the leading part. Of course there are Lakons specially represented by Yudhiṣṭhira or Bhīma; but, in the "Great War," Arjuna is the leading figure in the Lakons arising out of that. That is the reason why he is our personal ego. He is our personality, and Bhīma and Yudhiṣṭhira are closely connected with him. He is also the most human hero, and tries to become a nobleman. Just because he is the silver, radiant one, he gets the title of the personality, and as such he is invulnerable and always conqueror. He fights to become purer, and he obtains knowledge by *tapas*.

Strangely there appear on the stage with Arjuna three clowns—Semar, Petro and Nalagareng. Their symbol is the *ariet*, the symbol of the crescent of the moon. They have on the top of their heads a little tail, a tuft of hair, which they call *koentjoeng*—a little plume. This plume of Petro's has grown to a little tail, and is also used by the Brāhmaṇas, as in Bali and Lombok. I suppose that it is a token of their caste, of the twice-born Āryans, the initiates. They are those who possess practical occult knowledge and who assist Arjuna to appear as conqueror in every combat. That plume covers one of the principal ganglia of the *chakras*. They are not only represented as very monstrous, but also as very ill-mannered and rude.

The crescent of the moon which they wear is a symbol with different meanings. It is the M of the Sacred Word, and it is also the solar plexus, the matrix of the universe, as well as of a born creature. They are never added to

Yudhiṣṭhira and Bhīma, but Arjuna is never without them. Man needs the assistance of other beings to succeed in the world. I should only wish to see them act more calmly and make a greater attempt to show their meaning, for now they are the clowns of the people, and the masses and the Dalang often misuse them.

Now our first trinity has been formed, and it is left to me to form the next, and to show the key which gives admittance to the kingdom of the unseen and the inner side of man, according to the rich language of the Wajang. Let us return to the world of melodies, for a lovely song sounds from the *Gamelan*, and the shadow of Shri Kṛṣṇa, the greatest of the Pāṇdavas, appears. All the nobles of the Wajang bring a respectful greeting to the king of Dorovati. Translated, his name means "Indigo-coloured". All Maharṣhis are indicated by the indigo colour in their names. Kṛṣṇa Dwaipāyana Vyāsa is the relator of the *Mahābhārata*, and in that story appears a name, Asiṭa Devala, which name is supposed to belong to two persons, but it is also possible that it indicates only one man. Translated, it reads like this: "The Indigo-coloured, representing the *devas* in the temple." He might possibly be the Bodhisattva of the Third Root Race, where the former-named is that of the Fourth Root Race, the latter in His first Incarnation, also Shri Kṛṣṇa. In the *Bhārata Yudḍha*, in Java, Shri Kṛṣṇa is also fighting and kills the enemy. In the *Mahābhārata* there is an episode where he says to Arjuna that He cannot fight but yet will be present; and the hero answers: "Lord, I can fight myself, but there, where my Guru is, there will be victory." It is supposed that the fighting King and Shri Kṛṣṇa, the Teacher, must have been different persons, but that the two persons have been mixed up in the course of time, in the many stories of war and of teaching.

In Occultism the colour indigo has a special meaning, also in connection with the *chakrams* in man. In the solar

spectrum this colour does not appear. As an activity of the Second Aspect of the divine Trinity, it is the *Sūtrātma* in us, the life-provoker and the sustainer. It binds Yudhiṣṭhira, Bhīma and Arjuna together. His attention is always on the sons of Pāṇdu. And with him the twins of Sahādeva and Nakula form the second triangle. They resemble Arjuna very much. They form in man the inbreathing and the outbreathing. Sahādeva signifies "the brilliant or radiant," and Nakula, "the ruler of snakes," or "the conqueror". In Eastern teaching, in the doctrine of Prāṇāyāma, we find the theory of the transmutation of the force of the sun into individual prāṇa, life-force.

Because this does not agree with the scientific theories of the West, there is no reason why it should be incorrect. The periodically recurring eras of the Purāṇas were said not long ago to be a childish theory of an infant race, but now it is stated that they correspond exactly with the chronology accepted by Western scientists. The same was the case with the appreciation of Eastern sculpture. It was said that it had no method, no proportion, because their statues did not come up to the Greek ideal. Now Western archæologists have also changed their minds. They have discovered that the Eastern statues answer to a formula of proportion as well as the Greek statues, but that the ratio of the proportion is different.

The coming into existence of the different life-streams is shortly explained in the following way. By the revolutions of the sun, moon, and earth round their axes, the force-streams come into existence. They revolve in opposite directions, according to their centripetal or centrifugal motion to the sun or the moon. So the force of the sun is supposed to be positive and that of the moon negative; both influence the earth, the one by day and the other by night. The earth is thereby influenced by two life-streams; the first rules the north and the last the south; but it is said that the north-eastern corner is

submitted to the positive life-stream of the sun by day, and the negative one of the moon by night. Man is submitted to the positive life-force by day, going through him from east to west, and to the negative stream, from west to east, by night. This seems curious and impossible; but if we use the words right and left instead of east and west, then we can better understand it according to Sahādeva and Nakula.

In the worldly man the inner life works itself out unnoticed, as nobody feels the revolving motion of the earth; but for a yogī the inner man becomes a visible thing. Now it is remarkable that the twins are always seated, one on the right of Arjuna and the other on the left. Sahādeva—the name taken by him who is with the devas as the inner man—signifies "shining as the rising sun"; and his brother Nakula, the ruler of snakes, is called blue as the colour of the flame, corresponding to the blue part near the end of the flame of a candle. But separately they will never reach Shri Kṛṣṇa; they must work together to get to the life-force which binds every being together and sustains it with the cosmic being. That is why they are twins. These Wajangs are inseparable from each other in man. Devī Kunṭī gave the key to the inner understanding, she who is the mother of the three Pāṇdava brothers; Draupadī is their life-companion; and Shikhandi is the very image of Arjuna and his charioteer. Dhṛṣṭadyumna is born from fire. These concern the yogī, who sees the inner life.

Devī Kunṭī, whose spear (the *Danda*) is symbolical of the cerebro-spinal nervous system and all the ganglia formed by it, is the mother of the Fifth Race. Through her that Race has come into existence, for it was the Fifth Race which developed the cerebro-spinal nervous system, as we are told. Draupadī, named the sacrificial staff, the mark, or sometimes the lingam, links the brothers together as life-companion; she is the secret veil of the soul, who unites the earthly with the divine, the so-called arm. Dhṛṣṭadyumna—"steadfast or

unmoving light"—is born of the sacrificial fire of his father, as a youth of sixteen summers, and he will never be older than he was at birth. Shikhandi is the halo above the head of Arjuna, when he becomes the conqueror. The power of the born Aryan consists in this tetraktys; when he remains a conqueror in the battle, and is reborn as Dhr̥ṣhtadyumna out of the fire of sacrifice, "he becomes a twice-born by the power of the inner man in himself"; having united Bhīma and Yudhiṣṭhira, Arjuna rises up in Dhr̥ṣhtadyumna, the young general, the Kumāra (Youth) in every man. Nobody can reach this stage without these Five and One, or "twice three," and without these Three and One. Let us go further, said the sweet Voice, and force the Dalang to summon the other Wajang.

The shadow of the Greatest of the Kurus becomes visible—Bhīṣhma. His name signifies the Terrible; it is a symbolic expression for the never-failing justice of the Law of Life. Bhīṣhma is a very good representative of the fact that cause and effect are unshakable, next to sacrifice. That is why he is the teacher of the karma-dharma of the Race. When Bhīṣhma died, the Kali Yuga, the Iron Age, began; and, according to that, the neglecting of the doctrine and the Law of Justice. It went to sleep as Bhīṣhma died.

By whom was Bhīṣhma conquered? By Shikhandi—the Light radiating from the "unveiled soul of man"; but that veil enveloped the soul and separated her in the Kali Yuga from her spiritual Ruler, Dharma Kusuma. Another teacher of the whole Kuru Race was Droṇa. While Bhīṣhma, according to the justice of the Law, had to remain on the side of the adversary, to undergo the consequences, Droṇa was the teacher for both parties. Arjuna was his favourite pupil. His name means "an earthen rice-pot," the *priok*, also a skull. It is a receiver; the form of the *priok* has much in common with the casket-work of the fire of kuṇḍalinī. He was the Guru in occult knowledge.

And at the same time we notice a great shadow, Duryodhana, the royal son, difficult to conquer. He is in every way a man of duty, one who has perfectly succeeded in the world. He is not at all what we should call a bad prince; he is seen here as good and gallant, if he thinks it necessary; but—he is very ambitious and wishes to be number one in the midst of his fellow men; this ruins him. As long as another candidate presented himself, he sacrificed all. Duryodhana is a very good example of man in the Kali Yuga. Through his power of *tapas*, Duryodhana is "very difficult to conquer," which is the meaning of his name. He is a mighty opponent, and no one but Bhīma, or Vrikodara, was able to conquer him.

Before I finish, I want to point out to the reader the wealth, the *shankas* or shells, of the Pāṇḍavas. The *shanka* of Shrī Kṛṣṇa in the *Mahābhārata* is named *Pañchajanya*—the Fifth-Race tone of sound; that of Sahādeva is named *manipushpaka*—jewel flower. Nakula's *shanka* is harmony in melody. Yudhiṣṭhira's *shanka* blows *anantavijaya*—victory, that of Bhīma is called *poundra*—lotus lily, and Arjuna's *shanka*, Devaḍaṭṭa—the present of the devas.

Applied to Yoga, Arjuna is the sound of trumpets, the Praṇava, the sound of the Sacred Word. Understood with knowledge, the Lotus Lily comes to birth in the heart of things, and when the heart of the lily opens, victory is certain—freedom is won.

Melodiously sounds the *shanka*, and the Mani—the Jewel in the Lotus—radiates and calls up in man the Fifth-Race sound, which will bring to him freedom for ever—the power of the kuṇḍalinī fire. The monad, ego and personality are united with the Sūtrātma by the Mighty Breath (*Praṇava*).

This is the Peace of the Inner World, where the shadows are itself.

Coos van Hinloopen Labberton

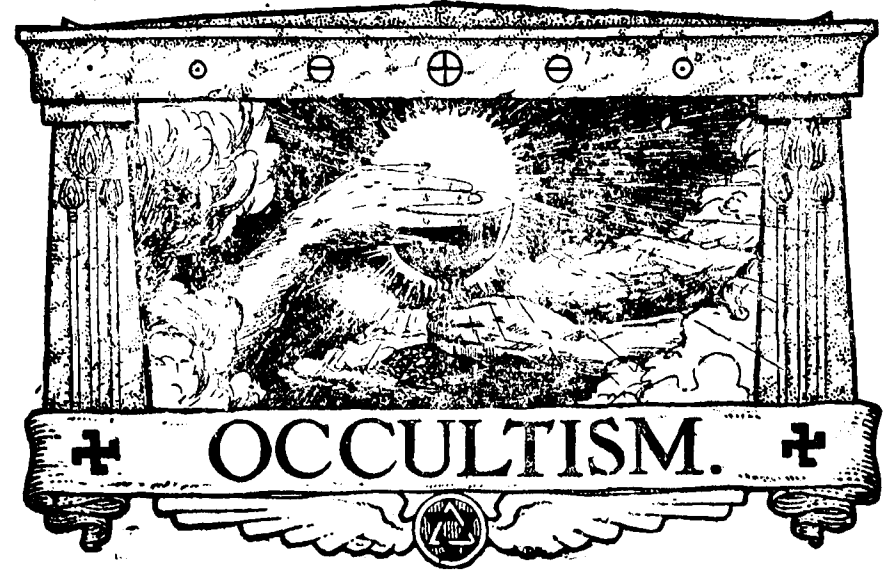
THE ATOM

O WHIRLING ecstasy of perfect life,
Exultant in thy swerveless adoration
Of the one mystery of God!
Imperial, pulsing radiance, what strife
Is stilled and awed and swung
Upon its fiery, spiral immolation
By the invisible electric rod,
Implacable, majestic, of thy will,
Its ardent, singing point of glory flung
Around a moveless Centre, strong and still!

Infinitesimal, cosmic meditation,
Upon what high, magnificent dream dost thou
With furious agony of concentration
Bid the electrons bow!
Thy regal hunger, searching past the stars,
Draws down the cold fires from their dwelling-place
Within the spinning prison of thy bars,
Drinking their life and drenching them with thine,
To spin them far into the fields of space,
Points in a dream divine.

O Beauty, Beauty exquisitely just!
Teach me the rhythmic secret thus that gives
Thee joy to build the form of all that lives—
The Mystery hidden, soundless and unseen,
But held within thy rapt and perfect gaze,
Eager the forces, high-willed, but they must
Bend to thee gladly, fiery, swift, and keen,
Whilst thou in union reverent and ablaze
Art poised in ecstasy that cannot cease
Of that transcendent Peace!

DUDLEY C. BROOKS



THE OCCULT GOVERNMENT OF THE WESTERN HEMISPHERE¹

By DR. WELLER VAN HOOK

CERTAIN changes in the kârmic conditions of my own life, and of my relations to the American Section, make it possible for me to address you to-day. What is to be said concerns you so deeply that it is my cogent duty to do so. It is not intended to force anything either upon your attention or upon your conviction; nor do I wish to arouse any opposition or criticism. On the contrary, all I shall say in regard to what I conceive to be our duty as members of the American Section is meant to be only admonitory, in the higher, inner

¹ This paper was read on September 17th, 1922, before the Convention of the American Section of the Theosophical Society, held at Kansas City, Missouri. A few modifications and additions have since been made.

sense, not in the sense of personal stricture. The statements made are presented with the fullness of knowledge and conviction that belong to the experience of a number of years, in which the occult life has been as real as the activities of the everyday world. I ask no man to believe true what I say, except as it is natural and normal for him to coincide with me in conviction. And my plea for such activity for special phases of our great common work, as you are free from other obligations and aspirations to give, comes far more from a wish to see you share in my joy and satisfaction in it than from any other desire, much as many additional good workers for those fields are needed and sought.

Let us go back toward the beginnings of the story on which the present situation for the Western Hemisphere rests.

Our Occultism, which the Theosophical Society endeavours to teach in its way, was given to the men of our globe by the Great Ones of Shamballa, and by others who came over as Adepts from other globes. But there are several Schools of Adepts and Teachers among Them and Their adept pupils. Of these Schools there are some that, within my knowledge, represent varying views of the Logos' plan and method for the evolution of our humanity, and of the six other distinctly different evolving bodies of entities on our earth. Our Logos is a Being, for us inconceivably complex, who may well be represented by a number of types of developed men.

Briefly, we have the Indian School of Adepts, the largest body, inheriting certain traditions, occult methods and phases of knowledge, especially dating back to the Fifth Root Race beginnings; second, the Eastern Asian School, a minor, not a co-ordinate body, representing the Fourth Root Race lesser tradition and method of Occultism, in practice a branch of the Indian School, and headed by the two great Adepts who were once Lao-Tse and Confucius: third, the Western Asiatic

School, of which the Mahāchohan is the Head, possessed of especial treasures of knowledge and skill pertaining to the uses of astrology and the powers flowing from the Planetary Spirits and the Logoi, who send through our life the forces of the Rays; and, fourth, another great School, that of Ancient Egypt and modern Europe and the Americas, headed by the Chohan, the Master the Venetian. It was He who, having gone far in Occultism upon a preceding Chain, was in incarnation, taught and led, often as a King, for thousands of years in Atlantis, finally bearing a vast migration back to Egypt, where occultly, and sometimes physically, He presided when Egypt was in her glory. That most marvellous zodiacal religion, of astronomical and astrological study and observation, of tested principles of philosophy and of practical Occultism, was closely related to His Egyptian civilisation and was most carefully fostered by Him. Indeed He was at times both King and Chief Hierophant for that mighty country, the influence of which was not only widespread in Africa, but extended to all the lands bordering upon the Mediterranean and far into Asia.

Moreover, the immediately applicable, and therefore practical, occult knowledge of His times entitled the Egyptians to be called the scientists of the Fourth Root Race. They must be said to have had a science of the physical plane, of course, but chiefly of the etheric, astral and lower mental levels, very practical and widely used, foreshadowing quite accurately a similar phase of applied occult knowledge which we long to see developed as a sort of Egyptian reincarnation of science for our own age, and for our sub-race and Root Race. We wish to see this science built upon and growing out of the rigid, formal science of our present hour. He, therefore, in His present relations to human life, represents the whole force of the colossal, ancient, Atlantean Fourth Root Race Occultism and spiritual energy, driving through our Fifth

Root Race with an astonishing directness. If the young Occultists of our time can catch His intent and can provide, during the immediately succeeding centuries, a School of Initiates who can carry out His plan, He can correct and abbreviate much that is indirect and devious in the complex scheme of God as it is roughly outlined for us, awaiting the modifications that can be made by the Logos' force directed through His special channels. This great fact, so full of meaning for the world, is emphasised by the fact that He who, in such work, belongs to one of the most ancient periods of the practical application of the Divine Wisdom to the life of Man, is also the very life of leadership in the most modern phases of human progress, and knows well what needs to be done in these mighty ways!

As Head of the Cultural System for the Fifth Root Race He gives to the present fifth sub-race a practical, analytical and scientific attitude that enables our humanity, barely leaving the field of primary study of astral body control, to take up that of mental body application with a setting, a comfort, an incipient relative freedom from pain that, without His method, His foresight and His mighty experience, would be quite an impossibility. I wish to say that of all the great Brothers, He is the most practical, the most skilled in the application of the Great Law to the everyday Occultism needed by our human life. For men to-day, unknown to themselves, are struggling, groping, floundering in the midst of countless entities that are all about, though unseen, and are striving at all times to break down the supports of the Elder Brothers, which alone prevent humanity from being physically overwhelmed and cast back into the savagery of utter lustfulness. He it is who should be the especial recipient of human gratitude for building the present organism of advanced civilisation for humanity, placing its leading egos in the small European countries, especially Italy, France,

Germany and Britain, together with other English-speaking lands, and sustaining them with force, with intelligence and knowledge, with the powers of investigation, with the consolations and support of religions, and with all the charms of that loftier Nature-Spirit and Deva aid, that the cultivation of the Arts can supply.

For us, as occult workers, it is especially to be remembered that it is the Master Rakovzky who, His former pupil and now His Brother, has done so much to originate in practice our modern forms of science. With other pupils of the same great Adept, such as the Master who was Lord Lytton and He who was Cagliostro, He has devised ways to make practical and immediately useful our present ordered scientific knowledge that He has been at so much pains, in His incarnation as Francis Bacon, to pin down to physical relations.¹ This labour of His has for ever done away with dreaminess and vagueness of ideation and thought for humanity. For a science partly poised upon the astral plane is so much easier of manipulation that, if our scientists had been allowed to use it, they would certainly have failed to train themselves to that precision, definiteness and appreciation of the importance of exactness of procedure, that is now the characteristic of tens of thousands of egos that have had intellectual training in the laboratories of science throughout the world.

To bring about this result it has been necessary to hold these men away, in part, from religion, establishing almost an antagonism for religion among them, and giving them a feeling of labouring for the Law, since humanity has been seen by them to be uplifted through their labours.

¹ "The mighty transformation in the external relations of life, which is taking place with rapid progress before our eyes, subjects the intellect of the average man irresistibly to the control of the forms of thought to which he owes such great things, and on this account we live under the sign of Baconianism."—*A History of Philosophy*, Windelband.

To comprehend the nature of His School, it must constantly be kept in the foreground of our consciousness that He took His Occultism from Moon Chain sources and, for our globe, from Fourth Root Race origins, bearing it on continuously and without essential break through the Atlantean life to us, to make the most modern and the most practical of all the forms of Occultism.

Now you may imagine that the Lord Buddha, also of very ancient beginnings in Occultism, was and is most close and dear to the great Venetian. And I have already related, in an article printed in *THE THEOSOPHIST*,¹ that the Manu, Vaivasvata, of the Fifth Root Race, is, in the present incarnation, His blood brother of the physical body.

It is these relationships and these circumstances, together with the already-mentioned fact that He has the greatest individual experience in actual life with the most advanced peoples of the Fifth Root Race, who are fashioning His civilisation in Europe and the Western Hemisphere, that has made it practically a necessity for Him to take over in actuality the great work, not only of supervising all the civilisations of the world, but *also all the governments of Europe and of the two Americas*, their political and national relations as well as all their international contacts and activities, work which we commonly associate in thought with the responsibilities of the Manu.

Thus we see, incidentally, that there is nothing rigid about the great scheme of activities of the Brothers, but that They rather study convenience and practicality, dividing among Themselves Their Fields of the Work, so that each may do those things for which He has prepared Himself by ages of sacrifice and labour. The knowledge of these facts ought to give Theosophists new appreciation of the work of some of the Masters not so much spoken of heretofore among us, and

¹ December, 1921, pp. 276-8.

place the Theosophists of Europe and the Americas in a new attitude of thought about Them and reverence for Them. Theosophists cannot dream of regarding any of the Masters of the Wisdom as remote from them or alien to their Theosophical activities. For they have been told many times by our leaders that all the members of the Great Lodge are interested in their work, and that not a few of those who are to be pupils of Masters, other than Those who gave life to the Society, are now members of the organisation.

No doubt the expansion and, simultaneously, the concentration of His work in this way, enable Him to turn over to the Oriental Brothers some corresponding activities in Asia, pertaining to the civilisations of the lands of that continent, where the chief mass of egos is now incarnate.

We may be sure He has been most minutely concerned with the discovery, the settlement and the development of the Western Hemisphere. And this work, in its lower planes' relationships, He has largely turned over to His mighty Brother and former pupil, the Master Rakovzky, whose series of lives in and for Europe have prepared Him for such leadership and such labours. As Comte de S. Germain, the latter bore most of the karma of extending European life to our hemisphere, as well as a vast burden of the karma of Europe's life. The great Venetian is conducting His labours more than ever from higher levels of consciousness and for larger spheres of action, which the Master Rakovzky guides and manages in the ways that are more familiar to us on lower planes, yet preparing swiftly for more intimate application to those works of Chohanship which are now being planned for in the hidden worlds. After the appearance of the Great Teacher, soon to occur, a group of pupils, with whose identity you are familiar, will attain Adeptship, and, in the easier, succeeding decades, will take over many responsibilities that now engage all too consumingly the activities of our Masters. But the management

of the affairs of the Western Hemisphere will remain as they are for many decades.

This means that the Master Rakovzky watches over and guides the general politics of Europe and the Americas, and acts as Providence for each and all the Nations of the three continents. He has been most intimately concerned with the details of the guidance of the European peoples out of the coil of military, political, economic and philosophical difficulties pertaining to the recent war, and into a new life that must give western men more intimate touch of God's heart through the arts of civilisation. He is acquainted, most minutely, with the life of all European Nations, even having made physical plane acquaintance with them by travelling. He knows the predilections and aspirations of all of them, and has followed with exactness their successions of dynasties, of national tendencies and popular aspirations. With America His acquaintance is almost as close, because, in higher planes, He has lived here a great deal, especially since our war for independence, sometimes even studying and contacting our land from the physical plane vantage of brief materialisation.

Special phases of His work for Europe and the world at large are in the hands of other pupils of the great Venetian, some of whom are Adepts. Of these are He who was Lord Lytton; He who was Thomas Vaughan; He who was Cagliostro; and He who was John Tauler. These have been trained by and through the Master Rakovzky, who is almost like a Master for them, rather than a fellow-pupil. This is truly a mighty body of workers whose labours we can only dream about, imagining how, through long centuries of patient toil, They are gradually, but not slowly, modifying the life and the fortunes of our plastic world.

The Master Rakovzky has Himself been active in the body He now uses for an immense period, more than two and three-quarter centuries, in this work in its lower planes'

relations. With the expansion of the world's life His responsibilities and powers have grown in correspondence. It is He who is now in full authority over the work for Europe and the Americas.

The Master Rakovzky has but one initiate pupil at this time. That man He has kept near Him and in training for at least two thousand years—certainly since the Master was an Emperor of Rome—and has taught him since then, so far as the ego could respond, through a number of European incarnations, keeping him in at least several instances close to Him in the physical body and always caring for him on the spiritual side. I have the inconceivable honour to be that man. As rapidly as possible that pupil, since his Initiation about fourteen years ago, has been pushed forward into responsibilities quite out of all possibility of his sustaining, except for that most mysterious of occult facts, that it is really the Master who conducts the work, while the pupil is, at least in the early stages of it, merely a figure-head. This pupil was one of the last of those initiated before the close of the Kali Yuga. Those initiated after that change find themselves coming forward, under distinctly easier conditions, to undertake responsibilities of far less tenseness, weight and import for the future of the world and of the Hierarchy. With each succeeding change in the status of the world, now rapidly gliding into the smoother ways of the Path of Return, Initiation will become, in general, less difficult to attain, and its burdens lighter.

It is only within the last few years of the service of Master Rakovzky's pupil that many very important phases of the hierarchical organisation for the Western Hemisphere have been effected. In that period the Master has chosen and established in their posts throughout the two Americas a considerable number of higher, arūpa Devas, whose duties consist largely in maintaining in constant action certain types

of dominating and moulding influences and feelings streaming down upon our humanity, especially of the Western Hemisphere.

It is from a certain geographical point in North America that the Master causes to pulsate the potent and significant currents that, for the most part, maintain, modify and change-fully mould the influences under which live and act the nations, the peoples, and the governments of the Western Hemisphere. It is a Planetary Spirit of high rank and advanced development who immediately presides over the great ordered concourse of Devas concerned with this work, always, however, under the Master's guidance and tutelage. While his seat is controlled as already mentioned, a Brother Spirit of only lesser degree of power hovers over a corresponding centre for and in South America. Each Nation of the two continents has in turn, also, its chief deva representative; and our own land has a minor representative for each State. The various capital cities are important as centres for these great Beings to serve from. It may be noted that the same plan has long prevailed in the older continents.

Though these latter, the National Deva officials, are technically subject to the Manu Vaivasvata, it is the Master Rakovzky who, in practice, controls and directs them. It is He who breathes and fairly pulsates with them, forcing them and coaxing them to convey the meaning of His will to those numerous peoples who dwell under their ægis, and suffusing throughout them those influences that must inevitably mould them to become as nearly as possible what they should be.

Not only are there many Devas of the governing type active under Him in this way; there are hosts of Devas concerned with Masonry, in which He especially trains His Deva forces; and there are many concerned with music and the other arts, a few with the Theosophical Society, with other

similar organisations, and many with certain religions. But, in the case of religions, the influence and command of the spiritual leaders of those bodies act directly, except at such moments during the day as the Master Rakovzky sends them all, constituting practically the whole heavenly host for our hemisphere, hurtling about the earth on missions of greeting, of purifying and refreshing the life of the whole globe. Speedily they return after such swift journeyings, to continue at their several stations the rhythm of the outgoing and the incoming breaths, profoundly affecting and modifying our humanity in a great variety of ways.

The cyclical nature of our occult activities necessitates the daily and almost hourly sending of the forces accumulated during preceding periods to the Master for His use. The faithful of the Roman Catholic Church take part in a remarkable occult labour when they send thoughts and emotions to Those at the Head of the Church at Matins, at Noon, and at Vespers. Theosophists may well arrange for themselves regular periods of thought activity, when they may join their tiny forces to His colossal labours. A little confidence in the word of a leader may thus give you a great privilege of service. This is for the reason that the Masters conduct Their activities from levels at or above the upper mental plane, and can use to utmost advantage the efforts and the magnetism of those devoted men and women of the lower planes who are willing not only to send their forces to Them at stated intervals, but also to bear small kârmic discharges, in order that the greater kârmic accounts of human life may be more nearly balanced through Their æonian labours.

Now, many here will recall that, when stress of kârmic limitations forced the pupil, to whom reference has already been made, to appeal to the Theosophists of America for physical aid, the response was altogether inadequate, and he was obliged, therefore, to resign from the leadership of the

American Section. This fact has to be mentioned because of its kârmic bearing on subsequent events.

It is well known that very close relations have existed between the Master Rakovzky and H.P.B., at least through several lives. So, when the latter began his work in the Madame Blavatsky body for America and for Europe, the Master Rakovzky gave her the utmost assistance and very much of immediate guidance. For her He poured out unstintingly His especially intimate knowledge of western Philosophy, Occultism, History, Science and Politics, providing her with, and to some extent guiding her in the use of, the vast bulk of literary lore for all these departments that He had built up during the prolonged tenure of His present body.

Moreover, by His especial knowledge of western life, and by His possession of immediate spiritual authority over Europe and America, He was able to lead both Madame Blavatsky and Col. Olcott in their efforts to strike correct notes in dealing with the great personages of the world of their time, and with the general public of all western lands, so that the maximum benefit might accrue to every act of theirs in relation to the Great Work.

It must be recalled that the Theosophical Society had, at least as one of its early missions, the furthering of the work of presenting the Divine Wisdom to Europe and America, an activity long in the hands of the Rosicrucians. And this field is, as we have just shown, the "parish" of the Master Rakovzky, if we may use a term employed by Mr. Leadbeater. The Master Rakoczi aided in the inception of the movement of which He doubtless had had full knowledge. His great experience with Europeans and with occult work among them enabled Him to give inestimable help to H. P. B. and Col. Olcott.

This work, then, was a mighty contribution to the success of the Theosophical Society—far more onerous in the exacting

attention required of the Master Rakovzky, and in the use of gifts of special and necessary worldly knowledge, than has been recognised.

He has continued to aid H. P. B., Colonel Olcott and their successors without remission since those earlier days. It is not to be forgotten that, since His activities have largely concerned Europe and America, He has been almost continuously in contact with those lands in the consciousness of the lower planes and in their corresponding bodies, so that it has been He who could best guide also the minor workers of the Society in a vast number of special activities, without which intolerable errors would have been committed. His especial graciousness in the matter of Co-Masonry and its founding are known to you. Through that body He still sends much force to the Work.

Furthermore, Theosophists ought to know that the success of their organisation is partly due to the aid given, as described, in the labours of the two European Masters named, and partly, also, because They have caused the ancient Rosicrucian Order, of which the Master Rakovzky is the Founder and present Head, to remain for the present period in a state of abeyance, so that the Theosophical Society may engage the world's attention without distraction, similar interests being placed before it. In doing this the older Order abrogates, conditionally and temporarily, its kârmic right and opportunity to expand into large activities and relationships. Its leaders and older members give much help to the Theosophical Society, and reserve much of its own kârmic force for later application.

It must here be especially emphasised in brief words, though I wish I knew and could give you some details, that other members of the Master the Venetian's School, especially the two English Masters—the Adept who was Cagliostro, with whom I may reverently say I have a close and most happy

relationship, and He who was John Tauler—have aided the Theosophical Movement, chiefly in unseen ways.

It is another sign of the Master Rakoczi's favour to the Theosophical Society that He placed His pupil, so long under preparation for the Path, in relationship to that body, and gave him Initiation while a member of the Society. So far as I know, His pupil is the only Initiate who is connected with the Theosophical Society and is at the same time related to a Master other than Those who are immediately responsible for the organisation. His action in this matter has meant that a vast flood of His force and of the power of the Master the Venetian, Head of the Cultural System, has been available for passage through the Society, so far as your organisation, its leaders and members will permit.

And it must be stated with deliberate clearness that Their future activity through the Theosophical Society will depend wholly upon the attitude of its leaders and of its members towards the Master Rakoczi's works, His plans and His representative. The methods, the ideals, the purposes of the Rosicrucian body, still existent in Europe, though relatively quiet in outer expression, appeal to me far more intimately and heartily than do those of any other body. For some years I have had close touch with the Rosicrucian Fraternity, and have asked to be allowed to work for it, unless conditions are favourable for work in the Theosophical Society. The Rosicrucian body can be placed in outer activity at any time with the utmost promptitude.

It is necessary to speak of these matters, because Theosophists should know the events and conditions which led up to the present anomalous situation, existent now for a number of years, and know in actual practice that their own courses, choosings and actions have, and will continue to have, the most potent influence on their own future and the future of groups associated with them. They should know that Occultists are

not always obliged to pursue rigid lines of conduct, but may work in ways agreeable to them for the good of the Great Plan.

A small body of Theosophists rallied about this man at the time of his resignation, supported him in his effort to maintain a Theosophic centre, remained amenable to guidance, bore much kârmic suffering, and, therefore, became eligible to assist him quite closely in the work for the spiritual government of North and South America to which reference has been made, and into which he is more and more being pressed.

The Balkan war gave these people a definite opportunity to bear with him some further kârmic suffering, and to aid in European activities upon the higher planes. It also prepared them for the long and sustained effort concerned with the general European war that came a little later. The share of the American Section at large in these activities, and many others similar to these, has been far less than it would have been, if its people had been able to align themselves with that work by squarely supporting the Initiate referred to.

Very important was the announcement made to him at the time of his giving up of the leadership of the American Section, that the shouldering of these heavy burdens, with a minimum of help from a few individual American Theosophists who were chiefly related to him in a local and personal way, entitled him to an astonishing phase of advancement not imagined as possible at all. This consists in the fact that, at the time of his second Initiation, he was appointed to take a place with relation to . . . the Theosophical Society on the inner planes of such a character that eventually he shall share with them equally in authority in the leadership of a later Root Race . . . H.P.B. will hold a close relationship with that work from another and higher point of effort. Many, though not necessarily all, of those who came to this pupil's

aid, will share with him, and other co-workers yet to be found, the difficulties and the labours of those many millennia which must elapse before that great consummation occurs.

Hence he and they have been transferred from that work which consists in chief concern with the preparation for the inception of the Sixth Root Race, which is to occur some centuries from this time. And they have been promoted by being cast as a body into the swift, active and already mature currents of the Fifth Root Race life. They will not be shifted from their place in this part of the work on account of the coming Root Race activities; but, while taking appropriate parts in its life and work, they will have duties of gravest responsibility to perform for the Fifth Root Race for many thousands of years to come—a promotion of profound importance on all hands. Let us consider some of its consequences.

This addition to the Fifth Root Race force and potentialities will mean that, with the growing power and the increasing numbers of this group, the Fifth Root Race life can be maintained at a higher pitch of action, with more refined differentiation of character and for a far longer period than would otherwise have been the case. Because of the activity of this group the present order of precedence in the march of Nations, with England at the head, will be maintained far longer than otherwise would have been the case, giving the next Nation to take leadership additional time and a much richer opportunity to gain kârmic headway, to effect the training of its egos, and to acquire skill in gigantic co-ordinate activity. Moreover, the Sixth Root Race, while having its date of inception unchanged, will come to its climax and supremâcy somewhat later than would otherwise have been the case, but with an enormously heightened potency. Yet, curiously enough, the seventh sub-races of the Fifth and Sixth Root Races, and the Seventh Root Race itself, will be promoted into earlier inception, in order that they may have longer

periods in which to grow and flourish before the Logoic forces are too much withdrawn from our globe, and played upon its succeeding world.

One sees with utmost satisfaction how the glory and the joy of the Lord Vaivasvata, Manu of the Fifth Root Race, will be enormously augmented by these labours of His Brother of the Cultural System and His pupils, so that the fruitage of His service of many past millennia of almost continual sacrifice in incarnation will be adequate indeed.

Weller Van Hook

(To be concluded)

A WAKING VISION

A LONG country road; beautiful green meadows on every side; a number of people in an automobile. Gazing suddenly upwards, I exclaimed: Look! look!

The sun, grown to many, many times its normal size, filled the heavens. One could look directly into it, into that glory of colour—golden, purple, silver—for it would seem that the sun had drawn unto itself the moon, and the effect was glorious beyond description.

In the centre, standing in this blazing aura of light, stood a mighty figure, angel or deva, the flowing garment made of glittering diamonds, but with the softness of shining dewdrops. In the left hand were great rings of light, circling one over the other, changing from one symbol to another. From the right hand, which was held aloft and stationary, hung a marvellous fish symbol in a horizontal position, and below this a great blue five-pointed star.

Rapidly the figure within its blazing aura moved across the heavens . . . and I awoke, trembling with the memory of this splendid vision.

E. P. T.

NOTES ON THEOSOPHICAL WORK IN ARGENTINA¹

By MÉNIE GOWLAND

General Secretary in Argentina

PLEASE pardon me if I take for granted that some of you do not know very much about Argentina. I have been astonished, since I arrived, at the extraordinary lack of knowledge about this country—and by it I include all South America—even among Theosophists, who, of all people, should surely know something—even geographically, shall we say—of their relations living in other parts of the globe outside England. For there are countries whose children have not the same advantages as England; and, if you cannot do anything outwardly for these brothers and sisters of yours in the T.S. in other lands, you can, if you really believe in the power of thought, stimulate and help them by your greater knowledge in that direction. I wonder how many of you send “thought-help” to the struggling Lodge at Shanghai, for instance. It is of the same age as our own dear “Beacon Lodge” in Buenos Aires, and I like to think that by our loving thoughts we may have helped to build it into the sturdy child it is.

There are reasons why all Theosophists should know much more than they do about South America; I shall take them in order. As you know, we have in South America an unbroken chain of mountains running from the north to the

south of the whole continent, the Andes, second only in the whole world to the Himālayas, and that only by two peaks. I could tell you some very curious stories about these mountains, and perhaps some other time I may. But one thing I will tell you—that, right up in the eternal snows of Mount Aconcagua, the mountain which lies between Argentina and Chile, and one of the highest in the world—there stands a gigantic figure of the Christ. It was erected by the Argentine and Chilean Governments to mark the boundaries of the countries. Travellers from Buenos Aires to Valparaiso, on mule-back, when the passes are open in the summer, can see it for miles. It stands on one of the foot-hills, one arm raised high above, holding a cross, and the other outstretched in benediction—a wonderful symbol.

In these vast mountain ranges, untrodden as yet by the foot of man, save where the trail crosses from Argentina to Chile, there is said to be a centre of the Great White Brotherhood; this is common knowledge to so many outside the T.S. that I have no hesitation in speaking of it. It is known and spoken of in many societies, and organisations are continually being formed, and groups of people arrive in Argentina from all parts of the world, to tramp on foot, many of them, up to the foot-hills of the Andes, there to found their communities under the direct guidance of a great leader, perhaps a Manu.

Just before I left, Monsieur Sadyaor Marsehoille, who is, I believe, a member of the *Sociedad Theofista Himalaya*, wrote to me asking members of my Lodge if they would help by providing spades for their members who were short of these implements. Ever since I went to the country he has been working to collect his colony of French people, and now the whole expedition of many French families has gone.

All these people suffer terrible hardships, and, I believe, hold very high ideals; they have grouped themselves together, not by class or nationality as much as by spiritual affinity.

¹ A lecture given in Mortimer Hall, London.

Sometimes they wish to come to the Lodge and tell of their plans, and try to arouse our enthusiasm to follow.

Monsieur Dué, the French attaché, has lately thrown up his appointment, given up his inheritance, and gone with his wife and child and many families from France. Then, apropos of this subject, I received last week a letter, telling of German colonists now in Peru.¹ All over the world this idea is spreading in a curious manner; I make no suggestions, I just give you facts.

This knowledge of that Centre of the Great White Brotherhood is so strong as to influence people to leave all and travel there from all parts of the world. I take it to be a Centre under the Ruling Department in the government of the world. Seismic changes and the evolution of mankind are the special work of the Ruling Department. Under its direction continents rise out of the ocean or sink out of sight beneath the waves. Nations grow mature and decay. Types of men are shaped, races and sub-races are evolved, each according to its own model, governments are raised up or cast down. Wars and invasions, victories and defeats, are made to serve high purposes in the evolution of humanity. As the Teaching Department shapes man's spiritual destiny, so does the Ruling Department shape the material destiny of man and his earth. Under this department come earthquakes, the action of glaciers, volcanoes—all great changes of land and sea—and there, close beside us, slowly and surely, almost day by day,

¹ Extract from the letter referred to:

"Do you remember I told you one Saturday afternoon that I had met an old friend, a German Theosophist, who was on his way to Arequipa? Well, I have had a letter from him. He has fallen on his feet and secured a post as 'gym' teacher in a school. He reports great doings on the way, and sends me a prospectus of land for sale in the district where the Theosophist Colony is to be established. The Peruvian Government seems to be favourable to the scheme, and are pleased at their interest in the Incas. The Government is arranging a big Conference for 1924, to take place in Arequipa, on the Incas, their past and their remains, and Theosophists are taking advantage of the fact, to arrange a Conference of their own at about the same time. He concludes by hoping to see me in 1924. Some hopes!—what? Apparently they are business people, as he gives me names and addresses of people in the Argentine who are to act as their agents and disseminate news of their progress. Is anything known of the movement in England?"

that mighty new continent, which is to be the home of the Sixth Root Race, is rising. Volcanoes are bursting into flames, there are earthquakes that, only just before I left, broke all the fine instruments made to register the strength of the vibrations, and islands are being piled up out of the ocean. We live there in the midst of it all, and we sense the power of the mighty forces that are being handled.

These are the reasons, from my point of view, why Theosophists should know something of that land and all that is happening there; for many outside this Society, and in many other Societies, kindred ones, do know, and are even acting in that knowledge. Now about Argentina itself. It is the same size as Europe, and Europe contains 21 out of 35 National Societies. All this great land has to be helped to understand the wonderful truths of Theosophy under the guidance of one National Society. I dream sometimes of the days to come, when we shall have there the 21 National Societies that you have here, when each great Province shall have its General Secretary and its radiant Centre of love, instead of having to rely on the small band of workers who compose the Executive Committee of the Argentine National Society, and who find it increasingly difficult to keep in touch with Lodges, some of which are a week's journey away—one is two weeks away.

Now I would tell you just a little of the people of that country—I am not speaking now of the small number of English-speaking people who compose the "Beacon Lodge," but of the people of Argentina. Spanish is the language spoken all over that vast country, and Spanish is, of course, the only language spoken in Buenos Aires. I want you to remember this and keep it always before your minds. We English are living in a country speaking a foreign tongue, and some of the English have a very reprehensible way of alluding to the Argentine people as "natives". Yet some of these

same "natives" have many very desirable qualities that many an older nation would do well to copy. For example, though it is possible to procure all kinds of wines and spirits at any hour of the day or night in every *confeteria* or *café*, you never see a drunken Argentine; if you should happen to see a drunken man, you may be sure he is either an Englishman or an American, and you will probably hear the people round you say, half contemptuously and half pityingly, "*Los Ingleses*". It seems the very quintessence of irony that the United States sometimes try to make arrangements to send us a lecturer on "temperance"; it is always looked upon, I am glad to say, as a huge joke! They are a happy, pleasure-loving people, in spite of the fact that they are always putting off till to-morrow what they ought to do to-day. It is always "*mañana, mañana*," which means "to-morrow". One thing which strikes every one who comes into this country for the first time is the great beauty of the people—of both sexes. Creamy skins which never seem to tan, large, dark eyes and well-dressed hair, their wonderful carriage, as well as the extreme beauty and simplicity of their dress and the dignity of their manners, shew the long line of Spanish ancestry which lies behind them.

The Argentine nation is young yet, and it has naturally all the faults, as well as the charm, of youth. The laws it frames are some of them very fine, though some, of course, are not so good; but it learns by its mistakes. For example, there are no so-called "illegitimate" children in Argentina. The child that is born before marriage (and what country as yet is without them?) does not go through life with the "bar sinister" for ever barring its progress and casting its dreary shadow on the innocent child. In the marriage deeds, alike for rich and poor, all children born before marriage are declared, and share equally with those born after marriage in the property of their father. The Argentine Government recognises the evils that are as yet in our midst (and in the

midst of much older nations also), and is frankly and openly trying to fight those evils. If I had time, I could tell you some wonderful things that the Argentine Government has done, even during the last six years.

I would like just to say here that when, at the request of the Argentine Government, your English National Vigilance Society sent out one lonely worker to that land (Mrs. Lighton Robinson), the conditions were appalling. Girls (our sisters) were being sent out there by agents at home in ship-loads; that is no exaggeration, but literally true. Mrs. Robinson, by dint of endless, incessant work, day and night, and by the aid of the Argentine Government, so won the regard and trust of all, that new laws have been passed year by year, and now not one girl can enter the Argentine Republic from outside without investigation and sanction of the Argentine authorities. Mrs. Robinson herself meets every ship that comes into our port; and, if maids or even governesses arrive, they are taken care of until investigations are made about the employers. Terrible things that were possible seven years ago are now no longer possible by law, and this is largely owing to the tenacity, pluck and courage of one woman, who has so proved herself a lover of her sisters that she is consulted regarding all laws in which women are concerned, and she even helps in Congress in the framing of those laws. She is a Theosophist, of course, a great personal friend of Mr. Mead; and I have worked with her, but on different lines, for several years. I send her girls with broken bodies, to find relatives, or pay passage home, or find employment; and she sends to me broken hearts and desolate lives, to love and try to heal.

Another law is that all children born in the country, even of British or American descent, are Argentines, and, if boys, must return at sixteen to do their military service. In this way she is building up a very fine nation, for which various nationalities are in the melting-pot.

The Theosophical Movement was started twenty-two years ago, when Colonel Olcott visited the country and was the guest of Commander Fernandez. He stayed only two weeks, but long enough to form a small Lodge, called the "Vi-Dharma". All this time that one Lodge has existed there; it has never grown to any size, but it has not actually died. From its influence, during the last five years at different times, five other Lodges were born: one in Mendoza, a city which lies on the foot-hills of the second highest mountain in the world, Mount Aconcagua (25,000 feet), one in Rosario and in Tucuman, and two in Buenos Aires itself. Of the two in Buenos Aires, when I first came to the city, one was called the "Loto Blanco" (White Lotus) and the other the "Agama," composed of seven working men, all Argentines and Spanish-speaking. These six Lodges were then under a Presidential Agent or Recording Secretary, Señor José Melian.

I called upon Dr. Vayas, and we both struggled valiantly with our different languages, but the welcome was unmistakable. I was introduced to his wife, mostly by signs and smiles, and invited to attend the next Lodge meeting at their house. I attended the meetings of that Lodge, receiving the most affectionate and loyal kindness from one and all, but I could not understand the language, and I knew that there must be many among the English-speaking people in that city who were longing to hear and ready to accept the truths of Theosophy in their own dear mother-tongue.

One evening (I think the second time I attended) a stranger came to the Lodge, whom I recognised, by sensing the high vibration that immediately became apparent, as one of the Great Ones, our Elder Brothers. After the meeting He spoke with Dr. Vayas, to whom He evidently was well known, and then to me, in English. Later, a letter was given to me (which we have in the "Beacon" archives) authorising me to organise and preside over an English-speaking Centre. One



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morning, meeting the Señor in Dr. Vayas's house, soon after, I ventured to ask how I was to commence this work; and, sternly, yet somehow very tenderly also, came the reply, which I can never forget: "Is not that your work?" So, thrust back upon myself, as it were, I could only do my best.

Dr. and Mrs. Vayas offered me the use of their house, and I advertised that a meeting of English-speaking people interested in Theosophy would be held in Dr. Vayas's house. Since that date, three years ago last March, we have never missed one Tuesday evening. Only six new people turned up, but we had a large gathering, because nearly all the members of the Loto Blanco Lodge arrived also, to shew their sympathy with us, and also perhaps a little out of curiosity to hear Theosophy in the English language. For three months we held these meetings in Dr. Vayas's house, our numbers growing slowly, but always supported by numbers of Spanish-speaking people, who became ever more and more my most loyal friends. Dr. Vayas left with his family for Krotóna; and then the Señor returned to us again, and called together the various Presidents and consulted with us about our work. We had then nine members in our English Centre, and I was bidden to form a Lodge; which I did, He being present on that foundation night, and sending the cable to Adyar Himself.

Notice of a special meeting was sent to the other Lodges in the interior, and they were asked to send delegates to attend it. At that meeting the National Society of Argentine was formed (later authorised from Adyar), the Señor being present. Señor Maryo de Arroyo was elected General Secretary, with an Executive Committee of six, among whom I was astonished to find myself and my secretary, Charles Edwin Wells. I say astonished, because in the Argentine a woman's place is certainly not on the platform. According to the man's point of view she is a very inferior person, who should have no interests outside her children and her home; but, being English,

one is, as it were, a being set apart, and all things are considered possible to those extraordinary people! Still it was remarkable that they should have elected a woman—and one not then very conversant with their language. In fact, everything had to be translated to me by Mr. Wells at that time and at that meeting.

I am not going to harrow your feelings to-night with details of that first year, both in the newly-born Section and our Lodge; suffice it to say that it was all we could do, working with all the best that was in us, to keep both alive. It seemed that every difficulty and discouragement that could arrive did so in full force. We had to get a Headquarters first and foremost, where we could induce the different Lodges in the city to meet under one roof. We were hampered by lack of money and by the apathetic indifference of the Latin American temperament in the Spanish Lodges, and by the pessimistic attitude of the English.

Twice before this, there had been an attempt to form an English Lodge, in each case the effort only lasting a few weeks. We six, composing the Administrative Council of the young Section, met every week in the unused (because unuseable) attic of a factory kindly lent to us, sitting on empty cases (for we had no chairs), with one or two of us on the floor, for the cases were few—one was always courteously kept for me. There we first meditated together, trying to form the body of that Section, then we allotted to each his first work, and then at later meetings reported on it and received the encouragement, inspiration and help of the others. Sometimes, during those early days, the Señor would be with us, listening but never interfering, except when a difficulty was referred to him, and then more often putting the two points clearly before us and leaving us to decide.

Those were wonderful, never-to-be-forgotten days, and that attic, with its tiny, cobwebbed windows, its broken roof,

its rickety door, against which one of us always sat to keep it closed, became, it seemed, a veritable temple of the living God, and we speak of it now almost with bated breath. Then, when He had left us, we still met, week by week, sometimes with grim-set faces, simply holding on, as difficulties piled up against us. Two of our members fell away at the darkest time; we elected two in their place and still held on, making little headway, but not broken up. By dint of incessant work, by the end of that first year we had secured three large rooms (we guaranteed the rent between us) for a Headquarters, one for meetings, one for a library and reading-room, and one for our administrative work. We had gathered together all the Lodges in the city and persuaded them to hold their meetings, on different evenings, in our rooms, for by that time five other Lodges had come into existence in different parts of Argentina. Now, we have 25 Lodges in Argentina, and the Republics of Bolivia, Ecuador, Paraguay and Uruguay have joined our National Society during this year. From our English-speaking Beacon Lodge, another English Lodge has been formed in La Plata, called the H. P. B. Lodge, which includes in its members both Spanish and English-speaking peoples. We have another English Centre in Asuncion, which we hope very soon will be a Lodge. In our own English Lodge, "The Beacon," we have now 53 members, and it is ever growing; there are two study-classes, one taken by our Vice-President, Mr. Owen, and one by me, and also a children's class.

In conclusion I would add my testimony to others as to the existence of those Elder Brothers. There, in our great lonely land, One has walked and spoken, and the work that has been achieved, and is being achieved there, is the result of His Presence. We, who for a short time came into the radiance of His Being, must bear testimony as to its reality. As the time draws nearer for the Great Coming, peoples are being prepared in all parts of the world, and the opportunity is

being given to all, no matter what lonely or remote part of the globe they may occupy. You Theosophists here, in this beautiful land, with your many Lodges, abundance of literature, public lecturers and inspired leaders, would seem to be so much more fortunate than some others less well placed; and yet, in Their loving care for all their children in this Society, our great Founders, the two Masters, send to those others, in other ways, instruction, inspiration and love, according to their needs. Whoso will offer up all that he is to a Work, though he "lose his life thereby," yet shall he find it soon, and "come again rejoicing, bringing his sheaves with him".

Ménie Gowland

A RESOLUTION

THE following Resolution was passed by the Council of the T.S. in Argentine:

In consideration of the fact that the annual contribution of each member of the Theosophical Society towards the support of the General Headquarters is very small; that the amount was fixed many years ago, and that the economic condition of the world is now radically changed; that the amount provided by this contribution can scarcely suffice to cover the most urgent needs of Headquarters; that it is the duty of every member of the Theosophical Society to contribute to the support and progress of the Institution, the Council of the Argentine Section of the Theosophical Society resolves:

1. That the amount of the annual contribution of the Section towards the support of Headquarters be increased in the proportion of 50%.
2. That the said increase commence with the amount payable for the current year, 1922—1923.
3. That the Editor of THE THEOSOPHIST be requested to publish this Resolution in a prominent position, so that it may be brought to the notice of all other National Societies.

Buenos Aires

(Signed) ANNIE MÉNIE GOWLAND,
General Secretary, Argentine Section

J. KRISHNAMURTI

I AM asked to write something about my late beloved ward, who is now my beloved colleague, and it is not an easy task, for he and I are so much one, that to write of him is like writing of myself.

The first time I saw him was on the platform of the Madras Railway Station on my return from England in 1909, when, having exchanged a warm clasp of the hands with Mr. C. W. Leadbeater, an eager, large-eyed boy stepped forward to put a garland round my neck, and Mr. Leadbeater's voice said: "This is our Krishna." His younger brother then greeted me, with his bright face. I knew, of course, that the two boys had attracted Mr. Leadbeater's notice as very promising lads, and finding that they were very unhappy at school and consequently very timid, he offered to take charge of their education, and their father thankfully placed them in his hands. I used to read English with them for an hour in the morning, and had my first insight into "English as she was taught" in one Madras school, on finding that Nityananda read aloud fluently, without any idea of the meaning of what he read.

Krishnaji—as we always called, and call him—was a delicate, sensitive, dreamy lad, very shy, easily startled, shrinking into himself on the smallest provocation. The lads learned to swim, to bicycle, and to do gymnastic exercises every morning, and they rapidly grew stronger. The elder received at night, when away from his body, the exquisite teachings which have gone round the world as the little book *At the Feet of the Master*, and, to save the inner life from disturbance, I sent him with his brother out of India, when I learnt that an attempt was to be made to remove him from my care, and thus saved him from being called before the High Court, Madras. The wicked charge against Mr. Leadbeater, made the foundation of the attempt to remove them from my guardianship, was disproved to the satisfaction of the Court, but the right of the father to annul the guardianship was asserted, and I was ordered to bring the boys back to India. I appealed to the Judicial Committee of the Privy Council, and won, and they remained in my care till they became majors.

Krishnaji is now a man, and his future is clearly before him. He is marked out for a great spiritual Teacher. At the Theosophical World Congress at Paris, in 1920, he came at once to the front, and made a profound impression of wisdom and power, and of extraordinary originality of thought and phrase. He is direct and

uncompromising, strikes through all pretences and shams, and, with startling insight, pierces to the heart of the subject he deals with. He has developed great literary power, vivid, graphic, and arresting, and now and again reveals depths of understanding and compassion, that come as a surprise from one still boyish in appearance. For the outer personality is of striking beauty and grace, delicately cut features, exquisite courtesy and refinement, and a gentle dignity, unusual in one so young. Those who saw him in India and Australia will know that the picture is not overdrawn. From Australia he went to California, this last summer, for his brother's health, and he went with him to a secluded valley in the Californian mountains. Ere very long, he will, I hope, come back into the world, to serve his country, to serve humanity. For his will be the hand to restore to India her lofty heritage of spirituality, to arouse her to a sense of her sublime mission to the world. Our winning of her political freedom is necessary to prepare her for that greater work, when she shall arise and shine, and the Glory of the Lord shall be revealed in the Sacred Land.

ANNIE BESANT, D.L.

BRAHMAVIDYĀSHRAMA, ADYAR

THE passing of the first hundred lectures of the Brahmavidyāshrama was celebrated on November 18th, by a social gathering under the banyan tree. The assemblage, numbering fifty, consisted of the lecturers of the Ashrama, registered students, and unregistered regular hearers. It was an international gathering, representing many countries and religions. Its members gathered to rejoice over a substantial measure of accomplishment of the Ashrama's programme, and to gather fresh inspiration for the future. The President was away on one of her week-end crusades; but the meeting was blessed by the presence of Dr. S. Subramania Iyer, who, despite physical infirmity and eighty years, was full of good cheer.

Through the kindness of a friend, an unregistered attender to whom the Ashrama has imparted some of its gift of new life, refreshments were partaken of in the beautiful and simple Indian manner in leaf-cups on mats, under the numerous spreading arms of the tree that is at once venerable with great age and thrilling with new life—like the Brahma-Vidyā itself.

After refreshments the Registrar reported on the first stage of the Ashrama's work, marked by the passing of the hundredth lecture.

This had been accomplished without a hitch. No lecturer had missed an engagement or failed to supply a synopsis. The file of the Ashrama was becoming rich with an accumulation of systematised information along the six main lines of study—Mysticism, Religion, Philosophy, Literature, Art, Science—and gathering a store of material for subsequent synthetic study. This achievement was possible at Adyar, with its unique personnel, animated by selfless dedication to the highest things in life. The work already accomplished in several short courses constituted a very valuable contribution to cultural research and interpretation; and it was hoped that shortly the publication would begin of a series of "transactions" that would make the Ashrama a vital world-influence.

Short speeches were made by a number of lecturers and students, all expressing a sense of intellectual expansion and stimulation. Dr. Subramania Iyer wound up the happy proceedings by voicing his satisfaction at the speedy and substantial progress made towards the fulfilment of his ideal of a Yogāshrama, as the true sequel of the type of education that had been imparted in the National University at Adyar. He believed that the opening of the Brahmavidyāshrama was the beginning of the realisation of Bishop Leadbeater's vision of a world-university with its centre at Adyar and constituent colleges all over the globe, interpreting and applying all phases of human knowledge in the light of the Divine Wisdom. He gave his blessing to all the workers in the Ashrama.

Hardly a mail from abroad comes in without bringing a cheering sign of the Ashrama's future. Last week the sign came from Finland, in the application of a young Fellow of the Theosophical Society who has just finished his academical course in philosophy with a thesis on "Reincarnation". This week it is from Holland, from another graduate in philosophy. When fresh minds such as these, furnished with the best thought of the West, come together at Adyar, and absorb the spirit and wisdom of the East, things will happen.

During the month of December, the Ashrama will be visited by Mr. Henry Eichheim of Boston, a famous violinist and composer, and his wife, a well known pianist. Both are students of Eastern music, who are seeking to carry the oriental spirit to the occident. Dr. Stella Kramrisch, formerly a Fellow of the Theosophical Society in Vienna, will also visit Adyar, and give lectures on Indian Art, of which she has made a special study.

J. H. C.

THE THEOSOPHICAL FIELD

I AM grateful to a friend for referring to the Theosophical Field as the "cabbage patch". That happened on a day when I had just revived my body by a delicious raw cabbage salad, and I instantly thought that herein lies a symbol. The Theosophical Field should be able to revivify the minds and the hearts of our readers, and we must make it so that they can come and gather ideas from it. Perhaps one day we shall be able to make it of such interest that naturally it will be sought the very moment the Watch-Tower has been read.

We have received a most interesting report from Edinburgh (the second one published) on the Regional Survey Method in Education. The whole system seems to us about as perfect a way to train the body, mind and soul of children as can be desired. It is difficult to imagine a better method than this to awaken interest in life on all sides in the minds of the children. For those who have not read of it, I will sum it up in a few words. But it deserves careful thought and study. The children of the school are given, say, a portion of the village or country in which they live to study, examine and draw a map of, marking on that map things of interest and importance. They are to use their own ideas on discoveries, if they write of the past history of the place, possibly picturing the ancient life there; and they are encouraged to imagine what the future may be like and what may be happening in the course of a century or so. The study of the growth of the animal, insect and plant life is encouraged and the possible reasons for the differences in formation of the soil, etc. There seem to be thousands of possibilities for original thought in the children. How nice to be a teacher when one thinks of the extremely interesting things that the children will write and tell about. The teachers will have to be "stretchy" and not stereotyped, as they are so prone to be, or else they will not get the confidence of the children.

As they progress beyond the first simple studies of the school and its surroundings, and begin to trace the old roads or to follow changes in agriculture and industry, their maps, sketches and collections form the basis for a school museum.

The term "region" is naturally elastic and difficult of definition; for purposes of a school survey it may at first be limited to the area which we feel to influence directly our normal settled life. For younger children anywhere, this will be little more than the line between home and school; the danger is that, as the town children grow up, they may, in exchanging the school for the workshop, never escape from this narrow outlook.

Town children discover by observation that food does not originate in tins, and that every townsman once had his garden. Country children learn that once, before the centralising days of steam power, their villages were full of healthy industries; and here a study of old water-mills may be of value in turning their minds towards a source of power which will be ready harnessed for them when they are grown up. If by that time every school has been carrying on its survey, we may hope for a period of real reconstruction, carried out by a people who have come to love their country more by knowing it better.

The children are to be encouraged in their imagings, imaginings and imaginations. A friend of mine once told me that, when he was ploughing in Canada, he got into closer touch with Nature than at any other time; for in turning the sod you contact all sorts of life, and you learn an endless variety in the growth, formation and substance of the soil. You learn also the variety of the effect of rain and sunshine, and you seem to learn direct from God. In this education, how different would be the attitude to any apparently monotonous work, and what infinite possibilities seem to open! Truly they have hit on something here in every way useful to train occultists.

The "Outlook Tower" is a good place from which to look out for something of interest for the Theosophical Field, and it has served its purpose this month, for we have received this interesting notice from that address in Edinburgh. Last April an experiment was made in holding a small exhibition of imagination drawings by the Edinburgh children, and I see that another one is to be held at the end of this year. This is, of course, a necessary outcome of this system of education.

The object of this exhibition is to encourage children in the appreciation of beauty as realised by themselves. Its scope will be twofold: firstly, of the land of make-believe, of play, holidays and festivals; and secondly, of the romance and beauty of their own city, where, in addition, the children may be invited to contribute suggestions for the improvement of their own neighbourhoods.

All Edinburgh schools, both public and private, and individual children who may not actually be attending such, are invited to take part in this exhibition, and the committee trust you will find it possible

to participate, as a truly representative collection of drawings can only be secured by the kind co-operation of all interested.

Exhibits may include imaginative drawings in any medium, coloured paper designs, decorative embroidery and carvings. Models and toys may also be sent, provided they are personal work and not built up with standard parts.

The Reverend Morris Elliott is not going to be behind the times; he is to preach in Edinburgh three times in one day on "Can Angels be seen and heard and spoken to to-day? Answer—Yes". What flocks of people should he get! For, after all, many more believe and know of the truth of the existence of the Angels than would allow it. We are so afraid of being called superstitious and imaginative. This makes one the more glad that the children in Edinburgh are to be encouraged in their imaginings, which perhaps may prove to be their "realisings".

The French General Secretary tells of a new venture of the T.S. in France. In 1919, the old Theosophical Publishing Society handed over its stock to the "*Edition Rhea*". It has now been decided to found a new Theosophical Printing and Publishing House under the name of the "Theosophical Family". As its name implies, it is to be the nucleus of a new growth for the future. Members are asked to take shares and help on this new co-operative undertaking, which has arisen partly out of the ever-increasing interest in and demand for Theosophical literature. "The Theosophical Family," says Monsieur Blech, "will be one of those useful innovations which (with our schools, rest-house, restaurants, etc.), will make our Society in France a true family, whose well-organised work will be a benefit to the whole world."

Equally interesting is the survey of some of the work that has been silently going on within the Society along the lines of social reconstruction. Amongst the many communal institutions that have been and are being established, he cites the following: The Theosophical Educational Community at Letchworth, the Star Estate, "Peht Bosset," near Geneva, the Community of Co-operative Society "Monada," at Brussels, the Children's Home at Nice—"Pessiciart," the Oasis of the Star, at Pisa.

A most interesting account of the principles of evolution of the Community of Co-operative Society "Monada," has reached us. An instructive synopsis reveals a very fine spirit of educative understanding, and the thoroughness in preparation and organisation which

have not only made the community a success but have also given birth to another of the same kind. The whole work is described in a book called *Social Reconstruction by the Community*, which is now in the press, and Monsieur Blech tells us that it seems one of the best, a thoroughly sound and all-round attempt at social reconstruction, for it works from within.

The spirit of brotherhood shown in the Negro movement in France is of primary interest to Theosophists. The Deputy from Senegal and the Journalist Pibot have been asking France if she holds the possession of the Negro only to shed his blood, to impose a new kind of slavery upon him, in which nothing is given or merited; and if it is not the fault of the political and social education that the Negroes still remain inferior brothers and have not yet merited the rank of citizenship. Lastly they ask why they are not commanded by a General of their own nationality and admitted to the higher ranks in the army.

In the world of scientific psychology it is of interest to note the stages that have been reached by the foremost intellects on subjects such as evolution (transformation), occult chemistry, astrology, etc. From the press discussions, the question is asked as to whether one or more branches of Occultism will penetrate into ordinary science, or whether it will result in the stifling of all new experiences and experiments. The Church has taken up a very strong attitude against the Modernist and Theosophic tendencies. In the Catholic College, Cardinal Dubois has enforced on all the Professors an oath against Modernism and Theosophy. The *Revue de Deux Mondes* has been publishing a series of critical reviews against Theosophy. This shows the deep impression that Theosophy has made on the life of France. On the other hand, two liberal movements, one in the Roman Catholic Church, led in Paris by Monsieur Winnaert, and the other, a Protestant one led by Pastor Niebrick, make use of the greater part of the esoteric Theosophical teachings, and have numerous adherents attached to the Sorbonne. Yet again we hear that the Church France is trying to draw the learned doctors into the struggle against Theosophy, and this has up to now only strengthened the position of the search and study thereof.

The medical world is allying itself with the astrological world in announcing the fact that the cause of certain diseases, health, accidents, have coincided with the appearance of spots in the sun and

meteors, and the position of the stars. This has been discovered by the director of an observatory and two doctors. In Theosophical circles a Congress of Experimental Psychology has been arranged to take place in Paris, in 1923, and those Lodges which have been occupied in studying psychic questions are asked to attend. The Conference of International Friendship continues to attract a large variety of people who are working together for the triumph of the spirit of brotherhood between themselves.

* * *

The following forceful declaration of Dr. Sidney Gulick, Secretary of the Commission of International Agents and Goodwill of the Federal Council of the Churches of Christ in America, said in his sermon on "The Church and a Warless World":

The reason back of the World War is the fact that we are still essentially pagan. Millions of us are Christians individually, but we are not Christians nationally. We will always have wars, as long as the nations relate themselves on pagan principles of selfishness carried through by brute force.

The pacifist and the conscientious objector—the mere negative attitude—will not stop war. This is an emotional attitude and not constructive. We must be sincere, know the facts, and deal with concrete issues.

A mighty crusade against the whole war system is now imperative. The Churches must wage this crusade with the same holy enthusiasm and unflinching devotion that characterised the ancient Crusades. We must enroll intelligent crusaders by the million. None others can be efficient. No conscripts can be forced into this war to end war.

We believe that *nations no less than individuals* are subject to God's immutable moral laws; that nations achieve true welfare, greatness and honour only through just dealing and unselfish service; that nations that regard themselves as Christian have special international obligations; that the spirit of Christian brotherliness can remove every unjust barrier of trade, colour, creed and race. The reconstruction of the shattered institutions of production, exchange, trade and credit, all so essential to the peace and prosperity of the nations, is possible only when the feverish fears and preparations for possible war are completely abandoned, because of the successful functioning of the institutions of an effective world peace system. The time has come for international public opinion to unite in bringing about the conditions necessary for a warless world.

In reply to many letters, we shall be glad to receive reports bi-monthly, if more convenient.

J.

CORRESPONDENCE

A TRAINING COLLEGE

[On p. 228 of the December THEOSOPHIST (last para. of "Watch-Tower") the Editor prefaced this letter.]

THE Theosophical Educational Trust (in Great Britain and Ireland) Ltd., ventures on a new undertaking and looks confidently for co-operation with Theosophists and sympathisers with the Theosophical Movement in all countries.

We, Directors of the Trust and Servants of Education, are now endeavouring to start a Training College for Teachers in Co-educational Schools. This is our primary aim, but our work will not be confined to such schools, and should prove equally useful for those students whose work may be in the ordinary schools for boys and girls.

We are firmly convinced of the value for the future of co-education. Brought up together, living, learning, playing together, boy and girl will, as man and woman, find remedies for many social ills, which under their influence will gradually cease to exist. What we need now is to train teachers so that they may take their places on the staff of co-educational schools with joy and confidence. A special training is necessary. The boys and girls who work in the same class under the co-educational regime react both on teacher and on one another in a way different from the reactions in the separate schools. They are far more natural; they are more balanced, and therefore remain younger emotionally. On the other hand, in physical activities, initiative and organisation they are advanced, as also in mind apart from intellect. The teacher is guide and adviser; only when occasion demands is he instructor. In these and other vital matters special professional training is needed. We maintain, too, that all the new educational methods, group organisation, the Dalton plan, self-discipline, can only be duly developed and studied in the co-educational school.

In order to obtain co-operation for our students in training, men and women, we have opened a hostel where both may live, for the inclusive fee of £100 per annum. We propose the following courses:

- (1) Graduates' Course—one year—includes preparation for the Teachers' Diploma, Cambridge or London.
- (2) Normal Course—two to three years—preparation for Inter-University Exams and professional training, e.g., psychology, hygiene, special methods, etc.
- (3) Montessori Courses—ordinary and advanced.
- (4) Art Courses—Cizek method, etc.

which neither Capital nor Labour can do much, and the necessity of wealth production, drawing attention to the difference between the producer of wealth and the handler of wealth, or the middleman, who amasses wealth at the expense of the former.

The workers have been led to lump all employers, whether of skilled or unskilled labour, together as their enemies, not realising that, in spite of his imperfections, a rich producer may have benefited his men and the whole nation, whereas the wealthy middlemen benefit both themselves and their employees only at the expense of the producers.

Strikes he considers fratricidal, a form of civil war of the worst description; for, were all taught that nothing mattered but production, and that every one benefited from an increase and suffered from a decrease, the world to-day would be a different place. Regarding wages, he pleads for "equal pay for equal services," every man receiving a living wage for each dependent, and a wealth wage according to his skill; also a special reward, which he calls "dirty money," for unpleasant occupations.

Money need not necessarily consist of gold or silver.

There is no economic reason why in place of gold the world should not agree on an international paper currency, controlled, perhaps, by the League of Nations. The sole difference between gold and notes, as a token, lies in the fact that, whereas notes are guaranteed by nations, gold is accepted by the world; yet every one knows that their relative value is for ever changing, and notes are sometimes worth more than gold.

Wealth he divides into natural wealth, provided by nature, which belongs to no individual, and man-wealth, *i.e.*, what man produces and on what its producer has the first though not the exclusive claim.

The distribution of wealth depends on altruistic education. If each man were rewarded strictly according to his skill, and the unskilled, who produce no wealth, received merely their bare necessities of life, we should indeed have an economic distribution, but not one which recognises any altruistic obligation of man towards his fellows.

The question of Free Trade versus Protection he decides in favour of the latter. A balance of exports over imports is not necessarily a sign of national prosperity. Its advantage depends on the nature of the goods exported.

If it be our coal that is exported, the nation loses; if it be the product of our unskilled trades, the nation gets only the bare cost of living. If, however, it be products of skilled labour, or articles of fashion with a high exchange value due to demand, that are exported, the nation benefits, because few workers are required to produce this value, and the imported goods ultimately received should, if divided among them, represent a share of wealth for each man.

England amassed wealth through her foreign trade, because for a time she was the skilled producing country of the world and had a long sequence of inventors. Now conditions have altered entirely. England has no longer the monopoly of skilled industries and would be better off producing her own food under healthy conditions than in exporting cheap cotton and woollen goods and the nation's irreplaceable coal, or in acting as the transport workers of the world.

Land, like raw material, cannot be the absolute property of any man, but should be held on trust. Rent should be paid to the State, not to individuals. A man who builds a house has a perfect right to demand rent for it, but the amount should depend on the house, not on its position, for the additional rent exacted in towns or fashionable localities in reality belongs to the community, who create the higher value. Far more unjustifiable, however, is the making of profit from undeveloped land, *i.e.*, by buying and selling sites, etc.

While in favour of the nationalisation of coal mines, railways and certain other industries, he points out that nationalisation does not "necessarily mean working by the State, for only when man is perfect will the same efficiency and honesty be found in government service as in private enterprise. Thus an efficient nationalisation can only be secured by handing over the working to private and competent parties, and rewarding them and their workmen on the basis of efficiency, *e.g.*, in the case of mines, on the number of tons delivered per man employed."

One last quotation regarding over-production:

It is impossible for a nation to produce too much wealth and leisure. It is true we read of an "over-production" which results in unemployment and the impoverishment of the whole nation, but this is due to wrong production, to a temporary or permanent excess of a certain commodity. Although a nation must be free to produce to the limit of its capacity, individuals must not be permitted to produce anything they wish, regardless of whether the goods are necessary or wanted, or yield a higher value per worker, nor to become wealth-handlers instead of producers. Unemployment means non-production, and this entails poverty. It should not only be impossible, but forcibly prevented. The obligation of every one to work, and if possible to produce, must be recognised. Bread and water for work-shies is not cruelty to them, but justice to the workers.

Enough has been said to show the trend of thought. This is a work that can be confidently recommended and should be widely read; for it is not so technical that it is beyond the ordinary reader, and economics concern every one, especially in the present critical times. Statesmen and financiers are all too slow to follow up new ideas which do not fit in with their preconceived notions and interests, and a change of opinion and the introduction of sound reforms depend largely on the spreading of ideas which educate the public. The book under review is one of the best publications along these lines we have come across, and will certainly contribute towards reconstruction in economics.

A. S.

is spreading far and fast, and not much of this style of publication has been issued. It deserves to be made known outside the Theosophical Society, where it would distinctly fill a want.

W.

The Christ Drama, by the Rev. J. Tyssul Davis, B.A. (Essex Hall, Essex St., London. Price 2s.)

In this booklet the author, starting from the assumption that drama is one of the oldest methods of conveying religious instruction, tries to set forth an idea of the story of the Christ as related in the Gospels, Apocryphal as well as Canonical, that shall be consistent and capable of interpretation along one line of thought, not treating one event as historical, another as allegorical, and a third as symbolical, as so many Christian apologists have done.

He begins by pointing out that the principal exponents of all the great religious systems, as well as many legendary heroes, have passed through very similar experiences, and that those experiences have been dramatised for the instruction of subsequent generations. Then, distinguishing between the man Jesus and the divine Christ, he takes the eight points set out in the "symbol" of the Apostles, which he describes as "a formula of Initiation, the password to the Mysteries," and shows how in all religions the truth symbolised is one of the steps in the perfecting of man, one of the stages on the way from humanity to divinity, one link in the chain of union between the lowest creation and the Creator.

The chief, almost the only fault to be found with the book is its brevity; too much is left to be filled in by the knowledge or imagination of the reader; and if, as seems likely, the chapters were at first sermons, the preacher must have had an unusually enlightened congregation. Apart from this, however, the book is a valuable and delightful contribution to the literature on the unity of religions. Of all the chapters, perhaps the one on the "Descent into Hell" is the most beautiful. This incident, which finds small place in the Christian story, is wonderfully portrayed in the Greek legends of Orpheus and Herakles. Buddha, going farther than they, carried his message to Heaven also:

For it is quite as necessary to deliver men from the pleasures of Paradise as from the pangs of Purgatory. To be happy is to be content, to stand still, to suffer from arrested development. And the herald cry of evolution is "Move on!"—even out of heaven. . . . The Christ-Spirit can only be developed by redeeming others. To save one's own soul, regardless of others, is a form of selfishness.

It is to be hoped that many who read the book will follow the suggestion made in his last sentences:

Why don't Churchmen confess that they have lost the key to the Christian Mysteries and go as learners to the Occult Schools which have recovered it? Everywhere the Christian Church is being discredited, treated by an increasing number as effete. Why not strive to restore its pristine efficacy and revive the power of its testimony? . . . To confess our ignorance may open for us the door of humility that lets in at least to the Outer Court of the Gnosis.

E. M. A

Pages from the Life of a Pagan, by Mrs. Walter Tibbits. (George Routledge & Sons, London. Price 7s. 6d.)

The authoress has lived in India through several different administrations, and has taken episodes from these and woven them into one story, which is thus partly real and partly fiction. She has had some touch with what she calls the A.B.C. of Occultism, but which Theosophists would call psychism. She claims, however, that the main interest of the book lies in the analysis of the psychology of a woman's soul, and asks her readers to test her success or failure on this score. For our part, we have little sympathy with the "pagan," and much with her long-suffering husband. The former is self-centred and wholly absorbed in her own personal appearance and her emotional experiences. After several spasmodic love affairs this neurotic heroine transports herself, by the direction of an "Adept Guide of a Shiv temple," into Buddhism and a cell in the hill-side at Lassa. It seems a queer connection.

Readers interested in Anglo-Indian society life will find the picture of it given in these pages perhaps a little too cruelly lighted. Its pettinesses, its shabby patches and its disagreeable features are revealed in a way which may reflect credit upon the courage of the authoress, but which cannot have endeared her to her Anglo-Indian acquaintances. It is still a very rare thing to find, among all the English women living in India, any who have a true understanding of Indians and real sympathy with their aspirations. To range oneself on their side is to court unpopularity if not antagonism, and Mrs. Tibbits has not been afraid to take the risk.

A. E. A.

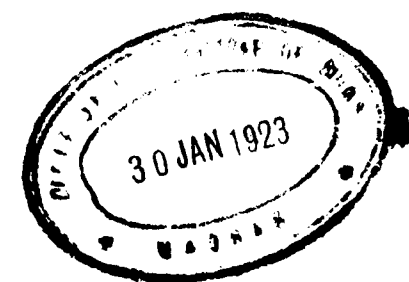
The Awakening of Asian Womanhood, by Margaret E. Cousins, Mus. Bac. (Ganesh & Co., Madras. Price Rs. 2.)

The writer of this book is well known in India as a worker for the cause of women. She was a militant suffragette in Ireland, and has gone to prison and fasted for seven days with several others by way of protest. Although the author is a Westerner, she has caught the spirit of Asian womanhood as a true Theosophist.

The real key-note of the status of the Indian woman in the family and State is to be looked for in the divine conception of Motherhood, and this has been very aptly put by the author. She works out this idea, and says that in the political field in India to-day "the Motherhood spirit is wanted in its administration". The author has brought out the many inherent qualities of the true Eastern woman, her gentleness, her devotion and her self-sacrificing nature, and how, through lack of education and the suppression of initiative, these same qualities have been so largely crushed out. She has also dealt with the pernicious effects of early marriage and the Purdah system, and has supplied us with statistics. The chapters are as fascinating as the title of the book; especially characteristic and fresh are the "Burmese Miniatures". The sketch of three of India's leading women is very interesting, and gives one inspiration to act in a spirit of reverence to the great ancient ideals of womanhood. The life of Ramabai Ranade is magnificent, and surely she is one of our pioneers to-day. As has been lately said of her by one of the Executive Councillors of Bombay: "There is no Council which would not be honoured, graced and helped by the presence of such a woman as one who is known to us all, Mrs. Ramabai Ranade."

We have very few books on this subject, and all those interested should take this opportunity of getting to know some of the facts contained in this interesting little volume. Since this book is a collection of articles which had already appeared elsewhere, it is rather disconnected, and at times covers the same ground more than once. However, the subject dealt with is of sufficient importance to admit of repetition without detracting from its value. Mrs. Cousins has travelled practically all over India with the determination to render some service to the cause which is at her heart, and has given us useful information obtained at first hand.

MALATI PATWARDHAN



ENGLAND (Concluded)



THE HON. OTWAY CUFFE
1898—1900



DR. A. G. WELLS
1900—1901

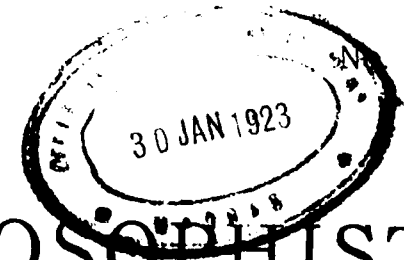


DR. L. HADEN GUEST
1914—1915



MAJOR D. GRAHAM POLE
1921 TILL NOW

VOL. XLIV



THE THEOSOPHIST



LAST month I wrote of Headquarters as "putting on its Convention aspect". This month I must chronicle the splendid success of the then expected Convention. As I glance backwards instead of forwards, I see the plans there outlined carried out without a slip or omission, but with some additions, such as the meetings of the League of Parents and Teachers, the Educational Conference, and, after the Convention was over, the National Home Rule League had two busy meetings, and outlined its programme of work for the coming year, which consists of an educational campaign among the electorates, in preparation for the elections of November, 1923. Nor must I

omit the fact that on New Year's Eve we had a crowd of little Ādi-Drāvidas—as the Pañchamas are now called by courteous people—from the Olcott Free Schools, who spent an hour and a half under the Banyan Tree in uproarious delight over the pictures of a cinema, brought over from the town. The Wellington, Elphinstone and the Film Manufacturing Company contributed gratuitously apparatus and films. Each child departed with a filled bag of food, and similar bags had been distributed earlier in the day to children of the schools too distant to bring their children to Adyar.

* *

Dr. Stella Kramrisch's lectures, the playing on violin and piano of Mr. and Mrs. Eichheim, and the singing of Professor R. Srinivasan, lent distinction to the Arts and Crafts Exhibition, where the labours of Mrs. Adair were crowned with great success. The collection of Indian-made objects of loveliness remained open daily from December 23—30, and gave great pleasure to delegates and visitors; one gem of Indian painting there was, by Jogendranath Tagore; at first one saw the snowy peaks of mighty mountains with sides all shrouded in rolling mists; then, as one gazed, there began to shimmer softly through the mists the outlines of a Form, majestic in its suggestion of veiled dignity and beauty; and slowly came clearly into view Mahādeva, seated amid the snows of the Himālaya, with forehead crescent-crowned, and eyes profound as ocean depths and calm with hidden power.

* *

The most marked feature of this Convention, in addition to its numbers, was the sense of brooding harmony and peace, mingled with a certain joyous certainty that all was very well. Every one seemed happy; every one felt at home; everywhere one met smiling faces; there was a spring and a gladness greater than I have ever before known. And large as was the gathering, there was never a grumble nor a complaint. Unrest

and discontent there may be in the outer world, but within the limits of Adyar there was a joyous peace. And people, writing after reaching home, tell of the peace that still surrounds them, as though they had carried away something of Adyar—as indeed they had.

* *

The Annual Report, a very bulky document, will be sent as usual to Lodges. In addition, we are printing 500 copies for sale, at Re. 1-8, without the list of the Branches, and names and addresses of Presidents and Secretaries. It is full of interesting matter of the work of the Society, and should be in the hands of every member, but the cost is prohibitory. As one glances over it, one wonders how anyone can still hope to destroy the Society, or to shake it, by any action of theirs, or by leaving it. It is far beyond the power of any individual to inflict on it any serious injury, and all attempts merely recoil on the assailant.

* *

Mr. Woodward, himself a fine Pāli scholar, has written for me the following note on the passing away of Professor T. W. Rhys-Davids, to whom the world of Buddhism and of Pāli scholarship owes so much.

The world of oriental scholarship has suffered a great loss by the death, about December 28th, of Professor T. W. Rhys-Davids, so long famous as a Pāli scholar and one of the pioneers of the study of Pāli, or primitive, Buddhism, to whom is largely due the accurate knowledge of Buddhism now possessed by Western scholars. Dr. Rhys-Davids must have been well over eighty years of age. Originally a Government official of the Ceylon Civil Service, he was, some forty-five years ago, a judicial officer at Galle, S. Ceylon, where he began to study Buddhism among the scholarly monks of what may be termed the most characteristically Buddhist part of the island. In 1878, he wrote his little book *Buddhism* for the S.P.C.K., and, in 1881, delivered the Hibbert Lectures in England on the same subject. In 1894, he lectured on Buddhism at the chief Universities of the United States of America. On leaving Ceylon about 1880, he had founded the Pāli Text Society, of which he was life-President, with the intention of devoting his life to the editing, publishing and translating of the whole Pāli Canon of Buddhism, a work which has gone on for over

forty years with complete success, in spite of lack of funds and support of scholars from the public. From his own hand we have translations, both in the "Sacred Books of the East" series, and in the "Sacred Books of the Buddhists," of the following works: *Jātaka Tales*, *Buddhist Suttas*, *The Questions of King Milinda*, *Dialogues of the Buddha* (3 Vols.), and, with Professor Oldenberg, the three-volume translation of the *Vināya Piṭaka*, as well as numerous valuable articles in the *Journal of the Royal Asiatic Society*, and in the *Journal of the Pāli Text Society*, which he edited.

The whole Pāli Canon, or Sacred Scriptures of the Buddhists, has now been edited and published in Roman characters, as well as a large part of the Commentaries, and several volumes of translations have been produced, all of them by the unpaid labour of a devoted band of scholars, such as Professor Rhys-Davids himself and his gifted wife, Dr. C. A. Rhys-Davids, Professors Minayeff, Max Müller, Jacobi, Fausbøll, Trenckner, Leon Feer, Oldenberg, Pischel, Steinthal, Sten Konow, Duroiselle, Lord Chalmers, Drs. Rouse, Morris, Estlin-Carpenter, Edmond Hardy, Geiger, Andersen, and others; most of them have now passed away, but their names will ever be associated with that of Dr. Rhys-Davids, who worked daily and vigorously during all this period, and lived to see the issue, during last year, of the first three parts of the great Pāli Dictionary (letters A-CIT) now in course of publication, under his own editorship and that of Dr. Stede.

There is no doubt that he will inspire the work that he loved and served so well in his earthly life.

* *

Among the devoted and useful members who have passed into the Peace is Miss Hope Rea, of Letchworth. She began to ail in August, 1922, apparently the result of a fall. In October she became much worse, and passed away on the 26th of that month. The specialist who came down from London for a consultation, pronounced the disease to be *Encephalitis Lethargica*, inflammation of the brain causing drowsiness, or "Sleepy Sickness" as distinguished from "Sleeping Sickness". Her departure leaves a gap in the literary and philanthropic life of Letchworth, and as an active worker in Theosophy and Co-Masonry she will be especially missed. The house that she and her intimate friend, Mrs. Rogers, had lived in, since they went to Letchworth, has been handed over to the Theosophical Educational Trust—the last

piece of her life's work. They had lived in "Overhill" for no less than seventeen years in unbroken comradeship, and had seen Letchworth, the first Garden City, grow up from its infancy. Mrs. Rogers will carry on such part of their joint work as her strength allows. Miss Hope Rea was also known as a writer of some thoughtful plays, intended for village acting. "Overhill" used to take care of me, when I went down there on Theosophical, Educational and Co-Masonic work.

* *

Four kind-hearted members have responded to my request of last month for two numbers of THE THEOSOPHIST, to complete the T.P.H. set. One sent the bound volume for the year, and a second offered it; these would be spoilt if one issue were removed. These we gratefully return and refuse. Another sends one number only. That also is sent back, weighted with similar kind feeling. The fourth sends the two separate issues, and these we keep, with cordial thanks in return. They came from the Rangoon Lodge.

* *

We are issuing a brochure, reprinting the part of my Presidential Address referring to the Rt. Rev. Bishop C. W. Leadbeater, and adding an account of the abortive attack made on him in Sydney, that has so miserably failed. To show the kind of weapons used in the attack on my colleague and myself, I give the following extract from the newspaper which was made the channel for the assailants, taken from its issue of June 16.

"Beware of being seduced by false spirits and devils," said Rev. W. Lamb during a lunch-hour address in the Town Hall yesterday on the subject of Modern Theosophy.

One of the most deplorable aspects of the twentieth century, he said, was that there was such crass ignorance of the Word of God. People did not know their Bibles, and when the seducer came along with false spirits, men and women were simply swept off their feet

with fascinating delusions. They should investigate the origin of modern religious cults, and they would find in them flaws and defects.

Theosophy was founded by Madame Blavatsky, who was married to a Russian nobleman of about 70, when she herself was only 17. She afterwards lived a Bohemian life. She admitted having three husbands. Sometimes she was on the music-hall stage, sometimes she conducted a gambling saloon, and sometimes she acted as spiritualistic medium. That was before she invented Theosophy.

Madame Blavatsky, he said, claimed to have intercourse with the Mahâtmas in Tibet—at that time an unopened and unknown country. She could only have got into Tibet by a trip through space on a broomstick.

“Madame’s successors, Mrs. Besant and Bishop Leadbeater,” were criticised by the preacher, who described the books of the former as calculated to defeat the ends of Almighty God Himself by making it impossible for a babe to be born into this world.

We fear that the “crass ignorance of the Word of God” extends to the Rev. W. Lamb, as he seems indifferent to the command: “Thou shalt not bear false witness against thy neighbour.” Needless to say that his ignorance is as gross as his venom is malignant. Apart from his falsehoods about a woman whose shoes he is not worthy to dust, he does not even know that Tibet and India have always been in communication with each other by walking, by riding, by doolies or yaks. Mr. Martyn, ten days earlier, had lectured on the Masters, in whom he professed belief, but described them in terms which caused “laughter” in the Sydney Lodge, but which are too revolting to quote by anyone who reverences Them as the Guardians of Humanity. Whenever a member of the Society becomes discontented for any reason, he is apt to demand an “investigation” into the accusations made against my great colleague in 1905 and 1906, and refuted soon afterwards, demanding that we, who know the refutation, should go back seventeen years for their special gratification, just as when I entered the Society all the slanderers shrieked out that Mme. Blavatsky was a charlatan, and we, poor deceived fools, should read the *Psychical Research Society’s Report*.

Who cares for that egregious Report to-day, and who does not know that her accuser came to believe the facts he, in his foolish youth, called frauds, while her monumental work stands, and is justified in many of its simpler assertions by the science of the twentieth century, as she said it would be? So the purblind and the prurient to-day want to resurrect the rotting slanders which at the time were disproved. And last year, as though to confound themselves, some Sydney Lodge members stirred up such a pother during my visit to Australia—part of a plot to force me to resign, ingenuously stating in their own paper that they would continue to attack me till they had reached that desired result—that they induced the Minister of Justice to institute a police enquiry, and called up everybody who could be suggested as witnesses, and decided finally that there was not any evidence on which a criminal charge could be based, and this without any word from the slandered person. We shall print a fuller statement of this last defeat of the accusers of the brethren, in the brochure above-named. But it would be too much to expect that it will silence those who are moved by personal hatred and jealousy to assail one too far above them to be reached by petty tongues. Bishop Leadbeater will probably continue to be persecuted, despite his venerable age and his immense services to the Society, until and after he leaves his body, like Mme. Blavatsky. The man-hunt will continue to be prosecuted with a venom which recalls the Christian persecutions of the Jews, and the persecutors are of that type. The Jews were accused of killing a little child for their Passover lamb, and on that accusation they were robbed and murdered. The law does not permit such acts within the British Empire, though in the near East pogroms still go on. Bishop Leadbeater will be 76 on the 17th of this month of February, yet the hunt still continues. Happily he is as indifferent to it as any gentleman is to the yelled-out insult of a street-urchin. A friend was asked

TO SIRIUS

From India

Lo! In the east Orion hangs his baldric
And his burning sword athwart the skies;
The long, long night is passing, O my Brothers,
The night is passing where the dawn winds rise.

The east is faintly lighted with the glow
Of one great star that trembles on the verge.
See, like a flawless diamond burning low,
Our flaming Sirius into the night emerge!

Our Sirius! Of all the stars this night
The clearest flame, the purest soul of light;
Twinkling with joy and humorous delight—
Yet steady, trusty beacon for the right!

Up, up, he swims above the violet dawn,
That slowly burns into a thin warm rose;
Till, one by one, the smaller stars are gone,
And, in that Love, alone our Sirius glows.

And then at last the sun himself appears,
And great and small alike are lost in light.
Gone are all the sorrows and the fears;
No stars are needed, gone is the perilous night.

As thus in the dawn the stars come from the sea
And melt before the rising sun of love,
We hope, great Brother-of-Eternity,
You may tremble on our verge above
The rising sun; you may blaze amain
On our horizon, in this lingering night
The world endures in sorrow and in pain.
O, great Brother! Turn thee Home again!
Be to us a herald of the King of Love and Light!

L. E. GIRARD

why he did not prosecute *The Sydney Telegraph*, as he would obtain "swinging damages". It is not worth while. There is better work to do than punishing a vulgar and slanderous paper, like the one which printed the above extract. The contempt of decent people and the failure of the ignoble attack are a more appropriate punishment.

* * *

The Russian Soviets have declared that no Society can continue to exist in Russia unless legalised by them. The T.S. has applied for recognition, but has received no answer, and it has been threatened with prosecution if its members carry on their work. We know from the murder of the priests and the bishops the sort of treatment that religious people meet with at Bolshevik hands. Fortunately our people are very poor, and nothing can be taken from them except their lives, so they may escape. The Greek Church had property, gold vessels and valuable jewels. Our members have already been stripped, and they are not worth murdering for the sake of any valuables.

* * *

Winnipeg Lodge, Canada, has decided "that the Lodge separate itself entirely from all activities in connection with other organisations, such as the E.S.T., O.S.E., L.C.C., etc., and that all propaganda in connection with these organisations be prohibited within the meeting-rooms of the Lodge". The Lodge claims to bring "to the people of Canada the knowledge of the Ancient Wisdom," but the "Ancient Wisdom" is a good deal bigger than the Winnipeg presentation of certain doctrines contained in it; it "mightily and sweetly ordereth all things," and the proscribed bodies also teach certain doctrines belonging to it, quite as effectively as does the Winnipeg Lodge. The only difference as regards the member of the E.S.T. and the ordinary Theosophist is that the former has reached definite convictions on certain great truths of the

Ancient Wisdom, and has asked to be given other truths from its store, which are not yet made public, because a student must have reached sufficient knowledge of certain fundamental truths before he can appreciate the more abstruse parts of the same Wisdom. There can be no "propaganda" of the E.S.T. any more than of the higher mathematics among those who have not mastered Euclid. Sectarian Lodges are legitimate under our Constitution, but they lack the free air in which the Divine Science can shed its white light. Evidently the P.T.S. would not be welcome in the Winnipeg Lodge, but probably Winnipeg has halls where freedom of opinion is not tabooed, and where citizens may judge for themselves of the value of the Light shed by the Ancient Wisdom on the great problems racking the world to-day. To be consistent, the Winnipeg Lodge should exclude from its Library all books which explain these problems in the light of the Wisdom, for they are all propaganda.

* * *

As the Christ is said to have pointed out, men do not light a candle and put it under a bushel, so that its light shall not illuminate the objects around it; we prefer to follow His advice: "Let your Light so shine before men, that *they may see your good works*, and glorify your Father which is in heaven." And in the striking parable of the judgment, the Christ is not represented as asking what doctrines people believed, but what services they had performed to the hungry, the thirsty, the naked, the stranger, the sick, and the prisoner. And when they who had not served these, asked when they had shown such neglect of Him, He answered: "Forasmuch as ye have not done it to the least of these my brethren, ye have not done it unto Me." I thought of these words the other night, when a messenger from India—"the Motherland of my Master," as H.P.B. called it, whose future, she said, depended on the persistence of the T.S.—a stranger in the Dominion of

Canada, after gratefully mentioning—in a speech after a Welcome Dinner in Madras on his return—how he had been welcomed as a brother by Theosophists wherever he had gone in Australia and New Zealand, said, turning to me: “I suppose you have no Theosophists in Canada, for I never met one.” Truly, the light of the Brotherhood we profess had not shone there. I could only show him the next day the words of this year’s Annual Report from Canada: “Our policy in Canada is based on the view that we are not to be expected materially to further the interests of other organisations than our own.” I explained that there was no compulsion in the T.S. on its members, either as to thought or action. They had freedom, and the responsibilities of freedom. My own policy is well known, but I have no right, and no wish, to impose it on any member, any group of members, or any National Society; being a servant of the Masters, I try to carry out the words of a Master of Masters, first published by H.P.B. in *Lucifer*, and republished by myself in *THE THEOSOPHIST* (March, 1908, p. 487), when I established the T.S. Order of Service:

Theosophy, He wrote, expects and demands from the Fellows of the Society a great mutual tolerance and charity for each other’s shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied in daily life. Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomised in theoretical dissertations. Theosophy *must be made practical*; and it has therefore to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished.

But belief in the Masters of the Wisdom is no more incumbent on members of the T.S. than any other doctrine, religious, philosophical, or scientific.

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A new international educational movement has been started by M. H. Chochon, and aims at founding centres of young people of different Nationalities, in order that they may grow up into men and women who will be the basis of a true Society of Nations. “As there was agreement when it was sought to organise in all countries the Red Cross of Help for the Wounded, so the same agreement should be created in all countries, so that the children of all countries should learn to love each other.” Anyone who is interested, and would like to know more of the scheme, should write to M. Henri Chochon, Directeur du Domaine de l’Etoile, Nice-Pessicart, Alpes Maritimes, France. The actual name of the movement is “*L’Entr’aide Fraternelle Internationale*,” which may be translated “Fraternal International Fellowship”. All such efforts show the tendency towards co-operation and cordial friendliness, which will be the characteristic of the New Civilisation, and even if some fail, in the midst of our present competitive civilisation, their failures will be the foundations of future successes. So I send good wishes to this reaching after a great ideal.

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Another of these associations is the “Brotherhood of the New Age,” at Ommen in Holland, and a Trust is being formed, in order that it may be incorporated under the laws of the State. On the land given by Baron de Pallandt, mentioned some time since, are to be the abodes of those who join the Brotherhood.



C. W. LEADBEATER

FEBRUARY 17, 1847

By ANNIE BESANT, D.L.

ON this day in February, 1600, Giordano Bruno left his mortal body in a chariot of fire.

On this day in February, 1907, Henry Steele Olcott went Home to his Master. Two births of Light-bringers into higher worlds make sacred this day to us.

On this day, also, in February, 1847, one who was to be a Light-bringer was born again into this mortal world after long labour in other worlds, was born a man-child, on whom rested the benediction of the Great Ones, who fashion the upward path of the onward-rolling world of men. In his parents' home, when he was a child, he saw the great Occultist, Bulwer Lytton, and he remembers seeing a letter, lying on a table, drop to the ground and flutter along it to his hand, untouched by aught visible, from which one supposes that his parents were in contact with occult thought. As a youth he went with his father and younger brother to Brazil, where the latter was killed by rebels, refusing to trample on the Cross, and he himself endured horrible torture, and was tied to a tree half dead at night; he felt arms

phenomena, but the world of Power, of Wisdom, of Right Activity, and we both strive together to serve our Elder Brethren, careful only to make ourselves the channels of the One Will, in the Service of which is perfect Freedom.

Annie Besant

Below is an inscription, written in a copy of *The Voice of the Silence*, given to Mr. Leadbeater by H.P.B.

*To my sincerely appreciated
& beloved Brother & friend
W. C. Leadbeater
H. P. Blavatsky*

The Forty-Seventh Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

Very joyfully and with a most thankful heart, uplifted to the Feet of Those we serve, do I welcome you to this Forty-seventh Anniversary, gathered in the World Headquarters of the Theosophical Society, the foundation of which was laid in 1875, in the City of New York, by H. P. Blavatsky and Henry Steele Olcott, under the inspiration, and by the command issued to H.P.B., the chosen Messenger of the White Lodge for the last quarter of the Nineteenth Century, by the two mighty Jivanmuktas, the Chohans who are the Manu and the Bodhisattva of the Sixth Root Race, the true Founders of the Theosophical Society, as its future embryo.

Again we repeat our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the Embodiment of Love Immortal bless with Their protection the Society established to do Their will on earth ; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

THE GENERAL WORK OF THE SOCIETY

A considerable number of our National Societies have been making a very rigid review of their registers, and have remorselessly erased the name of every member who is not in good standing. I cannot, as President of the Society, blame this rigorous action, provided that those who are thus excluded from our ranks are not poor and unable to pay

come round him, his father's arms, and his bonds were cut and he was carried away by him and a Negro servant, who loved him. Returning to England, he entered Oxford, but was compelled to leave it by the Overend Gurney smash, in which the family fortune went down. He became a clergyman of the Church of England, belonging to the High Church School, studied with care the phenomena of Spiritualism, met the early books of Mr. A. P. Sinnett, joined the Theosophical Society, and accompanied Mme. H. P. Blavatsky to India; there recommenced, for this life, the conscious climbing of the steep path of Occultism, treading the Ancient Way. He worked for the T.S. in Adyar, on THE THEOSOPHIST chiefly, and was then sent to Ceylon to look after the Buddhist Schools started by Colonel Olcott. There he remained for some four or five years, doing useful service, and thence went back to England, to work with Mr. Sinnett, and later with myself, living in 19 Avenue Road, teaching and writing, visiting Lodges and energising Theosophical work. Still later he visited America, and came over again to India, being present at the Adyar Convention in 1905. The American attack on him broke out early in 1906, when he was on his way to Europe; he resigned from the Society that it might not be involved in his trouble, as H.P.B. had done before him; the attacks and "investigations" went on until 1908. The Colonel—on his death-bed, dictating his last Address to the Convention then sitting at Adyar in 1906, read by myself—spoke of his great love to Mr. Leadbeater, and added:

I firmly believe Mr. Leadbeater's motives are absolutely honest, and that those teachings are intended by him to aid, instead of harm his pupils, and even though we do not agree that they are Theosophic, let us, in consideration of what he has been to us in our Society,

unite in the hope that he may see that these teachings are not wise, and stop giving them.

Mr. Leadbeater has never given this advice since 1906, but that fact does not satisfy the persecutors. The Colonel also cabled his regret for the injustice done him, and laid on me the duty of remedying it. I accordingly, having been elected as President in July, 1907, wrote to all the National Societies, asking them to express their views. The votes of the Sections and Lodges are recorded with those of the General Council in the Presidential Address of 1908, and were overwhelmingly in his favour, and he returned to the Society in 1909. Despite all this, his enemies have constantly attacked him, but he remains unshaken in the love and confidence of the Theosophical Society, revered by the tens of thousands who have received light through him. He is now Bishop Regionary of Australia, and is the beloved centre of a Community House in Sydney. He went to Australia, because it stands next to the United States of America in the number of children being born there of the sixth sub-race, and a group of these, now young men and women, are round him, the pioneers of the new civilisation, and these will multiply as time goes on. They will surround the World Teacher, when He comes, ready to do His will, consecrate to His Service.

Such is his position and his work as his 77th year dawns upon him.

I, his nearest colleague, united to him by ties unbreakable, knowing him as none other, living in the outer world, knows him, I stand by him in storm and sunshine, through foul weather and fair, unshaken by attack, indifferent both to praise and blame. Our world is not the world of transient

their dues. In every National Society, the Secretaries of Lodges should be careful not to refuse any earnest man or woman by reason of poverty. But a man or woman, who can afford to pay the small sum asked for as annual subscription, and does not even so far lend support to the great Cause under the banner of which he or she enlisted, is not likely to be a useful member so far as other activities are concerned, and is rightly dropped from our Roll of Pioneers. This careful revision has slightly reduced our numbers; at first I had supposed that we had had an exceptional number of resignations. But in looking at the National Reports, I find that the abnormal loss in numbers is due to those who were dropped off the roll for non-payment of dues, for no Section shows a large resignation list; in America there were only 163 resignations as against 101 last year, and there were 1,186 new members, and 181 who applied for reinstatement; yet the total number of members dropped from 7,196 to 6,751, in spite of the addition of 1,367. But no less than 1,578 were removed from the roll. A similar drop is seen where resignations are very small. England had also given over to Wales 209 of her former members, but these stay on the register. India dropped 1,734, largely in consequence of the N. C. O. movement. Our total falls 702 below our total of last year, and it must be remembered that as 5,340 new members joined us, our "spring cleaning" must have cost us more than 5,000 members. Well, they were only dead weight, as they did not help either with work or money, and it is right that we should not be burdened by those who are clogs instead of wings. Every member now on our rolls is an active member, and that is a solid satisfaction. I confess I am surprised to find that so small a number of members have resigned, for with the waves of irritable feeling and of exaggerated National antipathies surging round the world in every department of human life, it would not have been surprising had a large number been shaken out of a Society like our own, which stands for Brotherhood without distinctions of race. I think I shall help the younger members most by placing consecutively the information necessary for understanding the troubles of the last few years, by showing separately the converging streams, which met in the attack on Bishop Leadbeater and myself in Sydney, in June last, during my short visit to Australia.

A Christian movement, taking its episcopal succession from the Old Catholic Church, was initiated in Europe, with the view of reviving the mystic side of the teaching of the primitive Church. Students know

that from the time that the Lord Christ left the haunts of men, His secret teachings to His Apostles were preserved, as S. Clement of Alexandria tells us, in the Mysteries of Jesus, which, like the Mysteries of Egypt and of Greece, taught the more advanced Christians the inner verities of their Faith. References are made to these secret teachings in the Gospels and Epistles of the New Testament, and the great Origen insisted on the value of the Gnosis, as essential to the stability of the Church. The inner explanations of the outer teachings—Esoteric Christianity, as I called some of them in a book written many years ago—were given by Theosophists who wished to share the Light they had gained with the Christians of the Western World, to build up a Church which should give the ANCIENT WISDOM in its Christian garb to Christian people. It gave these with the ceremonies which the Occultists of the Early Church had designed for the Christian Nations, thus clothing them in a stately and splendid ritual, which emphasises their mystic value, and teaching the people to believe in the "Hidden Life" behind the outer forms, that which is called in the West "the sacramental life". The revival of this side of Christianity had been carried on by the High Church, or Ritualists, in the Anglican Church, but being members of that Church they had necessarily retained the harsh features of mediæval Christianity, which had regarded the Supreme Sacrifice of the Christ, the manifestation of Divine Love, as the manifestation of "the wrath of God to man," as taught in S. Anselm's famous book with that title, *Cur Deus Homo*. In the Liberal Catholic Church—the title assumed by the new movement, that mediæval side disappeared, and joyful trust in Divine Love took the place of fear of Divine anger. Unfortunately the strong Protestant, or Puritan, feeling, which had bitterly opposed the Catholic revival in the Anglican Church, raised its head again against the Liberal Catholic Church in Scotland, England, the United States and Australia. Appeal was made to me to prevent its so-called "invasion of the Theosophical Society," as many Christian members of the Society gladly welcomed a Church in which Theosophy was freely preached, accompanied by the ritual which they loved, as it had come down through the centuries, was followed still in the great Greek and Roman Churches, and in England until the time of Elizabeth, who persecuted Roman Catholics for purely political reasons and for the attempts made on her life by members of the Jesuit Order. I answered the appeal made to me by asking the Theosophists

who were Liberal Catholics not to raise antagonism in the T.S. Lodges by forcing their views on members, and by reminding the Protestants that the T.S. welcomed members of all religions and sects, and could not attack any. This defence of the neutrality of the Society is one of the charges brought against me.

A second stream sprang up in the United States against the administration of the T.S. in America, from the effects of which I had expected a large number of resignations in that country, and some above the average in Australia, where desperate attempts were made by a very tiny party, inspired not from the campaign of the 1,400 against the T.S. administration, but from a very base source to which I will refer in a moment. Probably a large part of the 1,400 were well-meaning, earnest people, misled by carefully sown suggestions of unsatisfactory conduct of the Society's business. The attacks made on Mr. Warrington were both undeserved and cruel, for he has been the faithful servant of the T.S. in the United States, and has sacrificed for it all he possessed. As some persons had found their way into the E.S. who proved false to the conditions under which they had entered, and had no regard to the promises they had made, I suspended that body for a time, and invited Mr. Warrington and Miss Poutz—for "ingratitude is not one of our vices"—to take a much needed rest in Adyar. Mr. Rogers, a colleague of Mr. Warrington, the next in office, took his place, and, when the election came round, he was elected as General Secretary and as National President in the States. He moved the T.S. Headquarters to Chicago, one of the great central towns of America, and all the work of the Society seems to have prospered in his capable hands. A most harmonious Convention was held, Mr. Warrington and Miss Poutz accompanied me to Australia, and later went on from there to America with Messrs. J. Krishnamurti and Nityananda, and Mr. Warrington has been staying with them in the Californian mountains, where the younger brother is growing stronger, and is shaking off, I hope, the insidious disease which had attacked him.

A third stream, curiously laden with venom, came from a petty magazine in America, which had been singing for many years a Hymn of Hate against the two oldest pupils of H.P.B. best known in the outer world, the Rt. Rev. Bishop Leadbeater and myself. It has been posted gratuitously to people all over the world, and must have a big sum of money at its command. It appeals to the unfortunately

large class which reads with delight all kinds of unsavoury trials and unclean literature. It joyfully sprang at the opportunity offered by the attacks made on the Liberal Catholic Church and on the T.S. administration in America, and redoubled its efforts; it revived the seventeen-years-old stories against Mr. Leadbeater, attacked me for my wickedness in pretending not to believe in his crimes, and made us out to be such monsters of iniquity—iniquity purposeless and motiveless—that it is marvellous that those among whom we lead our daily lives do not arise and tear us in pieces; on the contrary it is just these who love and trust us most, while the great majority of those who most assail us live far away from us, and many have not even seen us.

This American magazine and its handful of supporters have linked themselves with the little Sydney band of assailants who also publish a magazine, and they sent each other for publication anything that either thought could be used against us, if twisted. This fourth stream was the fertiliser of the Australian plot, with a League of Loyalty as plough. At first the attack was on the E.S. and the Liberal Catholic Church, then it was concentrated by both on Mr. Leadbeater; then later it was shifted to me, we two being the heads of the two organisations in Australia.

Mr. Leadbeater was first attacked by a revival of the old slanders of 1905-6, at the outbreak of which he had resigned in a vain effort to save the Society from being made responsible for protecting boys from a form of evil terribly prevalent, as all teachers know, in our schools, to which his attention had been drawn in his experiences as a clergyman of the Church of England, by lads who had fallen by ignorance into evil ways and sought his aid in their efforts to escape from them. All parents, teachers, doctors and clergy know the terrible havoc wrought among the young by juvenile vice, fallen into ignorantly, and of late years the evil has been boldly faced and efforts made to check it, especially by doctors, the right people to deal with it, while the duty of parents and teachers to give to their young charges such elementary physiological knowledge as should be sufficient to safeguard them during the critical period of adolescence, is now definitely recognised. Information of natural facts, formerly kept from them, and learned by stealth from undesirable sources, is now given to them along simple scientific lines by responsible elders, and the recurring tragedy of young lives, ruined by ignorance, is being lessened. A cruel misunderstanding of Mr. Leadbeater's

attempts to save two or three lads from giving way ignorantly to evil habits, perverted the advice he gave into personal wrong-doing, and the advice he gave to rescue was represented as an encouragement to evil, and his frank admission of having given the advice was wickedly represented to me as his own confession of evil living. I was deceived, and rightly condemned what I was falsely told he had himself confessed. As soon as I learnt my error—from Colonel Olcott, who, having accepted Mr. Leadbeater's resignation, urged me to repair the wrong done, and cabled his apology to his old colleague—I openly admitted it, and did all I could to make amends. Mr. Leadbeater's friends in England took action and showed the unfairness with which he had been treated, and the members of the General Council of the T.S. examined the matter. I repeat here from my Presidential Address of 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; Blanks 2. 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, saying there were 500 British Section votes against re-instatement, 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 fourteen 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; 2 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 to 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.

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 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. [End of quotation.]

That Report was made in 1908—fourteen years ago—and then passed unchallenged. Now, in 1922, I am attacked for not starting another investigation into these dead and gone accusations. I refused, and here, for the younger members, not for the assailants, I have reprinted the previous statement, as many have enquired as to what really happened, and the Report is now not readily available.

Since that time, Mr. Leadbeater has never given the advice, though he has not changed his own opinion. This is proven, first, by the fact that a charge brought against him, in order to take my wards away from myself, was rejected in scathing terms against the bringer by the Bench of the High Court, Madras—though the Judge, having asked him if he still held the opinion of 1905-6 and being frankly answered in the affirmative though he had never given it since, as he stated on oath, gave it as his personal view that Mr. Leadbeater by holding such an opinion, was not a proper person to have boys in his

charge—a mere piece of the impertinence that some Judges show, when they disagree with a person's opinion, forgetting that they are on the Bench to administer the Law and not to air their special opinions or prejudices. Mr. Leadbeater's fitness for the charge of boys is shown by the trust of parents, and the splendid results of his influence on the character of his pupils. They are his witnesses.

The second proof of the purity of his teaching and influence is in the unanimous testimony lately given by the group of boys he had had in his charge in Australia, where a revival of the old slander was made by the tiny group of his enemies, by the aid of a powerful newspaper seeking sensationalism. They brought about a police enquiry, held privately, without notification to him or giving him the opportunity of any explanation, had he cared to make any, though I do not think he would have condescended to do so. All that malice could do was brought to bear on this; but his pupils themselves offered to give evidence, including Mr. Jinarajadasa and Mr. Kunz, who were in Sydney at the time. It dragged on for weeks, every possible accuser or enemy coming forward and doing their worst, and finally the Law Officers of the Government declared that there was not any evidence on which a criminal charge could be brought. It would be too much to expect that even this will silence the slanderers, but it may make respectable people realise the baselessness of their assertions. I add one more testimony from a very old pupil of his, G. S. Arundale, who wrote me on hearing of the vile attacks made in Sydney:

"I am sure you know how very sad I feel to read that once again my beloved and revered elder brother and teacher has to be a target for the malevolence of the ignorant. I do not know whether any of those of us who have had the priceless privilege of being his pupils are to have the good karma of bearing thankful testimony to all that he is, and to the beauty of all that he teaches. It is almost an impertinence to imagine that he stands in need of outer support, especially from the humbler among those who sat at his feet to learn. He has other support, which no violence or malignity can disturb; and he is calm and happy in the judgment of Those who really know. Yet I would fain not be denied the privilege and joy of bearing public witness to the fact, of which many years of experience bring to me ever-increasing certainty, that there is no teacher living in the outer world who renders greater service to his pupils as regards the building of character than

C. W. L. The extraordinary purity of his own life enables him to handle, as no other teacher, as no other individual, would dare to handle, problems of vital moment to the growing youth. He is attacked by those who know that such advice as he is able to give would, if given by ordinary people, be a source of danger to themselves—the givers—and therefore dangerous to those to whom they offer it. It is impossible for those who do not know, to conceive that there are people living in the world whose lives are absolutely pure, and who, through that very purity, are able to help as the rest of us would not, and should not, dare to help. They would have been saved much sad karma for themselves, had they but realised that exceptions are possible, and that to those exceptions, as to daring surgeons who venture upon operations which less skilled brethren could not undertake without grave risk to the patient, the power is entrusted of giving advice, and of guarding its recipients against all possible ensuing dangers, the efficacy of which depends upon the purity of the giver, but which may cure cases otherwise, perhaps, hopeless.

"I grant that the world is right in declaring that the rest of us shall not follow his example. But the world is wrong not to discriminate between those who are in the world and of it, and those who are in the world but who are not of it, who have finished with its grosser, as well as perhaps with its subtler, temptations, and who live but to help and guide. The discrimination may be difficult, yet all right-minded men and women have the duty of making it before they condemn, before they arrive at a conclusion utterly and irrevocably damning a fellow-human being in the eyes of the world as a whole. The facts, as the attacks have brought them to light, conclusively show that the sense of that impurity which we ordinary people still possess has been unequal to the task of conceiving its absence in another; and the terrible error has been made of conceiving that there is impurity where in fact there is purity. What a lesson in the truth of the advice: "Judge not, that ye be not judged," for the condemnation of C. W. L. is but a visible proof of the unworthiness of his traducers. For C. W. L., the attitude in answer to it all has been set by Him who, when He was accused, answered not at all. But I have the right to utter my little word of love and gratitude, when some others are sounding the words of hate, and I hope good karma will bring my little word publicity."

All who know what Bishop Leadbeater is, all who have benefited by his writings, pure and inspiring as they are, regard his very presence

as a benediction, and he is surrounded in Sydney by a close circle of intimate friends, a number of families living with him, and a colony of Theosophists slowly forming round the centre house in which he dwells.

That Colony will be, in the future, the Centre for the great Southern Pacific Continent, whence will radiate the forces shaping the future Race.

An attack of quite a different character has been carried on with the help of the American magazine and the Australian one. As all the efforts failed, their objects were dropped, and the assault was concentrated on myself. The managers of the Australian magazine, during the year, declared their intention of continuing their attacks until they had forced me to resign—a consummation not likely to be reached, especially so soon after my third election as President of the Theosophical Society. The favourite weapon is the procuring by illegitimate means of private letters, written to myself, and notes written for the E.S. and betrayed by some perjured member; these are used to spread the idea that I demand blind obedience in intellectual matters, the very opposite of the truth, as E.S. members know; but it is true that there are methods of meditation which are dangerous to health unless practised under strict rules—when they are perfectly safe—and as to which a learner has to be obedient until he has mastered them, just as a chemical student must obey his teacher in chemical experiments, unless he is to run the risk of an explosion. There are subtle forces in meditation, which cannot safely be touched by ignorance, and no Occultist will be wicked enough to teach their use to headstrong, ignorant persons, who do not know the laws of Nature working in subtle matter, and refuse strictly to obey their teacher, who knows them. As H.P.B. said: "The Path of Occultism is strewn with wrecks," and Occultists naturally decline to add to the number of these. Nor will the loyal Occultist permit his students to use the powers, which through him are coming into their hands, against the work of the Masters in whom they have professed belief, as a condition of receiving the teaching. My critics on this head forget that the relationship between teachers and students in Occultism is absolutely voluntary on both sides; the student chooses his teacher, and asks to be taught; the teacher considers the would-be pupil, and, if he thinks him promising, he accepts him on certain definite conditions; if, on further acquaintance, either is dissatisfied with the other, either can withdraw from the relationship, established originally at the request of the student. These

facts are well known in India, but in the West they are little recognised, and so it is easy for an unscrupulous person, who gets hold of half-truths from careless or deliberate promise-breakers, to make up a dangerous-looking bogey to frighten people with catch-phrases of "spiritual tyranny," "blind obedience," "priestcraft," and the rest. Then a number of good, well-meaning people take alarm, and, not in the least understanding the wire-pulling which is going on, they join in, on behalf of the supposedly menaced "freedom of thought," "freedom of conscience," and the like, and endeavour to "save the Society" from whoever, at the moment, happens to be regarded as a "leader". The older of us, who were with H.P.B., went through this kind of thing in our early days; she was attacked by the same kind of people, and with streams of horrible accusations; and the would-be saviours of those days wanted to save us, and implored, scolded, objugated us, accused us of sheltering a charlatan and a trickster, of covering over her immorality, just as they accuse my revered Brother and myself. But we knew our H.P.B. and we stood by her through everything, and to-day she is being justified. The successors of the assailants use similar weapons against us, who were her pupils, and who lead the T.S. and the E.S.—both of which she created—to-day. She might well say to us, as the Christ said to His Apostles: "If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also."

Human nature remains much the same, and many of us are playing again our old parts, as Servers or Opponents.

There is, however, one peculiarity about the late troubles, and that is that the same few assailants have been working together in different countries and on converging lines. I happen to be at the head of several international organisations, and the attack has been made along each of these lines, and some of the same individuals have worked in each, co-operating with each other for their common end. This is the first time that there has been a definite conspiracy to deprive me of the power placed in my hands by the choice of each of these several bodies. It seems a big attack, and is in reality so small, a handful of the same people leading it in each. I have been asked to use the powers I hold under the rules of the associations to expel the assailants. I absolutely decline to do anything of the sort. I will never use powers vested in me under any Constitution, to expel those who attack myself, or my personal character. Moreover, I think that the words said to have

been spoken by the Christ, as to tares and wheat growing in a field, "Let both grow together till the harvest," indicate a very wise policy.

And, further, those who, of their own free will, have chosen to fight for unpopular Causes, because they believe that those Causes are the Ark over which shines the STAR, the Ark containing the great and sacred Truths, which shall be the glory of Humanity in the future, have surely no right to complain if blows fall upon them, because they carry that Ark upon their shoulders.

After all, what are these troubles, that seem to shake a few weak souls? Mere dust raised by the swift travelling forward of the Army of Pioneers, who follow the Ark and its bearers, the Pioneers who carry the flaming Torch of the Wisdom, the Pioneers over whom floats ever the banner of Universal Brotherhood. Surely we, who know something of the Truth, else should we not be members, can walk fearlessly and steadily on, knowing that the end is sure.

Ninety-six new Charters have been issued, bringing the number from the one of 1878 up to the 2,075 of 1922. This is merely interesting as a record of our past history, as there are only 1,360 living Charters in 1922.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1922

1878	1	1893	344	1908	1,032
1879	2	1894	382	1909	1,126
1880	11	1895	401	1910	1,228
1881	19	1896	425	1911	1,329
1882	42	1897	487	1912	1,406
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	750	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900	1921	1,958
1892	298	1907	958	1922	2,075

As the years close at different dates in the various National Societies, the records are not for the same 12 months, but each reports its progress in its own year. The United States, in spite of its erasures, keeps its place as the largest National Society in the world. India and England have again changed places, India having 5,016, while England has 4,685. India is still suffering from the Non-Co-operation movement; though it is now gradually subsiding, it has worked infinite harm, especially

among the young and the ignorant. We have no Reports from Czecho-Slovakia, Mexico and Chile. Australia shows 2,309 as against 2,168 last year, with 371 new members, proving how very few were concerned in the attacks mentioned.

LODGES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America ...	216	6,761	1,186	
2	" England ...	142	4,658	674	
3	" India ...	391	5,016	430	
4	" Australia ...	26	2,309	371	
5	" Sweden ...	39	1,092	123	
6	" New Zealand ...	18	1,299	66	
7	" The Netherlands ...	33	2,305	215	
8	" France ...	61	2,760	430	
9	" Italy ...	25	515	106	
10	" Germany ...	21	427	146	
11	" Cuba ...	33	813	182	
12	" Hungary ...	8	370	49	
13	" Finland ...	18	500	36	
14	" Russia ...	12	392	...	
15	" Czecho-Slovakia ...	7	1,129	...	Last year's figure. No report, last year's figures.
16	" South Africa ...	12	348	68	
17	" Scotland ...	25	839	141	
18	" Switzerland ...	13	225	14	
19	" Belgium ...	9	269	41	
20	" The Netherlands-Indies ...	24	1,688	178	
21	" Burma ...	10	186	8	
22	" Austria ...	13	578	154	
23	" Norway ...	14	359	21	
24	" Egypt ...	8	82	12	
25	" Denmark ...	9	368	55	
26	" Ireland ...	7	132	23	
27	" Mexico ...	22	380	...	No report, last year's figures.
28	" Canada ...	27	962	171	
29	" Argentine Republic ...	14	444	102	
30	" Chile ...	11	224	...	No report, last year's figures.
31	" Brazil ...	21	419	57	
32	" Bulgaria ...	9	209	237	
33	" Iceland ...	8	264	52	
34	" Spain ...	11	384	60	
35	" Portugal ...	11	153	57	
36	" Wales ...	14	262	...	
	Non-Sectionalised Countries ...	18	654	125	
	Grand Total ...	1,360	39,773	5,391	

Let us now look at the work of the National Societies, so that we may see how each is shaping.

UNITED STATES. "Steadily increasing tranquillity" is the General Secretary's statement. In 3 cases new Lodges, formed by members who felt that they could not longer remain in Lodges which they considered disloyal to the most distinguished leaders of the T.S., began with small memberships. One of them had but eight charter members. They have, however, grown amazingly. Each of them is now giving public lectures in popular hotel auditoriums, and is drawing much larger audiences than the old Lodges, from which they withdrew, have had for several years.

"Considerable progress has been made in the movement to build and own our lodge halls. The most ambitious among the plans is that of the New York Lodge in New York City, with a hall seating 600 people. "Since my last report, we have purchased a brick and stone residence building for our National Headquarters, at 826 Oakdale Avenue, Chicago. We have also purchased the book stock of the T.P.H. at Krotona, removed it to Chicago, and have installed a printing plant. This has made it necessary to almost double the size of our Headquarters building, and the work of construction has just been completed. Our official magazine and Theosophical books are now printed on our premises. The capital of \$25,000, necessary to enable the Section to own and operate the book publishing business, was loaned in small sums by our members." The Publicity Department is well organised and is doing fine work. Lotus Groups for children are being organised on a National scale.

ENGLAND AND WALES. "Steady progress has characterised the Theosophical movement in England and Wales," says Major Graham Pole. The most important event was the forming of the T.S. in Wales as a National Society, our 36th. The General Secretary of England presided over its First Convention, and gave it a good send-off. He presided also at the Scottish Convention, and attended the Conventions of Holland, France and Germany. Mrs. Duckworth attended the Convention in Egypt, and Lady Emily Lutyens and Mrs. Sharpe are reported as attending our Indian Convention last year. Visitors have been welcomed from America, Argentina, Australia, Canada, Denmark, Finland, France, Holland, India, Java, Malacca, New Zealand, Scotland, South Africa, Sweden and the U.S.A. "The

Thirty-second Annual Convention of the Theosophical Society in England and Wales was a great success, both from the point of view of the numbers who attended, and also of the high quality of the various papers which were read. The key-note of the Convention was one of enthusiasm and joy. We were very glad to welcome several visitors from other National Societies, including Ireland (which was represented by the General Secretary, Mr. W. R. Gray), France, Scotland, Argentina, India (represented by Mr. Ernest Wood), Burma, U.S.A., Russia, South Africa and Egypt (represented by Mrs. Duckworth). Whenever the note of International Brotherhood was sounded, a hearty response from the Convention was the result, and it is hoped that one of the tangible outcomes of the Convention will be a drawing closer together of the links that bind the many National Societies of which the Theosophical Society is composed, each contributing its own note to the Theosophical harmony." Lodges and Centres are reported as "working splendidly". An Indian Reception Committee has been formed, as many Indians visit Headquarters. Mr. Baillie-Weaver has represented the Society on the Committee of Religions and Ethics formed by the League of Nations Union. Four National Lecturers are working, and Miss Codd has been lent to Australia.

INDIA. The General Secretary reports: "The atmosphere of distrust and hatred upset the balance of the National mind, and made it easy for revolutionary and extreme ideas to find admission into it, even against the genius of the Nation as a whole. All sense of tolerance, respect and decorum seemed to vanish from the land for the time being. A touchy sentiment, intolerant of opposition and remonstrance, overtook our people, and not a few of the members of our Society fell a prey to the prevailing order of things. This has been going on for a little over three years. . . . Events that happened in Australia could not in a way disturb the Indian Section. Even the dramatic resignation of Mr. Wadia, which concerns us so nearly, did not raise any wave of unrest. From the correspondence received till now, it is only a matter of surprise, and as one member puts it: 'Our good Brother has caught the contagion from America.' The organisation of the North is now as complete as that of the South, and both the North and the South are now prepared to march forward hand in hand, sharing burdens at any cost and sacrifice, for the spiritual uplift of

humanity at large. . . . The Convention held at Benares was a great success, and brought the Indian members in touch with a number of valued and respected members from outside, and we were glad to welcome back in our midst our beloved Mr. Krishnamurti and his brother, and to hear from their lips, though their stay was much shorter than we expected. The passing away of Miss Barbara Villiers, a true friend of India, cast a shadow, and we fervently pray for her return to the place where she left her body, to take a much larger share in the work to which she dedicated herself."

AUSTRALIA mentions the vote of confidence in Bishop Leadbeater and myself passed in its Convention by 86 votes to 15, 14 of which were from the Sydney Lodge—the little knot referred to previously. The troubles are recorded and the successes. Blavatsky Lodge has 370 members. I am credited with 34 addresses in 24 days in Sydney. The Vice-President toured Australia, and "in his unassuming yet strong leadership, in his kindly and gentle comradeship with all, in his Sydney addresses and on tour, he rendered this Section priceless service in its hour of crisis, for which it is deeply grateful. Miss Clara Codd is greatly appreciated and is said to radiate harmony."

SWEDEN progresses steadily, and has started Federation meetings for Lodges in certain areas, and these are much enjoyed.

NEW ZEALAND was not touched by the little Australian tempest, and sent signed testimonials to Bishop Leadbeater and myself to show that it remained loyal and true. The General Secretary is "glad to report that after many years of thought and unsuccessful efforts, we are at last to have a Headquarters Building at Auckland. The H.P.B. Lodge has accepted a tender for £10,000, and the building is expected to be completed in about six months. The plans have been prepared by one of our devoted members, Mr. H. F. Robinson, and they show a building worthy to be the home of the Theosophical Society in New Zealand. The building is now in course of erection in the main street of the city, centrally situated and abutting a public work; it comprises a Public Hall, Lodge Room, Secretarial Offices, Book Depot, Library, Shrine Room, Class Rooms and other conveniences." Well done, New Zealand.

THE NETHERLANDS remarks: "The several letters and pamphlets sent us from abroad have found but very slight echo amongst our members. We are rather inclined to say, when we are told that there are such

difficulties in the Society, and that so and so are leaving it, and so creating such a disturbance: 'There are no difficulties in the T.S. unless we make them, and when prominent and active members leave it, let us double our efforts and fill the gap.' We are concerned with Theosophy and not with personalities, and the more we are in earnest about the former, the less we shall have time to quarrel about or with the latter." Being "'slow but sure,' we are not easily shaken, and so we hope to keep our garment intact". Holland and Theosophy have celebrated their Silver Wedding; it was "a very joyous occasion, and the attendance of several General Secretaries from other Sections made it a beautiful meeting. We were so happy as to have Mr. Graham Pole from England, Monsieur Blech from France, Herr von Fielitz from Germany, Mr. Polak from Belgium, besides several other delegates, amongst whom was Mr. Knudsen. The German General Secretary met his colleagues from England, France and Belgium for the first time after the War, and a great wave of sympathy swept over the hall when he expressed his happiness that at last he had come into touch with other Sections, after the fearful difficulties and the exclusion during the War." They met again in Germany, and "felt we all, united there, that Theosophists all over the world are the nearest of kin and that differences of Nationality do not exist for them". Another feature was a "Summer School" in the Guest House of the Community "Eerde," which is established under the Trust, and "for the inside of a week we all lived the communal life, feeling the great strength and harmony that this gives to us. Much good work was also done for the Federation of the Theosophical Societies in Europe, which we hope will bear fruit in a stronger union and co-operation between them all."

FRANCE tells of a "pleasant atmosphere of comradeship and brotherly feeling at its Convention". The General Secretary undertook an extensive tour in North Africa, visiting the various Lodges of Tunisia and Algeria. He had the pleasure of witnessing a very marked progress and of being present at the establishment of two new Branches, in Constantine and in Oran. Mr. Wood gave two very good lectures in Paris. The Society is full of confidence in the future of the T.S., and has likewise the utmost faith in the Leaders who guide it. ITALY speaks of "the unwavering and thoughtful devotion of all the Italian members" to the P.T.S., and says that "a new and strong life

has permeated the Lodges". "A great activity manifests itself in Turin, where the six Lodges, assembling in common premises, work in full and fraternal harmony, promoting also debating classes about modern social questions viewed in the Light of Theosophy. In Florence, where Professor Marcault is giving a strong impulse, lecturing publicly and in the Besant Lodge, the foundation of a Lodge of the English language is proposed for the benefit of the numerous foreign colony. Our National Congress, the first after the Great War, was held this year in Trieste; it was very well attended and there reigned great harmony and fraternity. We had the pleasure to greet among the members also Miss E. Pagan of the Scottish T.S., who brought us the cordial greetings of her countrymen; we expected also till the last moment the heroic General Secretary of the Russian T.S., Mrs. A. Kamensky, but unfortunately she was hindered and did not come." The Round Table has been established there. The International note is struck here also: "The value is not to be overestimated that so many European General Secretaries or their representatives were able to talk over mutual plans. The consultations, begun in Hamburg, were continued at Ommen in Holland, as the General Secretaries of Holland, England, Sweden, Austria and Germany, as also the representative of France, took part in the International Summer School which was held there. There is a possibility that in the future the European General Secretaries will meet regularly in consultation, and in this way the work of the European Sections enters on a new phase."

GERMANY is much comforted by the Brotherhood, material and physical, shown to her in her humiliated condition. The depreciation of the coinage makes it impossible for her to buy from outside lands, but books and magazines have been sent to her, and a library is being built up by fraternal hands. Mr. Knudsen helped during the last two years with lectures. All dues were remitted from Headquarters. The General Secretary writes: "The German General Secretary visited, as guest of the Dutch Section, their yearly General Meeting in Amsterdam, in the end of June. The affectionate welcome extended to him on all sides, as representative of Germany, will never be forgotten by him. It was not only to him, but through him to all German members, and he has tried to make them conscious of this. In Amsterdam he made the acquaintance of the General Secretaries of England, France and Belgium,

also of many members of other Sections. The result of this visit to Holland was an unexpectedly happy one; our invitation to be present at our General Meeting, to be held in Hamburg on September 3rd, was accepted by the General Secretaries of England, Scotland, Denmark, Sweden, Holland and Austria. Dr. Demarquette represented the French General Secretary who had been taken ill, and the Belgian General Secretary, being prevented by business, was represented by Senator Wittemans; Mrs. Graham Pole, Mrs. Musæus-Higgins, Mr. Knudsen of Krotona, Mr. Pru of Burma, and many members of the Dutch and Swedish Sections also were present. Mr. Sigfried Fjellander, a young Swede, travelled from Hamburg through the Rhein-District, giving lectures in many Lodges. Our General Meeting bore the stamp of Internationalism. All speakers emphasised the unity of the T.S. and the necessity to hold fast to this unity, so that we may be able to carry out all our tasks and overcome all difficulties. . . . The Conference Hall was beautifully decorated with flowers presented by some Hamburg members. He who knows what difficulties many of us have to contend with in the fight for our daily bread, how many of us have to overwork and are underfed, he will know how to appreciate these proofs of the desire to help. Therefore a blessing rested on our General Meeting and we felt that (as Mr. Schwarz wrote from Adyar) the thoughts of Adyar were with us on that day. . . . We know what is expected of us and will stand true at our post, full of the deepest gratitude to our beloved President, and to the other great leaders of the Theosophical Society."

CUBA never varies in work, love and loyalty. It is a centre whence radiate the organising forces of Brotherhood, and it has been the trunk from which have budded off National Societies in Central and South America.

HUNGARY is steadily recovering, its membership is growing, and interest in Theosophical thought is spreading. Mrs. Beatrice Ensor paid a welcome visit during the year. The General Secretary writes: "The depression of our beloved country in the still unsettled state of affairs is deeply felt by us all, but our faith in the Great Ones, amongst them our Hungarian Master, gives us courage to look into the future, trustful in the knowledge of that love that broods over us all." That faith will bear fruit.

FINLAND has carried on a vigorous propaganda, and was much helped by the visit of Mr. and Mrs. Ernest Wood, who visited nearly every

Lodge. It has started a Correspondence Bureau for unattached members—a very useful thing.

RUSSIA, in her awful tragedy, reports through her General Secretary, Mme. Kamensky, now working in Switzerland, that propaganda is carried on privately, public activity being impossible. They held a Convention, despite all difficulties, and the young people are beginning to rally round the movement, a very hopeful sign. They send passionate gratitude to the brethren abroad and to the leaders who “inspire us by the beauty of their lives and by their example to follow them *usque ad mortem et ultra* (to death and beyond), through life and death into eternity”. Mme. Kamensky writes: “These activities have, I think, a deep significance. Crucified Russia is guarding with holy care in the wildernesses the sources of her resurrection, and abroad, wherever Russia’s sons and daughters are gathered together, a little spiritual garden is tended by the exiles, wherein are nurtured, in the sunshine of Theosophy, the flowers of hope and aspiration. Who knows? In these gardens are perhaps being sown those seeds which shall become the flowers of Russia’s resurrection, and even perhaps of a redeemed humanity.” I have no fear for Russia. Out of her agony will come strength and purity, and her splendid future is secure.

CZECHO-SLOVAKIA has so far sent no Report, but we are more inclined to blame the post than the Brethren.

SOUTH AFRICA has little to say. Were Theosophy stronger there, the blot of her wicked treatment of Indians would be removed, and a danger to the Empire averted. Our members should strain every nerve to spread Theosophy, and thus protect the Commonwealth.

SCOTLAND is ever trusty, united and strong. They have visits from many lecturers. The lectures of Professor Marcault, of the Pisa University—he will be remembered in the World Congress—attracted much public interest. The General Secretary writes: “The past year has been one of distinct progress. Increased life and energy have been visible all over the country, and perhaps this is due to the wave of life which swept through the Paris Congress being transmitted to some slight extent to our Section, through those who had the wonderful experience of attending it.”

SWITZERLAND is still unsatisfactory, and does not settle into peace, in spite of efforts.

BELGIUM works steadily and is growing slowly.

THE DUTCH EAST INDIES is full, as ever, of energy and steady work, and is trying the experiment of different Lodges for different vernaculars, the number of which hamper the work.

BURMA is not very active, but a visit from Mr. and Mrs. Cousins, those untiring workers, aroused some public interest.

AUSTRIA sends a cheery Report, despite its terrible sufferings, which it bears with rare courage, and it is preparing for the European Federation meeting in Vienna next year.

NORWAY suffers much from the economic depression, but “the work grows and the movement expands,” says the Secretary, in spite of all difficulties.

EGYPT is in a stationary condition, and reports absence of development, in consequence of the economic and political position of the country.

DENMARK has lost the services of its admirable General Secretary, through continued ill-health. It reports valuable lectures from Mr. Knudsen.

IRELAND holds on, despite “sniping in the streets, gun-men, raids, railway, postal and other strikes,” and “with an orgy of destruction going on, the immediate future looks dark; but nevertheless in the deeper undercurrents of life and feeling, one intuitively knows that, despite all, the Section is growing more consolidated, and its members are learning more readily to respond to the beauty of the Divine Wisdom; and also that, deep down in the hearts of the people, and from the ancient centres, the love-light still brightly glows, and by its power the Nation is being guided slowly but surely, according to God’s Plan, to complete her renaissance, and offer her contribution to the future world about to be born from the ruins of the old”. Ireland lost her devoted General Secretary, who left office amid a chorus of thanks and eulogies for his devoted work.

MEXICO report has not reached us.

CANADA sends a report of much work done in the National Society, including the carrying on of Lotus Circles. It mentions a movement outside it for Church Unity, and urges Theosophists to look kindly on such efforts—as they certainly should. It concludes with the statement: “Our policy in Canada is based on the view that we have nothing to do with external quarrels; that we owe allegiance to no one but the President and Council at Adyar; and that we are not to be expected materially to further the interests of other organisations than our own.

We have realised the widest freedom under this policy—too wide, indeed, for some—and we can only join in the wish you expressed last year, that it would not be abused. Liberty is one of those things, like Justice and Love, which is taken away from those who do not have it in possession, and we desire to use it wisely. With our renewed good wishes for your well-being and prosperity, we follow the Ancient Way."

ARGENTINA reports great activity, and records 396 meetings at Headquarters only during the year.

CHILE report has not arrived.

BRAZIL does much by written propaganda, and also carries on lecturing work. The three National Societies in Argentina, Brazil and Chile are trying to bring about closer collaboration.

BULGARIA has received a gift of 15,000 square metres of land, for a Theosophical Home, from one of its members. It has to suspend publishing, because of the great fall in the value of its money, and all paper being imported. So it will do more lecturing.

ICELAND tells of much life, and had 250 meetings during the year. It has started a Branch of the Theosophical Fraternity in Education.

SPAIN speaks of the year as "a very busy one"; it publishes no less than five reviews, and mentions a novel called *The Astral Plane* by a non-Theosophical author. Theosophical ideas are spreading among well-known writers. The General Secretary concludes by saying: "All subsidiary activities progress along their own lines: Order of the Star in the East, Co-Masonry, Round Table, Golden Chain, Fraternity in Education, League of Good Will (*Ligue de Bonté*), International Correspondence League. Several members of the Alicante Lodge have joined the political movement known as the Human Rights League, which should be very useful in Spain."

PORTUGAL, so far, limits its work to Lisbon, where meetings are held every fortnight. It has eleven Lodges at work, and publishes a magazine. The Order of the Star has been founded there.

WALES is a very little area, and has this year made for itself a National Society, as mentioned under England. It carried on a Theosophical Week during the Eisteddfod, and hopes to do much in tracing out the ancient traditions of occult knowledge. It has been visited by no less than twenty Theosophical lecturers, which speaks much for its attractiveness.

That is our Thirty-sixth and latest National Society.

T.S. OUTPOSTS IN THE WILDERNESS in Nairobi, Barbadoes, and China go steadily on. There are now in Shanghai the original Saturn Lodge, and our first Chinese Lodge, which sent us a beautiful application for a Charter on gold leaf in exquisitely written Chinese characters. Its Hon. President, Dr. Wu Ting Fang, our Chinese Pillar, became during the year a "guest of Heaven," and his loss on earth is much felt. Doubtless he helps it thence. The Danske- Landsloge might well now become a part of the Danish National Society, as it remained unincorporated in it at the wish of its Founder, good Mr. Thaning, who has passed to the Peace. He clung to the isolated working to which he had always been accustomed, as the Danish Pioneer Lodge, and did not wish to change. Sokaren Lodge in Finland carries on its meetings twice a week, during nine months of the year.

SUBSIDIARY ACTIVITIES

THE ORDER OF THE STAR IN THE EAST.—*India*: The Head of the Order having come to India, he instituted a somewhat stricter regimen than had existed previously, in order to press forward the all-important work of preparation. Fourteen Divisional Secretaries were appointed, with Group Secretaries under them, each Secretary being at the head of a Group. All work under the superintendence of the Headquarters at Adyar, Messrs. N. S. Rama Rao and Yadunandan Prasad being the Joint Secretaries. The work is described as follows: Our work is divided into four great divisions: (1) Self-Preparation; (2) Meditation; (3) Propaganda; (4) Study and Action. The first and second are being laid stress on, and are of great use in the work in connection with the third and fourth. Propaganda is being carried on by travelling lecturers, meetings, leaflets and magazines. The Study and Action Group is very active, the nature of the work being in connection with Night Schools, Pañchama Schools, Jail Reform, Study Classes for Women, Hospital Visiting, Protection of Animals, Social Service of various kinds, etc.

Abroad: The Order is established in Great Britain, the Netherlands, Finland, Switzerland, Spain, Portugal.

THEOSOPHICAL EDUCATIONAL TRUST.—*India*: It is a little more prominent this year, because of the S.P.N.E., which it made possible by its unselfish co-operation, giving it the leading place, as many

non-Theosophists came forward to support the National Society, and it did not wish to dominate the latter. But most of those have remained indifferent, going after the Non-Co-operation movement, and leaving the Theosophists to carry on the S.P.N.E. and bear the burden both in men and money. The persecution which all who opposed that ill-starred movement in the heyday of its success had to face, made the work fall heavily on a few, and the S.P.N.E. has had to restrict its work because of lack of funds. The T.E.T. handed over some of its schools to local bodies, but Kumbhakonam Girls' School has come back to the care of the Theosophical Lodge of that town. Madanapalle has been kept just alive, and we have asked the Syndicate of the Madras University to affiliate the Second Grade College we hope to start there. Benares Boys' School will have to close, despite its admirable work, unless we can obtain money enough to keep it going; the Girls' School and College go on, and with Government help we hope they will be able to live.

England: The names of Mr. Baillie-Weaver and Mrs. Beatrice Ensor are the guarantee for the fine work done. The Trust is concentrating its work at Letchworth, and many Theosophists go thither, that their children may have the advantage of attending S. Christopher's School. A community is "thus growing up of itself," and seems likely to consolidate in a very natural and healthy way.

"The New Education Fellowship" is planning its Second International Conference on education at Territet, Geneva, from 2nd to 14th August, 1923, which promises to be as successful as its first, held last year in Calais. The circulation of the three editions of *The New Era*, in English, French and German, is steadily increasing. The magazine appears to be much appreciated among pioneer educationists. The educational work of the Society has attracted a small but devoted band of followers to whom the success of the movement is entirely due. It has been felt by all these workers that there is a great force moving in their midst to-day, and that their work is a direct preparation for the Coming of the World Teacher. They hope that the little Letchworth community will be a small demonstration of the New Age, and its ideals applied to life. It may be added that this sense of vitality and power in our Letchworth work is felt even by people who are not F.T.S. or particularly interested in educational ventures.

BUDDHIST SCHOOLS, Ceylon.—*The Musæus College and School for Buddhist Girls* keeps up its high record, and Mrs. Higgins has

returned from Europe, Sister Mary having carried on the work well during her absence. In the three examinations for Teachers, the Training College sent up 30, 21 and 14 candidates, and of these 27, 17, and 13 were successful—a fine result.

The Galle Buddhist T.S., as usual, managed *Mahinda College*, where Mr. Pearce is now Principal, and is making it a great success.

THE OLCOTT PAÑCHAMA SCHOOLS (Madras) are most fortunate in their Superintendent, Miss Orr, who devotes herself heart and soul to her work. The Inspector of Schools gives high praise to the work done, but here is the paragraph that pleases us most:

We are having less sickness than formerly, and this is probably due to the open air bath rooms which were built of coco-nut leaves by the Scouts, who are gradually learning the importance of cleanliness. It is delightful now to walk through the villages near the schools, and especially those nearest to Adyar, where one will find improved roads, clean wells, and very flourishing night schools. One enterprising troop built a Pandal for school purposes, which was opened recently by Dr. Annie Besant, the Honorary Scout Commissioner for India, which gracious act called forth a mighty response of love and gratitude from the villagers, who were overjoyed in having her, accompanied as she was by many Adyarians, in their midst. The effect of such a visit cannot be overestimated, and I am sure it accounts for the useful work that is going on there every night, when over 100 children are being taught to read and write in their mother-tongue.

INDORE SCHOOLS.—Mr. G. S. Arundale is working as Education Member of His Highness' Government, and is remodelling the Education system there. I have lent him for two years (at the outside). Miss Arundale has taken charge of the Women Teachers' Training College for a year, to set it going on right lines.

THE ROUND TABLE is very active. New Tables have been started in four new countries: Scotland, South Africa, Finland and Brazil. Holland has 11 Tables; Spain is organising; Italy very active; Russia helps in its work; Switzerland works in groups for special objects; Vienna tries to help poor children, bringing them for a year to a Home, to be educated "in Happiness and Beauty"; New Zealand is mixed—some Tables working well, others "languishing"; Australia shows great activity in working to raise money for good objects, and in looking after poor children. There are also Round Tables in Spain.

THEOSOPHICAL ORDER OF SERVICE.—This Report is remarkable, both for its writer and for its contents. Mr. Arthur Burgess, the Secretary, took up the work of the League when it was somewhat lethargic and was small in extent. I would ask you to read his report, and, in reading it, to bear in mind that Arthur Burgess is a cripple, tied to his couch, in a state in which most people would think that, if they bore their heavy karma bravely and cheerfully, without repining and irritability, they were fully discharging their debt. But this man organises, stimulates, inspires, and produces work that would be creditable to two or three healthy men. He is a splendid example to all of us, a living proof of the triumph of the Spirit over the body. I can only give a list of the activities he superintends, the greater number being of his own originating: Accommodation Bureau, Catering Department, Information Bureau, Fellowship in Arts and Crafts, Research Committee, Russian Relief Department, Publicity Work, Speakers' Class, Publication Department, including the magazine, *Service*; Leagues: Anti-Vivisection, International Correspondence, Braille and Service of Blind, Healing, Mental Help, Thought Control, Clubs for various purposes. The Russian Relief Department deserves a special word. It was inaugurated in reply to letters from members of the T.S. in Russia, who wrote: "Feed us, or we die." A letter from the President of the T.S. in Russia to Mine. (Princess) Poushkine, a devoted worker before the Revolution, who is an impoverished exile, Secretary of the Fund raised, is pathetic in its gratitude:

"It will surely be a joy to the givers to know how wonderfully at the right moment the help always been coming in every individual case.

"The President of one of our Lodges writes that she received the parcel on coming home from the hospital after typhus fever, unable to eat the usual coarse rye bread, and wondering how she would carry out the doctor's prescription for a convalescent régime. We know of other cases, when all the food resources in the house were exhausted, with nothing more to sell or exchange for bread, and an utter blank for the next day. And the next day came the parcel!

"Certainly many lives have been literally saved, thanks to the parcels; children's faces made rosy, mothers' heartaches stilled, and for every one of us it has meant sparing of energy for extra

and outer work, and possibility to devote more of our time to Theosophical work.

"But still more priceless than the physical help has been the spiritual gift of this tangible torch of brotherhood, this great wave of love, which has broken through all the barriers of physical isolation, bringing with it a vivid realisation of the larger life, of the deep bond of union in the service of the great Cause which makes us brothers."

The members of the League of Service work in other organisations as well as their own, and Mr. Burgess mentions the following: The Order of the Star in the East. The Liberal Catholic Church. Co-Masonry. The Theosophical Fraternity in Education. The Health Centre and the Health Society. The Healing Group. The Animals' Freedom League. Servers of the Blind League. Guild of the Citizens of To-morrow.

That is well. As useful Societies find that Theosophical Lodges are reservoirs of useful workers, they lose the prejudices that bar us out, and our good works are as effective propaganda as our lectures.

THE WOMEN'S INDIAN ASSOCIATION continues its excellent work: it has 50 Branches and 16 Centres, with 2,500 members. Its Report shows great activity in girls' Education and in working for the franchise. Some Branches have specialised on Home Industries, and an Exhibition at Adyar showed many beautiful articles. Three of its members are Municipal Councillors, three are members of District Education Councils, and one sits on a Taluq Board.

THE HEADQUARTERS

Much useful work has been done this year in our Adyar Library. "The volume of the Sāmānya Vedānta Upaniṣhaḍ, comprising twenty-four out of the 108 Upaniṣhaḍ, and dealing with pure Vedānta, was published in the early part of the year. The next succeeding volume will contain Vaishṇava Upaniṣhaḍ comprising fourteen out of the 108 Upaniṣhaḍ. These Upaniṣhaḍ relate to the cult of Vishṇu in His various aspects, such as Nārāyaṇa, Vāsudeva, Kṛṣṇa, Gopāla, Dattātreya, Nṛsimha, Rāma, Hayagriva, and Garuda. All these Upaniṣhaḍ will be accompanied by commentaries of Shri Upaniṣhaḍ-Brahmendṛa Yogin, who has written commentaries on all the one hundred and eight

Upanishads. The volume is in the press and will be published in the course of the next year.

"The next volume of Upanishads which is under preparation for publication will contain Shākta and Shaiva Upanishads with Shri Upanishad-Brahmendṛa's Commentaries. It will complete the series of the Minor Upanishads included in the scheme of Dr. Schröder, my predecessor in office as Director of the Adyar Library, who brought out the first volume of the Minor Upanishads comprising the twenty treating of Samnyāsa. The press-copy of the Shākta and Shaiva Upanishads is now under preparation, and will be ready for printing by the time the volume of Vaishṇava Upanishads is printed."

Two thousand one hundred and eighteen persons have visited the Library this year, and 21 transcripts of MSS. have been supplied to scholars in Lahore, Calcutta and Poona.

A new and very promising departure has been made in the BRAHMAVIDYĀSHRAMA, the remarkable success of which is due to Mr. and Mrs. Cousins, and several of the admirable Brothers of Service, Pandit Mahadeva Sastri, Mr. Woodward. Full details will be found in the Report. The enthusiasm and the delight in the work generated by it are remarkable, and its work is much prized by the students. Mr. Cousins, the Principal, has just refused an invitation to a Chinese University, a professorship of Rs. 1,200 a month, rather than leave it.

The T.P.H. is growing slowly. The health of Mr. Fritz Kunz having broken down, he has gone to his Homeland, travelling via Australia, so Mr. Rajarama has taken his place as Acting Manager, and is continuing the work of building up the business. Mr. W. D. S. Brown has been in India for an unbroken seven years of work, and goes to England for a very necessary change. Mr. Schwarz is back, looking very well and is as helpful as ever. All the workers mentioned last year are with us, except Miss Burdett, who again broke down after her return, and was obliged to go back to England. My great loss from her absence has been much repaired by Mrs. Cannan who, most kindly and efficiently, took up her work and is carrying it on. Dr. Banning is a polyglot, and Spanish, Italian, etc., go into her hands—a great relief. Mr. V. C. Patwardhan has taken up Mrs. Kerr's work on the *Bulletin*, as she was compelled to leave again in consequence of persistent ill-health. Mr. Donald Stewart looks after the business side of the Magazines. Mr. Brooks has joined, and with Dr. Banning,

sees to new books which are passing through the press. *New India* has made no changes in its staff, but I owe ever-increasing gratitude to Mr. D. K. Telang for his unwearying help. The Vice-President and his wife, after their long and most useful tour in Australia, are with us again, to our great joy. If I do not every year mention Rai Sahab Subbiah Chetty, Messrs. B. Ranga Reddy, A. K. Sitarama Sastri, J. R. Aria, and Miss Willson, it is because they remain always near me, unchangeable in their devotion and efficient in their work. Miss Whittam looks after Headquarters Building; Mrs. Stead, Blavatsky Gardens; Miss van Motman, Leadbeater Chambers; Mr. Jussawalla, the gardens. Miss Bell has been away in Australia. There is nothing I can say too strong for the BROTHERS OF SERVICE, whose whole lives are capable service and sacrifice, who keep alive our educational work, are always at hand when wanted, and have vanished before there is time for thanks. Without them, many of our Activities would stop. I am sure all their names must be written in the Golden Book.

A little Co-operative Credit Bank was opened at Adyar for the helping of the T.S. employees in November, 1921, the year to June, 1922 being only of nine months. The Registrar reports it as working well, and there are practically no arrears. When I say that a money-lender lent money to the employees at Rs. 6 *per mensem* for Rs. 100 loan, i.e., 72 per cent, it will be admitted that it was badly needed.

The Treasurer's Report and Balance Sheet are, as always, thoroughly satisfactory. Our Chancellor of the Exchequer manages his Budget better than the National ones are doing just now.

Our Headquarters miss one long-familiar figure, that of B. P. Wadia. He has been drifting away from us for some years, with his own little group of intimates, who held themselves somewhat aloof from the rest of us. They have followed him into his self-chosen exile, and we can only wish that they may either find the knowledge they seek along a path which is not ours, or may discover that they have turned down a bye-way, and rejoin us at some later time. In either case our goodwill follows them.

CONCLUSION

Such, my Brethren, is a brief record of the work of a crowded year. Very hopeful is the note of Internationalism—the precursor of

the recognition of Universal Brotherhood. In Report after Report that joy-bringing note has been struck. How full of gladness is the Report from Germany, once more welcomed into the family of Nations; and how glad the other Nations were to gather at her Convention. Italy, Holland, England echo the note. The interchanged visits of General Secretaries, the suggested yearly meeting of those in Europe, the visiting Lecturers from different countries, the tendency to community life—all these whisper of the coming civilisation of the New Era.

Glancing over this world-wide field of work of the Theosophical Society, at the joyous confidence seen in our National Societies, at the energy, devotion and self-sacrifice displayed, we cannot but marvel that anyone who has had the good fortune to become a member should ever dream of leaving it, because some one attacks it, or some one deserts it, or some one misbehaves, or some one thinks awry. What have their follies, their sins, if you will their crimes, to do with the great Ideals of Theosophy, its profound teachings, its radiant hopes, its realised triumphs? Shall I shut my eyes because another has lost his sight? To have seen the Light and slide back into the darkness, to have watched the Sun rise and turn one's back upon it—such is truly human perversity *in excelsis*. Shall we not rather register our vow: Let who will desert the Theosophical Society, I will never desert nor betray it. It brought me the Light; it unveiled to me the reality of the worlds invisible; it turned death from an enemy into a friend; it led me to realise my own eternity; it has changed my whole attitude towards life, and has transfigured the world. Brethren, let us walk in the Light, as children of the Light, for the Ancient Wisdom guides us, and the foot-prints of our Teachers mark the Path we tread.

OUR GENERAL SECRETARIES

III. ENGLAND (*Concluded*)

OUR frontispiece to-day is the last, we hope, in which letter-press and pictures do not correspond. In our December issue we mentioned the Hon. Otway Cuffe and Dr. (Monsignor) Wells, saying that we had no photographs of them. The statement supplied our need, and brought us good likenesses of both, which we gladly add to our gallery.

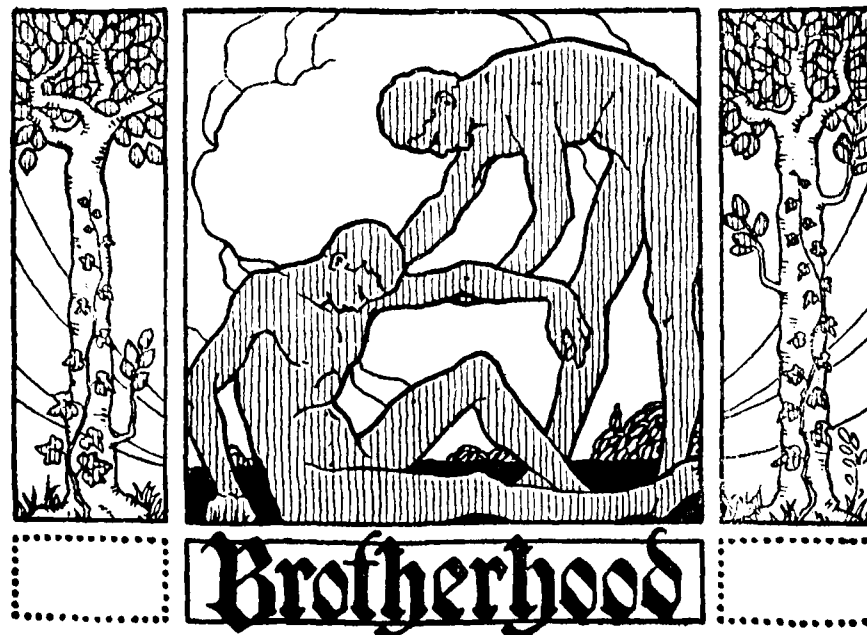
Dr. L. Haden Guest, the third picture on this month's leaf, served as Secretary for but a single year, for the Great War claimed his invaluable help. It was first rendered in France, starting hospitals for the wounded in her sore need and unpreparedness, and then in other fields of surgical work, until the greater need of the children and of the defeated countries called him, and he travelled through them as a messenger from the "Save the Children Fund". His valuable book, *The Struggle for Power in Europe*, is a record of personal observations. We, who regard Theosophy as ready to grapple with every human need, as the Servant of Humanity, we are glad that this General Secretary of ours left peace for carrying help to those stricken in war, and we are proud of the noble work he did.

The next Secretary, G. S. Arundale, also put in only a year of work, 1915—1916, for India called him. As a boy, he was one of Mr. Leadbeater's pupils, going later to Cambridge where he took his B.A., and LL.B., and in due course the M.A. Degree. As a General Secretary he was immensely liked, and, as always, he was an inspiring and vivifying force, treating difficulties as unimportant, and unswerving in his devotion to Service. Nothing came amiss to him which was useful to the work, and the atmosphere he created was always bracing and stimulating. But India's need was greater, for his genius led him to education, most

of all needed in India's regeneration. (See January for picture.)

Then the Society was fortunate in winning the services of Mr. Baillie-Weaver, a London barrister, for a fruitful period of five years, from 1916—1921. He and his wife, his true helpmate, were well known for the unselfish and ungrudging labour which they put into humanitarian work in all directions. The Society spread and expanded during his Secretaryship to a remarkable degree, and through all the anxieties and strain of those sad years he was a tower of calm and peaceful strength. He encouraged with sympathy and work the splendid educational organisation to which Mrs. Beatrice Ensor brought so much knowledge and devotion to great ideals; the Order of Service, and its crippled Secretary, who has done such great work, were always near to his heart. He systematised the work at Headquarters, and carried out the incorporation of the T.S. in England and Wales, bringing his legal knowledge and disciplined industry to carry out its details. He was in office during the year preparatory to the World Congress, and at a crowded Convention of the T.S. in England and Wales, in the Congress year (1921), a valuable gift of books was presented to him by a grateful Society. (See January.)

Major David Graham Pole—who had been the General Secretary of the T.S. in Scotland from March, 1910, to June, 1920—for while he was going through the terrible Flanders campaign, leaving there his vigorous strength, his country would not elect any other in his place—was chosen to succeed Mr. Baillie-Weaver as General Secretary in 1921. He is much beloved and admired by his Section, which re-elected him last year, and his wide international sympathies make him a very valuable unifying power among the troubled Nationalities of Europe at the present time. He has visited India also, and has many warm Indian friends, for he knows no racial bias or racial prejudices. At the same time he values Nationality, and was active not only in obtaining National recognition for the T.S. in Scotland, but he was equally active in helping Wales to establish itself as an autonomous National Society. Long may he continue with us, to help us with his clear vision, steadfast loyalty and joyous outlook on life.



THE POINT AT WHICH WE STAND

By DONALD H. STEWARD

ONE of the greatest things Theosophy does for us is to enable us to understand the point at which we, as individuals, stand in the scale of evolution. The Theosophist sees life as a great ladder of evolution, up which every human being is slowly climbing through innumerable lives. He sees men on every rung of the ladder, and he learns to understand the characteristics of the different stages, and then, by introspection, approximately to determine the stage at which he himself stands, and from this again to discover what his next step must be—the whole idea of which is summed up in the Sanskrit word *Dharma*.

In our studies of this aspect of Theosophy, one of the most helpful and illuminating teachings is that of the Two Paths—the *Pravṛtti Mārga*, or Path of Forthgoing, and the *Nivṛtti Mārga*, or Path of Return. We read how, at the beginning of the first Path, the “objects of the senses” are held out like toys to the child-soul, as incentives to spur him into putting forth his powers. Desire is his motive, and gratification of it his mode of growth. Taking, appropriation, are his *Dharma*. Then his desires come into conflict with the desires of others, and he experiences the limitation of his powers of gratification, and so advances by almost endless, imperceptible steps to a conception of the rights of others. The pressure of outward law, imposed and enforced by those more advanced than himself, leads slowly to the recognition of a code of morality, the standard of which is very gradually raised. The force of public opinion also plays its part. At the same time his “unit” of selfishness enlarges to include the family, and wife and child become as dear as self. An even bigger unit comes sometimes into his ken, and when a national crisis arises he feels torn between the claims of the greater and the smaller “selves” of nation and family, till he realises the lesser as a component part of the greater, and—at least for a time—identifies self with the nation. Presently, too, the humanitarian conception enters into his consciousness, and he visualises humanity as a single organism whose only real welfare is the welfare of the whole.

At last there comes a time when a great psychological change takes place, and the individual obtains his first full view of a purpose in existence, of a plan, of an aim. Probably many partial and temporary glimpses, gained through religion or philosophy, precede the full awakening, but at last the stage of real “conversion” is reached—the turning again into conscious harmony with the great Will. It is the point at which Spirit first begins to make headway in its struggle with

Matter, and consequently it is the laws of the Spirit which now became the laws of growth.

As the enthusiasm of the Vision begins to subside, the unfortunate individual finds that Nature, seemingly crueller even than physical parents, holds him responsible for all the acts of his childhood! A tremendous bill has accumulated—a colossal debt, which, could he see the whole of it, might well leave him staggered and despairing. Even the knowledge that Nature has thus kept an account of every item through all the past ages of his growth wellnigh appals him. “I did not know!” he cries. “Does Justice hold the man responsible for acts committed in the ignorance of childhood?” But Nature, for reply, breathes to him of the joy and beauty of service and sacrifice, and he realises the possibility of a deeper and more abiding happiness than the toys of earth could ever give. He learns, too, of the Agents of the Great Plan—Men towering above him in strength and beauty, and he reads words whose import seems almost too great to comprehend.

Try to lift a little of the heavy karma of the world; give your aid to the few strong hands that hold back the Powers of Darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

Apprenticeship to those great Helpers of Humanity becomes the end and object of his life, and, drawn onward by the beauty of that great ideal, he begins to learn to *let go* those things he has for such ages been grasping and holding. Wealth, honour, position, comfort and happiness, friends and loved ones—all these he has to learn to “let go,” and, perhaps hardest of all, to face the misjudgment and misunderstanding of those he loves. And he cannot hope to pay off swiftly the huge total of his debt by merely passive renunciation. Active service of his fellows is the other side of the shield, and he slowly learns to find his happiness in constant and untiring work—for a cause, for a leader, or for mankind.

To-day many people, especially amongst the ranks of Theosophists, seem to stand at the turning-point between these two paths. They have seen the Great Vision; they have turned their faces homeward, but only to find to their surprise that their enthusiasm evaporates and a terrible darkness supervenes. And for this a simple explanation suggests itself. We all know how the pedals of a bicycle may be so placed that no merely *downward* pressure will move them—when they stand, as we say, at a “dead centre”. In just the same case stands the man at the turning-point between the *Pravṛtti* and *Nivṛtti* Mārga. He has reached a “dead centre”. His old motives and incentives have been seen in the light of the Great Vision to be largely unreal and unworthy, and he has heard the call of the great ideals; but, as this new darkness closes down, the Vision seems shadowy, vague, and unreal, and some at least of the old objects seem more attractive than ever, and hard indeed to give up. The difference between real and unreal is seen intellectually, but by the standard of the feelings they become inexplicably reversed, and the great forward impulse of the new enthusiasm seems to have died away entirely, like the sudden dropping of a high wind. A terrible *ennui* follows; the individual finds himself without any motive or incentive; he is tired of life—tired with an utter weariness of soul never imagined before. Life stretches before him a dreary, colourless waste, across which he has to struggle, unrefreshed, and “up hill all the way”. “What compensation is there,” he cries, “for all this weary striving?” and he could even find it in his heart to welcome extinction.

For a time the great wise Mother gives no answer to his cry. Only faith remains, from the memory of the Vision, and in that faith and in the strength of his own will he must put his trust, for nothing else can help him. For it seems to be one of the laws of growth that at each step forward the lower must be relinquished *before* the higher can be grasped.

In due time the light will slowly dawn again—not as a blinding flash, but as a steady burning flame—small indeed, but clear and unflickering, and ever growing brighter and steadier. The vanished enthusiasm will return, but tempered into steadfastness. And slowly the individual begins to realise that, far outweighing the “terrible toil and profound sadness,” there is indeed “a great and ever-increasing delight”.

We all understand that renunciation and service must be the key-notes of all our endeavours on the *Nivṛtti* Mārga, but these are such big words that often they seem to cease to convey any meaning or to have any bearing at all on humdrum, everyday life. But there is an easy method by which we may begin to grow into the realisation and practice of renunciation—by cultivating a simple mental habit which may be called “Spiritual Socialism”. This consists in ceasing to *take for granted* those things which make for our comfort and happiness; in ceasing to think of anything as *belonging* to us; of anything as ours *by right*. We can apply this equally in big things and small things, even down to the mere necessities of physical life, such as food, clothes, house, the service of subordinates, and so on. And we can contrast our portion with that of others less fortunate, and ask ourselves: “What am I doing of service to the world, to justify my receiving so much more than they from the common stock?” In this way we can learn to lessen our demands on life. Most of us habitually expect and demand so many things which we have always “taken for granted,” and it is only when we adopt this attitude of “Spiritual Socialism” that we realise it. Outward and literal renunciation and the method of asceticism may seem easier, but in the way described a man may steadily grow into “non-attachment,” and we know that, once this is gained, outer circumstances become utterly unimportant, and the richest man may be in real fact a *sanyāsi* in his heart.

The words service and sacrifice also call up vast ideals in the mind, and the difficulty is to bring them down to the plane of everyday life. One thought may help us here. The first step towards helping is to *perceive* where help is needed. We have all read how the average man, when he falls asleep and leaves the physical body, is unconscious of his surroundings on the astral plane, *because he is inward-turned*. And many of us seem still to be inward-turned, even on the physical plane—in other words we are most of us self-centred. Someone whom we meet every day at our work, or even with whom we live in the same house, may have some weight on his mind, some trouble or problem which it is in our power to relieve. But we fail to *notice* that anything is troubling him. Still more frequently we wound or irritate through lack of perception of another's state of mind, and through not anticipating his psychological reaction to our words or acts. So we have to practise this "outward-turned-ness," which consists simply in making a point of *noticing* every individual we come across, of noticing their conditions, circumstances, and state of mind, and imaginatively entering into their lives and seeing from their point of view. We can apply it with equal efficacy to superiors, equals or inferiors, and extend it even to animals, entering imaginatively into the lives of the draught ox, cab horse or pariah dog. It is not a prying or interfering attitude; it is just a question of adding sympathy to attention.

It is true that if we practise this in the street, or wherever we may be as we go about our business, we shall probably see ninety-nine cases of human wrong or suffering which we are powerless to help, to *one* that we can help; but the perception is the first step, and who will say that even silent sympathy is useless? It may also be argued that the time and energy are better spent in mental contemplation of an ideal, in following with concentration a deliberately chosen line of thought, or wrestling with a mental problem; and for some temperaments

that may be true. But in actual practice most of us let our thoughts drift when not definitely engaged, and the greater part of such idle thought is self-centred.

We have also to guard against being indifferent to wrongs and suffering because we have grown accustomed to them. We think of them as "natural," and dismiss them from the mind. One can think of the tremendous effect on the mind of Prince Siddārtha of the "three sights"—an old man, a sick man, and a dead man—and compare that with the effect on ourselves of much more moving and remediable cases of human suffering. The practice of "outward-turned-ness" will surely develop our power to perceive both the inner and outer conditions of others; and through it we may lay the foundations of the real compassion which is not only the power to "feel with" but also the power to relieve, and even at our humble level begin to enter into that "partnership of joy" with Those who are the Saviours of the World.

Donald H. Steward

THE NEW RENAISSANCE¹

By W. R. C. COODE ADAMS

IT is said that history repeats itself, but this is an inaccurate statement of the truth. What we mean is that similar circumstances produce similar results, and in this we state a principle which is the very basis of all human knowledge, and without which all research would be impossible. The object of the study of history is to show that every action has its effect, and every effect its antecedent cause, and that these are inked together by laws which cannot be evaded, and which work their inevitable way from one generation to another. It is thus that the wise historian, gazing at the conditions of his own time and comparing them with those of previous times, is able to foretell what course the world will take, and to see the future circumstances which will spring from present causes. The ordinary "man in the street" is swayed by a near-sighted view of present problems, but he who has learnt to look into the past should be trained to look into the future and see how these problems will affect those future times when names which are household words to-day will not even move men to curiosity. Thus, once again, knowledge is power; and so, with his motto as our guide, let us look at our modern days and see what is being born in the womb of time in the Year of Grace 1922.

It is the object of this article to show that a similar set of circumstances existed in the early days of the Renaissance,

and to accomplish that I will give a short sketch of that wonderful movement.

In 1453 Constantinople fell to the Crescent of Islām, and the scholars who retained there the remnants of classical learning and philosophy had to seek refuge in the West, where they began to spread their new ideas and teaching. The sterility of the philosophic basis of Catholic Christianity at that time, and the materialism and abuses which existed within the Church, had made a rich ground for the seeds of something new. The Dark Ages were coming to an end, and the culture of Western Europe was seeking some new expression in its awakening activity. Among those who patronised this new learning, one stands out among his fellows as a bright star among lesser lights. Lorenzo de Medici, called the Magnificent, the real ruler of the Republic of Florence, collected round him all the scholars of the New Age, and during his time made Florence renowned for learning and beauty throughout the length and breadth of Italy. Thither came the poet Politiano, and thither Pico della Mirandola, immortalised by Walter Pater. The history of this attractive and almost pathetic figure is a human document in itself. He sprang into prominence first at Rome, by publishing nine hundred propositions which he offered to defend against all comers, old and new. Needless to say, among such a vast number there were several which were judged by an ever-watchful Church to be highly heretical. He fell into bad odour and fled for protection to Florence. But Pico was ever a good Catholic, and continually strove to reconcile his new learning with his religion. Later in life he came into contact with Fra Girolamo Savonarola, of whom more anon, and under his influence burnt some of his books and recanted some of his former learning, and, it is said, on his death-bed prayed to be buried in the habit of a Dominican friar. He died in early manhood, leaving us a picture of a brilliant and lovable character, ever in search of

¹ A Transection of the Verulam Lodge, Cambridge.

truth, and ever dissatisfied because he could not find it—a man before his time.

Lorenzo the Magnificent had two sons: the elder, Pietro de Medici; and the younger, Giovanni de Medici. Pietro succeeded to his father's place, but not to his culture, and wasted his substance in riotous living. In the younger Giovanni, whom Lorenzo called his "shrewd" son, lingered his father's spirit. He took to the Church and was made a cardinal, and ever cherished his ambition to make the name of Medici once again a symbol of all that was learned, cultured and beautiful. These strange doctrines, however, raised the opposition of the Church, and the feeling found a ready mouth-piece in Savonarola. This Dominican friar, with such surpassing eloquence and so fiery a nature, eventually carried all before him. The people rose, disgusted with Pietro's excesses, and the Medici were driven out of Florence. The statues were destroyed, the books burnt, and an age of puritanism followed which has its equal in our country under the Commonwealth, until Savonarola was removed by the Pope—the notorious Roderigo Borgia, reigning as Alexander VI, about whom so much has been said, and of whom the truth will never be known.

Pietro died a broken man, but Giovanni migrated to Rome and bided his time; and that time was not far distant, for in 1513 he ascended the throne of St. Peter under the name and title of Leo X. Then indeed the old days seemed to have returned. Never was a more worldly Pope, and never one more splendid. He gathered round him at Rome a brighter circle of brilliance than had ever been in Florence, and filled the Eternal City with classical learning, philosophy and beauty. Other great names occur about that time—Michelangelo, Leonardo da Vinci, and Paul Veronese.

Leo X died in 1521. As the Vicar of Christ on earth he was a failure, but the debt the world owes him is great. He

protected the Renaissance and set it on its feet; and, although evil days were to come, and a Pope was to arise who executed Giordano Bruno in 1600, yet the classic learning had come to stay, and found its supporters in other lands—John Reuchlin in Germany, and Sir Thomas More and the great Lord Bacon in England. The Dark Ages were over, and a New Age had dawned.

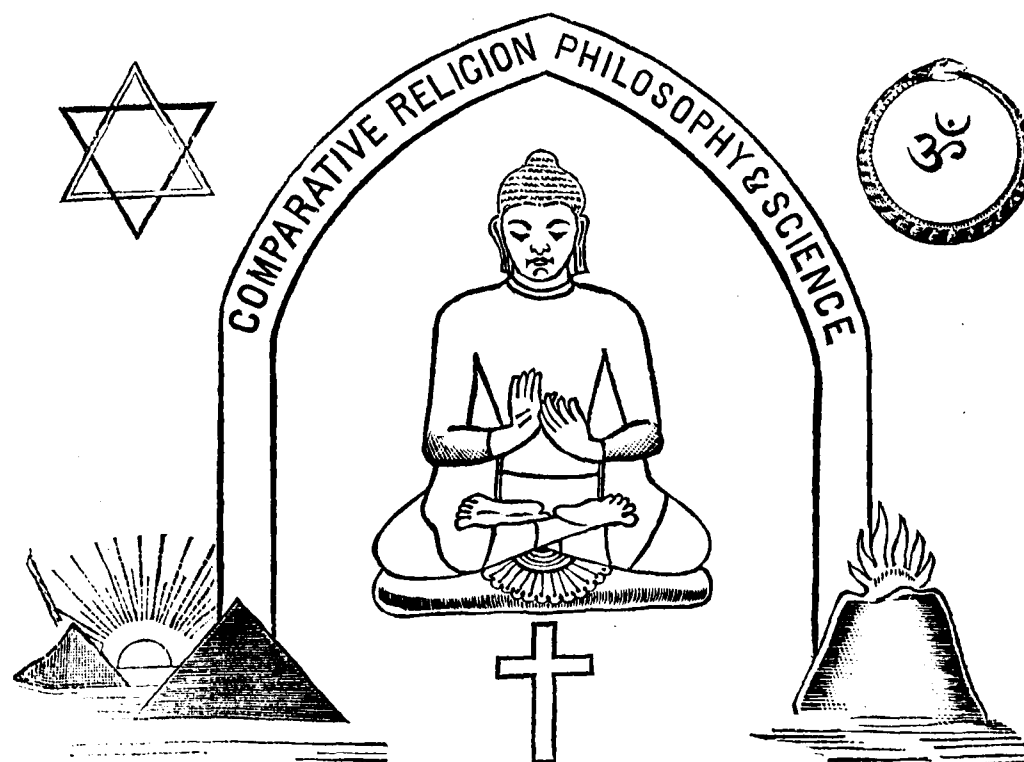
The New Age, in its turn, was to sink into all the errors of the past, the bigotry and the contempt of learning other than its own, and of other men's point of view; but, as it has happened before, a New Age is now arising, and behold it has come the old way: *Ex oriente lux*. With the opening up of the East a new learning has come to Europe, and the Upanishads and the *Bhagavad-Gītā* are being translated for the first time to sympathetic Westerners, as the old classics were translated in the West in the time of the Magnifico. And, as it was before, the movement has begun in a small way, and among a circle of people who are regarded by the orthodox with suspicion not unmixed with scorn. Nor should we be alarmed if, in the beginning of this movement, the scholarship is defective or the positions taken up by its followers occasionally extravagant. Even Mirandola himself thought Plato was Moses speaking Greek, and many other inaccuracies. It is for the beginning of a movement to set the tone, and for later years to perfect its details; and it will no doubt be now as it was before—a few great brains and a number of "cranks". These things must first be, but the far-sighted man will recognise out of the past that this is the beginning of a movement which will change the whole world.

Let us analyse our modern times and see if the conditions are not similar. Without any reproach to the Churches I think we may say that the philosophic basis of their dogmas is more than doubtful and they depend more on authority than reason. The Roman community is the only one that makes

any serious attempt to establish its position on philosophic grounds, and this is chiefly due to antiquated systems such as that of Thomas Aquinas. No serious attempt is made to keep abreast of modern philosophic thought. The intellectual advance of the age has been rapid, and men are looking for a new system of thought on which to correlate the results of scientific investigation.

Brothers, the New Renaissance has begun. It has begun, but it has yet to be made; and who will help in the making? Let us forget our personal differences and quarrels, and see the age as the historian of the future will see it. We think how good it would have been to be alive in the days of the greatness of Florence, but even greater days are on us now. These names that stand out to us in history were men even like unto us; to the eyes of their world they dabbled in useless things and followed after strange gods. It is a fair way to judge of the relative importance of things to consider the time for which they will last, whether the chroniclers of the future age will find them worth recording, or whether they will be relegated to the land where all forgotten things do dwell. Think of all the men who wrought and suffered in the ancient land of Egypt, and their quarrels and their troubles; where are they now? The sand has covered them. But the thought of Egypt has been the basis of all the science of the West. Will the historian, looking back from some dim future age, say the same of us? In our hands it is to decide; God grant we choose aright.

W. R. C. Coode Adams



RELIGION: ¹

OR

GOD MANIFESTING AS LOVE

By ANNIE BESANT, D.L.

I AM to speak to-day on the Religions of the world, a very much easier subject than that of yesterday. There is one profound difference between the question of Religion taken as Mysticism, and Religion taken in its various forms, adapted to

¹ The second of six addresses, inaugurating the Brahmavidyāshrama, Adyar, given on October 3rd, 1922.

the various circumstances, times, and conditions of evolution found, when any special religion was promulgated.

There is one particular distinction that you might keep in mind between Religion as such, the very deepest, and the exoteric religions, those that have to do with the outer life of man and his growth through certain stages. That is the distinction that you find drawn in the famous answer given by Āṅgiras to an enquirer, as recorded in the *Muṇḍakopaniṣad*, when the enquirer asked what was Brahmadevīyā. And the answer was that it was twofold: the Aparā, the lower—which included everything that was found in the Vedas, in Science, Literature, the Vedāṅgas, and Philosophy, such as the systems we now call the Darśhanas and so on—and the knowledge of Him by whom all else becomes known, and that was the Parādevīyā. It is partly from that, that our name Brahmadevīyāśrama has been taken; because we are trying to unite these two, to recognise the lower, the teachable, and the higher, the unteachable—that which one man can teach another, and that which every man must learn, to work out, discover, for himself.

It would not be, I think, an untrue definition, to say that everything that can be taught makes the Aparādevīyā; that which none can teach, but which is the revelation of the Self to the Self, that is the Parādevīyā. It is a distinction that is very seldom kept in mind. That Supreme Science, the Parādevīyā, is a voyage of discovery for every individual by himself. I spoke of it yesterday as very lonely, for that reason. Each traveller travels into an unknown country, and each must make his own discoveries, depending on the inner strength that wells up within him. No one can teach him. In the one case he is continually being taught and helped and trained, shown how to develop his powers, shown how he may gradually grow in spiritual, intellectual and moral stature, and so on. Each religion leads the human being,

the ego, always, as it were, by the hand, showing him how each part of his complicated mechanism is to be trained and disciplined; leading him higher and higher, until, having gained to a great extent self-control, the power of self-discipline, the mastery over all his vehicles, he then can use them for his onward journey, which he must tread alone.

We have to deal to-day with what can be taught. Yesterday I tried to indicate some landmarks on the voyage of discovery, which each has to tread by himself. H.P.B. once said that she was expected to take her pupils to the Masters over the Himālayas in a Pullman car. But that is a feat of engineering that no one can accomplish. The pupils have to walk on their own feet.

Now the special light which is thrown by Theosophy, and which ought to guide you in all your studies of religions, is that they all come from the same source. Each of them is delivered by a World Teacher. Each of them begins a new stage of civilisation with its own peculiar mark; while the religion given by the World Teacher looks backward and around, to see how people have come to the position they are in, and how to adapt the Ancient Truth to the new type; still more is it the foundation of a new civilisation. A new quality dominates each civilisation, and each of these qualities is one of the great jewels of Religion, which is gradually developed by the ego as you cut a diamond, so that instead of its looking like a piece of glass, you find that it reflects the colours of the spectrum: it dissociates colour from colour, and shows that all of them are present, even though one will dominate. The perfect diamond, which reflects all the colours of the white light, is the most valuable of all, from the standpoint of the jeweller. Then you sometimes get diamonds of a distinct colour—yellow, blue, rose, or even black, they say.

The peculiarity of each religion is the thing you have first to look for. What is it intended to evoke from the sub-race

to which it is given? What is the special quality which it has to bring out in that sub-race, and what is the contribution of the sub-race to the ultimately perfect humanity? There is a term used by H.P.B., and by many of the Great Teachers—the term of “The Heavenly Man”. In one sense “The Heavenly Man” means the perfection of a Root-Race. For instance, there is the ideal of the Āryan Heavenly Man. He will show out many qualities, but all specially dominated by what used to be called the “fifth principle” or mode of consciousness, that of the intellect, and he will show it out in different ways. That will be shown out in every sub-race. In addition to that, every sub-race will show out what we may call sub-qualities, which are dominated by the mind (I am taking the fifth for the moment), are coloured by the mind, grow up in the atmosphere of the mind, so that you can distinguish between the same quality in a fourth-Race man and a fifth-Race man. When we have our fifth Round, we shall know, H.P.B. used to say, what intellect really means. At present we have Manas developed in the fourth Round of our Chain. Hence it is largely clouded by Kāma, shows fundamentally the quality of the Lower Manas; and, while it is developed to an extent that to us often seems magnificent in the geniuses of the Races, we are told that when it comes to the fifth Round, and the fifth Race, then in the fifth sub-race of that we shall have a brilliancy and power of intellect that at present we cannot conceive.

That image of “The Heavenly Man” shows us a single body, as it were, into which all the qualities of the Race are brought, and also the sub-qualities. As that Heavenly Man is seen in the world where these lower divisions do not exist, where you get every individual and every Nation respectively like a cell and organ in the human body, which has its own individuality but at the same time is dominated by the Life of the whole body, so in the Heavenly Man you see a form in

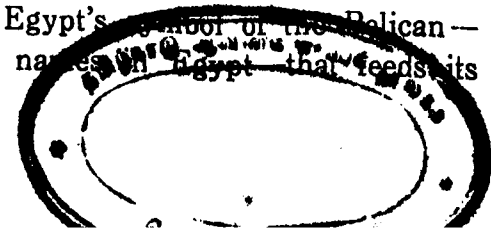
the higher world, and into this are built all the qualities and sub-qualities of the Race that He represents. I think you will find that to be a very useful idea to keep before your minds in the study of religions. You will first try to see the characteristics common to all of them. Then you will look for the things that are separate in them, the specialities of the religion, the things that distinguish one from the other. These two things, the unity and the specialties, are the things that you want to select out of the religion in your analysis of it, so that you may get a clearly-cut idea of the special gift which that religion and sub-race give to the building up of the ideal, “The Heavenly Man”. I have found in my own study that the way in which Theosophy both analyses and synthesises—these two ways of the mind—helps us enormously in the clearness of our ideas, and in the relative importance which may be given to the different parts of the same subject. We are inclined to be lop-sided. We need a corrective, and that corrective is given us by the study of the Divine Wisdom. We are going to try, in the work which is done here, under each of the great heads, to utilise Theosophy as an illuminator. A phrase comes into one's mind from one of the *Psalms of David*: “Thy Word is a Light unto my feet”; and I think the Divine Wisdom is pre-eminently a Light unto our feet.

The next great idea that I want to take as a guide is that there is always a World Teacher, one great Being; but He does not belong to one Race, as the Manu does. It is a rather curious point, and I have never been able quite to realise what it indicates, but some great principle must be indicated in the fact that a Manu and a Bodhisattva always work together. They are a pair; and that at once suggests to us “the pairs of opposites”. They are supplementary to each other, and we can see, looking back into history, how these Two keep together; how, when They are preparing for Their high offices, They are continually brought together into the same

life, go through life together, helping each other, supplementing each other, the deficiency of the one being made good by the excellences of the other. They are like two parts of a single form, and until you have the Two you cannot realise Their work. More and more They become assimilated as they tread the higher reaches of the Path. Where They pass on into Liberation, you find Them working still side by side until the sixth great Initiation—that of the Chohan—after which They pass the seventh, but there One becomes the Manu of a Race and the other a Bodhisattva. I cannot say the Bodhisattva of a Race. That is the peculiar thing. The Bodhisattva takes up His function of Teaching at a point at which His Predecessor becomes a Buddha, and He comes in and takes a certain sub-race, say of the fourth Root-Race, under His care, as the Lord Gautama did. He was the Bodhisattva who occupied that great post through the later sub-races of the fourth Root-Race. On the other hand, the Lord Vaivasvata Manu, the Manu of the fifth Root-Race, took up His work of preparation long before, the work of separating His Race out of the fifth sub-race of the fourth Root-Race. That went on through a very long period of time in Atlantis, before He brought them by way of the Sahāra, which was then a great sea, across Egypt into Arabia, where they settled for a long time, and then onward through Mesopotamia until the northern part of Asia was reached, and the shores of the great Northern Sea, and then a little southwards, where they finally settled down round the waterway that separated the White Island from all the surrounding country, and built the "City of the Bridge".

While you find the Manu and the Bodhisattva very closely connected, there is this curious difference between them. The Lord Gautama appears as the World Teacher in the fourth Race, where He takes up that Office. The Lord Vaivasvata Manu works in preparation for His fifth Root-Race, taking it

out of the fifth sub-race of the fourth Root-Race, and bringing it away and segregating it after going through long journeys. We know exactly in how many sub-races of the fifth Root-Race the Bodhisattva appeared as the World Teacher. We know how He appeared as Vyāsa to the Root-Stock of the Āryan Race. Then we hear of Him as Thoth in Egypt, in the first of the emigrations, the second sub-race. That name is more familiar in the records of religions under the Greek form of Hermes Trismegistos, the Thrice Greatest, so called to distinguish Him from Hermes, the Messenger of the Gods, who was a Deva. The World Teacher in Egypt was then known under the Egyptian name of Thoth and under the Greek name of Hermes. In *The Book of the Dead*, and in remnants of Egyptian records which have been translated, you will read a great deal about that wonderful Revelation of His. Just as in the Hindū Religion He took the Sun as the great symbol of the Deity, and Nārāyaṇa in the Sun became the centre of worship, so in Egypt you find a similar symbol, spoken of as "The Light" more than as the Sun, though the latter is His manifestation, as in the Egyptian religion you have Ra and Osiris, different names for the Sun. But the fundamental idea in the Egyptian religion is less the Sun than the Light through the Sun. In the Fourth Gospel there is the phrase: "The Light which lighteth every man that cometh into the world." That is a purely Egyptian idea. The Fourth Gospel was written in Africa, and is partly Greek and partly Egyptian. All the symbology is the Light and the Darkness. The powers of matter and of evil are typified in the great Dragon of the Darkness. He tears Osiris into pieces, and scatters his body, so that the pieces have to be put together before he can rise from the ashes of the dead. The great symbol of the Resurrection of the New from the Old is Egypt's symbol of the Pelican—called very often by other names in Egypt—that feeds its



young from its own breast. The Phoenix was one of the names that it had, and the legend was that at one time in the year a Phoenix came to Egypt and threw itself into a great fire which was prepared for it. It was burnt to ashes, and a new Phoenix arose from the ashes—a vivid symbol of the way in which life is reincarnated in new forms; and in that way the doctrine of Reincarnation was spread in Egypt. In Egypt, the King was bidden: "Look for the Light," that he might remember, amid all his pomp and his pride of power, that the Divine Light shone in his subjects as in himself. The people were told: "Follow the Light." And in the Mysteries they were commanded, as they stood in the symbolic darkness: "Seek for the Light."

Then again we know that the World Teacher also was the Founder of the great Zoroastrian Religion. He came as Zarathushtra, and gave the second of the great migrations, the third sub-race, the Persians, their ancient religion which survives among the Pārsīs to-day. His last reincarnation in our fifth Root-Race was when He came as Orpheus to Greece, the Founder of the Mysteries there, as He had been of the Egyptian Mysteries and the Persian Mysteries. The Mysteries of Mithra came from the Persian Prophet, as the Mysteries of Greece had their root in the Mysteries of Orpheus.

I ought to have said that in His Third Manifestation, in Persia, He took another form, the Fire. The Sun, the Light, the Fire, these are the three great visible manifestations of the Deity in these three religions. In the fourth sub-race He changed His symbol and adopted Sound. The Orphic Mysteries work through Music; the idea in them is Harmony, Beauty; and it is because of the way in which notes are welded together into richer chords, that out of that the dominant characteristic of the Greek Religion, shaping the Greek civilisation, took its note of Beauty. Beauty is the mark of the Greek (or the Kelt; Greek is too narrow a name),

just as Purity is the mark in Persia, and the Higher Science is the mark in Egypt, and the deepest philosophy and metaphysic was the mark in the Root-Stock of the Āryan Race. God was hidden in the Sun, the Light and the Fire; He was made manifest in Beauty.

Looking at it, then, in that way, you have a definite Design. We have these four—the Root-Stock and its three sub-races—all under the same Great Being who then appeared as the Prince Siddhārtha, the Lord Gauṭama, who became the Buddha, reaching Illumination at Gayā, under the Tree, who then, when He went to Saranāth, began the turning of the Wheel of the Law; He lived for forty years, teaching His sublime form of the great Wisdom Religion; and passed away from the world. His work as the direct Teacher of this World was over, and He gave His place to the Ṛṣhi Maitreya, who then became the World Teacher, the Jagaṭ Guru, or as the Buddhists have it, the Bodhisattva.

Annie Besant

(To be concluded)

INTERROGATORIES

FOR DISBELIEVERS IN REINCARNATION

By THE REV. C. SPURGEON MEDHURST

A. Is man only born once?

1. If a man inherits more tendencies to vice than to goodness, and circumstances surround him with influences which foster evil rather than purity, how is he ever to be convinced that he is a brother to all, and all are his brethren?

2. How, under such conditions, can he believe that God is a Father who looks with equal eye on all?

3. How, to such a person, can it be proven that there is one aim in life which is the equal duty of all?

4. If this man's eternal destiny is settled by a single earth life, what hope has he?

B. Is there Divine Justice?

5. If I am brought into the world for the first time at birth, and the occasion of my birth was the unconsidered passion of vicious parents, what philosophical ground is there for believing that an existence so capriciously commenced may not be as capriciously ended?

6. The sins of the parents are visited on the child. On the theory of a newly created soul for each newly born body, where is Divine Justice?

7. If I am without a past, dropped from somewhere into this maelstrom of inequalities, what rational assurance have I that I may not ever be a bubble tossing on the ocean of existence?

8. If the sense of Divine Justice be destroyed, how can the sense of obligatory human justice be preserved?

9. If there is no justice now, why expect justice hereafter?

10. Can Divine Justice be proven if the truths of reincarnation and previous earth lives are denied?

C. Is it all chance?

11. Why are some morally weak, and others innately strong? Why are some severely tempted, and others untroubled by objectionable desires? Is it all chance? How can this apparent injustice in things be reasonably explained?

12. The state of the world can only be attributed to one of three causes:

(a) Chance, or a divine Will which is unstable;

(b) Caprice, or a cosmic law of which we are the innocent victims;

(c) Desert, or causes we have set up in previous lives.

Which is the most reasonable?

13. If our present life and its implications are, so far as we are concerned, only a throw of chance, why not rid ourselves of the burden when we will?

D. Is flesh superior to Spirit?

14. The physical body is the result of a long evolutionary past. Men's minds show greater diversities than their bodies. What ground is there for admitting the physical evolution of the one, and denying the psychical evolution of the other?

15. If a new soul is created for each new body formed, then is not flesh superior to Spirit, and Spirit its dependent, not its ruler?

16. If unwilling to admit the above, then, on the special creation theory, are we not logically driven to the position taken by Democritus, that the soul is the same as the body, only composed of more delicate atoms, and that thought is only a more refined sensation?

17. If body necessitates soul, how can immortality be proven? Can the greater spring from the lesser?

E. Is there purity or goodness?

18. By what authority, human or divine, on the hypothesis of the special creation at birth theory, is a *pure* soul imprisoned in a sin-soaked, lust-produced body?

19. If the creative *fiat* of God can be called into operation by man's impure indulgences, it must have been because He so willed it. If so, what about His Purity and Wisdom? Is not the theory that no life begins at birth or ends at death the only explanation of the dilemma?

F. Is immortality true?

20. How can you prove the reasonableness of your belief that one's *eternal* destiny depends on a few years of ignorant earth life?

21. If it does, why the difference in the lengths of different earth lives; why the wider and the narrower chances given to men?

22. How is it some escape from earth's disciplines in infancy and have no earthly discipline?

23. Do these always remain kindergarteners?

24. If these inequalities can be balanced in an after-death or spiritual existence, why are any subjected to the pains of earth?

25. Can this differing treatment of men be explained on any other supposition than that they have lived on earth before and will return to earth again?

26. Without this belief, is it not true that the doctrine of immortality presents many difficulties?

27. If the necessity for a pre-natal life, as an explanation of man's inequalities, be denied, how prove the necessity for a post-mortem survival to regulate irregularities? Are not the arguments which would support the latter hypothesis equally applicable to the former?

G. Is perfection attainable by man?

28. Can there be human perfection unless man completely masters fleshly desires? How many succeed in transmuting these, and in overcoming a longing for earthly goods? How can this earthward longing be conquered on a spiritual plane, and why should man be deprived of further chances to make good in the place where he has failed? If he never returns to earth, does God, having set him the task of conquering the flesh, afterwards excuse him from it?

29. Is it not the most reasonable explanation that we return to earth many times, until we have finished with all that earth can teach, and in such a belief is there any essential contradiction of any Bible truth, or of any moral or spiritual teaching anywhere?

30. If we deny reincarnation, how is the Calvinistic doctrine of predestination, in its most offensive form, to be avoided?

31. If this world is good enough for our learning our first few lessons in the method of attaining perfection, why is

it not good enough for our learning the later lessons also? There have lived men on earth who were greater saints than we.

32. What proof is there, in any scripture, that God does not intend us to exhaust all the possibilities for improvement which earth affords, before we finally leave it?

33. If man were taught that he will be sent back to earth again and again, until he has accomplished in himself the miracle of perfection, would he not have a stronger motive for strenuous endeavour than when allowed to think he can at death finish for ever with all the familiar temptations of the flesh.

H. What is the basis of evolution?

34. Apart from the theory of reincarnation, is it possible to give any philosophical explanation of the rise and decay of races?

35. Is evolution the result of certain blind forces, or is it a Will gradually coming to a knowledge of itself?

36. Unless the outward process of the "physical juxtaposition of molecules" be a "mode" of the activity of the ego within, why evolution, and not devolution?

37. Either each ego perishes with its material body; or at death it is drawn with its accumulated experience back into the ocean of Spirit, losing its individuality; or it reincarnates in the physical, after having assimilated all its previous varied experiences, that it may acquire further experience. In view of the evolutionary process demonstrated by science, which of the above propositions is *prima facie* most reasonable?

38. If it be said that all must be left to the evolutionary fiat of the Creator, the question still remains—what was the force working within the primitive vehicles, and has that force been itself affected by the evolutionary process? Was it

fully cognisant of its aim, and working according to plan? If so, how account for imperfect organs subsequently discarded, modified; or transformed? In a word, is not evolution, or growth, as true of the Spirit working through matter, as of the matter worked upon?

39. Do not facts, when considered apart from theological prejudices, force the conviction that, working through matter, the force (or Spirit) gradually attained consciousness and individuality by moulding matter into form?

40. In this do we not see an adumbration of the spiritual evolution of humanity, individually, and therefore, of course, collectively?

41. Does not such spiritual evolution find ample confirmation in the history of mankind, as known to us from investigations along other lines?

42. Unless all phenomena are an expression of an inner realm of spiritual activity, how account for sensation becoming emotion?

43. If the evolution of Spirit be denied, while the evolution of form is conceded, how account for the gulf between the mind of the animal and the mind of the man?

44. If long ages of the evolution of matter through innumerable forms, were necessary to prepare a suitable encasement for the Spirit of man, why assume that one physical body is sufficient for the perfecting of man's Spirit?

45. If it was the Divine Plan that man should attain individualised consciousness by means of a long evolutionary journey through many physical forms, is it reasonable to suppose that God has now reversed Himself, and that He intends man to attain perfection in some other way, without the aid of the flesh? Does anyone die having perfectly learned every lesson the flesh can teach?

46. Is there sufficient difference in the brains of men to account for their differing moral and spiritual conceptions?

47. Is it not necessary, therefore, to postulate a spiritual as well as a physical evolution?

48. May we not say that the Christian Incarnation of the Christ was a miniature of the entire process? "The Captain of our salvation, made perfect through suffering." (*Heb.*, II, 10. *cf.* XII, 2.)

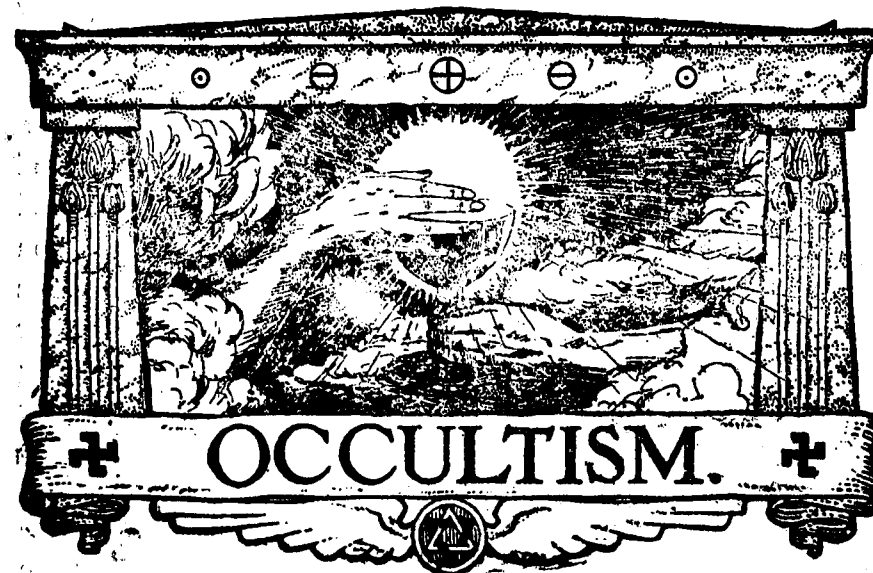
C. Spurgeon Medhurst

CRESCENT

"THE moon is old," she said,
 "And nearly dead.
 "When shall I see the new moon's crescent clear
 "At eventide, when 'neath the trees I rove
 "With one I love,
 "So full of hope and cheer?"

But I—I have grown old;
 And so I wake long hours before the day
 And watch the old, old moon, grown thin and cold,
 Climb up the sky. "Ah! sad, sad," she would say,
 "His day is almost done."
 Old moon, what say you? Are you sad or glad?
 Sad that your hours are few?
 "Nay, rather, glad," I think I hear you say—
 "Glad, for another day
 Shall see me born anew."

ETHELWYN M. AMERY



THE OCCULT GOVERNMENT OF THE WESTERN HEMISPHERE

By DR. WELLER VAN HOOK

(Concluded from p. 411)

THESE matters are brought to your attention because their review makes it possible to point out anew the necessity for your seeking and seizing opportunities *over and above those of routine and of mere self-evidence*. These are now critical times for all Theosophists. They are times in which your leaders are presenting brilliant opportunities to you without always labelling them. Your intuition must enable you to see them. Perhaps I may be allowed to give you some very direct hints.

The Masters utilise the karma of Their pupils in peculiar ways. They sometimes let the young Initiate appear to be a man of weakness, sinfulness or impurity. There are now before the Society Initiates accused of various phases of wrongdoing, of immorality in one or another sense.

Let me give you solemn warning that their errors of conduct, if there are such, would better not be observed with comment of any kind by you. If you have obtained knowledge that A or B is an Initiate, let me adjure you to utter no criticisms in thought or speech upon his shortcomings or alleged misdoings. His Master cares for him and all that he does. To be henceforth in practically continuous incarnation, and to perform colossal labours for the cause of the Great Lodge, these pupils will soon be lifted away from errors of conduct, a few decades bringing them into relation with new generations of men. Ere long these pupils, beginning in an apparently unfavourable way, will become illuminates, free from the possibility of falling into error. *Per uspera ad astra.*

Would you have the mystery of the Way no mystery? Modes of making mysteries the Masters must find, in order to confer the power of penetrating māyās. And often the task in dispelling māyā for the self-righteous man is that of seeing through erroneous conduct on the part of the Initiate!

For the unevolved or partly evolved man, conduct, we must remember, is a sort of precipitate, occurring amid the actions and reactions of a man's inner consciousness. It sometimes represents phases of character almost entirely outworn, no longer properly representing the man. Is it not high time that we Theosophists were learning where to place conduct when we are observing men? It is truly pathetic that, after the many years of active drill on this lesson since H.P.B.'s early days of spiritual teaching, to say nothing of the ancient scriptural teachings, of the words of the Lord Buddha, of

Pythagoras, of Plato, of the Christ, our people should still be persecuting one another on account of deeds, of mere errors of conduct!

When Jesus said to Paul, appearing to him on the road: "Saul, Saul, why persecutest thou me?" He opened Paul's heart so that Paul knew the truth—that he was persecuting his Master by dealing harshly with His disciples on account of their deeds.

We grant that a man's hand should be stayed if he be about to strike another without authority, just as we insist that a man shall not prosecute unless he has authority, is in fact the executive officer, or shall not hang another unless he be sheriff.

But that Theosophists, students and exponents of the Divine Wisdom, should more or less idly contemplate, consider, speak of, discuss and publish accusations, whether imperfectly or well authenticated, against fellow-members of our Society, of so-called brothers, is beyond the most fantastic dreams of possibility for one who knows what they have been taught, what they know, and what their true convictions are! Yet these things they do. And, worst of all, they not only condemn and revile those that have been tried by due course of law, under jury and judge; they condemn and revile people in distant lands, perhaps people they have never seen, and who have no opportunity to defend themselves; they condemn and revile fellow members on the flimsiest of hearsay gossip, quite as freely as they vigorously denounce poor devils, tortured of conscience, who have confessed their error and who creep to their feet, begging for mercy! And in addition they rejoice when such men are hounded into resigning from their self-righteous Society that, asserting itself to be desirous of being a nucleus of the Universal Brotherhood of Man, ought to be a haven of refuge for the accused, the oppressed, the weak and the condemned! What karmic fruits, think you, would be gathered by these people of such acts, if our Divine

Masters did not stand between them and the most painful of their kârmic reactions!

You see the real man is above, inside the apparent, outer man. From there, above, perhaps he is battling with a thousand fiends, of his own past creating possibly, but still, for him, real and potent. These creatures beat him down, and men coolly observe their brother overcome by passional demons into yielding; and, seeing coolly, they condemn and cry: "Unclean!" Do you know it is true that often the blazing Master is there, with him in the fight? The Master may be obliged to let the Initiate down into his weakness to be seen and scorned of men, that he may learn for ever his lesson. And the Master, the Saviour, may be ready, next moment, to lift him up and say: "My son, your karma of that type of error is done; henceforth, if you will steadfastly try, I will sustain you, and you shall never again in any age be forced into such deeds; your battles for purity shall be on higher planes alone. Other faults, other errors you must learn to leave in the same or in similar ways; but that thing is dead!"

So, if you condemn a man who is committing errors of conduct, you may be condemning a man on the cross, whom the Master is carrying through to that final triumph that will make him, also, a saviour of men!

Then do not speak, do not strike with word, or thought or feeling, any man who errs. Theosophy and all its illuminate exponents teach that.

The Lord Buddha, when asked who among those about Him was nearest and dearest to His heart, pointed to a drunken man in the gutter! The action you may condemn may be the last action left to be done before the heart's purity of motive shall shine forth in action unobstructed for ever.

The appearance of the Logos in the flesh takes place through representation by a physically embodied member of

the Hierarchy. The representation is incomplete. A statue or a painted portrait is not the original; it is merely a representation. Hence the Logos is imaged for us by Those who, appearing within the limitations of the flesh, cannot overwhelm us with His completeness. Criticisms arise, and misunderstanding.

How much more, then, may those be subject to unpleasant comment who, representing the Masters of the Wisdom, must appear under the limitations imposed by the daily and perhaps almost hourly trials of the Path of Holiness! Criticisms of our leaders of the Society are of frequent occurrence, and most unjustly in this, that they are launched without warning, without request for explanation from the victim, without trial and the orderly presentation of evidence and the hearing of witnesses. Moreover, there is no presiding judge to act as referee.

Our Initiate leaders, representing the Masters, are regarded as ordinary men and women on the one hand. On the other hand they are easily seen by Theosophists to be possessed of many of the early powers of those who are to go on swiftly to divinity. They are especially such as must often be martyrs to the causes they represent. And Theosophists, knowing something of the Law, ought, of all people, to abstain from criticising them! Yet, even for Theosophists, the illusion is often too great to be resolved. Those who at one moment are seen as lofty beings of great power and transcendent usefulness, are, at the next, found to be guilty of such erroneous conduct as should put them, forsooth, out of membership in the Society! We must gain the wisdom to say to ourselves: "There is a man who is far along in progress toward perfection; even if his conduct is not what I think it should be, I shall refrain from criticising."

There is another phase of the matter, of value only for those who accept the fact that Initiates hold close relations of consciousness with the Masters of the Wisdom. All

in harmony, all pain and criticism directed against an Initiate must be passed in review by his Master. So, if you accept the fact of this relationship, you will wish to refrain from acts that bring unnecessary trouble to Them.

Of course one will not refrain from speech if he feels it necessary to speak. And it must never be thought that honest and fair criticism will damn a Theosophist who considers it his duty to make protest. Yet one must recall that, if Initiates make errors, their Masters are able to readjust the conditions of life which Their pupils have disturbed, so that wrongs are more than made good again.

Your opportunity is not merely negative, it is positive. *Find and know all the Initiate representatives of the Masters and help them with their work!* For they are given that work by the Masters Themselves. And doing what They wish done is infinitely more important than the doing of anything else, for doing that work will lead you directly into the spiritual life of the Hierarchy, and, far more important, will provide the Masters with fulcra for Their powers.

Remember that the *Gītā* tells us that the ways of Arhats are mysterious, not to be judged by ordinary standards.

Mr. Leadbeater hints that H.P.B., herself, engineered the Coulomb affair! If she did, she seems to have completely concealed her part in the matter from the other leaders of the Theosophical Society; and no one suspected it for more than forty years.

You must, therefore, trust our present leaders with a deep and abiding confidence based on highest intuition. Those of Adyar cannot now be far from Adeptship. You may come in this way to trust the Masters and Their servants against all *māyā*. Job said, in the midst of his agony: "Though He slay me, yet will I trust in Him." That is a phase of confidence for which you may not now be ready; with time and effort you will attain it.

Wide divergence of opinion, sometimes due to lack of confidence as to Theosophic principle and also segregate action in the cause of Occultism, may lead to necessary separations in the work for untold ages of the future. A number of these breaks have occurred, some happily, some not so fortunate of outcome.

Let us consider this topic for a moment. To disagree with those in authority, and to work separately from them, is to bring about partially opposing results, leading you into activities that may have much delayed and widely different fruitage. Divergences in the Hierarchy are of course at times normal and necessary; they express the variety and the charm of the universal life which enjoys infinite diversity in forms. How do they arise?

Objective life at large gives, when viewed from certain levels, the impression of having been cast from a mighty hand! The various bodies sent forth seem to travel together at first, in parallel lines. But a little further away from their starting-point they are seen to be really diverging and, though the varying angles by which they are separated are small, the bodies are soon seen to be appreciably apart. And, while the angles may not increase with the growth of the traversed lines, the lateral distance between the particles grows with surprising swiftness.

In the case of solar systems and of nebular aggregations of stars or universes, this differentiation in space is associated with variations in their character, type and quality.

Now on the Earth, in the world's life, such diversification is taking place. And it is a strange truth, of overwhelming import, that corresponding differentiation is taking place among the members of our Hierarchy, especially upon the lower levels. With the growth of these great Beings, their spheres of life and action must become greater, and their relationships within the hierarchical power and authority must be modified

by expansion, by ever-renewed re-arrangements, by accessions to and defections from groupings, until the picture becomes of that kaleidoscopic character which we would expect when viewing the work and the life of the Gods, Those becoming Gods, and Their pupils and followers.

Examples of such divergences and such growth, under the influence of the forces that lead to it, are seen when we contemplate the inter-relations of the Schools of the Hierarchy to which we have already referred. Those great groupings represent bodies differing from one another as differ the characters of those at their several heads. These heads are at one in general purpose and at one in vibration upon the planes of Their life. Yet the historical difference in opinion between some of Them, at the time of the launching of the Theosophical Movement, is typical of Their differences in character, in method and in Their relation to the Supreme.

No pupil is allowed by his Master to be wholly submissive to Him. The pupil must develop character, ever stronger, ever purer, ever more clearly showing forth certain features of the universal nature, and ever adapting itself more closely to the definite but enlarging requirements of some certain and specific phase of action in the Great Plan.

You, by your own choosings while in incarnation, as well as in the life of the higher planes, mould your own future in mighty ways. We are told that seven modes of life lie before those who reach Adeptship. Doubtless preliminary knowledge, consideration and comparison pave the way to the final determining act. And it must be that previously developing character and æonian associations express themselves in and by that final choice. This is a critical incarnation for you, indeed.

All that phase of the Hierarchy that we contact is plastic! We can now join it with full determination and we can modify its future in our own ways, or we can let the opportunity slip

by, and for long can remain of but little power and influence in the large and free life that makes the matrix of human existence.

Already we have seen, by the striking illustration of the Master Rakovzky's pupil, how divergencies occur within our Society, and how they will lead to different forms, methods and outcomes of effort, and to different places in the spiritual authority of the future for hundreds of young Occultists. Let the vision of these possibilities fill us with the splendour of our opportunity, and lead us to renewed devotion to the labours with which our dharma has provided us. At the same time, let us beware that we fail not to cling to those greater souls nearest to us as we fly through space and time, so that no needless widening of angles occurs, and no petty divergencies become great and perhaps to some extent deleterious, through froward thought or feeling on our part.

You know well what manifold opportunities for work are given you through the activities of the Theosophical Society. Let me call your attention to other opportunities that have more or less close relations to them.

There are several special activities through which the Master Rakovzky is now sending part of His power to the Americas. These activities partly concern the wider extension of the knowledge that karma and reincarnation are valid truths. There is a very definite and strong organisation caring for this work.

Then, second, there is a mighty though very quiet attempt to minimise the great error being made by men in perverting the love-force through its sex-expression. This wrong, widespread about the earth, is especially baleful, because it contravenes and antagonises the proper application of the Logos' force of love, preventing our globe from receiving its full quota of God's expression of affection, and because that one of the Rays, of which the Master Rakovzky is the

Head, is simultaneously and similarly balked of its fullest expression, while much of its force, as it pours through humanity, is perverted and turned to downward uses. This downward-diverted force, in order that it may not be wholly stored away for later liquidation as dark karma for Man at large, and for the men and women concerned, must be sent on, after leaving those who are self-indulgent in such ways, until it can be used by passing it through one of the lower orders of evolution of which you have heard but little. This necessity forges a most powerful and binding link with that evolution, and that relationship will make trouble through much of the subsequent life of the two evolving bodies on this and later globes until the very end of the manvantara. Especially abhorrent to the Law is the abuse of women by coercing them into sexual irregularities. Such action leads to kârmic returns that are so onerous that we ought to do all we can to aid men and women in avoiding such gross errors of conduct.

It must be plain, then, that the promotion of the two activities referred to is work most useful and dear to Him, and that, if properly attended to, the results will be of great value, not only in our age, at the time of the Great Teacher's coming, but also through all the future ages of the world's life.

It is needless to speak in detail of other well-known activities close to His heart, with which you are acquainted and in which you may have part. I refer especially to Masonry and to Co-Masonry, and to the work of some smaller bodies. Enough has been said to make plain to you that every one of you who longs to do mightily for God and for Them, may find opportunity, as our Bible so often repeats, to take his place at the head of a host, small at first, that shall at last be numbered as the stars in the heavens. I am not to-day so much concerned with urging you to do thoroughly and well the small things of your lives, as with inducing you to realise that, as you wisely and, with opened eye, see the

way to invest those small efforts in labours that are of highest import for the Great Work, so you will be enabled to make your own future brilliant and great, instead of slow, humdrum and mediocre. And this you can do, providing you have the wit to see and the energy to do those things that are near the heart of the work.

It is permitted here to say that another work, through which the Master Rakovzky sends His blessing, is that of the spread of Buddhism through the world. That ancient religion, which, esoterically, is the most calm and philosophical of extant systems of its kind, has languished in recent years for lack of the knowledge and appreciation of the modern methods needed. But recently an effort that bids fair to bring success has been inaugurated. It looks to the union of all the Buddhist workers of the world in the matter of clarifying and unifying Buddhist thought; to the universal spreading of the truth about the teachings of the Lord Buddha; to the proper presentation of the sacred writings of Buddhism, and to general discussion, among all interested in the religion, pertaining to Buddhistic doctrine and the True Path.

There are in existence several Buddhist periodicals of great value, interest and dignity. And there is some effort being made to educate a nucleus of the Buddhist priesthood.

Of course the religion needs a powerful infusion of modern thought, feeling and method. And this can easily proceed if those interested will have faith and will work. Other organisations can be formed and additional methods invented.

We must remember, too, that this is the period in which we may prepare definitely for the return of Col. Olcott to the work. And one of the activities dearest to his heart was that of Buddhism. What we do for this cause now may make it easier for him, with his rich Buddhistic karma of the Ashoka and of the Col. Olcott lives, to make great advances, when he comes, for the huge, slumbering giant religion.

You will, of course, understand that you are not being invited or requested to modify or minimise your efforts for the Theosophical Society. Far from that, indeed. All of us hope to further its interests. But there may be those among you who have time for and interest in other works.

It would be a childish error, in the comprehension of the majestic flow of the Deity's Plan, to imagine that the service of any One of the Masters could be undesirable, or that one should be commiserated because he was chosen to do work other than that of the Theosophical Society. We have been told of men who, holding membership in the Society, are to be pupils of different Masters, perhaps not connected with it. The works of the Masters do not conflict with one another. And you cannot make error in serving any One of Them. In fact the Theosophical Society is not the Hierarchy; and, when your real work is found, it will be seen to be work for the world at large, although it may be conducted through some organisation.

I urge you to co-operate with those engaged in these labours, if you are free and your inclination favours. A letter sent to me will bring further information.

Let us return to the main current of our story!

It was H.P.B. who lightened the labours of the Master Rakovzky with His pupil, taking strong part in his training; it was H.P.B. who shared with that pupil much of the difficult karma of the time. And very close to H.P.B. in affection and confidence is that pupil to-day. There is deep solace in these facts. For H.P.B. is one who makes strong and clear-cut demands; and to be able to find some measure of his approval, fills one with confidence that, on the Way, his potent hand will lift from many a slip and many a fall. It means that success is assured in the joining of certain mighty currents of occult force that sometimes seem to be ready to be torn away from their largest possibilities of usefulness. And this promise

of aid from that source will hold good through the long future, a thought full of comfort. The whole-hearted ways of H.P.B. I like. Sometimes impulsive and tempestuous in occult activity, his method is so full of direct, potent and persistent attack that his purposes will swiftly be attained.

Let me tell you that H.P.B. is not one who forgets or will let slip any who have served him. And the same is true, of course, of all occult leaders! Once I said to a London Theosophist who seemed cold in the work: "Don't you feel as much at home under the present Theosophical Society régime as in that former one you shared with H.P.B.?" Almost with tears his voice replied: "One life; one love!"

If you find one leader not so much to your childish liking as another, then cling to that one you love, and you will be drawn into the swifter and wider waters again by him, even if you slip out of them to-day. None is lost altogether who seems to fail, if he has lived honestly and strongly, even if he unfortunately chose the wrong view of things for a time. Theosophy does not preach hell; but love. It does not tell of spiritual death; but of the hope of perpetual spiritual progress.

All of us who are Occultists depend upon the Masters' grace for our success. It is They, not we, who smooth out the tangled skeins of our own ill-twisting. All of us fly through the air-paths of evolving in one great flock. Let us see our errors frankly and say: "There I made a grievous error; I will not make that error again." Then let us take renewed hold of the hem of His garment and refuse to stay down, but determine that we will rise and rush forward with redoubled effort to make good the few strides we lost in error.

The work for our Western Hemisphere is colossal—to try to see and to uphold the ideals of our land and all the lands of North and South America; to note the trend of the work to-day and to foresee that of the future; to familiarise

ourselves with the peoples of the two continents and their governments, their racial relations, their philosophy and their religion; to demand some share in the forming of the new races, and to participate in thought in the inter-relations between the lands of our hemisphere and those of the older and more inclusive continents.

It was only after several years of my life of Occultism had passed, that the Master the Venetian was known by me to be present each day at the critical hours when the labours of the Master Rakovzky were onerous. For you must know that the management of the heavenly host, with full potency and with exactness, demands detailed attention to the requirements of all the several lower planes at once. And this can best be done when there are more workers than one to take charge of different phases of the work. For years these two worked together in this way, until at last a new marvel was before my consciousness—the Lord Buddha joined with Them, dividing His hours of the day, giving part of the time to our hemisphere. It is a joy to tell you of the nightly, daily, and almost continuous simultaneous effort of these Three, working together for years to prepare the Way. Other Masters frequently join Them for a while. Their efforts mean the smoothing out of myriads of kârmic difficulties for the two Americas, and especially for the United States, the leading Nation of the Western Hemisphere, on the spiritual side as well as the temporal. It means that, with the establishment of the more complete organisation of which I have told you, the life of the whole hemisphere is better co-ordinated, is more easily refreshed, stimulated and given more definite tone. There is no place or time for drones now in our life. Force, stimulus and response to high thought and feeling drive through all who are willing to aspire, and to enter upon quests of idealism in any form. The rescue of the helpless, the exposure and the repression of wrong-doing, are

taking place more readily than ever. The outer aspects of criminality and evil action may be in appearance no less sharply marked than usual; but that may be because tension is heightened upon the dark side, to throw evil into momentary prominence for its kârmic destruction.

Perhaps some day more can be told of what these Great People are doing in these awe-inspiring ways. Meanwhile you may be sure that whatever clean devotion and enthusiasm in action for Them and Their cause you cast into the work, will be accepted by Them, and made use of with Their multiplying power of blessing.

You will be in error if you think that your future Theosophic occult life will be an unbroken period of devachanic bliss. The earnest worker does not avoid difficulties, but goes straight at them. He suffers much, but he learns much and helps greatly.

There are many phases of satisfaction in aspiration that lead us into strenuous effort and exertion in the Master's cause. To our American temperament the possibility of having humble but assuredly perpetual immediate association with the Co-workers with God comes first; then comes the peace that belongs to consecration for ever to the service of the Most High, and the rejoicing in the freedom from the dominance of the desires.

The thought of the great need of the world for help, not for individual men alone but for the masses of men and for the body of evolving humanity as a whole—not to try to imagine what is needed for the other evolutions—this braces, nerves and encourages for all the effort we are capable of making. The certainty that no applicant for a share in this helpfulness is refused, but that every one is eagerly accepted, makes for satisfaction in effort for all Theosophists.

One wonders, when he sees Theosophists hesitate to rush forward into the work, or when he discovers grown, rational

men and women turning back after once experiencing something of the truth of the work, perhaps on account of what is done by the leaders of the Theosophical Society, or even of what some member of the Society has done.

A common error made by many Theosophists consists in asserting that an Adept cannot or could not do this or that. And nothing can shake some who conceive that perfected men can make no terms with evil, but think that whoever is impure under the standards of Christian European morality must be cast out utterly from Their holy presence, thought and consideration, as if Their tender, benignant glances could blast or shrivel the man or woman of error.

May I not insist that Their purity is of another kind? Which of us is worthy, on any account, to be known of Them, to say nothing of being near Them, or being in Their vast pleromas? Yet the Christ of old touched the diseased woman and made her whole, complete. The loathsome lepers, of dread contagion, He healed in a moment. Is it to be supposed that moral leprosy would be a complete bar to contacts with Them? Not so. They not only do not forbid, but even invite to be near Them and to serve Them, some of those who have repudiated their error, and yet are not free from the weakness that causes them still to yield to it.

There are yet ways open, in our land, whereby the determined aspirant may make exceptionally rapid advancement. Whether or not one might yet achieve, by making great effort, the very great privilege of joining the ranks of those who will serve in the work for the Fifth Root Race, I do not know. One imagines that most Theosophists will find their specifically occult powers in full activity only with the inception and progress of the life of the sixth sub-race and the corresponding Root Race. Of course opportunities of satisfactory import are abundant for those who will serve in Sixth Root Race labours.

This topic ought to be the subject of profound consideration by the earnest American Theosophist. If we are to work as do those who are ambitious, then we must endeavour to see a promising opportunity, to grasp it and to refuse to let it go, even when labour and suffering are the price of our decision.

The majesty of the plan for human life upon our hemisphere, and the splendour and glory of its realisation thus far, almost escape our notice by virtue of its very nearness to our point of observation. Less than three and a half centuries have elapsed since the first of white settlements in America gave origin to our huge population, now numbering more than a hundred and ten millions of souls. These people are far from being of one blood or even of one Root Race. Yet they are acted upon by a mighty inner enginery; they are impelled by irresistible impulses and ideals; and they are splinted into a visible form into which they must grow by the will of the Logos, of Manu Vaivasvata (name of music!), of the Masters of whom I have most spoken to-day, acting through the medium of the English language, our English heritage of custom and tradition, and especially by common sharing with Britain of the written thought of these island pioneers of the world's civilisation.

We need not dwell on the *naïveté* of our national culture, or its manifest hiatuses of development. The facts of our number, of our national health of thought and feeling, of our massiveness and unity of action, of our swiftly acquired power, of the altruistic tendency of our ideals—these things stamp our North America with the plain-set purpose of God to drive through, here and now, His purpose of pressing forward swiftly His new peoples, sub-races and Root Race, in order that His mighty design, outworking, shall lift quickly the burden of human agony and travail, and worthily conclude the mighty crescendo of this Earth's symphony. Man, a spiritual being, tied to gross bodies of flesh, may not be too long denied his

power to break away from the sodden limitations of animality ; but must soon find the opportunity to carry his burden of incarnation, rather than be weighed down by it.

Some of us have watched the life of America for more than fifty years. We have seen her leap from the almost lethal agony of our civil war to the prosperity of her new realisation of life. We have felt her unity, and we have shared her activity in defying tradition, and in swiftly discovering new ways to live our physical and spiritual life.

The possibilities of life on the globe are far greater than our statisticians recognise. Theosophists are aware that new forces will be given the world, and that new estimates of the supporting power of the earth must be made. And, with these, with the freedom from the ancient weight of tradition, of local and national karma, with the open way before us of the plan for new races, you must see that there are promises of limitless betterment of the world through the pioneering of our Nation.

The thought of these possibilities for the world, and the knowledge of the swift and steady growth of the multiplicitous and variegated life of Europe and Asia, must have supplied some of the conditions that have upheld our Masters through the long centuries of Their labours of preparation.

It is because most of you will have the privilege of pressing forward this work during the coming centuries, that these things are mentioned now. And your enthusiasm for the splendour and satisfaction of our opportunity should never be dampened.

Especially should we find calmness and serenity in the mighty promises made to us by Them in God's name, when the yelpings of small detractors now and then, even within the ranks of the Theosophical Society, are directed against those who are bearing the brunt of leading the Society in its contacts with the inimical social world of our time.

We grieve that some—a relatively small number at this time—are leaving the organisation. But it is quite true that the temporary absence of those lacking vision to see the greatness of present opportunity lightens the mass of workers. When men cease to be willing to bear some kârmic suffering for the sake of the work, they become burdens, not helpers. Those who fall out now will rejoin us later. And it is better for them to leave on small pretext than, in the thick of the later battle, to turn traitors at critical moments. Besides we must rejoice that the testing of the Society has touched our Section so almost imperceptibly.

The most startling fact in this whole matter is that the development of the Americas depends so much upon us. Our Masters have gone before. They are by virtue of Their very greatness obliged to attend to spiritual business of a lofty order—beyond the powers of conception of those not far along in the experiences of the spiritual life. We must be preparing to succeed Them. We must take up the work and the responsibilities that They are obliged to shift to younger shoulders. If those of us, having first opportunities to take great places, do not wish to grasp them, then others, perhaps less well adapted and prepared, must and will be found ; there will be small delay. But the work will be done.

Yet it must be understood that it can never be done in the same way, with the same swiftness, the same power and breadth, if it is not done by those of the first opportunity.

Can you believe me when I tell you that already much has been lost that might have been gained? Will you not agree that there are now, at this moment, great opportunities for you to see and grasp? These opportunities are beheld by the same powers of vision that enable you to see that the Initiate pupils of the great Masters are those whom you ought to honour, to enquire from of the Way, to uphold and to follow. Not one of them has aims, intents or purposes in the smallest

possible degree antagonistic to the one common purpose of building up and filling full the great Plan.

Hence you may trust each and all of them. Their number is growing and their work is widening and deepening. And they need helpers—those who, in whatever places they have been set, are willing to labour with decision and utmost diligence, refusing utterly to squabble, and devoting themselves wholly to the promotion of the common good of our cause.

In conclusion let it be emphasised that what has been presented is not intended to be offensively critical, but to acquaint you with some new facts pertaining to the inner life, to show you ways to serve the Hierarchy, additional to those already familiar to you.

And last, not least, it is desired that you be urged to seek out, aid and protect the young Initiates now being given to us by the Masters, refusing to take notice of their apparent or alleged shortcomings. No work that you can do for the Great Cause anywhere may compare in importance with that of aiding these youngest Initiates. To-day, as of old, no doubt the Master would say: "Inasmuch as you have done it unto the least of these, you have done it unto me."

Weller Van Hook

TWO SERMONS PREACHED AT A DEDICATION FESTIVAL

1

THE TRUE SPIRITUAL TEMPLE

By OSCAR KOLLERSTROM

IN the world around us we find different types of people, seeking different ways and different places of worship. Some find their temple in the spiritual silence of Nature, as did Longfellow when he wrote:

Like two cathedral towers those stately pines
Uplift their fretted summits tipped with cones;
The arch beneath them is not built with stones;
Not Art but Nature traced these lovely lines,
And carved this graceful arabesque of vines;
No organ but the wind here sighs and moans,
No sepulchre conceals a martyr's bones,
No marble bishop on his tomb reclines.

Enter; the pavement carpeted with leaves
Gives back a softened echo to thy tread,
Listen; the choir is singing; all the birds,
In leafy galleries beneath the eaves,
Are singing. Listen ere the sound be fled,
And learn there may be worship without words.

Others seek their shrines in the stately edifices reared by man, some going to the Roman Catholic branch of Christ's Church, with all her beautiful rites sung in the sonorous Latin tongue; some kneel at our own altar rails, or at those of the

great Church of England or the Greek Church. Others prefer to offer up their worship without the incense which wafts our devotion to His Feet, and therefore we have thousands flocking to the Presbyterian and other so-called dissenting sects.

In the East we find totally different paths of approach to that "Light, rare, untellable". We find the Hindūs prostrating themselves before Kṛṣṇa, the Child-God, or some other manifestation of the Divine; while the Muhammadans in their mosques call on Allah, saying: "There is but one God, and Muhammad is His Prophet."

All these people, differing so much on so many points of doctrine, yet agree on one point, and that is that before a man can worthily worship his God in the outer Temple, he must have purified his own heart. He must have found the Christ within, he must have lifted the "Cloud upon the Sanctuary," swept clean the floor of that sanctuary, and consecrated the shrine of his own heart to the service of the Christ. Before the priest can offer a meet oblation on this our material altar, he must have made clean the altar within himself, and there have offered his sacrifice.

It is for this reason that it seems fitting that at this the celebration of the consecration of our Church—our outer temple—we should turn our thoughts to the shrine within ourselves, that we should remember that within us there reigns the King, and that ours is the privilege of dressing His Altar-throne.

Now, most of us do realise that the heart, the shrine, should be purified and made holy, but what so very many of us do *not* realise is that the temple also must receive due attention. In ancient Greece—"The isles of Greece, where burning Sappho loved and sang"—they recognised this, and therefore they brought to such a pitch of perfection the cult of the beauty of the body. They made their temples beautiful without, and clean within.

With nearly every one of us there is much filth in the way of poisons stored up within us, and our bodies are thus foul and unclean, and therefore they become diseased and are continually getting unwell. If our bodies were perfectly pure and clean within, there would no longer be that on which the disease germs could prey, and we should be perfectly healthy. Just as we would not tolerate heaps of noisome rubbish in the Outer Temple, so in the Inner Temple of man there should be no dirt, no rubbish; that the place where the Christ must be born may be clean, even though it be a stable. But instead of being careful about such matters, we are so irreverent as to take almost no care whatever; we nearly every one of us take denatured and cooked food, so that our poor so-much-sinned-against bodies can no longer discriminate between the wholesome and the unclean, any more than they can regulate our appetites; with the natural result that when—as we nearly all do—we overeat, the food decays within us, and poisons and filth of the most disgusting nature are absorbed by our unfortunate systems. We take but little exercise and do not get out into the open air with any regularity, so that the system has no chance to throw off these poisons, and we become fat and misshapen, feebly complaining of our bad karma. Pure sophistry: our own fault entirely. When we have brought our bodies into such a disgusting condition, we complain that in our prayer and meditation we are dragged down, and that somehow we cannot contact the Master. But we are inviting Him into a house filthy within, and ugly and misshapen without; and its filth clings around us. People speak with contempt of some of those old hermits because "they never washed themselves, and we bathe every day". True, but they kept themselves clean within; their diet was moderate, and when they were unclean they fasted; perhaps their methods were extreme, but they certainly were clean within. We are clean outside and dirty inside;

and I think that our way of being dirty is dirtier than theirs.

That is a part of the purification of our spiritual Temple which most of us overlook, and we seem to forget that although the heart is the true shrine of the Temple of Christ, yet also, just as the heart is part of the body, so the body itself is one with the heart, so that body also is divine. Just as the soul is a spark of the divine Fire—a part of God—so also the body is part of God, for there is nothing but God. We forget that these parts of Him are entrusted to us to see that they are kept clean and wholesome, even as we keep clean this our Church.

Just as in Greece great stress was laid on making the body beautiful and pure from the physical side, so, on looking at all our great mystic Saints, we find that they thought it of great importance to attend to the regeneration of the body, making it a pure spiritual expression on this plane of the Self within, so that it should partake of the nature of that Self and be nourished, purified and cleansed by it.

In the coming age, we find a synthesis of these two methods, for not only is the present age getting beyond the materialism of the last century and becoming more spiritual in its outlook, but also we find a reviving interest in the physical culture and the healthful sports so well known to the Greeks. We find men striving for a purer and better diet in order that their bodies may be clean and wholesome, and therefore stronger and better, so that in the near future we shall not only work from within outwards, as did the Mystics of the past, but we shall also work from without inwards, as did the ancient Greeks, recognising and affirming that the flesh is also divine, a part of the man, a thing to be transmuted to something higher, not rejected and condemned as of the devil. The natural result of putting these two schemes into operation will be a longer and healthier life. If we were able

to put them both into practice perfectly, we should live on for an indefinite period, just as the Masters do.

When we do practise this, we shall not only be doing away with a vast amount of trouble, but also making our bodies more fitting Temples for the Presence of the King. We shall make them even as they should be, and, as we go around the Church and think of these shrines which are about this outer Church, so also we shall go around our own Temples, our own Churches, that the Christ within may have the various centres of our own bodies purified and blessed and consecrated, even as these in the outer Temple. And in so doing we shall find that we not only make our bodies of more use to us, but we make them of more use to the whole world, because the Christ within can shine forth with a truer and more radiant glory, and we shall find that we are able to lay at His feet a more fitting offering, and that we are able to offer up our prayers to Him in a purer and nobler way, and that in so doing we are making complete that sacrifice of the Eternal Priest, who for ever offers Himself as the Eternal Sacrifice.

Oscar Kollerstrom

II

CONSECRATION

By THE RT. REV. BISHOP C. W. LEADBEATER

You have already been told much as to the meaning of, the necessity for, consecration, and how we must consecrate not only our Church but also ourselves. But now as a

concluding thought I should like you just to remember what the consecration does so far as the building is concerned, and in what way we ourselves, when we also are dedicated to that service, should resemble this material building. The Consecration of a Church not only formally, as it were legally, sets it apart for the service of God, but also it fills it with an especial influence; it pours into the Church the power of the Lord in a certain special way. The atmosphere created within it is such as of itself rejects unworthy or wandering thoughts. It is not only the primary act of consecration, because the effect of that act is preserved and renewed by every Service that we hold in the Church. So, beginning with that use of the power of the Christ through His bishop for the purpose of consecration, it is our effort to preserve always within these walls a special religious atmosphere.

That does not mean that we shall all the while within these walls have our thoughts centred solely upon the Supreme; but it does mean that we shall admit into our minds, while we are here, no thought which is unworthy of the building. Thoughts of our friends, of our relations, of work which we have to do, may well pass through our minds, while our members are sitting here waiting for the Service to begin. They should not pass through your minds while the Service is going on, unless they can be woven into the prayer which is being said, but whatever you are thinking while you are in this Temple, you should think of it from the consecrated, the holy, point of view. If you think of a friend, think of him to wish God's blessing upon him; if you think of work that you have to do, pray in your heart that God may consecrate that work to His service, and give you the strength to do it nobly and well. So may every thought you have partake of the consecration of the edifice. From the very walls of our Church there radiates the feeling of devotion; there radiates the sense of the Presence of God; for we

have with us always in this Temple the Blessed Sacrament, which is the chosen vehicle of the Christ, so that in very truth there is a special atmosphere of consecration, an atmosphere which differs from all else.

Every one of us attending this Church should partake of its consecration. The Church remains here, and those who enter it will feel its especial vibration and be uplifted and benefited thereby. We live and move, we can travel about among our fellow men, and we bear with us wherever we go just a little of that same vibration. Because we are dedicated to the holy life, dedicated to the service of the Christ, we carry with us that touch of consecration, and all who come near us should feel a little strengthened, a little helped, a little uplifted by that fact that we, His children, are working ever in His Name. Not only in those outward acts that we perform, but in our thoughts and in our feelings also, are we dedicated to the service of the Christ. And that dedication should show forth; all who come near us should be uplifted and helped, just in proportion as they have laid themselves open to influences of that nature.

I do not mean that those who are not affected are necessarily evil people. It is not that at all; it is a question, if you want it put scientifically, of the vibrations at the astral and mental level. If in daily life a man is wholly occupied in thoughts of this world (however good his motive may be), it is a lower part of the mental body and a comparatively low part of his astral body which will be utilised. If in the midst of the storm and stress of the world he has been in the habit of turning, as he can, and whenever he can, to more spiritual thought, then the upper, the more refined part of the mental and astral bodies in him will have been thereby awakened. And consequently, because it is already in motion, it is capable of further stimulation. If it is not already being used, it takes a tremendous impetus to set it in motion; but if it is already

vibrating even gently, then it can be stimulated by these radiations of yours. You who go forth from here carry within you the thought of Him; indeed, you carry in your very bodies His Body, when you partake of the Holy Eucharist; and thus you are centres of peace and goodwill, of strength and holiness. So remember that, coming to worship in a consecrated Church, we also must be consecrated ourselves; our bodies must be the true temples of God the Holy Ghost, so that through us He may work as He will, through us He may pour forth the fire of His love, His wisdom, His power.

Never forget, then, that you represent your Church in the outer world. Nay, you are children of the Christ, you represent the Lord Christ Himself, and you should take His blessing with you, so that through you His love may shine upon His people.

C. W. Leadbeater

OCCULT CHEMISTRY AND ISOTOPES

By C. JINARĀJADĀSA

I HAVE received the following letter and query from a group of Theosophical students:

I have been instructed by Section I of the Scientific Group of the Theosophical Society in England to ask you if you could throw any light on the difficulty, submitted to the Section from Professor Barker of Leeds University, in the question of which I attach a copy. The Section would be very glad to receive your views on this matter, as they can find no satisfactory explanation of the non-detection of isotopes in *Occult Chemistry*.

[Question] *Occult Chemistry*. In this work Hydrogen is given—by supposedly direct observation—18 ultimate atoms, and Chlorine 35.5×18 ultimate atoms. By this means Chlorine, stated in terms of Hydrogen, is given an atomic weight of 35.5, coinciding with the atomic weight until recently given by scientists. With the discovery of the isotopes of Chlorine the figure 35.5 must now be supplemented with atomic weights above (37) and below (35).

If occult powers of observation are what they are claimed to be, why were these isotopes not seen and reported on when the occult observations in question were made?

The question exemplifies the very divergent lines of experiment and observation adopted by the investigators of *Occult Chemistry* and by the modern physicists in their laboratories. The main point of divergence is that our investigators have so far examined chemical elements only in their *natural* state, while the physicist examines them in a highly *artificial* state. The clairvoyant takes an element, *e.g.*, Mercury, as he finds it in its natural state. He examines it,

describes and draws it. The physicist takes an element, *e.g.*, Chlorine, puts it into a discharge tube, works upon it with electricity, notes the effects and records them.

C. W. Leadbeater, in his article on "Occult Chemistry" in THE THEOSOPHIST of July, 1909, has used an illustration to describe the difference in method, when applied to discovering new elements:

Instead, therefore, of acting upon the elements, as the scientific investigator does, and recognising their presence only by the effects they produce, we find ourselves wandering about among the chemical atoms and recognising them by their appearance. Taking a very rough analogy, suppose that it is desired to know how many different nationalities are represented in a certain great city. The chemist's method corresponds to standing upon a high tower and shouting first in one language and then in another, in order to see what response will be obtained, while ours corresponds to going in and out among the crowd and picking out the nationalities face to face. The chemist is certain to find the element for which he searches if it be present in sufficient quantity to produce the expected effect, but naturally he has no sieve fine enough to sift out a single molecule. Along our lines the single molecule, if we happen to meet with it, is quite sufficient; but among so many millions it might easily happen that we did *not* meet it.

When the physicist uses his electrical apparatus, he certainly does produce effects, *e.g.*, he notes isotopes; but it has not yet occurred to him that his deductions from the behaviour of an element in the discharge tube are not necessarily applicable to the same element in its *natural* state, that is, when not under the disintegrating and reintegrating power of electricity. The effect of electricity on an element composed of protons and electrons is not only to disturb their equilibrium, but often to blow away groups of them, thus reducing the element; and new groups of protons and electrons are also tacked on to the element sometimes, thus increasing it. Under the *abnormal* conditions of the discharge tube, it is perfectly possible to produce new groupings, some temporary, others more lasting. In other words, the physicist to-day, with his mass-spectrograph, is really an alchemist, making new elements.

I cannot help thinking that this is what is happening with the "isotopes" which are so much in vogue just now. To say that the spectra prove that Chlorine has two, and possibly three, isotopes, is correct; but the statement should, in strict science, be limited to the particular group of facts observed, *i.e.*, that *in the discharge tube* Chlorine has isotopes. Only when the isotopes are *isolated*, and proved chemically identical, can we truly demand a revision of the Periodic Table. But to generalise from the abnormal phenomena under the electrical discharge to the natural behaviour or construction of elements, would be similar to the description of London which a visitor from Mars might make during an air-raid—that most of the inhabitants of London lived in the cellars of their houses, and that thousands lived under the ground (*i.e.*, in the Tube Stations). This certainly was the behaviour of the citizens of London during the air-raids, but cellars and "tubes" are not their natural places of residence. An air-raid is a mild form of excitement compared to the effect of electricity on an element.

As a matter of fact, the first accurate record of *natural isotopes* is in the articles on "Occult Chemistry" in THE THEOSOPHIST of January—December, 1908. Isotopes were given as follows:

Neon	...	Isotope	...	Meta-Neon
Argon	...	"	...	Meta-Argon
Krypton	...	"	...	Meta-Krypton
Xenon	...	"	...	Meta-Xenon
"Kalon" ¹	...	"	...	"Meta-Kalon"
Platinum	...	"	...	"Platinum B"

Plans, weights and descriptions were given in each case.

In a subsequent article by C. W. Leadbeater in July, 1909, two more isotopes were added, one of Samarium (or of a "bar" element of the Rubidium family, coming among

¹ A "neutral gas" not yet discovered by the modern physicist.

the rare earths), and another of Mercury. It must not be forgotten that these are *natural* isotopes, not alchemical isotopes like those of the physicist to-day.

One further fact must be mentioned. Dr. Annie Besant and Bishop Leadbeater, in their investigations of 1895 and 1907, never intended to be pioneers, except in one direction of research. They set out to examine clairvoyantly what such elements *as chemists had already discovered* looked like. Their investigations were limited by the ideas they had of the general position of chemical knowledge. The very word "Isotope" was not heard of in 1895 or 1907, nor was the idea even in the air at that time. It is true that in their clairvoyant investigations certain isotopes, as detailed above, were found. But these were discovered incidentally. With two investigators, whose survey is circumscribed by the knowledge available at any given time in ordinary textbooks, it is scarcely to be expected that they should purposely go along lines of observation not even dreamt of by scientists at the time.

To sum up, the physicist is producing alchemically variations of the elements with his electrical discharges. If our clairvoyant investigators could be present with him, not only would they note these non-natural isotopes, but also a host of evanescent groupings made by the electrical discharges. The physicist and the clairvoyant investigator are investigating two clearly marked groups of facts; their researches do not contradict each other, but neither do they for the moment support each other. Just as engineers, driving a railway line through a mountain, begin at both ends as two groups of tunnellers, aiming to meet in the middle of the tunnel, so are the physicists and the clairvoyant investigators working at the one problem from two ends. But they have not met yet. When the new researches into the structure of chemical compounds are published and assimilated, I believe

a definite bridge will have been thrown across the gap which now exists between the results of the two methods of investigation.

One fact which delays the meeting of the two types of research is that so far there are only two clairvoyant investigators into chemistry, who have been able only on rare occasions to conduct researches, while among the physicists there are hundreds of specialists at work in dozens of laboratories. Necessarily therefore, in the work done with clairvoyance, there are enormous gaps. These are inevitable, till as large a body of clairvoyant investigators appears as are the bands of physicists and chemists working on the structure of matter. But the chief fact which it is desirable that scientists should realise is that clairvoyance is not mere imaginings inside the brain, but is a mode of seeing as objectively as by the faculty of sight of the human eye. It is futile, therefore, for modern science to ignore any faculty of man which can add to knowledge, or to refuse to examine the knowledge so obtained, because it has not been gained in the laboratories.

C. Jinarājādāsa

THE CONVENTION OF 1922

By A. L. HUIDEKOPER

No two Conventions are alike, and yet . . . If we pass down the long lines of ancestral portraits in the picture gallery of a family of ancient and noble lineage, we soon become aware of the family type. Each succeeding generation differs but slightly from the preceding one. Though the men choose their wives from many varying families, yet the strong type of the ancestor persists unmistakably, and a modern representative, garbed in the costume of the past, is but a living portrait of an ancestor who breathed his earthly last three or four centuries ago. Moreover, such a survey over a number of centuries soon reveals whether the family whose portraits pass under review is moving towards its prime or descending into oblivion. But often in this decorous succession there appears some one portrait differing in the very characteristics which make the family likeness so noticeable. Thus a red-haired lady may suddenly appear in a family noted for generations for its raven locks. She comes and she goes, and after her the raven locks succeed one another as regularly as before her incursive advent.

If we pass in survey the portraits of the T.S. Conventions in that private picture gallery which each of us possesses, we shall find a similar phenomenon. For years the Conventions alternated between two slightly varying types. There was *The Convention at Benares*, and *The Convention at Adyar*, and looking at these many succeeding Conventions we become aware of a type. No two Conventions alike, and yet we can recognise the family features. Then there came our incursive "red-haired lady"; and the type for a time differed so much that we no longer spoke of *The Convention*, but of *The Bombay Convention*, *The Calcutta Convention*, etc.

Every cause has its legitimists, and it was with a sigh of relief that many of us saw the "Court at St. Germain" (etc.) become once more the "Court of St. James"; and now we can speak again of *The Convention at Benares*, *The Convention at Adyar*. Since this "Restoration" we have now had three Conventions, and the time has come to add the portrait of *The Convention of 1922* to our picture gallery.

We may begin by saying that without a doubt this Convention is the most beautiful of its race, and shows promise of a great and glorious future for its successors. Just as the birth of a noble individual is heralded by signs and wonders, so this our latest Convention. Before it came into being, its character became evident

by a certain wonderful little blue booklet, which was put into our hands. Even a short perusal of this anonymous production, giving the programme of the forthcoming Convention, showed conclusively that some new feature, some new influence, would be found in it which would make its character unique.

Great authors have now and then published an anonymous volume, and thereby obtained a new and unprejudiced verdict on their work. This blue booklet came into our midst unheralded, unboomed; but, from the blue outside cover to the last page, it revealed a master-mind. Our first remark after a glance at its various indexes, its daily programmes, its lists of places of meetings, its lists of subjects, its many programmes under specified heads, was: "Who on the compound is capable of producing such a programme?" And we looked in vain, for we looked among the rank and file. Our temporary conclusion was that the Vice-President must have brought over the idea from his last journey, for never had we had anything approaching this. And this beautiful programme gave the key-note to this Convention as surely as dawn announces day.

Beauty, order, clearness, and above all that willingness to take trouble that life may be easier for others, that spirit which considers no detail too insignificant, if thereby the youngest, the least, among us may be served—all these pervaded the blue booklet, and from it passed into each one into whose hands it was given. The note which was thus struck was re-echoed in many ways; its several harmonics enriched a melody which resounded from one end of the compound to the other, from morn to night, from the first day to the last—a melody which was repeated an octave higher when it became known that it was the President herself, in the midst of all her other innumerable occupations, who had sounded the note, by producing, at the cost of much labour and time, this blue link, emblematic of beauty, law, ordered activity and selfless service to God and Man.

As Emerson said of the life which expresses itself in friendship, so may we say of this which expresses itself in such ordered beauty:

Through thee alone the sky is arched,
Through thee the rose is red;
All things through thee take nobler form,
And look beyond the earth,
The mill-round of our fate appears
A sun-path in thy worth.
Me too thy nobleness has taught
To master my despair;
The fountains of my hidden life
Are through thy friendship fair.

"All may grow the flower, now that all have got the seed"; and the note of service at this Convention materialised itself in several little "blue-birds" of happiness, who flitted about in acts of loving service to many who, in spite of all suggestions of a well-filled programme to the contrary, still had need of physical nourishment. To these "blue-birds" we offer our thanks and our hopes that life will

always yield them opportunities for bringing comfort to those in need thereof.

Among the many, very many meetings, there were the usual lectures, under the Banyan Tree, of the President, the Vice-President and Mr. Arundale, the Anniversary meeting with the President's Report, meetings of the various subsidiary activities of our members, and the usual Question-and-Answer Meetings. The questions were many and varied, and in many cases problems of deep import were raised, problems only solvable by that wisdom which "lingers" and by a golden heart which beats in reply.

Two questions of another calibre, however, proved apparently unanswerable: the one—"Can we have a humorous lecture from Mr. Manjeri Ramier?"—we all hope the answer is "Soon"; the other—"But where *can* we keep our (*Bhojanasāla*) meal tickets?"—this still awaits, for its solution, the inventive power of some clever delegate, who will find a convenient resting-place where such tickets may become immediately available when required, and never get lost between times!

But a new and very welcome feature was the Arts and Crafts Exhibition, with its lectures on "Indian Art," on "Guild Socialism and Indian Crafts," its lectures and concerts on Indian and Western Music, in which professional and amateur talent from East and West combined to give us a fuller idea of the present attainments and the future possibilities which lie in front of this method of expressing beauty.

The organiser of this new section of Convention activities, Mrs. Adair, had taken possession of half of the upper floor of the T.P.H., and had transformed it beyond recognition. One room especially, by some peculiar magic, had acquired a new personality. The softened light, the beautiful furniture, hangings, lamps, carpets, pictures—all these had "found themselves" and had united to express a quietness, a beauty, a peace which stole into one's soul and remains in the memory as a "joy for ever".

To some of us at least, this Convention of 1922 will be remembered as the Convention of the silver-starred blue programme; as one in which a very practical and high example of how to do things was given us. May we follow this example as closely as our individual faculties allow, so that from this Convention may be dated in our T.S. a certain capacity for taking pains, a certain willingness to go through the necessary drudgery without which nothing beautiful, nothing perfect, nothing of lasting service can be produced or created. This will be the best and only suitable thank-offering we can make.

Keyserling has said that a rose in its perfection has more of the attributes of God than any and every man who is not yet perfected. This blue gift of our President is perfect in its kind, and should bring us—nay, it has brought us—nearer to Him who is perfection.

A. L. Huidekoper

THE THEOSOPHICAL FIELD

I READ in *The Canadian Theosophist* rather a pathetic note from the Argentine Theosophical Society Convention; it reminds us that that Section comprises fourteen Lodges, very scattered. In thirteen, only Spanish is spoken, in one English. The General Secretary for Argentine asks for a bi-monthly letter of the activities in Canada. This seems to me to be where the Theosophical Field should help, it should be a ground where all can gather and all should sow. The reports are beginning to come in. Below I add the magazines received and their dates.

From New Zealand we have received the following notes:

The outlook of the New Zealand Section is usually of a dual character, when reviewing the work of a part of its plan. New Zealand has for many years been taught to think imperially, and the result has not only had its influence towards British Imperialism, but also our members have acquired the faculty of thinking along the lines of Theosophical Imperialism. We therefore frequently include Theosophical Empire in our Imperialistic visions, and one part from our own little parochial circle, where New Zealand Theosophy is adding its quota to the sum total of the Sections on Globe D. Standards of utility are difficult to gauge in this class of work, and to the rest of the Theosophical world New Zealand may not loom very large, on account of its distance from other centres and lack of contributors in the literary field. The President's innovation, however, will serve to give us whatever is deemed necessary and to provide a channel for a give-and-take policy in the way of mental and spiritual help. We would wish for a double portion of give and take. New Zealand has been a country destined by God to provide experiments for the rest of the world in many departments of the economic and political work, and our contributor will take an early opportunity of dealing with some of these experimental acts. It may interest our brethren overseas to learn that our H.P.B. Auckland Lodge has accepted a tender for the erection of the new hall in Queen Street. The site is in a very prominent and accessible part of the city, without being too near to its business quarter. The whole property will cost approximately £15,000 when completed.

To the careful observer there are many hopeful indications of real spiritual expansion in our Dominion at present, and it is here

necessary to emphasise the word real, because alongside such growth is a corresponding lack of interest in church sermons and general traditional religious observance. It would appear that a wave of new aspiration is in our midst, which, if one might venture to interpret its meaning, could best be expressed as: "From the unreal lead us to the Real." The after-effects of the war depression are gradually wearing off, and quite a number of new movements are springing into activity, which indicate that the time is getting ripe for a spiritual regeneration. The following are a few of the recently formed societies in New Zealand which voice this new aspiration: the Young Citizens' League, the Rotary Club Movement, the New Zealand Welfare League, the Workers' Educational Associations. These are live and influential movements, and are doing much to usher in the spirit of the New Age. Generally they all aim at inculcating a better realisation of true citizenship, courage, purity of life, and a pride in one's country in the broader sense. On the other hand there are those who deplore the lack of spirituality as manifest in reduced attendance at church, a dearth of applicants for pulpit honours, and depreciation of church finances. The Church will have to adjust itself to this new spirit, and in its adjustment will vanish the crude teachings of hell, and many of the obsolete doctrines with which New Zealand pulpiteers have so well regaled us in the past. It seemingly only requires a little more of the divine influence to carry these new movements to the highest pinnacle of success. We fervently wish that they may be wisely guided in helping to bring about the new order.

* * *

The bright little magazine of the Egyptian Section—*Papyrus*—has reprinted a most interesting article, which appeared in the first number, on "The Prehistoric Harbour of Alexandria". The writer describes the remarkable discoveries of M. Gaston Jondet, Chief Harbour Works Engineer to the Egyptian Government, made from 1911 to 1913 and during 1915, and compares them with statements made from clairvoyant investigation regarding a prehistoric maritime civilisation. We read:

The masonry of the walls was, to say the least, solid; huge blocks of rough-hewn stone, some of them weighing 6 tons and over, must have been quarried near Mex, brought to the shore, put on board boats, and then accurately lowered down to their position below water. Under modern conditions such a work would necessitate the employment of a considerable amount of steam-plant. . . .

During the second period of M. Jondet's researches the startling discovery was made that what had been brought to light in the former period was less than half of the total. An exterior basin of yet greater size, with moles, docks, quays, etc., was identified, as well as some minor works to the east in the Bay of Anfouchy. The length of quay frontage is now found to have been 15 kilometres (nine and a

half miles) as compared with the 8 kilometres of the present Port of Alexandria. . . .

The questions naturally arise—for what purpose was such a large port required, and why did it fall into disuse and disappear? One thing is certain. The nation which controlled the harbour must have had vast maritime interests. Now we find no traces of sea power on such a scale in existing monuments and records of ancient Egypt. The Pharaohs were not as a rule shy about advertising their exploits and attributes, and it is hardly to be supposed that it would have escaped notice, had any of the historical dynasties been possessed of such oversea interests as the possession of this port entailed.

As for its disappearance, it is evident that, when Alexander the Great came on the scene, its very existence had been forgotten. The extinction of a port and town of this size must have been catastrophic, if no traces were left to record its former glories. It is here that, with all due respect, we cannot find ourselves in accord with M. Jondet's conclusions; and, as Theosophical teachings are distinctly illuminating on the subject, it is now proposed to go more deeply into this side of the question.

The argument in favour of the Atlantean origin of this harbour is well worked out, and provides a unique piece of physical evidence in support of the occult records. Compared with this colossal monument of ancient constructive skill and enterprise, the treasures of art recently found in the tomb of King Tutankhamen (1350 B.C.) appear almost modern.

* * *

From Finland we hear that Theosophy is making its mark, which is shown by the opposition described by Mr. John Sonck:

The law of liberty in religion has in these days been accepted and sanctioned in Finland. According to this law all Theosophists, for example, in the country, with all their families (if the husband is a Theosophist), do not need any longer to belong to the State Church if they do not like, but can form their own congregation. When the law has been published, and as soon as our Section has decided whether or nor it wishes to make use of this liberty, I shall return to the subject.

The Russian clergy in Finland, especially the bishop of the Russian Orthodox Church in Finland, has shewn a very great intolerance against the Russian Theosophists in Finland. About one year ago or so, for example, the bishop ordered that one of the Russian Theosophists in Kellomäki (the Chairman of the Lodge *Esperantia*, Mr. N. Fefimof) should be discharged from his membership in the management of the Church in Kellomäki, only because he was a Theosophist. Then the bishop declared that no

Theosophist was allowed to take part in any Church ceremony, as, for example, to take the Communion, to get Church marriage, a funeral ceremony, etc. This agitated the Russian Theosophists considerably, and they determined to join the Liberal Catholic Church, if or when such a Church was founded here. Mr. Fefimof would be ready at any time to travel to England, or elsewhere, in order to be ordained a priest in this new Church, if he only had the necessary means. A Swedish doctor-philosopher, Olaf Rosen, lectured at the end of October, in Helsingfors, on Dr. Rudolf Steiner as a philosopher, as an investigator, as a social politician, as an educational reformer, on his three-divisional system, etc.

* * *

The General Secretary in Italy draws our attention to the Fascisti movement, which has, he says,

recently taken possession of the Italian Government, revealing itself to those who observe it, apart from any political passion, as a manifestation of spiritual forces well worthy of careful consideration. It has its origin in a profound revival of patriotism, made active by the spirit of sacrifice of the young surviving warriors in the great war, who feel themselves linked with a bond of love and honour to their fallen brethren, whose spiritual assistance is continually exalted. The power of the movement lies in its direct appeal to the conscience and sacrifice of single individuals, an appeal which has succeeded in promoting a force that has broken the traditional forms of political action and has arrayed 500,000 young men in so devoted a form of work that their head was able to speak of them as having "the mysticism of discipline".

* * *

In *Theosophy in England and Wales* we find rather a new departure, thirty questions being asked by Mr. Arundale. They are rather a study, and some make one quake. I hope they may be published as a leaflet, as they would certainly be useful in the event of any heads beginning to grow too big for their hats.

The Nation tells of an interesting film production—"The Four Horsemen of the Apocalypse". In the cinema we seem to be missing a big chance, in the educational, philosophical and religious worlds, in not insisting on a different kind of film to the ones almost universally seen. Public opinion must claim its right here, and insist that it wishes to be uplifted and not lowered. Cinemas are not toys; but we have made them such, sometimes of a doubtful nature. "The Four Horsemen of the Apocalypse" seems a step in the right direction; *The Nation* goes so far as to say that it hopes it may have propaganda value towards a World Peace.

This brings me to another movement for World Peace in the shape of "An International League of Youth," which has been founded in Copenhagen by a Dane, and already includes young people of all nations, who have banded together to uphold peace and brotherhood. It has already held two Conferences and has started a monthly paper called *Young Europe*.

* * *

A considerable stir has been caused in the foreign community of Shanghai and the rest of China by the publication in the *North China Daily News*, on September 26th, of a letter by Mr. C. H. Coates, of the China Inland Mission, Kiukiang, on the subject of the expected Second Advent in 1923. The writer, who is a student of Biblical prophecy, asserts that 1923 is a year of great crisis, and that over forty years ago Dr. Grattan Guinness, the famous Presentist expositor, marked it down as the probable end of this Dispensation. The fulfilment of his forecast of several great international movements in history encourages Mr. Coates in his belief in the coming of revolutionary events during the next twelve months. First, the greatest war in history is due to break out—short, devastating and decisive.

Three main groups of belligerents are indicated, namely, Russia and certain allies, Islām in general, and the Powers that once composed Papal Europe. The main theatre of the war will be the Near East, and especially Palestine. In this war Russia is indicated as achieving considerable success at the outset, including an invasion of Egypt, marching through Syria and Palestine, but later has to retreat, and vents her last wrath on the city of Jerusalem. The whole war, however, will be mercifully short, and will be ended, not by human power, but by the apocalypse of the Lord Christ Himself from heaven, smiting the belligerents.

(Magazines received for December, 1922: *The Messenger*, *Theosophy in England and Wales*, *Theosophy in India*, *Theosophy in Australia*, *De Theosofische Beweging*, *Bulletin Théosophique*, *Theosophy in Scotland*, *Theosofie in Ned. Indie*. For November, 1922: *Norsk Teosofisk Tidsskrift*, *Theosophy in New Zealand*, *Revista Teosofica*, *Teosofi*, *The Canadian Theosophist*, *Revista Teosofica Chilena*, *El Loto Blanco*, *Isis*. For September, 1922: *Theosophy in S. Africa*, *Bulletin Théosophique Belge*, *Papyrus*, *Theosophy in Ireland*, *O Theosophista*. For July, 1922: *Theosophisches Streben*. The following have not been received for many months: *Bollettino della Società Teosofica Italiana*, *Bulletin Théosophique Suisse*, *Theosophia en el Plata*, *La Verdad*.)

INTERROGATORIES (*Concluded from p. 510*)¹

H. What underlies Heredity?

49. Does not a purely material theory of heredity contradict experience that in all respects we are free? Does not the theory of reincarnation and karma explain the anomaly?

50. Does not reincarnation provide a rational explanation for the unusual phenomenon "reversion to type"?

51. How, apart from reincarnation, can great moral and mental divergencies be reconciled with striking physical similarities, and, as in the case of twins, practically identical pre-natal conditions?

52. Can heredity successfully account for genius, without admitting the truth of reincarnation?

53. How can heredity explain the evolution of the race, since it only transmits man's lower qualities, and since the higher the qualities, mental and moral, the less they come within the scope of heredity?

54. If acquired characteristics are untransmissible, how explain atavism, unless a former member of the family has returned to earth?

55. Heredity shews us that we are to a great extent but a re-arrangement of our ancestors. Does not analogy suggest that our souls or spirits, which from birth display more widely diverse characteristics than our bodies, are likewise the result of previous existence?

56. Whence the subliminal self, which James describes as "a set of memories, thoughts and feelings which are extra-marginal, and outside of the primary consciousness altogether". How account for this phenomenon, apart from the theory of reincarnation?

CORRESPONDENCE

THE THEOSOPHICAL SOCIETY AND A SPIRITUAL REVIVAL

A NATION has been thrilled with the clarion call of one of its great leaders of religion,¹ who, in the earnestness of his hunger for the needs of the spirit, has called the Church of Christ back to God, to a renewal of faith, to a re-consecration of purpose.

In the world to-day there does not exist a greater spiritual movement, nor one with a more wonderful purpose, than that which we know as the Theosophical Society. For forty-seven years it has held up to humanity the great ideal to which They who guide its destinies would have it attain; and the seeds which the leaders of the movement have sown with such pain and self-sacrifice have borne considerable flower. But, with the growth of that movement and the gathering together of people into the fraternity of membership, there has been built up a certain and a necessary form-side. When great forces have to be channelled, and immense enthusiasm wisely directed, the lines between which they can safely go must be laid; and that form, those lines, that "house within which the spirit sweetly moveth," have been beautifully made and held together by servers who have gained an enviable reputation for their devotion and whole-hearted service.

When that message had been given—as it has been given many times before—accepted, and absorbed as sound, it was a logical sequence that those who had hitched their waggon to its mighty Star should hasten to spread the news and apply to daily life the illumination which had come into their own. These same servers began to give out their version of the message, and, in their anxiety to apply its principles, became involved in many outside movements in addition to ever building up the movement which had brought to them the light. And there came the first and great danger, a danger which is very real, though capable of being overcome, and which is the cause of the penning of these words, as it was the reason for that call of the well known religious leader. Imperceptibly almost to themselves, these workers had wandered away from a conscious realisation of the

¹ This concluding portion of the Rev. C. Spurgeon Medhurst's article was received after the rest was printed.

¹ The Bishop of London's appeal to his clergy and people, 1922.

peace within, the source of their strength and inspiration, with a consequent damping of the fire and glow of their first radiant joy.

This brings us to the question: do we need a spiritual revival within the Theosophical Society at the call of our great and revered leader, who herself knows the Plan, and so securely shows the way to a deeper consciousness of the reality of the Great Ones? Do we not need, at the yearly gatherings of our many National Societies, instead of the time being spent in brilliant oratory (our movement contains some of the best), in endless *discussion* of problems about which most of us know so little because of our inexperience and limited personal activity, in hours of patient cross-questioning of the advisability of changing certain rules, beginning new activities or amalgamating outworn ones in an effort to patch them up—do we not rather need to gather together in our thousands—for we are truly a vast brotherhood—and, in deepest humility of the wonder of our privilege, *try* to become *still* for a while, to get away from the terrible, heart-breaking noise of crowds, to tune ourselves a little nearer to the harmony of the rhythm of Those mighty Ones who are behind our Society, who never rush or waste Their divine and abundant energies? Sometimes one wonders whether, in the cruel rush of our civilisation, we have become so used to the fact that They are our energy, that we forget it. Far be it for one of such inexperience as the writer to map out or suggest a plan of procedure for such a week-end withdrawal. It requires the vision and occult knowledge of our great President, who knows the stages leading from the base to the summit of such experience. There would be, I suppose, the morning session, when one capable of doing so would explain the procedure and give expression to the Great Hope, lifting his brothers into one-pointed thought; then the harmonising of the group with the necessary accompaniments, and the giving out of the central thought, leading on each session until the climax of the spiritual revival is reached.

Within a brief while—a *very brief* while—He who has waited so patiently to come to us will be here. Will He have any use for a spiritually jaded and physically tired band of workers?—"I am so tired, Lord, because I am so busy!" Let us, just for a short week-end, in every country, cease for these short two days and go into the quiet. In these two brief days of carefully arranged spiritual communion—still, harmonised, and at peace with ourselves and each other—we shall feed the Spirit, and in that stillness which is *Their* stillness shall, in an ecstasy of joy, never-ending and world-wide in its effects, see, feel, and know Them. We shall sense Their wonderful reality and receive an impetus which will be felt from world's end to world's end, and on the one tremendous wave of spiritual outpouring bring Him into our midst to command and lead us into the New Age.

B. A.

BROTHERHOOD AND LAND NATIONALISATION

ONE may admire the breadth of view which opens the columns of THE THEOSOPHIST to all opinions—but should this latitude be extended to the advocacy of crime? Few, I suppose, will deny that barefaced robbery and brutal murder are correctly designated as crime. But both of these unlovely factors are embraced in the perplexing "Brotherhood" of your correspondent, Mr. Soper; both of these primitive activities are advocated in his letter, last September. I assume that you had overlooked this unhappy fact before publication; I assume also, for charity's sake, that Mr. Soper does not actually realise the fact and the fruits thereof.

Mr. Soper says: "The compensation of the *present* landowners need not trouble us." "By a few strokes of the pen, land may become the property of all, that is by the taxation of land." To justify this he asserts, with sublime indifference to truth: "Historical records show that *their* lands [*i.e.*, the lands of the 'present owners'] were acquired by force." So he proposes to follow the example which he condemns. If the plan were to be applied only to lands actually and unquestionably acquired by force, little could be said; but it is not so—under cover of an argument applicable to an area quite negligible, the proposition is extended to the seizure of property honestly bought and paid for in accordance with the laws and customs of the country—and, if this is not robbery, what is?

Moreover, such robbery cannot be effected without murder. Take a typical case, within my own knowledge—an elderly couple, who by continuous effort and uncommon self-denial have saved enough for their declining years. Their savings are invested entirely in ground rents, and bring in a few hundreds a year. In order to sweep *all* land into common ownership, it is proposed to tax these ground rents 20s. in the £1—in other words, to reduce these old people to beggary, a step by which they would be just as surely murdered, of course, as if Mr. Soper had bought himself a butcher's knife and plunged it into their breasts. Do these glib reformers (?) realise what they are saying? I think not. The ill-conceived and ill-considered doctrines set forth in the book *Progress and Poverty* (which Mr. Soper ranks with *The Secret Doctrine*!!!) are mainly borrowed from the disordered brain of Carl Marx, the practical application of whose hallucinations are now in evidence in Russia, where, as compared with even the late rotten royal regime, the gold fund is only 15 per cent, agricultural production 25 per cent, industrial production 20 per cent, transport 15 per cent, and the purchasing capacity of the people 15 per cent of pre-revolutionary value, where all but five of the higher schools are closed, and most of the lower school buildings destroyed, where there are no teachers and no books, and all higher thought is banished, where the growth of crime and immorality is appalling, where cold, famine, tuberculosis, scurvy and venereal disease (even among children) continue to deteriorate the

physique of a population already reduced by over 20,000,000 since the Revolution. As to this, a sane and wholly reliable writer tells us :

The Russian Revolution has brought no amelioration or improvement in the lot of the people; it has merely shifted the social structure. That it is a mere shuffling is obvious, because social inequality is more in evidence now than in pre-revolutionary times, and far greater than in capitalist countries. Extraordinary contrasts of luxury and abject poverty are now to be seen in Russia; a small group has in its hands the life and death of the masses, who have no political rights whatsoever; a small section enjoys huge fortunes, and the rest are dying of starvation.

Small wonder that not a few of even the Communists and Bolsheviks are driven to abjure and abandon the appalling Marxian maxims of which the above are the ghastly and inevitable consequences.

In regard to nationalisation of the land, I may admit that in my youth I believed in it, but time and experience have led me to doubt its remedial efficacy. It would seem to matter little by whom the land were held, provided it were righteously administered. Does any experienced person imagine that nationalisation would ensure righteous administration? Or would it simply exchange one set of bureaucrats for another? Would your correspondent get rid of his "armies of corrupt officials" by multiplying their number? In truth man is not yet sufficiently advanced in evolution to be safely entrusted with supreme power; and, obviously, the lower the grade (in evolution) from which the rulers originate, the less amenable are they to control, the more prone to tyranny, the more marked their incapacity for government, and the more catastrophic their muddle.

If, however, it be propounded that the acquirement of the land by the nation would tend to progress and the general good, why not legislate honestly and with clean hands and conscience? For instance, we might consider a decree that from a fixed date, twelve months ahead, all ownership of land should be limited to the lives of the then registered owner and the then living children of the first generation, after which the property should fall in to the State. In thirty or forty years, probably, the State would own the bulk of the land, and after sixty or seventy years there would be very little not yet absorbed. No living person would be injured in any way, and no serious social upheaval would ensue; while the cruelty, misery, and injustice embodied in your correspondent's curious conception of "Brotherhood" would be happily absent. But, in the event of such a decision, is there any sound reason why every other description of owned property should not be dealt with in the same manner? And, if so, who is there prepared with a really workable plan, excluding "armies of corrupt officials"?

W. Ross

THE BOY SCOUTS' HOBBY CLUB

Patron: DR. ANNIE BESANT, Adyar, Madras, India.

President: A. KRISHNAMURTI RAO, B.A., Conjeeveram.

Secretary: S. R. KRISHNAN, Conjeeveram, S. India.

THE objects of the above club are: (1) to bring together the Boy Scouts, Cubs, Girl Guides and Scouters of various countries and nations of the globe in one international family of brotherhood and friendship; (2) to encourage the members of the club to take up hobbies, such as collecting stamps (philately), view post cards, coins, photographs, magazines, curios, etc., which will develop the sense of observation and cleanliness; (3) to encourage strongly the forming of acquaintances abroad among members through overseas and friendly correspondence, and thus strengthen the international brotherhood; (4) to promote tolerance, good feeling, and a spirit of co-operation among the Scouts all the world over; and (5) to do all such things as are conducive to the attainment of the above objects.

From the above objects of the club, it will be understood that the primary aim of the club is to help international, or rather universal, brotherhood among the Boy Scouts all the world over. The same, we find, is the binding object of the Theosophical Society. From this standpoint, as Honorary Secretary of the "Hobby Club," I request, on behalf of the club, one and all of the members of the Theosophical Society, scattered all over the globe, to come forward and help this international movement in one way or another. If they are members of any Boy Scout organisation, they can join as active members of the club, paying an annual subscription of Re. 1-8-0, 2s. 6d., or \$0.75 (U.S.A.). Other T.S. Members who may not actively have anything to do with the Scout Movement, but sympathise with the objects of the "Hobby Club," may become honorary members of the club by conferring upon the club an annual donation of Rs. 5-0-0, 10s., or \$3.00 (U.S.A.), or more. The international official magazine of the club, *Brotherhood*, will be sent free to all members. I strongly appeal, and hope that fellow brothers and sisters of the T.S. all the world over will help us personally in one way or another, and also spread the club among Boy Scouts in the various countries with which they may come into contact. Enquiries and all communications relating to the club should at present be addressed to me at the following address: S. R. Krishnan, "Mizar Lodge," Conjeeveram P.O., South India. I shall feel very thankful if the General Secretaries of the various National Societies of the T.S. will kindly reprint the above in their official organs for the information of T.S. members all over the world.

S. R. KRISHNAN,

Hon. Secretary.

ARTS AND CRAFTS EXHIBITION

THE T.S. Arts and Crafts Exhibition has come and gone, the exhibits returned, the accounts settled; nothing remains but the pleasant task of thanking those whose sympathy and kind help ensured its success. The indebtedness to our distinguished visitors, Mr. and Mrs. Henry Eichheim, and to Dr. Stella Kramrisch, for their gift of music and her lectures on Indian Art, to the Rani of Vizianagaram and to the Senior Raja of Nilambur for the loan of interesting collections of paintings and of ivory carvings, and to the Bengal School for the fine contribution of their increasingly popular pictures, comes first. Then, in our own immediate circle, our brothers from the West Coast, more especially Messrs. Menon, Seshayya, Ek. Rau, and R. Srinivasan, and Miss K. Veale in Rajputana must be given a large share in the spoils of gratitude; and, if last, not least, Mr. and Mrs. James Cousins, ever reliable, ever enthusiastic, and ever active in all the artistic currents of life, and especially in Indian Art.

A. E. ADAIR

A CORRECTION

MR. KUNZ writes:

My attention has been called to some small mistakes which have appeared in the Outlines in my article "Evidence of a Sustained Conspiracy Against the Theosophical Society" in the August number of THE THEOSOPHIST. In Outline "A," the dates 1909-14 should read 1909-10, and the German and Madras attacks on Theosophy come under the dates 1913-14. The block furthermore is not clear as to the reference of the foot-note in the left lower corner. The asterisks should appear after "Goal of Indian Home Rule Accepted by England. L.C.C. reorganised". In reference to the same Outline, a student points out that alternating difficulties have each time arisen in the United States, that is, the troubles of 1878, 1892, 1900 and 1920 were mainly centred in this country. This is curious rather than significant. Again, in reference to Outlines "B" and "C" it is stated in the text that "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". I am sorry to see that in Outline "B" the whole is in italics, and thus my reference is defeated. And in Outline "C" the italics appear only on the left side. All of these errors seem to have crept in after the manuscript left my hands.

I take opportunity to say, in reference to the mention of Mr. Ward's book *Gone West*, that in my foot-note I did not intend to suggest that that book is either wholly accurate or a complete description; it is only a useful illustration of one view from within of the great opposition between Light and Dark.

REVIEWS

International Relations, by James Bryce (Viscount Bryce). (Macmillan & Co., London. Price 10s. 6d.)

This book contains eight lectures delivered in New York in August, 1921: they are very useful reading, for they give an excellent sketch of the growth of international relations, and the great strides made towards the recognition of the necessity for closer relations between all nations of the world, if there is to be peace and progress. In the first lecture Lord Bryce gives us a bird's-eye view of how the world has been indebted to war for bringing about international relations.

International law began in connection with war, because war was what brought peoples most frequently and directly into relations with one another which needed some kind of regulation. And we may perhaps add that there was even in the rudest tribes some sort of vague disapproval of certain kinds of behaviour, such as the killing of prisoners by torture, massacres upon a great scale, unprovoked attacks upon a harmless tribe, the violation of a promise made in a particularly solemn way.

He claims that a second period of advance towards international relations began under the aggressive influence of monotheistic religions, and says:

Their action on politics is one of the most curious and noteworthy points in the whole course of the history of the relation of States to one another. The monotheistic religions, because they are monotheistic, are mutually exclusive. In the pre-Christian world every people, however attached it was to its own deities, admitted the deities of other peoples as being equally true and equally disposed to help their votaries. . . . But the Christian Church, after it had triumphed over the various idolatries, older and newer, in the fourth century, began to lend itself to the suppression of pagan rites. . . . Thus a new ground for international enmities arose.

He points out the fact that persecutions hastened the development of international relations by accentuating the need for them. In the past, this has been attempted by different alliances and leagues to maintain a balance of power; but these alliances have been much abused; they very often led to "a war made to-day, to prevent war from being made to-morrow". He divides the growth of international relations into several periods, and works them out in a most interesting way. His lecture on "Making for War or Peace" brings forward this point, and we quote his words:

Has a State any right to forbid entrance to harmless foreigners of any particular race, or to make the colour of their skin a ground for exclusion? Upon this subject two doctrines have been advanced. One, which found favour two generations ago, held that

prima facie every human being has a natural right to migrate from any one part of the world to any other, the world being the common inheritance of mankind, and that only very special conditions can justify the exclusion of any particular race or class of men. The other doctrine is that each State is at all times free to exclude any foreigners from entering any part of its territory, and that no ground for complaint on the part of any other States arises from such exclusion, unless where a foreign State claims that its own citizens are being discriminated against, either in breach of treaty rights or in a way calculated to wound its national susceptibilities.

Now which of these doctrines is right?

The author practically answers this by saying that law cannot adjust it, but where each of two men can benefit the other, a common advantage will draw them together; where each finds a brother in the other's society there will be kindness; where greater goodness is recognised in another, there will be attraction towards that one. This principle, applied to nations, is what will bring about mutual understanding, friendship and trust. Another interesting point is that the religious Orders gave an international idea with reference to education. We find universities for special subjects; for instance, all medical students went to Salerno, students of law to Bologna, students of magic to Padua, and students of logic and theology to Paris and Oxford. We must not forget that this only applied to Europe; but there is a fine idea in the suggestion brought out here. A good foundation would be laid if, from all the world over, students on special subjects met at given centres and worked side by side. We cannot imagine anything that would do more to break down barriers between nations and races than this.

The press comes in for its share of blame, in that it delights in running down other nations and picking holes in their policy.

Nothing is easier, nothing gives more pleasure to the meaner sort of minds, than to read denunciations of the folly or unfairness of the governments or politicians or newspapers of foreign countries. Newspapers think they "score points" when they give rein to offensive criticism of the foreigner, while they are exceedingly chary of treading upon the toes of their own nation.

These things do harm, and do harm out of all proportion to the real importance of the things that are said and of the persons who say them.

We are reminded that the press does not express the views of the people, and in that fact lies its greatest danger.

Lord Bryce points out four great lessons of the war, from which we quote briefly:

One is the fact that the causes which produced the Great War are deep-seated. They are a part of human nature, arising from faults in political human nature as it exists in all countries. . . .

A second lesson—and this is one which ought to be evident to every reflective mind—is that the world is now one, one in a sense in which it was never one before. Five-sixths of the human race were involved in the Great War, which brought men to fight one another in regions where civilised armies had never contended before. . .

This brings us to the third lesson. Since every people, every civilised State, is now a member of one all-embracing community, everything which affects any single State necessarily affects each of the others, primarily its economic situation, and through its economic its political situation also, its industry and its finance, its interchange of products with other countries. . . .

This brings me to a fourth lesson. Every civilised nation, since its fortunes are inextricably involved with the good or evil fortunes of every other, is bound for its own sake to take an interest in the well-being of the others and to help them, in whatever way it finds best, to avoid or to recover from disasters.

He ends up in his eighth lecture by reminding us that hatred never brought about anything but evil, that it is only by constant exertion and by 'quenchless hopes that these human relations, those moral things which are the most important for happiness, can be made to move forward against the forces that resist them.

The oars must never be allowed to drop for a moment from the rower's hands, nor his muscles to relax their strain.

The style is frank and sincere. The lecturer has thought out his subject well, and does not appear to be tied to any particular code or prejudice, but is ready to follow any lead that is a "way out," proving that he is open-minded and a humanitarian. One seeks for a ring of hope, but here one finds Lord Bryce rather heavy. This may be due to the fact that the lectures were given and not written for publication; in speaking, he may have put some fire into his speech which does not burn in his writing. We only hope that these lectures will be widely read. The book is exceedingly well indexed.

W.

The Book of Tea, by Okakura Kakuzo. (T. N. Foulis, London. Price 6s.)

Among the considerable number of Japanese writers who have tried to express themselves in English, Okakura Kakuzo stands out pre-eminently as a master. His English would make the reputation of an English-born writer. It is not only pure in the academical sense, but is living in idiom, and has the deftness of emotional and intellectual assimilation. The blending of this mastery of English with the peculiar æsthetic sensitiveness of the Japanese temperament makes *The Book of Tea* a delight, both as literature, philosophy, and art. The author traces the growth of the tea-drinking habit from its medicinal beginnings in China to its elevation in Japan to the rank of a religion of æstheticism in which the preparation and partaking of a cup of green tea becomes a Eucharistic act. This evolution passed from the Continent to the Island Empire through the migration of the

Taoist doctrine of the Wisdom incarnate in all things, which adds significance to superficially trivial objects and acts. This doctrine gave to Japan the means to a delicate, æsthetic symbolism which domesticated itself on the matted floor in the simple and beautiful tea-ceremony, and took to the stage in the suggestive Noh-drama. A cult of tea and a priesthood of Tea-masters arose; but the simple act demanded a harmonious environment. The tea-room became a shrine of art, with its single picture and single flower to aid concentration towards a gentle peace. Nature, art and humanity sat down together to a mutual service. The tea was not only consumed, but gratefully admired. The utensils were handled with affection. Out of these simplicities arose the typical culture of Japan, to which it is to be hoped she will return after her present diversion into the noise and ugliness of material acquisition. Okakura saw the coming wave of degeneracy in his country. This book and his *Ideals of the East*, were attempts to beat it back. He died before he saw either success or failure.

J. H. C.

An Encyclopaedia of Religions, by Maurice A. Canney, M.A. (Routledge & Sons, London. Price 25s.)

This work is designed to fill the gap existing between a great work, such as Hasting's *Encyclopaedia of Religion and Ethics*, and smaller handy volumes in which there is not much scope for lengthy articles. The author professes to concentrate especially on unfamiliar matters and subjects not generally treated, and this is particularly applicable to the side-paths of the numerous sects of Christianity, on which subjects much interesting and out-of-the-way information is given. Looked at, however, from the view-point of the orientalist, the work is insufficient and disappointing. Thus, for instance, on looking up "Upaniṣads," we find only a dozen lines, and the only authorities quoted are Monier Williams, Hopkins, and Beauchamp's translation of the Abbé Dubois' work on Hindū customs. To Western scholars the works of Professor Deussen on this subject are indispensable. We look in vain for Foucart's *Eleusinian Mysteries*, Rhys-David's many works on Buddhism, for those of Professor de la Vallée Poussin on Mahāyāna Buddhism, and so on. "Vedānta" is dismissed in twenty lines, while "The Evangelical Alliance" gets a whole column; "Sāmkhya" has ten lines; Paṭāñjali's name does not occur, nor even that of the great Śaṅkarācharya. On the other hand "Theosophy" gets two columns, which give a very fair exposition of

the subject, and "Christian Science" has also a generous allowance. The name "God" is dismissed in six lines (here perhaps it would be proper to say nothing at all, or else to give a full history of the word), but "Balaam's Ass" occupies a full column of print. Again, on looking up several terms most common in Hindūism and Buddhism, such as *Kāma*, *Karma* and *Buddhi*, we find to our surprise that they are "terms used in Theosophy". We conclude, therefore, that the author's researches in Orientalism have been mostly confined to secondary sources, and that the title of the book is somewhat of a misnomer. The greater part of it is a history of minutiae of Christianity and its offshoots. Nevertheless, owing to its handy size and good print, it will be of some value to those who cannot command a full-sized encyclopædia.

F. L. W.

The Law of Births and Deaths, by Charles Edward Pell. (T. Fisher Unwin, Ltd., London. Price 12s. 6d.)

Mr. Charles Edward Pell, the author of this book, tries to deduce a law of Nature as regards the increase and decrease of the birth-rate in a nation. He clearly sees the modern tendency towards a falling birth-rate in civilised society, and brushes aside with one stroke the fear of some of the students of this question that it is due to methods used for limiting offspring. Far from being an alarmist of this kind, he tries, after a survey of the plant, animal and human worlds, to suggest a working hypothesis that includes many a factor neglected by previous students of this topic. Some, like Herbert Spencer, laid more stress on the effect of food; but even he modified his theory later and put it thus: "If the nervous system varies directly as the ability to maintain life, it must vary inversely as the ability to multiply." Thomas Doubleday, as far back as the year 1891, had stated that "the rise of the birth-rate about that period was closely connected with the standard of living. And his argument distinctly implied that the only way to check the excessively heavy birth-rate was to improve the condition of the mass of the people."

The author, taking his cue from Doubleday, develops his own theory, which is based on "nervous energy". He says that its nature is very obscure; it depends upon such factors as "a complex environment, leading to incessant mental activity, a moderate amount of physical exertion, a plentiful diet, rich in nutriment, a rather dry, bright, bracing climate, and cheerful and pleasant surroundings"; and he further states that "the principle is that the degree of fertility at any given moment will be inversely proportional

to the intensity of the nervous charge". Following his argument in the same strain, he lays down these general rules so far as this principle is maintained in human society :

Generally speaking, the birth-rate and the death-rate should rise and fall together. . . .

In comparisons between different countries, the most wealthy and progressive should be the least fertile. . . .

As a nation becomes more civilised and wealthy, the degree of fertility would tend to decline. . . .

As we ascend the social scale, the degree of fertility will steadily diminish with the increase of wealth and prosperity. . . .

In the fluctuations of a nation's prosperity, periods of depression should show an increasing birth-rate, while periods of prosperity should show a decline.

The burden of the argument of the book is to substantiate these propositions, and the author ranges over the whole of the biological field, and the plant and animal kingdoms, to prove his case. He lifts up the whole problem from the mire and dirt that are usually associated with a discussion of this topic, and lends to it a sacredness and importance in view of the situation which the civilised world has to face at present. There is no doubt that the thinking population of the advanced nations of the modern world realise the desirability of a practical solution. To the cry of an extreme party which says "population at any price," our author gives a rational reply—"an intelligently regulated birth-rate". For this, he suggests first of all the proper stimulus of the germ cells through the internal secretions of the ductless glands of the human body, vitamins, and various other means, such as electricity, iron and caustic soda. This natural stimulus, if it can be made to work, should be so carefully adjusted to the economic conditions of the people that we shall be able to get a population graded according to ability. The largest number of children, in his opinion, should come from the class of highest all-round efficiency, and, as we proceed downwards in the social scale, the proportion of children supplied to the nation should be less and less; after all this is done, the author, like a wise man, leaves Nature to design her own Superman.

The book is highly suggestive of deep and careful thought, and the author rightly claims no more credit for it than that it is written with the hope of stimulating further criticism and development of the subject. In his opinion, the whole book is nothing more than a working hypothesis—a scientific attitude which strengthens his case.

C. S. T.

Snow-Birds, by Sri Ananda Acharya. (Macmillan & Co., Ltd. Price 7s. 6d.)

Here we find a philosopher so in love with mountain heights that he not only needs must live for months among their snow-clad crests, whether in India or in Norway, but is also impelled by their wonderful beauty to write verse about them.

Many of those poems are Tagorean in form and intention; but they lack the divine fire of that great poet's genius. Tagore is a poet by nature: the author of *Snow-Birds* is a philosopher first and a poet afterwards. He writes verse which is readable on the whole, with now and then a flash of something higher. The following poem about pines ("furus"), written in Norway, is a fair specimen of his style. It is called "The Saints in White".

The furus stand before the sun in their winter robes of white
As in heaven the spirits of pure-hearted saints stand in the presence of God.
The noonday blaze floods the heavens with a joyous glow of light
And the snow-haired mountains stand like ancient sages rapt in thought,
On distant Dovre's slopes there hangs a milky veil of mist,
As if to hide infinity from the eyes of nature's sons.
Over all is the fragrance of Truth and Calm and Purity and Innocence—
The Soul sits apart, beyond the light of the sun, whispering
Her secrets to the quite furus in white.

A. E. A.

A New Dictionary of Astrology, by Sepharial. (W. Foulsham & Co., Ltd., London. Price 7s. 6d.)

This is an exceedingly useful book for all students of Astrology who wish to acquire its technical phraseology and remind themselves from time to time with regard to debatable points. It also gives data that are usually inaccessible for the average reader, and definitions of various terms constantly occurring in astrological books, of which many students have but the vaguest notion as to their meaning, are clearly given, as well as various works of astrological writers that are not perhaps generally known, though well worth perusal.

But perhaps the most interesting feature of this book is the outline at the end. It is sketched in a broad way, giving all that is necessary—and no more—to know of all the astrologers of note who have lived since the fifteenth century, from their lives and writings up to the present day. It is evident that Sepharial knows his subject and wastes no words in unnecessary trimmings or deliberate mystification, which some astrologers seem bent on doing, thereby losing many possible students for that great science.

B. A. R.

Christ and the New Age, by "A Messenger". (C. W. Daniel & Co., London. Price 5s.)

This type of book is very difficult to review, for the writer claims direct communication with the Masters of the Wisdom and with the Christ. One has to remember that only those who have ears to hear can hear. It is not easy to place a book like this into the hands of the ordinary public, for they are not trained to use their imagination, and are as a rule content to shut out that which cannot be proved by physical means. Still, we agree with the writer that, if possible, that which is revealed to us should be shared. We cannot expect every one to follow the book and to take it as the writer does, for they have mostly nothing to go upon, to start them on this train of thought. They may believe in revelation in an abstract way, but that will not convince them of the truth of such a book. To those who have had personal and somewhat similar experiences it will probably be very useful.

The writer makes great claims, and one sometimes feels that her claims are open to other interpretations, but it is scarcely a subject for argument, since neither can prove. Some very interesting notes have been added to the book, well worth reading. The whole book is likely to be of great interest to many who are studying on these lines, and we have every sympathy with the writer in presenting to a semi-believing public that which to her must be very precious.

W.

The Way of the Servant. (John M. Watkins, London. Price 2s.)

This little book, consisting of a series of fourteen "Directions," followed by an "Invitation," contains much well known material, couched in semi-archaic language which makes it very difficult to read. It has neither the simplicity of *At the Feet of the Master* nor the solemn stateliness of *Light on the Path*, and contains nothing that cannot be found in one or other of these books. However, as it appears in non-Theosophical guise, it may fall into the hands of some who will welcome it as a statement of the truth that has been struggling in them for expression; and such people are not apt to be critical of the outer form.

E. M. A.

INDIA



UPENDRANATH BASU
1897—1908



JEHANGIR SORABJI TARPOREWALA
1908—1911

on the Great Rock of the Divine Wisdom, we stand erect and gaze upon the tumult, we can see that "the Lord sitteth above the waterfloods," and that the strong current of evolution, guided by His Will, is carrying the world onwards, so that the vessels which are steered into it are carried onwards through the tumbling, swirling surface billows, while those which are driven by these, for want of a helmsman wise, and strong, and calm, are tossed in all directions by winds and waves, and became broken wrecks, drifting away into some sea of oblivion, where they circle aimlessly, useless to Gods or men.

* *

Events hurry so swiftly forward that unless we can keep pace with them, they seem to flash past us, as a motor-car flashes by a bullock wagon. Yet, if we would take part in the building of the New Age, and strengthen the hands of the Hierarchy in Their mighty work, we must labour in co-operation with Them, however small may be our share in the execution of the Divine Plan, as labourers who fill their appointed places under the direction of Master Builders.

* *

One important section of the Plan is the Union of Great Britain and India as Free and Equal Nations in the great Federation of Free Nations which will form the splendid Indo-British Commonwealth, linking Asia and Europe together in amity, and embracing the Dominions which ring the globe. It will join all the Religions which are followed within the Nations into a spiritual Union, which shall know no rivalries save those of Service, no bond save that of Love, in which all are recognised as ways which lead to the ONE without a second, the universal FATHER, who "hath made of one blood all the Nations upon earth". In the New Age the Unity of Religions will be recognised, and religious Peace will reign instead of religious wars.

Next year will see a splendid symbol of the Coming Age during the great Empire Exhibition, which is to gather together into one wonderful array the resources of the Empire. The story comes from Major D. Graham Pole, the General Secretary of the Theosophical Society in England, and is best told in his own words:

BRITISH EMPIRE EXHIBITION (1924)

April—October

We have made application for a stall at this Exhibition, which is going to be of great importance, and have been able to secure provisional guarantees from some of our members to meet the cost. The stall will be erected in the Higher Education Section of the Exhibition, and go under the Publishing Group. We intend to stock it with T.S. literature, diagrams, maps of area of the British Empire, during the Lemurian and Atlantean periods, etc., and we shall, of course, work in close co-operation with the T.P.H., Ltd. If there is anything of interest which you would like to send from Adyar for exhibition or sale at the stall, we shall be glad to have particulars.

In connection with the Exhibition, a Congress Hall is being erected to seat 3,000 people, with adjoining rooms for smaller meetings, Committees, Councils, etc. We have suggested to the Exhibition authorities that, in addition to the industrial and other Congresses which will be held during the course of the Exhibition, a Congress of the Religions of the Empire should be held for one week, and we have sent in the enclosed rough outline of the subjects which would be suitable for such a Congress. I have now heard from the Exhibition authorities that they are prepared to assist in the matter of calling together and organising the Congress as outlined in the enclosed draft, and that the Congress Hall will be placed at our

THE THEOSOPHIST



ALL who are in the least sensitive to super-physical influences, must, I think, be conscious of the great rush of energy which is pouring over our world to-day. Currents of forces are flowing furiously in different directions, here combining, there clashing, hurrying Nations, communities, even individuals, in one direction or another, sweeping them off their feet, hurling them against each other, forcing them into combinations, constructing, destroying, uniting, rending, cyclones of love and hatred whirling oceans into conflicting waves tossed skyward, that shatter or submerge the frail human vessels exposed to their fury. But if, steadying ourselves



K. NARAYANASWAMI IYER
1897-1908

disposal gratis, and everything possible done to assist us in the matter of the reception of and accommodation for delegates, both at the Exhibition and in London.

We shall have to look to India to supply, if possible, good speakers on several of the afternoon subjects, and we are wondering if there is any possibility of Dr. Rabindranath Tagore and, perhaps, Sir J. C. Bose, coming over next year, and if so, whether they would be able to take part in the Congress. It may be possible in the mornings of this particular week for the adherents of the respective religions to have their own smaller Conferences in the Committee Rooms attached to the Congress Hall.

THE RELIGIONS OF THE EMPIRE

	AFTERNOON	EVENING
1st Day	Christianity	Great World Teachers.
2nd Day	Hinduism	Religious Scriptures of the World.
3rd Day	Buddhism	Religion and Science.
4th Day	Islam	Religion and Survival after Death.
5th Day	Zoroastrianism	Religion and Social Problems.
6th Day	The Psychology of Religious Experience	Coming Religious Unity of Man-kind.

THE THEOSOPHICAL SOCIETY IN ENGLAND

23 Bedford Square, W.C.1.

* *

The idea is a splendid one, and will show that the Empire embraces all the great Faiths of the World. I think that the Jains and the Sikhs should also be represented in such a Congress, and doubtless they can be included.

* *

To lead up to this grand climax of the chord of the Religions of the world represented within the Empire, there is to be during the autumn of 1923 a "Universal Brotherhood Campaign" in England. The following admirable suggestions are being circulated:

In view of the present grave crisis in the world's history, and particularly the state of Europe to-day—more serious even than most

of our members realise—the National Council of the Theosophical Society have decided to inaugurate a Universal Brotherhood Campaign, beginning in October, in which not only the National Society but all Federations, Lodges and Members are asked to take part. To make this a success we must begin *now* to think, to plan, to meditate.

THE SEEDS OF BROTHERHOOD ARE EVERYWHERE: WATER THEM.

Suggestions:

I. GENERAL

1. To provide six booklets on Reconstruction and Brotherhood to send out as a fortnightly series during October, November and December, 1923.
2. Special leaflets for free distribution.
3. Special "Universal Brotherhood" number of *Theosophy*.
4. Short list of popular books on the subject for wide distribution, giving T.P.H. address and outline of subject.
5. Ask competent members to organise a correspondence discussion on Universal Brotherhood. Some journals might throw open their columns to views of leading men on the subject.
6. Short paragraphs for newspapers.
7. Lists of lecture titles should be available, suitable for Lodge syllabus; but Groups or Lodges would arrange their own syllabus and invite their own lecturers as usual.
8. Ask for names of interested individuals and organisations, who may be asked locally or by the General Secretary to take part.
9. Ask for serious thought to be devoted to the discovery of new opportunities and suggestions.
10. Provide a slip with a brief outline for special meditation, October, November, December, January, February, March, 1923—1924.
11. To take the Queen's Hall for one big Brotherhood Meeting, with three or four prominent speakers.
12. Send list of questions in what way each one desires to help.

II. FEDERATIONS

1. Would Federations take "Universal Brotherhood" as subject for next meeting?
2. Would Federations recommend Group Conferences to do the same?
3. Send forward to the General Secretary suggestions and plans made in each Federation, in order that such suggestions may be sent to other Federations for their information.

4. Would Federation officers talk about the subject when visiting Lodges in the Federations?

5. Invite Lodges to report, especially on monthly report sheets, the work proposed or accomplished, that other Lodges may have the benefit of their experience.

III. LODGES AND CENTRES

1. Would Lodges endeavour to invite other organisations to accept our literature on Brotherhood on their literature tables; to arrange a lecture on one of the following subjects: (to follow).

2. Collect names and addresses of those to whom a special series of Brotherhood booklets may be sent fortnightly during October, November and December. The titles to be somewhat as follows: (to follow).

3. Insert paragraphs in newspapers, or write to newspapers on topical subjects illustrating Brotherhood, and mention one of the booklets.

4. Advertise one or more lectures dealing with the subject on the Lodge syllabus.

5. Distribute meditation slips to those desiring to have them and use the same at Lodge meetings.

IV. INDIVIDUAL MEMBERS

1. Would individual members, where there is no active Centre, or the work can be done more effectively by individual effort, endeavour to invite other organisations to accept our literature on Brotherhood on their literature tables? To arrange a lecture on one of the following subjects: (to follow).

2. Can members suggest means of inviting co-operation with the League of Nations Union, Women's International League for Peace and Freedom, and other International bodies, Rotarians, Boy Scouts, Girl Guides, Camp Fire Organisations, Co-operative Societies, Adult Schools, Workers' Education Associations, Improved Movie Films, Craft Workers' Guilds, Art Movements (Dancing, Music, Painting, Literature), Social Service Clubs, Blind Clubs, Children's Play Houses, Reading Circles, Lecture Clubs, Debating Societies, suggesting other organisations they know of?

3. To collect names and addresses of those to whom a special series of Brotherhood booklets may be sent fortnightly during October, November and December.

4. Seek for opportunities to insert paragraphs in newspapers, or write to editors on topical subjects illustrating Brotherhood, with mention of the booklets and where they may be procured.

5. Use the monthly meditation slip.

6. Send in other suggestions.

Is not this a splendid idea? Why should not other National Societies copy it, and send the Note of Brotherhood ringing round the world? Surely such a wave of brotherly feeling would do something to bring peace to the restless world, and may not this be one of the ways in which the Theosophical Society might "make His path straight" for the Coming Teacher? The Powers of Evil have been now for some years trying to destroy the Society and to blacken its leaders. What better answer can we make, than the spreading of the teaching of Love? They are raging, knowing that their time is short. Let us leave them to their work, and redouble our efforts to serve. We can make it our prayer to the Coming Teacher: "Though they curse, yet bless Thou."

The T.S. in England is moving into new Headquarters, including Mortimer Halls, in connection with which there are leases gradually falling in, which offer great possibilities of extension. Since we had our fine building in Tavistock Square commandeered, the Society has been much inconvenienced. This move will place it in a splendid position, close to Regent Street, and will be of the greatest advantage.

This is the last issue under the care of Mr. W. D. S. Brown, to whom I offer my most grateful thanks for his unwearied and most efficient co-operation. Adyar will miss him much, when he goes on his well-earned holiday. His place will be taken by Mrs. Cannan, who has already proved her worth.

I must also express my regret for having to miss Mr. Crombie's genial presence from our gatherings; he had been long with us, and was always doing useful things; his capacity for usefulness was varied, and he constantly filled up gaps. May both he and Mr. Brown return.

I have been away from Adyar for five weeks—an unusually long absence while in India. I went for the Conference summoned to meet at Delhi by a long list of members of the Indian Legislature, Provincial Councils, Municipalities, District Taluk and Village Boards, 1921 Clubs, the National Home Rule League and some Liberal Leagues. To these were added a handful of prominent public workers, not at present elected to any association. The Conference turned out a splendid success, though the greater part of the Press was hostile, calling it a “wild goose-chase,” a “will o’ the wisp,” and other choice epithets. Dr. Tej Bahadur Sapru was elected President of the General Council by acclamation; he resigned the high office of Law Member in the Viceroy’s Council, as his heart would not stand the strain of the Simla heights, and threatening symptoms had appeared. But the Council’s loss is our gain, as it gives us an Indian leader of high courage, wide knowledge, and experience in administration. We have a very heavy programme of work, and I hope that all in England who are interested will keep abreast of it in the weekly issue of *New India*. Immense help would be given us, if friends would order a number of copies and distribute them among clubs, libraries and reading-rooms. The Conference is the first step on the last stage of India’s progress to Dominion status abroad and Home Rule at home; it will continue to work until that goal is won, and quickly won, for on no other condition can the union of Britain and India, so vital to both countries, last. Needless to say that the National Home Rule League places all its resources under the direction of the National Conference through its General Secretary, Executive Committee and Provincial Councils. Its own General Council is well represented on the General Council of the National Conference, as are also the Political Sections of the 1921 Clubs in Madras, Bombay and Calicut. All presages a big success.

OUR GENERAL SECRETARIES

III. INDIA

WE have already greeted, among our General Secretaries, Mr. Bertram Keightley, who served in that office in Great Britain from 1901 to 1905, after filling it for ten years in India. He was sent thither in 1891 by H. P. Blavatsky to organise there a Section. He lived at the Adyar Headquarters for some years, and later, in 1894, joined the Countess Wachtmeister and Mrs. Annie Besant in founding the Centre at Benares, which became, the following year, the Headquarters of the Indian Section. In 1895 Bābū Upendranāth Bāsū Sāhab was elected Joint Secretary with him, and when Mr. Keightley was called to England by his mother’s illness, the whole work fell into his hands. Deeply devoted to the great cause, he consecrated to it his time and his spiritual energy, and the work thrived amazingly; his health broke down in 1907, but he struggled on till the autumn of 1908, when he was obliged to resign. He was one of the seven Founders of the Central Hindū College, and was elected Vice-President of the Board of Trustees and Vice-Chairman of the Managing Committee. The beautiful buildings of the College were due to his skill and taste, more than to anyone else. We may quote here the closing words of a slight sketch of him, written in *THE THEOSOPHIST* in 1910, by Mrs. Besant, his colleague during these years:

This is not the place to speak of him as he is to those who love him, nor to intrude into the sanctities of a singularly noble and happy family life. A man of high spirituality, of spotless character, ever seeking to serve, to uplift, to bless, Upendranāth Bāsū will long remain in the hearts of his friends and compatriots as an exceptionally high example of pure and lofty manhood.

Mr. K. Nārāyaṇaswāmi Aiyar, of whom we are fortunate enough to possess the admirable picture which we give this

month, was one of the earliest and best propagandists of Southern India, a veritable "Son of Thunder," very learned in the Shāstras, a powerful lecturer, and a man of fiery energy. He served as Joint General Secretary with Upendranāth Bāsū for several years, having abandoned his profession as a lawyer to give himself wholly to the service of Theosophy, and to his work is largely due the successful organisation of the Society through Southern India.

Jehangir Sorabji, the third General Secretary of the T.S. in India, was a Pārsī, a member of that remarkable community which recognises India as its adopted Motherland, weak in numbers but strong in influence. He was born in October, 1857, in Bombay, of the well-known Taraporewala family, and entered, when twenty years of age, into a happy married life of thirty-nine years. He entered the service of the Hyderabad State, and rose to high office, being at once loved for his kind and gentle nature, and respected for his uprightness and integrity. In 1886 he joined the Theosophical Society, coming to it out of Free Thought, and he became one of its most devoted and faithful members. For twenty years he worked in the Hyderabad Lodge, being one of a band of intellectual and earnest men, who made it a centre of light and strength in the Indian Section. In 1909, he surrendered his office as the Superintendent of the Hyderabad State Central Treasury, and took up the work of General Secretary of the Indian Section, the Headquarters of which was in Benares. He held it for two years, doing his work with the perfect devotion which ever characterised him, and then retired to the sea-coast, near Bombay, where he lived for five years, presiding over the Blavatsky Lodge, and delivering a weekly lecture there, right up to within three weeks of his passing away, in May, 1916. His memory remains green and fragrant in the hearts and lives of those he inspired and helped in the spiritual life.



THE RELIGION OF THE ARTIST¹

By C. JINARĀJADĀSA

MANY people when they hear the phrase, "The Religion of the Artist," ask: "Have artists any religion at all? In what way can the religion of the artist be considered different from what we know as religion?"

The answer to this question depends very largely on what we mean by religion. If by religion we mean some particular creed which an individual professes, then Art cannot be said to have any special religion of its own, because artists belong to all nations and to all times. But if by religion

¹ A lecture delivered at Sydney, N.S.W., in 1922.

we mean the way a man bodies forth, in his thoughts and feelings and deeds, his realisation of the universe, then the artist has a religion of his own. There is only one universe in which we all live; it reveals itself to us as facts and events. But this changing universe must always be translated by each one of us in some term of intelligibility. We are not mere mirrors of what is happening outside us, we are rather transformers of the energies of the universe.

Now, the way that the individual transforms the changing universe is his religion. If that definition of religion is true, then there are as many religions as there are individuals, and I think that is perfectly the case. Nevertheless, since mankind can be grouped into various types, we can say that there are types of transformation. There is a type of transformation which we recognise under the term Religion, and that is the transformation under the force of character of a great personality. The true Christian is he who transforms life according to the technique of Christ, for Christ had a technique—the way He felt, thought, surveyed and acted—and the Christian is he who accepts that technique as his highest model. Similarly is it with the Buddhist, for when a man becomes a Buddhist he accepts the technique of the Buddha. And so religion after religion teaches us the technique of a great Personality.

But, quite apart from the particular transformation which we make of life through the spirit of religion, there is another transformation, adapted to another type of soul, and it is that which reflects itself as Science. The scientist is interested in grouping facts and laws, and in stating that grouping through his personality, because there is no such thing to be found in practice as abstract theoretical science. It always comes to us through individual scientists. The great scientist is one who has a great personality, who gives us his vision of Nature, grouped into categories and laws which fascinate the mind.

There is another group still, of those who transform life, and that is composed of souls whose keenest interest is in modes of Organisation. These are those who are drawn to political science; and in the political sciences, with their branches of economics and statecraft, and so on, we have an expression of the way the universe transforms itself through a type of personality. Similarly is it with regard to the philosopher. He is more interested in the relation between the individual and the whole of which he is a part; and the expression of his power to transform comes as his philosophy. But life is always one, and in its finalities indivisible; all these statements—religion, science, philosophy, political science—are statements of one Reality.

Now another statement of reality, other than religion or science or philosophy, is Art. But what is Art? What do we mean by Art? For it is only when we have some general ideas of what Art is, that we shall be able to conceive of the religion of the artist. I can only here give you just a few definitions of what Art is, which you will find in the writings of great artists. Goethe called it "the magic of the soul". Schiller called it "that which gives to man his lost dignity". I think perhaps we can see the conception of Art best in the stages through which Wagner went, as he began to realise his work more and more profoundly. To him, at first, Art was "the pleasure one takes in being what one is". In other words, it was a joy in living. But, as he lived and created and transformed, he began to see deeper, and then to him Art was the "highest manifestation of the communal life of man". It was, as it were, a synthetic manifestation of our common humanity. As he lived and felt his work more, he came to the conclusion that Art was "the most powerful momentum in human life," that is, something within the soul of man which, when once started, goes on with undiminishing vigour for eternity. Art can best, I think, be thought of as the only

form of expression which, even if only inadequately, tells us something of the

Infinite passion, and the pain
Of finite hearts that yearn.

There is no other form of transmutation which brings us so near to the inmost heart of humanity, in its travail, as Art.

It is quite true that we have in Art many branches—painting, sculpture, music, the dance, and so on. All these branches of Art have an intensely ethical meaning. That unfortunately is something not realised to-day by the artists themselves. It is the fashion for many of them to talk of “Art for Art’s sake,” as if Art could be conceived of as some kind of transmutation of sensation or imagination, irrespective of its relation to the welfare of mankind. You will find, if you study Art in any one of its branches, that when that department of Art is at its highest, it is most ethical. That is to say, it has a direct message to man.

Take, for instance, the most glorious period of Greek Art, just at the time when Phidias created the Parthenon. Greece was then full of the statues of the Gods. Each of these statues was created from a living model, but to the artist each statue embodied a cosmic concept. Pallas Athena, the maiden Goddess of Wisdom, was not to the artist merely a beautiful maid, but an intensely ethical concept of a Divine Wisdom that was militant, the wisdom which “mightily and sweetly ordereth all things”. Apollo at that epoch was not just a handsome youth, but rather the Divine Inspiration in the heart of man. The great artists of the time, when they worked in stone, attempted to embody ethical concepts in stone. That is why the Greek civilisation of that period stands out till in such a unique fashion. That is why, as we read the plays of the time, the philosophies, as we look at the sculpture, we feel that we are moving in an age where men seem to be larger than they are to-day. Soon after this great climax,

when Art was seen in its ethical revelation, we have the decline, beginning in a sculptor like Praxiteles. Though Praxiteles is intensely graceful, yet in him the ethical concept gives place to individualised figures; mere sentiment is emphasised, and the artist does not dream of expressing a cosmic concept through his sculpture.

Ethical concepts are inseparable from Art, when Art gives its true message. That is why we can in some ways truly define Art as the “soul of things”. Wagner well expresses this quality of getting at the soul of things through music, when he says that what music expresses is eternal, infinite and ideal. It does not tell us of any one individual’s passion, love, or regret, in this or that particular situation, but it tells us of Passion and Love and Regret themselves.

We go behind then, in Art, from the particular-in-time to the general-in-eternity. You will note that same quality of eternity with regard to landscape painting, when you contemplate a great painting. You look through that painting into a vision of Nature, which is still, in eternity, which reflects the mind of a cosmic Creator. The painter looks at the view, but he selects from it as paintable only what his imagination can grasp of that particular conformation of light, shade and form which as a mirror reflects a divine ideal.

It is the same with regard to great poetry. Take one of the greatest poems which the world contains, the Divine Comedy of Dante. Carlyle says of that magic structure that it is “a great supernatural world cathedral, piled up there, stern, solemn, awful; Dante’s world of souls”. Dante saw in every work of man a “world of souls”. However small be the size of the thing the true artist creates, there is in that thing something of the totality of the universe. It is because of this quality of Art that Blake so truly said that the whole creation “groans to be delivered,” for the artist is in many ways he who helps to bring forth the newer Humanity.

Therefore it is that Carlyle, who was not an artist, but a profound philosopher who could understand the message of Art, thus speaks of Art: "In all true works of Art wilt thou discern Eternity looking through time, the Godlike rendered visible."

Because the artist is dealing with the totality of things, therefore his particular transformation, which may be a poem, or a statue, or a symphony, is related to all possible transformations. A poem is expressible in a song, in a statue, in a painting, in some rhythmic music. The dance and music are related as many know by experience. There is a subtle unity underlying all Art's various branches. So in Art, then, we have another revelation of what life is, other than the revelation which religion gives, or which science gives, or which the philosophies give. It is a revelation unique to Art itself.

How is this particular revelation to be sensed by the artist? He can only sense it by grasping the reality. He must train himself to know "things as they are"; he must visibly and invisibly see the relation of the part of the whole. The artist's judgment must be the *truest* judgment, if he is to be a real artist. To the artist, before he can create, the outer universe must pour in through his senses. It must pour into him in a larger measure than with ordinary men. It is for the artist to see shades of colour that the ordinary eye does not see, to see beauty in line which passes unnoticed before the ordinary man's eye. He has to have a keener sensitiveness; the sensorium of the artist must be more delicately organised than that of the ordinary man. But you do not make the artist merely by refining his senses. His mind has to come into play, for the artist must transform, he must not merely reproduce. A camera with the help of a lens can reproduce a scene in Nature more accurately than the artist; but the artist has to transform what he sees with the faculty of the emotions, the mind, the imagination, the intuitions, the Spirit itself.

The whole nature of the artist has to be brought to bear on the work of transformation. That is why the artist, if he is to do his work rightly, must see that his mind is trained, that his emotions are delicate, sensitively balanced, that his intuitions are awake, that the power of the Spirit within him is not dormant, but quick and active.

Therefore, if the artist is to do his work of creation, he needs to have an openness of mind to science, to philosophy, to religion, to all the problems as they are transmuted by the various great departments of life. For all these are related. The more there is of religion, the more fully the message of science can be understood. The more a man knows of science, the higher and nobler is his conception of religion. I know no one among the poets so in touch with the scientific conception as Tennyson. He was intensely scientific in his observation of Nature, and that is why, before Darwin formulated some of his ideas, Tennyson intuited them and told us of Nature that was "so careful of the type," but "so careless of the single life". Tennyson describes flowers as the botanist sees them, and yet his exquisite imagination throws prismatic colours round his description, till we get, not the flower, but the soul of the flower.

You can be intensely realistic, without losing anything whatever of the quality of Art. All of the departments of life are related, so that as you have more of the life of God within you, you have a larger love of man. And especially are Religion and Art inseparable. Almost all the greatest periods of artistic creation have been only when there have been great spiritualising influences from religion. Religion was a vital thing to the Greek in the time of Pericles; it was powerful in the Middle Ages when the great artists of Europe created.

The artist, then, if he is to do his work rightly, must be a rounded being in his inner nature. He must be sensitive, not

only with his sensorium, but also with the intuition, the mind, the emotions. Especially must he be sensitive to all kinds of ideas. Hence, therefore, one can say that each artist must profess all the Faiths and philosophies in the world, and yet none. He must have a warm sympathy for every form of human discovery in the domain of religion, science, philosophy. Yet, because he is going to discover for himself something which was never discovered before, he cannot be identified as the believer exclusively in any one religion or cult. He must belong to the whole world, to life as it is in its totality.

The religion of the artist, then, is to accept the universe as it pours into him from all the avenues of religion, science, philosophy, political organisation, and ideals of service. With all these things he must identify himself, if in his own particular branch he is to give a message which is to remain in eternity. Now the artist's message is not to the universe in the abstract; it is distinctly to mankind. Therefore the artist has to take as his motto what Carlyle so well described: "Wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart."

The work of the artist is not the work of the scientist, which appeals to the reason, nor the work of the philosopher, but his own work, whereby he appeals to the infinite faculty of "fantasy," as Carlyle calls it, which is inseparable from the inmost heart of man. But if the artist is to appeal to this infinite faculty of man, the first thing necessary for him is a serenity among his ideas. In all the great periods of Art there is a serenity. There was a serenity of ideas in the generation of Phidias. Men were then sure of themselves, of their own drift to the end of time. There are no doubts befogging the mind of an artist like Fra Angelico; there is balance and serenity in him, and that is the reason he stands as one of the greatest painters. Unfortunately in our days there is little serenity in ideas for anyone. The

average man, busy with his ordinary interests in life, can afford to go about with an uncertain mind, with many problems unsolved; but not the artist. So long as the artist goes on from year to year, uncertain as to what he is himself, and what is the purpose of the world, the transformation which he bodies forth in his art has only a temporary merit, a meaning which is for his generation or century only. If he is to create something which is to last for eternity, then he must find serenity among his ideas. It is not for me to point out how he is to do it. I can only point out to you that without serenity in ideas you cannot have this eternal quality in the thing which you are going to create.

Everything which the artist is, as an individual, is reflected in the thing which he creates. This is not realised by all artists to-day. They think that they can paint a picture, and think and feel what they like about the world. We owe a great debt of gratitude to Ruskin, who pointed out the intensely ethical relation between the thing created by the artist and what the artist is as man. The narrowness of mind of an artist is reflected in the phrases of his music, in the colours which he lays on; everything which the artist creates reflects his smallness or bigness of soul.

There is no such thing as an art which can be separated from the artist as a man. He is a transformer, but if his character is coarse his art is coarse. It may not be recognised as such, in his own generation. You may have profligates creating in music or in painting, and commanding success; but, when the world passes on a generation or two, and profligacy is no longer seen in the old light, but as something derogatory to the dignity of the soul, then all those creations are seen as mere empty forms without an eternal life. Because of this intimate relation between the artist's nature as a man, and what he creates, there can be nothing in the artist's life which is not important. A violinist's thoughts, his words,

his deeds, his ambitions and his jealousies are reflected in the tones which he brings out from his violin. You cannot separate the personal nature of the artist as he bodies forth. That is why sometimes you get a purer message of Art from some boy or girl who is playing or singing some simple thing, than when that same thing is played by a virtuoso or sung by a prima donna. You are nearer to the heart of the thing, because the boy or girl is less spoiled by life; the personality which bodies forth, which reflects it, is purer, and so you come one step nearer to the eternal realm of Art.

So close is this relation between Art and the artist's own personality—what he calls his "private life"—that I would say distinctly that, much as most Western artists are meat-eaters, they would be better artists if they were vegetarians. The very fact that a cruelty is imposed upon animals through one's eating meat reflects itself in one's art. You may not be "found out" in this generation, but you will certainly be found out when the whole world is vegetarian, for it will then say: "This picture was painted by a meat-eating artist." I am putting this forcibly, so that you may understand the subtle relation which exists between every cell of the artist's body and the thing which he creates.

The artist's religion is a very wonderful one, unique, telling us of something which we did not know, either through religion or science or philosophy. What that message is, I cannot reveal to you. The beauty of Art is that each one of us can get Art's own message, suited to our needs, and suited to the occasion and our stage in growth. You will observe, then, from this standpoint of Art, what an intimate relation Art has to the individual. It is quite true that few of us are creative artists, in the technical sense; but all of us are transmuters of life. So, if we can learn to transmute a little also through the faculty of Art, our realisation of life is fuller than it was when we were merely religious, or when we

were religious and scientific, or religious, scientific and philosophical. Add to your nature a sensitiveness to Art, and then you can understand life with a fuller meaning.

Obviously there is a very close relation between Art and the community, and this close relation has been very strikingly put in a Chinese proverb. In China they put things in a quaint way, but what they say you never forget. The proverb is this: "If you have two loaves, sell one and buy a lily." That is a magnificent saying; it is a statement of the greatness of a nation. Our modern statesmen think of the greatness of a people merely by the worldly possessions, the "loaves and the fishes," which the nation has for its own. But in a true ideal State, where every man is at his best, the ideal which a statesman will have before him for his country is that the State's organisation should be such that every man is given an opportunity to be at his best.

Now, science cannot do that. Science can never appeal directly to the individual, but Art can. It is Art which moulds the soul of a people and creates and civilises. Science comes merely to crown a civilisation, but the moulding, the fashioning, the creating of a civilisation is done through Art. So powerful is this subtle influence of Art, to awaken the hidden best in the individual, that I go so far as to say what may seem nonsense—that the more Art there is in a nation the more business there is too. For when each individual is artistic, and responds to the message of life which Art can give, he is a bigger individual, he is a more powerful dynamo of the forces of life. When thereafter he turns his mind to the development of the nation's resources, he sees the problem of business in a larger way. At once you can see what an utter calamity you are courting if you let your State Orchestra disband, for want of money. The wealth of Sydney is not in its Wool Exchange alone, it is also in this place, the Conservatorium of Music. Thousands come here to

find a little bit of themselves as souls, and a little discovery of yourself as a soul, even if it is only once or twice in three months or so, is quite enough to last you for the rest of the year. For all must grapple with the problem of life in a more dignified and grander way as they grow. We have to realise a new ideal with regard to prosperity. The prosperity of a nation is not to be judged by its bank balances, but by the "soul force," as we say in India, which the nation contains, by that spiritual content which is in each individual in the nation. The true contribution to his nation's strength by a citizen is not the taxes which he pays, but the quality of artistic appreciation which he has. Indeed, when we begin to see the true values in life, then a well nurtured child, singing, dancing, playing, reveals more of the universe than a powerful savage who carves out for himself a kingdom. Indeed, such a "little child" shall lead mighty empires.

To each one of us Art has its message, even though not all of us are creative artists. In this life which we are living, there is a curious duality, of the totality and the unit, of the general and the particular, of God and man. And these two parts of existence are as two great deeps calling to each other, and when the great deep from above sounds and the great deep down here, which is man, responds, then begins real life. We delude ourselves in thinking that we are now living; many of us are but as shadows flickering through life. But the time comes when we can take hold of life in a true and forceful way; then we do not doubt, we do not need to go from creed to creed; and, instead of looking for the meaning of life, we know we are ourselves that meaning. Indeed, Wagner, a great creative artist, sensed all this, for thus he describes Art: "Art is the accomplishment of our desire to find ourselves again among the phenomena of the external world."

We are the source of power in the universe, but we have to find ourselves, and Art enables us to find. It is there that

Art joins hands with the profoundest Mysticism. In India we have said from the beginning of time that the only religion which a man should profess is—SO 'HAM, "I am God". That is the proclamation of Hinduism. But it is the proclamation of all genuine Art, for the individual finds himself again as that permanent, unchangeable spiritual Entity, as he bodies forth Art.

Creative Art, in other words, is a new way of stating what life is for ourselves. To us, as we create, it will seem a novel way, though the critics may say it is an old way; but it is a way which starts from whatever is our interest. Are we religiously minded; then we can find Art in religion. Are we interested in political work; then we can find Art in the higher ideals of statecraft. Are we busy housewives; we can then find Art starting to erect its wonderful structure from the home.

When we find these structures beginning, then we understand life with a new meaning. And what is that meaning? Who shall say? That is the glory of Art, that each one of us can state what is the meaning of Art. We are indeed all creative artists, because into us the whole world of Art is pouring, and we can transmute it, if we only understand how. We can be dull diamonds straight from the mine, reflecting very little, or we can be "cut" diamonds with many facets which flash out the many colours of the one light. What Art can do for us is to "cut" and polish our natures, and bring out facet after facet from the hidden qualities within ourselves of thinking and intuiting. Art can make us centres of serenity.

I hardly know how to conclude this lecture on a subject about which I feel so profoundly, because to me, who am not an artist in the ordinary sense, Art means so much. It supplements every other phase of knowledge or being which I have found in life. It leads us ever onwards; it is that screen on

which one throws the lights and shadows of one's own nature. It is a wonderful thing to add to one's knowledge of life even a little bit of the way of feeling life as the artist feels it. I only wish every child in our schools could be taught to feel life in this new way. We tell them now of science, we tell them of history, but we do not yet tell them of that subtle new way of sensing life and transmuting it which is Art.

I close by pointing out to you once more that it is worth your while to develop that part of yourself which is the artistic instinct in you. You do not need to be a creative artist, in the ordinary sense of the term. Be at least an appreciative artist, and create with your appreciation one element of the great Art structure of the world. If only each of you will strive to bring that element out of yourselves, you who at least understand the need of Art in the growth of the person, then the time will not be so far away when all your fellow men can be induced to love Art, when the whole world will have a newer understanding of the greatness of life. We all have to live; but why need we live like men when we can live like angels? It is for Art to show us that there is a way to live, not in time, but in eternity, not dogged by mortality but with deathlessness as our crown. And that crown is for all of us here and now, if only we will seek it; and the way of the seeking is through Art. For Art is one way of giving, and to give is to live.

C. Jinarājadāsa

A MISSION OF HEALING

By K. E. W.

I

Oh for the wings, for the wings of a dove!

INTO Capetown's busiest thoroughfare the well-to-do and able-bodied hurried just before office hours, on a recent Monday morning, to pick up the work laid down with relief—and it may be with satisfaction—or the previous Saturday. And they met—some of them with questioning and surprise—another stream of humanity, slowly and painfully making its way towards the Cathedral, where it stands between trees and flowers and green lawns, on the one hand, and straight streets and tall houses on the other. All sorts of men and women—yes, and little children—made up this other stream, but they were mostly the very poor, the feeble and infirm, the sick (some being carried), the sad and the sorrowful, who were being helped along. And they were of every complexion, from the very fair—the flaxen-haired and blue-eyed of Northern Europe—to the coal-black of Africa's equatorial tribes, for Capetown is a seaport and a cosmopolitan city.

How cosmopolitan, one had never realised till that morning; and how stricken with disease, despair and wretchedness the people of its purlieus, one could never have imagined. It was as if an undreamt-of tomb had been opened, and its inhabitants, who were really dead while yet alive, had been suddenly released into an upper air where light and sunshine

abound, though they knew it not as yet. Though their faces were set in the direction of the healer and his mission, and though some no doubt had attended one or other of his earlier Services, the most part seemed dazed, or numb, or frozen. They wore the look of people trying to believe something past belief, of looking for something which had never yet been seen, and they were dumb with that awful resignation of the poor, the weak and the helpless. "As a sheep before her shearers is dumb, so he opened not his mouth." True of Him, true of them also. They were indeed a people without hope, and, it follows, without emotion. Terrible thought! And yet, here and there, something like hope seemed for a moment to glimmer or flutter in an upturned face, and once or twice was to be seen burning brightly and steadfastly in a rare and precious glance.

"The Brotherhood of Man!"—and, like a sword-thrust, the depths of its meaning reach one's heart as never before. "The Image of God!"—and one's head is bowed in shame, for are we not our brother's keeper? Ah God! What have we done with that which was entrusted to our keeping?

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The dim quiet of the Cathedral's side chapel brings balm to one's troubled spirit; and the peace and power of the Presence, always there, raise one again to that level of brotherhood where we live and move and have our real being, and where we share joy as well as sorrow, and may become skilled in the relief of all pain. Tears of sympathy and supplication well up and overflow unheeded, and almost responsively a sob catches one's ear. Suddenly, out of the teeming silence there creeps upon the air a breathing, a vibration, a single, soft sound, a note, which gathers to it other notes; and yet more are caught up, as it were to join the rest, and memory whispers the words that belong to the

music with which the organ is now filling space—"Oh for the wings, for the wings of a dove! Far away, far away would I fly"; and the melody soars and mounts ever upward. How wonderful is that repetition of the musical phrase, and its accompanying words! How it emphasises the beat of wings, how it insists on the upward flight of thought; and, having reached its height, how it swoops and gathers fresh momentum to soar again upwards.

Oh marvellous music!—with its appeal to the sense, and its command to the spirit of men; inspired by faith, it in turn inspires hope and love; consecrated to the glory of God, it is yoked to the service of humanity. And the soaring, uplifting song becomes a human cry for help: "Lord, I believe: help thou mine unbelief." Is the prayer answered? Surely.

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And now, as a background to the gathering volume and intensity of this ever-repeated harmony of heaven and earth, comes the sound of many feet, for the doors are opened and admission is obtained. Quick, decisive steps mark the movements of the helpers, priests, laymen and nurses; they echo across the hesitating footfalls of the unaccustomed, and the pitiful shuffling of the sick and the aged. A gentle hum tells one of kind, reassuring words being whispered to the faltering in mind and body; the tapping of crutches reminds one of the maimed and the halt, among whom one had seen soldiers of the Great War. (Is there to be a Great Peace also? Pray God there be!)

A child's cry breaks sharply across all other sounds, and yet another, and a third; an infant frets and wails, a sick man groans; but all sounds are as nothing, swept up in the never-failing, ever-soaring music. The body of the Cathedral is presently filled to overflowing, for the sick are now being marshalled into the side chapel. They are everywhere, being

shepherded into seats by helpers; then the music suddenly ceases, and its place is taken by a quiet voice reading prayers; and those who can, kneel down. The responses are like so many pulse beats, and the Lord's Prayer like the throbbing of a great world heart. It is all so quiet, so spontaneous, so natural, but *so tremendous*. Can there be any who did not feel that brooding peace, that uplifting power, the Presence indeed of the Divine Physician Himself? Somewhere on each soul present it has left its mark, remembered, forgotten or never heeded. It could not be otherwise.

And then comes an abrupt change: a strong, full, vibrant man's voice challenges our ears—the healer is speaking. He speaks of faith mainly, our need of it, our lack of it. He challenges our thoughts, our way of thinking, our pettiness, our selfishness, our lack of gratitude. He convinces, he convicts each one of us; and, having singled out unerringly each human heart with—"Thou art the man," he gathers us in his own great faith and bears us upwards on its wings. It is the music repeated in act. After the laying on of hands by the Archbishop, Mr. Hickson moves up to the altar, accompanied by two officiating bishops, and then the sad procession of the sick begins. They walk or are led, and children are carried to the chancel steps, where they kneel, the women bare-headed as the men. Mr. Hickson moves swiftly from one to the next, bends over each in prayer, passing his hands over the head, down the shoulders, across the spine and chest. A bishop immediately takes his place, laying his hands on the head and praying the while. Bands of intercessors, scattered throughout the Cathedral, are intent in supplication throughout this part of the Service, and are occasionally called upon for renewed efforts by persons authorised.

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The familiar world outside the Cathedral, when one stepped out into it, long after the noon-hour, was a strange and

remote place. People were as automata; things were of no account; time was unimportant; business did not matter; nothing could now be urgent but that which one had left.

But had one left it? Had one not rather carried the priceless treasure of experience away with one, ready for use and service? Might one not have learnt at closer quarters that the Real moves ever behind the unreal, that Light becomes visible in darkness, that Life Immortal is and death is not? Is not this the true faith? And is not faith the continuous act of union with Him who is "the Sun of Righteousness," who shall "arise with healing in His wings"?

II

There is no death; what seems so is transition.

We have all been looking, I suppose, for the results of Mr. Hickson's healing mission, though, as good Theosophists, we should undoubtedly be more concerned with causes than effects. But, perhaps, when an effect can be immediately traced to its cause, and reaches the stage where it has developed into a sequel—meaning thereby, I take it, an unbroken chain of circumstance, even to the point where "our little life is rounded with a sleep"—it becomes a somewhat different matter, a completed fragment on this side of things. It is such a fragment, such a human document, that waits to be related.

It is only a matter of two or three weeks since the first notes upon the healing mission were written, and the attempt made to convey a larger conception of what healing really means. And now that experience, which may spell understanding if rightly used, has become translated into fact within the writer's knowledge.

Amongst the several cases of sick and afflicted, about whom she was concerned, and instrumental in bringing to the

missioner's notice, there was one of particular and outstanding interest—a man of middle age, of extreme cultivation and scientific attainment, of fine breeding, of noble character—and a helpless cripple (hopeless, it was feared). In addition to the insidious advance of rheumatoid arthritis over many years, his condition was becoming aggravated by increasing bronchial trouble. He suffered at times terribly, but uncomplainingly, and bore himself so finely through it all that he was revered; for he was a man of so strong a religious faith that it shone through him unlabelled. Allied with his advanced intellectual equipment, this spiritual sureness made him immediately ready and receptive; and it was not unnatural, therefore, that his devoted family hoped for his recovery, even if a miracle should be performed. Not so the writer, who throughout had felt that with this friend it would be release, not relief, a translation as it were, not a reinstatement.

They brought him home, after a period of rest at sea-level, into the hills, and almost immediately the heart, which had been his strong organ, and with his indomitable spirit had kept him alive, began to weaken. Within three days he passed on—triumphantly on, as the writer knew from a distance, and at once, not needing to be told a few hours later. She had been kept in immediate touch with the household during the evening of her friend's last earthly day, and, before composing herself for sleep, pictured in detail the room in which the sick man lay. Almost immediately, it seemed, she found herself there—at least she was looking into it, but as if from some distance, for the figures of the doctor and nurse in attendance were remote and small, though very clear and distinct, and the room and everything in it were on the same diminished scale. But her attention was immediately riveted on her friend, who seemed much nearer to her and of ordinary size, and engaged in a herculean struggle. He was endeavouring to extricate himself from bonds innumerable, to disentangle

himself from one encumbrance after another. It was impossible to watch merely; help must be given, and, without knowing how, and unable to remember what she did, the writer found herself helping. It seemed a long and difficult task, requiring most gentle, sustained and delicate manipulation; and constantly, as she stopped to rest a moment, or take a quick survey, she became aware of many great semi-luminous figures, also assisting but mainly directing, it seemed. They were only to be seen vaguely, as through a veil, which appeared to serve the double purpose of shrouding them, and also of diffusing the brilliance of the light behind, so that they appeared identical. The writer remembers inwardly contrasting the sharp, vivid miniature of the physical plane surroundings, and the vast and glowing vagueness of what is best described as a superphysical plane happening.

Then there ensued a pause—long and pregnant—and then a sudden sound, a note long and full, triumphant, resounding, which dissipated every detail and seemed to set the very stars a-tremble, and shook the sleeper into immediate and alert waking consciousness. She flashed her electric torch on to her watch, found it to be exactly 6 a.m., and knew in the same instant that her friend had crossed the dark river safely, had triumphed over death, and had won to the glory of Life Immortal.

What room could there be for grief or sorrow? "O death, where is thy sting? O grave, where is thy victory?" Never had those mighty challenges rung with such meaning! Never had the answering silence seemed more profound! And there stole into the mind those haunting verses from *Ecclesiastes*:

Man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

With the memory and the many associations it called up, a sense of sadness crept upon the heart—not for him, but for those left behind; and, almost as a rebuke, came the words: “As thou knowest not what is the way of the spirit . . . even so thou knowest not the works of God who maketh all”; and complete assurance reigned again that all was indeed well.

Step by step, as it were, the writer descended that ladder of existence, whose topmost wings are hidden in the clouds, behind which the sun of faith shines with ineffable effulgence. With something of its glory still upon her, she had experienced what she had always known—that “there is no death; what seems so is transition. This life of mortal breath is but the suburb of the life Elysian, whose portal we call death.” And, still descending the ladder of being with this priceless gift of experience in her hand, she found herself repeating, now in wakeful consciousness, the Creed of the Intellectual Man, as expounded by the *Bhagavad-Gītā*, in the marvellous passage of the Second Discourse:

Thou grieveest for those that should not be grieved for, yet speakest words of wisdom. The wise grieve neither for the living nor for the dead.

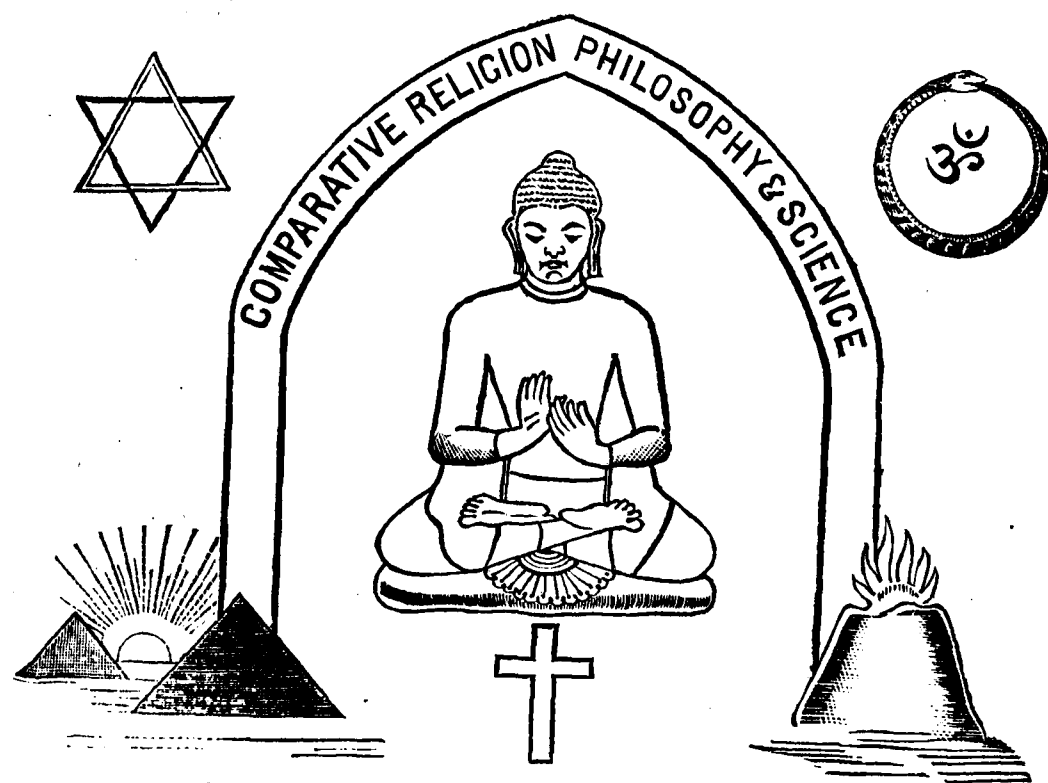
Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter.

As the dweller in the body findeth in the body childhood, youth and old age, so passeth he to another body; the steadfast one grieveth not thereat . . .

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new . . . Perpetual, all-pervasive, stable, unmovable, ancient, unmanifest, unthinkable, immutable he is called; therefore, knowing him as such, thou shouldst not grieve.

South Africa

K. E. W.



RELIGION:

OR

GOD MANIFESTING AS LOVE

By ANNIE BESANT, D.L.

(Concluded from p. 503)

NOW through these four—the Root-Stock and its sub-races —you will find in every one of them a great appeal to the mind. Here in India, in the Root-Stock of the Fifth

Race, the Race in which Mind was to be developed, look right back to the various works of literature in all four; you see everywhere the mark of Mind. The keenness of the intellect, the power and the grasp of the mind, show out strongly in the Indian. When you come to Egypt, you see the lower mind at work under the guidance of the intellect; later, when we come to look at Science, we shall have to recognise the great lead given by Egypt. "The Wisdom of Egypt" is one of the phrases of the older world. Then, when you come to Persia, you find the purifying quality, and much stress laid upon Purity, because it is on the purity of the mind that true insight depends. In Greece, Beauty was the salient outer mark, Beauty as the expression of mind. You have the power of the Greek mind, which comes out in the wonderful structure of the Greek language, its melody, power, virility, and perfection of form. Whether you take it in the Greek Arts, like their Architecture, which still remains the model of Europe; whether you take it as science; whether you think of it as the perfection of form in statue, or painting, or literature, trace it down through those schools of Ancient Greece and Egypt and see how they re-flower in Arabia, under the inspiration of the Prophet of Arabia, who gave one of the most splendid definitions of science that has ever been given to us; on the whole of these the mark of the Lord Buddha, the Buddha of Wisdom, is stamped. You find in all these that the Lord Gauṭama Buddha shone out in Wisdom pre-eminently, and among His followers He is called the Buddha of Wisdom.

Then there comes a great change, and a very remarkable change, a change for which I think you should try to find the reason in your studies. I will indicate it, as it seems to me in the light of Theosophical study. Instead of the Buddha of Wisdom you have the Buddha of Compassion, the Lord Maitreya; a change of atmosphere, as it were. To Him is due the wondrous Kṛṣṇa cult of India, of which people do not

seem able to find the origin. It seems to have come full-grown. It bears the great characteristic of India, the idea of supreme devotion to a special Incarnation of Love. You have to think of Shrī Kṛṣṇa as the Child Kṛṣṇa, the youth Kṛṣṇa; sporting with the Gopīs, playing on His Flute, and drawing everything to Him by the wonderful melody. All the animals and birds were said to come round Him, and the very trees were said to bend towards Him. He became, as the Child, the very Ideal to worship in the Indian Home. It is profoundly instructive and moving to see how that appeals sometimes to people whom you would scarcely think would be so sensitive. I have sometimes given to people, whom I knew to be devotees of the Lord Kṛṣṇa, one of those little tiny ivory carvings, the size of the thumb, of Shrī Kṛṣṇa as a Child. I gave one of these, one day, to a Vaishya gentleman, a merchant, who looked to be a most unpromising subject for devotion in his outward manifestation. I knew him to be a devotee, and so I gave him the Baby Kṛṣṇa. I was surprised at the way in which he took it into his hand, and just gazed at it for a time; and then tears began to roll down his cheeks, and he whispered: "Oh! The little Child! The little little Child." And that idea of the Child as the Ruler and Supporter of the world may be said to be the very heart of the widespread Kṛṣṇa cult. It is said that when His foster mother thought that He put something into His mouth, she tried to open it, till He laughed up at her and opened it, and then she saw the universe within it.

Lastly, you have in Christianity—and that is the special point you should think over—you have, as its great mark, the development of individuality, because, without the development of the individual, the next stage in evolution, that of the sixth sub-race, could not come in a powerful and really useful form. It was necessary to develop the concrete mind, the combative mind of the individual, in

the fifth sub-race; and therefore enormous stress is laid in Christianity on the value of the individual. The great difference between the two civilisations of East and West turns very largely upon that point. Christendom, in its political aspect, is based on the individual, and hence the doctrine of Rights—the rights of the individual—is absolutely necessary for this development. On the other hand, the Asian civilisations, and pre-eminently that of India, are based on the family, not on the individual, on the man in Society, not on the man in isolation. The husband, the wife, and the child—that is the social unit in India. The human being is not single, isolated. The human being is the man, woman, and child. And so you get the phrase of the Lord Manu, where He says: “Woman is created to be a mother; and, to be a father, man.” You have, then, on the one side a family, and on the other an individual, as the unit in Society; and the dominating idea in the one is Duty and in the other Rights.

When you come to the sixth sub-race, you will come back to the ideal of the family—individuals uniting together in Society, and working for the common good. And that is indicated in the second great characteristic of Christianity, which is, first, the development of strength, and then the use of strength, not for oppression, but for Service. When the disciples of the Christ quarrelled as to who should be the greatest among them in the future kingdom, He rebuked them and said: “The greatest among you is he that doth serve. I am among you as he that serveth.” You have the ideal of Service as the other side of Christianity; and, linked together with the development of the individual, it means that the greater the strength a man has, the greater is his responsibility and his power of Service. Strength should be used to uplift, and not to trample down. Those two ideas are the great contribution of Christianity to the world and to the

civilisation founded by the fifth sub-race of the Fifth Root-Race; it is for the religion of the West, of the fifth sub-race, to gather up these things until they shall balance each other in the perfect development of the typical man of the Fifth Race, in which, if you look at it from the standpoint of the higher world, the Manu is the Brain, the Bodhisattva the Heart.

You will notice that the Bodhisattva comes for the last time, as the Lord Buddha, at about the middle of the Root-Race. Three sub-races preceded Him, three sub-races are to follow Him, and He is born in the Root-Stock. I do not understand why it should be so; but there must be a good reason; it may be that, in the course of the comparative examination of religions, some ray of light may be possibly found in your studies. I have often thought it over, but have never been able to find a satisfactory answer to my own question on it; and you know, when one becomes a student of the Wisdom, one tries to discover for oneself; one does not like to trouble the Masters with questions. It seems absurd to bother Them with our small difficulties. So I shall be very glad if, out of your studies here, some light can be thrown on this problem of the two great Entities who came up together, age after age, coming through a Chain before our own, side by side; and, at the particular point of culmination in the high Initiation—into the offices to which only three of the Hierarchy are appointed, the Manu, the Bodhisattva and the Mahā-Chohan—have this curious difference with regard to Their relationship to the Race. Probably some connecting link is wanted between these Races, which may be forged by this peculiarity of the Manu, on the one side, and the Bodhisattva on the other.

I do not know whether, in speaking of the particular religions which came out of the teaching of the Bodhisattva, before He became the Buddha, and the Christian religion, and the two yet to come, to be founded during this Race by the

present Bodhisattva, who will become a Buddha in the Sixth Root-Race—I am not forgetting the special gift to the earth, with which He is still so closely connected—it puzzles you that I should draw a distinction of any kind between Beings so unspeakably more highly evolved than anything which we are able to compass with our intelligence: why one is called the Buddha of Wisdom and the other the Buddha of Compassion. Both these splendid qualities are needed in what we call the Heavenly Man, both in the Head and the Heart. If you look at the lives of the two, taking the life of the Lord Gautama after He became the Buddha, and the life of the Christ as He manifested in Judea, as can be gathered fairly accurately from the Gospels, you will find that this difference in quality is shown out in a very marked way. There is a story of the Lord Buddha to whom a woman came, carrying her dead child; she came to Him, as to a great Teacher with powers over life and death, and prayed that the child's life might be restored to the body. The answer of the Lord Buddha was a somewhat strange one. He told her to go to the different houses near by, and to bring Him a mustard-seed from any house in which not one person had died. She went off joyfully, because she thought that life would come back to her little one. She went from house to house, but nowhere did she find it. Every family had lost some one by death. Finally she came back and said: "Lord: I cannot find it; there is no house in which some one has not died." On that fact He based His teaching of the Law to which all mortals were subject, and by the wisdom of His words He took away from her her sorrow, and He enlightened her mind. He told her of the universality of death, and therefore the folly of mourning over a special manifestation of it, and thus removed for her the root of sorrow. There you had His great characteristic, the radical curing of sorrow. That was His special mission—the cause and cure of

sorrow, the understanding of those great laws under which we live, by which, once understood, all sorrows cease.

If you contrast that, for the moment, with the story of what is called the raising of Lazarus, or of the daughter of Jairus—a ruler whose little daughter had died—in each case the Christ was appealed to, and in each He called back the life that had temporarily fled, moved by the sorrow of the people round Him, giving a concrete example of Divine Compassion, of Sympathy. The sorrows of the sisters who had lost their brother, and of the father who had lost his daughter, were lifted away from them, by giving back to them the one they loved. In the Lord Buddha shone out the Wisdom of God, manifested in the Laws of Nature, obedience to which would put an end to pain; in the Lord Christ, God's sympathy with the sufferings of immature Humanity. Are not both priceless revelations of the Nature of the Life in which "we live and move and have our being"? Should we not be the poorer if we had only been given one? The two sides of the Divine life, the Wisdom-side and the Love-side, both are equally necessary to the helping of humanity, and the lifting of the world.

One ventures to think, in looking at these mighty Two, whether it was because the harder side of man had to be developed, the combative, the struggling side, necessary for the development of the individual; whether, because of that, the correction was given to it in the manifestation of the Christ with His wonderful tenderness for human suffering, which suggested the underlying Love when the Law struck the heart with anguish, in order that the mind might not harden the heart, and Love might not be wholly submerged, even in the struggles which create Individuality. This is only a suggestion which has come to me as a possible reason why there should be the difference between the two methods of dealing with sorrow, the great sorrow of death. There was no danger, in the time when the Lord Buddha lived, of the element of love disappearing. The family ties were too strong to make it necessary to strengthen the feeling of obligation. On the

other hand, when the individual had to be developed, when more and more antagonism arose by this development of individuality, just in the same way as reincarnation became submerged because it diminished the value of the individual life, and made it one of a great chain in which the achievements of one life could make up for the failures of another, so in the development of strength it was necessary to teach man that tenderness must go with strength, so that it might be used for the helping of those around him, instead of crushing them down with mental indifference to suffering.

But what are we but children, making reasons for the actions of Those high as the stars above us? And yet, I think it is instructive for us to try to understand. We may make mistakes in our childishness, but still it may be useful that we should try. To dwell in reverent thought on these wondrous Ones must raise us. There is no danger of any of you slipping into the blunder of making an adverse judgment, a comparison in that sense, to the detriment of a mighty Teacher of mankind. They manifest different qualities of perfection for our helping, adapted to the circumstances of the time. We may perhaps be able to bring out of that, in our analysis, that we also must adapt ourselves to the conditions in which we find ourselves and bring the right remedy to each disease. This is not a question of comparison of greatness, but only of putting two perfections side by side, and realising how they supplement each other, and how each is necessary for the ultimate perfection of humanity.

It is along these general lines that I would counsel you to study the separate religions, because in that way you learn that they are not rivals, but sisters, and that our duty to those of any religion, to which we may not ourselves belong, is to try to learn from the difference to enrich our own, and not to find in the difference a cause for unkind judgment or harsh criticism.

Annie Besant

BERGSON IN THE LIGHT OF THEOSOPHY

By KRISHNANANDAN PRASAD, M.A., BARR-AT-LAW

I. THE REACTION AGAINST INTELLECTUALISM

THE last two or three decades have witnessed profound and far-reaching changes in the domain of philosophy. The centre of gravity, which, under the regime of blatant, aggressive materialism, was on the periphery of Being, and which, in the brief supremacy of agnosticism, was nowhere in particular, has come back again into the very heart of Reality. Materialism is verily at its last extremity; there is not one school of philosophy to-day—not to mention many schools of mysticism, genuine or otherwise, that have sprung up of late so plentifully—that does not repudiate it.

Naturalism, in its plenitude of power, left no room for extra-scientific or philosophical knowledge. It arrogantly asserted that scientific knowledge is final; it ridiculed the pretensions of religious philosophy and mysticism. Confident of its might, its supercilious contempt for things unscientific manifested itself, as Perry says, "in the anti-metaphysical polemics of such writers as Pearson, and in the irreverent animus of such writers as Haeckel".¹ And its chief weapon of destruction was the intellect. Everything must be put to the test of reason; everything must justify its existence at the

¹ *Present Philosophical Tendencies*, p. 91.

bar of intellect. Such of the doctrines of religious philosophy as could not stand the scathing criticism of intellect were unceremoniously swept away. Even if there be a power behind phenomena, that power, says Spencer, is unknowable; "all that we know is the phenomena; affections of consciousness, subjective affections, produced by it". And Huxley backs him up: "Nothing is known beyond phenomena." Let man contemplate the mighty edifice reared on the stable foundations of the intellect; that will satisfy his nature. Let him content himself with that, and not hunt after will-o'-the-wisps. Such was the authoritative pronouncement of science in its heyday of power.

But that was not all. Intellectual idealism, which had hitherto been the friend of religious philosophy, and which had been waging tremendous war with science, showing up its shortcomings and belittling its achievements, confessed its own limitations. Kant had set the limit to the mind of man, which was that it was constitutionally incapable of solving problems that went to the very depth of Being. He had put the intellect in an iron cage, against the bars of which it might beat its wings in vain. And, in declaring the bankruptcy of intellect, philosophical agnosticism joined hands with scientific agnosticism, and affirmed in no uncertain terms that the Thing-in-itself was beyond the ken of intellect.

But, as Ladd says, "it is an invincible persuasion, belief—use what word you will, if you do not like the term 'rational assumption'—of all men that truth is somehow to be attained by the mind. This is the indestructible self-confidence of human reason".¹ Agnosticism is a hopeless position. Man cannot grow, history cannot develop, in the frigid atmosphere of aggressive negation. The Self cannot thus be denied its inviolable right to expand. Philosophical theories are, after all, toys which satisfy the mind for a while; but the Self will

¹ *Philosophy of Knowledge*, p. 10.

shatter them in pieces if they do not adapt themselves to its growing life.

And so we see a stern, uncompromising reaction setting in against science as well as intellectualism, with the result that a new spiritualism has arisen, which, "freed from the shackles of science, has developed with very much greater force the idea of the spontaneity of the Spirit".¹ And the centre of this reaction in philosophy is in France. Emile Boutroux, following Ravaisson, essays to demolish the mechanistic conception of the world.

Natural laws are in themselves in no way absolute or eternal; they are merely the expression of a transitory phase which may be superseded or left behind; they are but habits formed by the creature, which, instead of going forward, rests content with forms already realised and tends to persist in those forms in which it recognises the imprint of the ideal.²

The intellect, upon which modern science had raised its magnificent superstructure, is denounced by the French philosophers as a mere pretender who claims to know Reality, whereas it can do no more than creep along the mere periphery of it.

Absolutism, which had long ensconced itself in its fortress of concepts, is charged with "a blind and excessive use of concepts, with an exclusive reliance on them, despite the *abstractness* and *artificiality* which vitiate them".³ As it relies upon intellect alone, it cannot, it is asserted, know the whole of life, intellect being only a special form of life. Thus both science and absolutism go under, because intellect is too weak to sustain their great pretensions.

But, while the new philosophy of France and Anglo-American pragmatism strike at the root of absolutism, science itself has fallen a victim to internal dissensions. For non-Euclidean geometry and Einstein's theory of relativity virtually

¹ Ruggiero, *Modern Philosophy*, p. 159.

² Aliotti, *Idealistic Reaction against Science*, p. 118.

³ Perry, *Present Philosophical Tendencies*, p. 227.

affirm that the report of the senses is unreliable, and that therefore the intellect plays tricks with us; while psychoanalysis declares that the depths of being are practically unfathomable, that the intellect is not the last term in the make-up of human consciousness, but a mere bubble in the ocean of the unconscious.

II. BERGSON LEADS THE REVOLT. A VISION OF HIS REALITY

Bergson leads the revolt against intellectualism. Indeed, among the philosophers of the present day there is none greater than he. The boldness of his originality, his keen metaphysical subtlety, his vast knowledge, ranging over all the sciences and arts, as well as all the philosophical systems, ancient and modern; the astonishing and unrivalled wealth of imagery in which his elusive and pregnant conceptions lie embodied, his supple style, which has all the graces of a poetic prose in it—all these give him decidedly the first place among the philosophers of the day. He has founded a new school of philosophic thought, which is a rare phenomenon in the history of philosophy, a school of thought which has revolutionised philosophic thinking in the West as profoundly as did Kant in his own day. There are some, like Perry, who would classify him under pragmatism; and, indeed, Dr. Schiller, in the Preface to *Studies in Humanism*, regards the system of Bergson as its "equivalent or analogue". Broadly speaking, they resemble one another in that both of them are anti-intellectualists; but they differ fundamentally in that, while for the pragmatist the test of truth is its "workability" or "utility," for Bergson the Reality, which is "uncontaminated by the influence of practical necessity," is a fact, and can be envisaged only by philosophic intuition, of which the pragmatist knows nothing.

It is rather difficult to understand Bergson, because, slaves as we are to the intellect, it is not easy for us to disengage ourselves from its coils and merge into Reality itself. His philosophy is the philosophy of intuition and not the philosophy of intellect. Intellect is not the right instrument for understanding his system, nor are symbols nor language, which are but the creatures of the intellect, and which can therefore give only a mechanical and static interpretation of it. Indeed, while one is trying to comprehend what the vital impulse is, and how the complex universe gradually rises from it, the whisperings of reason must be ignored, and any predilection for any existing system of philosophy must be sternly willed aside. But, if understanding is so difficult, how much more, indeed, is the expressing of it in language! Language is but a crude, imperfect mechanism of the intellect, calculated to do its behests; how can it bear the throbbing life of the *élan* in it? While language essays to capture it, the life escapes. His philosophy, like his own *élan vital*, "cannot be packed into a formula". This formidable difficulty Bergson gets over to an admirable extent by his profuse employment of illustrations from all sources imaginable. By stimulating our imagination, and by pregnant suggestions and subtle gestures, he succeeds remarkably in drawing us on and on, until, all unknown to ourselves, we find ourselves, if only for a moment, at one with the living heart of his *élan*.

And what is the experience that one gets in that brief moment? One realises that he has become one with the *élan*, so that the outlines of his individuality have faded away, as it were, and his Being, thus released, has encompassed the whole of life, has become the life itself; he realises that mighty life-wave, that stupendous mass of energy, tense and concentrated, that is carrying all its past riches into the present, that is rolling ahead into the future; he realises that every

moment that mighty throbbing life is becoming richer and richer, creating innumerable forms ever new; that in its onward march it comes across, as it were, an opposing, "resisting current, which in our view seems . . . a universe of solid matter, spread out in a boundless space";¹ that, while thus coming into conflict with the opposing current, it forges instruments of conscious activity, instinct and intelligence, to conquer it.

How futile is this description! We have described the *élan vital* just as we should not have described it. For Time—"the bastard Space," as Bergson calls it—and Space have intruded themselves into our description, and have made the *élan* lifeless, dead. Eliminate Time and Space, and the point-to-point movement, and we shall then have realised the true nature of the *élan*, which is pure Duration.

III. WAYS OF APPROACH TO REALITY

How to apprehend this Reality—aye, there's the rub. Philosophers of all ages and of all climes have essayed to solve this problem, and the solutions have been of bewildering variety, showing at once the extreme difficulty of the problem and the never-say-die attitude of the questioning soul.

Checkmated by the new discoveries of science, brought in the wake of Arabian thought in the Middle Ages in Europe—discoveries such as contradicted cherished religious dogmas and beliefs, and threatened to undermine the very foundations of the Christian Church—the philosophers of the Middle Ages, the greater of them coming from the bosom of the Church itself, cut the Gordian knot by splitting human consciousness into two parts. The demand of science and religion were regarded as irreconcilable, and so they had recourse to the two-compartment theory of

¹ Wildon Carr, *Bergson*, p. 80.

consciousness, which kept religion in one compartment and relegated the troublesome challenging science to the other. The contradiction was thus explained by driving a permanent wedge into consciousness, by a dualism of faith and reason immanent in it. And, so great has been the influence of this theory, that it has echoed right down to the last century, when it was rejuvenated by the dialectic skill of Schleiermacher, whose thought Uberweg summarises thus:

Religious ideas and dogmas are forms of the manifestation of the religious feeling, and as such are specifically distinguished from scientific speculation, which strives to reproduce in subjective consciousness the world of objective reality. . . . Philosophy should not be made the servant of theology, nor theology of philosophy; each is free within its own limits.¹

By breaking up consciousness into two, Reality itself is bifurcated, as it were; thus do human limitations impose themselves on Reality.

Another solution of the problem led philosophy right into the meshes of agnosticism. Such people held that consciousness cannot be divided to spare the nice susceptibilities of the Church. They alighted on the discovery that intellect was the one weapon that man had, and that he had no other. The materialism of the eighteenth century discarded everything which withered up under the test of reason. Intellect reigned supreme and not God, who failed to prove His existence at its bar! Kant bestirred himself to scrutinise cognition, and in his *Critique of Pure Reason*, he set limits to its pretensions by declaring that so constituted was the intellect that it could not know Things-in-themselves, that "the metaphysical problems proper lie beyond the limits of philosophical knowledge".² He had taken all these pains to demonstrate with mathematical certainty that things of the spirit could not at all be desecrated by the arrogant intellect.

¹ *History of Philosophy*, Vol. II, p. 245.

² Schwegler, *History of Philosophy*, p. 214.

And, although his effort was "to save the ethical and religious postulates from the attacks of speculative reason,"¹ yet—such is the philosophical irony of it—the very arguments that he had shaped for the defence of religion were employed against it with deadly effect by scientific agnostics. Indeed, the epistemological consequence of the great system of Kant was agnosticism.

Another school of thought, led by Plato and Plotinus, averred that human consciousness was a much deeper thing, which could be plumbed by principles subtler and more comprehensive in their function than intellect. According to Plotinus there are three phases of knowledge corresponding to the three parts of the soul.² They are:

1. Sense-knowledge, corresponding to physical organisation;
2. Understanding, or discursive knowledge, corresponding to demonic organisation;
3. Reason, or intuitive knowledge, corresponding to divine or heavenly organisation.

Now Plotinus says that there are two ways of apprehending Reality: (1) The ordinary philosophical way, that is, by understanding, rising from the finite to the Absolute. Hegel, it may be noted here, makes a distinction between Reason and Understanding. The first way of Plotinus seems to be through the Understanding of Hegel to his Reason, which rises from a lower synthesis to a higher and more comprehensive one, and so on and so on. (2) The second way is to turn our attention inwards upon our own self. By self-concentration, we can raise more and more of our essence in consciousness, until we find our own consciousness to be identical with the absolute consciousness of God. Such a state of consciousness

¹ Ladd, *Philosophy of Knowledge*, p. 28.

² Caird, *Evolution of Theology in Greek Philosophy*, Lecture XXIII.

is accompanied by *ecstasy*, which, be it noted, is not only feeling but cognition also.³

We find something like this in Schelling also. While agreeing with Kant that the *Ding-an-sich* could not be apprehended by the intellect, he affirmed that that was no reason why Reality could not be envisaged at all.

For there dwells in us all a secret, wonderful faculty, by virtue of which we can withdraw from the mutations of time into our innermost disrobed selves, and there behold the eternal under the form of immutability; such vision is our innermost and peculiar experience, on which depends all that we know and believe of a supra-sensible world.⁴

This faculty is called "intellectual intuition". One feels tempted to quote at this place Schopenhauer, the great German philosopher; first, because his philosophy is so much charged with the thoughts of the Upanishads, and secondly, because so great is the similarity between him and Bergson that Haldane stated that what is essential in Bergson's thought may be found in the first volume of Schopenhauer's book, *The World as Will and Idea*.⁵ Schopenhauer says that all great scientific discoveries are works of "immediate apprehension by the Understanding". Each one of them is "an immediate intuition and, as such, the work of an instant, an *aperçu*, a flash of insight. It is not the result of a process of abstract reasoning, which only serves to make the immediate knowledge of the understanding permanent for thought by bringing it under abstract concepts, that is, it makes knowledge distinct, it puts us in a position to impart it and explain it to others."⁶

IV. THE PHILOSOPHICAL IMPASSE AND BERGSON'S WAY OUT

We have seen how Kant came to the conclusion that the intellect cannot know *Things-in-themselves*. It was limited

¹ Caird, *Evolution of Religion in Greek Philosophy*, Lecture XXII.

² Quoted by Ladd, *Philosophy of Knowledge*, p. 135.

³ Stewart, *Critical Exposition of Bergson's Philosophy*, p. 143.

⁴ *The World as Will and Idea*, pp. 26, 27.

by the forms of intuition, *viz.*, Space and Time, and the categories of the understanding. If intellect were pressed to go beyond its inherent limitations, the result would be a jungle of paralogisms and antinomies. This is agnosticism if ever there was any, for of what avail are the ideas of practical reason, if they are merely *regulative* and not *constitutive*?

Agnosticism is right in so far as it asserts that the Absolute is unknowable, that it cannot be grasped by the intellect. So far even Hindū philosophy is at one with it. For example, the Yoga Philosophy, with its various recipes and practices for bringing about such a condition in the soul that truth can be immediately apprehended, emphasises the inborn limitation of the intellect. But, whereas the Yoga Philosophy is optimistic as to the inherent ability of the soul to fashion for itself subtler instruments for the apprehension of subtler forms of Reality, agnosticism is frankly pessimistic. It does not hold out any hope whatsoever for contacting Reality. But it is not only pessimistic but positively dangerous, inasmuch as it acts as a damper on the dynamic virtue of the soul to forge for its higher purposes appropriate instruments, in accordance with the great biological truth, coming down from hoary antiquity, that compelling inner impulse creates its own weapon. This truth is fully recognised by modern science also; the truth that it is not the organ that brings about the function, but the life activity that shapes the organ for its own better expression. In order to wriggle out of this philosophical impasse, Schelling, Schopenhauer and others posited a faculty of immediate apprehension.

One cannot help thinking that the influx of the thought of the Vedānta in Germany helped Schopenhauer and others out of the difficulty which Kant had brought into the region of philosophy. Nor must we forget the spread of Theosophic teachings, which have silently permeated the philosophic

thought of the West to such an extent that Western thinkers honestly believe that they are quite original when they have only decked out Theosophic truths in orthodox philosophical form.

The immediate source of inspiration to Bergson, however, was his own countryman, Ravaisson, who said that "beauty, and more especially beauty in its most divine and perfect form, contains the secret of the world";¹ and that beauty can be apprehended by intuition "which enables us to grasp the active substance of the ego, and affords the irresistible evidence of feeling, evidence above all argument and all calculation".² Bergson accepted the conclusion of Kant that intellect was more or less of a "fraud"; that it was incapable of grasping Reality. Moreover, he saw that agnosticism was an impossible position. But no advance was possible with the method of philosophy pursued by the idealistic philosophers. It was a fundamentally wrong method; and, if Reality was to be apprehended at all, the pivot of the method must be intuition rather than intellect, which, having been condensed from a greater whole, was incapable of knowing the whole itself.

V. INTELLIGENCE AND INTUITION

There are two profoundly different ways of knowing a thing: "The first implies that we move round the object; the second that we enter into it."³ The first is termed *relative* movement; the second *absolute* movement. Now the intellect can do no more than "move round the object". It is absolutely incapable of any other than a mechanical interpretation of the universe. In order to demonstrate this, Bergson goes on at length, in *Creative Evolution*, to show that "all attempts of the

¹ Aliotti, *Idealistic Reaction against Science*, p. 116.

² *Ibid.*, p. 115.

³ *Introduction to Metaphysic*, p. 1.

intelligence to interpret or explain life have been fundamentally mechanical interpretations or explanations. In the second place . . . the form of intelligence has evolved with the purpose of fulfilling a definite function, and that, in order to fulfil that function, it must be fundamentally mechanical."¹ In other words, it is not meant to contact life at all; and, if it be forced to do so, as philosophers have done, the interpretation of life is mechanical, in terms of concepts. And, says James, "instead of being interpreters of Reality, concepts negate the inwardness of Reality altogether".

First, we must know how the intellect was formed, for its origin limits its range.

Life, that is to say consciousness, launched into matter, fixed its attention either on its own movement or on the matter it was passing through; and it has been turned either in the direction of intuition or in that of intellect. . . . Consciousness, in shaping itself into intelligence, that is to say in concentrating itself at first on matter, seems to externalise itself in relation to it. . . .²

This explains the function also of intelligence. It is to know matter that it has been shaped.

The intellect gives us knowledge of matter. It is the intellect which apprehends and gives form to the opposing current of outside action which meets the movement of life.³

There is a correlation between the intellect and matter, and "this correlation is interpreted from the standpoint of action, and not from the standpoint of knowledge". Intellect is an instrument of action *par excellence*, and, for its purposes, it spatialises Reality, it solidifies life. "It possesses an innate tendency to establish relations,"⁴ which it does by giving outline and shape to pure matter. "The intellect is truly itself, only performing its function when it can seize the Reality in its stable condition, when it has deprived it of

mobility."¹ For, says James, "we need a stable scheme of concepts to lay hold of our experiences by. New reality, as it comes, gets conceptually strung upon this or that element of the scheme. . . . They have only practical value . . . the stages in which you analyse a change are *states*; the change itself goes on between them." Thus it is a "*bloc universe*" which, for practical purposes, it makes of the universe of life, and hence the intellect is not for the purpose of pure speculation. For, if it did intrude into the sphere of the latter, it would become responsible for many of "the difficulties hitherto inherent in all metaphysics, the antinomies which it raises, the contradictions into which it falls, the divisions into antagonistic schools, and the irreducible opposition between systems".

If the intelligence gives only the shadow, what will give the substance? Is metaphysics impossible? The pragmatists aver that "all mental life is purposive". Bergson says the same. But for the pragmatist that is truth which "succeeds" or "works"; in other words, truth is that which subserves practical necessities. For Le Roy, as for Bergson, "Truth is life, hence movement; growing rather than static". "Truth is never *faite*; it is the life of mind, the series of its experience; it is one progressive verification rather than a truth accomplished."² How is this knowledge of life to be attained? It can be attained only by turning our backs on practical requirements, abstracting oneself from the conditions of utility, and placing one's self, by an effort of intuition, in the interior of concrete reality.

Intuition, then, is the instrument of knowledge *par excellence*. But is it really a *faculty* of knowledge, an instrument

¹ Stewart, *Critical Exposition of Bergson's Philosophy*, p. 92.

² *Creative Evolution*, pp. 191—192.

³ Wildon Carr, *The Philosophy of Change*, p. 166.

⁴ *Creative Evolution*, p. 159.

¹ Wildon Carr, *The Philosophy of Change*, p. 158.

² *The Hibbert Journal*, Vol. VII, "Philosophy of Bergson," by William James.

³ Miss Stebbings, *The Notion of Truth in Bergson's Theory of Knowledge*. (Aristotelian Society Proceedings, 1912—1913, p. 235.)

like the intellect, but only of a finer kind? Or is it simply "falling back into the stream as into a river of forgetfulness,"¹ as Muirhead evidently thinks?

But, first, let us define what intuition is. By intuition is meant "that kind of *intellectual sympathy* by means of which one places oneself within an object in order to coincide with that which is unique in it and consequently inexpressible".² It is an identification of subject and object in such a manner that the former feels the rhythm and movement of the latter as its own; there is a sort of affiliation of the object with the subject, a coalescing of the two together, without the latter losing the sense of its own distinctiveness. The subject is not swallowed up or altogether obliterated; there is no annihilation of its individuality. It is merely the subject *becoming* the object for a while. Listen to a passage of music. We feel the throbbing of its soul. Our soul throbs in unison with it—nay, we become one. The sound, the words, their arrangement—we become oblivious of all these. The surroundings, the musician, the instrument that he is playing on, our very personalities—all these fade away and our being is dissolved in the very ecstasy of music. But let the tension be relaxed—and we are listening to the sound, we become aware of the words and their arrangement, and our environment and our own bodies begin to take shape. The intellect there asserts itself.

What is this Intuition? Is it a faculty, as some critics, e.g., Stewart, think? Wildon Carr, the authoritative exponent of Bergson in England, says: "Intuition is not a kind of mental organ . . . we have not, therefore, two faculties, one intellectual and one intuitional, side by side."³ It is the "consciousness of life that we have in living. It is not

¹ *The Hibbert Journal*, Vol. X, "The Philosophy of Bergson," by Muirhead, p. 903.

² *Introduction to Metaphysics*, p. 6.

³ Wildon Carr, *Henri Bergson*, p. 32.

another and different power, it is not an endowment of the mind or a faculty."

There is another peculiarity in it, and that is that the nature of Reality is not exhausted in one single effort of intuition. It is, as Bergson says, "a painful effort . . . which we cannot sustain for more than a few moments".¹ The effort must be sustained; we must return again and again to the charge before the citadel can give way, before we can arrive at the principle of all life.

But the pure willing . . . is a thing which we hardly feel, which at most we brush aside lightly as it passes. Let us try, however, to install ourselves within it, if only for a moment; even then it is an individual and fragmentary will that we grasp. To get to the principle of all life . . . we must go further still.²

Again:

The intuition that we speak of is not a single act, but an indefinite series of acts.³

Now we come to a most important question: What is the relation between the intellect and intuition? It is difficult to say what is the precise relation between the two. We have seen that in *Introduction to Metaphysics* Bergson describes it as "*intellectual sympathy*," which makes Muirhead think that "the emphasis is on the unity rather than on the difference between them. In this sense the author describes intuition in terms of the intellect."⁴ In *Creative Evolution*, Bergson says that "intelligence remains the nucleus around which instinct, even enlarged and purified into intuition, forms only a vague nebula."⁵ This quotation seems to imply that there is no fundamental difference between the two, though it must be said that in *Creative Evolution* emphasis is laid more on the opposition, e.g.: "For—we cannot too often

¹ *Creative Evolution*, p. 251.

² *Ibid.*, p. 251.

³ *Introduction to Metaphysics*, p. 48.

⁴ *The Hibbert Journal*, p. 905.

⁵ *Creative Evolution*, p. 187.

repeat it—intelligence and instinct are turned in opposite directions, the former towards inert matter, the latter towards life.”¹ Again: “The two procedures are of opposite direction.”² It may be mentioned here that intuition is instinct become disinterested, reflective, awakened into consciousness.

Krishnanandan Prasad

(To be concluded)

PETITION

AMID the gathering storm I stand,
And hear the luring sirens call;
I see the throngs on every hand
At Mammon's bloody altar fall;
Strong may I stand amid the strife,
O Son of God, my Light, my Life.

Among the rushing, crowding throng,
Thy voice I hear: “I came to save;
From prison walls they call to Me—
From shores the icy waters lave.”
Strong in Thy love, O Son of God,
I follow where Thy feet have trod.

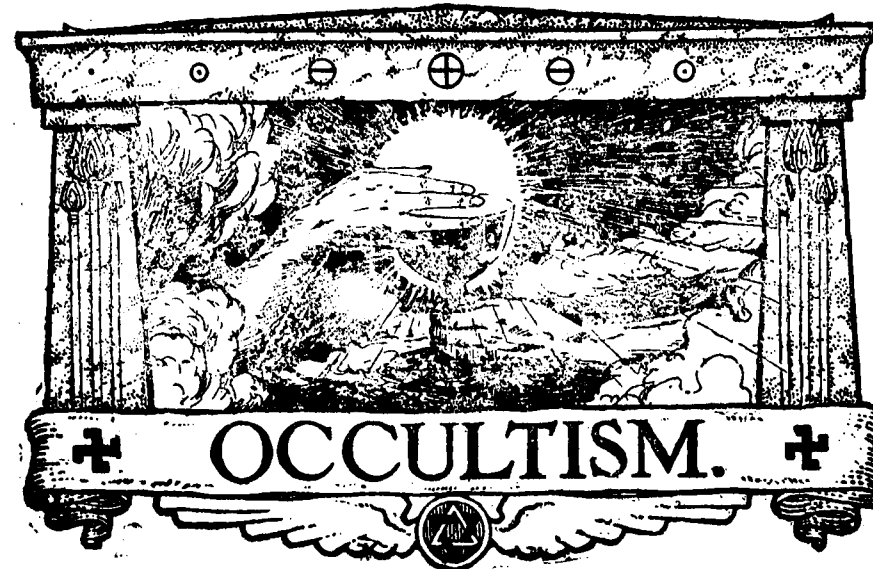
O mighty, conquering Lord of Life,
No thought of death in Thee is found.
Who dwells in Thee for evermore
From earthly fetters is unbound.
O Son of God, I call to Thee—
Where danger gathers, send Thou me.

Through weakness e'er Thy strength doth shine;
O make it perfect, Lord, in me;
May I the desolate uplift,
And set the shackled captives free.
Yea, send me forth to speak Thy Word
To needy ones, O Christ, my Lord.

IDA LEWIS BENTLEY

¹ *Creative Evolution*, p. 186.

² *Ibid.*, p. 251.



THE MYSTIC INTUITION¹

By D. JEFFREY WILLIAMS

THE data collected by our five senses is the raw material of our ordinary knowledge. Things contacted through these avenues are impressed and registered in the brain. So far, thinkers of most schools are agreed. But at this point disagreement becomes evident. One school, which we may call the school of sense-impressionists, maintains that when these sense-impressions are stored in the mind, we have memory, and therefore we have thought. Hence, we have definite conceptions as the outcome of the routine of sense-impressions, and science analyses and classifies these conceptions, the result of which is the discovery of a uniform

¹ An address given to the Cardiff Lodge, T.S., on June 11th, 1922.

sequence, to which is given the name "law". To this school, "law," in the scientific sense, is essentially a product of the human mind, and has no meaning apart from man. It owes its existence to the creative power of man's intellect. There is no more meaning in the statement that man gives laws to Nature, than in the converse statement that Nature gives laws to man."¹ If intellect, as it is conceived by this school, be man's highest power, and sense-impressions his only means of knowledge, then perhaps this statement is true.

On the other hand, we have a school of thought which, though it also maintains that sense-impressions are the raw material of knowledge, does not confine knowledge to that of sense data. It distinguishes between knowledge of things arising from sense data, and knowledge of truths or "universals" in the realm of abstract ideas. Bertrand Russell, of this second school, says: "Sense data are among the things with which we are acquainted, in fact they supply the most obvious and striking example of knowledge by acquaintance. But if they were the sole example, our knowledge would be very much more restricted than it is." Our knowledge of truths or abstract ideas, or "universals," as Bertrand Russell calls them, demands acquaintance with things which are of an essentially different character from sense data. We can and must therefore distinguish between the mere evidence of our senses respecting a particular thing, and its relation in thought to other kinds of evidence.

The senses register similarities and differences in form, but the essential quality of an object can only be recognised by a higher faculty than the senses. Triangles in geometry vary indefinitely in shape and size, but they all have one thing in common—triangularity; and this quality may be traced by the inner perception through all departments of life—in geometry, philosophy, metaphysics, religion, and so on.

¹ *The Grammar of Science*, by Karl Pearson.

The abstract idea, or character, of triangularity is something apart from each triangle, and yet each triangle partakes of this character. Similarly, whiteness must be conceived of as distinct from any particular white thing. We readily recall Plato's "theory of ideas" in this connection, especially his distinction between justice and any just act. One writer, in an analysis of Plato's argument in the *Republic* says: "There are two worlds—one visible, that is, apprehended by the eye; the other intellectual, that is, apprehended by the pure intelligence."

There is another objection to the sense-impressionist school, and an equally serious one. If, as it is said, sense-impressions are the root and ground and material of thought, what is it that in the mind has the faculty of comparing and contrasting one impression with another? Mr. Karl Pearson, in his book, *The Grammar of Science*, compares the brain with a central telephone exchange, which receives messages or "calls" from senders in the form of sense-impressions, and the originality of the operator or clerk in this exchange, he says, "is confined to immediately following their behests or to satisfying their demands to the best of his ability by the information stored in his office". The important things to consider, according to Karl Pearson, are the senders' messages; the operator simply carries out, more or less automatically, the instructions contained in the messages. But we know very well that a central telephone exchange cannot be efficiently carried on without a degree of intelligence in an operator, without some capacity in the operator to understand a message or call, and use this intelligence to satisfy the caller's wishes, which may vary every three or four minutes. The point is, that we must assume a capacity in the mind to receive and distinguish sensation from sensation, impression from impression, and also the mind must possess the capacity to establish a relation between itself and

an object causing the sensation. Any number of stored sense-impressions will never produce something in the mind to distinguish one set of impressions from another; such a power cannot be the result of an indefinite accumulation of impressions and sensations.

Mind alone cannot produce thought by reason of its own activity, any more than sensations, as such, can do so. Dr. Annie Besant, in *Thought Power, Its Control and Culture*, mentions two opposite points of view in regard to this: one declaring that "not only are sensations the materials out of which thoughts are constructed, but that thoughts are produced by sensations, thus ignoring any Thinker, any Knower. Others, at the opposite extreme, look on thought as the result of the activity of the Thinker, initiated from within, instead of receiving any impulse from without, sensations being materials on which he employs his own inherent specific capacity, but not a necessary condition of his activity." The full truth, as Dr. Besant points out, lies between these two views. Thought arises as a result of impulses received from sensation; yet, unless there were an inherent capacity for linking these together, of organising them, of establishing relations between them, and also between them and the external world, there would really be no thought at all. There must be perception of the object causing sensation, in order to produce thought, and when this recognition and relation is effected, thought can be said to arise. It is necessary that the relation of Knower and Known be established, before any knowing becomes possible. This, of course, is only a reflection down here of Being and Non-being.

The day is long past when the "telephone exchange" of the brain can be regarded as the only means of obtaining knowledge. There is always a reserve of consciousness behind and within and above the ordinary mental processes of man. A particular mind, if Plato's theory holds good, is one which

has the universal character of Mind in the abstract sense, but the particular mind is separative in its expression, while the Universal Mind, of which it is a reflection, is unifying and combining. The particular thing, whatever it is, must of necessity exist in a world of sense; that which is the essence and common nature of a number of particular things belongs to another world, and is above change; it is eternally itself, as Bertrand Russell says, immutable and indestructible.

In dealing with processes by which the nature of the universal self is established, the mere fact of diversity, of the many, of concrete and particulars, necessarily requires for its existence, for its being brought into relief, the support and background of a continuity, a unity, an abstract and a universal. The two, abstract and concrete, universal and particular, are just as inseparable as back and front.¹

From the point of view of intellect, conventional metaphysical absolutes cannot be comprehended. Thus, infinity as the absolute of space, eternity as the absolute of time, substance as the absolute of matter, totality as the absolute of number, are forced upon the intellect, but can never be grasped by it. Space is an endless series or succession of points; time an endless succession of moments; substance, an indefinite subdivision of material particles; totality, the sum of endless multiplications or divisions. Bergson's philosophy of vitalism tells us that intellectual perception is a series of snapshots like the pictures of a kinema film. Everything is seen as a succession.

What appear to be the ultimates of time and space are the absolutes of the intuition. There is, however, only one Absolute. Just as the absolute of time takes the form of endless succession, so the ABSOLUTE is reflected in all absolutes. In the individual microcosm the Self within is the absolute, and it is this absolute within, reflecting itself in our powers of intuitive perception, which gives rise in the mind to the idea of the ultimate or absolute in any sense.

¹ *The Science of Peace*, by Bhagavan Das, p. 72.

So far an attempt has been made to shew how the necessity arises for intuition as a mode of perception, and therefore of knowledge. It has been a stilted and laboured attempt, but it seems to be necessary to have the foot of the ladder firmly placed on the ground.

On the plane of intuition, the knower, knowing, and known, are as definite a reality as the corresponding triplicity in the world of sense. Subject and object exist there as on the physical plane. The objects of intuitive perception are, however, from our standpoint down here, abstract ideas, generalisations, principles and laws. Knowing, in the case of intuition, is a matter of the reproduction of images of abstract realities, just as in the case of the lower mind with concrete realities, and, of course, just as dependent on experience of the relation of subject and object. In fact, the one mode of perception grows naturally out of the other.

There are many modes and types of intuitive perception, definitely belonging to many types of people. The *Bhagavad-Gītā* contains the phrase: "Intuition according to dharma." This obviously means that one's intuitive perception will be according to one's own dharma; and dharma, we know, means the point of inner development reached by anyone, "the inner nature of a thing at any given stage of evolution, and the law of the next stage of its unfolding". Because of this, no individual experience, especially in matters of morality and right and wrong, can be taken as an infallible guide by others; much less should one man's experience and intuition compel others to follow the particular path he may be treading.

For the purpose of this paper, the term Mystic Intuition will be used in the sense of a perception of fundamental, eternal truths of life, a mode of perception of eternal verities, always bearing in mind that perception is but a step to knowledge, and that true knowledge is the partaking of and sharing in the nature and character of the object of knowledge.

Therefore, to the mystic intuition, the angle of vision will be peculiar to itself. It will see things in time and space as reflections of inner realities, in the form of conceptions and abstract ideas, as the eternal thought-forms of the Divine Thinker. Events and facts of history it will see as the working out of a mighty conception or Plan existing in the Divine Mind, without relation to past or future. Events and acts in the historical drama have meaning and significance in so far as they are seen as the working out of this mighty Plan. The fleeting moments of time have meaning and reality only as expressions, as it were, of one Eternal moment, of an "Eternal Now". The mystic intuition, reflecting, as it does, that which is eternal within man, is satisfied only with that which reflects the eternal in the world without. It "stands amid eternal ways," beholding the "face" of what is its divine right to see, and learns to know God in and through His eternal images and thoughts.

In the weaving of the innumerable threads, in the almost infinite warp and woof of circumstances, the mystic intuition will see the weaving of the pattern as seen "in the Mount" of illumination. In all the infinitely varied actions and activities of men will be seen but one Activity, that of the Logos, in spite of men's unconscious misdirection of energy, and many mistaken efforts in what they attempt to do. In all realms of Nature, inner and outer, there is only one Energy and only one Work. "Through all the changing scenes of life, in trouble and in joy," there is only one Picture, that which is seen by the Eternal Watcher. All our loves are but broken and imperfect arcs of the one boundless circle of universal Love. The eye of the mystic intuition sees beauty in all things in heaven and earth, and the most beautiful, whether in form or colour or person, but manifests and at the same time veils, the ineffable majesty and holiness of one unmanifested Beauty.

Life in all its creative activity, from that of the genius, with the fiery force of his superconscious energy and inspiration, to that of the glimmering glow-worm, is the manifestation of one creative Power, which, like mercy, is an eternal attribute of God Himself. Hamlet, when he described himself as feeling enclosed in a nutshell, yet as king of infinite space, gives a significant meaning to this inner perception. The before and after in time, the near and far in space, are things witnessed by our senses; the mystic intuition tells only of an eternal Here and Now in the annihilation of both time and space.

The specific character of intuition is idealism; it judges not by what is now, but by a foreordained future, towards which the individual and the event are tending. The generalisations of intuition are true of such thoughts as the mind has gathered; they are equally true for such experiences as the emotions have had; but they are also true for future facts of the mind and the emotions. Intuition never needs correcting, though new facts are discovered; it has anticipated their occurrence. It is as if the intuition had read the future, and its judgments were therefore true for all time.¹

Intuition confers the power to generalise from future experience, because the future already exists. A moment's reflection will enable us to see that this must be so. Time and events appear to us in succession; past and present events lead up to a future succession; but our mental limitations enable us to generalise from the past only when linked by memory to the present. Past, present and future, however, are included in one thing and one fact on the supersensible plane of intuition. Therefore, when we touch this plane, either through pure emotion or mind, or even pure action, we touch that which is not limited to past, present or future, but that which is above and includes all three. It seems that the power of linking the images and impressions of things and events of the past to the present, that which we call memory, is not a faculty of the brain at all. Bergson, the French philosopher, maintains that

¹ C. Jinarājadāsa.

"the brain is not the seat of memory," as the old scientific dogma would have it. The brain, to Bergson, is "the organ by which the mind adjusts itself to environment. . . . Consciousness transcends the brain, is partially independent of it, and preserves the past in every detail." The business of the brain, according to Bergson, is normally to hide the past from us, and from this hidden store we may obtain that which is useful and necessary for our present. Memory is therefore the tapping of this store of the past, by means of "an inner organ," which inner organ, the mystic will say, can also tap the store of the future. Memory and expectation, or anticipation, are two aspects of the same thing on a higher level, and the rationale of the one is the rationale of the other. Bhagavan Das quotes the *Nyāya Sūtra* as saying: "Memory (of the past, and also of the future, which is called expectation) is possible only because the very nature of the self is that of the Eternal All-knower." And, says the same writer,

All possible psychical experiences (or psycho-physical or spirituo-material, for both are utterly inseparable), all thoughts, emotions, plans, are always existent in the total WHOLE. The individual mind, *manas*-brain, catches and manifests such of them as it turns, or is turned, towards. To turn deliberately, and not *be turned* helplessly; and not only turn one's face, intellectually, towards the face of the object sought to be understood, but to enter with one's whole heart, vitally, into the heart of it; to identify one's own life and being with that other's life and being, by sympathy, by love—this is, it would seem, to replace intellect, which works from outside, by intuition, which works from inside. Generally speaking, we understand when we love, intuitively; the mother intuitively perceives the requirements of the child; she fails very often because undeveloped or ill-cultured, but insistent intellect interferes; in order to understand another properly, we must get "into his skin," "see with his eyes".¹

Bergson glimpsed this truth when he said that "the separation between individual consciousnesses is less radical than we suppose—consciousness in individuals passes into that of other individuals, and is not cut up as it seems to be".

¹ *The Science of Peace.*

In this understanding and "knowing" of another, we may obtain a glimpse of his past and also of his future. What interests us really about another individual is not what he appears to be to our senses, but what he really *is* to our intuition, that which in him is a compound, as it were, of his own past and future, that which he has been, in successive appearances, successive snapshots of his true self up to the present, and what will successively and increasingly appear in similar snapshots of his true self in the future—all this, seen somehow as a latent fact in the present, is the real man. At best we have but a fragmentary and illusive notion of what another is really. In spirit and in truth, of course, we cannot know that other until we can consciously enter into, merge within, and share in the nature of that other, by means of some wonderful spiritual sympathy, while at the same time retaining our own conscious identity as something distinct from that other. Thus the understanding of all, which means also the forgiving and the helping of all, requires as a first necessity the strong power of intuitive sympathy with all, of response to all, whatever their key-note and rate of vibration. This knowledge and understanding may not be possible for us just now; for the most part we have to be content with the snapshots we obtain from the various types of men, and obtain some understanding of all through the representative types.

Mysticism means the realisation of unity as an inner experience; the mystic intuition means the "discovering" of the laws of this unity on all the planes of being. The mystic intuition enables us to know the laws of this unity in the realms of thought, emotion and action. Perhaps it would be more correct to say that the laws of this unity may be thus known to and by the mind and emotions, and realised in action. At its highest, it will be realised only in creative activity. It is well to remember, in this connection, that those who do the will shall know the doctrine.

Obedience and loyalty to these laws, cognised by the intuition, alone gives enfranchisement of the City "not made with hands, eternal in the heavens". It will mean turning our back on the mean city of the separate self; it will mean the surrender of the rights and privileges of selfishness. This higher citizenship means the practical application of the laws of love, brotherhood and service.

It is very interesting to read a modern thinker's view of this law of unity in the world of mind; Mr. Bertrand Russell writes:

The true philosophic contemplation finds its satisfaction in every enlargement of the Not-Self, in everything that magnifies the object contemplated, and thereby the object contemplating. Everything, in contemplation, that is personal or private, everything that depends on habit, self-interest, or desire, distorts the object, and hence impairs the union which the intellect seeks. By thus making a barrier between subject and object, such personal and private things become a prison to the intellect. The free intellect will see as God might see. . . . The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion. It will view its purposes and desires as parts of the whole, with the absence of insistence that results from seeing them as infinitesimal fragments in a world of which all the rest is unaffected by any one man's deeds. The impartiality which, in contemplation, is the unalloyed desire for truth, is the very same quality of mind which, in action, is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable. Thus contemplation not only enlarges the objects of our thoughts, but also the objects of our actions and our affections; it makes us citizens of the universe, not only of one walled city at war with all the rest. In this citizenship of the universe consists man's true freedom, and his liberation from the thralldom of narrow hopes and fears.

Mr. Russell's "free intellect" is only another name for intuition. The passage just quoted might be compared with many like passages in Theosophical literature, and particularly with one from Mr. Jinarājadāsa's *Flowers and Gardens*:

Truth in feeling is sympathy with serenity, as truth in thought is judgment with impersonality; where both exists, there is always

¹ *The Problems of Philosophy*, pp. 247-9.

present truth in action, which is service. Thus, and thus alone, the intuition will not be clouded, for the intuition is the fullest truth about a thing, and cannot shine in a man if he is not true in every part of his nature.

In science, philosophy, and every art, will the mystic intuition express itself, and, like wisdom, for which it is a channel, will justify itself of its children. In action, too, will the mystic intuition justify itself, and perhaps one may be allowed to confine oneself to this aspect of its expression. Action from the point of view of intuition is a realisation, in each separate act and piece of work, of the quality and character of an inner ideal. There can be no question of desire for gain in any selfish sense in action of this kind. Action is prompted by something from within, and not from without.

Such action is sometimes called the following of an ideal pictured as outside us, and stretching away in the distance before us. Yet the ideal, full and complete as it were, is always within us; the glimpse we obtain of it is projected by our lower mind in the form of a picture of a road or path, requiring continuous treading to the very end. The picture thus seen, of an interminable length of road along which we are to journey, is often a cause of discouragement and a feeling of hopelessness. It would be well to realise that such a picture is purely imaginary and fictitious. It is far more true to say with Mr. E. A. Wodehouse:¹ "Every idealist has already within him that which he pictures himself as seeking."

When we have found the ideal as an ever-present life within us, and attempt the translation and expression of it in isolated actions and in isolated moments, each act and moment being considered as much an individual expression of an inner life as an individual man is so considered, then the tyranny of a fictitious, external, ever-receding goal in the distance is destroyed. Mr. Wodehouse suggests that the ideal may be likened to the capital which is to our

¹ From *New India*, February 8th, 1922.

credit account at the bank, and our separate acts to our spending of that capital. We can only do this spending in separate sums, for no sum can exhaust our entire capital. Moreover, our "going on spending it" is not a true continuum. It is a series of isolated spendings, each one of which draws afresh upon our hoarded wealth. "Our acts are just as separate from each other as one five-pound note is from another five-pound note." We can therefore think of each moment and each action as we think of a separate incarnation, a separate lifetime. It is not enough for that which is eternal within us to reflect itself in our intuitions, in order that we may know that which is eternal without us; we must also express the unifying quality of that eternal in our actions. The laws of eternal unity can only be truly known in the expression of them in our daily lives.

The idealist in the world of practical affairs is really one who sees with inner vision, one who feels with a warmth and glow the compelling beauty of a new conception with its wonderful possibilities. What he really sees is not a new conception; his seeing is but the unveiling of an ever-present reality; his "vision splendid" is an objective fact to his intuition. The idealist meets Nature half way in her intentions, and anticipates, through his intuition, the next move in her game. It is the joy of the few idealists of to-day to touch the hem of the garment of Infinity, to come into living contact with the master-concepts, already predetermined in the great Plan, which are striving to impress themselves upon our world. It is the certainty of this vision, together with the consciousness of being in line with the force of an irresistible spiritual current or movement, that makes the practical mystic "the greatest force in the world".

From one point of view, all man's struggles and strivings are attempts to secure freedom. From the lowest stages to the highest, the underlying desire is for freedom of some kind.

This desire underlies the efforts of civilised man in what is called the controlling of Nature and the harnessing of natural forces, in agriculture and in all other forms of industry. Man seeks to modify the limitations imposed upon him by distance, and he develops the various means of rapid transit. Similarly, he seeks to economise and save time. The controlling of industry, of wealth, of the sources of power, whether in the form of money, political or military power, or again of public opinion by means of the Press—all these things are, from one point of view, means of escape from some bondage or another, such, for example, as poverty or subjection of some kind. Belonging to a superior or more powerful social class is often a means of escape from some bondage of inferiority, and very often education and culture are means to a similar end. How many of us seek to be free from the degradation imposed upon our less fortunate fellows.

Whatever the form of the struggle, the underlying desire is always for freedom of some kind. The point is reached at last, when the struggle for a particular kind and form of freedom refuses to satisfy, and is seen as an illusion. Man comes then to realise that true freedom is freedom from any desire that can be satisfied in the world of sense. All things turn to dust and ashes. Man begins to seek that freedom which is realised only in the sacrifice of the husks, and in the sacrifice of himself in a daily sacrament of service to all around him. His true freedom is now seen to be the realisation of himself in some creative activity that only he himself can perform and give as service to the world. Without losing anything of his self-consciousness, but realising it more and more, he becomes gradually a willing co-operator with, and a servant of, a Will immeasurably greater than his own, "in whose service is perfect freedom". He gains freedom in becoming a slave of a mighty Purpose, of which he feels himself a part, the Purpose of a Love "which mightily and

sweetly ordereth all things". In the words of Tagore, he obtains "freedom in a thousand bonds of delight".

From this point of view the "path of return" is a path of self-realisation through freedom and service. Freedom, realised as obedience to an inner law, or as the law of an inner world of which man becomes more and more consciously aware, brings a sense of abiding peace and inner joy. This is none other than the contentment which H.P.B. said is "the door through which God enters the soul". "The realisation that the individual *jīva* never had any want to fulfil," says the *Pranava Vāda*, "is the fulfilment of whatever utmost want it suffered from. . . . The predominance of the consciousness of unity over the consciousness of separateness makes for freedom and liberation (*moksha*)".

D. Jeffrey Williams

SOME THOUGHTS ON THE PRACTICE OF RELAXATION

By M. C. P.

SOME time ago, a great mental specialist, whom I happen to know as a friend, said to me: "I wish you'd learn how to teach relaxation. I can give you the name of a teacher . . . America is far ahead of us in this method . . . If people were taught *how* to relax in time, I should not, as now, have to deal with breakdowns too late." (I may not be quoting his exact words).

I went to the teacher and learnt much through her; I left the teacher and learnt much more as I worked and thought. The method of relaxation—the "letting go" on one plane after another—can be taught and, as I believe, practised, with great benefit. The actual exercises are as simple as washing in Jordan, and any individual who needs it is welcome to what knowledge I have, and can then build upon it in his own way. People who are very tense and very rigid take longer to learn to "let go," and need more help than others. Elsewhere I have discussed the method from the general point of view; here I only want to suggest a few ideas from an inner side.

First I would suggest that when some of us find ourselves tense, overstrained, over-worried, uncontrolled, it is not only relaxation that we need. That, indeed, is the first step towards balance and serenity, but it is not an end in itself. I think that what is wrong with us in this condition is that we are

starved, starved of prāna, starved of God's life-breath on the different planes. Our nerves are starved, they are over-sensitive and devitalised, they are short of that astral prāna which supplies them. It seems as though there were knots and swirls in the life-web, preventing the even, rhythmic flow of the currents. I think that our astral bodies are starved; our emotions, instead of passing freely through us, thus allowing us to be a living, responsive part of the great astral body of the Lord, are all tightly locked up within us, grasped, brooded over, not free anywhere. So there is no passage for the greater currents from the mental body to flow down to the astral. And again, I think, this is often repeated in the mental body, so making impossible the downflow and the even circulation in the mental life-web of a still higher form of prāna. I do not speak of muscular tension, though it can be very real, and I believe it is owing to the same cause, starvation, lack of prāna; but for most of us the first great tension that we notice is nervous tension.

Now the remedy for starvation is food, and for a badly starved physical body food must be given very gently, very often. A law on one plane is true on another, and before you can feed you must open your mouth. If you are past doing it, some one must do it for you. In such a case a helper is needed, in other cases we can open our own mouths. And the first step in relaxation is just that: the opening of our mouths everywhere, or, we might say, opening our gates which, through the tension in our different bodies, have been fast shut, even locked; and then the King of Glory, who is always waiting but never forces His way, the very life-breath of God, will come in, in proportion as we can contain Him.

Remember, if we have been starving or hurting that web of life (our gateway), it may have become rather rigid and inelastic. If too much of His glory poured in, it might break. This He knows. We shall find that life flows

through us only gradually; and, as the organs of a starved man gradually and slowly respond to the small amounts of food administered, until their full functional power is restored, so will that wonderful web of ours expand, become elastic, become negative to the great flow of positive prāna, and in time generate a new and particular outbreathing, our own individual contribution to the needs of the lives around us. Thus are we renewed.

But there are two other points which are important. Firstly, you cannot fill a full vessel, nor feed a baby with a bull's eye in its mouth! We must learn to "let go" or "breathe out" everything that we have grasped so tightly, that has perhaps begun to grow into us, blocking our channels, warping our understanding, poisoning our well-springs, hindering ourselves from any true manifestation. On every plane, in all the bodies of which we are conscious, we must let go and renounce—our little knowledge and man's faith in us; our power to aid; our mistakes and our shame in them; our soreness at our smallness; our inability to be even decently "nice" to people we would die to save; our dislikes and our hidden excuses; and, above all, our hidden fears. All our crutches must go—yes, even the hidden love of our heart, where this is still the desire to "hold". All this we must allow to flow out from us, with a sigh, a great outbreathing, over and over again, as we sink down and rest; and every breathing out should be followed by a deep indrawing of His mighty life. We should, if we are not too tired, try to imagine that vivid golden life-current flowing through us, straightening out the tangles, bringing hope and beauty and strength, and power and love.

The second point to remember is that when we begin to practise the exercises for letting go the tension in muscles, nerves, and so in the finer bodies, we should be wise first to make clear to ourselves that we are going to relax *towards*

Light, towards God, towards Divine Love or Life, whatever may be our particular language. Personally, I do not think elaborate precaution necessary. Just let us make sure that our inner orientation is towards His Life. If one is very weary, one has only to murmur "Father," and look towards Him. We have to become as little children before we can enter the Kingdom. Some among us may possibly swing too easily from too great physical tension to too great negativity. This cannot happen if we remember to go on breathing all the time, with deep breaths at intervals. It is because of the tendency to forget this, when people are extremely over-tired, that it is sometimes wise to begin with a teacher or helper. Forgetting to breathe under stress or excitement is the way most of us start our over-tense conditions. For most sure is it that the breath is the life.

Relaxation, with its accompanying ideas of the breathing out of all that has become useless and harmful, and the breathing in of the divine gift of abundant life, seems to have affinity with the two great Christian Sacraments of Baptism and Holy Communion; and, if this be so, the affinity will be true regarding the Sacraments of other religions, of which I am ignorant.

Shall we glance again at the story preserved for us for so long? How Jesus came to Jordan, and, holy as He was, perchance He too felt the awful weight of the past and coming years. And so He stepped in, using the means offered to ordinary wayfarers for the washing away of their burdens. And, as John, trembling, baptised Him with the symbolical water, and His past life was washed away and He stood ready for the future, the Heavens opened, as even now, and the Holy Ghost, "The Lord and Giver of Life" Himself, descended on to the head of Him who renounced all.

After that, you will remember, came the Temptation. We cannot picture that mysterious wilderness sojourn as

having anything to do with relaxing. Tension there must be at moments of great issue, but, after that mighty struggle, what are we allowed to see? The "an-hungered" Master resting, while angels minister to Him. Can lesson be plainer?

Then, if we look at that last wonderful supper—at the story of it, I mean—we hear again those words which have echoed down the ages: "Take eat. This is my body *given for you*. This is my Blood. . . . Do this . . ." Do we yet understand a tithe of His meaning? Only this do we know—that, turn where we will, hide where we may, everywhere about us is His Body and His Blood, His Life, broken, spilled for us, ready for our taking. Oh, we will let everything go. Dropping every fear, let us run to meet life with all its experiences, its gifts, its pains, its joys; let us take each gift, bless it and partake of it, and pass its fragrance on, grasping neither sorrow nor joy. Let us feed on that Body, that outpoured Life, finding it not only in the sanctuary, not only in the silence, but in the hum of the bees, the scent of the flowers, the ways of the animals, the glory of the storm, the wideness of the sky. Let us feed on that Body in the smile of the child, the cry of the forgiven, yea, in the passion that rends a man's soul . . . Yes—and, if we would not starve, we must find it in the noise of the struggle of younger growth, in the dull places and the drear places and the terrible places, where in truth He is broken, His blood shed for the feeding and the cleansing of men.

And then, having learned to find Him, learned to make room for Him, and to live by Him, there comes the whispered command: "Do this." And then, feeling like naked children, yet knowing ourselves to be guarded by His great outpoured Light, we must go out to the world, with nothing in our hands with which to feed the hungry but the bread of our own secret fashioning—bread which we know, incredible as it may

seem, will, if truly wrought, become aglow with His great Life.

And how shall we fashion this bread? Ah! that is the secret that each heart has to discover, for each one's bread is made in the deeps of his own heart, and each differs. Only this we know, that if it is to avail to feed the hungry, into it must be kneaded the blood of the heart, the tears of the soul, and the shadow of the smile of Christ.

M. C. P.

THE SILENCE

SLOW pass'd the hours, all voiceless, without chime,
Till Time scarce lived. Nor knew I then what meant
That devastating change that shook and rent
Body from soul—making this last to climb
To aery heights and spaces vast, sublime,
Leaving her earthly frame all prostrate, spent
By that fierce wrench—yet trembling at the ascent,
Lest she return no more to Earth and Time.

That void gave back to Earth—a Neophyte;
One that in sense no more finds life, nor aim
In things of sense; one sever'd from the world,
Sever'd eternally, by one short night
Spent sleepless—when, quite sudden, a Silence came
And seem'd like years in isolation hurl'd.

R. W.

THE CHRIST OF THE ANDES

THE colossal statue of Christ the Redeemer (*Cristo Redentor*) was erected on the boundary line between Chile and the Argentine Republic in celebration of the Entente that had just been signed between the two countries after a period of very great tension brought about by a question of boundaries, which was satisfactorily settled by King Edward VII.

The conception of this monument came from the hearts of two Argentines, Señora Angela de Costa and Bishop Benavente. As President of the "Christian Mothers' Association" Señora de Costa undertook to raise the funds for the erection of the statue.

The statue is the work of an Argentine sculptor named Mateo Alonso, and was cast in the "Arsenal of War" of Buenos Aires from old bronze cannon and other war material contributed by both Argentine and Chile. The statue itself is nine metres high and stands on a granite base of six metres high. It was commenced in the year 1900 and finished in 1903; but it was not erected until the beginning of 1904 (March 13th). To reach its lonely site it was carried 1,050 kilometres by rail to Mendoza, and from there was dragged by soldiers and mules on a gun-carriage through the pass of Uspallata up the very steep slopes to the plateau where it stands, a task that required three weeks of strenuous effort. The site where the monument was erected is some 500 metres above Puente del Inca, or about 3,200 metres above sea-level.

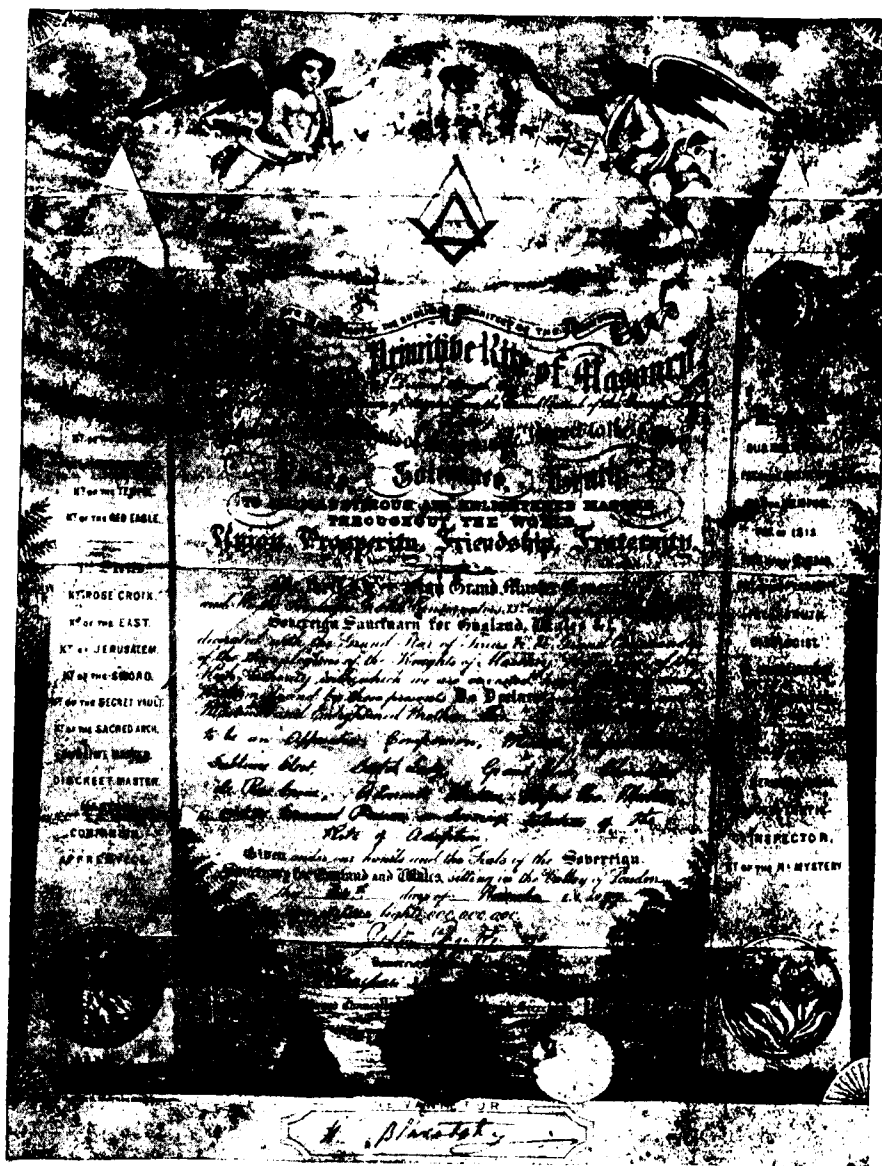
The monument was unveiled on March 13th, 1904, in the presence of the Ministers of Foreign Affairs of both countries—Doctor Terry (Argentine) and Señor Silva Cruz (Chilean). It was a most beautiful day and there were about 2,000 people present at the ceremony. The religious ceremony was conducted by the Archbishop of Buenos Aires, Monsiñor Espinosa. The Guard of Honour was formed by one Battery of Argentine Artillery, one Company of Argentine Infantry, one Battery of Chilean Artillery and one Company of Chilean Engineers. After the ceremony, a great banquet of over 200 covers was held in a special pavilion constructed for the purpose.

The figure of the Christ opens his arms in an attitude of blessing the two sister Republics, and on the pedestal is the following inscription: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of the Christ the Redeemer, they have sworn to maintain." Thus was a serious dispute of over 70 years happily settled.

A. M. G.



THE CHRIST OF THE ANDES



H.P.B.'S MASONIC CERTIFICATE

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARĀJADĀSA)

VII

There hung on the walls of the Co-Masonic Temple at Adyar three interesting documents from the T.S. Records. The first is Colonel Olcott's *ne varietur* as a member of Corinthian Chapter, Royal Arch, No. 159, dated January 12, 1860. The second is his Master Mason's diploma, in Huguenot Lodge No. 448, dated December 20, 1861; among the other usual signatures, Colonel Olcott signs his own diploma as Senior Warden.

But the third and most interesting document is H.P.B.'s *ne varietur* in the "Ancient and Primitive Rite of Masonry". Naturally enough, a sensation was created among American Masons, when the papers of 1878 announced that the famous Madame Blavatsky was a Freemason. The following is the correspondence in the "Franklin Register" (Mass). The cutting pasted in the Scrap-Book bears the date, Friday, February 8th, 1878.

The Author of *Isis Unveiled* Defends the
Validity of her Masonic Patent.

We are gratified to be able to present to the readers of the REGISTER this week, the following highly-characteristic letter, prepared expressly for our paper by Madam HELEN P. BLAVATSKY, the authoress of *Isis Unveiled*. In this letter the lady defends the validity of her diploma as a Mason, reference to which was had in our issue of January 18th. The

immediate cause of the letter from Mme. B. was the multiplication of attacks upon her claim to that distinguished honour, both before and since the publication mentioned.

The field is open for a rejoinder; and we trust that a champion will appear, to defend that which she so vigorously and bravely assails.

That the subject-matter in controversy may be seen at a glance by those who may not be regular readers of our paper, we again print the text of her diploma:

To the glory of the Sublime Architect of the Universe:

Ancient and Primitive Rite of Masonry, derived through the Charter of the Sovereign Sanctuary of America, from the Grand Council of the Grand Lodge of France.

SALUTATION ON ALL POINTS OF THE TRIANGLE

RESPECT TO THE ORDER

Peace, Tolerance, Truth

To all Illustrious and Enlightened Masons throughout the world, union, prosperity, friendship, fraternity.

We, the Thrice Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, 33d and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the grand Star of Sirius, etc., etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevalière de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of the Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, 33d Degree, *Sovereign Grand Master*.

M. CASPARI, 33d Degree, *Grand Chancellor*.

A. D. LOEWENSTARK, 33d Degree, *Grand Secretary*.

To the Editor of THE FRANKLIN REGISTER:

Dear Sir: I am obliged to correct certain errors in your highly complimentary editorial in the REGISTER of the 18th January. You say that I have taken "the regular degrees in masonic lodges" and "attained high dignity in the order"; and further add: "upon Madam B. has recently been conferred the diploma of the 33d masonic degree from the oldest masonic body in the world."

If you will kindly refer to my *Isis Unveiled* (Vol. II, p. 324,) you will find me saying: "We are neither under promise, obligation, nor oath, and therefore violate no confidence," reference being made to *Western* masonry, to the criticism of which the chapter is devoted; and full assurance is given that I have never taken "the regular degrees" in any *Western* masonic lodge. Of course, therefore, having taken no such degrees, I am not a 33d degree Mason. In a private note, also in your more recent editorial, you state that you find yourself taken to task by various Masons, among them one who has "taken 32 degrees, which include the Ineffable," for what you said about me. My masonic experience—if you will so term membership in several Eastern masonic fraternities and esoteric brotherhoods—is confined to the Orient. But, nevertheless, this neither prevents my knowing, in common with all Eastern "Masons," everything connected with Western masonry—including the numberless humbugs that have been imposed upon the craft during the last half century—nor, since the receipt of the diploma from the "Sovereign Grand Master," of which you publish the text, my being entitled to call myself a Mason. Claiming nothing, therefore, in Western Masonry but what is expressed in the above diploma, you will perceive that your Masonic mentors must transfer their quarrel to JOHN YARKER, Jun., P.M., P. Mk. M., P.Z., P.G.C. and M.W.S., K.T. and R.C., K.T.P., K.H. and K.A.R.S., P.M.W., P.S.G.C., and P.S.

Dai. and P. Rite; to the man, in short, who is recognized in England and Wales and the whole world as a member of the Masonic Archæological Institute; as Honorary Fellow of the London Literary Union; of Lodge No. 227, Dublin; of the Bristol College of Rosicrucians; who is Past Grand Mareschal of the Temple; member of the Royal Grand Council of the Ancient Rites—time immemorial; Keeper of the Ancient Royal Secrets; Grand Commander of Mizraim, Ark Mariners, Red Cross of Constantine, Babylon and Palestine; R. Grand Superintendent for Lankashire; Sovereign Grand Conservator of the Ancient and Primitive Rite of Masonry, 33 * * * and last degree, etc., etc., etc.—from whom the Patent issued.

Your "Ineffable" friend must have cultivated his spiritual perceptions to small purpose in the investigation and contemplation of the "Ineffable Name," from the 4th to the 14th degrees of that gilded humbug, the A. and A. Rite, if he could say that there is "no authority for a derivation through the Charter of the Sovereign Sanctuary of America, to issue this patent". He lives in a veritable Crystal Palace of masonic glass, and must look out for falling stones. Brother Yarker says, in his *Notes on the . . . Modern Rosicrucianism and the various Rites and Degrees* (p. 149), that the "Grand Orient, derived from the Craft Grand Lodge of England, in 1725, works and recognizes the following Rites, appointing representatives with chapters in America and elsewhere: 1. French Rite; 2. Rite of Heredom; 3. A. and A. Rite; 4. Rite of Kilwinning; 5. Philosophical Rite; 6. Rite du Régime rectif; 7. *Rite of Memphis*; 8. Rite of Mizraim. All under a Grand College of Rites." The A. and P. Rite was originally chartered in America, 9th of November, 1856, with David McClellan as G. M. (see Kenneth Mackenzie's *Royal Masonic Cyclopaedia*, p. 43); and in 1862 submitted entirely to the Grand Orient of France. In 1862 the Grand Orient *viséd* and sealed the American Patent of Seymour as G.M., and mutual

representatives were appointed, down to 1866, when the relations of the G.O. with America were ruptured, and the American Sovereign Sanctuary took up its position "in the bosom" of the Ancient Cernear Council of the "Scottish Rite" of 33 degrees, as John Yarker says, in the above quoted work. In 1872 a Sovereign sanctuary of the Rite was established in England, by the American Grand Body, with John Yarker as Grand Master. Down to the present time the legality of Seymour's Sanctuary has never been disputed by the Grand Orient of France, and reference to it is found in Marconise de Negre's books.

It sounds very grand, no doubt, to be a 32d degreeist, and an "Ineffable" one in the bargain; but read what Robert B. Folger, M.D., Past Master 33d, says himself in his "Ancient and Accepted Scottish Rite in 33 degrees"; "With reference to the other degrees, . . . (with the exception of the 33d, which was manufactured in Charleston,) they were all in the possession of the G.O. before, but were termed . . . obsolete." And further: "Who," he asks, "were the persons that formed this Supreme Council of the 33d degree? And where did they get that degree, or the power to confer it? . . . Their patents have never been produced, nor has any evidence ever yet been given that they came in possession of the 33d degree in a regular and lawful manner." (Pp. 92, 95, 96.)

That an American Rite thus spuriously organized declines to acknowledge the patent of an English Sovereign Sanctuary, duly recognized by the Grand Orient of France, does not at all invalidate my claim to masonic honors. As well might Protestants refuse to call the Dominicans Christians, because they—the Protestants—broke away from the Catholic Church and set up for themselves, as A. and A. masons of America, to deny the validity of a Patent from an English A. and P. Rite body. Though I have nothing to do with American *modern*

masonry, and do not I expect to have, yet, feeling highly honored by the distinction conferred upon me by Brother Yarker, I mean to stand for my chartered rights, and to recognize no other authority than that of the high masons of England, who have been pleased to send me this unsolicited and unexpected testimonial of their approval of my humble labors.

Of a piece with the above is the ignorant rudeness of certain critics who pronounce Cagliostro an "impostor," and his desire of engrafting Eastern philosophy upon Western masonry "charlatanism". Without such union, Western masonry is a corpse without a soul. As Yarker observes, in his *Notes on the Mysteries of Antiquity*, "As the masonic fraternity is now governed," the craft is becoming a storehouse of "paltry masonic tinsel," "rascally merchants," and "masonic emperors and other charlatans," who swindle their brothers, and feather their nests "out of the aristocratic pretensions which they have tacked on to our institutions, *ad captandum vulgus*".

Respectfully Yours,
H. P. BLAVATSKY

In connection with H.P.B.'s claim to belong to "Eastern masonic fraternities," the following entries in her own handwriting in her diary, under dates Sunday and Monday, December 8 and 9, 1878, are interesting.

December 8. Then Carter-Maynard [came] with a Captain Hommons (a mystic, a seer and a Rosicrucian).

December 9. Captain Hommons came with Maynard—gave N:¹ the grip and pass word of the Madagascar . . .² and therefore was accepted as a Fellow.³

¹ "N" was one of the Eastern Teachers who worked through H.P.B. at the time; he is referred to in her *Diary* several times as occupying her body on many occasions.

² After "Madagascar" two signs occur, which presumably are the equivalent of the word "Lodge" or "Chapter".

³ i.e., a Fellow of the T.S.

THE THEOSOPHICAL FIELD

NEWS from Sweden is the first thing to catch our eye in the Field this month:

Theosophical lecturers in Sweden will have to be very much more alert, to work with the Church and Universities, who are now turning their attention to Theosophy. Ten years ago a Swedish Professor wrote a book called "Theosophy"; it has been used by many lecturers since, and seemed to be their sole source of information on the subject, but it was very unsatisfactory. Perhaps, through the systematic propaganda the Swedish Section has lately made, people are now taking a more general interest, and are studying its books rather than taking their information from outside sources.

About a month ago, in Malmo, a Church organisation arranged a series of lectures against Theosophy, by four professors from the University of Lund, but these proved to be more in its favour. The first speaker, the writer of the above book, introduced his subject by saying: "Theosophy is now too strong a factor in cultured life to fight; we must understand it," and he showed that reincarnation had been the consistent belief of the Greeks, Egyptians and Indians. The next speaker used as his chief source of information *Old Diary Leaves*, and ended with the following words: "Although there may be suspicious points in H.P.B.'s life, yet she was a soul of fire, to whom Occultism was not a superficial thing, but life itself." Another lecturer said that never in the history of philosophy and science had the world seen such a magnificent picture of the universe and its origin as in the cosmogony of Theosophy and Anthroposophy (Steiner). He doubted clairvoyance, but expressed his strong belief in intuition. According to his idea, if Theosophy dispensed with reincarnation and karma, it would be perfect. The next subject was Theosophy and Christianity, putting the Karma idea, of the one, against the God idea, of the other; but, as the lecturer thought that karma meant revenge, "An eye for an eye, and a tooth for a tooth," he was not in its favour.

While these lectures were taking place, a lecturer from the University of Upsala was giving a good presentation of Reincarnation and Karma at Stockholm; he quoted much from Mrs Besant. Speaking about the gift of genius, which Christians consider a gift from God, and Theosophists the working out of the faculties of the ego,

he said that in both cases it was a mere belief, and that we are therefore in the same boat.

* * *

The German Annual Convention is to be held in August at Weimar; we hear from the General Secretary that the Theosophical work continues steadily, and several lecturers are touring all over the country and "have had very great success".

Our Australian correspondent writes:

The work of the Theosophical Movement in Australia undoubtedly covers a much larger area than may be judged by the state of the Lodges or membership in the Society; and, serenely above the mists of struggle in which human personalities engage, there goes on a steady stimulation of interest in the big things for which the T.S. stands. There is a noticeable spirit of brotherhood and fellowship—to use the word of the moment—in various active groups throughout the Commonwealth, whether in church, school and college, or in the domain of social service.

In the political sphere quite the most important happening has been the sending of Mrs. Margaret Dale among Australia's delegates to the Conference of the Assembly of the League of Nations at Geneva, in September, by the Federal Government, thus affirming the great principle of the equal status of men and women in all phases of life. Mrs. Dale is the wife of Mr. G. E. Dale, solicitor, of Sydney; and the enclosed cutting tells of her work:

She was a prominent member of the Women's Club and of the Workers' Educational Association, and was one of the leading spirits in the movement that resulted in the passing of the Women's Legal Status Act in 1918. She was also President of the North Sydney Housewives' Association, whose agitation led to the establishment of the municipal markets in that centre. Mrs. Dale is the author of the Play, *Secondary Considerations*, which the Sydney Repertory Society produced last December, and is at present negotiating for the production in London of another play, *The Mainstay*. She is a daughter of Mr. C. L. Hume, of Castlesteads, Burrows, and a grand-niece of the explorer, Hume.

The assembly adopted a committee's report in regard to traffic in women and children, recommending that the advisory committees should inquire into the abolition of systems of State regulation of prostitution. Mrs. Tennant moved the adoption of the report.

Mrs. Dale, who seconded the motion, said she had the advantage of coming from Australia, where, fortunately, traffic in women and children did not exist. Nevertheless, Australian women felt very strongly against the existence of those evils in countries with which Australia was in communication. She could not support any Resolution which even tacitly assumed any form of State regulation. There was a large and growing opinion that the existence of *maisons tolérées* was an incentive to the detestable traffic in women and children. There could be no appreciable amelioration of social evils while any sex discrimination existed.

The formation of committees of the League of Nations Union in the various States is a movement of far-reaching importance, and is already drawing a representative number of people together, to view international questions in the light of a brotherly spirit.

In the scientific world, the remarkable story of a pale green tree ant, perhaps the most remarkable species of a very remarkable insect race, a native of the forests of North Queensland, is of great interest. It is told by Mr. F. P. Dodd, of Kuranda, North Queensland:

These creatures live in large leaf homes in the tree tops, and their life history commences with the first flight into the wider world of a young queen, following her impulse and her destiny as the mother of a new community. He notices that in the wonderful methods of work, when they leave their first leaf shelter for a larger community life, and have to create their habitation by making of themselves tiny bridges and pulleys, there is surely intelligent observation as well as impulse.

Interesting decisions were made at the Conference of the Australian National Research Society recently. The note of Brotherhood was unmistakably sounded when, on the motion of Professor H. S. Carslaw, it was proposed: "That the Australian National Research Council is of opinion that the decision (with reference to ex-enemy scientists) of the Paris Conference of November, 1918, to limit membership of the scientific associations connected with the International Research Council to the countries named in the list then drawn up, should now be reconsidered. That a copy of this Resolution be forwarded to the proper authorities in London."

At the last Anglican Synod in Sydney favourable Resolutions were passed, giving greater opportunities to women in Church work. The power to elect women as members of the Synod in Western Australia was gained in 1921. This last year four women were elected from various parishes and took their places among the men at the general Synod of the Anglican Church. The Western State has thus again proved to be a pioneer in progressive movements among the States of the Commonwealth.

* * *

The Sections of Argentina, Chili and Brazil are trying to form a Confederation including all South America, thus sowing a seed of the future Theosophical "United States" of South America.

From New Zealand we receive the following:

The New Zealand General Election has come and gone, and once more the hopes of those who are in a hurry have been dashed to the ground by the rejection of the prohibition issue. The people have returned the old Government, but with a much deflected majority, and Mr. Massey will need to smile upon the few independents if he wishes to carry on. There is a striking similarity between party cries in New Zealand and the call of those who are unsettled in the ranks of the T.S. We have now in New Zealand a "Back to Seddon" movement, indicating a desire for the old "Dick" Seddon methods of legislation.

In surveying the outlook generally in the light of the recent polling, it would seem, to those who are looking for signs of the spirit of the new Race, that we shall require to exercise considerable patience, as New Zealanders do not at present manifest a keen desire for reform; nevertheless we may find consolation in the fact that, while we are

lacking in imagination, the country is unlikely to give ear to any extremist movement. We are at any rate on solid ground, though apparently standing still.

* * *

A part of the Field shines when we find a Dean of the Church of England telling us that God must possess a sense of humour, for is He not the "Gambling of the Cheat" as well as the Splendour of Splendid Things? He could not be God in all His glory if the "laughter as well as the tears" were not His, for "to the fullness of His Being the one is as necessary as the other".

J.

P.S.—Our esteemed contributor, Mr. W. Wybergh, of South Africa, sends the following extremely interesting communication:

THE GROUP SOUL IN MODERN SCIENCE

Interesting investigations into what Theosophists would term the group soul have recently been made by Mr. E. Marais, a South African scientist, in the course of which attention has been called to some remarkable facts, pointing, in the opinion of the investigators, to the existence of a "communal mind" in some of the lower orders of life, actuated by definite purpose and functioning independently of the matter with which it is connected. Experiments upon the common termite or "white ant" appear to prove that these insects are controlled, not only by their own individual mentality, but by a "communal or group mind as well, *without an organic connection or outward touch*". The communal organisation of a nest of "white ants" has of course long been known, but Mr. Marais has shown that if a part of the nest is entirely isolated by a sheet of galvanised iron, under ordinary circumstances the work will go on as usual. But, if the queen is removed from the main body on one side of the iron, within three minutes the ants on the other side, though completely isolated, will stop all work and a total cessation of their normal functions ensues. Normally, if the nest is disturbed they will resent intrusion and stoutly defend themselves, while the eggs will be carried into a place of safety. But, on removal of the queen from one side of the division, the ants on the other side will no longer bite, or concern themselves in any way with the eggs, and are completely demoralised. Again, if the nest is completely divided by a sheet of iron but the queen left, the normal work of building proceeds on both sides of the division at equal speed, and when the builders meet at the top of the sheet the complicated structure joins without the slightest irregularity. Mr. Marais holds that such experiments do away with our conception that mind is tied to matter; telepathy becomes intelligible and we begin to understand that soul may exist independently of the physical organism. He points out that the queen is in no wise the source of the communal

mind; she is merely the physical medium through which its influence passes, and by which it is centralised, directed, and made effective.

Of equal significance is the extraordinary case of certain minute marine animals, called *Siphonidae*. These creatures normally grow until all organs are complete, so that digestion, propulsion and sexual functions can be performed by each individual. But when several individuals meet they attach themselves to each other, at first mechanically. But presently the union becomes organic! Individual *siphonidae* surrender their separate entity in order to become, as part of a larger mass, mere organs of propulsion, of sex, of digestion. The composite animal then lives as one new body.

Are not these two cases extraordinarily pregnant with meaning? The first seems really to establish the group soul of the animal kingdom on a firm scientific basis. But the significance of the second is even greater, deeper, and more mystical. Here we have, in humble form, a shadow of the way in which that which was a self-existent life becomes in its turn only the organ or vehicle of a greater life—the first Life Wave becomes the vehicle of the second Life Wave, and that, in its turn, of the third. So too shall we become one in the mystical Body of Christ, cells in the Body of the Heavenly Man, distinct in function, yet one in the greater life of which we become the vehicle, and which is yet our own life and no other.

It would seem that Mr. Marais himself senses much of this, though he does not formulate it. For he compares the human organs to bodies moved by a common soul to a common purpose, while every single organ is again a complexity of parts, each of which has its own specific as well as a general function to perform. He concludes that the function of each bodily organ is nothing but the use it makes of a general force of Nature, and refuses to recognise any distinction between soul and life.

So does evidence accumulate, and so do our ideas more and more permeate modern thought.

W. WYBERGH

BRAHMAVIDYĀSHRAMA, ADYAR

THE reaching of the second century of lectures in the Brahmavidyāshrama was marked by a social reunion of lecturers, students and listeners, under the Banyan tree on the afternoon of January 19th. Sixty persons partook of refreshments. The Vice-President of the Theosophical Society presided. The Principal reported progress. Short speeches were made by several lecturers and students in appreciation of the increasing usefulness and inspiration of the lecture-courses and the spirit of true human comradeship in which the work of the Ashrama was carried on.

In closing the proceedings, Mr. C. Jinarājadāsa emphasised the the unique work that the Brahmavidyāshrama could do in the intellectual world. To-day was a time of high specialisation. It was impossible to keep abreast of the growth of knowledge. Even scientific specialists could only work along restricted lines. In the modern intellectual world one could not see the wood for the trees. But the really important thing was not the amount of detailed knowledge that an individual might possess, but how he handled the amount of knowledge that he did possess. With a little knowledge one could do a great deal, provided one was at the centre. In a hundred and fifty years Greece produced an immense effect on the cultural history of humanity. Yet the knowledge of Greece was rudimentary, save in philosophy, and even that had not the inclusive Eastern conception; their Art was limited in its survey. But every cultured Greek made a point of knowing something of everything. What he possessed of knowledge did not confuse him. The Greek was a master of his intellectual house. Greece was at the creative centre of her own life, and so was effective in the world.

It was, however, impossible to come to the centre along present Western lines. In the ordinary Western University, students and professors lived only at the periphery of things; they could not clearly realise that there was such a thing as a centre. In the circumstances in the world to-day, it was necessary to supplement the accumulation of knowledge by the arousing of a new *faculty* of knowledge, by means of which knowledge could be properly handled. This was one aim of the Brahmavidyāshrama. It did not teach deeply any one subject, but aimed at developing in its students the faculty of gathering and handling facts. This did not require long courses of lectures on any particular subject. With adaptability of mind, knowledge of facts could be got readily enough

by research in libraries. In the large survey which the Ashrama made, the faculty of knowledge was aroused; the north and south of knowledge was given, and this led the student towards the centre. As had been pointed out by a Master of the Wisdom, Newton did not "discover" the law of gravitation; it was always there, but Newton only saw it, at a moment when he was ready to receive a revelation of the law of gravity.

With proper receptivity, one began to be more and more sure of himself in dealing with the problems of life. It was the intention of the promoters of the Brahmavidyāshrama that its students should go forth into life, not feeling the burden of knowledge, but with a greater enthusiasm for living and service, and an intense inquisitiveness, accompanied by the assurance that their knowledge could always be arranged to make the habitation of the mind more and more beautiful. Brahmavidyā, the knowledge of Brahman, implied a central attitude from which forcefulness in life was inseparable. The world really dwelt in the heart of man. It was towards that centre that the students of the Ashrama were being led—not to store their minds with facts, but to translate the world and its phenomena in terms of the inner life, which is an inseparable part of the highest nature of man.

The meeting was a most enjoyable one, full of inspiration for the future, springing confidently out of solid accomplishments.

I have to acknowledge gifts of books from friends in China, America and England. Direct acknowledgment has been made, but I mention the matter here for the encouragement of others. On the other hand the Ashrama's centrifugal operations are beginning. Information on oriental subjects is being called for; for example, a friend in Portugal asks for photographs of Tagore's Ashrama to illustrate a lecture, also of Indian architecture. Thus will be built up an International Bureau, a happy meeting-place of world needs and their fulfilment.

A friend in the Far East hopes to send one or two young Japanese students in September, and makes the very practical suggestion that, in addition to their Ashrama studies they should be taught shorthand and typewriting, so that they might have a means of livelihood on their return to Japan, as well as their mental and spiritual culture. This we can do, as we have good instruction in these and related subjects at hand.

J. H. C.

THE LAST CONVENTION OF COUNT KEYSERLING'S SCHOOL OF WISDOM

By DR. GABRIELE RABEL

AT this meeting, the fourth since the foundation of the School of Wisdom at Darmstadt, which was attended by exceptionally numerous visitors, Count Keyserling expressed his fundamental idea in an exceedingly striking and illuminating form. He said that man's life should be likened to a symphony. In an orchestra the cornet does not imitate the sound of the flute, nor does the violin enter into a compromise with the 'cello, to meet it half way in some passage. There are times when each keeps obstinately to its own *motif*; the instruments seem at war; but it is only a surface war. Underneath, everything is in harmony, held together by the significance of the work of art. Each one of the different sounds and voices is necessary to express the artist's meaning. The musicians are instructed as to *what* they have to play, but they are not told *how* to play their parts; and only by the way they do this can they shew whether they have understood the meaning of the symphony. The conductor of the orchestra generally enforces his deeper understanding upon the others. This is Keyserling's office. Through his universal, encompassing spirit he is predestined to act as master-musician, the man with the baton, who leads the orchestra. Most other men are only part of the band; their duty is to play perfectly their individual instruments.

This year's meeting was symbolical of the foregoing parable. The leading *motif* expressed in Count Keyserling's opening lecture was the following truth: it is not the neutralisation of contending forces that is creative, but, on the contrary, the enhancement of this tension. Whatever is not tense is dead. We must not try to smooth down partial differences; we must, to use a musical simile again, *counterpoint* them against each other, so as to bring them together in a higher unity.

This general theme underwent variations by eight different musicians. Count Keyserling's assistant teacher at the School of Wisdom, Dr. Rousselle, demonstrated the creative influence of contending forces in the idea of tragedy. The sorrowful, not wrought by fatal antagonism, is simply *sad*. The most potent tragedy lies in what Nietzsche expresses as "the immense paradox of the God on the Cross," who first had to suffer and to die in order to become the

Lord of the world. The next speaker was Dr. Troeltsch, Professor of Historical Philosophy in Berlin, an orator full of vitality. He spoke of the tension which oppresses and drives the student of history; the tension existing between the historical facts, which are all relative, inasmuch as they are causally connected with each other, and the realm of the absolute whereto our instinct leads us.

But particularly impressive were the next three speeches. The paradoxical grouping of a politician, a soldier, and a Jewish Rabbi, in itself brought home the leading idea of the School of Wisdom in a most striking way.

Ex-Minister von Raumer showed us how to render practicable the conjunction of oppositional forces in a higher unity in the political sphere. His was the momentous creation of the Central Organisation between the Employers and the Labour Unions in Germany, which was founded in 1918 and survived the Revolution. Raumer puts the idea of "association" in the place of every sort of "imperialism," the Socialist imperialism included. The word "democracy" should be superseded by the word "People's union" (*Volksgemeinschaft*). In the same way, associations between nations would be built up in a spirit which allows each separate one to become a leader in its own individual line. Does not this sound like a translation of the orchestral parable into the language of the statesman? And so it was possible for Count Keyserling to quote Raumer's example in his parting words, and to shew how many portentous problems can be, not *solved*, but *annulled*, so to speak, by being forced into a new synthesis. Thus the problems slowly disappear or lose their importance. In this sense, the agreement between Stinnes and Lubersac can do good work. "Considering the pain inflicted by Germany and France upon each other, it seems impossible to dream of reconciliation. Yet, thanks to a labour-union in this new sense, the thoughts and feelings of both nations can be diverted."

Major Muff's lecture on "Heroism and Spiritual Understanding" was an absolute incarnation of Keyserling's ideas. This soldier, who has truly imbibed the spirit of the Darmstadt School, has shewn to many for the first time what Keyserling means when he teaches that every calling can be ennobled and rendered profound through right understanding. In consequence, Major Muff's lecture was received with unprecedented enthusiasm. In his words living truths touched the hearts; we learnt what military dress, military bearing and speech ought to be—a symbol of something much deeper. For the first time anti-militarists grasped the truth of the saying that all differences lie on the surface. If, as Muff explained to us, the meaning of a soldier's life is "honour," and the meaning of "honour" is to be true to one's own soul in absolute self-sacrifice, then heroism, as a life-discipline, means continuous inward tension—a tension which makes even outward trifles significant. And he is right when he says: "The alternative—'Weimar or Potsdam'—is wrongly put. The hero in mind and the hero in deed are essentially related. Only the bourgeois stand in opposition to the hero. The former are intellectually-minded, whilst the hero draws water from sources which

remain closed to the intellect. But, on the other hand, where these sources run dry, there the heroic attitude becomes empty and hollow; honour is then an outward call, fulfilled duty turns into subalternity. Some will say: 'You speak of self-sacrifice, but does not the School of Wisdom teach self-realisation?' And I would answer: 'Try and feel, through the example of the orchestral players, how self-abnegation and self-realisation can fall into one.'"

After the soldier spoke the Rabbi. Leo Baeck, perhaps the highest representative of living Judaism, put the "perfected man" of the antique world, whose ideal and symbol is the perfect work of art, in opposition to the "man of tension," who realises infinity within and around himself. When anything perfected perishes, it is for ever dead (*perfectus*=finished, perfected, vanished). A culture of tension, on the other hand, only dies in order that it may be born again. The biblical man feels the elastic tension more than any other, because God is at the same time farthest from him and yet the sole real and essential thing in his life. This is the only soil on which ethics can grow. The categorical commandment: "Be ye therefore holy as God is holy," is purely ethical. Everything else is made up of friendly counsels. And because man is not unconditioned, but conditioned by God, who has placed him in eternity, so all life becomes a battle with eternity, a strife with God himself. Through the force of his love, man compels the infinite to enter his finite life. God says: "My children have conquered me," and progress only appears where man has conquered God. The effect of these words was indescribable; we were awed, and felt as if we had witnessed the resurrection of the spirit of the Old Testament.

These two lectures, the soldier's and the Rabbi's, were the crowning moments of the Convention. New hopes rose in our breasts through these men's words. If all Jews were as profound as this Rabbi, if all soldiers understood the roots of their profession as deeply as this Major, we would witness no anti-Semitic feeling, and none would look upon the military calling with scorn.

In his parting speech Count Keyserling made use of a grandly-vulgar comparison, in order to characterise the social conflicts which raise such a hue and cry nowadays. They appear to him like the peristaltic movements of the intestines—something which disgusts and of which one does not care to speak in decent society. Only sick men are conscious of their digestive organs and talk about them. We must reach the point where all these subordinate problems, these "entrail" businesses, order themselves automatically. When this lesson has taken possession of us, and only then, will it be possible to build up a higher rhythm, and only then will men's true, real history begin. In the meantime, the School of Wisdom acts as the torch which lights up the path for all.

Gabriele Rabel

A LETTER FROM SWITZERLAND

[One of our well-known workers, for many years the very successful Superintendent of our Olcott Free Schools, Madras, writes the following letter. It is so interesting that I share it with our readers.—A.B.]

I WONDER why I am honoured (?) with having the *O. E. Library Critic* sent to me for some months past? The editor evidently does not know that, though a young member in the T.S. at the time of the "Judge Secession," I was one of those in Chicago who helped to save the American Section. I was glad to read Dr. Mary Weeks Burnett's letter in *THE THEOSOPHIST* of August, 1922. She was my good friend and godmother in the T.S. and E.S. To me it is interesting to see how the various upheavals in the Society have come and gone.

It is also interesting to watch other movements around us, especially those of and for the young. Boy Scouts are to be seen more or less everywhere in Switzerland. Over 30,000 boys have taken part in the movement since its introduction into this country in 1912. At the end of last July Sir Robert Baden-Powell was expected to give a lecture on "Education through Love instead of Education through Fear," at the International Congress for Moral Education, held in Geneva. In June, at the T. S. Congress, a lecture was also given on "Scouting". At the close of this (some one having known that I had introduced the movement into the Olcott Pañchama Schools) I was asked to make some remarks about it. While in Geneva I had the honour and pleasure of being introduced to the Director of Public Instruction there. He is a very liberal-minded man, with quite Theosophical views. Though he is always very busy, we had a full hour's most delightful talk on educational matters. He takes a special interest in poor children, and sees that they get fed and clothed, and sent to the vacation colonies during vacation time. He educates the parents at the same time, explaining to them the duties they have towards the children with regard to their health, as well as other things. He reprimanded a father who, out of false pride, had not sent his two underfed boys to the soup kitchen, nor taken steps to have them sent to the vacation colony. The Director explained to him that, if he had sent them, he would not have been asking for or accepting charity.

Everywhere much is being done for the starving children in the neighbouring countries and in Russia, both by individuals who receive children for a stay of several weeks into their own homes and by various associations who collect money, foodstuffs and clothing. Thus

the "Swiss Committee of Children's Help," with seat in Geneva (there are others in Berne and Zurich), collected since December, 1918, till June 10th, 1922, 1,949,114 francs in cash, and articles of food and clothing to the value of 3,275,000 francs.

On October 1st, while your birthday is being celebrated at Adyar, there will take place the opening of a national sanatorium at Leysin for high school and university students suffering from tuberculosis. Everything is so arranged that they can still pursue their studies. It was at first proposed to make it an international institution, but then it was thought best to go slowly and see how funds were coming in. The students in Zurich collected a large amount, but a great deal of money is needed. There is much unemployment in Switzerland also, and there are a good many demands on people's purses; here we have not the millionaires and multi-millionaires America can boast of, but most people like to help in whatever way they can. Government also has given a good amount.

In order to make it possible for the numerous small and isolated villages and hamlets to be provided with highly welcome reading matter, the "Swiss people's library" was founded two years ago, as a public institution, having for aim the introduction of "wandering book supplies". In cases containing 20-100 volumes the most distant mountain village, the most isolated workshop, can always find varied and most useful reading-matter, paying $\frac{1}{2}$ anna per book. The cases are being circulated, of course. The institution does not support propaganda for any parties or classes. The literature sent out supplies the wants of all, and gives full information about all great movements of the present time. This year the proceeds of the sale of "Independence Day" cards (August 1st) were voted by the Federal Government for this people's library.

Lately the teachers of elementary schools in Zurich were invited to write prize essays on the manner in which they would teach children in the higher classes, what was the usefulness of the League of Nations, and why it should be supported by everybody.

A good many years ago Switzerland, following the example of the U.S.A., created a national park, setting aside a certain territory in the Ct. of Grisons, in which no animals were allowed to be hurt. Several Cantons have since also instituted cantonal parks where the animals are protected. This summer there came at several times reports of chamois and deer browsing peacefully in other parts of the country; thus a herd of about thirty chamois near the railway line going up the Jungfrau did not let itself be disturbed either by the noise of the train or by the shouts of delight of the passengers. I myself saw three deer quite near the line between Zurich and Schaffhouse in a meadow not far from a small forest. They did not run into this, but quietly looked up at the train dashing by. In a kitchen in a large village a pair of swallows built their nest on the top part of the electric lamp shade. The people did not disturb them, and they were not disturbed by the coming and going of the inhabitants,

but quietly hatched out their young ones. In another village in a public building a pair of swallows had built their nest in a passage on the top floor. The electric light there seemed to have shone into their nest, so they covered the part of the shade turned toward them with some of their building material, in order that the light at night might not keep them awake.

To me it is very interesting to study the people in the Tessin, especially those in the country or up in the mountains, where I was for ten days lately. They remind me very much of the Indian poor. They are very trustful, contented with little, joyous withal. Religion plays a great part. One may see in a little lane along a barn, in a niche, a tumbler with flowers placed under a faded picture either of the Madonna and Child or some saint. There is, however, very little singing among the people, and what one hears now and then reminds one also of South India. In Locarno there are a good many people from German-speaking Switzerland. They have formed a Choral Society for men. This has already several times gone to the hospital garden to sing for the patients. The nurses bring out as many as they can on the balconies, so that they can hear better. All are always delighted. The interesting feature is that the performers are Protestants and sing in German, while the listeners are mostly Roman Catholics and understand and speak only Italian.

In the Ct. of Zurich, where every village boasts of either a band or one or two choral societies, of men, women, or mixed, they often sing in prisons or reformatories. For this purpose the teachers' singing club of the town of Zurich, last New Year's eve, walked nearly two hours to make the inmates of the prison feel they were not forgotten by their fellow men, in singing out the old year and welcoming in the new.

Locarno has no prison. Last week, up in a mountain valley, I was told of a man who, two years ago, though generally of a quiet disposition, lost his temper in a dispute, and, in the scuffle which followed, broke his adversary's arm. When, some time later, the policeman came to fetch him, he told him it was not necessary, as he was coming himself to be judged. It seems he was detained, and, when the potatoes were ripe, he asked to be allowed to go home to dig them up. He was allowed to do so, and he returned when he had gathered in his crop. I might here add that I had been living here in Locarno for seven months, when I saw for the first time a policeman in the streets; he was walking in front of the custom house.

In the Ct. of Berne there has been for years a kind of colony prison where the prisoners work on a large estate which is the prison. They are on parole. In another part, also of Berne, when there are any prisoners, they are allowed to go and help in the hay-making and harvesting, no warden going with them. No escapes have ever taken place.

There is a certain sense of justice inherent in the people. A little while ago in the Ct. of Uri a man's house and barn—they were small—were burnt to the ground while he and his family were away in the fields. The neighbours were sorry for him, and made a collection that he might be able to build again. He refused the money, saying he had some savings and was able to work, so he could start again fresh in life without taking their money, for which he thanked them.

A few weeks ago some young "gentlemen," having left the summit of Mount Pilatus, coming further down, "amused" themselves by rolling down some big stones, either not thinking or not caring what harm this might cause to the cattle or their caretakers below. However, some of these shepherds awaited the arrival of the young men, and would not let them pass until they had carried up the stones again to where they had sent them rolling. The youths wanted to bargain, and offered the shepherds 100 francs, which these would not accept; then 150 francs were offered and likewise refused. Though such a sum, even divided among several, would have been quite a boon to the poor men, it was not money they wanted, it was a lesson they intended to give which would not be likely to be soon forgotten, as it took the young "gentlemen" three hours' hard work to replace the stones properly.

When one reads of the continued discomfort of the third class Indian passengers, one feels quite glad that the third class carriages in Swiss trains are such that almost everybody travels in them, even Americans who are accustomed to their Pullman cars.

C. KOFEL

CORRESPONDENCE

YOUTH AND SEX

I UNDERSTAND that the Theosophical Society claims to be a progressive force in modern thought, and yet it has so far completely ignored one of the most vital questions of the day—the sex problem. Like any other movement, our Society depends ultimately for its continued existence on the younger generation, whose most pressing difficulty, I submit, is, and always has been, the control and transmutation of the potentially finest and yet most often degraded force in one's being, the great "creative urge," or sex instinct.

While the Theosophical Society, claiming, as it does, deeper knowledge of the fundamental problems of life, does absolutely nothing, it is left for others, bereft of any occult knowledge, to attempt the thankless and extremely delicate task of providing a common-sense answer to the insistent demands of youth. Young men and women, about to step into the arena of life for the first time, do not want details of Rounds and Chains, or mystical accounts of Cosmic Initiations, but practical advice from those with greater experience than themselves on the method of dealing with the difficulties which beset them at every turn; and where is there a problem which, wrongly handled, can cause more harm, or, rightly handled, can liberate more energy for the helping of the world, than in the field of sex?

If the younger generation, demanding, as is their right, light on these difficulties, cannot find a solution in Theosophy, they will assuredly turn elsewhere; a fact which well merits the attention of the leaders of Theosophical thought, for it is on the younger generation that the continued existence of the T.S. ultimately depends.

What is the reason for this silence and inaction? Is it cowardice, on the principle that, if a thing is difficult, the wisest thing for every one is to leave it to some one else, or is it prudery? If the T.S. is going to continue to exhibit the same hypocrisy and Victorian prudery on sex questions as is shewn by contemporary societies of a similar nature, the sooner it abandons its pretentious ideals the better.

Youth will turn to the philosophy that will provide a reasonable solution to its difficulties, and a problem that young people are frankly and freely discussing among themselves at the present time is, I submit, a subject worthy of the best brains in our Society. Such vague remarks as "transmutation, not suppression" are all very well as far

as they go, but the youth of to-day needs detailed, practicable, *tested* advice on the means whereby this ideal end may be obtained. Some there are who find a solution to their difficulties by experiment and personal research—not a particularly healthy method; while others follow the questionable advice of well-intentioned but ignorant investigators. Meanwhile the Society that claims most knowledge imparts least to the world.

Let the Theosophical Society wake up to its responsibilities, and let prudery and other archaic childishness be relegated to the limbo of forgotten things. Otherwise youth will find its own solution elsewhere, and when the day dawns on which the present leaders of the T.S. will look to the younger generation to "carry on," the latter may truthfully reply: "You did not help us when we needed help, why should we help you now?"—which means that the T.S. will thereupon come to an inglorious end, for it is on the younger generation that its continued outer existence ultimately depends.

I hope you will give full publicity to what I have reason to believe is, however badly expressed, the unspoken thought of the majority of my own generation in the Theosophical Society.

T. C. HUMPHREYS

CAPITAL PUNISHMENT

THE attention of the whole world has been called to the glaring tragedy which a Conservative Government has allowed to take place in England—the hanging of a woman and of a man scarcely in the prime of manhood, both for the same murder.

With the horror of the murder I am not for the moment concerned, but two, or rather three, horrors do not mitigate the first. It is fifteen years since England shamed herself by hanging a woman, but it is only a few months ago that two quite young men suffered the extreme penalty of this savage law.

A Christian country claims no belief in reincarnation; the Church teaches that in one life salvation is gained, and that Christ came to teach compassion; these two considerations seem to make it far worse that the crime of capital punishment still exists in a Christian country. England might well learn from the countries of the East, where their religion has taught them that it is a wrong to put a man to death. In countries where England has jurisdiction, if a death sentence is involved, according to English law the judge can pass a "life" sentence instead.

Our treatment of criminals shows us to be still in the age of savages, and we have in that respect no claim to call ourselves civilised in any sense of the word, for we show no civility to our criminals, who number roughly 180,000 per year—that civilisation should bring civility to all members of the community is a matter of course.

We claim to be pioneers in the Theosophical Society, and we cannot let this pass without protest; of the many reforms that are needed, possibly among the most urgent are the abolition of capital punishment and drastic alterations in our entire penal system. The greater the criminal, the more care he needs; the individual has to be cared for, taught, raised to a better standard of life, as well as the State guarded. It is the State that is in fault if there is crime, the State that is inadequate in its educational system and care for its people; it is the State that is responsible; we are the State.

Each member of the country, each citizen, shares the shame that has overtaken our country in this deed, and it is each citizen's responsibility to see that "these things ought not so to be". There is something extraordinarily grotesque in the fact that the law in its horror can only be carried out by making the victim insensible by drugs, and therefore unaware of the fulfilment of the penalty. I do not know if it is worse that a woman should be hanged than a man; it seems so; she is of finer make; but capital punishment for all must go, and possibly the horrors of this double tragedy will rouse the public from its lethargy, and public opinion will decide that it shall never take place again in our country, which we dare to call the land of the free. We must not, however, stop here; the whole system of our treatment of criminals must be revolutionised; no longer can the spirit of vengeance and vindictiveness rule our sentences and treatment, but a spirit of responsibility to a weak brother, of care, of help, of example, must take its place.

Our breakers of laws, when discovered, are treated as outcasts, and are not helped to fulfil the law; but how often is crime condemned? We are still in the age that treats *discovery* as the crime, and not the breaking of the law. Our hypocrisy is hideous, and the climax is reached when we allow a woman to be made insensible, to enable us to carry out the punishment of which she is unconscious. This man and this woman, who have suffered the extreme penalty of the law, will doubtless have their names and life-size figures perpetuated at Madame Tussaud's waxworks in the room of horrors, as has been the damnable custom for the last thirty years or more. One sometimes wonders as to the ghastly effect that this savage exhibition has on other planes on the people there represented. If the public realised, first the horror of the execution, and then the horror of perpetuating the memory of crimes, both would cease.

Our part, then, is to give ourselves more and more to work for the upliftment of humanity, never forgetting that crime is generally ignorance, and a criminal generally mentally deficient, or "wanting" in some way, and diseased oftener in mind than body. We must also remember that the makers of our laws are deficient by being inefficient, and that they also need educating to distinguish civilisation from savagery, mercy with justice from condemnation.

WAYFARER

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

MAY I suggest that perhaps Babu Bhagavan Das has overlooked one practical consideration. How many individuals are there whose normal, everyday actions are guided by their Higher Self? Very, very few. The evolution of the Higher Self is a long and difficult matter—the culminating effort of millennia of struggle and experience.

Can it be very different with the Higher Self of a nation? And is it reasonable to believe that many nations in the world to-day have Higher Selves, in any practical sense of the word? Men of genius are sporadic indications of the national Higher Self. Shakespeare is the only man who has ineffaceably stamped himself on the British character and moulded it unmistakably in the right direction. Perhaps a dozen lesser men or women may have contributed; and possibly still more have, like our President and H. P. Blavatsky, wielded enormous influence, though unnoticed by the public of the day. But we cannot wait to form a government until Abraham Lincolns are available; we must take what material we can get. Doubtless we should get better material than we do. There should be some better system of national education than any we have evolved so far, and boys and girls destined for Parliament should be selected and trained from a very early period. This will never be done until the nation organises itself on Socialistic lines, and gets rid of the "calf of gold" and all its worship implies.

In India the case is somewhat different. There, we can see, there has been for many ages a well-defined Higher Self, as shewn by the hundreds and thousands of saints, yogis and mystics, who have from time to time influenced the world's thought. The trouble is that the Higher Self of India, for some reason, has lost the power of functioning properly. The besetting sin of India is non-co-operation with the life of to-day. Indians must learn to abandon that paralysing inertia and "stoop to conquer" the modern world by delivering its ancient wisdom in some form that the world can understand.

H. L. S. WILKINSON

NOTICE

THE Recording Secretary notifies that all correspondence to the T.S. Lodge in Shanghai should be addressed as follows:

THE HONORARY SECRETARY,

Shanghai Lodge,

29 Ave. Edward VII,

Shanghai, China.

REVIEWS

The Problem of China, by Bertrand Russell. (George Allen & Unwin, London. Price 7s. 6d.)

A young Chinese student who came to Madras recently, delivering a lecture on "Swarāj in China," said that, until the contact with Western civilisation took place, China was like a giant who had fallen asleep, but that China had now awakened; he then went on to show the signs of this change of consciousness and its signification. This gentleman belongs to a family which is taking a prominent place in the direction of Chinese foreign relations, and it was most interesting to find, by comparison, what a grasp of essential facts Mr. Russell discloses in this very interesting book.

Its peculiar value as a contribution to thought on Far Eastern problems is that it gives the view of one who, though an Occidental by birth, is able by remarkable breadth of intellectual culture and temperamental flexibility to see things as the changing Chinese see them. It has also an additional recommendation in that it marks out very clearly certain definite lines of cleavage between East and West. It assesses the value of each, and indicates the way in which wise statesmanship on the part of both may lead to that mutual benefit and good fellowship upon which alone the peace and welfare of the whole world may be securely established.

The burning science of the moment is psychology, and Mr. Russell would have us psychologise nations as well as individuals. We have artists, soldiers, merchants, scholars, etc., among the former as well as among individuals, and the sooner we recognise this, the sooner will the League of Nations become a living organism, capable of adaptation to the higher reaches of civilisation which lie hidden in the future for our humanity. He tells us that:

Our Western civilisation is built upon assumptions which, to a psychologist, are rationalisations of excessive energy. Our industrialism, our militarism, our love of progress, our missionary zeal, our imperialism, our passion for dominating and organising, all spring from a superflux of the itch for activity . . . The evils produced in China by indolence seem to me far less disastrous, from the point of view of mankind at large, than those produced throughout the world by the domineering cocksureness of Europe and America. The great war showed that something is wrong with our civilisation; the experience of Russia and China has made me believe that those countries can

help to show us what it is that is wrong. The Chinese have discovered, and have practised for many centuries, a way of life which, if it could be adopted by all the world, would make all the world happy. We Europeans have not. Our way of life demands strife, exploitation, restless change, discontent and destruction. Efficiency directed to destruction can only end in annihilation, and it is to this consummation that our civilisation is tending, if it cannot learn some of the wisdom for which it despises the East.

Having sounded this note of warning, Mr. Russell gives a brief outline of the shaping of Chinese history up till the nineteenth century; then, of China's subsequent relations with Western Powers and Japan; finally, of the changed conditions of modern China. A chapter is devoted to "Modern Japan," and others to the relations existing between Japan and China both before and during the war of 1914. Then we are shown how little was really accomplished by the Washington Conference, and how vital are the present forces and tendencies in the Far East in determining not only the future of America, Japan, Russia and China, but of all mankind. A comparison is drawn between Chinese and Western civilisations, and industrialism and higher education in China are touched upon. The last chapter is given to "The Outlook for China," which is not regarded as very promising at the moment of writing, and Mr. Russell concludes with the hope that China will keep her head and not follow the Western nations in their wild militaristic rush towards destruction.

But if Chinese reformers can have the moderation to stop when they have made China capable of self-defence, and to abstain from the further step of foreign conquest; if, when they have become safe at home, they can turn aside from the materialistic activities imposed by the Powers, and devote their freedom to science and art and the inauguration of a better economic system—then China will have played the part in the world for which she is fitted, and will have given to mankind as a whole new hope in the moment of greatest need. It is this hope that I wish to see inspiring Young China. This hope is realisable; and because it is realisable, China deserves a foremost place in the esteem of every lover of mankind.

A. E. A.

Via Triumphalis, by Edward J. Thompson. (Oxford University Press, London, Bombay, Calcutta and Madras. Price Rs. 3.)

Mr. E. J. Thompson, Principal of a Missionary College in Bengal, and critical exponent of Tagore's Bengali writings, is also a poet of more than ordinary endowment. He went to Mesopotamia as an army chaplain, and this book of lyrics reflects his experiences there. But the *Via Triumphalis* is not, as might at first sight be supposed, a book of armed and marching poetry, headed by the "God of Battles". On the contrary, the *Via Triumphalis* is a road beyond Beirut, along which the poet tramps and sings of Nature's variety in contour, atmosphere and growth, with as much particularity as Meredith, if with less afflatus and vision. There is war in the book; but its smoke

is shot through by a pungent irony of protest, which, while it recognises and celebrates the fine qualities of men keeping their hearts up in the face of fatigue and wounds and death, pierces to the fundamental lunacy of organised, glorified and State-aided murder. Where can contemplation find a place when killing is afoot!

If you stayed a spell
By the cactus-hedged fig-grove and midway well . . . just then
Some damned gunner would shoot—they can't abide
That things should rest, these men that shoot . . .

And he cries out:

God, since we men have made
Such havoc in Thy flowers . . .
Forbid that in Thy Kingdom any dwell,
Save children, and those child-like hearts that died . . .
Grant, where Thy heavenly hill is,
There may be flowers and children, Death being dead!
That, howsoe'er those slopes be tulip-red,
He walk not there among the lilies!

As for the "God of Battles" (the tribal deity invoked throughout Christendom in the testing years after 1914), he can find but a little place on the paradoxical lips of this Christian singer who calls on Hill-Gods and River-Gods (with a capital G!) and is a rank Pagan on the hunt for the Wordsworthian "glimpses that would make me less forlorn". Proteus and Triton do not rise from the sea to Mr. Thompson's bait, for he is (in this book) in the hill and desert country, but Pallas (she at whose hand "the bird of wisdom" sits blinking) is not far away.

As down the Kedron valley I was riding,
Where olives veil the rock-cut tombs, I saw
An owl, who neither for myself had awe
Nor of that glaring hour had thought save scorn,
But ruffed his wings and perked each feathered horn,
In anger that I came; but I was glad.
For why? You ask, as chiding
A mind so lightly stirred.
Know then, this joy I had
For sunlight on gray leaf and ragged stone;
But most to see, vouchsafed to me alone,
There, on Athene's bush, Athene's bird.

In these lines, entitled "Bush and Bird," there is the combination of joy in Nature, scholarship, and their association, which, expressed in a manner that would gladden the heart of Mathew Arnold, will carry their author into the permanency of anthologies, and add a fourth (and different) Thompson to the memory of English poetry.

J. H. C.

Trades that Transgress, by G. Colmore. (The Theosophical Order of Service, 3 Upper Woburn Place, London.)

Mrs. Baillie-Weaver, better known to the public as Gertrude Colmore, has done a service in republishing these articles in book form. There is need for a presentation of facts in regard to the trades that transgress, in a form not too painful and yet expressed in such fashion that the actual conditions in these trades are revealed. The book is not pleasant or amusing reading, but it is written in a spirit of generosity which will commend it to those readers who dislike fanatical literature. Thoughtful people who desire to meet their social karma, if they are not already in possession of the facts presented here, should certainly read the book.

The line which the author takes may be gathered from the following:

It is necessary to emphasise the fact that love is . . . the fundamental law of manifested Being, because there is a tendency to look upon love . . . as a sort of *hors d'œuvre* to the main business of the soul's development, rather than a sense of obligations to be discharged in daily life; above all, to narrow the field of its operations according to personal predilection, to practise it within the confines of that field, and to imagine that the observance of the law in some one particular compensates for breaches of it in the others . . . An all-round observance is not an easy task, and we fail in it lamentably . . . from two causes. One cause is selfishness, the other is ignorance; but the first is the root-cause, for part of our ignorance is . . . wilful . . . As yet the bulk of mankind are blind to the *usefulness* of the law of Love. They look upon it as being in conflict with material advantage, as opposed to physical plane happiness. It is not so.

Mrs. Baillie-Weaver goes on to prove that several of these trades are unnecessary, being trades of amusement—such as performing animals—or fashion, such as the fur and feather trades. The condition of the pit ponies in the coal trade also seems unnecessary. Of the meat and worn-out horse traffics there is nothing good to be said; but, again, the writer takes the moderate path of asking for those regulations which will mitigate immediate and unnecessary suffering, though probably she is wise enough to know that, once we begin to consider the question at all, the burden of misery inflicted upon animal life by these trades will be such that we shall become crusaders against their very existence.

Theosophists, particularly, should make themselves familiar with these facts, given quietly, sincerely and without unnecessary painfulness in this little book. The knowledge of such facts constitutes a stimulus to the type of thought which, little by little, is building up a new social conscience, a conscience which will not tolerate injury to any of the Younger Brethren.

E. H. GARDNER

Harmonism and Conscious Evolution, by Sir Charles Walston. (John Murray, London. Price 21s.)

The author of this book, who is Director of the Fitzwilliam Museum and Slade Professor of Fine Art at Cambridge, tells us that he shaped it more than forty-six years ago. During all this period his studies, in which he has spent his life, have centred on Greek Art and Archæology, and the History and Theory of Art generally. He gives the name of "Harmonism" to a philosophical system for the reconstruction of civilised morals, leading to "a reconciliation and harmony between the immediate and ultimate aims of life and thought". He tries to show that the instinct for harmony is active in the discovery of truth, and that the "direct aim of all thought, science and philosophy is the recognition and establishment of truth; whereas in æsthetics and art, harmony, proportion, form and beauty are the direct aim and end of man's mental activity".

The last chapter of the first part of the book is entitled "The Dominance of the Æsthetic Attitude," or the harmonistic instinct in man's ordinary life, showing how this instinct is really a view-point of the nature, life, works, actions and thoughts of men. He uses the word "harmony" here in its sense of beauty, and leads us back to the Pythagorean conception that number is the soul of things, showing that symmetry of form gives an instinctively grasped pleasure to eye and ear. This is made clear by several experiments, dealing with the fact that "distance (or nearness, as the case may be) lends enchantment to the view". Next he shows that self-consciousness, as distinct from consciousness of the outer world, marks a late stage of evolution. He uses a word which may at first repel, *harmoniotropism*, "the instinct of turning towards harmony," and *aristotropism*, "the turning to the best," the ideal, which represents the real aim of the higher mental faculties of man. There is no space here to follow out his detailed treatment of this part of his subject.

Next he deals with the active influence of the æsthetic or harmonistic principle, in love, in the joy of living, in play and art; with the dominance of this attitude in cultured life, in ordered ways, manners and dress, in the moral harmony existing in justice and charity in social life, thus leading up to what is the perfect standard of life; finally, in politics and religion. In all these the principle of harmony shows itself by man's æsthetic attitude of mind.

The second part we may briefly describe as the application of these rules to the special occupations of the fully developed normal human being, such as the search for knowledge, the cult of duty,

pragmatism, morals, politics and religion. We may summarise the treatment of these sections by quoting a striking passage:

To read intelligently and to understand a dialogue of Plato, or a book of Aristotle, the works of Spinoza and of Kant, the *Principia* of Newton, the mature and clear exposition in the writings of Darwin and Huxley—nay, to understand and to appreciate the construction of the Forth Bridge, and the machinery in a motor-car, or an aerial machine-gun—produces the same class of emotion as when we read or see a great drama or a play of Shakespeare, a great poem of Homer or Dante, a comedy of Molière, the masterpieces of Goethe, or what overcame the spectator when standing before the Zeus and Athene of Pheidias, or in the Sistine Chapel of Rome, or before "The Last Supper" of Leonardo, or the great cathedrals of Chartres or Amiens, Durham or Lincoln, or when we are thrilled by the music of Bach and Beethoven, or the music-drama of Wagner. Read the great works of science and philosophy; and if you are able to concentrate your attention upon them and are sufficiently prepared to understand the facts that are conveyed in logical sequence and in harmonious composition by the master minds, there will pervade your consciousness the same æsthetic feeling which moved you in the reading of Shakespeare and Dante. At times, in the reading of these great poets, or in the *Faust* of Goethe, or even in one of the sonnets of Shakespeare or Wordsworth or Matthew Arnold, we cannot distinctly discern whether it be the supreme truth conveyed or the beautiful rhythm and harmonious melody of the language which stirs our æsthetic emotions; but in every case, in the work of the philosopher or of the poet, it is through the harmonious composition that truth penetrates our consciousness and fills us with the corresponding emotional mood, as the beauty of form and language fill our consciousness with the harmony that is essentially of the same nature as that of truth.

The book concludes with a valuable "Educational Epilogue," urging that the main objects of all education should be "harmonious proportion in the human faculties and their functioning in life; perfect physical health and the co-ordination of the forces of the soul and body"; in short, *mens sana in corpore sano*. There is an Appendix containing a lecture on "The Future of the League of Nations" and an article on "America and the League of Nations"; also two articles in French.

F. L. W.

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

This is the second volume of Dr. Gore's series entitled *The Reconstruction of Belief*; the first, *Belief in God*,¹ has had a wide circulation and has made its mark among a certain set of people. This second volume is a stronger and a more convincing book; the author has taken his subject more in hand, though very reluctantly one has to admit that he needs a stronger hand still. He takes his readers up to a certain point and then drops them, apparently without giving satisfaction; one who was doubting but earnestly seeking truth would not be convinced nor helped by this book, because Dr. Gore does not seem to get anywhere; but to the orthodox he will be helpful, for he will help their orthodoxy and make them feel that they can get

¹ Reviewed in THE THEOSOPHIST, May, 1922, p. 218.

themselves on the back and be content where they are and with what they have got, and a lurking doubt will be hushed, though not satisfied.

We have a great admiration for Dr. Gore's work, and there is no doubt that he is one of those staunch Churchmen who are reaching out for something and have not got quite all they want. This is very good for the Church, which has always a tendency to narrowness, for he tries very hard to bring reality and life back to Christianity, and so is often torn between the bondage of the Church and the unlimited freedom of the Christianity of Christ. This comes out again and again in this volume.

The purpose of this work is, as he says, "to make the enquiry about Christ's person afresh, with a mind as open as possible to all sources of evidence, and with a resolute determination to go 'whither the argument leads'"; and he takes for granted that all readers begin by believing that "God is indeed the one Supreme Spirit who is present and active everywhere in the world, but that He is also beyond the world and above it". But Dr. Gore does not keep to an open mind when he says:

Unless I am very much mistaken, there is singularly prevalent to-day, especially in the English-speaking world, what is, I am persuaded, at the bottom an irrational pride—the sort of pride which is rooted in a wholly false view of human independence—which is only willing to accept a doctrine of incarnation if it be understood as the incarnation of God in humanity at large, of which incarnation in Christ is only what I may call the foremost specimen. According to this presentation, I am to see in Christ what I have it in me to become. He demonstrates the power of the divine Spirit in humanity in a sense which, without Him, I should never perhaps have suspected, but which, once instructed by Him, I can realise in myself without needing from Him anything but the Light of His example. He says to us, in effect: "You can all be Christs like me, if you will." But this is the most astonishingly unhistorical representation.

In many such paragraphs he shows that he only means to go as far as the Church allows, and that seems a pity; it is like looking at a pencil at the sharpened end only, and forgetting that the lead goes all the length. The whole book seems to be in a watertight compartment, and wants fresh air and a breeze from the mountain-tops. Dr. Gore draws a very realistic picture of the time when Christ was on the earth, for which we are very grateful; and he imbues us very subtly with a belief in the Second Coming, when he says: "No one therefore can think seriously about belief in Christ without fully facing this belief in the future coming of Christ in glory." We find very much to interest us, but space prevents us from saying all we should like to add. We shall look forward to future volumes; and we want one on Christianity not biased by the Church. We hope this book will have a wide sale; and it is because we feel that Dr. Gore has so much to say that we want him to be free to say it.

W.

Giordano Bruno, Mystic and Martyr, by Eva Martin. (William Rider & Son, London. Price 2s.)

This little booklet describes in brief the life of the great mystic and martyr, beginning with his youth, early life and travels in Europe. From there the writer goes on to his stay in England, perhaps the happiest days he ever spent, in pleasant friendship with Sir Philip Sydney and the French ambassador, Castelnau, though he had some trouble at Oxford when lecturing there to a somewhat bigoted collection of doctors—briefly referred to as “pigs” by Bruno in his exasperation; this necessitated cessation from further lecturing and a return to London. Later, ever wandering, in his attempts to teach an unwilling world a philosophy, broad and vast in conception, we find him in Germany, Switzerland and France, only to fall ultimately into the trap set for him by Jesuitical trickery in his own country. Incapable of suspicion, he is easily taken, to end his days (after a long stay of many years in prison) at the hands of the Inquisition. In reading this little work, pleasantly written, we realise yet again how greatness is rarely if ever recognised during the period of its expression, leaving to time and an advancing civilisation an immortal gift for the thinking minority.

B. A. R.

MAGAZINE NOTICE

IN our notice of the April and July number of *Shama'a*, in THE THEOSOPHIST of December, 1922, we referred to the Play, “Vasava-datta,” in terms of disappointment, but qualified by the hope that the remainder of the Play, to appear in the next number, would correct any premature impressions. The October number affords this opportunity, but we cannot honestly admit having yet grasped the dramatic value of the work, apart from its historical and technical interest, which is clearly explained in “A Note on the Dramas of Bhasa,” on p. 59, by Mr. V. S. Sukthankar, the translator. The other features of this number reach the high level of excellence maintained by this progressive magazine. “The Three Wine Tasters,” which forms the frontispiece, is a somewhat grotesque though descriptive example of a phase of Japanese Art, and the picture of Kabir, the Weaver, provides a charming accompaniment to the selection of his sayings. Harindranath Chattopadhyaya’s little song, “Unsatisfied,” breathes the higher discontent, while E. A. Wodehouse’s more ambitious poem, “The Land of Spent Desires,” is vividly suggestive of the lower. Amin Jung contributes a short presentation of “A Modern Sūfi’s Conception of Psychology,” and Sri Aurobindo Ghose and J. H. Cousins are instructive on the subject of Art.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES		Rs.	A.	P.
Vydy Lodge, T.S., Switzerland, Charter Fee, £1-0-10	...	15	14	0
		15	14	0

A. SCHWARZ,
Hon. Treasurer.

Adyar
11th September, 1922

OLCOTT PANCHAMA FREE SCHOOLS FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1922, are acknowledged with thanks:

DONATIONS		Rs.	A.	P.
Mrs. A. M. Reiss, Oklahoma City, U.S.	...	50	0	0
Karachi Lodge, T.S.	...	34	0	0
Mrs. A. E. Adair, Adyar	...	5	0	0
		89	0	0

	Rs.	A.	P.
Carried forward	89	0	0
Mr. Bulashankar D. Pandya, Ahmedabad	21	12	0
Bequest of Mr. T. Ramanujam Pillay, Madras (deceased)... ..	100	0	0
Mr. Peter de Abrew, Colombo, for Food Fund... ..	100	0	0
Brazil Section, T.S., £3-13-1	55	0	0
Through Miss Agnes P. Kreisel, California :			
Dr. & Mrs. A. J. Henry	100		
Sundry American Lodges	62		
Mr. C. N. Subramaniam Iyer, Adyar, for feeding on 1st October, 1922	60	0	0
	983	12	0

Adyar

11th September, 1922

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Dharapuram, Coimbatore Dist., India	Sadasiva Lodge, T.S. ...	7-7-1922
Chihuahua, Chih., Mexico	Arjuna " " ...	10-7-1922
Ranchi, India	Chota Nagpur " " ...	1-8-1922
Essen, Germany	Eckehart " " ...	2-8-1922

Adyar

11th September, 1922

J. R. ARIA,

Recording Secretary, T.S.

Printed and published by J. R. Aria, at the Vasanā Press, Adyar, Madras.

Supplement to this Issue

TO

THE PRESIDENT AND MEMBERS OF
THE GENERAL COUNCIL OF THE
THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, INDIA

DEAR MADAM AND COLLEAGUES :

Herewith I beg to tender my resignation as a member of the General Council of the T.S. I have worked in and for the Society for eighteen years and in severing my connection with it I would like to put on record my deep appreciation and heartfelt thanks for the help rendered and co-operation given by officials and members at the Central Headquarters at Adyar during my stay of over a decade, and in my own Indian Section, and in the following Sections which I have visited in the service of Theosophy : America, Belgium, Canada, Denmark, England, France, Holland, Norway, Scotland, Sweden and Switzerland. I am deeply grateful for the opportunity of service given in all these countries.

It is but meet that I should state my reasons for this step which I am taking. As I deal at length with the matter in the accompanying document, I will be content here with giving in brief my reasons and draw your attention to my letter to all Fellow-Theosophists.

I have come to the conclusion that the T.S. has strayed away from the "Original Programme" inspired by the "Original Impulses" whereby the Masters brought it into existence through the help of Their Messenger, H. P. Blavatsky. It is no more a Society of seekers of the Wisdom, but an organisation where many believe in the few, and blind following has come to prevail ; where shams pass for realities, and the credulity of superstition gains encouragement : and where the noble ideals of Theosophical Ethics are exploited and dragged in the mire of psychism and immorality. Theosophy as a system of thought put forward by the Masters through H.P.B. has ceased to be a serious subject of persistent study, and that which has taken its place has little resemblance to the original virile, healthy and profound teachings. The T.S. as it exists to-day, is disloyal to Theosophy and its Holy Cause, and I regard that those who remain loyal to Theosophy cannot be loyal to the T.S.

I have earnestly and honestly endeavoured to bring the above fact to the notice of the members by the only straightforward course of preaching the Truth as H.P.B. taught it. Time, energy and money spent in the T.S. have brought the further knowledge that the existing conditions in the T.S. are so

deep-rooted and so widespread that the disease is incurable. The T.S., as feared by H.P.B., has drifted on a sandbank and is, spiritually speaking, a dead body.

Under these circumstances there is but one honest course to be pursued by the sincere Theosophist, and I have chosen it: to leave the Society from which the life of the Lodge has departed; and must continue to work for Theosophy, loyal to the true Founders and to their Message, co-operating with all those brother-Theosophists who hold to the unassailable basis for union—"similarity of aim, purpose and teaching" in reference to that Message.

May I request you, Dear Madam and Colleagues, to accept my heartfelt thanks for your past co-operation and to give official publicity to this my letter of resignation.

Yours Fraternally and Sincerely,

18th July, 1922

B. P. WADIA

TO

ALL FELLOW-THEOSOPHISTS

MY BROTHERS:

The accompanying letter of resignation from the Theosophical Society with its Headquarters at Adyar, outlines somewhat roughly the reasons which have led me to sever my connection with that body. As I have been closely associated with the Society for nearly twenty years, it is necessary that a fuller explanation be given for the benefit of enquiring friends, fellow-workers in the Great Cause, and all others who are or may become interested in Theosophy and the T.S., administered from and influenced by Adyar.

Having lived day by day for ten years at Adyar, the International Headquarters of the T.S., and having worked there in various capacities, I have an intimate knowledge of Adyar life and activities; and I am aware of the nature of the vitality which infuses that life and activity as well as the nature of the influence which both radiate. Since 1919, when I left Adyar, I have worked and observed the working of the various Sections of the Theosophical Society mentioned in my letter of resignation; thus I also possess a fair knowledge of the position of Theosophy in these twelve Sections, and the influences which shape the work of the organisation in these lands.

WHAT WOULD H.P.B. DO?

Theosophy for me is the bread of life, its Cause the object of primary concern to me. No sacrifice is too great for that Holy Cause and I leave the Theosophical Society in the interests of Theosophy. My going out of the Theosophical Society is actuated by the ideal of a more strenuous service of Theosophy, which I cannot render within the Theosophical Society.

In coming to this decision I have gained illumination from the Wisdom-Light of the greatest Theosophist of our age, that perennial and never-failing source of inspiration for seekers of Truth on the Path of Spirituality

and all its by-ways—H. P. Blavatsky. Her clear and unequivocal words provide a great and worthy precedent, which the existing conditions in the T.S. compel me to follow.

Let me quote her words written in *Lucifer* of August, 1889, under circumstances which will become clear to any intelligent reader if he turns to the article entitled "A Puzzle from Adyar" from which they are taken. In reply to those who tried to commit H.P.B. to the Theosophical Society and "Adyar," she wrote:

"It is pure nonsense to say 'H.P.B. . . . is loyal to the T.S. and to Adyar' (?) H.P.B. is loyal to death to the Theosophical Cause, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. Together with Col. Olcott, who is the chief Founder and Builder of the Society which *was* and *is* meant to *represent* the Cause; . . . therefore the degree of her sympathies with the T.S. and Adyar depends upon the degree of the loyalty of that Society to the Cause. Let it break away from the original lines and show disloyalty in its policy to the Cause and the original programme of the Society, and H.P.B. calling the T.S. *disloyal* will shake it off like dust from her feet. And what does loyalty to Adyar mean, in the name of all wonders? What is Adyar, apart from that Cause and the *two* (not *one* founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar? . . .

"I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President-Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who will follow me."

THE T.S. IS DISLOYAL TO THEOSOPHY

The events of the last few years when examined, in their proper order of succession, and correctly linked up, produce a chain of evidence that leaves no doubt in the mind of the sincere student of the Wisdom and convinces him that the T.S. has proved disloyal to Theosophy and its Holy Cause. It is necessary to see the chain of events forged; for each event in itself appears innocuous, and in certain instances even assumes a subtle form of correct Theosophy. When succeeding events in their true import and inner significance are linked up, the disloyalty to the "original programme" referred to by H.P.B. emerges, clear and unmistakable, before the observing vision of the student. Standing on

the lofty and serene mountain peak, with his feet planted on the eternal snow of Pure Reason, when the student observes with judicious care the valley of the Theosophical Society by the sunlight of the Wisdom of H.P.B. and her Masters, he does not fail to see the illusory nature of the ever-shifting shadows and empty shells that dance therein. The children in the Valley playing with the moving shadows lose sight of the Sunlight, and mistake shadows for realities. Unconscious of the fact that the shadows are phantoms they pursue them, believing that they are treading the narrow path which will lead them to the Tree of Wisdom. I have been in that Valley and have played at the tragic game for a season, spending precious time and energy, but fortunately—for which the Great Powers be praised—I had been for a while on the mountain top ere I descended to the Valley and the Vision remained enshrined in the heart of my memory.

That being so let me here make a confession. During all these years I have tried to promulgate the Theosophical teachings and have actively participated in the work of propaganda along many lines. Even while engaged in other fields of activity, I kept on with Theosophical work and in doing that work have erred through mistaking shams for realities, and moonlight for sunlight, and have believed, and led others to believe, that which I am now convinced is wrong. Even when the sacred memory of my early Vision on the Mountain Peak gave birth to suspicions, I put all doubts away, arguing with myself that perhaps I had not adequate knowledge. Thus for a while I was untrue to my own Higher Self, out of sincerity and humility; but good intentions or unselfish motives do not transform a wrong action into a right one. Thus I blundered and I hereby apologise to all concerned for the mistake, for which I blame no one but myself. False notions of devotion and allegiance, unverified acceptance of statements, belief in false doctrines and worship of personalities led me to influence others in these directions, for which Karma will demand its toll, and as earnest money I offer this sincere apology.

Theosophy as a system of thought, which H.P.B., the accredited messenger from the Lodge of the Masters, put forward, stands unbroken and unbreakable. I accept H.P.B. as a Messenger of the Great Lodge because of the intrinsic merit, value, and truthfulness of her Message. Because of the illumination which her Message brings and the inspiration to which it gives birth I accept the Messenger. The Messenger has always to be judged by the Message, not the latter by the claims of nor about the former. The internal evidence of the validity of her Message is overwhelming; its consistency is thorough; the soil in which it is rooted is the Field of the Ancient Hermitage, whereon succeeding generations of Master-sowers have toiled and on which succeeding generations of student-seekers have reaped the harvest, whose quality can be tested, and which has been tested by me with reverence and humility, but also with courage and to the best of my intellectual capacity. That system of thought is not an evolving system for it is part of the

“uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the ‘Wise Men’ of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents,

had passed their lives in *learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; i.e., men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.”¹

Therefore I fully agree and heartily concur in the view that

“none of us has any right to put forward his own views as ‘Theosophy,’ in conflict with hers, for all we know of Theosophy comes from her. When she says ‘The Secret Doctrine teaches,’ none can say her nay; we may disagree with the teaching, but it remains ‘the Secret Doctrine,’ or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation, ‘The Secret Doctrine is’ so-and-so . . . Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten CHRIST, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it . . . The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them.”²

But a careful examination of the great quantity of “Theosophical” literature put forward during the last few years proves that the writers have been false to the charge “not to whittle away the *Secret Doctrine*” and when one calmly reviews the effects of these teachings on the outer activities of the T.S., in “orders,” “leagues,” “temples,” “churches,” as also on the life of its members, one does not fail to see the significance of the warning words of prophecy which H.P.B. uttered in the closing chapter of the *Key to Theosophy* which deals with the “Future of the T.S.” Picturing certain causes she drew the conclusion:

“the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.”

Those causes feared by H.P.B., and against which she warned the T.S., have been upon us for several years past and, alas!

“the great need which our successors in the guidance of the Society will have of unbiased and clear judgment”

has been sorely felt, till to-day its complete absence has caused many, and among them myself, to despair of the *life* of the Society, though it may be that as a soulless corpse it may thrive like the lifeless temples and dead churches in East and West.

¹ *The Secret Doctrine*, Vol. I, pp. 272-273 (1888 ed.).

² “Theosophy and Christianity,” by Annie Besant in *Lucifer*, October, 1891.

And on what sandbank of thought is the T.S. stranded? On that of a ready-made programme of spiritual advancement, which has become a creed, with its saviour-initiates and eternal hell of lost opportunities, and the devil of jesuitical black magicians, and the permanent Garden of Eden 750 years hence in Southern California for the faithful who obey and follow like soldiers of a fanatical army, zealously if not too wisely; Pseudo-Theosophy has taken the place of Theosophy. The straight and virile doctrine taught by H.P.B. of seeking the God within, "The Initiator of Initiates," has been forgotten, and people are encouraged to look for Initiates in the kingdom of mortality; and a threshold of divinity is laid down in the world of flesh, and a gateway erected thereon for the true believers to pass through; H.P.B.'s warning about "false prophets of Theosophy" and their "monstrous exaggerations and idiotic schemes and shams" has gone unheeded. A hierarchy of "initiates" has been set up within the T.S. and blind following and ludicrous worship of personalities has been rampant. This has happened in spite of the sterling words of H.P.B. written in 1888:

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts."

How very different is the existing state of things in the T.S. if we think over the other words of H.P.B.:

"Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatise."¹

Instead of fellow-students and pupil-teachers, the former hearing what had been heard by the latter, we have in the T.S. unverifiable pronouncements on the one hand and an extravagant credulity on the other; even a kind of "apostolic succession" has come to be an object of belief in the T.S., mainly through the secret and private organisation of the E.S. Senseless pleas on behalf of "successors" of H.P.B. are put forward as serious arguments to bolster up false doctrines and crude teachings. It is forgotten, and allowed to be forgotten, that the only true "apostolic succession" is that of the Teaching and never of the people who claim teachership. Members have forgotten the method of checking up teachings and ipse dixits; and that "so and so said it" is all that is required. Thus a Theosophy, as different from H.P.B.'s as night is from day, has come to prevail—and, alas! thousands of the members do not even know it.

The unconscious effect of some of these teachings, and the unexpected influence thereof, has produced some strange anomalies. Thus, the "Brothers of the Brotherhood," who ought to be of one mind, one will, one aim, one purpose, fingers on one hand, struggle and fight like adherents of diverse fanatical sects. This is the direct outcome of the fact that the ethics of Theosophy have been neglected and psychism has been installed. Here too the straight warning of H.P.B. has not been heeded:

"Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and

¹ H.P.B. on "Pseudo-Theosophy" in *Lucifer*, March, 1889.

² H.P.B. in a letter to the Annual Convention of the American Section, T.S., April, 1888.

ethical foundations of the Society may be wrecked in a similar way."²

For what is wrecking it if not psychic pronouncements and the materialisations of spiritual facts, the creation of half-gods which drive the Gods away? H.P.B.'s work, *Isis Unveiled*, was

"directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint."³

And to-day some F.T.S. are even teaching "forgiveness of sin" and "absolution"; *Isis* described apostolic succession as "a gross and palpable fraud," but now there exists a "Theosophical Church" with all the "pernicious ecclesiasticisms," including "apostolic succession," by Masters! Said H.P.B.:

"the world needs no sectarian Church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way—the pure in heart see God."³

But to-day places of worship with their priests and officers, their ritual and ceremonials, their mummery and paraphernalia, are encouraged as Theosophical.

The holy names of Masters are used on every occasion and at every turn. One cannot belong to "Their School" if politically one works in the non-violent, non-co-operation movement of the great Indian leader, Mr. M. K. Gandhi;

"No one can attack the L.C.C. and remain in the E.S.";

"Members must choose between the E.S. and the Loyalty League; they cannot remain in both";

all must believe in the near coming of a World-Teacher to be in the E.S.; one must actively participate in certain movements because they are reported to be blessed by the Bodhisattva or the Christ, to be in the E.S.; messages, orders and instructions from "Masters and Devas" are issued, not only indicating what subsidiary activities a "loyal" Fellow should join, but also on the playing of church organs, on how quarrelling youths should behave, on how to dress and what to chant in manipulating co-masonic rituals, and on a dozen other topics. These orders show absence of all sense of proportion, enlightened intelligence, and sound reasonableness. Obey and follow, follow and obey, is the instruction to the people who are inoculated with the virus of the psychic madness which passes in the name of Theosophy.

When I first observed these tendencies, I accepted them with the true Asiatic devotion of a student towards more advanced students; but that same devotion compelled me to seek to understand that which was not clear,

¹ H.P.B.'s letter to the American Convention of April, 1889.

² Preface to *Isis Unveiled*, Vol. II, 1877.

³ *Isis Unveiled*, Vol. II, p. 635.

and by a persistent demand for adequate knowledge, through years of observation and reflection, I came across conclusive, definite and unbreakable evidence which brought the logical conviction that those tendencies were untheosophical, and that the T.S. was slowly but surely straying away from the straight Path which the Masters had made for it through H.P.B. and that it was drifting on the sandbank to which H.P.B.'s finger of warning had pointed. The reward of this persistent search brought in its train the sense of responsibility to my co-members in the T.S. Event followed event which gave me one opportunity and then another, and I made such use of them as my capacity and discrimination directed. The only sure method of helping the Society was to bring before the members the true teachings, the "original programme," the tendencies of the "original impulses," and this I did. With the message (1) of the Power of the God within and the living of the spiritual life, (2) of the untheosophical nature of blind following, (3) of the dangers confronting the T.S., (4) of the ancient, eternal and constant doctrine of Theosophy as against an evolving science, (5) of the Wisdom-Religion to be understood and lived and not the many creeds or one of them to be believed in, (6) of Service by life and not by words or works, and (7) of conforming intelligently to the teachings which H.P.B. did not write, invent or create, but with the help of the Masters, *recorded*, I journeyed through many countries, covering thousands of miles. I delivered that message in hundreds of members' meetings, in scores of public lectures, through innumerable interviews, while keeping up an incessant correspondence. The message was courteously listened to and was even welcomed in a measure. Then, the members heard and read that the study of H.P.B. recommended by me was the result of influences emanating from Jesuits and Black Magicians; strange motives, to say the least, were attributed; the name of tolerance was invoked and warning against getting dogmatic about H.P.B. was issued. It was asked, "Why 'Back to Blavatsky'?" to which I made response, "If not 'Back to Blavatsky' then 'Forward to H.P.B.'." What concerned me were H.P.B.'s teachings and the sacred duty of Theosophists "not to whittle away the *Secret Doctrine*". But this was falsely described as an effort to belittle the present-day leaders and as being actuated by hatred.

Reviewing the work done, the effort made, the energy expended, the time spent, I have the genuine satisfaction that large numbers of the T.S. members have been made aware of the conditions within the T.S. and of what the true line of teaching is. The members who have been subjected to the peculiar psychic influences referred to above were temporarily awakened to the fact of the existence of H.P.B.'s truly spiritual presentation of Theosophy; yet the habit of belief in personalities and of the acceptance of certain things as fully established facts wherefrom to consider all events and teachings, is so strong that the moment the whisper of "Black magician" and "Jesuitical influence" was heard, many of them with simple credulity turned to the "successors of H.P.B."—"the eyes for the Society"—instead of using their own power of vision, moral and intellectual. I do not say this to criticise such members; almost all of them were ignorant of the true inwardness of the situation, ignorant of the fact that the original programme of the T.S. inspired by the original impulses which came from the Masters are both of them *non est* in the Theosophical Society.

Convinced of the fact that the T.S. had been fast drifting on a sandbank as prophesied by H.P.B., I tried on the one hand to the best of my

ability to sound the bugle of alarm and warning, while on the other hand, I endeavoured to get at the source of the trouble. I began comparing with studious care and impartial exactitude the H.P.B. teachings; taking my *Secret Doctrine*, I began not only re-reading but also comparing its teachings with the contents of the later-day books and found them different. In some instances the later pronouncements flatly contradicted H.P.B.'s teachings and even the contents of Masters' letters published by her. With care I pieced together the teachings and found where and how the clear crystal waters of Theosophy were made a muddy stream which quenched the thirst of thousands while at the same time poisoning them, as it moved on fast and faster through strange places. Tracing the course of the muddy stream to where it swamped the clear current I came to the spot marked, in H.P.B.'s language, as the end of the Cycle—1897.

Prior to that on the plain between the two streams of white and grey waters more than one pitched battle had occurred, and as always material victory has been a spiritual defeat.

This is not the place to detail events of 1884-1885, nor of 1888-1891, nor of 1891-1893, nor of 1894-1895 and the physical defeat but moral victory of 1896.

Thus I was led to apply H.P.B.'s teachings to the events in the T.S. and the world at large with which the emanating of the teachings was intimately connected. Having studied some of the events of the pitched battle of 1894-1895 I proceeded to what is always a more important thing for the student, the causes of the war, and lo, they were there even prior to the publication of the *Secret Doctrine* by H.P.B. I found that lion-hearted, eagled-eyed spiritual Hercules, H.P.B. herself, had tried to check the advance of the hordes of barbarians who wanted to be masters of the white waters, for she perceived in them the tendency to colour them; she had succeeded but her passing away produced the catastrophe, and the close of the cycle in the T.S. and the world coincided.

To continue my own narrative: I went in search of the remnants of the physically defeated but morally victorious army, and in many lands with open eyes and with ears alert to hear the whisper of the Lost Word, I roamed as I tried myself to teach the truths for which the war had been waged. On the superb heights of Switzerland, on the fascinating beach of the Pacific Coast, in the enchanting Valleys of Tyrol, in the secret and silent crypt of Southern India, as also in the busy centres of New York like a pilgrim bard singing his simple songs, and begging for the bread of life, I wandered, and the search has not been in vain.

The scattered soldiers had banded together, had actually erected a fortress, had unfurled the true Theosophical flag, and were sending forth the old familiar message.

In leaving the T.S. I think it my sacred duty to put on record one particular resultant of my study, referred to above, so that the present-day members may have the opportunity, and the future members may have the warning, in reference to the teachings of Wm. Q. Judge. With H.P.B. and Col. Olcott, he was the founder of the T.S. and worked by the right method of teaching with all those who came in his contact. His life and work must be judged by the same standard which I have always applied to—H.P.B.

the illumination and inspiration of his teachings; the internal evidence of the validity of his message and its consistency; and in addition, the dovetailing of his teachings with the teachings of the *Secret Doctrine*; and I accept him as a good and true Theosophist who lived and toiled, who fought and died, leaving behind his own legacy to the Theosophical Movement of the century which began with 1875—a valiant servant of the Lodge and the Masters, who has been wronged in the T.S. and whose teachings remain unknown to this day to its members.

I accept Wm. Q. Judge as a true Theosophist, not only because of his own fine character and his own wonderful ethical teachings, but because he stuck to the line of the Masters and remained unto death faithful to the Original Programme which They laid down.

The small band of students who have gathered round the old flag and who have erected their Home of Service are known as the United Lodge of Theosophists, whose Declaration is as follows:

“The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organisation. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

“The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realisation of the SELF; a profounder conviction of Universal Brotherhood.

“It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is “*similarity of aim, purpose and teaching*,” and therefore has neither Constitution, By-Laws, nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

“It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organisation, and

“It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.”

With these friends I will render such service as I am capable of to the Cause of Theosophy, by adopting the only true method of earnestly studying and honestly proclaiming the Message of the Great Ones given in the last quarter of the Nineteenth Century. The assimilation and promulgation of this message is the task of our humanity which will take us to the promised year—1975.

In closing, I must utter a word of appeal to the thousands of the members of the T.S.

MY BROTHERS:

Theosophy, the Source of all philosophies and faiths, needs devoted servants who would give their lives for its Cause. It is mightier than any Society or organisation and its Service far more important than that of any Society which endeavours or claims to speak on its behalf. In championing its cause sometimes we are blinded by the feuds of warring personalities; in the dust raised by conflicting bands of strivers we lose ourselves.

Theosophy re-proclaimed by H.P.B. under the guidance of the Lords of Wisdom and Compassion is Living Truth; the Masters who worked through her are living embodiments of Wisdom, and labour to-day by the same ancient and time-honoured rules of Love and Altruism. They are our Elder Brethren and hence the Servants of Humanity. Their Wisdom is different from the wisdom of our world of science; Their Compassion different from that of our world of religion; Their Altruism different from that of our world of ethics; Their Service different from that of our world of philanthropy. Not by charity do They strive to establish the solidarity of Brotherhood, but by illuminating our minds and inspiring us “to work with the tide and assist the onward impulse,” reminding us that “it is always wise to work and force the current of events than to wait for time”.

In Their Service is perfect Freedom and that service is its own reward. Guided by the sure knowledge of H.P.B.’s teachings, inspired by the words of the Great Lords, I am choosing what to me is the right course, with hatred towards none, with love for all, in a spirit of uttermost impersonality—disregarding the sweet silvery voices of loved and revered personalities so easy to follow—because the Inner Ruler commands in a Golden Word: “Follow the Straight Line of the Masters of H.P.B.”

Those of you who are seeking That will find it, provided you are true to yourselves—intellectually honest, of pure motives, persistent in your search. I have tried to serve, and avenues of Service are never closed. That service of the Wisdom of the Masters through thorough self-sacrifice; through complete effacement of the lower self; through the repeating of what has been heard and tested, and fearlessly admitting ignorance where knowledge has *not* been tested; through walking humbly, but in serene self-confidence, on the Path of Spirituality—that Service I will try to render. Those of you who have been gracious enough to accept it in the past shall have the opportunity to do so in the future. In thanking you for co-operating with me in that Service in the past, I appeal to you to continue fearlessly and with a sense of justice, to go forward in the future. The Sun of Wisdom always shines brightly, on the just and the unjust, on the saint and the sinner; it never sets for anyone. To the spiritually healthy it gives more Life; from the sickly it removes all dross. Ours the task to avail ourselves of Its Radiance and to toil from ill-health to health, from weakness to vigour, from one glory to another. Be honest with your Selves, true to the Inner Ruler. Choose not “whom will ye serve” but *what, and where, and how will you serve*, for the central Truth of Theosophy takes us away from the province of Personalities to the Realm of the Impersonal. “Be Theosophists, work for Theosophy; Theosophy first and Theosophy last” was the cry of H.P.B., and

those who teach the Theosophy that H.P.B. taught, are her true successors; those who serve Theosophy in the light of those Teachings are the true Servants of the Servants of Humanity.

18th July, 1922.

Your Faithful Servant,
B. P. WADIA

504 METROPOLITAN BLDG.,
BROADWAY AT FIFTH STR.,
LOS ANGELES, CALIFORNIA

July 18, 1922

TO
THE GENERAL SECRETARY,
INDIAN SECTION T.S.,
BENARES CITY

DEAR SIR AND BROTHER,

I hereby beg to tender my resignation as a member of the Indian Council and of the Indian Section T.S. Allow me to draw your attention to the accompanying two documents. In doing so let me thank you and all those who have given me opportunities to serve the Motherland through Theosophy.

It is not necessary to narrate herein my special experiences in that service or to expatiate on the conclusions drawn therefrom; those brothers and friends in India, who, fired by the Wisdom of the great Masters which H.P.B. taught, desire to learn about my views and opinions, about my present work for Theosophy in the new world and about my future plans of Theosophical labour on the sacred soil of our Motherland can communicate with me at the above address; and it will be a joy and a help to hear from my co-religionists and my countrymen, from whom I am separated by thousands of miles but with whom I am united in the spirit of aspiration for and service of the ancient and glorious Āryavarta—for, the cause of Theosophy is the cause of the Motherland.

Fraternally and sincerely yours,

B. P. WADIA

Supplement to this Issue

AN OPEN LETTER TO MR. WADIA

KROTONA, HOLLYWOOD, CALIFORNIA

October 1st, 1922

MY DEAR WADIA,

It was with considerable regret that we read the pamphlet which you so kindly sent us, giving the reasons for your resignation from the Theosophical Society of which Dr. Annie Besant is the President. It is a pity that such an enthusiastic worker as yourself should have taken such a deplorable step, and it is a still greater pity that you should have circulated this unwise pamphlet, which seems to us to lay bare hasty conclusions based on complete misconceptions, although you assert them, with great emphasis, to be the result of twenty years of mature and honest thought.

Undoubtedly the Theosophical Society has lost a courageous and persevering worker, and we, who intend to devote our lives to this Society, will feel the absence of your companionship, though—and it is almost unnecessary to say this—our friendship will ever be the same. Many are the sincere friends that you have left behind in the movement that you have been so eager to condemn, and they will, we are sure, lament with us your withdrawal from our midst. All the constructive work that you have done in the Theosophical Society will be a happy remembrance of your worth. In this Society, so full of renunciation and self-abnegation, where nearly all are unceasingly striving for the enlightenment which we feel our Society is pre-eminently able to bestow, few have been favoured with the privileges that karma has strewn in your pathway. Hence our grief is all the greater.

The tone of your pamphlet convinces us that you have definitely chosen a path wholly different from the one which we intend to follow, and in answering your accusations, we are not urged by a desire to enter upon a controversy with you, personally, or with those who feel it their unfortunate duty to attack the Theosophical Society which is so full of generous forbearance.

The reasons for our entering into this discussion are two: *One*, there is prevalent in some circles an impression, grotesque in its misconception, humorous in its lack of imagination, that we two are in some manner profoundly sympathetic with the views which you have but recently expressed in public, and which you seem to have discussed privately with your friends for some time past. The appearance of your pamphlet gives us the opportunity to present our true point of view. *Two*, there are naturally in this Society some members who are still balancing the pros and cons, and the perusal

of your pamphlet alone would point out the one side of the question and may incline to prejudice them; there will be many who will defend this Society, and we would wish to be numbered among these. Besides which, there are some whose decision will be affected by impulse and we would not like to leave to you the whole field of influence.

You see, my dear Wadia, that we are quite frank. We will not leave what we consider to be your false judgment to have unchecked sway.

In reading your pamphlet we were impressed by four points. We shall mention all four points briefly and then take each in detail:

1. Your extraordinarily sweeping assertion that the Theosophical Society is at present disloyal to Theosophy.

2. The persistent inference right through your pamphlet that H.P.B. was, is, and ever will be, the sole, true and infallible source of all Theosophical wisdom, and that her books are the only true exponents of Theosophy.

3. We must candidly and regretfully admit that we were much surprised by the way in which you unhesitatingly take it for granted and publish it to the world that your own judgment is absolutely incapable of error, and that your inferences and deductions are conclusive, since they are based upon your own penetration.

4. Convinced of your own sincerity, you unhappily take it upon yourself to cast aspersions on the sincerity, honesty and intellectual capacity of all those who have refused to come to the same conclusions that you have. Besides this, you have made grave insinuations against the present leaders of the Theosophical Society, especially with regard to the probity of their character as teachers.

We can concede that the first two points can be the outcome of genuine enthusiasm, "zealous, if not too wise," but calmly and superciliously to remark that all those who should be so unfortunate as to disagree with you are merely "children in the valley, playing with moving shadows and mistaking them for realities and failing to see their illusory nature," seems to us to be the attitude of one of those "children in the valley," rather than that of one who "on the lofty and serene mountain peak" has "his feet planted on the eternal snow of pure reason".

Now let us take them in detail.

1. The Theosophical Society is disloyal to Theosophy. What exactly do you mean by this statement? From your further remarks the natural inference is that the leaders of the present-day Theosophical thought within the Society, chief among whom are the President of the Theosophical Society and the Right Reverend Charles W. Leadbeater, have promulgated teachings contrary to those of H.P.B. Since he holds no official position within the Theosophical Society, Bishop Leadbeater stands within the same category as any of us. Any influence that his teachings may have acquired is owing entirely to that intrinsic value which you so eagerly recognise in

the teachings of H.P.B. Your contention, then, must be that Dr. Besant officially, and Bishop Leadbeater unofficially, have led the Theosophical Society away from the teachings of H.P.B., and in one of your statements you almost suggest that this has been done purposely and even with considerable guile. The sentence which we refer to is as follows: "It is necessary to see the chain of events forged; for each event in itself appears innocuous and, in certain instances, even assumes a subtle form of correct Theosophy. When succeeding events in their true import and inner significance are linked up, the disloyalty to the 'original programme,' referred to by H.P.B., emerges clear and unmistakable."

We fear that your statements in this connection are liable to be misconstrued. There are two possible interpretations to your accusations: 1. That "Theosophy is not an evolving system of thought," and that this entire system of thought is contained in the works and the teachings of Madame Blavatsky, standing in no need of either further amplification, expansion or detailed development. 2. That this system of thought, as given forth by H.P.B., was not complete in itself and is capable of further development, but that Dr. Besant and Bishop Leadbeater have not been and are not capable of amplifying and expanding this system of thought by independent investigation, and that they have gone seriously astray from the "original programme".

Now let us examine with dispassion these two possible explanations of your statements. We find it impossible to know which one of these two you have in mind; it may be that you intend only the one or the other. "Theosophy is not an evolving system of thought." Such is your statement. Theosophy, it seems to us, gives, to put it briefly, an explanation of the why and wherefore of the universe, so that we may, if we so desire, live in consonance with the laws of evolution and not live in harmful ignorance. If you mean that in the consciousness of Parabrahman "Theosophy is not an evolving system of thought," you will certainly find strong and almost unanimous support. But if you put forward the idea that the works of H.P.B. are equivalent to the consciousness of Parabrahman, we would suggest, in all humility, that the claim is rather a large one to make, even for so great a person as H.P.B., especially coming from one who finds it so easy to see in others an "absence of all sense of proportion, enlightened intelligence and sound reasonableness". We are sure that you did not intend to put forward seriously this extravagant proposition.

Now as to the second interpretation, that Dr. Besant and Bishop Leadbeater have been and are incapable of amplifying and expanding this system of thought. It is not our intention to take up point by point and refute your arguments, but we intend only to deal with the underlying principles. For your one assertion that Dr. Besant and Bishop Leadbeater are incapable of truly expanding and amplifying the doctrines left behind by H.P.B., there will be many thousands who will maintain the contrary, and it would be foolish for anyone

to declare that they were all either ignorant, intellectually dishonest, or that they were merely blind followers. Hence who now shall judge? After all, it is the abjuration of one against the affirmation of the many. We do not certainly hold that the majority are always in the right, but it is for every one to decide for themselves. Neither you, my dear Wadia, nor we, wish to make people blindly accept our beliefs; they will find, as they have already found, truth in the teachings of all our leaders. You would confine the truth to the one leader, whereas we, with many others, have found truth also among her great successors, and this after diligent thought.

We are all treading on unexplored ground when we discuss spiritual capacity, and you have taken upon yourself to pronounce judgment, for you have condemned the leadership of Dr. Besant and Bishop Leadbeater. You have brought forward certain reasons in support of your judgment which you no doubt consider irrefutable. But during the lifetime of Madame Blavatsky, equally "intelligent" people as yourself have come forward with the same arguments to prove her a charlatan. The commandments from the Masters, "messages, orders and instructions," were issued with the same frequency as to-day, probably with greater frequency. Indeed, if we had been living in those fortunate days, the terrible H.P.B. would have given us greater trials—for you seem to regard these as trials—and there were many Wadias issuing pamphlets, all showing their own righteousness, the accuracy of their own judgment, proving how she herself had strayed from the "original impulse". Now that the great lady is dead, you kindly come forward, elbowing your way to the front, declaring that you "accept H.P.B. as the Messenger of the Great Lodge, because of the intrinsic merit, value and truthfulness of her message". My dear Wadia, is it not possible that there are some, who are wise in their own generation, who do not wait for the message to be sanctified by the death of the Messenger? There are many thousands to-day, all over the world, who are only too willing to make the same asseverations about Dr. Besant and Bishop Leadbeater that you make about H.P.B. But you consider yourself in a position to condemn them as either unfortunately ignorant or intellectually dishonest—put plainly, humbugs. Is this the attitude of one who has been on the "mountain top," and who has seen us the poor children, "playing in the valley"?

Then you declare that "the noble ideals of Theosophical ethics are exploited and dragged into the mire of psychism and immorality". After twenty years, which you say you have spent in work in and for our Society, are we to take this appalling phrase as your considered opinion of the results of the work done under Dr. Besant's term of office? Dr. Besant has worked over thirty years for the moral and political regeneration of your country and ours, and her whole life has been consecrated to the service of humanity, and these are the terms in which you acclaim her sacrifices! We feel infinitely sorry that you should have allowed yourself to put down on paper such wild statements. For, please, remember that these very words, in which you have unfortunately indulged, have been hurled

with equal irresponsibility, against the light-bringer—Madame Blavatsky. The passion of the moment precipitates us into extravagant follies, the cause of bitter regret in years to follow. Who amongst us dares to throw stones at those or at any who have striven so nobly and who have brought so much happiness to thousands, and who have gone through so much suffering for what they were convinced was truth? Your resignation from the Theosophical Society will cause many to feel sorrowful, but your pamphlet will be the cause of still greater sorrow.

2. Now we will take the second point, *i.e.*, that H.P.B. is the only source of true Theosophy. Again we cannot think that you intend to convey this idea in all its seriousness. It is this spirit, it seems to us, that has been the cause, throughout the ages, of religious wars, bitter persecutions, the cruel and fanatical inquisitions, and it is the cancer that slowly but surely poisons the primary purity of all religions. My God is the one God, and all other Gods are but evil Bhuts; this is the battle-cry of the ignorant and the blind. It is but a sacrilege to exploit her name in such a cause. One of the essentials of Theosophy, it seems to us, is that we should recognise truth wherever it may be, whoever may teach it, and in whatsoever religion it may be found. For

"Beware of prejudices! Light is good, in whatsoever a lamp it is burning. A rose is beautiful, in whatsoever a garden it may bloom. A star has the same radiance, whether it shines from the East or from the West."

Such has been your earnest and sincere study in twenty years, that the light of truth comes in only at one window, or at least so it seems to us who differ from you. Can you not realise that all the true and the beautiful things which you say of H.P.B. find an echo in our hearts, not only for her, but her great successors, who have "toiled in the field of the Ancient Hermitage"? In the future, when our present leaders shall have passed away, the same spirit of bigotry will surely raise the cry: "Back to Besant," "the lion-hearted, eagle-eyed spiritual Hercules," "follow the straight line of the Masters of A.B.," and, when asked why, "Back to Besant," they will surely reply: "If not back to A.B., then forward to A.B. What concerns us is A.B.'s *teachings*, and the sacred duty of Theosophists is not to whittle away the doctrines of her books." You, who are so fervent in destroying what you consider are the dogmas, the bigotries, the blind extravagances of those who seek other paths than yours, are the first to come forward triumphantly with your own priestess, shaped by your own imagination, in a church-like dogmatic Society of your own fabrication. It is so easy to find apt and pertinent citations from books to vindicate one's own theories, especially when the authors themselves are incapable of explaining their true import. We think it was Talleyrand who said that, given a letter of some innocent citizen, he would find in it enough to hang the unfortunate writer. Surely it would be no difficult task to fill these pages with quotations from the books of

H.P.B. to prove that you yourself, my dear Wadia, are one of those against whom we should take warning. Indeed, you yourself have conveniently provided us with just such an excerpt: H.P.B.'s warning about "false prophets of Theosophy and their monstrous exaggerations and idiotic schemes and shams". Again: "Let no man set up a popery instead of Theosophy . . .; no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatise." And would you have us all accept H.P.B. as our Pope, with you as her *only* interpreter? As a friend of ours said: "For my part, the tyranny of a book is heavier and more cruel than the tyranny of an individual, because it is less elastic and there is no appeal. And directly texts are used to bludgeon an opponent, it seems to me that their spiritual inspiration has disappeared." All the aspersions that you have unfortunately thought fit to cast upon the Theosophical Society, the insinuations against our present leaders, and the intolerant reflections that you have made against those members of the Theosophical Society who, exercising their right of independent thought, have arrived at conceptions of Theosophy at variance with yours, all these are supported by quotations from H.P.B., interpreted by yourself. This spirit of hard unfaith in those who have been your friends, companions and co-workers for nearly twenty years, is one of the many tragedies that seem to be necessary to ensure the success of our movement.

3. Our third point we have expressed briefly, and to dilate upon it would be an infringement upon the rules of friendship and courtesy.

4. Now we will deal with the last point, which draws attention to your sweeping declaration that "the Theosophical Society is no more a Society of the seekers of Wisdom, but an organisation where the many believe in the few, and blind following has come to prevail, where we have unverifiable pronouncements on the one hand, and extravagant credulity on the other; where we have false notions of devotion and allegiance, beliefs in false doctrines and worship of personalities".

These are some of your extravagant reproaches that you unkindly hurl at us, and which, in their turn, serve as a weapon against our leaders who have led us into the "muddy stream which quenches our thirst while at the same time poisoning us". You apparently strongly object to the present tendencies of the Society, because you say it has strayed from the path which the Masters desired it to take. Your reason for this statement is based upon your interpretation of Madame Blavatsky's teachings, and those who follow their own interpretations, exercising as much intelligence as yourself, and who have arrived at sincere beliefs contrary to yours, are all condemned by you as "children mistaking shams for realities," and the promptings of their intelligence and intuitions you condemn as "superstitions and false doctrines". You are willing to admit intelligence and a sincere desire for knowledge in those who arrive at the same conclusions as yourself; these you would welcome as

brother Theosophists and true; but, if they should choose to follow some other interpreter, your contempt for their intelligence, and even for their honesty, knows no bounds. They are no longer "seekers of wisdom" but gullible children. This seems to us again the same spirit of intolerance which predicts for all unbelievers eternal damnation. Innumerable members of the Theosophical Society are sincerely struggling to acquire the Divine Wisdom, and on their path they are willing to accept help from all who proffer it. Does not this constitute a Society of "seekers of wisdom"? If this does not suffice, what is your conception of a "seeker of wisdom"? A dogmatic Catholic, a fanatical Muhammadan and a bigoted Hindu—each will declare fervently that a true seeker can only be found in his own particular religion, and that outside of their religion there can be no wisdom, and each would point to the purgatory awaiting the infidel.

You, my dear Wadia, in your turn, assure us that we are drifting on to a "sandbank of thought where we will remain a stranded carcass". Why this dire prophecy? Because we have found Truth where you cannot find it; because we believe in things that you haughtily scoff at; because our intelligence has pointed out a different path from your own; because we accept and welcome as true Messengers, not only Madame Blavatsky, but also Dr. Besant and Bishop Leadbeater; because we would accept the interpretation of those who have been personal disciples, who have been trained by H.P.B., rather than yours; because "of the illumination their message brings and the inspiration to which it gives birth"; because the teachings given since the death of H.P.B. have the "overwhelming evidence of their validity"; because "their consistency is thorough"; because "we have tested with reverence and humility and the best of our intellectual capacity" the quality of these teachings; because we shall tread the path to our goal unhesitatingly, and because we also have seen the vision.

You further remark that the Society is now "an organisation where the many believe in the few and where blind following has come to prevail". This blunt statement seems to us rather a futile objection, because, in any school, all who think it worth while to attend it must of necessity follow the guidance of the teacher whom they have chosen, in other words "many believe in the few". This is so obvious that we need not labour the point. But your main objection seems to be that there should be so much belief in the particular "few" that you have in mind; and, since you yourself have no belief in this particular "few," you are positive that the belief of others in this particular "few" is merely blind following, not based on "enlightened intelligence and sound reasonableness". This seems to us one more example of the intolerant and dogmatic attitude which you adopt throughout the pamphlet towards the members of the Society which you have left.

We have ourselves heard, times out of number, in public and in private, both Dr. Besant and Bishop Leadbeater declare that it is their intention to amplify and to expound by independent investigation

the teachings first given forth by Madame Blavatsky. We have ourselves heard, times out of number, in public and in private meetings, both Dr. Besant and Bishop Leadbeater reiterate, with great emphasis, that the results of their clairvoyant investigations should be examined and weighed and that their teachings should not be accepted blindly, and that those who are willing to follow them should use their own independent judgment in all things concerned. Naturally, as in all movements of this kind, there are no doubt some followers for whom unquestioning devotion is the path to enlightenment; and, since you have lived for some time in India, you will of course understand what a glorious and noble rôle Bhaktas have played, and still do play, in Hinduism. You know us two well enough, and we have discussed the matter so often that you are well aware that blind acceptance is not our line of evolution, though we do not condemn those who take a wholly different path. Yet, the conclusions to which we have come are diametrically opposed to yours. We hope that you do not think that we presume too much when we say that we have exercised as much intelligence and honesty of purpose as you maintain you have. There are thousands exactly in our position.

Again you say that we have "unverifiable pronouncements on the one hand and extravagant credulity on the other". Do you mean to tell us, my dear Wadia, that you personally have verified and tested all the statements that H.P.B. has made in her books? We are sure that you cannot possibly make this superhuman claim. But what you do mean, no doubt, is that certain personal experiences have given you proofs that Madame Blavatsky was worthy of your confidence. All those other statements of H.P.B., which you personally have not had the capacity to prove for yourself, you do not condemn as "unverifiable pronouncements," unworthy of your attention, but you would take the attitude of a student who listens with profound attention and respect to the teachings of one who had proved his wisdom partially, and you would consider it an honourable duty to wait till you could personally establish their soundness before you could justly condemn them. In your lectures, we have ourselves heard you expatiate on details which certainly are not of your personal experience; yet, since you have placed such absolute faith in your teacher, you take the truth of some of her statements for granted. This seems to us to be one of the elementary understandings that should exist between a teacher and a pupil, whether in spirituality, chemistry, mathematics, or any other science. This sane and intelligent attitude seems to us to prevail among the deeper, hence more useful, students in our condemned Society. Your extravagant conclusion, that this attitude is not to be found among us, cannot be laid on the heads of the members, but we consider it to be the *ipse dixit* of the seeker who sets out on his search with preconceived opinions—"the fault, dear Brutus," is not in the T.S.

This reasoning, it seems to us, applies with equal force to many of your imputations against the Theosophical Society, but there is one statement which we cannot pass without comment.

In your letter of resignation to the President and to the General Council of the Theosophical Society you express your view that "the noble ideals of Theosophical ethics are exploited and dragged into the mire of psychism and immorality". Ever since the inception of our Society, this particular form of slander has been the favourite weapon of nearly every one who posed to be the only true "defender of the faith". In your zeal to hurt the Theosophical Society, perhaps you have forgotten that our Society has never seen such halcyon days of psychism as when our leader was the great Blavatsky. We are quite sure that all those who vied with each other to hurl filth at her, did not in any way affect the splendour of her message. We are also quite sure that she was often more amused than annoyed by their gross attacks; and prurient minds indulged in their favourite game, and sought to find in her morals a target for their base assault. These onslaughts on her character have in no way diminished the gratitude and the respect which the members all over the world feel towards her, nor is the brilliancy of her teachings in any serious degree tarnished. Now that she is dead, all those who have grievances against the Theosophical Society find, in her name, a useful weapon with which to bludgeon their opponents.

Your intense desire to denounce the Theosophical Society has led you to make this scandalous fabrication about the "mire of immorality"; it is so utterly false that it is difficult to grasp the thought that lies behind this statement. Do you intend to convey that individuals have been immoral? If this is the case, would one dare to assert that the ideals of some religion or sect have been "dragged into the mire of immorality" because some follower of that religion or sect had been immoral? If a weak brother fails on his path towards the truth, is that path any the less sacred? Surely this is a confusion of personalities and principles. We are indeed sorry that you have allowed yourself to join those whose passion for slander seems stronger than their desire for truth.

It would be no difficult task to find mere intellectual arguments to refute every one of the charges you make with such ease against the Theosophical Society, its leaders and its members; probably, if we set ourselves to the task, we ourselves could find innumerable imperfections in the fabric of our Society. None of us are so confident or so wilfully blind that we are not able to see the limitations and defects of our Society, and we are as enthusiastic in our desire to discover our weaknesses as any merely destructive critic. It seems to us that, in order to be a true and sincere Theosophist, one is bound to welcome all friendly and constructive criticism based on a real sense of brotherhood and a love of the Society. In the past, we ourselves have often indulged in irresponsible and vain criticism, which, though not without some foundation of truth, did not help the object upon which we passed our judgment, nor did it encourage true insight in us. In fact, the main function of this form of criticism is to bolster up our vanity and maintain us in our conceit.

Our Society has never lacked criticism, and we greatly hope that it never will; every Tom, Dick and Harry who considers he has a

grievance, based either upon some personal hardship or on some other equally puerile cause of distress, immediately thinks that it is his solemn and sacred duty to rush into print, and satisfy his hurt vanity in virulent language. Another noticeable fact is that these traducers have never been known to lack a grand and noble motive for their flow of abuse. Indeed they are invariably "standing on the lofty and serene mountain peak, with their feet planted on the eternal snow of pure reason," while those who are unfortunately traduced are also invariably "playing like children with empty shells in the valley of illusion". Though our carping critical faculties are in no way inferior to yours, we, for our part, would wish to remain faithful to this condemned Society, though many have deserted her to join other Societies which no doubt in their turn will receive their dread disapproval. We sincerely hope, and we wish to emphasise this especially, that the Society will always welcome fair-minded, generous and kindly criticism. But we would like to point out that all genuine and keen desire to accept criticism is blunted and deadened when the denunciation is harsh and vindictive. It has been a surprise to us that those who have been so assiduous in the study of Theosophical doctrines, at the first hearing of a faint rustle of trouble should forget to practise what they have so painstakingly learned. It is a pity that all those who break their lances in an attempt to injure our Society should lose all idea of proportion and sane judgment; the moment they turn against the Theosophical Society they seem to be incapable of exercising ordinary common sense, which almost in every case would solve the difficulty which they have created for themselves.

Many of the troubles, both grave and trivial, we believe, have had their beginnings in some personal affront or prejudice, or some personal bias, or because the sensibilities of some one have been unconsciously ignored, and perhaps trodden upon. Having thus been personally wounded, they proceed to gather material to keep open that wound, and by continually dwelling upon their injuries, they proceed to build up a mountain out of a molehill in their imagination. We are sure, the process of this gradual accumulation is in most cases entirely unconscious but, as time goes on, this purely personal matter has been evolved into a principle, affecting the very foundations of the Theosophical Society, and now they are convinced it is their duty to proselytise, to promulgate their prejudices, and to issue innumerable pamphlets. The rupture which once might have been healed by a little determination to judge impersonally, has now become so seriously widened that it becomes almost beyond cure. Then comes the time when former friendships, gratitude, reverence, and that most essential quality, kindness, are all forgotten. For now comes the time, surely somewhat late in the day, to unfurl the banner of impersonalities. Now comes the time when their questionable actions are to be excused, for they have discovered that they alone are fighting for the truth. Then follows the triumphal secession, and sudden and vociferous discovery of the only movement where one may safely seek for the truth. Finally,

weary of bickering, criticising and self-glorification, we settle down to the business of pointing out to the unenlightened world how much happier they would be if they would only follow the path of "true Theosophy," with us as exemplars, who have not yet learned to treat fellow Theosophists as brothers!

With the noble ideals enunciated towards the end of your pamphlet we are indeed familiar, for have we not heard almost the same words from the lips of our wonderful President, who has reiterated these splendid sentiments, times out of number? But even here the prejudices of the author mar the noble sentiments expressed. You will, we hope, forgive us when we say that we consider the whole pamphlet to be a blend of half-truths and prejudices, and this, in our opinion, constitutes its greatest danger to those who are not aware of all the facts. All your friends will feel sorry that you have committed yourself to insinuations against the true successor of H.P.B., Dr. Besant, and that you have not seen the obvious wisdom of frankly stating your case; but perhaps you may consider this would be an introduction of mere personalities. Though you have not mentioned once the names of Dr. Besant and Bishop Leadbeater throughout your denunciatory pamphlet, yet all the disparagements against the present state of the Theosophical Society are undeniably reflections upon our great President, and there are many allusions, obvious to every Theosophist, aimed against Bishop Leadbeater. Not once have you candidly mentioned the names of the persons against whom the attack is intended, but perhaps this pamphlet is the forerunner of more open charges.

You have made a number of statements about the E.S., forgetting, no doubt, the sacred promise that you have given. Since it is a religious promise, we can hardly realise that an Indian has actually broken it. Yet the appearance, in black and white, bearing undeniable testimony of the breach of your honourable obligation, will bring, we are sure, intense remorse that you should have been betrayed into such an astounding course of action.

Perhaps you would not mind our suggesting that in your next pamphlet, my dear Wadia, it might be better for you not to employ again the most unhappy phrase that "I leave the Theosophical Society in the interests of Theosophy," surely a most unfortunate expression.

We have answered your statement, not in the vain hope of convincing you, nor with any vengeful motive, not to put forward our pet theories to counterbalance yours, not in a spirit of controversy, but that you may be fully persuaded that there is a point of view opposed to yours, equally sincere, equally well-balanced, and equally the result of honest and intellectual application. The serious discussions that we have so often had, will convince you that we are not impelled by simple, blind faith. There are naturally many sides to every question, and all will find enthusiastic, well-balanced and thoughtful supporters, but the great need of the world, to-day, in every branch of life and thought, is the unifying spirit, for it is the emphasis

of the separative instinct that is responsible for the present chaos, so full of despair. Take ourselves, as an example. We are all three of one mind as to the eventual goal for each one of us; so far have we advanced from the narrow influence of religious bigotry; yet, when we come to the means of achievement, the path to be followed towards the goal, we then see how little has been the advance from the devastating influence of bigotry. Why do we waste so much time, and the little energy with which we are blessed, in fighting with each other about which path we should take, when each one of us needs every atom of energy to reach any path at all. Let us reserve our feeble strength for the one really terrifying task ahead of us, that of scaling the precipitous peaks. How do we know that our two paths may not meet after the bend, or that they will not meet until the bitter end? Can we not wait to lampoon each other till we have reached the heights of Parabrahman?

Theosophy is the "corner-stone" of all religions; and we hope that our Society is tolerant enough to harbour and to give shelter to the reformers of all religions. Every Theosophist reformer will apply Theosophy to his religion according to his inspiration, and this will no doubt result in some practical movement; and all such movements will be opposed, we suppose, by all the intolerant members of the Society. It is one of our strongest desires to see, started in India, a movement which will elucidate and simplify Hinduism in the light of Theosophy; theoretically this will meet with but little opposition while this desire does not descend further than the mental plane, but when an active organisation begins to materialise and find some enthusiastic supporters, the orthodox Hindu will join with the intolerant Theosophist in an effort to crush such a reform. In the Society a cry will be raised that the Theosophical Society is being Brahmanised, that Theosophy is being exploited for the sake of Hinduism, and other complaints, with which we are now being familiarised, will again be heard. Theosophy, as you say, is the "Cause of our Motherland," as it is the Cause of every country. This phrase, which you have used, makes us hope that you will give us your tolerant help in India, when the time comes to apply Theosophy to Hinduism.

Your action in leaving the Theosophical Society, in our opinion, may be likened unto a son who has been nurtured with care and who abandons his mother on some trivial misunderstanding, which he would fain present to the world as a serious breach. We hopefully await the day of the happy reconciliation, and it lies entirely with the son to bring this about.

We remain always your sincere friends,

J. KRISHNAMURTI

J. NITYANANDA



THE THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

VOL. XLIV

PART II. April to September, 1923

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1923

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1923,
are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Netherlands Section, T.S., Balance of dues, per 1922, £7-16-8	114	7	4
T.S. in England, 823 members, per 1st to 26th January, 1923, £27-8-8	404	5	1
Chilian Section, T.S., Balance of dues, per 1920—22, £2	28	13	7
Shanghai Lodge, T.S., two new members	14	0	0

DONATIONS

T.S. in England, for upkeep of Headquarters, £50	731	4	9
Miss E. Banks, Adyar	50	0	0
Secretary, Chohan Lodge, T.S., Cawnpore, for Adyar Library	10	0	0
	1,352	14	9

Adyar
10th March, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1923, are acknowledged with thanks :

DONATIONS

		Rs.	A.	P.
"A Friend," Adyar, for Food Fund	...	700	0	0
Donations under Rs. 5, for Food Fund	...	3	0	0
		703	0	0

Adyar

10th April, 1923

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Koenigsberg, Pr. Germany	... Zumheiligen Gral	... 21-11-1922
Rutherglen, Scotland	... Rutherglen	... 3-2-1923
Dunfermline, Fife, Scotland	... Dunfermline	...
South Norwood, London, England	Anerley & South Norwood	21-2-1923
Mohoni, Gujarat, India	... Shri Gulal	... 27-2-1923
Warsaw, Poland	... H. P. Blavatsky	... 15-3-1923
Lodz, Poland	... Sattva...	...
Warsaw, Poland	... Harmony	...
Sabrang, Orissa, India	... Brindaban Chandra	... 27-3-1923
Geneva, Switzerland	... Stella	... 3-4-1923
Hongkong, China	... The Hongkong	... 9-4-1923

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
England	... Bromley	... 27-2-1923
Menton, France	... Jeanne d'Arc	... 1-3-1923
Nice, France	... Agni	... 18-2-1923
Roanne, France	... Vajra	... 21-2-1923

Adyar

10th April, 1923

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1923, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Burma Section, T.S., 186 members, per 1922	93	0	0
T.S. in Wales, 248 members, per 1923, £8-5-4	121	9	0
" " England, 540 members, per 27th February—31st March, 1923, £18	264	4	1
Shanghai Lodge, T.S., new members, per 1923	63	0	0
Mr. F. J. Muirhead, Jamaica, B.W.I., 1923, £1	14	12	0
" Thomas Walter Dorku, £1	14	12	0
" Francis Tennyson Tay, entrance fee, 5s.	3	11	0
Belgian Section, T.S., 265 members, per 1922—23, £6-16-0	100	0	0

DONATIONS

Mr. Oscar Keller, Tuticorin	30	0	0
" Ram Prasad Verma, Jhansi, Legacy by the late	360	0	0
Mr. Raghubir Prasad Verma, Executive Engineer	176	0	4
T.S. in Spain, Adyar Day Collections, £12	848	0	0
Krotona Institute, Adyar Day Collections, \$268-77	147	5	6
Mr. W. B. Fricke, Amsterdam, £10	2,236	5	11

Adyar

10th May, 1923

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1923, are acknowledged with thanks :

DONATIONS

		Rs.	A.	P.
Mr. V. C. Seshachari, B.A., B.L., Mylapore	...	5	0	0
„ H. Defares, Bandjermasin, Java	...	40	0	0
„ W. D. Koot, Madioen, Java	...	359	4	6
		404	4	6

Adyar
10th March, 1923

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Chicago, Ill., America	... Sheridan Park	... 26-8-1922
Billings, Montana, do.	... Billings	... 9-11-1922
Casper, Wyoming, do.	... Casper	... 15-11-1922
Richmond, Calif. do.	... Richmond	... 29-11-1922
Reno, Nevada, do.	... Service	... 5-12-1922
Cheyenne, Wyoming, do.	... Cheyenne	... 5-12-1922
Greeley, Colorado, do.	... Greeley	... 8-12-1922
Milwaukee, Wisconsin, do.	... Slowacki (Polish)	... 17-12-1922
Forli, Italy	... Veritas	... 16-1-1923
Audenshaw, Lancashire, England	... Peace	... 12-2-1923
Guernsey (Channel Isles), England	... Guernsey	... 14-2-1923
Engandiyur, S. Malabar, India	... Sri Narayana	... 17-2-1923

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Los Angeles, California	... Brotherhood-Hollywood	... 4-12-1922
Red Bank, New Jersey	... Red Bank	... "
Detroit, Michigan	... Unity	... "
Long Island, New York	... Long Island	... 18-12-1922
England	... Westminster...	... 20-1-1923

Adyar
10th March, 1923

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

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1923, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. H. Barzey, Free Town, W. Africa, per 1921—22	14	12	0
T.S. in England, 689 members, per 27th January—26th February, 1923, £22-19-4	339	2	0
Hongkong Lodge, T.S., Charter Fee and Dues of two new members	29	0	0

DONATIONS: "ADYAR DAY" COLLECTIONS

Meeting at Star Headquarters, London, per Lady Emily Lutyens, for Adyar Library, £6-5-9	93	2	4
T.S. in Scotland, for Adyar Library, £6-15-6	99	15	0
„ „ Austria £2	29	7	7
Mr. Frank Taylor, Garnkirk, for Adyar Library, 10s.	7	6	1
	612	13	0

Adyar
10th April, 1923

A. SCHWARZ,
Hon. Treasurer.

SUPPLEMENT TO THE THEOSOPHIST
OLCOTT PANCHAMA FREE SCHOOLS

JUNE

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1923, are acknowledged with thanks:

DONATIONS

		Rs.	A.	P.
Dr. Y. M. Sanzgiri, Bombay, for Food Fund	...	25	0	0
Mr. P. R. Lakshmanram, Madras	...	10	0	0
Minneapolis Lodge, T.S., for Food Fund	...	62	1	0
Dr. John Ingelman, Los Angeles	...	19	8	0
Mr. Framji B. Patell, Bombay	...	100	0	0
" F. Davidson, Australia, for Food Fund	...	15	0	0
Mrs. Ben-Allen Samuel, Hinsdale, Ill., 1 Parcel of Crayons, Blocks, etc.				
		231	9	0

Adyar

10th May, 1923

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
London, England	... Youth	... 7-4-1923

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Palermo, Italy	... Pitagora	... 15-3-1923

Adyar

10th May, 1923

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO
THE THEOSOPHIST

EXECUTIVE NOTICE

PRESIDENT'S OFFICE, THEOSOPHICAL SOCIETY,

Adyar, Madras, S.

June 8, 1923.

SIR,

I received from Dr. Bean, General Secretary of the Theosophical Society in Australia, a cable dated 13th April, 1923, confirmed by his letter dated the following day, the information that he had excluded from the Theosophical Society in Australia the Sydney Lodge, holding Charter dated 1891.

I now, as from the date of this letter, by virtue of the power vested in me by Rule 36 of the Rules and Regulations for the management of the Association named the Theosophical Society, Adyar, Madras, registered under Act XXI of 1860 of the Acts of the Viceroy and Governor-General of India in Council, cancel that Charter.

Sincerely,

(Sd.) ANNIE BESANT,

President, The Theosophical Society,

Acting as Executive Officer of the General Council of the Society.

To J. E. GREIG ESQ.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Finland, 529 members, per 1922, £2-16-0	41	2	7
Cuban Section, T.S., per 1922, £28-12-11	422	14	1
Australian Section, T.S., part payment per 1923, £20	295	5	1
Netherlands Section, T.S., 626 members, per 1922—23, £20-17-4	308	14	10
Sokaren Lodge, T.S., Finland, per 1915—23, £2-3-0	31	12	0
Fédération Internationale Suisse, 123 members, per 1923, and 6 entrance fees, £32-5-0	475	11	0
T.S. in England, 351 members, per 22nd March—28th April, 1923, £11-14-0	173	0	0
T.S. in France, part payment, per 1923, fr. 1,000	213	4	4
Aṭma Lodge, T.S., International Theosophical Federation in Switzerland, Charter fees	14	2	0
Italian Section, T.S., 439 members, per 1921, and 515 members, per 1922, £10	147	8	0
Miss Marie Marsof Tibewsky, per 1923—24	15	0	0

DONATIONS

Bhavnagar, T.S., for Adyar Library	10	0	0
Mr. G. N. Kazi, Surat, White Lotus Day Gift	18	12	0
	2,167	5	11

Adyar

11th June, 1923

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1923, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Shānti Dayak Lodge, T.S., Moradabad, White Lotus Day Gift for Food Fund	8	0	0
Collected by Miss C. Kofel, Locarno, fr. 25	16	8	0
T.S. in England, White Lotus Day Collection at Mortimer Hall	88	8	10
Harrow Lodge, T.S., White Lotus Day Collection „ 0-5-0			
Letchworth „ „ „ „ „ „ „ 0-4-6			
Mr. W. D. Koot, Madioen, Java	367	11	8
„ Balashankar D. Pandya, Ahmedabad, White Lotus Day Collection	21	8	0
Poona Lodge, T.S., White Lotus Day Collection for Food Fund	16	4	0
	518	8	6

Adyar

11th June, 1923

A. SCHWARZ,

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1923, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
T.S. in Scotland, White Lotus Day Collection, £5-16-3 ...	85	12	0
Bournemouth Lodge, T.S., White Lotus Day Collection, £1-4-6 ...	18	3	7
From "A. N. Other," White Lotus Day Gift, 10s. ...	7	6	0
Collected by Mr. Fritz Kunz, for Food Fund, Rs. 333-14-0 } and for Adoption Fund, „ 378- 8-0 }	712	6	0
Melbourne Lodge, T.S., White Lotus Day Collection ...	109	8	0
T.S. in England, £13 ...	191	9	0
Colwyn Bay Lodge, T.S., Wales, 5s. 6d. ...	4	1	0
	1,128	13	7

Adyar
10th July, 1923

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Lunen a Lippe, Germany ...	Lunen ...	19-3-1923
Kiel, Germany ...	Faust ...	...
Boras, Sweden ...	Boras ...	30-4-1923
London, England ...	Fellowship ...	3-6-1923
Kidderminster, England ...	Kidderminster ...	13-6-1923
Shillong, Assam, India ...	Shillong ...	14-6-1923
Hankow, China ...	Hankow ...	7-7-1923

Adyar
10th July, 1923

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Ogden, Utah, America ...	Ogden ...	8-12-1922
Santurce, Island of Porto Rico, Cuba ...	Krishnamurti ...	6-1-1923
Aberdeen, S. Dakota, U.S.A. ...	Aberdeen ...	9-1-1923
Madison, Wisconsin, „ ...	Wisconsin ...	22-1-1923
Three Forks, Montana, U.S.A. ...	Three Forks ...	22-1-1923
Tucson, Arizona, U.S.A. ...	Tucson ...	26-1-1923
Cienfuegos, Cuba ...	Zaratrusta ...	28-1-1923
Vallejo, California ...	Vallejo ...	31-1-1923
Chicago, Illinois ...	Rigel ...	7-2-1923
Guatemala, Cuba ...	Goosis ...	28-2-1923
Los Arabos, Matanzas, Cuba ...	Hypatia ...	4-3-1923
Savannah, Georgia, America ...	Savannah ...	6-3-1923
Dacca, India ...	Brahma Vidya Mandir ...	11-4-1923
Taranto, Italy ...	Taras ...	27-4-1923
Malur, Mysore, India ...	Sri Venkatesa ...	1-5-1923
Jalpaiguri, Bengal, India ...	Jalpaiguri ...	8-5-1923
Poland ...	Annie Besant Knowledge ...	17-5-1923
Ramgarh, Alwar, India ...	Ramgarh ...	21-5-1923
Bogra, Bengal, India ...	Bogra ...	21-5-1923
Geneva, Switzerland ...	Atma ...	22-5-1923

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Chicago, Illinois, America ...	Kenwood ...	30-1-1923
Kristianstad, Sweden ...	Kristianstad ...	23-2-1923
Victoria B.C., Canada ...	Victoria ...	3-4-1923

Adyar

J. R. ARIA,

11th June, 1923

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. C. Bunnell, Manila ...	15	0	0
Indian Section, T.S., part payment per 1922 ...	200	0	0
T.S. in England, 235 members, per 29th April—24th May, 1923, £7-16-8 ...	115	6	5
Mr. Manuk, Hongkong, per 1923 ...	15	0	0
Hankow Lodge, T.S., China, Charter fee ...	15	8	0

DONATIONS

Mr. Pranjiwan Odhavji, Kathiawar, for Adyar Library ...	5	0	0
Anon, for Gulistan ...	100	0	0
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Adyar

10th July, 1923

A. SCHWARZ,
Hon. Treasurer.



BHAGAVAN DAS
1911—1912



IQBAL NARAYANA GURTU
1912—1916



T. RAMACHANDRA RAO
1916—1919



BABU PURNENDU NARAYANA SINHA
1919 TILL NOW

VOL. XLIV

No. 7

THE THEOSOPHIST

ON THE WATCH-TOWER

THIS number opens Part II of our Forty-fourth Volume, and we mark our half-way house by adding eight more pages to our monthly issue. We often feel cramped for space, and are glad to be able to give our readers a little more than we have been able to afford for some years.

Within the Theosophical Society we find two schools of thought, which can perfectly well exist side by side, provided that one does not seek to control or oppose the other, but that they work together on common ground, and harmoniously where they differ. The first is composed of those who think that the Theosophical Society should confine its activities to its Second and Third Objects chiefly, or even to the second only, and to the technically "religious" side of the Universal Brotherhood, acknowledged in the First Object, by spreading the body of teachings specifically called Theosophical, *i.e.*, the fundamental teachings embodied in the great Religions of the world, supplying any which have dropped out in the efflux of time, and seeking to draw them together in a recognised Brotherhood of Religions. In the early days of the Society, this was its supreme duty, and nobly has it been performed; everywhere it has borne witness to the Unity of Religions, has justified their fundamental teachings, has opposed Gnosticism to Agnosticism, and has drawn into its fellowship men and

women of every faith, who have served as channels to each for the flooding spiritual life poured down from the higher worlds. Nowhere has it injured a religion, nor drawn away its members from its fold; everywhere it has strengthened each religion, deepened, broadened it, vivified it: it has, in fact, theosophised the religions of the world, and the changes wrought since 1875 have revolutionised the relations of one religion to another, softening antagonisms and promoting friendliness.

* * *

The first advance out of the technically religious field was made by the President-Founder, Colonel H. S. Olcott, who began the ever-extending work of theosophising the educational department of human life. He saw that the purely secular character of English education in the East was spreading materialism, and undermining the pre-Christian faiths of the Orient, Hindūism, Zoroastrianism and Buddhism, and he began in the early eighties of the last century boys' societies wherein Hindūism was taught to members of the first, and then schools in which Buddhism was taught to boys and girls of the third. Halfway through the nineties, he started schools for the "untouchables," whose treatment by Hindū society he passionately resented. The introduction of religious teaching as an integral part of education, the religion taught being that of the child's parents—became the characteristic feature of Theosophical schools. The founding of the Central Hindū College and School at Benares by members of the Theosophical Society, following the Buddhist Schools and Colleges spread over Ceylon, finally established the inclusion of the educational field in Theosophical activities, and he added to our Annual Report, at my own suggestion, the section on "Subsidiary Activities". Since then Theosophical Educational Trusts have sprung up in various countries, and the theosophising of that department of human activity has spread rapidly under the ægis of the Theosophical Society.

* * *

My own entrance into the Theosophical Society in 1889 served to initiate therein activity in the Social Service field, with the warm support of Mme. H. P. Blavatsky, whose enthusiasm caught fire with the knowledge of my East End work, and she passed on to me for a Club of Match-Girl Workers

a gift placed in her hands of £1,000. The work done there by Mrs. Lloyd with admirable devotion opened the way to Theosophy in the East End, and remains there as a deathless memory of love and service, and out of it grew other social movements. The Order of the Golden Chain, the Lotus Circles, the Order of the Round Table, that of the Citizens of To-Morrow, and in India the movement against child-marriage, followed in our schools and by a band of workers within the T.S., and the Sons and Daughters of India, all for children and young people, were started and have grown—except the last-named, whose ideals and central rule of "an act of service every day," evidently in the air, were about the same time taken up by Sir Robert Baden-Powell for his splendid creation, the Boy Scout Association, which has rightly and usefully swept into its circle similar feebler activities.

* * *

These tendencies to activities for the improvement of Society were definitely acknowledged by myself as President in 1908, in the establishment of an inclusive "T.S. Order of Service"—"an organisation of those who love for the service of those who suffer"—which branched out in all directions, and has largely theosophised the field of Social Service.

* * *

This school of thought within the Theosophical Society devotes itself largely to the carrying out of the First Object, and endeavours to make it a real "nucleus of Universal Brotherhood," by obeying the command of a "Master of Masters"—in a letter published by H.P.B. in *Lucifer*, and republished by myself in THE THEOSOPHIST, as a reason for the establishment of the Order of Service—in which He said that Theosophy must be made practical. For several years before the Great War, it was realised, as H.P.B. had asserted in her monumental work, *The Secret Doctrine*, that vast changes were coming over the world, and these were pointed to in my own fifteen lectures, under the title of *The Changing World*, delivered in London in May, June and July, 1909, partly to the general public, and partly to Theosophical students. Many of us realised that we had, in Theosophical teachings, a chart for the navigation of the stormy ocean through which our Theosophical ship and the whole world were to plough their way, and that we were bound to use

them for the great work which was to be done by the Theosophical Brotherhood, the Social and Political Reconstruction of Society for the new civilisation of the sixth sub-race of the Āryan Mother-Race, the preparation for the greater civilisation of the sixth Mother-Race, which should grow out of it in the fulness of time.

* *

When the Christ, on His coming in Palestine, gathered His little company of the Twelve and the Seventy, and sent them forth to carry His message over Judæa, the leading men of the day did not realise that that tiny band of eighty-two and ONE would shake the world, would found a new religion and a new civilisation, while He would be worshipped as God in all parts of the world. Even after His cruel murder, the number of His followers had risen only to one hundred and twenty. How the leaders of Jewish society, the learned, and the haughty Roman conquerors must have jeered at the upstart, who put forward such tremendous claims, and laughed over their wine at the killing of the "King of the Jews," and the collapse of His reputation. Now the world laughs at them and their short-sightedness. History repeats itself, and Wisdom is ever, in the end, justified of her children.

* *

It has been recognised more and more since 1909, that the principles of Theosophy must be applied to the Reconstruction of Society, so that we may have not only the recognition of Universal Brotherhood as a truth, but a realisation of Universal Brotherhood in human Society; men must live according to the law of their being; as was said by a Master, and repeated by Professor Huxley: "While the law of the survival of the fittest is the law of evolution for the brute, the law of self-sacrifice is the law of evolution for the man." The competitive system is for the brute in the jungle; the co-operative system is for the man in Society. The unrelated efforts for Social Reform, dealing with an intolerable evil here and there, must be changed into a combined effort to theosophise Society, and as long as a single avenue of human activity remains unaffected by Theosophical ideals, the work of the Theosophical Society remains incomplete. All who have entered into the spirit of the Masters know that to follow Theosophical ideals is to become profoundly humanitarian and

international, and to be pledged never to cease from improving social conditions all the world over. To be a Son of God is to be a Servant of Man. The work of the Theosophical Society must always develop to meet human needs. Theosophists must throw themselves into every kind of activity, until there is no corner of the earth where God's will is not done as it is done in the higher world.

* *

The pendant of EDUCATION for the child and the youth is POLITICS for the adult; the one prepares, the other works to accomplish. Politics, not in the party, but in the old Greek sense: the Life of Man in Society. Politics is the science of human life in Society, and its aim, when applied to the organisation of a community—be it village, town, city, province, nation, humanity—is to create and preserve such religious, educational, and political conditions as will enable each citizen to realise himself as an Immortal Spirit pledged to an Eternal Work: "My Father worketh hitherto, and I work."

* *

As regards Nations and the relations between Nations, some of us, in direct or in indirect touch with the Masters, have learnt that there is "God's Plan" for each Nation and for their relations to each other. Mazzini, with his prophet's vision, saw that God writes a Word over the cradle of every Nation, and that Word is the Nation's mission in the world. As our eyes are purged by the WISDOM, we learn to read that Word, and to help in making the Way according to it. The unity of Theosophists is in their attitude and their ideals, not in their methods of reaching them. Every member of the Society is free to work for the ideal of Universal Brotherhood according to the light of his reason and conscience. To use party names: he may be a Tory, Conservative, Whig, Liberal, Radical, Socialist, or none of these; Aristocrat, Democrat, Social Reformer—provided he accepts Universal Brotherhood. The Theosophical Society has room for all, and compels none. If a member cares only for study, without any object of helping others by his knowledge, then he has not yet touched the spirit of the Masters, and as was very plainly said by one of Them, They will not

teach such a one. A "Club for Occultism" is not worth Their attention, who live to help the world. He is a truer Theosophist who, outside the Theosophical Society, tries to "spiritualise Politics," the life of Man in Society, than one within it, who devotes himself to study for his own enrichment in knowledge, without sharing it with one more ignorant than himself.

* *

If every member were working for others, we should not have a little group of people in America, Europe, and Australia, who are always employed in "investigating" other people. I have just received a very long paper from a lady living in the south of France, who proposes to start a new investigation into the accusations made early in the century against my colleague, Bishop Leadbeater. I have a suggestion to make. Why should not these people begin a little earlier in the history of the Society, and investigate all the stories, scandals, and accusations, made against our Founder, H. P. Blavatsky? They cover a far wider field of immorality of all kinds, from disreputable sex-conduct, to gambling, forgery, swindling, plagiarism, and other abominations. These accusations kept many out of the Society, and still handicap it in the eyes of many. Why not save the Society from its Founder? Foolish people like myself have never bothered about all these things; we have stupidly said: "This woman, is a messenger from the Masters; she brought us the Light whereby we live; we venerate and love her; we are profoundly grateful to her; no wanton, forger and swindler could have done her work. We will carry on that work rather than grub with you into scandals spread by prurient minds, scratching among mud heaps with a muck-rake." That form of industry does not attract me. My answer is the same to the accusers of my Brother. I know him as they cannot know him, though when death removes part of the veil that blinds them, they will be forced to recognise a little of what he is. Their attacks move me no more than the accusations of mediæval inquisitors, who tortured and burnt the messengers of the Masters in their days, or than the accusations levelled against H. P. Blavatsky, and in our due turn against my Brother and myself. We all have in common the Light we bring, and those who can see by it, follow. When we pass away, our successors will be similarly treated, unless the

Coming of the World Teacher should change the accusers' hearts.

* * *

There is one complaint we may notice, that we do not hold ourselves bound to follow in every detail of policy H.P.B.'s views. That is so. Her policy suited the early days, and we adapt ourselves to the work needed in these changed and ever-changing times. We do not mark time; we go forward. We are not mile-stones, but pilgrims. We obey the Masters she obeyed, and carry on Their work, in her spirit of obedience to Them, and we act, as she acted, on first-hand, not on second-hand knowledge. That is why nothing that our accusers say can move us. There have always been orthodox people, who walk by the letter and not by the spirit. There must be static and dynamic people, and the static always hate the dynamic. Occultists are dynamic, and that is why they cause storms. We are Progressives, but we have no quarrel with those who prefer the "safety" of living in the past. We live for the future.

* * *

I have received from New York and elsewhere the sad news of the drowning of Mr. Claude Falls Wright, an old pupil of H.P.B. at Avenue Road. She had a warm liking for him, and as was usual with her, she had a name of her own for him—"Ginger". During the last year of his life, he had again been active in Theosophical work, and I received from him an affectionate letter, announcing the fact, not long ago, and responded to it gladly. Claude Wright was an Irishman, with all the Irish gaiety and sense of humour, and with a depth of feeling not always accompanying them. An interesting letter from a friend, telling of the last days of his life here, a quaint and characteristic story of H.P.B. told by him, and a post-mortem visit to a friend, I will print next month. Peace be with him; H.P.B., I am sure, will look after him.

* * *

Mr. C. Jinarājadāsa writes:

The late Vice-President of the T.S., Mr. A. P. Sinnett, has through his services won such a place in the gratitude of Theosophists that it seems as if beyond the bounds of possibility that any warning

should ever need to be given, with regard to the strict accuracy of any of his pronouncements. Yet, unfortunately, this warning is necessary with reference to his posthumous work, *The Early Days of Theosophy in Europe*. This work purports to be an accurate version of the relations between Mr. Sinnett and H.P.B. and Colonel Olcott. None who knew Mr. Sinnett could ever doubt his *bona fides*. But this does not obscure the fact that many of the statements in this book are very one-sided. What was the old karma between Mr. Sinnett and the Founders which prevented him from seeing their actions, except through "a glass darkly", will perhaps ever remain a mystery. But it is sad to think that one like Mr. Sinnett, who served the cause so well, was yet so handicapped that continually he could not help being unjust to H.P.B. who brought him to the Light. In the records at Adyar, several of the letters which Mr. Sinnett wrote to the Masters still exist, with the annotations of his Master, as also many letters from him to Bishop Leadbeater, relating to events from 1884 onwards. A perusal of these, and the letters which both the Masters wrote to him, give an insight into the complexities of the Theosophical controversies to which Mr. Sinnett alludes again and again. But viewed from the standpoint of the Adyar records the facts are not quite as described by Mr. Sinnett in his book. It is most regrettable that, quite erroneously, he presents to his readers the idea that practically most of the occult knowledge which H.P.B. possessed was hers only after the letters of the Masters received in 1881 and 1882. One idea constantly harped upon by Mr. Sinnett is that, had there been a better instrument, the Masters would not have thought of H.P.B. as Their channel. While this is axiomatic, it nevertheless contains implications which are in no way warranted. Slowly, as the records in Adyar are published, the Theosophical student will gain an understanding of the rôle of H.P.B., which will make him ever more grateful to her, in spite of whatever shortcomings she may have had. No student need anticipate the slightest tremor of doubt with regard to the heroic personality known as H.P.B., who was described in 1875 by the Master S. as that "chaste and pure soul—pearl shut inside an outwardly coarse nature," who had but to "throw off that appearance of assumed roughness, and anyone might well be dazzled by the divine Light concealed under such a bark".

* * *

I may add to the words of my Brother Jinarājadāsa, I who owe to her undying gratitude, that generation after generation shall rise up and call her blessed, who faced all the dragons of the pit that, through her great pain, the world might be helped, and the New Era might be born.

OUR GENERAL SECRETARIES

III. INDIA (*Concluded*)

WHEN Jehangir Sorabji resigned in 1911, he was succeeded for one year by Bhagavan Das, the second son of a well-known Benares family, a Vaishya by birth, and a Brāhmaṇa by brain and scholarship. He had had a brilliant career as a boy, and graduated at sixteen; by his father's wish he entered Government service, and had become a Deputy Collector, with a comfortable and dignified career opening before him, when he heard the call of India for a system of education for her sons, at once religious and patriotic, building character as well as imparting knowledge. The call sounded out from Benares, and he answered it by becoming one of the Founders of the Central Hindū College, abandoning his official career and consecrating his life to the service of God and the Motherland. He became the Secretary of the Managing Committee, and day in, day out, for year after year, he worked as regularly as a paid worker would have done, but with all the enthusiasm of a voluntary one. The College had no better worker, and he went on with it to the Hindū University.

Bhagavan Das, however, was a scholar and a metaphysician of rare calibre, and from his youth was fascinated by the deepest problems of human and divine life. He produced a remarkable series of works, the first two being *The Science of the Emotions* and *The Science of Peace*, in which he grappled with these problems with all the resources of a Brāhmaṇical brain and Brāhmaṇical scholarship. Later he dealt with the application of the ancient Hindū wisdom to human society, and showed how it would correct the salient errors of modern

social systems, in a fascinating book entitled *The Science of Government*. His brief period as General Secretary of the Theosophical Society was merely an interlude, the College and his books being the real fruit of his life.

He was succeeded, from 1912 to 1916 by Paṇḍit Iqbal Narayana Gurtu, a member of one of those remarkable Kashmīri Paṇḍit families, that have left so deep a trace on the life of the United Provinces. He was the Headmaster of the Hindū Collegiate School, another of that self-sacrificing band of voluntary workers who gave to the School and College their unrivalled position in Hindū National Education. He took up the work of General Secretary at a somewhat stormy time when the idea of the near coming of the World Teacher, that has since spread over the whole earth, and has become a world-wide anticipation, was new. He grasped it at once with a sure intuition, and his gentle wisdom and firm but non-aggressive character enabled him to stand like a rock among the surging waves of conflicting thought.

In 1916, he gave up the Secretaryship of the Indian Section, and devoted himself again to his favourite work of education, and became the Headmaster of a flourishing Theosophical Boys' School in the Theosophical compound. His successor, Mr. T. Ramachandra Rao, was a retired Sub-Judge, and a devoted South Indian worker, admired for his learning and for his saintly life. He steered the work of the Society steadily and well, but was so much missed in the South, where he had laboured for so long, that in 1919, he felt that he could be more useful there than in the North, and he retired to make way for Dewan Bahadur Purnendu Narayana Sinha, who is still the General Secretary with Mr. Ramachandra Rao as Joint. They are singularly well suited respectively to the North and South of India, and work in perfect harmony. Temperamentally the North and South are very different, and the combination of the two Secretaries seems to be a particularly happy one.



JAPAN, PAST AND PRESENT

By ALICE E. ADAIR

(Continued from Vol. XLIV, Part I, p. 353)

ITS MYTHS

IT has been so generally proved that the myths and legends of different peoples, especially those derived from the earliest periods of their racial history, relate to conceptions of the Universe, of the earth and of man, that one would naturally expect the myths of Japan to prove no exception. That this is true will be shown later in quotations from *The Secret Doctrine*.

The legendary sources of Japanese history are the *Kojiki* and *Nihongi*, two books which were published in A.D. 712 and A.D. 720 respectively. Writing was only introduced into Japan, from China, in the fifth century. Prior to this all history had been orally transmitted. Tradition says that a general history was compiled in A.D. 620 but was destroyed by fire twenty-five years later. The materials which were afterwards embodied in the *Kojiki* were collected by command of the Emperor Temmu, were recited to one of the Court ladies who was gifted with an exceptional memory, and twenty-five years later were published by the order of the Empress Gemmyo. Hiyeda no Are, this favourite of Mnemosyne, related the story to Jasumuro, the scribe, and the *Kojiki*, "Record of Ancient Matters," was compiled. It was written in Altaic, (the generic name for the group language of Manchu, Mongolian, Turk and Finn), and is, according to Professor Chamberlain, earlier by several centuries than any other extant document in that tongue. The book is described as a species of Saga, giving the heavenly beginnings of the race, the creation, the succession of Emperors and the salient events of their reigns. It is interspersed throughout with songs, many belonging to the sixth century, others dating back to the fourth and even to the third. The *Nihongi*, "Chronicles of Japan," is not of so much interest to us; in it the Chinese influence is clearly marked. The Japanese from the date when this book was written had begun to write history as the Chinese wrote it.

With regard to the more purely Japanese traditional method, it is interesting to compare it with the Chaldean (Turanian) as that is described in *Man: Whence, How and Whither*:

The literature of the race was not extensive. Official records were kept with great care, transfers of land were registered, and the decrees and proclamations of the kings were always filed for reference; but though these documents offered excellent, even if somewhat dry, material for the historian, there is no trace that any connected history was written. It was taught orally by tradition.

According to Captain Brinkley's¹ interpretation of the *Kojiki*;

Japanese Mythology opens at the beginning of "the heaven and the earth". The "plain of high heaven" is the dwelling place of three KAMI, one, a great central being, the others named after their producing attributes. What they produced and how it was produced is not specially indicated.

After these;

Two other KAMI are born from a reed-like substance that sprouts on an inchoate earth (this is the first reference to organic matter).

Like the first-named, he says, these are invisible and are not regarded as taking part in creation.

They are solitary, unseeable and functionless, but have evidently a more intimate connection with Cosmos than the KAMI who came previously into existence.

One of this pair is named after the reed-shoot from which he is declared to have emanated; the other is said "to stand eternally in the heavens". Until this stage there is no suggestion of a time measure in the Records, Captain Brinkley informs us, but after this *generations* are spoken of. This must surely indicate the recognition of Cycles and of Hierarchies of Beings. At the third stage, two other solitary and invisible beings come into existence, one of whom "stands eternally on earth"; the other is called the "abundant integrator," or "the one who makes the many parts one whole." Each of these is said to represent one *generation*—of time.

Thus, it will be seen, that we have here mentioned seven great Beings, KAMI, Spirits—first a trinity, and then two pairs.

Then sex appears and the next five generations are dual, consisting of a male and female Kami; and the names given to these orders, suggesting relations to earth, indicate, Brinkley considers, a gradual approximation to the exercise of creative

¹ *History of Japan.*

functions. He also suggests that it was because of their sexless nature that the first seven were called solitary. Some of the names given to these later generations are "Kami of mud-earth," "Kami of germ in integration," "Kami of perfect exterior"; and the pair of the fifth generation are called the "Kami of desire".

These are commanded by the others to make, consolidate and give birth to the drifting land. A jewelled spear is given as a token of authority and a floating bridge is provided to carry them to earth. They thrust the spear down and stir the "brine" beneath. It coagulates and the droppings from the spear's point form the first of the Japanese Islands, which they take as the basis of their future operations. Here they beget a great number of islands and a great number of Kami. Their first efforts were not successful, resulting in a leech-like abortion and an island of foam. The former was set adrift in a boat of reeds.

The student of Theosophy cannot fail to observe here traces of the Ancient Wisdom, blurred though it has been in its transit orally across the centuries stretching between Atlantis and Ārya-varṭa. The very beautiful symbolism of the floating bridge between heaven and earth is still kept alive in the religious ceremonial observances of Shintoism at Ise; and the legend seems to have some peculiar aptness to the geography of Japan, for there is no country in the world where so many fragile and enchanting bridges span the gulfs from shore to shore, or from hill to hill, and which, in their swaying grace and insecurity, almost seem, literally, to float in the air.

When the islands are created there comes another generation of Kami, in the Records, between whom and the islands, we are told, no connection is traceable. In these we have personifications of seas, rivers, trees, etc., poetically entitled, "The Wind's Breath," "The Water-gates" (estuaries and ports), and "Autumn Foam-calm". Brinkley makes the strange comment on this group of Kami, that "with very rare exceptions they have no share, subsequently, in the scheme of things, and cannot be regarded as evidence that the Japanese

were nature-worshippers". It may be that confusion in the tradition arose out of the meeting of two cultures in the evolution of the race; and it is quite apparent that an erroneous impression is created by the dovetailing of cosmological and physical origins. For example, the story of the stirring of the "brine" appears to be just another presentation of that which occurs in Hindūism as the "churning of the ocean," and is, in that case, in no sense related to the creation of the Japanese Islands.

We learn further :

The method of creative production is succeeded by the method of transformation preceded by destruction; that Izanami dies in giving birth to the fire Kami and out of her body, in its disintegration, come several other Kami—the eight gods of Thunder (8 is the mystic number of the Japanese) that Izanagi pursues Izanami into the land of Night to bring her back. He is followed, and, as he flees from them (his pursuers) he pelts them with the "divine fruit" (peaches) growing in the pass to the underworld. There is a quarrel between Izanami [who resents being disturbed] and Izanagi. She threatens to kill one thousand daily if he repeats this act of violence, he replies that he will cause fifteen hundred to be born.

When Izanagi returns from the underworld, he bathes in order to cleanse himself from the pollution of contact with the dead. From the pollution thus washed off fourteen Kami are born; but of these only three take a prominent part in the stories of the *Kojiki*. One of these three is the Goddess of the Sun, and another, the Kami of the Moon, and the third is the Kami of Force. It is not difficult to see that here we have a second trinity, the manifested trinity of all great religions; and this trinity was evidently worshipped in the first great Japanese religion—*Kami-no-michi*, the Way of the Gods, a name later on changed into *Shinto*, a Chinese word with the same meaning. In the change of name we have the mark of the new era when Japan, its customs, its art, and its religion are transformed by Chinese and Indian influence. Other myths appearing in the religions of Japan will be discussed in a later article.

There is a quaint touch of the elusiveness, which is so characteristic of all things Japanese, in the fact that this original scheme of creation of theirs does not mention the manner in which human beings came into existence; apparently, they just happen, loom out of the whole, a primeval part of it.

Both Chinese and Japanese are of Turanian stock and yet, though they are, and have always been, such near neighbours, and their histories have so closely intermingled, there are marked differences in the myths of the two races. Take one example, the Sun as we have just seen is feminine in Japan; in China it is masculine. Referring to the Secret Doctrine, we find:

With the fifth, our own race, the Lunar-Solar worship divided the nations into two distinct, antagonistic camps. It led to events described æons later in the Mahābhārata war. . . . Originating in the dual aspect of the Moon, the worship of the female and the male principles respectively, it ended in distinct Solar and Lunar cults. *Among the Semitic races, the Sun was for a very long time feminine and the Moon masculine; the latter notion being adopted by them from the Atlantean tradition.* (The italics are mine.)

To return to the story of the *Kojiki*, it says that at the purification of Izanagi, the Sun-Goddess was born from his left eye and the Moon-God from his right eye, and Susa-no-o, the Kami of Force from his nose; and between these three, Izanagi, their father, divided the Universe.

The following is the version of the creation of the world in the *Kojiki* given by the Japanese writer, Okakura Yoshisaburo, after calling attention to the fact that at the period when the stories were written down, myths from Chinese and Indian sources had already been incorporated in them, or had at least influenced the character of many of them.

The ethereal chaos with which the world began gradually congealed and was finally divided into Heaven and Earth. The male and female principles now at work gave birth to several deities until a pair of them, Izanagi and Izanami, were produced. They married and produced first of all the Islands of Japan, big

and small, and then different deities until the birth of the Fire God cost the Divine Mother her life. She subsequently retired to the Land of Darkness, where her sorrowful consort descended, Orpheus-like, in quest of his spouse. He failed to bring her back to the outer world, for, like the Greek musician, he broke his promise not to look at her in her more profound retirement. The result was disastrous. Izanagi barely escaped from his now furious wife. On coming back to day-light, he washed himself in a stream in order to purify himself from the hideous sights and the pollution of the nether world. . . . One of the most important results of the purification . . . was the birth of three important deities. . . . To these three illustrious children the Divine Father trusted the dominion of Night, Day and the Seas.

This version is a fair example of the translations into English generally given of the *Kojiki* Myths. In them it appears as if there has been a confusion made of Universal origins and planetary deities and the descent into matter of the Monad or of the Ego, as well as the confusion created by the introduction of foreign myths.

Mr. Aston, one of the early English writers on the subject of Japan, does not help us very much, since he regards Japanese Mythology as, on the whole, a "mere farrago of childish nonsense," with but two exceptions;—that "it is permeated by the idea of the whole universe being instinct with sentient life" and that "it contains a doctrine we have been accustomed later to call the 'Divine Right of Kings'". It is perhaps for the preservation of this doctrine of Initiate Kings with their proto-type in the SONS OF THE FLAME, that we have Shinto alive as a religion to-day "dead though the house of it seems". Mr. Aston is persuaded that Izanami and Izanagi were suggested by the Yin and Yang principles of Chinese philosophy, possibly to account for the existence of the Sun-Goddess. He adds that they are not important to the Shinto Ritual. He also says that *Kuni-toko-tachi*, "Land Eternal Stand," or, as Captain Brinkley more happily translates it, He who "stands eternally in the heavens," represents an abortive attempt to make a Supreme Deity for worship in substitution for that of the Food

Goddess at Ise. No special reason is given for these assumptions so one may regard them as merely theoretical.

Before turning to *The Secret Doctrine*, a description taken from *Man* will throw some light on what may have been, indeed, one can say, must have been, one of the primal influences in the moulding of Japanese evolution. Mr. Leadbeater, writing of the earliest race of Aryans whose rule at one time extended over Japan, says: "As a people they were bright and happy; they recognised Devas behind all natural forces. The Dawn-Maidens were joyously hymned with each morning, and the Spirit in the Sun was the chief object of worship. The Four Kumaras were regarded as Gods, and Their Presence was evidently felt by a people living so near to Nature as to be sensitive and psychic." Substitute for the "Four Kumaras" the word "Emperor," and this could equally well have been written of Shintoist Japan.

H. P. Blavatsky quotes someone called Omoie, when speaking of Japanese Mythology. I do not know whether he was either Japanese or an eminent authority. The quotations are interesting but not very full. She also refers to a Captain C. Pfoundes who had spent many years in Japanese monasteries. He is quoted as describing the Japanese conception of creation as follows:

Out of Chaos (*Konton*) the Earth (*In*) was the sediment precipitated; and the Heavens (*Yo*) the ethereal essence which ascended. *Man* (*Jin*) appeared between the two. The first man was called Kuni-toko-tatchi-no-mikoto and five other names were given to him, and then the human race appeared male and female.

This does not quite fit in with Mr. Aston's conception of Kuni-toko-tachi representing "an abortive attempt to make a Supreme Deity for worship at Ise". To a further statement of Captain Pfoundes that "Izanagi and Izanami begat Tenshoko doijen, the first of the five Gods of the Earth," H.P.B. adds the comment that these Gods are simply our two kinds of "Ancestors," the two preceding Races which give birth to animal

and to rational man. In other words they represent the Mānasaputras and the Lunar Piṭṛs.

In one place H.P.B. speaks of the Japanese system as rather reversing the accepted order of things thus:

In this system, Anthropogenesis precedes Cosmogenesis as the divine merges into the human and creates—mid-way in its descent into matter—the visible universe; the legendary personages, remarks reverentially Omoie, "having to be understood as the stereotyped embodiment of the higher doctrine and its sublime truths".

She then gives a brief exposition of this system:

When all was as yet Chaos (*Konton*) three Spiritual beings appeared on the stage of future creation. 1. *Ame-no-ani-naka-nushi-no-Kami*, "Divine Monarch of the Central Heaven;" 2. *Taka-mi-onosubi-no-Kami*, "Exalted, Imperial, Divine Offspring of Heaven and Earth;" 3. *Kamu-mi-musubi-no-Kami*, "Offspring of the Gods," simply.

And adds:

These were without form or substance—our Arupa Triad—as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed".

Compare this with Captain Brinkley's description of the first trinity of KAMI given previously.

Another paragraph with a quotation from Omoie reads:

These Tsanagi-Tsanami [Izanagi-Izanami] descended into the Universe by the Celestial Bridge, the Milky Way, and Tsanagi, "perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the Depths and dry land appeared. Then the two separated to explore Onokoro, the newly-created island world."

Once again H.P.B. comments: "Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the secret doctrine". A much fuller explanation of the cosmological myths of Japan is given by her in another part of her great book.

Out of *Konton* (chaos) an egg-like nucleus appeared having within itself the germ and potency of all universal as well as of terrestrial life, it is the Threefold which differentiates. The male principle (ethereal)—*Yo*—ascends and the female principle (material)—*In*—is precipitated into the Universe of Substance, when a separation occurs between the celestial and the terrestrial. From this *In*, the Mother, the first rudimentary *objective* being is born. This being

is ethereal, without form or sex, and yet it is from it and the Mother that the Seven Divine Spirits are born, from whom will emanate the seven "creations".

1. The "Invisible Celibate," the creative potentiality of the non-creating "Father" made manifest.

2. The "Spirit of the rayless Depths," differentiated matter, also the mineral realm.

3. The "Spirit of the Vegetable World" or "of the Abundant vegetation".

4. The "Spirit of the Earth" and the "Spirit of the Sands," a being of dual nature, the former the potentially male element, the latter female. These two were one as yet, unconscious of being two. In this duality were contained; (a) *Isu-no-gai no Kami* [Izanagi] the male, dark and muscular Being, and (b) *Eku-gai no Kami*, the female, fair and weaker and more delicate Being.

5 and 6. Spirits who were androgynous or dual sexed.

7. The Seventh Spirit, the last emanated from the "Mother," appears as the first divine human form, distinctly male and female.

After this she adds, "Compare this with the *Purāṇas* wherein man is the seventh creation of Brahma".

The Myths discussed in this Article are but a very small fragment from the *Kojiki*, selected because upon these alone does *The Secret Doctrine* shed any light. But even this fragment is sufficient to show that the remote ancestors of the Japanese had a knowledge of the primordial TRINITY, of the seven great Hierarchies, and of the stages leading to dual-sexed humanity. It is the hope of the writer that the attempt here made will excite enough interest in some of our Japanese members to stimulate them to a further study of the *Kojiki* in the light of Theosophy; and that they may find other revelations in it of the ancient truths. It would be no small thing to awaken once again the hidden fires of inspiration in their own most ancient faith, no small thing to rekindle the torch of *Kami-no-michi* as the living symbol of the "Initiate Kings," no small thing to keep it burning till the hour when one of "Them" shall again come down "the floating-bridge" to show to men "The Way of the Gods".

Alice E. Adair

(To be continued)

THE FUTURE OF THE DRAMA

By G. A.

THERE exists deep in the minds of many people at the present day a hope, or something more than a hope, an intuition that the earthly millennium may not be so far distant in time as is commonly supposed. This intuition is supported not only by the inherent optimism of human thought but by the cold and crystallised reasoning of those thinkers who have taken the trouble to pursue to their logical destination the straws borne across their line of vision by the cosmic winds.

In every department of life the tides of the *Zeitgeist* are setting in the same direction, and it is a fascinating pursuit to attempt to forecast by a process of deduction their probable effect on any branch of human activity. To take one vital function in the life of the community—the Drama; how are these currents likely to modify its ultimate product, the popular play?

An entirely unprejudiced and highly developed observer, coming for the first time into a London theatre in which the average comedy of manners was being performed, would be struck by two things; firstly by the extreme exactness of the presentation of external life, and secondly by the relative triviality of the play's motive. The problems which our modern plays affect to discuss and solve are not problems at all to a man who has begun to think. No Greek playwright would have dreamt of discussing seriously a married man's right to take another woman to a dance or the exact degree to

which a wife ought to indulge in activities external to the home. Even our most gifted dramatists seldom do more than scratch the surface of the problem. They show us brilliantly enough that a certain law is unjust or that a certain social usage is absurd; perhaps they permit us to laugh for an hour at our own inconsistencies; but they hardly ever get deep enough to hint to us how we may correct these inconsistencies, or indicate the attitude of mind which will render an unjust law impossible. All the care of observation, the brilliance of exposition, which are present in a modern play are vitiated by the superficiality of its basic idea.

The only problem which ultimately is at all worth discussing is the problem "How to Live," and to the solution of this our modern playwrights contribute little. Occasionally, in some sketch or turn on the music-hall stage, something more real is produced. The artificialities of music-halls are many, but they are of a different nature from those of the legitimate stage. Perhaps because their patrons have not succeeded in placing so many buffers between themselves and life as have their brothers of the more "cultured" classes, the art which they patronise is in certain aspects more alive.

The plays of the future will divide themselves into two classes. On the one hand we shall have the farce, the entertainment to which people will go in order to be made to laugh, and not only to laugh but to roar. The place of laughter in life is a matter which to-day is sadly misunderstood. With the disappearance of beauty from our daily life laughter has come to be suspected. People are even ashamed of laughing. Only when we begin to understand life will laughter come into its own. At the present day Charlie Chaplin is to the educated a prophet crying in the wilderness. The farce of the future will contain his wonderful knock-about element, the glorious smashing of innumerable plates, but it will also contain something more subtle: it will satirise the unintelligently earnest

and the clever dilettante. The blast of its Homeric laughter will banish cruelty and affectation: it will correct because it understands.

The other type of play will approach more and more, as time goes on, to the mystery drama, the symbolical representation of the forces playing through space. The subjects for these dramas will be the interplay of cosmic energies and their relation to man, the action and reaction of the principles of man, in fine, man's true nature and place in the universe. The exploitation of the actor's personality will disappear; the very essence of "good" acting in such plays will be the complete suppression of the lower self. Only so will the true nature of the higher being represented be able to become manifested.

As the plays become more and more religious in nature—using the word religious in its highest and widest sense—the commercial element will vanish from the theatre; the theatre manager will become what he ought to be, the minister of Truth, and the service of the theatre will take its true place by the side of that of the house of worship. Dancing and rhythmic chanting will return to their places. The designing of scenery will follow the lines upon which it has already begun. More and more it will become symbolic rather than imitative.

The theatre will begin to be a focus for the radiation of the inner light of the world rather than a mirror of its outer drabness: the Drama will begin to perform its true work, the interpretation of Life, the exposition of Love. The whole of manifestation is but a vast stage on which all creatures perform rhythmically their appointed parts. Our Drama is the Microcosm of which All is the Macrocosm.

G. A.

PRECEPT AND PRACTICE¹

By JESSIE PLATTS

WE all admit, I think, the importance of incorporating our Theosophical belief—if it is to be of any practical value—into our everyday life; but there are certain definite dangers connected with that incorporation, which have been in my mind for a very long time, and which I wish to point out to you to-night.

To begin with, do not always give occult explanations of the quite ordinary difficulties and complexities that confront every one of us on the physical plane. The occult explanation may be there, but you cannot prove it for yourselves yet; and, applied indiscriminately, it simply causes intense amusement to “the man in the street,” and disgust in a really intelligent individual. As a concrete example, I would suggest that very sparing mention be made of any information you may have received respecting your own previous incarnations or other people’s. Reincarnation exists—we may be convinced of it; kârmic links exist—we may be convinced of this also; but they do not exist as excuses for obtaining that which it is unlawful for us to possess at the moment, or as a pretext for putting on one side, as not applying to our case, certain conventions which are regarded as a passport to decent society. A corporate body is judged by the life of the individual member, and a Theosophist who employs any of the

great truths in which we believe as arguments for breaking any law—written or unwritten—on the physical plane, brings grave discredit on the Theosophical Society, is false to the principles he professes, and generates for himself the most appalling karma.

Again, it is often said by Theosophists that the personality does not matter; that it is the ego alone who is of importance. To a certain extent I venture to disagree with those brethren. The personality is the instrument by which we contact other people on this plane and at this stage of our evolution, and it is a very powerful force for good or for evil. Personalities, our own and others, make or mar the harmony of life, however advanced the ego behind may be.

It is not, I take it, much to our credit, if we give our opinion of and to our friends (very often unasked) with the utmost bluntness, disregarding their feelings altogether, and call it “being sincere”. We were not sent here to make trouble, but to harmonise and bring into line as much as we can of that extremely inconvenient and annoying factor of life here, and sincerity is none the less sincere if it is camouflaged by the oil of courtesy—“use a drop of margarine” is how it was once expressed to me. You know quite well how easy it is to serve one person, and how difficult it is to render exactly the same service to another, simply because in one case the personality affects you pleasantly and in the other it jars on you.

In minor details it is worth troubling about too. Freaks of costume and vagaries of behaviour do not always denote very advanced egos or highly developed spirituality; and I submit that for your consideration, because the Theosophical Society has suffered much in the past from too much enthusiasm for the ego, and too little regard for the personality. But do not mistake me. From another aspect, personalities are nothing—they may fail you over and over again—but the

¹ A Transaction of the Verulam Lodge, T.S., Cambridge

principles, the eternal verities, endure throughout all the ages. And that is what Dr. Annie Besant meant, when she said in her Blavatsky Lecture last June: "Go for principles, not personalities." I only wish to remind you that the personality of each one of us is not an anæmic, inconsiderable appendage, but a possession of supreme importance.

Do not pull yourselves up by the roots too often, to see how you are growing; it does not do much good, if any, and it might be wiser if you never did it. It is no use fussing because we cannot get on faster or do more. All those agitations are really keeping you back. Endeavour to do each daily duty, each bit of work, as service to God and the Masters, and you will progress all right.

For that introspection always implies a "looking for results," a desire for recognition; and to that you must never give way. It is very natural to want to know if we are working at night on the astral plane, or if we are being used for something important; but it is an insidious temptation all the same. Some day you *will* know, when you are advanced enough to remember perfectly what you do when you are out of the body at night; until then, do your best to disregard it. And, above all, never allow yourselves to wonder if you are doing well enough to be approaching your first Initiation. I think that if we realised the solemnity of Initiation more, the terrific responsibility it brings with it, we should ask to have it delayed as long as possible, rather than be insistent on its attainment.

Some of you will be going out into the world before very long, quite on your own, seriously taking up your work in life. You may find that your environment will make it very difficult for you to remain Theosophists. Doubts and difficulties of an intellectual kind may make themselves felt, and the desires of the flesh may pull you a hundred ways at once. With regard to the first, the vital thing is that you should be

honest with yourselves; dig right down to the root of your difficulty and face it. It may be that you will drop Theosophy for a time—quite a good thing to do, perhaps—but be honest, be true; for nothing in this world is worth having but the truth, in whatever form it presents itself to you.

With regard to the second point, if and when that time comes, remember that we evolve through our mistakes—it is the only way. The Masters themselves have evolved through cruelty, pride, selfishness, lawlessness and ambition of all kinds; and it has been our way too. It does not matter one scrap how often you trip and fall, provided that you get up and go on again. Above all things, do not wriggle in the dust like a crawling worm and cover yourself with mental sackcloth and ashes; it is of no use either to yourself or the Master. "It is nothing against you to fall down flat; but to lie there, that's the disgrace." "It isn't the fact that you are licked that counts, but how did you fight—and why?" But, I repeat, you must be true to yourselves; you must face it all; and, remembering that you are not by any means plaster saints because you are called Theosophists, realise that every experience is part of your growth. We have all to learn the same lessons, some time, some way; and there are those who can only learn them by draining the cup of life to the bitterest dregs, until the realisation comes to them that it was not worth it after all. Every soul is trained for ultimate perfection and union with God, be he saint or sinner on the earth; sin blackens, but it cannot destroy.

It is comparatively easy to be a good, orthodox Christian; it is very difficult indeed to be a good Theosophist. Why? Because we know that on each one of us rests the responsibility of his own evolution, that each of us makes progress according to his own capabilities and perceptions; the burden is not borne for us, and there is no one to blame but ourselves for failure to advance. We have to learn to be independent of

outside help, to realise how much bigger a thing it is to rule ourselves than to be ruled by others. Automatic goodness is not part of God's scheme for us. His plan is that, through repeated trials and many failures, man obtains his final victory and at last stands before the mighty Ruler of all the worlds, in all the cleanness, all the beauty, all the strength of the Master, of the Christ Himself. A magnificent conception of the human ego! Not an automaton, not bought with a price, but a free agent, with the seeds of divinity and immortality inherent in him from the very beginning.

The path we have to tread is steep and very narrow, it is called the razor path; on the one side is the life of the ascetic: on the other, the life of the devotee of pleasure. The middle path is for us—the hardest of all, because it is infinitely harder to live *in* the world, and yet not be *of* the world; it means absolute balance, perfect poise. This razor path has another name: it is called the Way of Renunciation. This means pushing aside everything that would keep us back from the very highest ideal of spiritual welfare, and by that I mean putting the proper values on life, always putting service to God and humanity first. It does not mean giving up all earthly ties and pleasures, but it does mean using all our earthly happiness as something in trust, and preparatory to our fuller life hereafter. Everything that is good and beautiful is meant to be enjoyed by the soul while still incarnate in the physical body; there is nothing evil on the earth, but a very great deal has been turned to evil uses. True renunciation, true self-sacrifice, means giving out so much love to the world, so mirroring the divine in the human, that everything else sinks into absolute nothingness compared with it. It is not utter oblivion of all human affection, but an infinitely higher conception of what affection really means. It is right to enjoy everything that is fine and lovely on the earth; to condemn, to despise it is an insult to the great Author of all life.

But, if you are truly and faithfully serving the highest, the world's attractions have no real meaning for you, because you know they are but shadows of the true realities of the spiritual life. Just take them at their proper valuation, so shall you be God's servant and the world's master, keeping yourselves free from the power of the glitter and glamour of the joys of earth-life, remaining, as a boy was fond of quoting some long ago, master of your fate, captain of your unconquerable soul.

There is just one other point; Theosophists have said to me, sometimes, that they never pray, as prayer unnecessary. Believe me, it is not unnecessary. I think they make that mistake through limiting prayer to petition, and that mainly for material things. Petition is a part, but on a part. Prayer is a sublimation of thought—a mighty force, with powers and consequences far-reaching and long-continuing.

You know that, in this great public school of life on earth, we have to learn to stand alone, to achieve our own ultimate perfection. No soul, human or divine, can bear the burden for another; each must carry his own pack, and fight his way to the very end—never a light task, sometimes well-nigh impossible. But in this school we are not left without teachers. The Masters are there always, ready to catch the tiniest little bit of thought sent out to Them as a cry for help; and the help always comes, as may seem best to Their god-like wisdom. And sometimes we need every scrap of Their help, just to live—yes, just to live. The great Teacher who came among men 2,000 years ago told His friends to knock and the door would be opened, to ask and they should receive; and now we are told that for every one step the pupil takes towards the Master, the Master takes twelve towards him. What is that but prayer, and the answer to prayer?

Mighty as is the power of prayer, there is yet another force mightier still, and that is Love—the greatest motive power, the biggest, grandest possession in all the universe. Give it out freely to all with whom you come into contact, keeping nothing back; for love is a gift, not an investment to

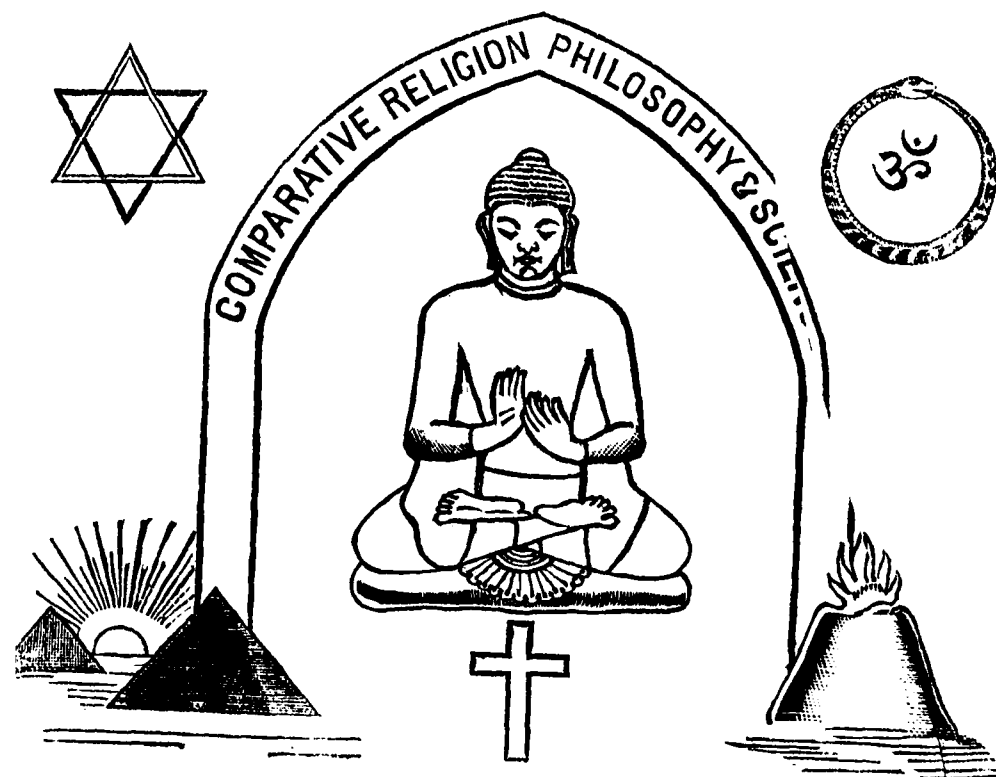
be repaid with interest. Do not pass love by, because you fear the pain she brings with her; for, in so doing, you hinder your own progress. Love does bring pain, an agony of pain—I, who speak to you, know it very well—but it is very largely caused by our own imperfect development, our vision so obscured by our exceeding great love and pity for ourselves, that we cannot see the glory shining through the cloud, though it is there all the time.

The highest ideal of life is to serve, and how much better servants we could be if we loved more! How much more use we could be to the Masters, and how much purer channels we could be through which They could pour Their force! With greater love we could co-operate with Them more fully in Their tremendous work for humanity, and even bear a little of the karma for Them, or at least help to prevent it from pressing quite so heavily on Them. For we may assume that, as the Masters are in charge of all movements for the uplifting of humanity, so They carry with Them the karma of those movements.

Brothers of mine—for brothers you are, irrespective of sex, race, colour, caste or creed—shall we try to give out so much more love to the world, to let our love for our own friends so widen and develop, that everybody's happiness is our happiness, and everybody's trouble is our trouble? If so, we shall approach the love of the Master, the Christ, boundless and free, utterly unselfish.

When the World Teacher comes, the great Lord of Love, surely it is that which He will teach before anything else—love and service for the sake of serving; and, if we could learn a little of that lesson now, we could say: "In preparation for His Coming, we give ourselves without reserve, asking nothing, seeking nothing, hoping for nothing for the separated self; content to be in the light or in the dark, to be active or passive, to work or to wait."

Jessie Platts



PHILOSOPHY:¹

OR

GOD MANIFESTING AS UNDERSTANDING

By ANNIE BESANT, D.L.

WITH this morning's subject, Philosophy, we pass into another division of our constitution. You will find it helpful to bear in mind in your studies that the various branches of human thought, of human emotion, and human action may

¹ The third of six addresses, inaugurating the Brahmavidyāshrama, Adyar, given on October 4th, 1922.

be looked upon as the foundation of certain great divisions in the human constitution. It is one of the illuminating conceptions of the Divine Wisdom that, wherever we look, whether it be at the divisions of mankind, the divisions of Races, the divisions of nations, and so on, or the divisions of the human constitution, we find that they are all built up on the great manifestatic of Īshvara as triple, subdividing again into seven. If you take that as a kind of basis, examining it, of course, with your own minds, and adapting it with your own thought, you will find that you will not stray very far from the central line of thought in each case.

In our first two subjects, Mysticism and Religion, we were dealing especially with the activities of the human being in the two higher planes of his being, in the fivefold universe, the Ātmā and Buddhi. In relation to Buddhi we have as reflection the emotional plane, emotion and Buddhi being very much more closely related to each other than Manas and Buddhi. And that division comes out very plainly in modern Philosophy, where it seems to be recognised by men like Bergson that, in looking at the human being, we must distinguish these stages of evolution; and what he speaks of as instinct—accumulated experience, as it is sometimes called, born with a creature—is related to Buddhi rather than to the intellectual faculty. The fact is that there are very few people at present who can initiate any form of activity from the buddhic plane. From the emotional, however, in its highest stage, there is a response from that quality, that characteristic, or mode of consciousness, that we speak of as Buddhi. Both really deal with the emotion of Love, in its lower and in its higher forms, and that is the great unifying force. It is Love that draws together, while, on the other hand, Intellect divides and drives apart; it is the I-creating principle.

In man we have the triplicity, Ātmā, Buddhi and Manas. Ātmā is sometimes called the triple Ātmā, because, in the case

of the higher human evolution, Buddhi and Manas merge, disappear, in Ātmā, giving it that reproduction of Īshvara, which you may carry right up to the Saguṇa Brahman, the triple aspect of the Saguṇa Brahman, that reproduces itself in the Īshvaras of the many systems, and again in the consciousness of man.

Looking at that consciousness, we find that it unfolds, in its descent into matter, the Ātmā, and then, putting forth the other aspects, as it were, it takes to itself certain atoms of the two succeeding planes. There you have the reincarnating entity, the life which lasts from incarnation to incarnation, the reproduction really and primarily of the Monad, part of Īshvara Himself; and then the unfolding of that, stage by stage, in order that there may be the evolution of matter, which has to correspond with the unfolding of Spirit. Then you have the reflection of that again in the lower divisions, which we often call the personality of man, the reflection of the creative activity of the intellect in the concrete mind; the emotions and passions reflecting in dense matter the unifying power of Buddhi; and finally the highest, the Will, the Ātmā, reflecting itself in the organ of action, the physical body. When you have that outline always in your mind, so that it is always there, and so that the various studies that you take up fit themselves into it almost instinctively, you find your study very much clarified; and perhaps that is especially necessary when you are dealing with the enormously complicated subject of the philosophies of the world. From one standpoint these may trench on Religion, not by assimilating Buddhi, but by the necessity which is often felt by the analytic faculty of the human reason of unifying its own thoughts, of definitely recognising certain great principles out of which all else flows, and rising into the Intellect, with its synthesising faculty.

Now, what is Philosophy? The word means "the love of wisdom"; but when we ask what it really is, we find it is the

definite intellectual attempt to understand the universe in which man finds himself as a part. In most Philosophies, but not necessarily in all, primarily the object of research is the nature of God; the second object of research is the nature of man; and these two are brought together, and Philosophy endeavours to ascertain and express the relation between them. So you have God, Man—as symbolising the universe, the I and the Not-I—and the relation between these; thus the constant attempt of the highest human Intellect is to form an intellectual system, which ought to be complete in all its parts with regard to this great triple object.

I was obliged to make a reservation, because in some systems the first (God) is left out, as, for instance, in the Sāṅkhya. It begins with a duality, Puruṣha and Prakṛti; and you have a profoundly interesting account of the method of evolution in Prakṛti, by what Patañjali calls the propinquity of Puruṣha. Puruṣha is there as a witness, but is at the same time the inspirer of everything, setting in motion the machine of Prakṛti. The word “propinquity” is rather a curious one, as it implies nearness in space; but, if you take it as the establishment of relations, you will have a truer and fuller idea. The Sāṅkhya philosophy is sometimes spoken of, I think unwisely, as atheistic. If you take the word a-theistic in the true Greek sense of the term, as meaning “without God,” the “a” being a privative, it does not imply any sense of antagonism. It is not anti-theistic. It deals with the derived, as it were, and does not concern itself with That from which the derivation of Puruṣha *cum* Prakṛti takes place. But, as you are aware, the Sāṅkhya system is constantly put as a pair with the Yoga system of Patañjali, which is called the theistic Sāṅkhya. Putting it into other language, we should say that the Sāṅkhya has to deal with the involution of Life into matter, and the evolution of form shaped and moulded by that Life; and it is along that line its great author

seeks to present an intellectual view of the universe, or, in other words, a philosophy of the universe.

Patañjali deals with the origin of all, and teaches the mystic way to Self-Realisation: how that Self-Realisation is to be brought about in a thoroughly scientific manner; and it is the abstract science of his exposition which places his special examples and explanations in the grade of Philosophy, rather than in the form of Mysticism, or Religion, although so very closely allied to both.

When you take the definite view I am suggesting of the constitution of man, you sometimes find reconciling points, where people without that knowledge have found differences and antagonisms; and this is peculiarly so in the case of the greatest of all systems, the Vedānta. There you have the crown of the human Intellect. You find it penetrating the Upaniṣads; you find it when you come to Greek philosophy, to the German philosophy of later times, and so on, always reproducing certain great, all-embracing ideas. But the Vedānta is spoken of as divided into three views, or schools: the Advaita, without duality; the Viśiṣṭādvaita, the Advaita with a difference; and the Dvaita, Duality. Unfortunately those who follow one or other of these three systems are very apt to quarrel vehemently with each other. It is a characteristic of intellectual systems that, until the unifying force of the Spirit is felt, intellectual divisions are so sharp, so clear, so emphatic, in their statements, that their exponents very readily rush into somewhat unphilosophical antagonisms, especially those who think more of the words than of the spirit of the philosophy itself. Really what you have in those three systems is the idea of Liberation, which, you must remember, underlies all the Indian schools of Philosophy. You have there the different types of Liberation, according to the angle of vision which is taken by the student in each case.

If you take the Dvaita, the Duality, there the man is striving upwards towards the Ego, and is thinking of that Ego as passing into Buddhi, merging in Buddhi. Putting that in a rather more concrete form, at the first great Initiation, the causal body, called Vijñāna-mayakosha, dissolves, breaks up. The consciousness, impressed with everything which has been gained by the exercise of the Higher Manas, passes on into Buddhi, and realises the union of lives. There is the distinction, constant and permanent, between the creative or emanating Life, and the fragments of that Life as embodied in the objects of the universe, and in the higher form of humanity, the "crown of creation". Man rules with the strong Intellect, marking out individuality. He reaches the buddhic plane, and that is his Liberation. On that plane he knows from within, and not from without. He loses, as it were, the intellectual aspect of looking outwards, which is the great mark of the Intellect, the recognition of the Not-I, bringing out, of course, the recognition of the I, and finds an inner union of his life with all lives.

Then, in the Viśiṣṭādvaita, you have the idea of Liberation where Buddhi, in turn, passes into the Ātmā, and the original triple Ātmā again appears—if one may use the phrase—as an entity, though the word entity gives the idea of separation.

Then you have the Advaita. You have in that the merging of the triple Ātmā in the Monad of the Theosophical terminology, the Fragment of Deity—the Father, from the standpoint of the fivefold universe; the Son, from the standpoint of the sevenfold universe, in which the Son ever remains in the bosom of the Father, never separate from Him, but as a centre in Him.

And this leads me to say one word which, I think, you will have to keep as a steady thought right through, in all the questions that you meet in the various philosophies as to the meaning of "absorption," the Nirvāṇa of the Buddhist, and the

various ideas of Moksha, the true Nirvāṇa of the Hindū. In all of these, if you wish to have the nearest approach to the truth that human limited intelligence and consciousness can gain, you must not think of what is called the drop merging in the ocean, that is, of the drop disappearing, which is the idea that the western student of eastern Philosophy usually adopts. What you have to think of (though it seems a contradiction) is the drop expanding into the ocean, and still keeping its own centre. It would not be much use building up individuality if, at the end, all was to be thrown away, and the individual was to be the same on returning to "the bosom of the Father," as when he came from it. That is not the view which comes from an increasing knowledge of the expansions of consciousness, which is, after all, all that we have to guide us in our own experience. If you take the consciousness of the Higher Ego, you have a very strongly marked Individuality, a very distinct separating body—using that word for a kind of permanent enclosure of matter in which resides a certain stage of consciousness, which is essentially the I developing its I-ness, intensifying that sense of the I, by contrast with the universe around, in which the I does not find that its own consciousness is working. He is looking at it from outside, not from within it; and so he feels intensely the sharp separation between the I and the Not-I. But when the I-ness drops his causal body, his material from the higher mental plane, and passes on into the buddhic, there is an immense expansion of consciousness, but there is no loss of that centre; he expands so as to include any of the consciousnesses which are acting on that plane. In a sense, he becomes all of them, and yet he never loses the sense of his own centre. He identifies himself with another with a closeness of identity that we know nothing of below that plane. But still there is the subtle memory of past experiences which gives it a little different hue, or colour, or fragrance, or

whatever delicate word you can use to symbolise an existence which is almost impalpable and yet that remains, colouring, as it were, the buddhic consciousness. There is that tremendous expansion; and if, when you are studying the various philosophies, you keep that in mind, you will find every now and then a phrase which becomes intelligible when you have that thought in your mind. In Plotinus, you will find a wonderful description of buddhic consciousness, in which he speaks of the Star which is itself and all the other Stars, as the striking fact of what we should now call the buddhic body—or rather, the buddhic sheath, to make a distinction between the enclosure and the appropriation of matter which does not separate. The buddhic sheath is a radiating Star, not an enclosure. If you see a person in the buddhic body on the buddhic plane, you do not see an enclosure; you see a Star radiating out in all directions, whose rays pierce your consciousness so that you feel it to be a part of yourself, and yet not quite. It is almost impossible, except by a series of contradictions, to describe states of consciousness to which our language does not adapt itself. Of course, in Samskr̥t, you get an enormously more developed form of language, from the philosophical standpoint, than in English; yet in trying to make people understand, you must use a language that they will understand, and Samskr̥t is known by comparatively few people in the West. We are rather trying to eliminate the Samskr̥t terms without loss of accuracy. The experience of the buddhic plane is not translatable into words down here; but you do get indications of it, and they are generally called (when people read of them with no realisation of what they mean) “obscure,” “vague,” “indeterminate,” etc. But it is quite clear, and not vague to anyone who touches it. It is one of the great facts of consciousness that you can never understand a stage which you have not reached. You cannot understand consciousness by

looking at it from outside. I was answering a letter yesterday in which there was the question: “Why did God make the universe?” I suggested that there were many possible reasons, but that a kitten cannot understand why a man spends his time reading a book instead of running after a leaf on the ground, because the consciousness of the kitten is not developed enough to read a book; and we are all nearer to the kitten than to Īshvara in one sense, in our comprehension of His nature. It is quite true that

Closer is He than breathing,
Nearer than hands and feet,

but you have to stretch your consciousness to accept contradictions.

On the other hand, when the consciousness begins to dawn, as it has to dawn, through the help of some one greater than yourself (otherwise it would shatter you), when, enveloped in the consciousness of another, you may touch the next plane, then the sense of absolute unity comes upon you, and you may say that the difference does disappear, but it disappears by expansion and not by extinguishment. That is why I said that, if you would think of the drop expanding into the ocean and sharing the consciousness of the ocean, you would have a truer idea of Nirvāṇa, which so many western writers call annihilation, though it is the fulness of Life.

I said the consciousness would be shattered. If you think for a moment of films of matter, however fine they may be, you will find that they have a certain limit of vibration, and that they can answer to and reproduce certain other limits of vibration. You also find that, if you take a very much more rapid rate of vibration, you break the enclosure, shatter it to pieces. That is true of all aggregations of matter, so far as we know them. There is a limit beyond which they cannot respond, and then they simply are shattered. That would be the effect if you were suddenly to find yourselves on the

nirvāṇic plane, if not prepared for it. You would simply have to burst, like a bubble vanishing. It is a very long job to build it again, the film of the bubble. Therefore people are prevented from going into it, unless it may happen that persons may be taken into it, to show them certain occurrences, certain truths, and then they are shielded, just as a diving dress is given to the man who goes into water. Protective sheaths are possible all the way up.

There is, in the Buddhist Philosophy, a wonderful sentence of the Lord Gauṭama Buddha, where He is striving to indicate in human language something that would be intelligible about the condition of Nirvāṇa. You find it in the Chinese translation of the *Dhammapaḍa*, and the Chinese edition has been translated into English in the series of books known as "Trübner's Series". He puts it there that, unless there was Nirvāṇa, there could be nothing; and He uses various phrases in order to indicate what He means, taking the uncreated and then connecting with it the created; taking the Real and then connecting with it the unreal. He sums it up by saying that Nirvāṇa is; and that if it were not, naught else could be. That is an attempt (if one may call it so with all reverence) to say what cannot be said. It implies that unless there existed the Uncreate, the Invisible and the Real, we could not have a universe at all. You have there, then, the indication that Nirvāṇa is a plenum, not a void.¹

¹ The following are the shlokas referred to:

Bhixus, the uncreated, the invisible, the unmade, the elementary, the unproduced, exist, (as well as) the created, the visible, the made, the conceivable, the compound, the produced; and there is an uninterrupted connection between the two.

Bhixus, if the uncreated, the invisible, the unmade, the elementary, the unproduced was nonentity,* I could not say that the result of their connection from cause to effect with the created, the visible, the made, the compound, the conceivable was final emancipation.†

Bhixus, it is because of the real existence of the uncreated, the invisible, the elementary, the unproduced, that I say that the result of their connection from cause to effect with the created, the visible, the made, the compound, the conceivable is final emancipation.—*Uḍānavarga*, xxvi, 21—23.

* "If nirvāṇa was annihilation."—P.

† *Nges-par-hbyung*. This term is generally used for *niryanika* (Pāli, *niyyāniko*), "final emancipation". See Jaschke, S. V. "Nges-pa." The Commentary explains

That idea should be fundamentally fixed in your mind, in your study of every great system of Philosophy. So often the expressions used may seem to indicate a void. Hence the western idea of annihilation. If you think of it as fulness, you will realise that the consciousness expands more and more, without losing utterly the sense of identity; if you could think of a centre of a circle without a circumference, you would glimpse the truth.

In the various systems of Philosophy that you will study, you will take up, of course, the six Darśhanas of Hindūism. You will study the Advaita Philosophy, perhaps the most all-inclusive. The Intellect endeavours to translate into terms of itself, and therefore necessarily into clear-cut ideas, the great truths of the Spirit. There is where the difficulty comes in. If you desire to develop your Intellect (I am putting the lower mind aside), you must be prepared to face a perfect clarity of atmosphere, and many people call it "cold". Intellect is not supposed to be "warm"; that is the function of emotion; and intellectual grasp is blurred by emotion. Intellect is essentially that which (taking up from the lower mind all that it has analysed) synthesises this into some likeness of a part of the great truth which the Spirit hands down. It must be partial. Just as the white light of the sun, passed through a prism, is split into colours, so is it with the Intellect in the human consciousness. It is literally a prism, and, when the white light from the Spirit world shines down, the intellect splits it into colours, and it cannot quite recombine them, and is therefore always imperfect. You distinguish it from the concrete or scientific view, because science confines itself to the outward-looking observation of phenomena and to the process of

it by "that which really exists, consequently the condition (*bhava*, *dn̄gos*) of the other world is not nothingness. All conditions (*dn̄gos*) are related, and it cannot be conceived that there is one that is isolated: light is (connected) with darkness, heat with cold, etc. . . . What then, is nirvāṇa? It is the end of suffering and final emancipation (*nges-hbyung*) and life (*dus*) without end." See Commentary, Vol. LXXII, fol. 93.

classification. And from that it gradually tries to find out some underlying unity by induction ; and so it finds a law of Nature, a great principle unfolding into a series of phenomena, and so on. The Intellect, whose "nature is knowledge," does not work in that way. It recognises truth by its accord with itself. Leibnitz spoke of perfect knowledge as finally intuitive. That is why I do not quite like the word "intuition" for Buddhi, as there is an intellectual intuition which is entirely different in kind from the intuition of Buddhi, which is really Self-Realisation. I do not know how Leibnitz included it in that perfect knowledge. What it does mean, looking from the standpoint of Hindū Philosophy, is that Intellect is (as just quoted from a Upaniṣat) of the nature of knowledge. It is knowledge itself, contracted into this individualised form ; and the peculiarity of it is that intellectual intuition is not a matter of reasoning out, as the greater part of Philosophy is, but a matter of direct recognition. The only thing to which I have been able to compare it satisfactorily in my own mind is the different way in which a musician judges a note of music, from the way that a scientific man calculates the number of vibrations that make up the note. The scientist will tell you exactly how much one note differs from another by the number of vibrations. The musician does not bother himself about the vibrations ; he knows by his own trained ear whether a note is true or not, whether it is sharp or flat compared with another. If it is the least out of perfect accord, he recognises it by hearing. He does not have to reason it out. He hears a discord, and he also knows if it is in perfect accord. The more perfect his ear, the more overtones he hears. That is the quality that you have in the Intellect. It is knowledge : that is its nature. If an external impact is in any way inaccurate, the false note is known by the Intellect. If the external thing is true, accurate, then it will be in perfect accord with the Intellect and will be recognised

as true. That kind of simile may help you to the realisation of what is really meant. The nature of the Intellect is jarred by what is not true ; and, according as the body of the I is perfected in organisation, so does his own nature come out through the veil of that causal body in which he is clothed.

When you come to deal with the Gnostics of the early Christian Church, you will find in them, if you have the patience to worry out what is meant by very obscure wording, some wonderful philosophical rays of Truth coming out, and indicating to an extraordinary extent the union between the higher vision exercised by the Intellect and the vision that is reached by development of the higher senses. I mentioned Plotinus, and he and some others, like Valentinus, will give you what you need. Valentinus failed to explain what he tried to explain, because he saw by a high development of clairvoyance and brought the observations down to the physical plane. That is neither the mystical nor the intellectual way of doing it. It was by the development of the bodies that he was seeing to a very, very high point. It was not gained by reasoning, nor by sinking into himself and finding the very centre of Life. He was concerned with the unfolding of Life in forms, and saw the higher worlds of being, the earlier stages of the creation of a system.

You will find Mr. Mead's works on the Gnostic writers very valuable for your study. It wants patience, because it is very obscure. It is a curious mixture, imaging by a kind of mathematical arrangement by the Intellect phases which are not normally known.

You will also find the more orthodox Christian philosophies distinctly valuable. The Gnostics were regarded as heretics, and were turned out. You will find the Philosophy of the Schoolmen worth studying, if you have the metaphysical Intellect. In all these you must try to see from the standpoint

of the writer and thinker, not from your own. If you come to the puzzle: "How many angels can dance on the point of a needle?" it does not seem to be a very useful subject. Yet you will find some of the subtlest reasoning about it, which has meaning for those who are in tune with it, and it will lead you to the understanding of certain other subtle things in Religion, which otherwise are incomprehensible, such as the real meaning of Transubstantiation.

The Doctors of the Middle Ages are very well worth studying, both Christian and Musalmān, and in the latter you will find the Vedāntic Advaita very finely and acutely put. In these, where pure metaphysical reasoning is concerned, you will find much illumination. As I said, there is nothing else so akin to the Advaita Vedānta as these, but the difficulty is to get at them. They are written in Arabic. They were translated into the dog-Latin of the Middle Ages, and are only very partially translated into any modern European language. One knows them only in fragments. The French and Germans have translated bits of them, and my own very scanty knowledge of them depends on those fragments; yet I have found nothing more subtle than the working of the Arabian intellect, founded on the Neo-Platonic Schools of Græco-Egypt. The study will enable you to bridge over the gulf between Hindūism and Islām. Unfortunately very few of the modern Musalmāns seem to care to translate these for our benefit, well worth studying as they are. I had the British Museum searched when I wanted to study them, but found only some translations into monkish Latin. Very little of them is found in English.

Side by side with this you will take the great philosophy of Buddhism, one of the most subtle in the world. I am not sure how far the Zoroastrians have recovered their philosophy, but there is one thing which is common between the philosophy of Zoroastrianism and that of Hindūism, and that is

the pantheistic and polytheistic elements. I hardly know whether it belongs to Philosophy or Religion. We must call Spinoza a philosopher, but his form of Pantheism cannot be said to be religious. It is pure Philosophy. On the other hand you may take the extension of that in Zoroastrianism and Hindūism in what is called polytheism; it is the making intelligible of the mechanism of the universe through Beings who are the manifestations of Īshvara in limited forms—the Angels and Archangels of the Islāmic and Christian Religions, and the Devas of the Hindū and Buddhist. Where that illuminates Pantheism, you have Religion in its most perfect form. It appeals to all stages of intelligence, and not only, as Philosophy does, to the higher Reason and the Intellect of man.

You will certainly study the Greek Philosophy and find how closely it approximates to Hindūism. Pythagoras was initiated in Egypt, but He came over to India and found some of His philosophy there. I hope you will also find a place in your studies for the Neo-Pythagorean philosophy, which was taken up by Giordano Bruno of Italy, and carried on by him until it brought him to the stake. He has in that the highest Ideal of Deity, and at the same time has a scientific view. It is an interesting combination of Philosophy and Science, at a time when the pursuit of both, or of either, was very dangerous.

You have an enormous range of study before you. When you finish the six months' course, you will be very much more hungry for knowledge than when you began it. Your mind will be better furnished, and you will desire to go on studying.

Annie Besant

as pre-eminently the expression of what is most fundamental in Nature.¹

121. Einstein's theories are, in general, based on the assumption that the velocity of light is a constant throughout the whole of space, and it is admitted that, if this assumption were invalid, the whole structure built up by Einstein would collapse.²

Prof. Jeans recently pointed out³ that

our whole knowledge of physics is "surface-physics"; we ought to remember that our knowledge of physics is derived wholly from experiments conducted on the surface of a planet with the aid of light emitted from the surfaces of sun and stars. . . . There may be a more general physics applicable inside a star, and this may contain sources of energy unknown to us Conservation of mass and of energy may be only phenomena of "surface-physics".

Thus, if we could conduct our experiments in the interior of the earth, or in the spaces between the heavenly bodies, we might need to modify our physical laws, even the most fundamental ones, such as the conservation of matter and energy. This word of caution applies particularly to Einstein's basic assumption of the constancy of light velocity throughout the cosmos. All experiments on the velocity of light have been confined to the earth's surface. How do we know that we should find the same velocity if these experiments were tried on Mars or Jupiter? The physicist will reply that the velocity of light is a property of the space between the heavenly bodies, and that we have proved that between the planet Jupiter and the earth the velocity of light is the same as at the earth's surface.

Against this it may be urged that the velocity of light is not a property of space, but of a special medium of space, and that space may contain many such media, differing in radiation velocity as well as other properties. In this alternative

¹ *Report on the Relativity Theory of Gravitation*, Eddington, p. 91.

² *Relativity and Gravitation*, Bird, p. 104. (Methuen & Co.)

³ *Nature*, Vol. 103, p. 64, March 27th, 1919.

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from Vol. XLIV, Part I, p. 384)

IXa. EINSTEIN AND GRAVITATION

120. There are certain numbers used by physicists which are regarded by Western science as fundamental constants of Nature, the values of which, given below, are taken from the 1920 Edition of the *Smithsonian Physical Tables* (pp. 408—427).

NATURE'S CONSTANTS

Velocity of light, $c =$	2.99860×10^{10}
Planck's element of action, the "quantum," $h =$	6.547×10^{-27}
The constant of gravitation, $G =$	6.66×10^{-8}
Boltzmann gas constant, $k =$	1.372×10^{-16}
Elementary electrical charge, or charge on electron, $e =$	4.774×10^{-10}
Mass of electron, $m =$	9.01×10^{-28}
Mass of hydrogen $=$	1.662×10^{-24}
Rydberg's constant, $N =$	109678.7

All the above are looked upon as unchangeable throughout the cosmic universe; and the first three—the velocity of light, Planck's quantum, and the constant of gravitation—are regarded

possibility lies the whole crux of the problem. If, as taught by Occultism, each planet has its own Fohat, or medium of space, then the velocity of light is a property of the medium attached to the earth, and this velocity may be quite different from that of the media attached to other bodies.

122. In what way can we obtain evidence that will enable us to decide between the contention of Western science, that space contains only one medium, or none at all, and that of Occultism, which maintains that space contains many media? One way would be to try experiments on the surfaces of different planets, but this is not at present feasible. Another way, not quite so satisfactory, is to search for internal evidence bearing on the question. In other words, trace out each assumption to its natural consequences, and see whether these favour the one assumption or the other. Einstein has traced out the consequences of his assumption, and these consequences should be something that is applicable to the whole cosmos. If Einstein's results are meaningless as applied to the cosmos, but have a definite physical meaning as applied to the earth, then this is presumptive evidence that Einstein's theory is wrong as applied to the cosmos, but may be right as applied to the terrestrial universe. Now we saw in the previous study that Einstein's maximum mass of matter was incomprehensible as a cosmic fact, but tremendously significant as applied to the earth alone, because it gave us a relationship between a property of our medium of space and the earth's electrostatic charge. Both Einstein and Everett obtained this maximum, or unit of mass, by the simple process of making the density of water, the velocity of light c , and the gravitational constant G , each equal to unity. In other words, by changing the assumption from that of Einstein to that of Occultism, we find that, by making the two properties of the terrestrial space-medium, c and G , and the density of

the earth's surface-substance, water, each equal to unity, we are able to deduce the earth's electrostatic charge; a fact of great *terrestrial* importance, but without meaning for the cosmos as a whole.

123. The above result contains one weak point which the man of science will easily detect, for this result is based not only on two constants of space, c , and G , but on the density of water; and it will be asked: Why should water be chosen, rather than any other substance? No reply can be given to this that will be regarded as fully satisfactory to Western science, for the complete answer involves the recognition of the facts observed by occultists. But, even to the science of the West, the properties of water are somewhat unique. It is the general solvent of other substances, it occupies the great bulk of the earth's surface, where the electrical charge of a sphere is situated. Its molecular number is 10, which confers upon it remarkable properties, as pointed out by Prof. H. Stanley Allen.¹ He shows that there must be a numerical connection, involving powers of 10, between the unit of length and the unit of mass in the C. G. S. system. Such a relationship gives us water as the standard substance of our planet, the density of which must be unity in order to satisfy this relationship. Its density bears the ratio 4π (4×3.14159) to the earth's volume intensity of magnetism, which again is significant.

To occult students it may be further pointed out that its molecular weight is 18, and in hydrogen, the unit of atomic mass, there are 18 atoms, so that water bears the same ratio to unit atomic weight as hydrogen bears to the atom of Occultism. If water were broken up into 18 atoms of hydrogen, it would carry 18 electronic

¹ *Proceedings of the Physical Society of London*, Vol. xxvii, p. 425, 1915, and *Phil. Mag.*, Vol. 35, p. 339, April, 1918.

charges; and, in the periodic table of the elements, 18 electronic charges is a periodic set in which the chemical properties of the elements repeat themselves. From argon, atomic number 18, to krypton, atomic number 36, is a cycle of 18 charges or a periodic set. Similarly from potassium to rubidium, etc. Now argon has the same chemical properties as krypton, and potassium the same as rubidium, so that the electronic charges, manifested or hidden in water, added to an element, generate another element with similar chemical properties. We may therefore regard the elements as built up, by steps down the columns of the periodic table, of successive additions of water, or the periodic set of charges on its constituent hydrogen. Such is a brief sketch of the reason why water is a unique substance and specially related to the charge of the earth. It could be greatly expanded, did space allow.

124. Our previous study, therefore, gives presumptive evidence in favour of the occult teaching as against the assumption of Einstein, but it may not be sufficient to constitute a proof. If true, however, there must be other facts which confirm it, for the facts in favour of a truth, if it be really a truth, are infinite, since every other fact must be in conformity with it. We may therefore search for other evidence, which may be obtained from the following easily proved theorem:

"The ratio between the mean force of terrestrial gravity and the mean force of terrestrial magnetism is the square of the velocity of light."

125. The demonstration of this theorem has been given in the pamphlet *Einstein's Theory* (p. 27), and to this the reader may be referred for details, which may be omitted here. The mean force of terrestrial magnetism is the mean intensity of magnetisation per unit volume, 0.07903, multiplied by $(4/3)\pi$ =

$(4/3) 3.14159$; and the following values are obtained from *A Treatise on Magnetism and Electricity*, by Dr. Andrew Gray (Vol. I, p. 67):

$$\begin{aligned} \text{Intensity of terrestrial magnetism } I &= 0.07903 \\ \text{Mean force of terrestrial magnetism } f &= (4/3)\pi I = 0.33104 \end{aligned} \quad (28)$$

One of the quantities, therefore, required by our theorem is $f = 0.33104$, the mean force of terrestrial magnetism, as observed by Western physicists. The force of terrestrial gravity is given in equation (18), and is explained in para. 86. It is identical with the earth's astronomical mass, and is equal to the mean acceleration of gravity at the earth's surface, g multiplied by the square of the earth's radius, R ; or gR^2 , as given by (18). This is the total force of terrestrial gravity outside the earth's surface; but what is meant by the mean force of terrestrial gravity is the average value of this force *inside* the earth's surface, or at every point of the earth's volume. This can be ascertained by means of the calculus, on the assumption of uniform density, with the result that it is exactly three-fourths of the surface value. Thus we have for the mean force of terrestrial gravity, from (18),

$$F = (3/4) gR^2 = 2.9826 \times 10^{20} \quad (29)$$

Now our theorem states that the square of the velocity c is equal to the ratio F/f , or

$$\begin{aligned} c^2 &= F/f = 9.0101 \times 10^{20} \\ c &= (F/f)^{1/2} = 3.0016 \times 10^{10} \end{aligned} \quad (30)$$

126. The velocity of light, as given in para. 119, is 2.9986×10^{10} , and this is the most probable value. Physicists

generally use the value 3×10^{10} , and the actual measurements range between 2.986×10^{10} and 3.153×10^{10} .¹

The result of our theorem, as given by (30), is therefore well within the errors of observation, and is proved.

Here then we have a fundamental property of outside space, the velocity of light, shewn to be a function of the forces operating inside the earth's mass, the forces of terrestrial gravity and magnetism. Does this amount to absolute proof that the velocity of light is a property of the terrestrial universe? In the opinion of Western physicists, perhaps not. They may contend either that it is accidental, or that the ratio of the mean force of gravity to the mean force of magnetism is the same for all the heavenly bodies. This would not explain why this velocity of light gives us the earth's electrostatic charge, as shewn in the preceding study, unless it is held that the electrostatic charge of all the heavenly bodies is the same as that of the earth. This would make the electric charge of the chemical constituents of the sun's mass exceedingly small as compared with the terrestrial elements, whilst the magnetic intensity per unit volume of the sun's mass would be 329390 times the magnetic intensity of the earth. Both these deductions would be contrary to observation, for astronomical facts imply that the matter of the sun is highly electrical as compared with the matter of the earth, and that the magnetic forces are not nearly so great as three hundred thousand times those of the earth. Moreover, by the known laws of physics, electric and magnetic forces vary together, so that when the one is great, the other is great; whereas the above supposition would make them vary inversely, the magnetic force varying directly as the mass, and the electric force varying inversely. This would be a very improbable hypothesis, for the laws of the electromagnetic field require that the electric and magnetic energies shall be equal.²

¹ *Physical and Chemical Constants*, Kaye & Laby, 1918, p. 69.

² *Philosophy and the New Physics*, Louis Rougier, p. 45.

127. But let us proceed with further proofs, for, as stated above, if a proposition is true, all other facts help to establish it. There is a region of our terrestrial laboratory at the outskirts of the atmosphere which has recently greatly attracted the attention of Western science on account of the development of wireless telegraphy. The possibility of sending wireless messages for such long distances has greatly puzzled physicists, for it is contrary to the laws of the earth's electromagnetic field, according to which these electrical vibrations should dissipate into space instead of passing round the earth's surface. The observed strength of the Marconi rays is two million times greater than that predicted by theory.¹ In order to explain this, physicists have to suppose that at a height of about one hundred kilometres above sea level (62 miles) there is a layer of the atmosphere composed principally of hydrogen and helium, which is permanently ionised with negative ions or electrons, so as to enclose the earth in an electrically charged spherical shell, like the charge on a sphere, which always resides at the surface. This electrical shell prevents the Marconi rays from dissipating into space, thus confining them to the earth's surface, and rendering wireless telegraphy a possibility.²

128. This region of the atmosphere, at a height of about one hundred kilometres, has many other features that are of interest to us. From the surface up to a height of a little more than six hundred kilometres, the viscosity of the atmosphere remains practically constant, and then, above this height, when the pressure falls below one ten thousandth of an atmosphere, the viscosity suddenly becomes zero.³ At the height of one hundred kilometres the pressure is 0.0067 millimetres of

¹ *Nature*, Vol. 109, p. 140, February 2nd, 1922.

² *Ibid.*, p. 181, February 9th, 1922.

³ *Ibid.*, p. 179.

mercury, or less than one hundred thousandth of the pressure at the surface, and is composed of 95·5% hydrogen, 3% nitrogen, and 1·3% helium.¹ In an X-Ray tube, a pressure so low as this would produce very hard rays, and with a fall of potential of 126,000 volts, as shewn by (19), para. 87, the velocity of the cathode rays would be more than two-thirds the velocity of light.² It is at such pressures that Thomson and Aston have investigated the positive rays, measured the mass of individual atoms, and counted the number of isotopes of which the chemical elements consist. At this pressure matter takes on a new form: cohesion and viscosity have vanished, and atoms and molecules exist as separate units. In para. 71, we shewed that at the bottom of the isothermal layer, at a height of 11 kilometres, the ionic velocity developed by the earth's gravitational field was equal to the molecular velocity. But, as this ionic velocity is inversely as the pressure, the velocity developed at a height of 100 kilometres would be $1·12 \times 10^9$ for the air molecule, and $5·17 \times 10^9$ for hydrogen. The *alpha* rays from the radioactive elements have a velocity which ranges from $1·45 \times 10^9$, for Uranium I, to $2·22 \times 10^9$, for Thorium C. Hence molecular velocities at 100 kilometres are of the same order of magnitude as the *alpha* rays.

129. It was stated in para. 43 that the action between the earth and the sun is similar to that of the cathode and anode in an X-Ray tube, and this position of the spherical shell at 100 kilometres may be taken as corresponding to the surface of the cathode, where gaseous matter is divided into two opposite streams, the cathode rays moving in the direction of the anode, and the positive rays moving through the surface of the cathode, and away from the anode. The cathode rays consist of electrons, which in the case of our terrestrial cathode move towards the

¹ *Smithsonian Physical Tables*, p. 421.
² *X-Rays*, Kaye, p. 233.

sun, and the positive rays consist of the chemical elements, molecular or atomic, moving downwards into the earth's atmosphere. It was shewn in para. 70 that this motion of the molecules at the height of 11 kilometres is in one year sufficient to renew the whole of the earth's mass; and, although the density of the atmosphere at 100 kilometres is very much less, the molecular velocity is proportionately greater, so that in this region also an amount of matter equal to the earth's mass will enter the earth annually. Stormer has shewn¹ that the average height of the lower fringes of the polar aurora is about 100 kilometres, so that these fringes also mark the position of our terrestrial cathode. In the works cited in para. 44, Stormer, Birkeland and Vegard have shewn that the variations of terrestrial magnetism can be explained by the motions of positively and negatively charged bodies, or *alpha* and *beta* rays, in the auroral regions, whilst Vegard has shewn² that the characteristic fringes of the aurora can be accounted for by the clear-cut ranges of *alpha* particles. When we add to this the fact that the aurora is now discovered to be a permanent feature of the upper atmosphere,³ we have both fact and deduction to confirm our theory.

130. At this cathode, or electrical surface of our planet, two opposite processes are apparently taking place. The atmosphere, which at this height, as stated above, consists of 96% hydrogen, is greatly ionised, so as to form an electrical screen for Marconi rays. These ions, as suggested in para. 73, are molecules which have been switched off from the earth's gravitational potential and are relatively stationary. It is now further suggested that the process here taking place is a mutual transfer of molecular or atomic matter between

¹ *Terrestrial Magnetism*, Vol. 21, p. 45, June, 1916, also *Ibid.*, September, 1913, and March and December, 1915.

² *Phil. Mag.*, Vol. 23, p. 231, February, 1912.

³ *Nature*, Vol. 109, p. 55, January 12th, 1922.

the solar and terrestrial gravitational fields ; the negative ions being transferred to the sun's gravitational field, and becoming electrons which move towards the sun, as explained in para. 61, whilst positive ions from the sun enter the earth's gravitational field and become positive hydrogen or protons, which hydrogen, by a later process taking place between the electrical surface and the lower atmosphere, is built up into the elements of higher atomic weight.

These two reverse processes may be defined as radioactive and inversely radioactive, and are processes of alchemy or transmutation. Hence radioactivity is a property of all the elements at the cathode, or electrical surface of a planet, and this surface is the seat of an alchemical laboratory as taught by Occultism.¹ We would here suggest that this electrical surface of our planet is the real surface from the point of view of the physicist, and that the keys to the interpretation of physical phenomena may lie concealed in the operations of forces at this level.

131. But the reader may be inclined to ask : What has all this to do with the velocity of light being a function of the earth's mass, which is the proposition we set out to prove ? The connection is this : at this electrical surface, at a height of 100 kilometres, or more exactly 98 kilometres, the average acceleration of gravity is 950·32, and this acceleration, if operated for a year, or 31,558,000 seconds, would develop a velocity

$$c = 31,558,000 \times 950.32 = 2.9986 \times 10^{10}$$

= the velocity of light (30)

so that, just as the total mass of the earth is generated in the terrestrial laboratory in one year by the gravitational potential, as shewn in {11} and explained in paras. 70—72, so, in one year also, the earth's surface gravity develops the characteristic

velocity of outside space, the radiation velocity or velocity of light.

Now this is a property which, like the others, occurs only in the case of the earth. The surface gravities of Jupiter or Saturn, in their respective periods, would develop velocities quite different to the velocity of light. In both cases they would be much larger. This relationship of the velocity of light, like that of the others we have investigated, is a property peculiar to the earth, and to the earth alone.

G. E. Sutcliffe

(To be continued)

¹ *The Secret Doctrine*, I, 638.

BERGSON IN THE LIGHT OF THEOSOPHY

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

(Concluded from Vol. XLIV, Part I, p. 622)

VI. THE RELATION BETWEEN INTELLIGENCE AND INTUITION

THE question of the relation between intuition and intelligence is of great epistemological consequence, and we now propose to discuss Bergson's theory in a little more detail, and in the light of Theosophy.

Bergson has, so to say, split human consciousness into two; he has, we make bold to say, brought back the two-compartment theory of the Middle Ages, though in a more refined form. The intellect and intuition are regarded as opposed to each other; this dualism is the pivot on which his whole system moves.

Yet there are certain passages which show that they do not differ in *kind* but in *degree*. Intelligence is the luminous nucleus around which intuition forms a vague nebulosity. This contiguity argues closeness of relationship, that there is difference only of degree.

Metaphysics must transcend concepts in order to reach intuition. Certainly concepts are necessary to it [intuition] for all the other sciences work as a rule with concepts, and metaphysics cannot dispense with the other sciences.¹

This passage seems to be quite clear about the relationship between the intellect and intuition. Concepts are the stepping-stones which lead one on to intuition. There is then no yawning

chasm between the world of concepts and that of intuition. On the other hand, Wildon Carr says that intuition is "the most common and unmistakable fact, and that we only fail to recognise it because it is so absolutely simple that it requires a strong effort to turn the mind from its naturally intellectual bent in order to get this non-intellectual vision".¹ But this view takes no account of the fact that if concepts lead on to intuition—and this seems to be a natural inference from the passage quoted above from Bergson—then the latter cannot be the "most common and unmistakable fact"; only the highest mind, which is at home in the region of concepts, can have fitful experiences of intuition. Again, Bergson declares that "dialectic is necessary to put intuition to the proof, necessary also in order that intuition should break itself up into concepts and so be propagated to other men".² How can the experience of intuition be brought down into the intellect, how can the latter conceptualise the experiences of the former, if they are diametrically opposed to each other? They must meet somewhere, there must be some kind of affinity between the two, before the experience of intuition can be passed on to the intellect.

It seems, then, that intellect and intuition are not different in kind but only in degree, the former becoming more and more transparent, as it were, before intuition is actually reached. Can we not have a middle term which joins the two? Now Bergson says that, just as there is intuition of life, so there is intuition of matter; and "it is only as intelligence rids itself of every concept and confines itself to the pure form of space that its approximation to intuition, and, consequently, its grasp of the absolute comes about".³ Does this not mean that there is a higher part of the intellect, pure intelligence, which is in a position to grasp the absolute—not, indeed,

¹ *Philosophy of Change*, p. 22.

² *Creative Evolution*, p. 251.

³ Stewart, *A Critical Exposition of Bergson's Philosophy*, p. 203.

¹ *Introduction to Metaphysics*, p. 18.

in the way in which intuition does, but in its own way? And, since pure matter has duration, which is the characteristic of life, can one not say with reason that pure intelligence is of the same kind as intuition, though there may be a difference in degree? A middle term between intellect and intuition is implied in Bergson's philosophy, as we have just now seen. Neo-Kantism, it is interesting to find, gives such a middle term, though it substitutes it for intuition, which is done away with altogether. As Muirhead says: "The error is to be corrected, not by cancelling the work of thought, but by completing it . . . by new forms of intelligent apprehension."¹ What is meant here is the "higher mind" of Theosophical terminology.

VII. THE LIGHT OF THEOSOPHY

The Theosophical conception of consciousness, if rightly understood, is philosophically unshakable, and will enable Bergson to get over his difficulty. According to Theosophy, consciousness is a unit. It is only for practical purposes that we split it up into a triplicity. It manifests in Time and Space as a triplicity. But this does not mean that any hard-and-fast line of demarcation can be drawn in it. Nor must it be supposed that one aspect is superimposed upon another in layers, as it were. We cannot say, except in a very general way, that consciousness manifests itself as Will so far, as Emotion so much, and as Intellect for the rest. We cannot divide it as if it were a stick with three notches. While consciousness has, no doubt, three very marked aspects, corresponding to the three aspects of the Logos, the one interpenetrates the other in a manner which it is difficult to describe. The Spirit must be imagined as wrapped round, as it were, with matter of all degrees of density, from the grossest

¹ *Hibbert Journal*, p. 902.

to the most tenuous conceivable. Now, matter possesses affinity, and this affinity may manifest itself in some sort of magnetic connection between two types of matter which are qualitatively akin, but of which the one is ever so much subtler than the other. Emotion and intuition have affinity one for the other, and they will therefore interact, notwithstanding that the matter which forms the Higher Manas may be subtler than that which vibrates to emotion and may—to use a spatial term—come in between. Thus it is easy to understand how pure emotion, overleaping the higher and lower manas, can awaken intuition. Says Mrs. Besant: "That which shows itself in our emotional nature, to which instinct is so closely related, is joined to the higher intuition and not to the intelligence at all . . ."¹ But the intuition thus awakened will be only fitful, spasmodic, such as characterises a Bhakṭa. In order that the intuitional consciousness may be permanently awakened and be subject to the will of the individual, the higher manas must be brought into full activity, for it is through the mind that emotion must be purified and controlled, so that its vibrations may echo upwards and evoke the buddhic consciousness. Says Mr. Leadbeater: "There is a close connection between the astral and the buddhic, the former being in some ways a reflection of the latter; but it must not therefore be supposed that a man can leap from the astral consciousness to the buddhic *without developing the intervening vehicles*."² (Italics mine.) It is sometimes forgotten that there is no consciousness that has not the other elements or phases of consciousness present in it. The lower mental world, for example, is a world of concrete thought; and yet it is also a world of bliss. Similarly, the buddhic consciousness has, and indeed must have, a cognitive aspect in it. As Plotinus says, ecstasy is not wholly feeling, but

¹ THE THEOSOPHIST, Vol. XXXIV, "Theosophy and Philosophy," p. 529.

² *The Inner Life*, Vol. I, p. 348.

cognition also. Indeed, the higher mind and the buddhic consciousness are as closely related to each other as are the lower mind and the astral consciousness. From whatever point of view we may consider consciousness, the truth comes home to us that it is a unit. It is an illusion to think that, when one mode of consciousness is waking, the rest are quiescent. The light of the Spirit is playing upon them all, though it may be concentrated more upon only one of them. This fact also proves that consciousness is a unit. And in asserting that there is no gap between intellect and intuition, Theosophy only respects Leibnitz's law of continuity, which Erdmann expresses as follows: "There are no absolute differences, but merely relative and gradual ones."¹ It holds, with Leibnitz, that there is no gap in Nature, nor any sudden stop in it. It holds that consciousness is continuous and a unit.

Bergson has driven a wedge in consciousness between Intellect and Intuition, because to him the former is an instrument of action *par excellence*, the latter alone being an instrument of knowledge. Intuition gives us knowledge of life, and that is the only kind of knowledge worth the name. According to Theosophy, taking the highest metaphysical standpoint, all knowledge is relative, so that intuition does not enable us to envisage the ultimate reality itself. It is merely an expanded form of consciousness, in which "there is no longer the 'you' and the 'I,' for we both are one—both facets of something that transcends and includes us both."² This is a "realm of unity," no doubt, but a far greater realm looms on the distant horizon, that is, the Nirvāṇic plane, in which the individual is "a circle whose centre is everywhere and its circumference nowhere."³ And what still greater realms lie on the other

side of Nirvāṇa we cannot comprehend. Thus intuition is an instrument of both action and knowledge, even as the intellect is, the difference being one of degree. And, just as the intellect can be developed, so also can intuition. It is a matter of growth. This is recognised by Bergson also. But it is not "a common and unmistakable fact," nor "so absolutely simple"; on the contrary, even partially-developed intuition is an uncommon thing, a result of ages of effort and growth.

It sometimes becomes very doubtful as to whether Bergson's intuition is the same as the buddhic consciousness of Theosophy. Bergson's intuition is denuded of any emotional quality; but, as Mrs. Besant says of intuition, "its nature is not knowledge but love, knowledge by love, by self-identification with the consciousness, not with the encasement of Known."¹ Lest Bergson be swept away into the lumber-room of mysticism, his English disciple takes particular care to affirm that "when we do succeed, it is no ecstatic vision that we get, no exaltation into a higher sphere. Rather we obtain a fleeting vision of the reality that underlies our common everyday experience."² What kind of reality is it that is cold, colourless? Is it only all energy, compact, something like the Will of Schopenhauer? And is it to experience this naked reality that one is asked to make a "painful effort," a "sustained effort," a "turning and twisting," and so on and so forth? If it cannot satisfy one's spiritual nature, which is continually striving to expand until it can encompass all life in one loving embrace—if it cannot do that, then one might as well rest satisfied with what the intellect gives. Nor is any moral and mental discipline required by Bergson's system before it is possible to have intuitional experience. "A selfish

¹ *History of Philosophy*, Vol. II, p. 181.

² THE THEOSOPHIST, Vol. XXXIV, "Higher Consciousness," by C. W. Leadbeater, p. 82.

³ *Ibid.*, p. 87.

¹ THE THEOSOPHIST, Vol. XXXVII, Part I, "Intuition, Mental and Supra-mental," p. 644.

² Wildon Carr, *The Philosophy of Change*, p. 22.

man cannot function on the buddhic plane," says Mr. Leadbeater¹; but, from Bergson's point of view, there is nothing to prevent the most depraved of human beings doing so, if only he is willing to undergo the painfulness of sustained effort. But, it seems to us, neither the morally developed person nor the most depraved will think it worth his while to undergo so much trouble for an experience which is devoid of any emotional quality, and which therefore cannot satisfy the longings of his heart.

But what is this *élan vital* that the intuition alone can contact? Bergson says it is Life. But is it *pure* consciousness? Is consciousness possible without matter? No, but Bergson's intuition can know *pure* life, and not life clothed in matter, which is the function of the intellect. And, since pure consciousness is unconsciousness, intuition will apprehend unconsciousness—which is absurd! But it cuts deeper. If reality is *pure* life and can be apprehended only by intuition, this intuition must be something which is of the nature of life, and which therefore must not have even the thinnest sheath of matter round it. The individual, therefore, must be disrobed of matter; in other words, his individuality must be annihilated, which means unconsciousness! And so Stewart asks: "Is there not a subtle contradiction in the assertion that the knowledge of reality demands our annihilation as intelligent subjects?"² In order that intuition may be of use, the centre of individuality must remain unbroken. And such a centre implies limitation by matter. But matter can respond to matter only. Hence intuition cannot apprehend reality as it is, but reality as manifested in a particular kind of matter, much subtler and more dimensional than that to which the intellect vibrates. And this is the position of Theosophy.

¹ *The Inner Life*, Vol. I, p. 348.

² *A Critical Exposition of Bergson's Philosophy*, p. 275.

VIII. STILL MORE LIGHT

There are certain difficulties pointed out by Bergson's critics; they are formidable, but can easily be removed with the help of Theosophy.

Bergson, as we have seen, bases his philosophy on the intuitive method. But one might say, with Stewart, that, if Bergson's method were accepted and followed, "philosophy would be compelled to remain forever inarticulate".¹ How can the message of Life, heard by intuition, be communicated to others, if intellect and intuition are so "opposed" to each other? Therefore, says Miss Stebbings, "it involves an extreme individualism. Each has his own intuition, which cannot be expressed or defended; there can only be reiteration without argument".² In order that the intuitive method may be fruitfully employed by philosophy, the intuitions of reality must be brought down to the intellect. But how, unless intuition be regarded as a faculty continuous with the intellect? Then only can intellect capture at least something of the message of the "still small voice" and embody it in language. And that is what Bergson has done; that is what every inspired poet and prophet does. But, if it be argued that the whisperings of intuition can at best be expressed in symbols and metaphor, it can be effectively retorted that the intellect stands more or less, perhaps less, in the same predicament. Language is an indirect and imperfect vehicle for thought, as well as for intuition, it is only that the latter is one degree further removed. Even of what we think, much escapes the grasp of language; and it is a pure illusion to think that, because particular words have always conveyed particular meanings, because particular terms have been always used as vehicles for particular

¹ *Ibid.*, p. 283.

² *Aristotelian Society Proceedings*, New Series, Vol. XIII, p. 250

conceptions, that therefore they contain the whole of the meaning or the whole of the conception. Custom makes fools of us all. The loss is there—we are not reconciled to it, for then we should at least be aware of it—but custom has thrown such a glamour upon us that we think there is no loss at all. This is the maya of custom indeed.

Another difficulty is that Bergson does not suggest any law for the attainment of such intuition, nor can one analyse the steps by which intuition may be secured. Bergson himself affirms: "To him who is not himself capable of giving to himself the intuition of the duration constitutive of his being, nothing will ever give it." He seems to think that intuitional experience of reality is vouchsafed to everybody, though it may be a "passing glimpse" only. But the point is not how intuition is to be obtained, but how it is to be secured, made permanent and obedient to the will of the individual. Here Theosophy comes to the rescue. It says that intuition is subject to development and control, even as the mind is. The matter of the higher spiritual world, which forms our intuitional nature or principle, must be made responsive. "We teach the use of meditation. We follow the deliberate self-conscious method, whereby from the emotional nature we can evolve the intuitional"; so says Mrs Besant.¹

Since the message of life is so fitful and fragmentary, how, say the critics of Bergson, are we to have knowledge of reality at all? While intellect is primarily an instrument of action and only secondarily an instrument of knowledge of matter—which, as a matter of fact, is no knowledge, for it is purely formal—intuition, on the other hand, is entirely inarticulate and must remain "predicateless knowledge". Bergson has clipped the wings of the intellect, but his intuition is intractable, sullen, refractory. Is not then Bosanquet right in saying that in

Bergson's philosophy "we are watching the rise of a new agnosticism"? And Bosanquet voices the opinion of Stewart, Miss Stebbings and many another. Says Stewart: "If we are to know 'brute' matter, we must be 'brute' matter. If we are to know pure spirit, we must be pure spirit. And because we are neither 'brute' matter nor pure spirit, we can know neither the one nor the other."¹ Such an interpretation of Bergson's philosophy is inevitable, for we have seen that his intuition bloweth where it listeth, and his intellect can only think matter. But intuition can be rendered submissive to the will of the individual; in other words, we can experience intuitional consciousness at any time we choose. Nor is the intellect so bankrupt as Bergson would have us believe. Intellect does not know matter only. The higher, loftier flights of the intellect are invariably suffused with the glow of intuition. The words—by themselves naught, being only imperfect vehicles of thought, cold, lifeless, immobile—leap into life, under the magic charm of the inspired poet; they come flaming, as it were, from the very furnace of his soul. And these words, glowing with fire, lead the reader on and on, till he comes into contact with the life behind those words, and becomes *en rapport* with it. Thus intellect does not stand by itself. It does not know matter pure and simple, but it knows life veiled in matter. We can have experience of life, as reflected in intuition and intellect, at will. Nay, Theosophy goes much further; it says that the individual can, if he will, experience life as manifested in still higher regions of being. Thus agnosticism melts away before the Light of Theosophy, which is optimistic to the core, which says to the individual that there is nothing in the universe which he cannot know, that that knowledge does not depend upon the favour of any deity or upon any adventitious circumstance, that he himself can fashion subtler and still subtler instruments for contacting

¹ THE THEOSOPHIST, Vol. XXXIV, "Theosophy and Philosophy," p. 530-31.

¹ A Critical Exposition of Bergson's Philosophy, p. 204.

the higher reaches of reality, which we cannot even dimly comprehend at present. And no school of thought has sounded a clearer and more confident note as to the dignity of the self.

IX. CONCLUSION

There are many more points in which Theosophy differs from Bergson, but this is not the place to examine them. While Theosophy cannot see eye to eye with him in denying the existence of any design or plan in the universe, or in sounding no confident note as to what lies beyond us in the unseen world, or in teaching that there is no brotherhood of the human race, and in insisting that strife and conflict are essential conditions of activity,¹ they agree, in that the mechanical conception of the world cannot lay hold of reality, that there are depths in the consciousness of an individual which intellect can merely touch but which subtler instruments alone can fathom. Bergson has shifted the centre of philosophic thought from the external world to the internal world of being, and, in affirming that the impressive drama of the evolutionary process must be viewed from the heart of reality, he only emphasises in his own scientific way what Theosophy has been teaching the world for about half a century.

Krishnanandan Prasad



NOTES ON THE MONAD

By JOSEPHINE RANSOM

ORIGINS, however difficult of comprehension, have their peculiar fascination and appeal. The awakening mind wants to know the why and the wherefore of what it observes, and wants above all things to try to pierce to a definite and reasonable possible origin of its own primal nature. To the Theosophical student any hint as to the pristine state of the Monad is of surpassing interest. We do not know much about the Monad, as Bishop Leadbeater rightly reminds us,¹

¹ *The Monad*, by C. W. Leadbeater.

¹ Wildon Carr, *Philosophy of Change*, Chapter VIII.

and a close examination of available literature on it reveals the fact that very little that is new has been added to our knowledge of the Monad *per se* since Mme. Blavatsky wrote her great works, especially *The Secret Doctrine*. Some most illuminating information, however, about the manifestations of the Monad on the Ātmic and lower planes has been added by our finest students—Dr. Annie Besant,¹ Bishop Leadbeater, Mr. A. P. Sinnett, T. Subba Row, Babu Bhagavan Das and others. There are levels reaching to the Ātmic to which trained powers of observation can penetrate and obtain first-hand information; but the conditions of the first two planes of cosmic existence can only be either inferred, or ideas about them be gleaned from authorities who insist that what they promulgate is conveyed to them by Beings who are actively conscious in the realms of which they reveal something.

All scriptures are unanimous in declaring that most of their arcana have been given by Angels or Gods, or that the “Will of God” has been announced to the Prophet or Founder through himself. The Hindūs, for instance, frankly call their final authority, the *Vedas*, the *Shruṭi*, *i.e.*, “heard”. They have kept a record of the names of some at least of those Ṛshis who heard the eternal word of God, and were able to translate some of its marvel and wonder for the comprehension of ordinary mortals.

It is difficult for the human mind to do more than accept the fact that few, if any, can conceive what may be the condition of things previous to the emergence of a Solar System from latency into activity. It is just as well to call it the Absolute and leave it at that, for it is obvious that we shall never find a real “beginning”. This Absolute, says H. P. B., is “ONE ALL during Pralaya,² before the first flutter of reawakening Manifestation”.³ This Absoluteness “can possess none of

¹ See *Study in Consciousness*, by Annie Besant, p. 45 *et seq.*

² Dissolution, obscuration, repose.

³ *The Secret Doctrine*, Vol. I, p. 48.

those specific attributes which serve us to describe objects in positive terms”.¹ Further, she writes that stanza III of *The Secret Doctrine* “describes the Reawakening of the Universe to life after Pralaya. It depicts the emergence of the Monads from their state of absorption within the One, the earliest and highest stage in the formation of Worlds—the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom”.²

We are asked to take it for granted that Divine Consciousness creates, out of existing material, the forms—systems, worlds, atoms, etc., for Its purposes, and, while remaining Itself, transcendent, yet permeates every fragment simultaneously. Put in another way—THAT which contains within itself the potentiality of all capacities, however multitudinous, that give rise to perception, is both Spirit and Matter, or Consciousness and Objectivity, indissolubly united as the One. If this is not conceded as metaphysically true then it is difficult to imagine Spirit and Matter as able to appreciate their contact the one with the other. Were Spirit actually alien in nature to Matter then it is conceivable there could be no relation between them; were Matter dead or inert and not the other half of Spirit then it could never respond to the presence of consciousness. Only because they are in essence one and the same can there be that third power made manifest, namely, cognition—thought, contact, experience. We shall readily recognise that this is the Divine Son, born of the Virgin and conceived by the Father; here also is the primal cause of what will be regarded on the mānasic level as the Thinker, the Man. This helps us to realise the significance of the reiterated statement that all things, even the most infinitesimal, have in them the power to develop and become Divinely Self-conscious.³ “Consciousness,”

¹ *The Secret Doctrine*, Vol I, p. 49.

² *Ibid.*

³ See article “Personal and Impersonal God,” by T. Subba Row in *Five Years of Theosophy*.

wrote H. P. B., "is the kosmic seed of super-kosmic omniscience. It has the potentiality of budding into the Divine Consciousness."

T. Subba Row is illuminating on the subject of these primal processes, and is remarkably daring in his account of what takes place. He says that there are four essentials to take into account: (1) Parabrahman, the source of all knowledge, knowing and knowers and from which springs, (2) Īshvara (Lord or all) or the Logos, the Deity through whom manifests, (3) the Light or Power of the Logos, Fohaṭ¹ and (4) Mūlaprakṛti,² the veil through which the Logos views Parabrahman.³ In Parabrahman we recognise the Absolute, the "ONE ALL"; and this "Parabrahman, after having appeared on the one hand as the Ego, and on the other as Mūlaprakṛti, acts as the one energy through the Logos".⁴ In Mūlaprakṛti we have "Pre-cosmic Substance". It is not to be confused with the atomic matter or energy of the Ādi plane, but has to be regarded more as Space, that which is the supporting basis of atomic matter. In fact Parabrahman and Mūlaprakṛti are sometimes regarded as identical. "In its absoluteness, the One Principle under its two aspects, Parabrahman and Mūlaprakṛti, is sexless, unconditioned and eternal."⁵ It will be helpful to quote here the summary given in *The Secret Doctrine* of these exceedingly metaphysical subjects. The student must keep clearly in mind that these points given do not refer to the First, Second and Third Logoi of a *manifested* universe, but to their prototypes. The summary runs thus:

(1) ABSOLUTENESS: the Parabrahman of the Vedāntins, or the One Reality, Sat, which is, as Hegel says, both Absolute Being and Non-Being.

¹ Fohaṭ=Tibetan word meaning—The essence of cosmic electricity also primordial light.

² Mūlaprakṛti, root-substance.

³ See Glossary, by H. P. B.

⁴ *A Lecture on the Study of the Bhagavad-Gītā*, by T. Subba Row.

⁵ *The Secret Doctrine*, Vol. I, p. 46.

(2) The *First Logos*: the impersonal, and, in philosophy, Unmanifested Logos, the precursor of the Manifested. This is the "First Cause," the "Unconscious" of European Pantheists.

(3) The *Second Logos*: Spirit-Matter, Life; the "Spirit of the Universe," Purusha and Prakṛti.

(4) The *Third Logos*: Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called Mahā Buddhī.¹

These fundamentals constitute in their totality the One Reality and after their nature the manifested universes are patterned. There arise in this One Reality "numberless Universes incessantly manifesting and disappearing," and one of these is our own Universe. This is Brahman, triple in nature, the Logos, to whom that root-substance is as a veil thrown over the Absolute. That is, the Logos having foregone the status of identification with the One Reality must abide by the result of duality—Himself and Parabrahman—and must use for His seeing the other half of His own nature, Mūlaprakṛti. Looked at as a Divine Reality He is to us the ineffable *One* who sacrifices His Beatitude to be our salvation. He is the Manifested Universe and is "pervaded by duality", which is, as it were, the very essence of its *Ex*-istence as Manifestation. But just as the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesised, so, in the Manifested Universe, there is "that" which links Spirit to Matter, Subject to Object.² Here we arrive at the Īshvara and Fohaṭ of Subba Row.

Īshvara³ "starts into existence as a centre of energy" from the one essence, Parabrahman. Of that Īshvara Bishop Leadbeater says:

Let us try to imagine what the consciousness of the Divine must be—the consciousness of the Solar Deity altogether outside any of the worlds or planes or levels which we have ever conceived. We can only vaguely think of some sort of transcendent Consciousness for

¹ *The Secret Doctrine*, Vol. I, p. 44.

² *Ibid.*

³ Regarded by Subba Row as the same as the Logos, Pratyagātmā (Cosmic Self) Shabdha (Sound)+Brahman, The Word of the Christians and the Divine Christos.

which space no longer exists, to which everything (at least in the Solar System) is simultaneously present, not only in its actual condition, but at every stage of its evolution from beginning to end.¹

Here at the very threshold of a Universe is the Monad. It is a something infinitely remote from our usual conceptions of the conscious. It is as a transcendent star trembling on the verge of being, is as yet an indivisible part of Being.

For the Monad or Jiva, *per se*, cannot be called even Spirit: it is a Ray, a Breath of the Absolute, or the Absoluteness rather; and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane.²

Mr. Sinnett put it well when he wrote:

As the Monads are uncompounded things it is the Spiritual Essence which unifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the higher and lower degrees of intelligence.

One other description must be quoted here of the Monad, one that gives equally with all the others the same idea of the remote and exalted status of the Monad in essence, and yet one which is not divorced in any way from the fact that the Monad is always most intimately with us in all the commonplace details of evolution as the incessant craving for a full and complete establishment of its mastery over matter, whether as activity or emotion or as thought or buddhic synthesis or as ātmic oneness.

In *Man: Whence, How and Whither*, it is written:

In the Monadic Sphere, on the super-spiritual level, dwell the Divine Emanations, the Sons of God, who are to take flesh in the coming universe. They ever behold the face of the Father, and are the Angel counterparts of men. This divine Son in his own world is technically called a "Monad," a Oneness. He it is that . . . is transformed in the world of life into an immortal spirit. The spirit is the Monad veiled in Matter, triple therefore in his aspects of Will, Wisdom and Activity, being the very Monad himself, after he has appropriated the atoms of matter of the spiritual, intuitional and mental spheres, round which his future bodies will be formed. In

¹ *The Monad*, pp. 1 and 2.

² *The Secret Doctrine*, Vol I, p. 287.

the Monad wells up the intarissable fount of life; the spirit, or himself veiled, is his manifestation in a Universe. As he gains mastery over matter in the lower sphere, he takes more and more control of the evolutionary work, and all the great choices which decide a man's destiny are made by His will guided by his Wisdom and achieved by his Activity.¹

H.P.B. points out that:

metaphysically speaking it is of course an absurdity to talk of the "development" of a Monad, or to say that it becomes a "man" . . . It stands to reason that a monad cannot either progress or develop, or be affected by the changes of state it passes through. *It is not of this world or plane*, and may only be compared to an indestructible star of divine light and fire, thrown down on to our Earth, as a plank of salvation for the personalities in which it indwells.

The point that arises out of all these metaphysics is that the monad is on the Ādi level of manifestation, three in One, in perfect accord with the One, and on this level is a "glorious totality".

Having endeavoured to conceive, through the words of great students, what is the Eternal nature of the Monad, the next thing to try and comprehend is how it acquired the outward burning impulse necessary for evolution, *i.e.*, its passage through time and space. On this H.P.B. gives a useful indication as to how to answer the question. She says:

Like alone produces like. The Earth gives man a body, the Gods (Dhyānis) give him his five inner principles, the psychic Shadow, of which these Gods are often the animating principle. Spirit (Ātman) is one and indiscrete.²

A significant name given to the Monad is Anupāḍaka.

This term 'Anupāḍaka,' parentless, or without progenitors, is a mystical designation having several meanings in our philosophy. By this name Celestial Beings, the Dhyān³ Chohans or Dhyāni Buḍḍhas are generally meant.

¹ pp. 15, 16.

² *The Secret Doctrine*, Vol. I, p. 248. Discrete means separate, disjunct, not a unit; therefore indiscrete means oneness, not consisting of parts or numbers.

³ Dhyān means thinking, contemplation, mind; from the root dhyai, to meditate upon. Dhyān means, literally, religious meditation, also divine intuition or discernment.

They are those who won to cosmic freedom in another universe and come with the Logos of this one as His co-workers—unborn or parentless.

These correspond mystically to the human Buddhas and Bodhisattvas, known as the Mānushi (Human) Buddhas, which latter are also designated Anupāḍaka, once that their whole personality is merged in their compound sixth and seventh Principles, or Ātma-Buddhi, and they have become the "Diamond Souled" (Vajra Saṭṭvas) or full Mahātmas.¹ The "Concealed Lord" . . . "the one merged with the Absolute" can have no parents since he is Self-Existent, and one with the Universal Spirit (Svayambhu),² the Svabhāva³ in its highest aspect. The mystery of the Hierarchy of the Anupāḍaka is great, its apex being the universal Spirit-Soul, and the lower rung the Mānushi-Buddha: and even every soul-endowed man also is an Anupāḍaka in a latent state . . .⁴

After all the problem here is to trace the Monad as himself into embodiment. It can only be put cryptically, mystically.

The One Unknown emits a bright Ray from Its Darkness.

This is the Logos, Unmanifested. He sends into the manifestation His Heart; this is the Logos of Creation, from whom emanates the seven, the Anupāḍaka.

Therefore the Monad is the emanating spark from the Uncreated Ray and is that homogeneous Spark which radiates in millions of rays from the primeval seven. These emanate superhuman monads (Bodhisattvas).

These Monads incarnate at the beginning of every human cycle as mortal men, and in the end become Human (Mānushi) Buddhas.

In *The Secret Doctrine* there is a most interesting play on the word Bodhisattva. It carries two meanings; one meaning is conveyed when the word is used to describe the Groups of Monads in their primal state. They inhere within the

¹ Great Souls.

² Self-born.

³ Self-existent.

⁴ *The Secret Doctrine*, Vol. I, p. 83

embodiment of a Celestial Dhyāni Buddha. The other meaning is more familiar to Theosophical students, when the word is used to describe the Individual who is to become the future Buddha and is called at present the Bodhisattva. Between the state of primeval incorporation in a group Bodhisattva and that of a Mānushi Buddha lies the whole long, complicated way of evolution for the Monad.

To give the story of man's divinity in another way.¹ The divine, purely Adi-Buddhic Monad manifests as the Universal Buddhi, the Mahā-Buddhi or Mahat . . . The spiritual, omniscient and omnipotent Root of divine Intelligence, . . . the Logos. This descends "like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end" of the cycle of existence, and becomes Universal Life on the Mundane Plane. From this Plane of conscious life shoot out, like seven fiery tongues, the Sons of Light, the Logoi of Life; then the Dhyāni Buddhas of contemplation² the concrete forms of their formless Fathers, the Seven Sons of Light, *still themselves*, to whom may be applied the Brāhmanical mystical phrase: "Thou art that"—Brahman. It is from these Dhyāni Buddhas that emanate their chhāyas or shadows, the Bodhisattvas of the celestial realms, the prototypes of the super-terrestrial Bodhisattvas and of the terrestrial Buddhas and finally of men. The seven sons of Light are also called stars.³

The angel of that star or the Dhyāni Buddha connected with it, will be either the guiding or simply the presiding Angel, . . . in every rebirth of the Monad *which is part of his own essence*. . .⁴

There are seven chief groups of such Dhyān Chohans, which groups will be found and recognised in every religion, for they are the primeval Seven Rays. Humanity . . . is divided into seven distinct groups, with their sub-divisions—mental, spiritual, physical. Hence there are seven chief planets, the spheres of the indwelling seven spirits, under each of which is born one of the human groups . . .⁵

Again the story is told in yet other words:

The Monad viewed as ONE is above the seventh Principle in kosmos and man; and as a TRIAD it is the direct radiant progeny of the said compound Unit . . .

. . . The Triads born under the same parent Planet or rather the Radiations of one and the same Planetary Spirit or Dhyāni Buddhas are in all lives . . . sister . . . souls on this Earth".⁶

¹ *The Secret Doctrine*, Vol. I, p. 625.

² Mind.

³ *The Secret Doctrine*, Vol. I, p. 625.

⁴ *Ibid.*, p. 626.

⁵ *Ibid.*

⁶ *Ibid.*, p. 627.

This is another way of saying they belong to the same Ray and are therefore akin and sympathetic.

From this point onwards the progress of the Monads are more easily traceable, first through the process of involution where the Devas help so much and then through the process of evolution when the individual's own efforts are of paramount importance. All this is readily found in *The Secret Doctrine*, and in other literature dealing with Chains, Globes, Round and Races and the slow growth of human consciousness from entangled ignorance to free radiant wisdom.

Josephine Ransom

THE HEART OF A CHILD

WHEN the wind at dawn is worshipping
The trees are bowed in prayer,
And all the houses' eyes are shut
To hear the singing there.
Oh, little thousand singing leaves,
May I not share?

DUDLEY C. BROOKS

THE AQUARIAN AGE

ITS FIRST MILESTONES, AND THEIR RELATIONSHIP TO THE
THEOSOPHICAL SOCIETY

By B. A. ROSS

ON reading over the following quotation in regard to the planet Uranus, some ideas came to me, which seemed to be a possible explanation of the present state of chaos and flux in the world's affairs everywhere. A simple physical analogy may illustrate the principle involved. If two similar fans revolve in opposite directions round the same axis, they neutralise one another, and eddies are formed instead of a continuous stream of air. The quotation was as follows:

Now all things come by polarisation, and *all changes* are wrought by re-polarisation. Again, all polarisation is established by lunar influence, and the reversal of the motion (direction of motion) of a satellite, incident to the reversal of the poles of the primary to which it belongs as a part of the system, will invariably bring about the reversal of the lines of force. Note, therefore, that the poles of Uranus are in reverse to those of the other [i.e., inner] planets, and thus her moons are retrograde in motion; that is to say, they revolve in a direction which is the reverse of our own and moons of the other planets of our system. It is by virtue of the almost limitless powers of re-polarisation resident in this planet [Uranus] that sudden and radical changes are wrought in human affairs. The astrologers who assigned Uranus to Aquarius, judging by life qualities, foreshadowed the wonderful inheritance of this age; for only the delicate mechanism of this function is capable of fully responding to the mystic currents coming from this planet, so etherealised, so far removed from her sister worlds, that even her revolutionary motion is reversed.¹

¹ W. H. Scott, in *Modern Astrology*, July, 1922.

If this be the influence of Uranus, the ruler of the cycle to come, might it not be due to its moons revolving in an opposite direction to those of the planet Jupiter, the suggested ruler of the Pisces Age that is passing, thus causing these two planets to nullify each other until Uranus proves the stronger? Certainly, in the ordinary sense, there is no affinity between them; Jupiter is orthodox, Uranus unorthodox and rapid in action, as well as highly experimental, whilst Jupiter holds fast to the old at all costs and is exceedingly slow to adopt any kind of reform. There would seem to be little in common between them, in which case, if the above nullifying process actually takes place within the aura of the earth, we should be living in a perpetual state of attack and counter-attack. This is precisely what we seem to be enduring at present, the attacks and counter-attacks coming from those people who contact each planet respectively and draw upon the same as the source of their strength.

This conflict is likely to be a protracted one indeed. For, though Uranus is by far the more powerful of the two planets, his followers are but few at present. How many are prepared to become "the Houseless Wanderer" in Space, without the ordinary desires of earth, and living in an ideal world of their own, which they are only too anxious to materialise on earth as soon as possible? Restless adventurers, with ever-critical minds, reverencing no established conventions if they seem unworthy, they become uncomfortable companions for the Jupiterians, who are by no means averse to a little judicious camouflage, should the latter provide comfort and stability to their way of living. "What was good enough for our fathers is good enough for us, so why change anything?" is their cry; and they resent, in their multitudes, the relentless criticism of the Uranians, opposing the same with stubborn resentment.

Now the question arises: When did this reverse polarisation of Uranus first make itself seriously felt, or sufficiently

to cause any serious inconvenience to the comfort-loving child of Jupiter? We suggest: at the last conjunction of these two planets, early in 1914, in Aquarius, the Sign in which Uranus is said to have the greatest scope, and in which Jupiter is not so happily situated. Uranus certainly precipitated the world's karma that year, after forming a conjunction with Jupiter when in exact opposition to the Sun in August, 1914, an aspect which brought about the world war with such extraordinary suddenness.

This planet also added another dimension to the battlefield, thereby making all movement of troops on either side subject to the observations of the aeroplanes above. Then it was that an immense stimulus to flying (hitherto comparatively rare) took place; it was forced upon the combatants, and the men of the respective flying corps took risks, of the most amazing description, as a matter of course, risks which would have been considered almost impossible by civilian flyers before the war. This of itself was Uranian, as was the rapidity of action forced upon those who flew, if they were to survive in the tricky cross-currents that form the air-world, apart from the actual fighting. Certainly flying has an affinity with Aquarius. Even the spiral form of ascent and descent suggests the symbol of this sign.

Then, strange to say, on the entry of Uranus into Pisces, in 1919, all conflict ceased, and a remarkable cessation in flying took place. Uranus seemed to confine his attention to the Sign Pisces, nullifying the Jupiterian activities to a considerable extent, and so causing endless criticism to arise in the world of established things; for then came the necessity for trying to re-establish law and order, an undertaking which the Jupiterians tried to lead once more along the old road—an impossible task, for Uranus, the Destroyer and Regenerator, had done his work well. Pisces, the sign of suffering and self-undoing, found him but a sorry companion;

while the Jupiterians found him a very trying one, and refused, as they so often do, to look things in the face and cope with them accordingly. Compromise was attempted, and still goes on, but now more or less despairingly. What may we look for and expect, whilst he remains in the sign of suffering and negation till 1928? More upheavals and general bankruptcy, until such time as the nations of the world are forced to realise that they are one.

Applying the idea that Mr. Leadbeater suggests somewhere, of the overlapping of the 2,000 year cycles—owing, I suppose, to the impossibility of the majority contacting the new planetary influence—we get the Aries-Mars cycle overlapping the Pisces-Jupiter cycle for a considerable period. May not the Pisces cycle overlap the Aquarius cycle in the same way, especially as Uranus is an infinitely more subtle and difficult planet to contact than Jupiter? I do not expect this will come about through Jupiter (ruler of Sagittarius and Pisces), but through Neptune. Many astrologers consider the latter to be the *true* ruler of Pisces, and certainly, looking back over the past two thousand years, chaos and disruption seem to have more affinity therewith than law and order, which is the peculiar province of Jupiter. This would explain our present state, the age of democracy that we see on all sides, the falling thrones and the challenge thrown down to all authority. Was Jupiter imposed at first by the Great Ones upon the Pisces Age, because they saw the impossibility of the majority contacting the higher buddhic quality of the planet Neptune, so wonderfully shown by the Great Teacher, who lived the simple life amongst his disciples, and was therefore misunderstood by the majority of his time? It is true that occasionally a true Neptunian shone out through the ages that followed, a single brilliant star, such as St. Francis of Assisi, St. Catherine of Siena, and others who were head and shoulders above the rest of humanity; but how few were

capable of standing *alone*, and thereby contacting Neptune apart from the rest!

As Neptune's moons revolve in the reverse direction to those of Jupiter, he should have a certain affinity with Uranus, which, with his faculty of standing alone, would make a more fitting channel for the intermediate period between the overlapping cycles than Jupiter, who must always act under a leader, and is afraid to attempt anything new, unless he has the majority with him.

I suggest that the starting-point of this intermediate period, when humanity was strong enough to have the imposition of Jupiter removed, was some years after the founding of the Theosophical Society, which inaugurated a New Era and gave the true explanation of existence. It was said that a minor cycle of the Kali Yuga was passed in the early nineties of the last century, making possible the publishing of the Third Volume of *The Secret Doctrine*. It was then hoped that man would be able to *think*, and not fall back upon the soothing influence of endless repetition. This would be the exact expiration of the 2,000 years cycle (according to occult investigation), and is suggested as such by Mr. Sutcliffe in a series of remarkable articles published some years ago in THE THEOSOPHIST. In the map of this date, New Moon, December, 1899, Neptune stands alone, in opposition to all the other planets, which are in Sagittarius, where Uranus, the planet of the Coming Centuries, *absorbs all the rest*, including Jupiter, by his wonderful power which expresses itself through reverse motion.

It is not possible to "pour new wine into old bottles"; is not this the meaning of the prophecy in the Christian Bible, foretelling the Coming of the Teacher, when it was said: "Behold, I make all things new." May not this reverse motion of the influence of Uranus have something to do with it, with his power of re-polarisation made paramount, obvious

to a few at first and to all ultimately? We leave the reader to ponder over the above sayings and solve the riddle for himself.

The fact of the two outside planets having their moons revolving the reverse way to the remainder of our solar system gives them an undoubted affinity to one another, so that, instead of annulling one other, Uranus should tend to accelerate the revolutions of Neptune, and so bring order into chaos in the course of time. For, though Neptune feels his way towards brotherhood, his votaries rarely have any constructive programme to advance, but are inclined to sweep away everything that is along the old lines, without substituting anything in their place. This was seen in the Non-Co-operation movement in India, which was clearly under the influence of Neptune, as all its most successful moves along the lines of negation were invariably achieved under some aspect between Neptune, Mars, the Sun, or Saturn (the Moplah rebellion broke out exactly under a conjunction of Mars and Neptune). Therefore Neptune, being anti-Jupiter, is an aid towards the regeneration of Uranus, by combining with him rather than fighting against him. Here again we get the curious coincidence that, leaving the Pisces Age under the ægis of Neptune (for the more advanced of humanity, the old souls who are able to contact his higher influence), the pioneers can reach out to the Aquarian Age, the Age of the Man, the Thinker, in the immediate future for the few, and in within the next two thousand years for the many. Therefore, at this time of change between two special cycles, the combination of Uranus and Neptune is peculiarly significant.

Again, taking the horoscope of the founding of the T.S., in 1875, as significant of the new type of humanity in the forming, what is the most noticeable feature therein? The fact that Uranus and Neptune are the only two rising planets,

whilst Jupiter is in the Sign of death (or regeneration)—in Scorpio, in the fifth House, the House associated with the past karma being worked out, rather than future possibilities. Now Jupiter is not considered to be favourably placed in Scorpio, and those who have it there are more often associated with destruction than with reform.

Napoleon was a case in point. When he had to destroy, he was more than successful, but when he attempted to build up a monarchy for himself and his successors, he failed miserably, in spite of his abilities and the position he had won when along the lines of destruction. Sir Hiram Maxim also had Jupiter in Scorpio; he was the inventor of the machine gun, which was able to destroy more rapidly than anything that had preceded it along those lines. Scorpio, therefore, in the T.S. horoscope, in the House of the past, suggests that the planets placed therein are seriously handicapped if any development associated therewith is attempted, whilst the planets that are rising, if contacted, will carry our individual members along the lines of least resistance towards success. If the Society is to be the nucleus of the Coming Race, and its horoscope is in any way significant of the future, it is obvious that Neptune in the tenth House is the gift of destiny and general expression, whilst the rising Uranus is the power to be won by *each individual alone*, by personal effort, and, being below the horizon, is therefore to be gained in middle life.

If the influence of Neptune is to be used in preparing the world for the Sixth Race, it may well be responsible for the revival of methods characteristic of the Fourth Race. Surveying the world of modern artistic expression, it is only too obvious to the discriminating that for some years past the West has been swept by a Fourth Race wave, investing both design and sound with barbaric splendour. Large, rough, uncut stones set in silver (hitherto considered vulgar and impossible)

are used by way of ornaments, whilst both stage and house interior decoration have developed along the lines of combining masses of pure colour—vivid greens, reds and oranges, set side by side without breaking into each other, with plenty of black to act as a strong contrast for effect. Where are the small pink roses against the pale greens or blues, so favoured by our forbears of the nineteenth century? In music also, this same influence of Neptune is found. Perhaps it is not generally known that Debussy based his new intervals and strange combinations of sound—formless and meaningless to so many—upon a close study of Javanese music, which attracted his attention when staying in Java as a young man; whilst the Russian music of later composers contacts China via Tartary, as can be clearly seen by the veriest tyro in the opera *Le Coq d'Or*.

In painting, the Tagore School, which is the latest expression of Indian Art, appears to owe not a little to Japan, as a study of the latter's modern Art will shew, just as Whistler's later work owed a great deal to that country. As to clothes, the kimono and mandarin coat have become generally accepted features of the modern western woman's wardrobe, whilst the latest designs in hats and dresses are clearly taken from Russian and early Egyptian sources, for they are carried out in straight lines from shoulder to ankle, with quaint, severe hats, pressed down, entirely covering the hair. As for modern dancing, as expressed by the "jazz," which dominates the ball-room all the world over, we know the source from whence that came—no mystery there!

The western world, bored with the old and known sensations, is seeking expression through strange and violent combinations of sound and colour borrowed from another continent, and thereby (adding its quota thereto in a greater finish and technique) in time will find herself merged willy-nilly into the East, through the bizarre and weird, though the

latter's higher philosophy be still rejected for the most part. Doubtless, when that which was strange is so no longer, the exhausted and weary western soul will search after the treasures of the mental and spiritual worlds to be garnered only in the *storehouse of the East*.

We may look then to the mighty outside planet now making itself felt all the world over, and working down simultaneously through all planes towards the astral, to merge continent into continent, through various mass movements associated with Brotherhood (the League of Nations for one), which are attempting to voice the general desire for peace, as well as through individuals who are essentially individual and not commonplace. The practical idealist, the selfless type of socialist, the artist, the musician, the poet, the pure medium of the *Spiritualist Movement*,¹ the seer and dreamer of dreams—these are working through the higher sub-planes, whilst the tens of thousands in search of new and strange sensations concentrate all their energies upon the lower.

To such a formidable combination on the astral plane, reflecting the buddhic in various ways, where is the Jupiterian who can offer resistance, armed as he is for the most part only with assertions by way of authority, based upon traditions emanating from very dubious historical sources? We have seen the enormous hold that Spiritualism now has on the West, which the clergy have been powerless to restrain. Lecturers are filling halls with ease all the world over, and crowds are attending, largely because the movement is new and offers the possibility of *immediate* results for the investigator. The West wants immediate results and *will* have them; whether such be disastrous or not remains to be seen by those individually concerned.

¹ The Spiritualist Movement is clearly of Fourth Race origin and method, with its Red Indian guides and use of etheric forces, harmless in some cases and disastrous in others.

For the conventional, the timid and the procrastinating, Jupiter will always be there to fall back upon.¹ It is so comfortable to live in a world where all is known, and where the assertions of the well-placed carry weight, without any possibility of another view-point being advanced or even considered for a moment! Unfortunately it is just these individuals who are largely responsible for bringing about the appalling state of affairs that now faces us on every side, and it is equally trying for these gentlemen that even the unenlightened, the masses, vaguely realise it and refuse to be manipulated by them any longer. They are now, as the possessors of power, wealth and position, threatened by those who are deprived of all these acquisitions, and only too anxious to assert their right thereto. For years democracy has been learning the elementary lessons of co-operation, as yet unsuccessfully; but, when it has succeeded, then will Neptune sweep over the hitherto stable Jupiterian institutions in a series of tidal waves, each wave more gigantic than the last; then, having done his work, he will prepare for the Regenerator, Uranus, the ruler of the Aquarian Age to come. "Behold I make all things new."

B. A. Ross

¹ In speaking of Jupiter here, one is referring to the travesty of that planet's influence, which is all that the present-day humanity is capable of expressing, and which is associated chiefly with the Sign of his exaltation, Cancer, causing so many to cling to the generally accepted forms (now outworn) along religious, social or legal lines of thought. For obviously on the formless, fiery causal plane his influence is that of the Guru, lord of the ninth House and Sign, Sagittarius the archer whose intuition is as the arrow that always hits the mark. Still more, of course, will the spiritual influence of the subtler outside planets, Uranus and Neptune, be travestied out of all recognition; but by these very defects radical changes will be brought about by the pioneers who will precede the new race-type, concentrating upon destruction and criticism rather than reform. Therefore, Jupiter, the planet of form *par excellence*, must necessarily suffer a temporary quiescence (more so than any of the other inner planets), as the various forms in the near future undergo radical changes in many if not all departments of life hitherto under his ægis.

URANIAN AND NEPTUNIAN HEALING

THE LAST OF A SERIES OF ARTICLES ON PLANETARY HEALING¹

By "APOLLONIUS"

URANIAN "treatment" cures through shock. An inconsiderable minority alone are "ready" for the ministrations of Uranus. Our planet, this earth, is still vibrating with the Uranian cataclysms and catastrophes precipitated into its auric atmosphere "out of due time," during the 1914—21 debacle (and after!).

Within the Uranian sphere of congenital gravitation "like cures like". Those on whom Uranian karma precipitates its doom, through sudden and terrifying shock, sometimes not only lift up their heads once again, but "rise to touch the spheres," quickened from death by the same mysterious touch that felled to earth.² In the writer's opinion (supported by experience) the higher octaves of Mars and the Sun, both, possess corresponding strings tuned to Uranian tension; *i.e.*, patients in whom either Mars or the Sun, or both, are predominant, seem to be those chosen out for these mysterious and kârmic Uranian ordeals.

Marked individuality, ranging from the inventive genius to the erratic "eccentric," always distinguishes those on whom Urania lays her spells, whether the touch ban or bless, in the exoteric acceptance of the terms. *Discrimination and discretion*, words of power throughout all realms of planetary

¹ See October, 1921. The above article was apparently lost in the post; hence the delay in its appearance.

² *e.g.*, Uranian vibrations work through cases of shell-shock and many sudden, violent strokes of Fate, unexpectedly cured.

healing, must be a lamp unto the feet and a light unto the path of all who are called upon to help those in whom the mystery planets create strongest and strangest "disorders," preliminary to those marvellous recreations and renewals wrought by harmonious Uranian and Neptunian forces acting within the "constitutions" of their appointed plenipotentiaries and emissaries. Modern neurology, with its individual methods of restoring rhythm through co-ordination and the various technical processes into which space forbids us to enter here, is one of the appointed methods of dealing with Uranian and Neptunian complications.

The two planets' close and intimate alliance is shown by the fact that the influence of Neptune's presence deflected Uranus from its orbit at a certain period. The two planets act and react upon one another in an extraordinarily simultaneous and intimate manner, in any horoscope wherein either takes a prominent position. "Extraordinarily" is but an exoteric term here, however, for Uranus rules the electric positive, Neptune the magnetic negative currents, throughout the human system. The "motions" of Uranus are spasmodic; those of Neptune alternative and suggestive in character and tendencies, equivalent to tidal waves and currents. These sometimes "sweep over" the Native, drawing him out and under, away from all familiar objects and landmarks, into a new world, where proportions and conformations differ so profoundly that the Native is "at sea" and remains there, until he "comes to" sufficiently to take command and land somewhere. As to where he lands, and what befalls him in the new country, that is another story, and depends not only upon the Neptunian prospects in the birth and progressed maps, but also on the extent to which he has previously built up self-control.

For Uranus and Neptune are the planets of "new worlds for old" within each human content of consciousness; those

who find themselves in a new continent had better make a study of geography, for they will soon discover the uselessness of applying "old ways" to "new days" in any realms or on any plane of Uranian or Neptunian consciousness. When the super-pioneer (Uranus) and the scene-transformer and dissolver (Neptune) "get busy," unless the Native can sense and adapt himself to *Autres temps, autres mœurs*, it is a sorry lookout for him in realms where they are "in charge". There he has to "prove his title clear," whether he be ruler of, or ruled by, his lower elemental forces and myrmidons. Elemental pressure is tremendous, in both realms, *i.e.*, of preliminary Uranian and Neptunian response. All that can be roused is roused by Uranus; all that can be stirred up is stirred up by Neptune. Human will, human passions, these stand their trial under Uranus and Neptune, respectively. Precious crystals, muddy sediment—the second may become the first, if the Native wills to co-operate with the Neptune forces that make for righteousness, rather than with the wayward perversions and abnormalities frequently observable in Natives strongly influenced by Neptunian vibrations, who are "moving about in worlds not realised," and who therefore, logically, make (at first) undirected and automatic movements in response—the reaction of ignorance to utterly new and strange astral, mental and spiritual conditions. In Uranian and Neptunian remedial and reconstructive work, to understand is to do far more than pardon; it is to help to readjust, re-adapt and redirect those forces which are bound at first to set up civil warfare and internecine strife, because they are out of step, out of rhythm—tuned, in fact, to a different intonation.

In the case of pronounced Uranian or Neptunian intervention in the realm of conscious response, at any given time, one of two alternatives must result: either Uranus and Neptune must take possession, and teach the Native a new regime under markedly different conditions; or the Native himself,

if he has reached that point in individualised progress when he is sufficiently in touch with the ego to take this very difficult and arduous course, must contrive to bring the Uranian and Neptunian vibrations, threatening to work havoc within the State, into consonance, harmony and line with the horoscope as a whole, and the expression of it which the Native has hitherto realised as his own, *i.e.*, his individual and musical contribution to the Spheral harmony wherein he has become conscious of his own past, its matter, measure and due order. This in itself constitutes, indeed, "a large order"; only those who have earned royal kârmic opportunities and a generous outpouring of the "will" aspect of consciousness, can hope to succeed. Still, it has been, is being, and can be done.

Here, of course, as in all realms, helpers can do much. Those alone who have made a prolonged and intensive study of Uranian and Neptunian orders and disorders, conditions characterising Uranian and Neptunian health and disease, respectively, can expect any measure of success. Mystery planets they are still, and will remain such for many years. Yet the day of pioneer research has dawned, and the advance guard, as ever, is at work. Obloquy and ridicule, misunderstanding and abuse, censure, the head-shakings of those who cling to the old and refuse the new, in all realms—these must be expected. "So persecuted they the prophets which were before you." If it were not for this opposition, things would move too fast and the strain would be insupportable. Therefore is it right, normal and natural under this dispensation that prophets and pioneers—all who bring tidings of new births on all planes—should stand also as receivers of contumely, opposition and abuse.

But an increasing number of sufferers from strange, unaccountable, yet most real and potent "ills," of whose root and nature not only the patients themselves, but the majority of those willing to relieve them, are ignorant, renders it most advisable, indeed urgently necessary, that a few among those

willing to run the gauntlet of the upholders of the old order, whose function it is to strike at all workers and helpers along new lines, should study the workings of Uranus and Neptune, the "super-shocker" and the producer of *sub*, *ab*, and *super*-normal conditions, respectively; offering themselves, their work, help—all that they have and are—in the service of those who seek them out; willing to take on themselves the penalties of failure, refusing all kudos of success.

Self-determination in the Uranian, self-dependence in the Neptunian realm—these be the Magi of the twain. Electric shocks call upon the patient submitted thereto to stand firm and fast. When all the waves and billows of the Neptunian emotional submergence sweep over the head of Neptune's neophyte, self-dependence will remind him that he falls to rise, is baffled to fight better, and that, even if he sleep in the poppied lethal chamber, he will wake in the hall of learning, and must expect to stand trial there, for some new test, brought upon himself by the kârmic fetters which he laid upon himself, sleeping before it was evening, inveigled thereto by some Siren-breathed spell.

The Furies are the appointed "scourges" of Uranus, the Sirens of Neptune; these play their necessary parts in the planetary dramas. The Furies incarnate as the Eumenides (bringers of blessings), the Sirens as Elysian Genii of universal inspiration, and those illuminations whose apotheosis is celebrated, whose rites and ceremonies performed, in a "lustration," and whose "mediums" of communication are "waters stilled at even". The purification of will, the spiritualisation of passion—these are achieved through the pains and penalties, and alternate mysteries of divine perils and pleasures, appointed for those tuned to the new rhythms of Uranus and Neptune.

Apollonius

HEAD OF THE CHRIST

ONE of the greatest artists of the Venetian School was Paolo Caliari, surnamed Veronese, from his birth in Verona in 1528. He died at the age of 60, leaving behind him an exceptionally large number of works. He is mentioned by M. S. Reinach—whose lectures, at the Ecole du Louvre in 1902-3, have been published in a book which, in 1914, had gone through seven French and four English editions—as dominating, with Tintoretto, the second epoch of the Venetian Renaissance, which is contrasted with the “russet and golden tones of the first epoch,” by its “silvery greys and blues”. In Paolo Veronese, he says, came out “his essentially Venetian love for clear light and splendid costumes”.¹ Like other painters of the time, he constantly introduced portraits of his contemporaries into his pictures, and as he clothed them with the gorgeous garments then worn by great nobles in Venice, his pictures recall the Italy of the sixteenth century rather than the country and the period depicted in them. In *The Italian Masters* of Henry Attwell, the author remarks: “His men are manly and vigorous, and their gestures natural and easy, and his women are very superb creatures in their deeds and bearing, but the faces of both are frequently unrefined” (p. 95). In a footnote, on the preceding page, Mr. Attwell quotes a passage from Ruskin’s *Modern Painters*: “The Venetians very nearly ignored expression altogether, directing their aim exclusively to the rendering of external truths of colour and form. Paul Veronese will make the Magdalen wash the feet of Christ with a countenance as absolutely unmoved as that of an ordinary servant, bringing a ewer to her master, and will introduce the Supper of Emmaus as a background to the portraits of two children playing with a dog.”

Corrado Ricci² also contrasts the work of Tintoretto and Veronese, the sudden and “dramatic violence” of the first being opposed

¹ *Apollo*, by S. Reinach, English translation, Ed. 1914.

² *Art in Northern Italy*, Translation, Ed. 1911.



“HEAD OF CHRIST,” BY PAUL VERONESE

Reproduced (by permission) from a photograph by FRATELLI ALINARI, Florence

to "the seduction of an art that was eminently calm, serene and magnificent. He gathered up whatever he could find of delectable or of brilliant in nature or in man, in costumes or in art . . . all these the master knew how to bring into harmony, bathing them in an envelope of transparent colour; in veiled or opaque tones he showed no less originality than in his sunny high lights, vibrant with joy and vigour. Thus he gave a new palette to art, the decorative value of which is still maintained, for nothing has so far been found to surpass it in clearness and nobility."

The "Head of the Christ" here presented is the reproduction of a photo, kindly sent to us by Dr. Weller Van Hook. I do not know of what picture it forms a part, but the masculine, thoughtful, gentle yet strong Face differs from the conventional somewhat feminine presentations, and bears some trace of the singularly different type found in more than one of the remarkable Sicilian frescoes. It has a certain likeness to its great Original, the Lord Maitreya.

A. B.

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARAJADASA)

VIII

This letter from H.P.B. to Colonel Olcott is the first which I can find giving a general outline of the teachings which the Egyptian Brotherhood desired her to give to the world. Already the circular "Important to Spiritualists," printed in THEOSOPHIST, July, 1922, had been published in the issue of the "Spiritual Scientist" of April 29, 1875. On July 15, 1875, H.P.B. published the article: "A few Questions to Hiram," which she described as "Shot No. 1. Written by H.P.B. by express orders from S." I have transcribed following carefully the original, with its curious punctuation and constant underlinings.

Philadelphia, Friday, 21 May, 1875.

DEAR HENRY,

The paralysis *has set in*.¹ I had the surgeon Pancoast² and Mrs. Michener the Clairvoyant. The former says it's too late, the latter promises recovery if I do as *she* tells me. I have taken her again.

¹ The injury to H.P.B.'s knee seems to have occurred early in February, as she refers to it in a letter of February 13, 1875, to General F. J. Lippitt. The knee was not cured for many months.

² Dr. Pancoast became, when the T.S. was organised, one of the two Vice-Presidents of the Society.

The Lodge¹ will send an article this week, No. 1 of the series of articles to come from *Luxor*.² It is a sort of rudimentary insight given by them to the world. It treats of what is a man on Earth and of the object of his life here or what it should be. It goes to prove that the first seven of our past, present and subsequent existences in different spheres are but a sort of embryonical essays, modellings of Nature (so much dreaded by the Rosicrucians for that reason) herself, who tries her hand for the final formation of the *real, complete man*, who can become only on the seventh sphere a perfect *microcosmos* or a miniature store house of samples of everything from the Alpha down to the Omega of the great *Macrocosmos*, whom he must represent to perfection before he steps *beyond* the seventh sphere. A man who has not succeeded in perfecting himself finally when arrived to the seventh sphere cannot become a microcosm and at the end of his natural existence in the last sphere allowed to him for final perfection, the punishment is awaiting him. It's the ultimate *irretrievable* and *irrepealable* sentence that is passed on him. His immortal spirit loses its individuality and sinks for *eternities* (as conceived by our limited human brain) in the ocean of Spiritual Light and Cosmical matter combined, in order that returning once more to its primal source it might remingle with it, like a drop of water thrown back into the ocean loses its *whole* (which dissolves for the cohesion of the particles exists no more) but still exists in those scattered particles to be used perhaps again in *ages* to come; *rebecome* again a new individuality (not the same) and begin again a man's life on the first sphere. But his chances for it do not depend any more on the intelligent selections of the wise Sephiroths, but on the blind work of the *Material* Light (not

¹ The Egyptian Lodge, which, under the leadership of the Master S., was directing the work then of H.P.B.

² Probably the article in answer to "Hiram".

the Celestial) which is the producer, the god of the *Material* worlds, though it is still proceeding from God—the *Spiritual Light*, the Enlightening Light, the Ain Soph, for He is all. The articles have to show then, that as the future gifts qualities, homeliness or beauty, vice or virtue of the man that has to be developed from the *foetus* depends wholly on how the mother carries it and cares for it for the nine months of its embryonic formation (nine *months* represent nine *tens* of years, the letter  Shin, the natural term for life), for the mental and physical formation of her child will be what *she* does [for] him—not his father who is but the generative male potency—so the progress of every one of us mortals in our future life (first sphere) in what we term *Spirit* (?) life depends on how we moulded here on earth our *embryonic mental* life and how far we progressed in this existence. For if your mother has to answer and bear the punishment (in as much [as] she has sinned through carelessness willingly and knowingly) for what she has made you while in her *womb*, you being in a state of embryonic physical life, *her* offspring and her creation, so you shall have to answer for the sins of your *mental* offspring—mind, for it remains with you to develope it, give it the proper direction and use your soul's suggestions which is *conscience*. While you are here on earth, and find yourself in a embryonic *mental* life in relation to the Spirit Life; for the *mental* development of the man *here* in relation to the mental spiritual life of the man *there* (*beyond* the first river) is just in proportion and relation what the mental man *here* is to the *foetus* in the womb. All the seven spheres one after the other present the man in a state of more or less developed *embryo*, according to his own exertions. Judge yourself, by remembering how many degrees of development present different spirits from *one and the same sphere*. You know it. I have been intrusted with an arduous and dangerous task Harry to “try” and teach you, having to

rely solely on my poor, lame English. They *must* have tremendous hopes in your *intuitional* gifts, for 'pon my word I put very little hope myself in my powers of elocution and *clear*, definite explanations. *Do you* understand, friend? Well, I proceed as I can, limping in my English as I limp on my leg. I wish *More*¹ would undertake you, I wish he was appointed instead of poor me. Well, to the task. As it is difficult and next to impossible sometimes to correct subsequently a short leg or crooked hand as some *physical* defect as monstrosity that exists from birth, having been formed in the development of the *foetus* so it is as difficult and next to impossible to correct at once in spirit life the *mental* monstrosities and defects of our morality and intellect we carry “upstairs,” *just as they are* at the time when we part with our mortal envelope. Its for the *man* of the first sphere to correct all the imperfections he has endowed himself with, in his embryonic state *here* “downstairs,” and for the *man* of the second (third, fourth and so on up to the seventh sphere) to redress what he might have done so much more easier in his former existence. See, if *John*,² if he does not look out, won't have to toil and despair and work after he comes out of *his sleep* for what he might very easily *not* have done at all in the sphere he is now. It does *not* prevent him passing into a higher sphere, for *laws* are *laws* and are created for all good or bad, and they do not depend on the state of the individual at all. How many men *here die unprepared*, so much the worse for them; and death will *not* wait for them to amend. They prepare themselves double work for the future, that's all. To show you with what scornful pity people are looked at by the Lodge, I'm at liberty to tell you that the articles in question

¹ Robert More, one of the signatories to the letter from the Brotherhood of Luxor published in THEOSOPHIST, April, 1922.

² The spirit John King. In a long letter of H.P.B. to General Lippitt, there is a full description of John King and his methods of work. This letter will be published later.

have been ordered to be written by *mere* children of the Science, by the *neophytes* (of course they will be carefully revised), and such as they are, *Tuitit*¹ thinks them *too good* for the green Americans, he says *few* will understand and many of the omniscient Spirit^{ists}² will pitch in to them and feel *shocked*.

Now to the five coloured star and the *red* thing. There are *seven* spheres as you know, *seven* vowels, *seven* (?) it will be explained prismatic colours, *seven* notes or *chromatic* scale in music, (Music of the Spheres).

Every man or person living on this earth lives in the *fourth* sphere, properly speaking. We reckon 7 spheres from the 1st sphere we go to from here, but its an incorrect word. For every sphere has seven sub-divisions or sections or regions; and when we say "the spirit passed to the second or third sphere" we ought properly to say that he passed to the 2nd or 3rd *region* of the 5th sphere; (our earth is the last region of the 4th). Do you understand? Well, the star was an emblem of your mind and meant to throw a beneficent influence on you. It had but *five* colours for you only *begin* to get an insight of the fifth sphere and meant:

1. Red-violet-bluish (gradations): *matter* (*yours*) spiritualised by *Light*.

2. *Blue*: *pure matter belonging to element* (baptism for your carnal purification).

3. *Purple* Amethyst Mercurean color the $\times$ (gradation of *indigo*) and *Red* meant when *more* blue the deep, the Ruling *Feminine* Principle. When more of an Indigo blue, color of the sea, meaning *Aphrodite*, when tinted with *red* makes it (sexless). The spiritual material world made manifest to you. "PATIENCE" also the note of the chromatic scale that sounds the longest, the C answering to *Purple*, the *high treble* vibration to produce which requires a vibration of 679 millions

¹ Tuitit Bey, who endorses this letter at the end.

² Spiritualists.

of millions in *one* second, means be *patient*, *active* and *enduring* (you can verify the above with chemists and for music with Mr. Bowman).

4. *Green* (gradation yellow and blue) meaning that *living* forms and their spirits will be shown to you, for they will be disclosed, by the virtue of the *seeming* colour of vegetation products of *maternal* nature. Colour of the "Fairy races," the elementary Queen of genii "Smaragda". Your material bodily sight will open and by the baptism of sp¹ Light "you will see".

5. *Yellow*, "Elementum Ignis". First results of the Baptism of the *Red*, for the yellow *fire beginning to glow* or *flower*, will gradually become the *Producing Spiritual Power* or *Red*, colour of the Spir¹ *Sun* (our material one is yellow) *sexless*, or *Triumph of Spirit over matter*. "Try," and from the red of *Elementary Region* of Cherubim, progress towards the *Osiris* the highest *Ethereal One*, the "Empyræum"—Sphere of *Teraphim*.

That will do I guess for lesson the 1st. I send you a letter from the unfortunate Brown³ this *malchanceux* of Fate. What am I to do with him. What advice *can* I give him? Write me please to say what's the best course for him, for I be switched if I know. John has disappeared, not to be seen or heard. I'm afraid if something can't be done for him he will go down to the Devil. Can't you find him subscribers? For God's sake do if you can. Why, they say the Lotos Club and all your numberless acquaintances can furnish hundreds and hundreds. Could not we take it on shares and make up the money, how do you think. I won't stir one step without your advice. Child⁴ has *been turned* out as secretary for the

¹ Spiritual.

² *Ibid.*

³ E. Gerry Brown, the editor of *Spiritual Scientist* of Boston.

⁴ Dr. Child, a fraudulent exposé of spiritualistic frauds, whom H.P.B. was ordered to expose by the Lodge.

International Committee of Spiritualists for the *Centennial*. He has cut his hand at a post mortem examination with a half putrified corpse and is beginning to rot, but he will not die for *he has to be punished by those he has wronged*.

Good bye, God bless you. I'm too tired to write more. I send you the 1st part of Wagner's article. You will receive the 2nd next week. I send you too a *German* pamphlet, articles in favor of Spiritualism by Prof. Boutleroff and Aksakoff's newspaper. Can't you translate it, or have it translated?

Yours truly,
H. P. Blavatsky¹

Approved

Tuitit Bey.²

¹ But for one's knowing that the letter is from H.P.B., as it is in her hand-writing, the signature would give no clue. Only the letters H. and P. are clear, and the surname is a mere scrawl.

² At the end of the letter on the last page, these words appear in clear bold letters in black ink, in a hand-writing as distinct from that of H.P.B. as hers is distinct from that of the Master S.

THE THEOSOPHICAL FIELD

A MATTER which may be of interest to members on the Scientific Ray is being discussed in the New Zealand press just now.

For many miles along the west coast of North Island is a stretch of black sand exceedingly rich in iron, and commercial eyes have long been turned in its direction. No practical scheme, however, has yet been discovered to make it a safe financial venture, but the recent statement in the continental press that Danish scientists had discovered a new element, has revived local interest in the west coast iron sand because it is considered that this new element may be the missing link which will make the iron sand a commercial working proposition.

New Zealand members are interested in the matter because it is felt that if this new element with the atomic number 72 should be definitely identified, apart from its commercial value here, New Zealand may have a part to play in the world of occult chemistry by drawing the public attention to Theosophical clairvoyant research and saying "we told you so".

* * *

From a member in Shanghai, China, we receive the following note on the work for Brotherhood that is being helped forward in the Far East:

The Rev. Dr. Joseph Silverman, late of Temple Emanuel, New York, marshals brilliantly the case of Judaism and pleads for the cessation of hostilities and the establishment of the Brotherhood of Man. He says: Here is the basis for a common Brotherhood of man growing out of a common Fatherhood of God. If we believe in one God, then all men are his children; then humanity is one family; then why all this intrigue and treachery? Why brother against brother? Why? Only because Religion, through its false application thus far, has been a great fiasco. Churches have preached brotherhood, but they have divided man into hostile sects, denominations, factions. They have split hairs about theological speculations and religious casuistry instead of proving that the divine rights of man are superior to the so-called divine rights of kings and false priests. Judaism would call a confused, misguided and mistreated world back to first principles, and demand a universal brotherhood or a united world, that shall acknowledge the God of truth, justice, love and peace as the only King.

These principles and ideals can, however, not be carried out by Judaism or by any other faith alone. What is needed is concerted action on the part of religions—a League of Religions that will overlook points of disagreement and unite for the promotion of those principles and ideals on which agreement can be had. As a rule

the points of disagreement relate to theology, ritual, Biblical interpretations, sacraments, which concern only devotees of a particular faith and might well be held in abeyance in a consideration of problems for the establishment of world peace. A League of Religions founded on a broad platform of the Ethical Reformation of Mankind could formulate plans for the general welfare without infringing upon the autonomy of constituent religions. Such a League could unequivocally endorse the Ten Commandments, agree upon abandonment of aggressive and competitive missionary efforts, emphasise the total separation of Church and State, denounce and oppose all forms of religious prejudice and discrimination, and advocate the complete disarmament of nations. Such a League could militate against religious competition and unite churches in combating the common enemies of religion and humanity, namely, falsehood, injustice, crime and war. It could create a sound public opinion throughout the world on behalf of international amity and peace that would be irresistible. The word of the ancient prophet of Israel, "Have we not all one Father? Has not one God created us all? Why shall we deal treacherously one against the other?" would then be heeded by all men. The League of Religions would thus become the precursor of the Brotherhood of Man

* * *

A French-speaking Theosophical Group has been inaugurated in London. This group is meant to be a link between England and French-speaking countries. Therefore it is called *Le Trait d'Union*—nothing to do with "Trade Union," as some one thought. To unite is to harmonise, and harmony is rhythm. The group, being born under a strong influence of the Sign Libra, which expresses harmony, beauty, poetry, music and union, has taken as a symbol the sign Libra, and the motto *Harmoniser pour Unir*. This Sign being predominant in our beloved President's horoscope, it is felt by the Group that they place themselves under the benefic influence and protection of Dr. Annie Besant. Harmony will be our key-note, and members will try to establish it in themselves, so as to keep it in the group. This does not mean that uniformity of thought is required. Peace is not inertia, and passivity must not be confused with calm, nor excitement with activity. True calm is active; true activity is calm. Real peace is movement, but rhythmic movement; agitation is non-rhythmic motion.

The group wants to collaborate with the coming of peace in the world. There are, in the present world of apparent discord, hundreds of small centres of peace. Little by little they are coming into activity, and they shine like stars in the night. Increasing unceasingly, they will in time join together materially, as they are now joined in an occult way; and, in the powerful vortex produced by the spiritual outpouring which many of us are expecting, they will sweep away the old order of things, with all its antagonisms, and a new order will be established. It will not be perfect; for perfection withdraws as one tries to realise it, and new ideals come in sight. Humanity is still far from its goal. Nevertheless this new order will be so superior to the present one that, for us, it may be considered as relative perfection. As we know, it is the note of union which must

be struck, and all movements which have as a purpose to link, to unite, express the spirit of the new race which is forming. Rhythm exists everywhere in the universe: in the motion of the stars and planets, in the ebb and flow of the sea and the motion of the waves, in all natural laws and in all manifestations of evolving life. Geometric progression is at the base of everything, and this is expressed in the following poem, "Immanence," read at the inaugural meeting.¹

Rythme incommensurable ! O sublime harmonie
 Qui se perçoit en tout dans l'immense Univers !
 Tu présides aux lois secrètes de la vie,
 Sur terre, aux cieux, par delà les éthers !
 Tu chantes dans mon coeur et fais vibrer ma lyre,
 Chant d'ultime beauté que j'écoute à genoux !
 Je t'entends dans la voix de la mer en délire
 Et dans le vent qui muse ou qui gronde en courroux
 Tu diriges le flot amoureux de la grève
 Qui monte, et se retire on dirait à regret
 Emportant la douceur d'une étreinte trop brève ;
 La nuit qui vient du jour éteindre le reflet,
 Et la pâle Phébé, sortant de sa pénombre
 Qui va, développant son délicat croissant,
 Qui brille, disque clair, là-haut dans le ciel sombre
 Et puis de jour en jour va s'évanouissant.
 Dans l'arbre Tu conduis la bouillonnante sève,
 Et sous l'afflux puissant il bourgeonne et fleurit
 Puis se dessèche et meurt dans un décor de rêve,
 Pour renâître bientôt dans le printemps qui rit.
 C'est à Toi qu'obéit dans sa prison de soie
 Le ver qui deviendra chatoyant papillon ;
 De l'oiseau, s'envolant, l'aile qui se déploie ;
 L'abeille qui construit savamment son rayon ;
 Et l'être qui grandit puis se courbe par l'âge
 L'âme quittant alors ce corps trop affaibli,
 Faisant dans l'Au-delà un long pèlerinage.
 Pour revenir plus sage en un corps rajeuni ;
 Dans l'immense Infini, tout l'infini des mondes
 Traçant sans dévier leur orbe flamboyant,
 Tournant, jamais lassés, en d'éternelles rondes
 Autour d'un grand soleil, leur centre rayonnant.
 O Grand Rythme sacré, fait de lumière et d'ombre
 Je T'adore partout ! Et vraiment en tout lieu
 Je découvre la loi de l'Amour et du Nombre
 Ce double battement du coeur puissant de Dieu !

¹ By Marguerite Stienon, F.T.S.

² It counts at present twenty-five members. Mr. René Borel has inaugurated the series of French lectures and has addressed the group on the 10th of October, speaking about the scheme of the Community in Switzerland *La Domaine de l'Etoile*.

Applications should be made to *Le Trait d'Union* at the Theosophical Headquarters at London.

From England we hear of the Welfare Meditation Union.

The Union asks for the help and co-operation of all thinking people irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and goodwill, thus influencing for good the massed thought of the world

To a world worn out by feelings of hatred and mistrust The League of Nations stands as the solitary beacon pointing out the way to the ultimate Brotherhood of men regardless of nationality, and founded on universal love.

It needs our constant helpful thought to enable it to become more and more the recognised Assembly of all the Nations of the World in the interests of peace and goodwill.

Special Thought

May The Father of us all by His Holy Spirit, so guide the League of Nations during its Conferences, that it may become the means through which all nations, realising His Love, will work in a common Brotherhood for the peace and progress of mankind.

May wisdom, selfless patience and goodwill illumine its decisions and justify all awards made in its name.

At Adyar we try never to miss an opportunity which may help to improve International relations and we were happy to welcome in our midst, Miss Jane Addams, founder of the famous Hull House Settlement of Chicago, and President of the Women's International League for Peace and Freedom, who has been visiting India. The Women's Indian Association, which is affiliated with the International League, took advantage of her presence in Madras to forge the links of Internationalism more strongly than before between Indian woman and the great world movement of women in the cause of peace. She spoke in the Headquarters Hall of the Theosophical Society to the Adyar residents, men and women, a truly International audience. Miss Addams also spoke at an Indian Ladies' Meeting in the city of Madras which was well attended, the audience being very enthusiastic.

A PRAYER FOR PEACE

The following prayer was written by Mr. C. Jinarājadāsa with the suggestion that Christian members of Peace Societies might get it adopted by their Churches, in order to help in the propaganda for Peace.

Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy Peace, through Jesus Christ, our Lord.

The intention behind the prayer is to develop the sense of the solidarity of mankind as having a common spiritual origin, and that peace is really God's Peace, and the normal condition for men. This prayer has been accepted by the Liberal Catholic Church of Australia, and has been incorporated by Bishop C. W. Leadbeater in the new edition of its liturgy.

J.

CORRESPONDENCE

BROTHERHOOD AND LAND NATIONALISATION

I MUST confess to some astonishment at the curious construction Mr. Ross has placed upon my letter of last September, and the arguments (or rather assumptions) which I understand to be the bases of his objections. They are as follows:

1. That the present landowners did not acquire their property by force because they have either bought or inherited it.
2. That Land Nationalisation, in the commonly accepted meaning of that term (*i.e.*, the direct *control* and ownership of land by the Government), is equivalent to a single tax on land values.
3. That it is proposed to tax land at its *full* value.
4. That the practical result of the application of the doctrines of W. George are to-day seen in Soviet Russia.

1. As Mr. Ross contradicts my statement without bringing forward a single argument to prove the correctness of his assertions, beyond the bald statement of "sublime indifference to truth" I will give one instance, out of many that support W. George's contention. Mr. Ross is surely aware that the present landlords in England either bought or inherited their property from those who, at the time of the Norman Conquest, took that land by force of arms. Granted that since that time they have made improvements and increased its value, the fact remains that, as Mother Earth is the foundation of our Life, it should *ipso facto* be the property of all, and be placed in the same category as air and sunlight. I suppose that those perverted specimens of humanity who hope to devise means of selling air and sunlight at a profit would receive whole-hearted support from Mr. Ross, if not immediately, then at least a few centuries after the commencement of their activities. "Distance lends enchantment". Even now proposals are afoot in England to rent out portions of the heavens for gigantic illuminated advertisements to make "night hideous". I presume also, that if the above perverts devised a means of making the sunlight blue instead of a sickly yellow, or could increase the percentage of "ozone" in the atmosphere, Mr. Ross's support would become even more enthusiastic.

2. One would have thought it clear, that with the institution of a single tax on land values and the abolition of Customs and Excise duties, Income Tax and the other sources of revenue, land would still remain under the control of the present owners. Does Mr. Ross honestly believe that merchandise subject to customs, and excise and incomes subject to income-tax are therefore Government-controlled. By what species of arithmetic does one arrive at the result that the number of officials required to collect a single tax would be greater than that at present required to gather in the Revenue, especially in view of the fact that the subject matter of the first cannot be understated, secreted, etc., as can that of the present taxes. It is strange that in the latter part of his letter Mr. Ross advocates a system by which in time all property would be *controlled* by the *Government*, as well as owned by the State. Has Mr. Ross no experience of Government controlled businesses during the late War, and does he not see that W. George's method still retains that private enterprise so essential to progress, while ensuring that a portion of the result thereof shall be used to directly benefit all?

3. In any system of taxation of land values it is obvious that a sufficient margin will be left for the landlords. Even with land taxed at nearly its full value, the rich would still be richer in comparison with the rest, but the disproportion would not be so great as at present. This, as I understand it, was the whole point of W. George's theory, not *equality*, but the lessening of the above disproportion of *equity*.

4. I wonder if Mr. Ross knows what is really taking place in Soviet Russia to-day, or whether his information is that peculiar brand of truth marketed by a certain section of the English press? If he had been on the spot or conversed with impartial visitors, (and there *are* such) he would know that the methods of the Soviet are the antithesis of those advocated by W. George. He did *not* advocate the abolition of private control of land, but common ownership, a very different thing. He did *not* preach the nationalisation of land as understood by the Soviet. He did *not* insist on the necessity for the abolition of capitalism, and the professions. Mr. Ross's "glib" statement that the ill-considered doctrines of W. George are mainly borrowed from the disordered brain of Carl Marx is the very reverse of truth if he understands Marxianism to mean the Soviet régime at the moment.

LEONARD C. SOPER

REVIEWS

Re-incarnation, True Chronicles of the Re-birth of Two Affinities
Recorded by one of them. (Cecil Palmer, London. Price 10s. 6d.)

Writers of what are known to the trade as "jacket blurbs" are notorious for their exaggerated distortions, but the second paragraph on the cover of this book is worth quoting: "The interest of the reader is evoked by the fact that the book relates the stories of the joint re-incarnations [sic] and gradual unfoldment of two souls, affinities, and their vicissitudes in earth life, dating back nearly three thousand years. The stories are not fiction but true narratives full of interest. A number of persons who figure in them are incarnated at the present time."

If this book were fiction it would be very stupidly flat stuff. The pseudonym "Cedric" shields the unknown author, while his earthly scribe likewise modestly hides himself in anonymity. Thus the mystery of authorship, the thrill of reading secret histories (a sort of cosmic gossip or egoic court memoirs), and the last word on re-incarnation (with a hyphen), are the moving interests. Judge for yourself: Beginning with the inevitable incarnation in the Egyptian priesthood (evidently the only job worth holding at that time), the lives succeed one another with slight international pause or rest. The so-called affinities show up much more often as casual friends than as really inseparable egos of the *Man: Whence, How and Whither* type. The theory of affinities as expounded is self-contradictory (to say nothing of being meaningless), at one time the two being called halves of one ego, at another perpetually joined but independent egos. The souls concerned steadily degenerate in quality as the second rate narrative develops (the theory advanced to account for that being amusingly inadequate), and the morality is that of shop-keepers with a small buzz of poetry in their ears, morality quite secure in the absence of temptation.

The annoying feature of the book is outside it! It lies in the gullibility of the public which will swallow such inherent absurdity hook, line, and sinker. The obvious source of it all is the subliminal consciousness of "Cedric's Scribe," assuming, as we must, the honesty of that scribe. He means well! The book must supply a need in order to be able to afford the pretty blue binding it appears

dressed up in. It will probably make its way with that vast public which believes what is interesting in place of what is true—a sad commentary on the lack of real training of the creative imagination in the public schools. There will always be a class which adores being gulled. At least they will think more of rebirth, and possibly a more inventive mind will produce a narrative (of course “not fiction”) of interest just as a story. Meanwhile we wish this present book as well as it deserves, sure that in certain quarters the sale will be quite brisk.

D. C. B.

The New Horizon in Love and Life, by Mrs. Havelock Ellis. (A. and C. Black. Price 10s.)

Mrs. Havelock Ellis deals with her subject in a masterly way; she puts facts so clearly and in such a straight-forward manner that one bows to her ability in this respect. She is moreover dealing with a difficult subject to present to the public, difficult only because the public is a prude and will not face the facts and problems of every-day life. Mrs. Havelock Ellis has dealt with it admirably, and only an Early Victorian prude of the highest order, who refuses to look at things straight in the face, can take exception to the way in which she has handled it. She does not, I am sure by the way she writes, ask for agreement over details but she does ask the young men and women of the day to think for themselves on these vital questions, which, she points out, are becoming more vital as the world passes through the quick changes which we see on all sides.

She shows how vital a matter to posterity is the woman's question in its broadest sense and we would draw everyone's attention to the way in which she shows how very much hangs on this important question, more than we sometimes are inclined to think. The writer calls on all thinking people to study the question carefully from all sides and she lays down in her book a line of study which it will do well for some of us to read and consider. There is much to ponder over in her book and it touches on burning questions of to-day and of the future.

Mrs. Havelock Ellis writes well and one can only be glad that she tackles this particular subject, for it is rarely that one finds a writer with the gift of tackling it graciously, tactfully and chivalrously and the writer has accomplished this. We hope the book may have a wide sale.

W.

Happy India, by Arnold Lupton. (George Allen & Unwin Ltd. Price 6s.)

This attractive small volume of 183 pages provides very interesting reading, and certainly justifies, to a certain extent, what it is intended for—to convey an idea as to how happy and prosperous India will be if it is guided by men of science. It deals with the desperate poverty of the cultivator and labourer of India, the small production of grain per acre, the drain of excessive taxation, and the impoverishment of the soil through wasteful systems of cultivation; it predicts that a larger care on the part of the Government for the welfare of the people, than merely providing an ever-increasing military expenditure, will result in a more healthy population in India and a larger wealth for the country. The draining of swamps (which would fight malaria successfully), the supply of artificial manures, and the tapping of hydraulic power and other sources of wealth, the possibilities of which are immense, these enormous resources have been but dimly investigated. All this requires considerable scientific application of western enterprise, which if once taken up in earnest will make India more healthy and wealthy and naturally more happy.

B. R.

The Russian Garland; a book of Fairy Tales for Children. (Philpot & Co., London. Price 7s. 6d.)

These fairy tales are translated from a collection of Scrap-books made in Moscow. The book has delightful illustrations and is charmingly got up. The Fairy tales would be good for all to read, for they carry you away and are winningly written, a nice present for any of the Schools. We can recommend it for a holiday hour.

J.

The Turning Wheel, compiled by Mary E. Wilkinson. (S. J. Endicott, Melbourne.)

A collection of interesting quotations, dealing with reincarnation, from various authors and poets. A useful little book to those who are not already convinced, showing the widespread belief in reincarnation, even among Christians of the present day. It gives quotations from early Christian writings when the belief was accepted by all, as having come down through the ages; for it was only in or about the third century that belief in reincarnation was rejected by the Christian Church. The book is well put together, and will certainly find its use.

J. C.

Photographing the Invisible, by J. Coates. (J. N. Fowler & Co., London. Price 10s. 6d.)

We have read with great interest the many and varied experiments in "spirit photography" recorded in this book; and we are inclined to agree with what the author says in his Preface:

Spiritualists believe that spirits can be photographed. Experts—many of whom have never investigated—declare all these photographs fraudulent. To both, my answer is: "The evidence does not support either hypothesis, but for the fact of psychic photography it is most conclusive."

The public will benefit by these investigations, whether they own to it or not. The attitude towards Spiritualism is very different now to what it was twenty-five years ago, and, with that, the attitude to life beyond the grave. I am sure that this book will rouse much interest, also much comment—not to use a stronger word; but the public cannot leave the matter alone—which is proof that, latent in themselves, is a belief in the "spirit world".

We have cause to thank the Spiritualists for their investigations, while, as Theosophists, not always agreeing with their methods. We recommend this book to those interested in this special branch of science.

W

The Reed of Pan, by A. C. Benson. (John Murray, London. Price 7s. 6d.)

Imagine yourself in the library of an old English home in late spring; the walls within lined with rare volumes, the windows wide open to the morning sunshine and the gay borders of a walled garden outside. Picture yourself in an easy-chair of the shape your body most delights in, your book lying idle on your knees, and your mind at play. You will then have captured the mood in which to enjoy this delightful book of English renderings of Greek epigrams and lyrics.

It is unmistakably English in its setting, yet full of the sunlight, the beauty of form and colour and the worship of Nature that were the very essence of Greek culture. There are charming little songs written to birds and insects—even a reproach to the bookworm—to springs and torrents, to gardens and playing fields, to "Summer Shade" and "Wintry Weather," to forest music and to ships at sea. Others tell of Greece in idle hours, feasts of the rich where wine is cooled with "Summer Snow," of chariot and horse races; and many tales of love, laughing and in tears.

Like a pageant, Greece—through six centuries before and six after the Christian era—Pagan and Christian, passes before our eyes. It is a motley company: Orpheus, Marsyas, Memnon; Timomachus, the painter, Ladas, the fleetest runner; Hypatia, the tortured Philoctetes, Homer, the bard; Nemesis, Artemis and Pan; Cupid, Lais and Cleonicus; Dion and Timon—all are there.

Every phase of life, every human mood, seems to have been caught in these verses; there is even the Greek maiden of six centuries B.C., bewailing the difference in the lot of boys and girls, the former free to go where'er they will, the latter

. . . in stuffy chambers mewed,
Have far too much of solitude;
With little light and little air,
We yield ourselves to dull despair;
I wonder that you do not see
How hard a maiden's lot may be!

There is Atthis "the best beloved wife"; Crethis, "the Samian maid, sweet work-fellow, comrade true"; there is Amyntichus, faithful tiller of the soil, the flower-girl, the warrior, the pilgrim, the sailor and the favourite dog. Love, Life, Destiny, Art, Beauty, and the hint of Beyond—these you will find within the pages of *The Reed of Pan*, a book for all lovers of those enchanted Isles where the Gods walked, and still walk, with men.

A. E. A.

The Law Inevitable, by Louis Couperus. (Thornton Butterworth. Price 8s.)

This novel is rather an unsatisfactory one. No new light is thrown on the old problems of love, marriage and motherhood. The heroine is a mixture of instinct, intellectualism, of weakness and impulses, which one does not meet often in life, and the character remains vague and somehow artificial. It is not a subtle and profound analysis of the soul of a woman, but a type created out of certain tendencies. A wife who divorces her husband because of his brutality and lack of refinement and understanding, does not go back to him because she elects him as father for her children; rather would she wish her artistic, soft and tender lover to be the father of her children.

Not one of the types in the book appears to belong to the world in the making and one would like to know if the book was written before the great cataclysms and so naturally deals with the old world, or if Holland has been touched so little by these late events that men and women have not changed. The answer of this question could give an explanation of the atmosphere of the book.

I. DE M.

The Secret of Asia: Essays on the Spirit of Asian Culture, by Prof. T. L. Vaswani. (Ganesh & Co., Madras. Price Re. 1.)

This little book contains nine short essays written in a simple and cultured style. The author urges his younger countrymen to study the ancient literature and traditions of their own land far more than they do, and so gain a greater depth and power of vision. He compares the ancient Asian Idealism, as it was in its purest form, to the modern European worship of materialism and machinery—to the detriment of the latter, pointing out the devastating effects of factories and the injury done to the body and spirit alike of those connected with them. He dwells upon the wonderful vitality of the East, despite her calm and her persistence under the most trying conditions, surviving all pressure put upon her from without (through many conquests), and ultimately absorbing those who attempt to conquer her. He deals in a lucid manner with the soul of Hindū Art and Drama, and gives some very useful suggestions in regard to educational reconstruction. Altogether an interesting little book, charmingly written.

B. A. R.

Judas: A Tragedy in Three Acts, by Claude Houghton. (C. W. Daniel, London. Price 3s. 6d.)

Messrs. Daniel deserve well of the book-loving public for publishing in a most acceptable form a series of "Plays for a People's Theatre," of which this is the seventeenth. The author is one of the younger English poets, with a couple of volumes of lyrics to his name; these have received warm praise for their melody and art. It is not often in literature that the true lyrical poet is also true dramatist, and Mr. Houghton in his *Judas* does not give very striking promise of making an exception. The working out of the drama is laborious, and what grip it might have is frequently loosened by the intrusion of words and phrases that do not ring directly out of the hearts and mouths of the characters, but echo out of the verbal memory of a young poet who is not yet master of his materials. Simon the Leper calls on his friends to "front the onset of our destiny," and many a Magdala and Martha console one another with such lines as these:

So that the hour confer immunity
From the conspiring hate of enemies
I ask no more . . .
Heed not his words too closely:
Abstraction pales the pigments of his thought,
And lends his speech her pallor . . .

There are beautiful passages in the book, but their beauty is lyrical or descriptive, not dramatic. If *Judas* indicates a return to poetical drama in England, it is worth while, and its author may rise to the occasion in another attempt. But a return to the days of the *Miracle Play* and the *Morality Play* calls for a return also to the virile, picturesque, unbookish language of conviction in the heart as well as in the head.

J. H. C.

Happy Hill, by Bertha Lunt Leach. (The Four Seas Co., Boston, U. S. A.)

A story of a haunted house, whose influence is felt by a semi-psychic woman and disregarded by her male relations. It reads convincingly, but it should be one of a collection of psychic experiences; as a story, it is disappointingly inconsistent, shapeless and unfinished.

E. M. A.

The Prodigal Returns, by the author of *The Golden Fountain*, etc. (John M. Watkins. Price 3s. 6d.)

The Prodigal Returns has much to recommend it, it is full of ideas that will be very useful to those who are not satisfied with their religion in its present form. If such there be, and I think we may say there are many, the thoughts here expressed will give them a foundation on which they can build or rebuild as the case may be. This book does not trouble the reader with technicalities, its simplicity and directness being one of its charms. The writer will appeal to those of simple mind, not to the profound thinker but a half hour will be well spent with the book in your hand, for it gives rest, not disquiet. It gives out Theosophical thoughts towards the end and gives one the idea of some one who has grubbed about for them in the dust and eventually comes across a jewel.

When the soul is united to God a great change comes over the mind which now thinks continually, lovingly of God. God not merely hoped for, looked for, as in the past, but God found and known, God close and near. . . .

The heart must give, the mind must give, the soul must give. . . .

The way of return to God is the same way by which we came out from Him—reversed.

The Prodigal Returns leads you to believe in the Path to freedom, liberation, deification.

C.

The Fallacies of Spiritualism, by A. Leonard Summers. (A. M. Philpot, London. Price 2s. 6d.)

This booklet is a useful gathering up of all that can be said against the claims of Spiritualists. It is well to know both sides of a question; and here we have only one. The value of the booklet, however, may not be quite so great as the author supposes; for not every one will accept its general drift, that all scientists who believe in psychical phenomena are stupid dupes, or that the imitation of a phenomenon by a conjuror is final proof of the fraud of the alleged original phenomenon.

J. H. C.

How can India be Free? and *The Drink and Opium Evil*, two pamphlets by C. F. Andrews. (Ganesh & Co., Madras. Price As. 6 each.)

We find great interest in both these pamphlets. Mr. C. F. Andrews is always struggling to help those that are bound, be it by drug or any other unlawful bond. He claims independence for India, and this after many years study of conditions in India and of the character of Indians. He is truly a fighter for India's sake, though he may not be complimented by the term. He calls upon India to bring into play the supreme principles of "non-violence" and "soul-force". He says: "These are the very weapons in our hands, by which our victory may be won—and no other weapons are needed."

In *The Drink and Opium Evil* he points out that the British Empire is very largely to blame for indiscriminate sales of alcohol and opium, and calls upon all lovers of humanity to get the drug laws altered so that opium shall be unobtainable anywhere, except under very strict supervision. He reiterates the horror of the drug habit. We know the horror, but the truth of this cannot be too often repeated, until the love for humanity conquers, and with one voice and one heart we say: "These things shall not be."

C.

Indians in South Africa, by C. F. Andrews. (Ganesh & Co., Madras. Price As. 8.)

This is yet another stirring pamphlet by Mr. C. F. Andrews, who is ever to the fore to combat injustice done to any. He speaks here of the suffering of the Indians in South Africa, and the yet greater suffering for them, if, after many years away from their own country, they are helped back again. It is the terrible system of indentured labour that he blames. He always writes clearly and to the point, and is always worth reading.

C.

India in Chains; The Gospel of Freedom; The Aryan Ideal and The Spirit and Struggle of Islam, by Prof. T. L. Vaswani. *India's Will to Freedom*, by Lala Lajpat Rai; and *Freedom's Battle*, by Mahatma Gandhi. (Ganesh & Co., Madras. Prices Re. 1, Re. 1, Re. 1-8, Re. 1-8, Rs. 2-8, Rs. 2-8.) These little books deal almost exclusively with the struggle for freedom of the Aryan race in Asia. We recommend them to those who are making this struggle—which is part of a world-wide struggle—a serious study, as all points of view are good to read, and all ideas of freedom worthy of note, and these booklets are clearly written and expressed.

C.

The Dawn over Asia, by Paul Richard, translated from the French by Aurobindo Ghose. (Ganesh & Co., Madras. Price Re. 1-8.)

This is a series of seven addresses, delivered in Japan. They are powerful, clearly expressed, and without veneer.

Do you not see that Europe has *need* now to be saved—saved from her hatreds and from her chaos by a creation of love; from her death by a resurrection? For the Europe that was is no more. She is buried under her own crime, and the Europe that should be is not yet. She waits: she waits for Asia. Is it not always from Asia that have come, and will yet come, the great renewals of the Spirit, the spring-tides of light and love and life? Is it not from Asia that have always come, and will yet come once again, the Saviours of the peoples? It is therefore that I, son of Europe, come and say to you: Awaken, Asia!

M. Paul Richard appeals for unity and says:

Teach all by finding it in yourselves, the sole possible foundation of fraternity and human harmony, the foundation of love, of the divine unity of beings, peoples, races, worlds.

He reminds us of how the World Teacher may again be treated:

And yet, if that Son of Asia, if the Christ were now to come again upon the earth, he would be excluded from America, not being enough of a "gentleman" to possess the needed number of dollars; he would be excluded from Australia, if he were the son of a working-man and an Asiatic, if he could not pass an examination in a foreign tongue. And in the Colonies of South Africa he could not even sit in the trams side by side with the Christian Europeans. That is how Christians would treat the Christ! And they call that civilisation—a civilisation of barbarians!

He warns us against war:

The way of force is the way of the weak. It is the surest and shortest way toward what you wish to avoid. It is the road that Czarism followed. Do not imitate it.

Lastly of the Coming Man he says:

But the Coming Man, the Divine Man, will be free from all ignorance; he will master error—for he will live the very truth.

We recommend this inexpensive book to those who are helped by home truths. It will also be found useful for beginners in the study of Theosophy.

W.



W. G. JOHN
1902-1916



DR. J. W. BEAN
1919 TILL NOW



ARVID KNOS
1901-1908, 1912-1915



ERIK CRONVALL
1915 TILL NOW

VOL. XLIV

No. 8

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is very satisfactory to see how the activity, usefulness and reputation of the Theosophical Society is growing, in spite of, perhaps because of, the persistent slanders emitted by a small number of persons, who work together, though in different countries, communicating with each other. The Society, like a great rock, stands secure, and the waves are shattered as they foam around it. I repeat here from the *April Adyar Bulletin* what I wrote on this subject.

From abroad come telegrams from seven Sections in yearly Conventions: "The French members, assembled here (Paris) in harmonious Convention send beloved President deepest devotion.—BLECH." "Theosophists in Convention assembled (Pretoria, S. Africa), send loyal and affectionate greeting.—WALKER." Chili Convention sends "heartfelt greetings". Java Convention sends "greetings and good wishes". The Irish Free State Convention sends "loyal and friendliest greetings". The sixth name is so badly written in the post office that it is undecipherable, but sends "loyal affectionate greetings from Convention". The Swiss Convention sends "loyalty and devotion". The South Federation (Britain), meeting at Bath also sends "greetings, loyalty

and devotion". To all of these I send in answer my loving and grateful thanks. As an offset, I hear by cable from Sydney, Australia, that the Sydney Lodge inimical group continues its vilification of Bishop Leadbeater and myself, and that the Melbourne Lodge which had invited the Convention, refused to receive it, as they objected to a repetition of the Sydney offensiveness of last year. Decent people, in a huge majority, naturally object to having their ears and those of their wives, sisters, and young sons and daughters polluted with unclean language by a handful of coarse-tongued men. They could not help it last year, as the attack was unexpected, but I think they acted wisely in refusing to open their doors to a repetition. But that such a state of things cannot be allowed to continue is obvious.

* * *

There is a definite conspiracy being carried on by certain persons whose names are known to me, in different countries, who began by reviving the attacks made on Mr. Leadbeater nearly twenty-years ago, finally disposed of, so far as loyal members of the T.S. are concerned, by the decision of the General Council in 1908. (See Report of the T.S., 1908, Presidential speech.) The new campaign was started in the United States, in a small magazine, sent gratuitously to people all over the world, the editor being apparently well supplied with money. It began again in Sydney against Mr. Leadbeater, but soon developed into a campaign against myself, becoming more fierce after my re-election in 1921, for a third term of office as President. Again it disposes of large sums of money, maintaining an extraordinarily scurrilous paper; a letter from one of the promoters to the American centre stated that they would continue till they forced me to resign. When I was in Australia last year, a Sydney paper, eager for sensation, made a violent attack on Bishop Leadbeater and myself, then on H.P.B. and on the Masters Themselves, most insulting language being used about Them in a lecture by Mr. Martyn in the Sydney Lodge. They finally drove the Sydney

Government into a police investigation, examining witnesses without oath. Mr. Jinarājadāsa issued the following note on October 11, 1922, to a number of friends:

You will remember my notifying you that, as a result of the campaign in the Sydney newspapers by Mr. T. H. Martyn and his friends against the President and Bishop Leadbeater, the Minister for Justice of the State of New South Wales ordered an enquiry into the conduct of Bishop Leadbeater. All those present in Sydney who had been trained by him, including Mr. Krishnamurti, Mr. Nityananda, Mr. Fritz Kunz and myself, went voluntarily to the police authorities and answered all questions put to us. Bishop Leadbeater was not called, nor did he, nor anyone on his behalf, see any of the so-called evidence presented to the police against him, nor question any of his accusers. All who had any statement to make against Bishop Leadbeater were invited by the Minister to come forward. The police followed their own methods of enquiry. The report issued by the Minister for Justice is brief and consists of two statements, as follows. I quote verbatim, as published in the newspapers. The Crown Solicitor states: "I am of opinion that there is not enough evidence here to obtain a conviction on any charge." The Assistant Law Officer states: "In my opinion the evidence submitted does not justify the institution of criminal proceedings." As it is not the duty of the police to clear anyone's character—that appertains to a Court of Law—and as it is strictly their duty to proceed whenever there is evidence, the declaration of the Minister for Justice is satisfactory to all who know anything of police procedure.

The persecutors now want to go behind that and have another investigation! If an investigation conducted by the Law Officers of the Government, who without seeing or hearing the accused gave the above verdict, does not satisfy them, what would? It is clear that what they want is not justice, but to persist in a disgraceful persecution, hoping to weary us out till we resign in disgust. They might save their labour. It is interesting to notice that where they make a definite accusation of "fact," they commit themselves to unblushing falsehood. Thus a Mrs. Cleather, who had the honour of being for a short time included in a group of students of H.P.B.'s at 19 Avenue Road, who left the Society in the nineties, is reported from Australia as saying that I was a co-writer of a certain little book, republished by Mr. Charles Bradlaugh and myself, after it had been prosecuted, to test the right of discussing what is now called birth-control, as a

method of decreasing the shocking death-rate among infants of the poor. The book was published in 1833 by an American physician; if I was a co-writer, even in my cradle, I should now be 90 years old, and supposing that I wrote it when I was thirty, I should now be enjoying a green old age of 120. In another case, in a book just received from Canada, I find myself accused of altering the pledge of the E.S. from that given by H.P.B.; the one assigned to me was its pledge before I joined the T.S., and was taken by myself after I joined; I have still the copy, signed by H.P.B. I might give many such falsehoods, but it is not worth while. It is on such foundations that the persecution is built up. Knowing that in the end, "truth conquers, not lying," I remain indifferent. No one is obliged to read my books, nor to accept my opinions. I have twice refused to stand for election for life as President of the T.S., because I wanted the Society to be free to reject me when it was tired of me. I have too much work to do, which I think useful work, to answer the ever renewed falsehoods of the little band of conspirators. I presume they have nothing better to do, or maybe they think that they serve God and man by circulating falsehoods. Anyhow it is their business, not mine.

I may add with regard to the second of the above paragraphs, that the state of things in Sydney has been changed by the action of the General Secretary, for I have received a cable from him that he has withdrawn the Charter of the Sydney Lodge and the diplomas of eleven members. These are therefore outside the Section, though within the Society. A Section is autonomous, and the President cannot interfere in its membership. Lodges are chartered by the President on the application of the General Secretary. I cannot charter a Lodge on my own initiative within a Section. There is a rule which allows me to charter a Lodge within a Section, if a Lodge wishes to exist apart from the Section and attached directly to Adyar. If there be grave reasons for such an unusual course, I may so charter

it, after consultation with the General Secretary. A Lodge can expel a member, but that does not remove him from the Section. The Section may expel a Lodge or a member, but that does not remove the Lodge or member from the Society. Either can appeal to the President in whom the final power is vested, and he may, on appeal from either or from the General Secretary, confirm the cancelment, or allow the Lodge or member to be attached directly to Adyar. The General Secretary suggested to the Sydney Lodge that it might resign, but it refused to do so, unless he could obtain from me a promise to attach it to Adyar. I can, of course, say nothing until there is time for the Lodge and the eleven members to appeal, if they wish to do so and for the General Secretary to inform me of grounds for the expulsion. I am, of course, aware of these, having been in Sydney, but I cannot act informally on so grave a matter, being, as I am, the final court of appeal in the Society.

One wonders whether these people realise what they do, in trying to drive anyone—even the blackest sinner—to despair. Bishop Leadbeater is so far above them that all their raging cannot touch his exquisite serenity. His is the spirit of the Christ, who prayed: "Father, forgive them, for they know not what they do." But here is a description of one of their victims, which should touch the hardest heart:

He gives me the impression of one in great suffering. He is hard and ironical, professes not to care for anything or anyone. A bitterness seems to emanate from him. He may have done wrong; I do not know. But I do know that those who hunt this human soul with fierce desire to destroy are worse than the wild beasts who have hunger for their excuse in hunting their victims. With pitiless exaggeration they pursue him under the pretence that they are inspired by the desire to purify the Society of all such as they believe him to be. It seems a desperately inhuman thing to do, whatever the faults of the sinner. Can those who clamour realise at all the dreadful thing they are doing, how much worse it is than any vice to make a soul writhe in anguish when all it needs is pity and help. It seems incredible. Can nothing be done to soften the hardness of their awful hearts and minds, and make them come within hail of the power to say: "Go and sin no more," and leave it at that. I am amazed,

shocked and unhappy that our Society whose ideal is Brotherhood can number among its members those who can be so cruel. But perhaps they too need those benign words: "Go and sin no more"—for truly theirs is the sin of cruelty, more terrible perhaps than the sin of vice.

It needed this meeting to make me realise how appalling a thing is passing in our midst. I am forced to think of the Christ when He comes. Must He too face all this inhuman suspicion and despite once again. It looks like it.

With this I thoroughly agree. Theosophists are not called to play the part of the "accuser of the brethren," and to print all kind of slanders about them. A good citizen may have to give evidence on a crime before a Court of Law, but he would not gloat over it and write about it to the press, and take on himself the work of a private detective office. The only danger to the Theosophical Society lies in its self-appointed defenders. They are its worst enemies.

* * *

One thing rather puzzles me. If there is this eager desire not to come into contact with sinners, lest their own garments should be soiled, why not leave the Theosophical Society, and have one of their own, with the label: "No sinner need apply?" There are several Theosophical Societies in the world, and if the Society which has thrice elected me as its President, and persists in approving me is in such a bad way, why not start another? We shall not seek to enter it, but would wish it Godspeed. Theosophy is not patented, and the people who are so eager to get rid of us can do so easily by making a Society on their own lines. They are a hopeless minority in the Theosophical Society to which we belong, even after four years of unbroken vituperation, and desperate efforts to discredit us.

* * *

We reprint from the New York *Beacon* a good little article on "The Theosophical Movement". It lays stress on a matter which I have myself often pressed, that the Theosophical Movement is enormously larger than the Theosophical Society, and that the latter is merely the standard-bearer of a

¹ See page 225.

huge army all over the world. I am not sure that the italicised sentence at the end is practicable, because most of the Theosophical Societies outside the one founded by Colonel H. S. Olcott and H. P. Blavatsky—to which the promise was given that as long as there remained in it three men worthy of our Lord's blessing it could not be destroyed—have seceded from it when they found themselves unable to control its policy, and most of them continue to attack it. If Theosophists resembled nearly all the Orders of Masonry, and abstained from attacks on fellow-Theosophists, then Theosophists of all Societies might be welcome in all. The two big secessions were those of Mr. W. Q. Judge, the U.S.A., and Dr. Rudolph Steiner, Germany, but the Society in the U.S.A. has grown up again, and that in Germany, though thrown back by the War, is growing.

* * *

In the early days of the Theosophical Society in Paris, there was staying there a young Russian girl, named Anna Rabbinovitch. She embraced Theosophy, and on returning home, she gathered a few friends round her, began to translate Theosophical pamphlets, set up a secret press—it was in the days of Tsar tyranny—and set herself steadily to carry on Theosophical propaganda. She lived through the days of tyranny, worked on when Theosophy was no longer banned, and lived, alas! into the worse tyranny of Bolshevism. She was mentioned lately among the Russian intelligentsia as permanently broken in health by the terrible sufferings caused by the Red tyrants. Now, thank God, her pain is over and, as her friend Anna Kamensky writes, she "has entered the Light Eternal". Surely she must have been welcomed with the words: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

OUR GENERAL SECRETARIES

IV. AUSTRALASIA

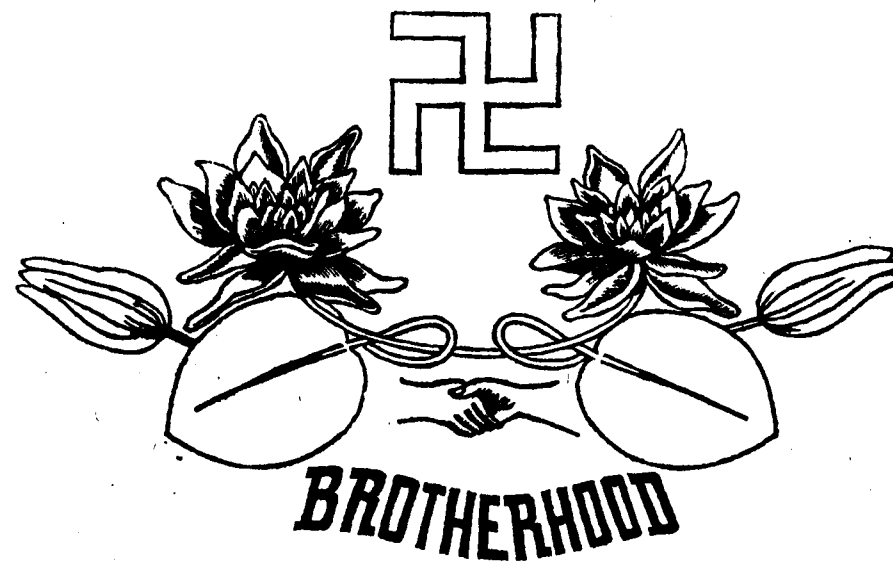
AUSTRALASIA (Australia and New Zealand) was the fourth of our Sections, and its present Secretary is the seventh in Australia. New Zealand became a separate Section, our sixth, in 1896. Unfortunately my request for photographs has been singularly unfortunate as regards Australasia and Australia. Out of seven General Secretaries only two photographs have been sent to me. Australasia proper had only one General Secretary, Mr. J. C. Staples, from 1894 to 1897. He was a man of great devotion, and was much loved. Mr. James Scott followed him, 1897 to 1898, an able, energetic man, treading the Karma path, where his predecessor trod that of Bhakti. Mr. A. Marques was General Secretary from 1898—1901, and Mr. H. A. Wilson from 1901—1902; of these two, I have no records. It would be well if the National Societies would make notes of their own Secretaries, which might one day, perhaps, be used in a History of the T.S. Our first photograph shows Mr. W. G. John, whose visit to Adyar will be remembered by many. His fourteen years of service as General Secretary were marked by a great expansion of the Theosophical Society in Australia, and he and his wife will long be remembered among its servants. He was followed for three years by Mr. T. H. Martyn, who had laboured long and strenuously for Theosophy, giving time, money and work to build up the Society. The three years of his Secretaryship were merely the latest years of a long term of most useful

and valuable service. Unfortunately, the very greatness of his service made him a special mark for attack by the hidden enemies of the Society, and he was cleverly lured into the conspiracy started in the United States against our well-known and revered writer, C. W. Leadbeater, who, though not an official of the Society, is almost universally looked up to as one of the greatest exponents of Theosophy, and is gratefully recognised by thousands as having brought to them the Light by which they live. This conspiracy has now become one against the President of the Society, and Mr. Martyn is identified with it. Dr. J. W. Bean was elected in 1919 as General Secretary, and through the storms created by the leaders of the Sydney Lodge has held steadily on his way, very patient and long-suffering, but unswerving in his loyalty.

V. SCANDINAVIA

Scandinavia was the first group of countries to organise itself as a definite Section, separate from the European. It comprised Sweden, Norway, Finland and Denmark. Finland became a separate Section in 1907, Norway in 1913, Denmark and Iceland in 1918, and finally Iceland in 1920. Our T.S. banyan tree thus spreads, throwing down its roots, to become new trunks. Scandinavia started as a Section in 1895, with Dr. Gustaf Zander, the previous Secretary of Sweden, as General Secretary of the Section. He was a good and earnest man, but preferred Mr. Judge to Colonel H. S. Olcott, the President-Founder of the T.S., in the great secession led by the former, when nearly all the American Section followed Mr. Judge, and Colonel Olcott transferred the Sectional Charter to the few Lodges which remained faithful, cancelling all the Charters of the Lodges and the diplomas of the members who followed Mr. Judge, and his successor Mrs. Tingley. The President refused to allow any members who accepted Mr. Judge, or

later Mrs. Tingley, to remain in the Theosophical Society; Dr. Zander and a considerable number of Swedes followed Mr. Judge and Mrs. Tingley, as did others in England and Ireland. We have no photos, either of Dr. Zander, or of his two successors, Mr. A. Zettersten who was elected in 1896—1899, and again in 1908—1909, and Mr. P. Erik Lilgestrand in 1899—1901. In 1901 Mr. Arvid Kños was elected, and was re-elected until 1908, and again from 1912—1915. He was a man of strong character, slow to move but unshakeable when he reached a decision, utterly loyal but not effusive or sentimental, a man to be depended upon. Mr. G. W. Ljungquist held office for a year, 1909—1910 and Lieut.-Colonel Gustad Kinell for two years, 1910—1912. It was after Mr. Arvid Kños resumed the General Secretaryship in 1912, that Norway became a separate Section (1913), and also the Great War broke out. This caused some slight unrest in Sweden, owing to the close ties of many with Germany, and it was fortunate that a strong and experienced hand was then on the helm. In 1915, the present incumbent, Mr. Eric Cronvall, was elected; in 1918 Denmark and Iceland felt strong enough to stand alone, and formed an independent Section. Mr. Cronvall acts as a unifying force among these closely connected countries, and a Convention of all was held in order to co-ordinate their activities—a very good idea.



H.P.B. AND H. P. BLAVATSKY

By C. JINARĀJADĀSA

THERE is a precious little volume which I find among the books of Bishop Leadbeater. It is a copy of *The Voice of the Silence*, whose author, as all know, is H. P. Blavatsky. This copy was once given to her *by herself*. I do not know how it happens to be among Bishop Leadbeater's books, but it does, and I have captured it now for my Adyar records. Inside this copy of *The Voice of the Silence*, there is the following inscription :

*H.P.B. to H.P. Blavatsky
with her kind regards.*

It is a strange distinction this, which H.P.B. makes between herself as H.P.B. and as Helena Petrovna Blavatsky. Why she does so I do not know. But in some ways it has a significance. H. P. Blavatsky, the Co-Founder of the T.S. with Col. Olcott, author of *Isis Unveiled* and *The Secret Doctrine*, is a historic personality by turns admired or slandered, understood or misjudged by the world at large. But none, however little he may care for the personality of the writer of these works, will fail in giving a profound admiration to the marvellous intellect which conceived the wonderful picture of evolution in them. H. P. Blavatsky will always stand unique for the quality of her mentality. It is difficult somewhat to describe the unique way she looked at vast cosmic processes. Each one of us has a broad attitude towards the problem of existence ; some of us are mainly ethical, others devotional and still others philosophical, or artistic, and so on. I cannot think of a better word to describe H. P. Blavatsky's mentality than by calling it *cosmographic*. To her, the universe had many meanings all at once. Each series of events here below in the microcosmic world was always the reflex of what was happening in the macrocosmic world. Hers is a wonderful standpoint, which sees the universe revealing itself in phase after phase, which she has most suggestively hinted at by saying that there are seven keys or solutions to the great problem—spiritual, psycho-cosmical, astronomical, numerical, geometrical, mythological, and anthropomorphic.

H. P. Blavatsky's great synthesis will always be an outstanding fact in modern Occultism. Quite apart from her own cosmographic standpoint, the addition of facts and surveys from various synthetical standpoints of several of the Masters, makes her *Isis* and *Secret Doctrine* a remarkable mine of knowledge and inspiration. It is because she has such an unique synthesis to offer that always there will be the cry, "Back to Blavatsky". For without knowing something of

her synthesis, her conception of evolutionary processes, the best of us will be somewhat deficient.

But, on the other hand, every one of us has a synthesis of his own. It is indeed the characteristic of true spiritual advancement that each finds his own synthesis, and then reveals it. Thus, quite different from the synthesis of H. P. Blavatsky is the synthesis of Annie Besant, such as is revealed in her *Ancient Wisdom*, and *A Study in Consciousness*. A quite different synthesis still is that revealed in the works of C. W. Leadbeater. Each of these syntheses of knowledge has its own particular type in humanity, whom it helps more swiftly than does any other synthesis. It is therefore perfectly natural that some students should not be specially inspired by *The Secret Doctrine*, though they study it diligently, but should be profoundly inspired by the writings of Dr. Besant or Bishop Leadbeater. Nor is it in any way a weakness in the syntheses of these two writers that they are not constantly quoting H. P. Blavatsky. For, as Shri Krishna said, when once a flood of water is on all sides, a man does not go to a well for water. Similarly, when an individual on the path of occult advancement comes to his synthesis, he stands on his own base, and he does not rely upon the synthesis, however wonderful, of another, not even of his own Master.

Generation after generation, new teachers who have their individual syntheses will rise to teach the people. Each such future synthesis cannot dethrone any that has gone before. As is happening just now, when some students are calling out "Back to Blavatsky," so will it be with the appearance of each new synthesis. We shall presently have on the part of some the cry "Back to Besant," "Back to Leadbeater". Those, who have not yet come to their own synthesis, and can only be inspired by going "back" to a teacher, must necessarily go back, but it is futile on their part to expect all to go back to any one teacher, for the Wisdom is ever

developing, and ever revealing greater beauties. Furthermore, since every individual who lives has his own synthesis, the fulness of realisation of the Wisdom is not by going back to any one synthesis, but by going forward to realise all the possible syntheses which have not yet manifested themselves.

Certainly H. P. Blavatsky, because of her unusual cosmographic synthesis, will tower head and shoulders over many a teacher for many a generation to come. The more one reads her writings, the more marvellous becomes her inclusive and universal standpoint to the problem of existence.

Yet, to me personally, it is less H. P. Blavatsky and more H.P.B., who ever fascinates and inspires. Perhaps having a synthesis of my own, her synthesis is not the Be-all and End-all of my life as student or worker; so her personality comes out all the more in my imagination in a special way. The more I have gained information about her, the more I am inspired by her heroism and perfect sacrifice. I consider that I have been privileged that, as a boy of fourteen, I saw her twice during the last two years before she died. A similar privilege has been mine to have been brought up in the tradition of H.P.B., by Bishop Leadbeater. All that he has told me concerning her has opened the door of my imagination to see her as a splendid heroic personality. Each year that passes and as I get to know more of her, the greater is my admiration and the more profoundly I salute her, as a lieutenant salutes a revered and beloved General. I hope, as I inform myself more and more of the old records at Adyar, to share with others my intense admiration for H.P.B.

There is one question in her life which, since I have got to know of it, has made on me a most profound impression. This impression is especially outstanding, because the incidents concerned are not stated accurately in *Old Diary Leaves*. In Vol. I of that work, it is mentioned that H.P.B. was married to "Mr. B." in Philadelphia. It seems such a curious

incident as narrated by Col. Olcott. The following is what he says :

One of my Chittenden letters in the *Daily Graphic* aroused the interest of this Mr. B—a Russian subject—and led him to write me from Philadelphia expressing his strong desire to meet my colleague and talk over Spiritualism. No objections being made by her, he came over to New York towards the end of 1875, and they met. It turned out that he fell at once into a state of profound admiration, which he expressed verbally, and later, by letter, to her and to me. She persistently rebuffed him when she saw that he was matrimonially inclined, and grew very angry at his persistence. The only effect was to deepen his devotion, and he finally threatened to take his life unless she would accept his hand. Meanwhile, before this crisis arrived, she had gone to Philadelphia, and received his daily visits. He declared that he would ask nothing but privilege of watching over her, that his feeling was one of unselfish adoration for her intellectual grandeur, and that he would make no claim to any of the privileges of wedded life. He so besieged her that—in what seemed to me a freak of madness—she finally consented to take him at his word and be nominally his wife; but with the stipulation that she should retain her own name, and be as free and independent of all disciplinary restraint as she then was. So they were lawfully married by a most respectable Unitarian clergyman of Philadelphia, and set up their *lares* and *penates* in a small house in Sansom Street, where they entertained me as guest on my second visit to that city—after my book was finished and brought out. The ceremony took place, in fact, while I was stopping in the house, although I was not present as a witness. But I saw them when they returned from the clergyman's residence after the celebration of the rite.

When I privately expressed to her my amazement at what I conceived to be her act of folly in marrying a man younger than herself, and inexpressibly her inferior in mental capacity; one, moreover, who would never be even an agreeable companion to her, and with very little means—his mercantile business not being as yet established—she said it was a misfortune that she could not escape. Her fate and his were temporarily linked together by an inexorable Karma, and the union was to her in the nature of a punishment for her awful pride and combativeness, which impeded her spiritual evolution, while no lasting harm would result to the young man. The inevitable result was that this ill-starred couple dwelt together but a few months. The husband forgot his vows of unselfishness, and, to her ineffable disgust, became an importunate lover. She fell dangerously ill in June from a bruise on one knee caused by a fall the previous winter in New York upon the stone flagging of a sidewalk, which ended in violent inflammation of the periosteum and partial mortification of the leg; and as soon as she got better (which she did in one night, by one of her quasi-miraculous cures, after an eminent surgeon had declared that she would die unless the leg was instantly amputated), she left him and would not go back. When,

after many months of separation, he saw her determination unchangeable, and that his business, through his mismanagement, was going to the dogs, he engaged counsel and sued for a divorce on the ground of desertion. The summonses were served upon her in New York, Mr. Judge acted as her counsel, and on the 25th May, 1878, the divorce was granted. The original documents have ever since been in my custody. That is the whole story, and it will be seen that it shows no criminality nor illegality on her part, nor any evidence that she derived the slightest worldly advantage from the marriage beyond a very modest maintenance, without a single luxury, for a few months. (*Old Diary Leaves*, I, pp. 55—57.)

Yet, had Col. Olcott remembered what the Master S. had told him in 1875 about this marriage of hers to M. C. B., he would have written quite differently, and given us all a different impression of H.P.B. Let me here quote from some of the letters of the Master S. to Col. Olcott which reveal the other side of the story. I omit here and there certain parts of the letters concerning H.P.B. which are too private and sacred to be published at large. The letter which follows was written in 1875. The postmark on the envelope bears the imprint Philadelphia, June 22, but since the events narrated show a tragedy after several months of the marriage, it is evident that Col. Olcott's remark that Mr. B. "came over to New York towards the end of 1875 and they met" is not accurate.

LETTER I¹

BROTHER, GREETING!

I heard your appeal, Brother mine, but could not answer it as promptly as I would, being engaged at that moment elsewhere. The time is come to let thee know who I am. I am not a disembodied spirit, brother. I am a living man, gifted with such powers by our Lodge as are in store for thyself some day. I cannot be otherwise with thee but in spirit, for many thousands of miles separate us at present. Be patient and of good cheer. Brother John² has advised me of thy

¹ A part of this letter is quoted by Colonel Olcott in *O.D.L.*, p. 237.

² John King.

letter to him. You wrong the poor fellow, brother mine. You chide him for what is no fault of his. He did *try* to find you the books, but the library of the man "who knows but cannot" is full of bad efflux; the magnetic effluvia was too strong for John, it was contrary to his nature and thus he could not see. The *dweller*¹ was at work, trying to poison your heart with black doubt and bring you to mistrust our good John. You have pained him greatly, for if attached otherwise to earth and sharing largely in frail men's imperfections, still our Brother John is true and noble in his heart, and incapable of deceiving wittingly a friend. You wrong likewise in thought our Sister. If vain and proud in many instances, not so with you; she is too just to attribute to her own credit, what you in your unselfish, noble exertions *try* to do for the cause; her heart feels warm and devoted to thee, brother. She feels unhappy, and in her bitter hours of mental agony and sorrow looks to thee for friendly advice and soothing words of comfort. Devoted to the Great Cause of Truth, she sacrificed it her very heart's blood; believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated.

The same law of compensation that brought her to accept this *crafty* youth¹ . . .

Her cup of bitterness is full, O Brother. The dark, mysterious influence is overshadowing all . . . ; tighter and tighter is drawn round them the pitiless circle; be friendly and merciful to her, brother, . . . and leaving otherwise the weak and silly wretch, whom fate has given her for husband to his desert. Pity *him*, also him who, by giving himself up entirely into the power of the Dweller, has merited his fate. His love for her is gone, the sacred flame has

¹ "The Dweller on the Threshold."

² M.C.B.

died out for want of fuel, he heeded not her warning voice; he hates *John* and worships the *Dweller* who holds with him communication. At *his* suggestion, finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone. Unless we help him for the sake of her, our Sister, her life is doomed and for her future will be poverty and sickness. The laws which govern our Lodge will not allow us to interfere with her fate, by means that might seem supernal. She can get no money but through him she wedded; her pride must be humbled even before him she hates. Still, there are means left at our disposal to provide for her, and through her benefit yourself and Cause. Brother John has cleverly worked for her sake in her native place.¹ The chiefs of the government have sent him orders; if he fulfills them, there are millions in the future in store for him; he has no money and his brains are weak. Will my brother *try* to find him a partner? Mary Olcott's brother has a relative, a nephew, but John can do naught with him. Prepare to visit her in a few days—as soon as I impress you—but whatever you do with him, or for him, *secure yourself a sum of money* from the first. He will readily give you notes for the amount to be payable at future days, provided you find him a partner with gold and silver. Money is best with you, in your hands, and you must have a hold on the youthful wretch, for the sake of the Cause, of yourself who need it for your boys, and her, our Sister. Let the transaction be executed at your discretion and pleasure. Does my good brother Henry understand me, does he realise what I mean? I am a poor hand at business and all of the above is suggested by Brother John. . . .

I have said—the holy Blessing be with you.

S.

¹ Russia. M.C.B. was an exporter of American goods to Russia.

LETTER II¹

My Brother is wise in not allowing the bright flame of his Faith . . . to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown, they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . depart from hence in peace and *try* to utilise thy time. Brother John will see to the Philadelphia problem; she must not be allowed to suffer through the impurity and disillusion of that miserable wretch. She may in her despair and present straightened circumstances be tempted to return to Philadelphia and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Philadelphia² and instead of that take the tickets to New York City—not further. Once arrived in that port find for her a small apartment, and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal, her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philadelphia; allow her not; use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time.

¹ The envelope in which this letter was received is evidently lost, and so I cannot give the exact date.

² H.P.B.'s home was in Philadelphia, though at the time of this letter she was in Massachusetts. Nahant is mentioned in one of her letters as one place she intended visiting.

If you succeed to bring her out before the world in her true light, not of an Adept but of intellectual writer, and devote yourself both to work together the articles dictated to her, your fortune will be made. Make her work, install her, lead her in practical life, as she must lead you in the spiritual. Your boys, Brother mine, will be provided for; fear naught for them, devote yourself to your main object. Clear out the paths of both of you for the present which seems dark, and let the future take care of itself. Use your intuition, your innate powers; *try*, you will succeed; watch over her, and let her not come to harm, our dear Sister who is so careless and thoughtless for herself. She must have the best intellects of the country introduced to her. You must work both on their intuitions and enlighten them as to the Truths. Your distant future is at Boston, your present in New York. Lose not a day, *try* to settle her, and begin new fruitful lives together. Keep your room; you may feel me there some time, for I will be with you every time your thought will be upon me and when you need me. Work hand in hand, fear not the immoral man who claims her; his hands will be tied. She must be honoured and respected and sought by many whom she can instruct. *Try* to dissipate in her gloom, her apprehensions for the future, for they interfere sadly with her spiritual perceptions. The *germs* will grow, Brother mine, and you will be astonished. Patience, Faith, Perseverance. Follow my instructions; let her regain her serenity through you. She will make you acquire knowledge and fame through herself. Do not let her despond one moment the dreaded . . . she passed will bring their reward. God's blessing upon you, and in your hours of black despondency, think of me, mine Brother, and I will be with you. *Try* to have her settled by *Tuesday Eve*—and wait.

SERAPIS

LETTER III¹

People must respect her purity and virtue for she deserves it. Brother Henry must have the wisdom of the serpent and gentleness of a lamb. For he who hopes to solve in time the great problems of the Macrocosmal World and conquer face to face the Dweller, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must try, first, the energy of his Will power and indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his Atma and highest intelligence, get at the problems of Man's Nature and solve first the mysteries of his heart.

The blessing and spiritual influence will follow thy steps. Write to our suffering Sister daily. Comfort her aching heart and forgive the shortcomings of one whose true and faithful heart takes no shares with the defects resulting of an early . . . You must address your reports and daily notes while in Boston to the Lodge through Brother John, not omitting the cabalistic signs of Solomon on envelope.

Thy faithful brother,

SERAPIS

It does not require much vigour of imagination to call up the situation before H.P.B. at this time. She was given a momentous piece of work, upon which depended the welfare of the coming civilisation. Her attempt to start the work in Cairo having failed, she was told to make another attempt in America. She arrived without means, and had only one clue, and that was to watch for a man of the name of Olcott. After she had met him, what was she further to do? Neither of them had the means to devote to propaganda. H.P.B. was living alone and in a difficult situation, for she had to establish a centre, but she had no means. What money she had received

¹ Letter received on June 25, 1875. I omit a great deal which precedes this concluding part.

from her father was swindled out of her, and it is evident that, at the beginning of 1875, the outlook was most gloomy indeed. In several letters to General Lippitt she repeatedly expresses her longing to go "upstairs," and be finally done with all her tribulations. It was at this time that M.C.B. arrived on the scene and, with every protestation of love, admiration and gratitude, and specially of intense devotion to the work, offered all that he had to her.

It is scarcely possible for us fully to realise what a tremendous sacrifice it was for H.P.B. to marry this M.C.B. Had she had even the slightest inclination towards him, uniting herself to him might at least be compensated by a little happiness. But, with her intense self-reliance and aristocratic pride, for all her Bohemian and democratic ways, to tie herself to a half-educated man, whom she detested, was indeed such a sacrifice as few are capable of, even for the sake of the Cause of Truth. But, as is remarked by the Master S., she was ever reckless where her own happiness was concerned. She never thought twice when the need of the work required any sacrifice of which she was capable. What a terrific sacrifice it was is evidenced in the letters above and in one or two others that will be published presently.

So it was throughout her life. She was not wise with the wisdom of the world, and fell a victim to many a swindle on the part of professing friends and admirers. She saw no guile, where others wiser in the ways of the world saw it clearly. She never calculated. There was for her only one thing in life, and that was the will of the Masters who had sent her to do a work.

It was just this "careless and thoughtless" attitude of the Occultist which was incomprehensible to Col. Olcott from the beginning to the end of the comradeship between the two. This is fairly well evidenced in *Old Diary Leaves*; he could not fathom what moved her to her strange actions sometimes. Again and again he misjudged her, and once so seriously that his own Master M. had to rebuke him in these forceful words:

LETTER IV

You wrong her from beginning to end. You have *never* understood Upasika, nor the laws through which her apparent life has been made to work since you knew her. . . . You take *maya* for reality and reality for illusion.

I have said and shall say no more, and now if you don't listen and believe what I now tell you, I shall have to turn *Karma* into a new direction.

* * *

H.P.B. was always feeling with her imagination, and sometimes actually seeing clairvoyantly, the great occult events as they unrolled themselves in the procession of the Will of the Hierarchy. Her aim was to adapt herself to that. Hence many plans of hers seemed to the Colonel again and again neither reasonable nor practical. On the other hand, to her, his more cautious judgment and greater understanding of ways and means were not only a waste of time, but utterly beside the mark, when certain things which the Masters wanted done had to be done at once.

As the letters in the Adyar records are slowly published, a more just estimate of H.P.B. will be possible than is found in *Old Diary Leaves*. I need not here refer to Mr. A. P. Sinnett's posthumous volume and his remarks on H.P.B. If the Colonel "never understood" H.P.B., certainly Mr. Sinnett did not achieve it either.

As I began, so I end. To know all the wonderful sacrifices which H.P.B. made for the Cause of Truth is to feel springing up within one a force to sacrifice in a similar fashion. Perhaps that is the best testimony to our H.P.B., and to her work which she has done for us all, as the Bringer of the Light.

C. Jinarājādāsa

THE EGO IN EARLY CHILDHOOD

By ALICE WARREN HAMAKER

PERSONAL experience is a great educator, and in the never-ending troubles of the young mother some thoughts have pressed themselves on me.

Why are we so unsuccessful with young children? They start crying and screaming till the whole neighbourhood and household think them a nuisance, or else they exasperate others and are called naughty. They mess themselves up, and smash up their most valuable toys; and they fight and quarrel amongst themselves, when it really does become the victory of might, for the strongest wins unless adults interfere.

These temperamental outbursts puzzle everyone, but to a Theosophist, thinking them over, comes the thought—what is the ego trying to do during this period of childhood? That problem is not alluded to by educators, nor even by Theosophists. The latter say that during the first seven years of a child's life it is developing the physical body and its various avenues, such as the senses, the dexterity of hands and feet, co-ordination of the muscles, and the physical avenues of the emotions and mind, such as drawing with chalks, writing letters, figures, the sequence of numbers, and the possible reading of words. Later these last avenues will

gain some meaning for the mind, the artistic self, and the emotional expression, merely the technical dexterity being developed during the first seven years as a rule.

All this is perfectly true, but where do the extraordinary temperamental outbursts come from, even when every opportunity is given to develop all the avenues of the physical body and the child is perfectly healthy. These outbursts will appear, even when, with some children, they come later than with most, or perhaps earlier than they should. All kindergartens are faced by these troubles in some children at some age, and all such teachers have admitted the necessity of disciplinary measures in spite of all theories to the contrary.

What is the ego doing? Herein lies the crux of the problem. If we consider this question, we shall see wherein we err in our handling of children.

To begin with, the ego is only sending down a shaft of itself, and is hedging its consciousness within that narrow shaft. Next it is fitting that shaft in a body consisting of a definite number of possibilities, the result of the law of heredity, so that we have a double adjustment going on during the early period of childhood. The child has to find out the limitations of the bodily faculties, and the limitations of his personality (the shaft of the ego). The troubles of the child depend on the dissimilarities between the two, and sometimes these are very great, sometimes almost nil. The latter will produce the sunshiny child, the other the temperamental. The ego does not always choose a body ready to produce by heredity-action all the faculties it has previously developed, so it has to explore avenues to utilise these faculties in other ways than those accustomed to, and the adjustment is troublesome.

How can we help the child in this double adjustment? The child does its best—all educators will admit that, but do

we intelligently give it the best assistance? I think not, because we have not studied the question from this angle.

As we watch children we are struck by several peculiarities with which we become familiar, and eventually ignore as they are incorrigible. These are the keys we should ponder over to show us what we do wrongly.

First, children achieve nothing. They start many things, but they do not finish them. They start to learn some things, and drop them at a point we think the most interesting. This goes on till they are eight years old or thereabouts. Some well-known educators try to get over this, and invent kindergarten toys which are easily played with, and which can only be built up in one way, using a system of grading to prevent variation. The child is left his choice as to which toy he shall choose, but, having made his choice, the toy can only be used one way, and having "done" it he can only undo it, and do it again and again. What does the ego learn of the possibilities of its personality after such an experience? Just one small detail for such a lot of effort.

The child has a real object in his non-achievement. He does not want to know the extent of his limitations in any one direction. He wants to hold on to the idea that all things are possible for him, so he tries everything to a certain point, and then turns away quickly to keep his illusion that he could continue with the more difficult part of it. The ego is experimenting in the extent of the physical and personal faculties. It wants to know all the varied faculties that could be made use of, should its karma lie in any of them. It may need none of these faculties later on, but it will then know if the greatest possibility of success in any faculty is to come easily by the body inheriting the tendency from the parents, or whether the faculty is to be built into the body by the Personality or the shaft from the ego.

The child has a hundred things to find out about its body and personality, and there are only six or seven years to find out these things, so that limited toys are waste of time, and if the child is taught to get used to them, he reaches the next stage with his faculties only half explored. This latter condition is one of the reasons why most people are so mediocre. They do not know half the things they might do, any of which they might have found useful in various experiences during their lives; we must leave children their illusion of omnipotence till the personality is known to themselves. Give them toys with which they can do a hundred things and not just one thing, and games that can be played anywhere and under many conditions, and not just games that require special conditions, such as a paved road, a large room nearly empty, or something like that. Give them the opportunity to explore themselves throughout.

Secondly, children destroy. Some children are so much worse than others in this respect, but all well know how they in time will always destroy their most used toy, or the toy adults hope they will preserve. Generally it is said that a child destroys a toy to see how it is made, and how the works go. Observation shows this is not so, unless the child is well over six or seven years old, and that period is not being discussed in this article. Naturally a child over seven who can begin to reason and think definitely, will want to know how the works go, with the idea of building another toy, but a child under six does not think sufficiently definitely to do anything so advanced. Besides, some children are notorious for their destruction of things that have no inside or works, and the destruction seems to be purposeless.

Now, why does the child indulge in destruction? Because it is given no chance to express its egoic independence and originality. Each personality that comes into the world is different from any other personality, and it is even probable

that each ego varies from every other ego by some infinitesimal difference. However that may be, each personality is widely different, and the ego has its work adjusting this condition to the environment round it. In this environment no allowance is made for originality except in exceptionally intuitive families. Toys are the same as other children's toys, and they are shown how to use them in the same old way. The child soon perceives this, and makes a clumsy attempt to be original, and the toy is broken.

I asked a boy, four years old, why he smashed up a mechanical tractor, and his answer was that he wanted to put the works on to a cart and make the cart go. I explained to him that the cart was made to be drawn by a horse: he promptly gave away the horse, and then, not being able to make the cart go with the works, he broke off all the wheels of the cart. Asked why he did that, he said he did not want wheels on the cart any more; he wanted to make something else, and there his ability to express his originality gave out for the time being. It looked disheartening to see two smashed toys as the result of that, but it is always the same story. I have seen so many little children clumsily smash up valuable toys in their attempt to do something "else," or something "new".

In other children this attempt to express their personal independence and originality takes other outlets, and we call it mischief, story-telling or lying, but destructiveness is the commonest means. I remember a girl four or five years old, whose destructiveness was the terror of the neighbourhood. We hid everything when she was around. At last she was sent to school, and then the reason for it was apparent. She was being brought up by a mother and an aunt who were artists and designers, and who were imbuing her with their ideas, and it turned out she was a keenly intellectual girl and not artistic, her father

having been intellectual, and he was not with her to influence her.

There are so few parents like Mrs. Edison who will let a child choose its own life when very young. The bugbear of school and examinations lies a few years off, and they begin to prepare their child for them. Certain characteristics must be moulded into them, certain abilities started and so forth, and all the while the personality is struggling to express its difference from every other person in the world, and the ego is lending it all its divine powers—including creation and destruction.

We must put away from our minds our own ideas, taste, inclinations and aspirations when we consider young children, and see if we cannot help them to find themselves a little better. They are independent personalities only slightly affected by hereditary faculties and tendencies, and, were children given a better opportunity to be themselves, the ego would have a better chance in adolescence to express itself on earth through the personality. The ego will not express itself on this plane through faculties transmitted hereditarily, but through the personality it formed for the purpose of living on this plane for a short time.

The child is not able to read the riot act of independence while so young, as it will do when old enough; but its originality and genius is seriously impaired by the lack of appreciation of its egoic independence. Granted it is unable when young to effectively show its originality and independence of ideas, taste, inclinations and aspirations, since it achieves and finishes nothing, but only diletants at everything, yet that is the way of childhood, and that must be taken into consideration, for a child is a child and not an adult. Sometimes it is difficult to guess what the ideas of a personality are, for some personalities are jacks-of-all-trades, but a difficulty is no excuse. It merely means more work and more effort, which are excellent disciplines for the Path.

Thirdly, children quarrel and fight. An adult is at a loss to know whether to interfere or not, as it is never very good to let the weaker and younger child think it has only to yell to get its own way with the older children, or to let the older children think they can bully the younger children and bend them to their will by force of might. Then again, one must do something when a child of four goes for another child with a steel bar, or a child of nearly two goes for the head of a crawling child with a heavy wooden hammer!! Such things happen in any walk of life.

What can the ego be doing, that the result is this fighting and quarrelling? Before the ego starts towards reincarnation, it makes a decision as to the inspiration to be lived in the coming incarnation, so that a life shall be led for a definite purpose and not just aimlessly. During the adjustment of the personality with the body, the ego has to impress this purpose on the child's developing brain and consciousness, or the inspiration will be lost for life and the aimless existence, so common amongst us, will be the result. Clash comes the ego against other egoic purposes in the playmates it has to live with, the latter determined by karma and not by purpose, and the children fight and quarrel, and there is a yell from someone.

No one wants to condemn people to aimless existences during this incarnation, and yet adult interference tends that way, unless intelligently done with regard to the egoic necessity of the child. I will take the most striking example I know of to illustrate this point. I was a powerful, hefty child until six years old, when I lost all my muscle, and have spent the rest of my life, so far, minus any muscles except a few weak ones. I had a sister one year younger than I, a small, retiring child with an angelic nature. We clashed often, and I hit out good and hard, whereas she only bit me in retaliation. When she bit, I ceased fighting and yelled, or rather roared, for I had powerful lungs and

voice, which more than disturbed the household. When she saw me crying, she cried in sympathy, and the din was complete. Now what could be the meaning of these egoic experiments? Ordinarily I was not a fighter, but my sister roused me to blows; ordinarily she was not underhand, but when I hit, she doubled underneath and bit meanly. Otherwise we were all in all to each other, and have always been. Now that we are grown up, the object of these egoic experiments is apparent. My ego was impressing on me that I must be a fighter through life in spite of my impending physical weakness; and my sister was being impressed with the fact that she had to win against odds, for she grew up without the forceful personality of her sisters, and yet she has been the most independent and has made a success against odds that the rest of us have not tackled, simply by her dogged refusal to go under if there is some way to get through by hook or by crook; and she has not the pride to refuse a way that the rest of us would have refused.

The effect of her life on her family has been most salutary, and most necessary for an example in a family of unusually forceful personalities. The success of our egos in impressing a life purpose was due to the fact there were too many of us for anyone to bother much about us and our quarrels. I notice the egos have greater success in this respect in large families than in small ones, due to the lack of adult interference for lack of time; we must try to let the children fight and quarrel without interference as far as we are able. Discrimination and intuition are very much needed, because we cannot hope to understand it all without a first-hand knowledge of all the egos in the quarrel. We want to give the children a chance of leading their full lives, and not just aimless ones patterned on someone else. A life purpose may be ever so humble, such for instance that of the father who devotes his life to teaching

his children the arts and crafts of life, which they will not learn at school in these modern times, rather than make a million himself. Then, when he has sent out his children to be greater than he was, to make their mark in the world, or to make a million of money, he can sit back, and know within himself that he has carried out his egoic purpose in life. Life purposes are many and varied, and, whether great or small, are equally a necessity to the ego.

Fourthly, children are dirty. It is not only the inability to clean themselves that makes them dirty; they need the dirt. A well known doctor examined some children of excessively wealthy families, where everything was provided that money could purchase, and it was discovered that the majority of the children were suffering from malnutrition. After finding out that the dieting was correct, the children were ordered mud, and to be allowed to make mud pies and other dirt-making play. The children soon got over the malnutrition when allowed to make mud pies, instead of being always clean. Many a parent in lesser circumstances has been ordered to take his children to the country, and let them get dirty without fussing—"wash their faces and hands for their meals and wash their bodies at night,"—and the delicate children became healthy children in a short time.

There is of course dirt and dirt, but the dirty street urchins of the cities are often extraordinarily healthy in spite of unclean city streets. Dirt, whatever it is, the ego demands, and healthy dirt should be provided every child if it is to be anything in the world, and if it is at all possible to provide the healthy dirt. If not, the child will try to find a substitute that will produce a dirty effect.

Of course one can, and some people do, train children to continuous cleanliness, even in their play; but what do they do to the ego, which always tries to express itself in dirt during the early years of childhood? The ego's contact with the

physical world is during the first seven years, and its effort is to get down to the bottom-most dregs it can reach. The child is therefore attracted to those very things we despise and call dirt, and avoid if we can. He will do the same thing later on, but very young children live in a world apart from us, and are out to contact the physical in an intimate way that older people do not. If they are forced while too young to our attitude towards the physical, they will live their life with only half a hold on the physical plane, instead of a full hold.

Few people have real physical stamina, and the anchorage into the physical plane is too dependent on the mental and emotional hold of the personality. A mental strain, and the ego withdraws from the physical body it only half lives in, leaving the personality to maintain a precarious hold—a condition we call a "nervous breakdown". An emotional strain, and somewhere in the body the connecting link gets weaker or breaks, and disease develops somewhere. This is no condition for people to be in. Savages who live close to the earth do not have their bodies like that, whatever the mental or emotional strain they undergo. It is not a good thing for an occultist to be like that, and we should not handicap children at the outset of their lives because their desires are repulsive to us. Happy are the little children in the East Indies, who run about stark naked till eight years old! I wish it were possible for all little children to do likewise.

Fifthly, children are perverse. They do the very opposite to what they know they should do. If they cannot do that, they do it in another way, the means of expression, and they tell untruths for sheer perverseness. Children are much condemned for the vices of selfwill, deceit, lying and obstinacy, but the ego has a purpose here, because these vices are so widespread they cannot be the result of nothing.

The ego is impressing on the personality its inherent divinity, which includes will, the desire to know and love, and activity. Knowledge, affection and activity we allow for abundantly in handling children now-a-days, but we do not allow for the child's will power. They are carefully sheltered and disciplined, and our influence is used to persuade them to act the way we want. What the parents want, that the child must do, or must be persuaded to do, and then later on the parents will sigh over their children because they lack the sense of responsibility in life, and have no particular desire for a definite career all of their own idea, or they lack initiative.

By seven or eight years old, the damage is done, and seldom does the will of the ego recover its hold on the lesser will of the personality. Too many people live in the world on the feeble will of the personality, just ready to be exploited by their fellow men. Far better put out of reach those things the child must not have, and hide the things it must avoid, than have to break its will. The world needs more leaders, and it will only get them when more egos are given the chance of sowing the seeds of their divine will in the plastic bodies of small children. Not every ego thus given the chance will take advantage of the opportunity, for that is a question of karma; but many who would take the advantage do not get it, and it is just that that should be avoided.

As early as possible the child should be allowed to plan its own time, buy its own things, and choose its own toys. It may mean a lot of trouble for someone, but between four and five the child should assume its responsibility for its time, its things and the consequences of its actions, and this too without blame for what does happen. It is of no use giving responsibility if the child is to be blamed for what it does with it. We are not aware of the character of its ego; it is, and acts accordingly. There is no need to fear what will happen

when the child goes to school, for at that age, six or seven, a great change comes over the character of the child, and the thirst for knowledge will make it willing to do as the other children do. Parental discipline is so different from school discipline, that the one does not help the other, and is quite unnecessary, and can be replaced by regularity, such as punctual and regular meals and so forth. All children will respond to that, even babies, unless their opposition is aroused by excessive discipline.

Alice Warren Hamaker

MAY MOON

OFTEN they walked the woods together.
Rock and rivulet and waterfall
The magic of their presence knew,
While they, unheeding
Of the joy they scattered,
Loved, and dreamed, and sang—
He of the poet's heart, and she
Half human and half sprite.
God's dreamland, theirs!

When the May moon approached her fullness,
And the stars shone clear—
Vega austere, and ruddy Mars, and Jupiter serene—
Where the fields nestle at the foot
Of the dark hemlock woods,
They rested on a giant rock.
Bathed in the pale moon music.
Knowing the hour had come,
They neither spoke nor moved,
Lest they break the spell.
Hearts leapt in that silence . . .
Night's singing stilled;
And then the mighty shadow
Of Him who comes each May¹
Touched earth and blessed . . .
Downward before her face the pale moon dropped
The filmiest veil of cloud,
While those two watched,
Swept by the mystery of that hour,
Themselves a part of it!

IVAN TLASANEFF

¹ At the full moon of May, the Lord Buddha is said to cast, in blessing, His shadow on the earth He so loved.

PROBLEMS OF TO-DAY

By WOODRUFF SHEPPARD, M.D.

I. HELENA PETROVNA BLAVATSKY'S ENEMIES

THAT which is presented under the above caption is for the purpose of stimulating thought, independent thinking, and is submitted as a contribution to the support of that noble woman, H.P.B., and her enunciations in defence of intellectual freedom.

Seemingly, the only enemy H.P.B. can have to-day is to be found in those, who, intentionally or unwittingly, are striving to undo the work she launched, by their efforts to crystallise the Theosophic thought of the period around personal interpretations of her words, and placing the stamp of finality on her writings thus interpreted.

A further danger threatens H.P.B.'s work through the human tendency to personify Gods and deify dead persons. However, we find the person known as H.P.B. was recorded, so that deification in this case can be effected vicariously only through claims made as to the source of her principal work, *The Secret Doctrine*,¹ that it may thus yield the foundation of authority as a cloak for subsequent authorities. The writer in no wise introduces the question of the validity of such claims, if accurately considered in connection with the texts from which they are taken, the human agents through which the

¹ References to *The Secret Doctrine* in this article are from the original 1888 edition, the revised edition page numbers are in brackets.

work was done, and viewed in the light of H.P.B.'s own statements. In view of the trend, it is timely to recall a warning placed by H.P.B. in *The Secret Doctrine*.¹

It is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority.

Further, we must recollect that "claims," as evidence, appeal to credulity, emotionalism, and blind faith, and not to reason nor the rational faculties. Also does intelligent study show that the works of Helena Petrovna Blavatsky need no bolstering up in this fashion. They can stand the acid test of developing faculties. They can stand the searching light of a wisdom based on the very secure foundation of experience.

Madame Blavatsky has well said²:

Let those who are satisfied with the *Smoke* of the Fire remain wherein they are, that is to say within the Egyptian darkness of the theological fictions and dead-letter interpretations.³

Also of importance is the reference to the four keys of the Jews. In this there is mentioned one key, the "literal" or "pashut," the key of the "exoteric churches and not worth discussion". From these quotations we have no trouble in fixing the value H.P.B. attaches to the literalist method of handling a subject, and we take it that the literalist is her greatest enemy.

In the fifth paragraph of the preface to *The Secret Doctrine* an effort is made to guard against a "literal" confusion by the statement that "this book is not the Secret Doctrine in its entirety, but, a select number of fragments of its fundamental tenets". Her foresight is attested by the fact that this very confusion is being fostered by some teachers referring students to the methods of securing and preserving this wisdom of the ages, as instanced on pages 272—273 (293—294), Vol. I, then

¹ Vol. I, page XIX (3).

² *S.D.*, Vol. II, p. 569 (601).

³ *Ibid.*, Vol. I, p. 374 (401).

naïvely quoting the work of H.P.B. as that wisdom and therefore final.

The most common example of a dead wall encountered by literal interpretation, because apparently so conclusive, is the question of the relationship of the Earth, Mars and Mercury. Madame Blavatsky, as covered in *The Secret Doctrine*, Vol. I, pages 162 to 170 (186 to 193) inclusive and elsewhere, is quoted as saying that Mars and Mercury do not belong to the Earth Chain. On the contrary Mr. Sinnett, in *Esoteric Buddhism*, and Mrs. Besant and Mr. Leadbeater, in *Man: Whence, How and Whither*, say that they do bear such a relationship. For the literalist this is obviously hopeless, though a clue is given on page 169 (192), *The Secret Doctrine*, Vol. I. Here it is stated that great perplexity was likely caused through incomplete exposition of the doctrine, and through the fact that to be fully realised . . .

The birth of the Globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint. . . .

Unfortunately there are few who are inclined to handle these doctrines only metaphysically.

The writer suggests that every student interested should read carefully the paragraphs in Vol. I—bottom of page 163 and top of 164 (186—187) beginning with the words: "It was asked", and he will find H.P.B. says that Mars and Mercury do bear a very distinct relationship to the Earth "of which no Master or high Occultist will ever speak, much less explain the nature". In a foot-note, Vol. I, page 163 (187) H.P.B. says that "in her ignorance of English and her fear of saying too much, (she) may have bungled the information given". It seems that this should be clear. It is further suggested that interested students read carefully the pages in *The Secret Doctrine* relating to this question. Take each sentence by itself, determine its relationships to the subject in hand, and

to the other sentences. The conclusion will be perhaps that Mr. Sinnett happened to stumble on a fact that was not to be told, owing to the intricacy of its relationships, and H.P.B. tried to lead the mind of the student away from it, as is evident from her blinks in connection therewith. Also is this indicated by the same fact being definitely released a few years later through Mrs. Besant and Mr. Leadbeater. Let me here suggest that *prejudice* is not the way to *truth*. Dispassion is essential.

H.P.B. well says that comparative analogy and correspondences are our surest guides, and let us recall that, as above, so below. Also, it is obvious to a student of Theosophy that the genesis of a planet involves far more than its "biological" line, if so it may be called. Bearing in mind the content of the preceding paragraph, let us inquire what would have to be known to prove H.P.B. right and the others wrong, or the reverse. We would need to know whether the subject in each case was treated from the life side, form side, or the consciousness aspect; whether involuntary or evolutionary; if evolutionary, whether "natural" or spiritual; and, whether dealing with a normal chain in a normal sequence, or an abnormal state through failure of the predecessor in its attainment. The laws of polarities governing the development of the respective schemes within the Solar System at various levels must be known, and especially, the relationships and inter-relationships of the Planetary Logoi at the point in Their cyclic activity in which the chains bearing dense physical globes appear. The above includes a certain and definite knowledge of the key used in assigning any particular planet (globe) to a chain; of rounds, inner and outer to the seventh (or greater?) number; of pathways between planets, chains and schemes for the streams of life within and out of the system, and their manifold relationships.

If, for evolutionary purposes in any degree genetically influential in the inter-relationships above suggested or existing,

Mars and Mercury enter into combination with the Earth as the fourth member of a septenary unit, then the statement of Mr. Sinnett, Mrs. Besant and Mr. Leadbeater is correct. If the three planets, Mars, Mercury and the Earth each form respectively the fourth member of a septenary unit in some combinations, then the statement of H.P.B. is correct. Yet, in neither case is the other wrong in fact, though it may be so to the consciousness of a literalist. Further, if a particular life stream or streams utilise the seven dense globes as a successive evolutionary field for an evolutionary period, then can we conceivably have a chain of seven dense globes. In the light of the above let the thinker ask himself, what is involved in the genesis of a man? What are the planetary and chain relationships of which these are the analogue? What are the planetary principles of which the human principles are the analogue? What are the seven keys to the mystery of planetary genesis? To answer these questions is to know somewhat of planetary relationships. To realise their profundity means to teach humbly—as a student—with respect for other students.

I would suggest that by regarding all student teachers as furnishing a working hypothesis, no matter what their apparent differences, we may gain something from each, and find ourselves not only free from the one dead-letter and literal key, but, in possession of two, *or more*.

Another point that can well be stressed in view of the trend of the period is the teaching of a non-evolutionary century, and a non-evolutionary Secret Doctrine or Wisdom. This is the human trait that has given humanity all of its theologies, creeds, sects, cults, etc. Let the thoughtful reader try to picture a system of thought, a teaching, as being non-evolutionary when it is the "uninterrupted record" of the observation of an evolving system of Monads and Globes, of Matter and Men, of Consciousness and Life, from the Logos to the utmost

finiteness, yet, such is being put out in all seriousness to-day.¹ It is an endeavour to fit the same doctrinal habiliments to all consciousnesses. It is the same blight of the "final revelation" that gave Christendom its curse of inertia.

Further, a valuable thought for students of the present is wrapped up in H.P.B.'s statement :²

Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to remain a little ajar, it will be opened wider with every new century. The times are ripe now for a more serious knowledge than hitherto permitted, though still very limited so far.

The non-evolutionists and the literalist are doing their utmost to close this door. Keeping the door ajar is obviously sufficient acceptance of the teachings to work them into the life, build on them and expand them to a point where a fuller elucidation is warranted by the efforts made. Demand has carried *The Secret Doctrine* through at least eight editions within the Theosophical Society, together with a few other editions from independent branches, with the publication out of print a portion of the time. Further, students have dared to give the fruitage of their efforts to the world, have dared to do their own thinking, have dared to develop the faculties that H.P.B. taught was possible, have dared to sacrifice their lives for the service of humanity. These are perhaps few in number, but certainly sufficient to keep the door ajar as is attested by the prevalence and spread of Theosophical teachings throughout the West. Of the East the writer does not know directly. The time is ever ripe for a continuing exposition of *The Secret Doctrine* as the intelligence of man, in his mental daring, clears the way, and we may well expect a considerable and marked elucidation of the teachings of H.P.B., particular and natural human prejudices notwithstanding.

¹ *S.D.*, Vol. I, pp. 272—273 (293—294).

² *Ibid.*, Vol. I, page XXXVII, see footnote.

No more fitting words can be called to the defence of H.P.B.'s work than those with which she closed the first part of the first volume :⁴

But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal.

As the opening must be made ever larger and larger, so will the "old time-honoured errors" present themselves. The early attacks came from without and aimed at nothing less than annihilation. These failed. The present attacks must come from within. If a movement cannot be destroyed in the attempt to throttle truth, it must be made as innocuous as possible by rendering it swiftly non-evolutionary through humanly imposed limitations. This it is the Theosophical problem to prevent.

Let us carry to the solution of this problem the thoughts of H.P.B. when she says :⁵

Outside of metaphysics no occult philosophy, no esotericism is possible.

And :

Therefore, time alone can prove who is right and who is wrong. Let us wait patiently, and meanwhile show courtesy instead of scoffing at each other.⁶

But to do this requires a boundless love of truth and the surrender of that prestige—however false—of *infallibility*.

In conclusion : Literalism may yield a violent commotion, yet is its course strictly orbital. A Theosophist should be able to think outside a circle. Those who dogmatise the period around H.P.B. or any other leader prescribe their own orbit. Further, dogma, the God of immaturity, cannot bind or limit the consciousness that WILLS to follow the spiral into the

⁴ *S.D.*, page 299 (318).

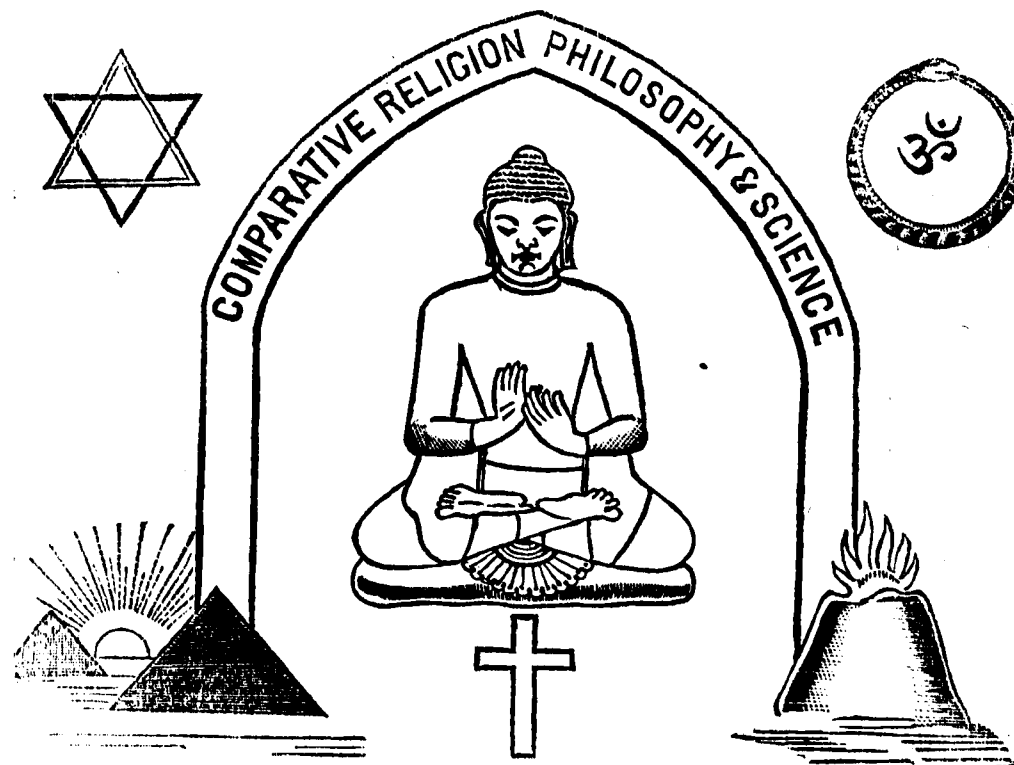
⁵ *Ibid.*, Vol. I, p. 169 (193).

⁶ *Ibid.*, Vol. II, p. 520 (567).

light. Those who can extract the line (forward progression) from the circle through the spiral break their bonds.

Think fearlessly. Accept *unreservedly* the opinions of no man. Strive to the ideals of the Theosophic life in purity, in love, in service and in truth, and we shall consummate two vital objectives. First, defeat H.P.B.'s enemies. Second, push the door that has been kept open—farther ajar.

Woodruff Sheppard



SCIENCE:¹

OR

GOD MANIFESTING AS KNOWLEDGE

By ANNIE BESANT, D.L.

OUR subject this morning is that of God manifesting as knowledge. The word knowledge is here used for the observation of the external universe. But there is a profound difference between the Science of the East and of the West,

¹ The fourth of six addresses, inaugurating the Brahmavidyāshrama, Adyar, given on October 11, 1922.

and I think you will have to keep that in mind during the whole course of your study. One begins from the pole of Spirit; the other begins from the pole of matter; so that one, as it were, comes downwards, and the other climbs upwards; one starts from Puruṣha, the other climbs up from Prakṛti. In that there is a profound difference of method, but none the less they will ultimately meet; and it is interesting to notice in modern Science how very much, at the present time, that Science is climbing up, away from the physical. It is, in fact, compelled to do; it cannot help itself, because we find that, having more or less mastered the phenomena connected with the solid, the liquid and the gaseous, it then had to pass on into forms of matter which, being intangible to the senses, cannot be observed in the way which is the basis of what we call modern western Science. Hence, Science has been compelled, as it were, to lose touch to a certain extent with what it has recognised as material phenomena, and it has had to resort to the non-material science of mathematics, in order no longer to try to understand motion by the study of the phenomena of matter, but rather to try to understand matter by the phenomena of motion, which it is compelled to observe.

Now that is an enormous difference as regards western Science. It marks a step from which it passes from the direct observation of the senses, or from arguments derived from these observations, or by the use of apparatus by which the observation of the senses may be extended—through the microscope, or the spectroscope, or whatever it may happen to use. But you still are in region of an indirect observation of phenomena.

Now Science in the West finds itself in this peculiar position. Either it must adopt the eastern method of developing other sense-organs, through which the sense centres in the more subtle body may act, to observe these phenomena, still of the physical plane, although our eyes are

not as yet, as a rule, sufficiently developed to observe them; or it must resort to the help of Mathematics, which essentially is of the region of the Higher Intellect, and is very closely allied to Philosophy, belonging as it does to the same stage of consciousness.

You have, looking at the eastern method, to transport yourself into an entirely different sphere: you have to realise that the great scientists of the earlier world were Sages in the fullest sense of the word, who had developed senses and sense-organs of observation, which only work through the subtler matter of higher worlds; that they were what we in India call Rṣhis; that they were men who had passed through the great Portal of Liberation into super-human evolution; and that they had therefore exercised the full possibilities of humanity in the higher bodies as well as in the lower. Hence they observed what are really noumena—happenings in the higher worlds—first; and they worked down from those to the physical plane; whereas western Science is working upwards from the physical, reaching the subtle physical ethers of the physical plane, and is beginning to observe in a very definite fashion the phenomena of the next subtler world called the astral, or intermediate, world, intermediate, as between the physical world and the heaven world, that which is, as regards its matter, the world of the emotions. In that there is a great difference in the observer of which, for a moment, I must remind you. Where you have the ancient eastern teaching, you have men in the superhuman stage of development, men who, through a long course of evolution, had been able to reach the perfection of the phases of consciousness which we have connected with our physical, astral and mental bodies, and also to pass onwards into the buddhic and ātmic worlds, the higher planes from which the whole of the fivefold universe is contemplated. You know that in the Upanishats you have

constantly the term "the fivefold universe"; and it has given rise to a great deal of useless discussion as to differences between the Upaniṣhaṭs and *The Secret Doctrine* of Madame Blavatsky. She lays stress on the "sevenfold universe", which is only rarely, though occasionally, mentioned in the Upaniṣhaṭs. We hear of Prāṇa, sevenfold dividing itself. We hear of the sevenfold fire. Now and then there is a suggestion of the sevenfold universe. But for the practical purposes for which the Upaniṣhaṭs were given, you must remember that a large part of those came down before the Āryan Race to the Fourth Root Race, and that you find traces of them in the thoughts of the most highly philosophical Nations of that race; remembering that, you will understand why there was not very much said of the sevenfold constitution. It was not possible for the men of that time—even the wise men for whom some of the Upaniṣhaṭs were first intended were not yet superhuman—to investigate those highest regions directly. Hence they were practically left out of account. For very much the same reason, knowing that His religion was chiefly to spread among certain Nations of Asia, the Lord Buddha largely left out any reference to Īshvara, not to the Devas who are His servants, but to Īshvara Himself. The Lord Buddha based His morality on a ground which could be taken up by the generations coming after Him, who had not such development of metaphysical faculties as were needed for the subtler metaphysic and philosophy. In the translation of His works into Chinese, where keener intellects were to be found, you have the reference to those unattainable regions on which He taught that everything that was attainable depended. We noted yesterday that, in speaking of Nirvāṇa, He said, that because of the invisible, the uncreated, because of those the created of the visible, could exist. But He would not go beyond the statement that "Nirvāṇa is". He did not try to bring down that

which cannot be spoken in human language, because He knew that by so doing he could thus only distort it.

Now under these conditions, in studying Science, as it is known to us now historically, through the many books both in the eastern world and the western, you find this fundamental difference between them; and the interesting point is that you are obliged to trace it in the western, when eastern Science begins to give birth to that modern Science which was necessary for the development of the concrete mind of man. It is very interesting to observe the Musalmāns knitting on their thought to the Neo-Platonic schools of Græco-Egypt, and that knowledge, being spread in Arabia, was carried by them to Europe, and brought about what we can call the Renaissance of Europe so far as Science was concerned. You have to remember that Mathematics practically came to us through Islām in Europe, and it was not welcomed by the European world. When Pope Sylvester II, in his mathematical studies, was unwise enough to use a pair of compasses, he was accused of commerce with the devil. No man was supposed to make such signs unless he was trying to raise the devil. They had no idea of the physical use of the compasses. I mention this to show you the kind of darkness into which the new Science came, Science in the expression of which we owe an enormous debt to Islām, just as it brought, as we saw yesterday, the art of architecture to India in a new form. To that Islāmic architecture, Europe owes the wonderful buildings in Southern Spain, such as the Alhambra, that were built by the Moors. The Musalmāns brought with them the whole mass of Science which had been gathered up in the great University of Bagdad, under impact of the teaching given there by Ali, the son-in-law of the great Prophet of Arabia. One of the finest descriptions of Science may be found in the sayings of the Prophet Muhammad. He describes it in a way which shows the intense enthusiasm which it arouses, where the

intellect is highly developed and knowledge is loved for its own sake.

The result of that is that when you go to Egypt and try to gather from the fragments dug up from the Egyptian tombs something of what is called the Wisdom of Egypt, you find that it runs along lines which, until the last few years, were regarded as superstition in the West. That which was itself a superstition has been swept away by our increasing knowledge, due to modern investigations. Science was then called, in its higher phases, "The Great Work," and from that the Magus, the knower and the doer of that Great Work, took his name. From that again comes "Magic," which really only means the Great Work—the Great Knowledge, which is the Great Work; and the various things that were done by the ancient Egyptians were naturally regarded as magical, and in a very real sense were magical, as worked by the Egyptian priests and the other Egyptian wise men. There was no divorce with them between Religion, Philosophy and Science. They were all looked upon as divine manifestations, each in its own particular place; and while Science belonged to the material side of the world, it was in no way confined to the physical side of the world. It recognised the phenomena of the subtler material worlds as well as those of the denser.

It is a remarkable thing to notice in Egypt that the highest Priest was also the highest Ruler; that the Pharaoh was the great repository of occult knowledge; and you get a curious indication of that in the Hebrew book of Exodus, where the Jews, who had to be delivered from the ruler of Egypt, were driven away from that country. You find Moses and the priests of Egypt playing off magical tricks one against the other; one throwing a rod upon the ground and making it appear as a serpent—one of the tricks of the lower magic. H.P.B. did this trick for fun one day and made Colonel Olcott see a serpent. It is a very commonplace thing now.

You can see it worked by men of western Science to any extent in some of the hospitals, especially in France, where they play a good many of these tricks and make people see what they wish them to see. It is done by mesmerism or hypnotism—one of the things which is gradually forcing western Science out of its insistence on the mistake that all phenomena must be accompanied by the physical matter with which they are acquainted.

The ancient name of Egypt is Khem, which has given rise to the name chemistry, because of the wonderful knowledge of Egypt regarding the structure of the world. They began with the finest things in the structure of the world and worked downward. Hence the first thing they were concerned with, as in the case of the Hindū Scriptures, was space and the ether of space. The word *prāṇa*, breath, as used in the Upaniṣads is literally the breathing of the Divine Creator, whereby, it is said, that Creative Power brought all matter into existence. Matter is gradually built up stage by stage from the finest to the densest by the seven successive stages of ever increasing density: (I ought to say 49 sub-stages). The method is aggregation. The very finest bubbles are the root matter, the *Mūla-Prakṛti* of our world. You can make bubbles yourself by blowing into water. But your bubbles are not permanent. As long as they stay below the surface of the water they are a symbol of the method of creation; but the bubbles float up and as soon as they get to the surface, the film of surrounding water breaks and the air is restored to the surrounding atmosphere. But if you take a straw and blow through it you get there a bubble in the sense in which the word is used. You should be on the look out for that in your researches into the more ancient forms of Science, whether they be Hindū, Greek, or Egyptian. You have there what is the real bubble, a little space surrounded by slightly compressed Ether, made by the Breath of the Word, the Logos, who blows that material out

of a minute space and occupies it with the breath of His Life. Untroubled water in a glass is like the unruffled ether; the bubble you blow in the water has not a film of water round it as it rises towards the surface of the water; the breath comes upwards by pushing the water aside; when it reaches the surface it raises a little film of water round the space filled with your breath, and floats in the air. Uncounted myriads of such bubbles are caused by the Divine Breath, and they are the basis of matter. Those bubbles begin to aggregate together, and they go on aggregating into seven sub-planes in each of the great planes of the Universe. When you come down to the denser matter here, you finally come to what modern Science used to recognise as the atom, the invisible particle. They made the blunder of putting the solid particles inside and the space outside. Instead of that, Science is now beginning to recognise that an atom is a swirl in the ether, which is surrounded by ether, but the outer swirl is so enormously resistant, that Science is now struggling to find out how to break it, set free and control the force that held it. Luckily it cannot find that out yet, though very near it. One of the great efforts of the Higher Powers is directed to checking western Science along this particular line of discovery. The reason is a moral and humanitarian one, qualities for which western Science has no place. If the scientists find out how practically to break up an atom, as theoretically they are able to do, the effect will be the letting loose of forces of such tremendous potency that were they mastered by a scientist he would be able to lay waste a great city, to shatter it into dust—so tremendous is the force which holds the atom as one.

The atom used to be the unit of Science in the West. The books that I read when I was young told us that a carbon atom is always a carbon atom, and never could be anything else: atoms were uncreatable and indestructible. We now know that the physical atom is a composite body.

All the researches are leading modern Science very much out of its dependence on the solid, the liquid and the gas. The scientists are compelled to recognise radiant matter, discovered by Sir William Crookes, and out of that have grown all kinds of investigations which deal with the inner structure of the atom which formerly would have been the most horrible heresy.

It will be interesting to trace out among the Greek philosophers the theory of the atom, how they dealt with the elements (not the chemical elements); you will find in those speculations and investigations much that will throw light on the internal structure of matter.

Looking at it on eastern lines we see these aggregations gradually taking place among these impalpable bubbles until the five planes of atomic nature are formed, very subtle in the higher and becoming denser and denser as they come down. We have ultimately seven sub-planes in each plane. Just now we have solid, liquid, gas, radiant matter, and three more stages roughly called ether. It is the last and final stage of ether which is composed of the ultimate physical atom—not the chemical atom, such as the atom of Hydrogen, of which there must be two together, in order to be stable.

Thinking thus of coming downwards and climbing upwards, we have before Chemistry what we call Alchemy. Among the Egyptians Alchemy was the foundation of Chemistry; coming downwards and downwards to the physical plane, they found the ultimate physical atom that of the highest subplane of ether. Then they found some very simple combinations of this on the second sub-plane. Those simple combinations were again aggregated into more complicated ones on the third; then into much more complicated on the fourth, until when they came to the fifth, to the air, they dealt with the gaseous conditions of matter, which may be denser or finer, heavier or lighter, and so on, down to the liquid and the solid.

It is interesting to notice the two great primary forces of the Universe, attraction and repulsion. First attraction is triumphant; then there is a struggle between the two forces; when you reach the gas, repulsion has the dominance. The gas will expand and expand until it gets more and more rarified. On the other hand you can use means, bring in other forces like tremendous pressure and great cold, and you can force your gaseous atoms to become liquid. Many of you, perhaps, remember the first liquefaction of certain gases, which was looked on as an enormous advance in Science. Later, you get the solidification of gases, you get carbonic acid gas in the state of a solid, looking like snow. All these changes which modern Science has carried out have naturally made the scientist look at the whole question of matter from a different standpoint, so that the suggestion of H. P. B. in *The Secret Doctrine*, that the atom is a swirl in the Ether, which was ridiculed when it was made in 1888, as showing what an ignorant old woman she was, is now accepted. The atom is looked on as an arrangement of various electrical forces.

So there is thus great progress being made; and when Science came to Europe after many centuries of obscurity, you find that those who were the founders of modern Chemistry did not teach modern Chemistry, but Alchemy. One of the things that was very much talked of was the production of gold from baser metals. Every body wanted gold; and Kings tried to get hold of the Alchemist, and by threat and torture to compel him to reveal his method of transmutation of the baser metals into gold. I think Sir William Crookes was the first in quite modern scientific days to recognise the theoretical probability of Alchemy; and, as far as I know, it is generally recognised now that it is possible to dissociate and then to recombine factors which are ultra-atomic, so that, when they come into the chemical elements, they will have been started along another line producing a

different element. The researches in radium throw a great deal of light on this problem, and possibly before very long we shall have people making gold. I do not know whether that is so much an advantage. It used to be known only to the very wise, and they kept it secret. Probably modern scientists will publish it everywhere. However it will not do much harm.

The struggle of scientists now is to make Science National, so that each Nation may have the most deadly weapons of destruction—a truly “civilised” way of turning Science into a devil. It is a most horrible development of modern Science, absolutely against the idea of morality or brotherhood; and it would be well if some of the modern Nations understood—though they probably would not believe it—that it was just that mis-use of Science which brought about the tremendous cataclysm of Atlantis, where Science was used along the lines that led downwards to the depths of ruin, instead of upwards to the knowledge of the Supreme. It became one of the forces retarding evolution instead of quickening it, and when that goes too far, it has to be broken up and thrown away. It is the only fashion in which the Great Hierarchy can save the world and carry on the evolution of humanity.

Humanity has to evolve not only intellectually but morally. The conscience of man must develop, as well as his concrete mind. Otherwise the tendency is towards individualism, towards struggle, and combat of man against man; if that should triumph in Science, it will mean the destruction of the Teutonic civilisation; as the great civilisations of the Kelt, the Persian, and the Egyptian have perished, and only survive in their literature and their tombs.

We trust, however, that such a catastrophe may be avoided, and that the knowledge of Science which is useful and increases human happiness may be the outcome of the

present achievements. In order that that may be so, the older evolution of Science in the East ought to be brought to bear on the conscience of Europe. There is one striking example of a modern scientist, Sir Jagadish Chandra Bose, and I mention him as a model of what a scientist ought to be, who wants to benefit and help the world. That is the great ideal of the East, that all knowledge is to help towards the happiness of the world, and to lead ultimately to Brahman, who is Bliss. You may remember how the final knowledge, the knowledge that we were studying on the first day, the knowledge of Him by whom all else is known, is referred to in the *Sveteshvatârôpaniṣhat*, where it is said that until a man can roll up the ether like leather, there is no escape from misery, except by the knowledge of Brahman. When evolution turns aside from its goal, the bliss of Brahman, it has to be abruptly stopped, and turned into another line where men have to climb again up the ladder of knowledge. Sir Jagadish Chandra Bose has the old eastern idea of the discoveries of Science, that they are meant to benefit man and the whole world, and also the sub-human kingdoms; and that no discoverer has the right to keep his knowledge secret in order to patent it, in order to keep it for his own gain and advantage. That idea is not popular at present in the West, and a curious struggle arose. Bose was one of the very first to discover wireless telegraphy. He showed it to some of us at the Calcutta University. I happened to be one of the first to see the results of some of his experiments on it, when he sent a wave of electricity without a wire from one side of the University through a series of rooms and walls to the other end. He made a chemical compound and fired off a pistol by an apparatus several rooms away, and showed us that it could be conducted by a medium other than wire. He worked out that discovery and went to Europe. Marconi had made a similar discovery, but he could not patent it, because Jagadish

Chandra Bose also knew it; those who wished to exploit the discovery were afraid that Bose would publish the way in which it was done. They tried to buy him off. But he entirely declined to make any promise or to do anything which would keep back the knowledge from the world; and he gave as his reason, that knowledge was a great spiritual light coming down from God, as was taught in the books of his own religion, and that no Hindū who believed in Hindūism could make a matter of gain out of the knowledge of God, which he had discovered through an investigation into nature. I only mention this to show that from the Eastern standpoint, Science is really the knowledge of the external manifestation of God, and therefore is part of the *Aparā Brahma Viḍyā*, the lower Science of God. He manifests through matter, and that is really derived in the highest sense from the *Parā Viḍyā*, "The knowledge of Him by whom all else is known". Hence a man who believes in that Higher giving the knowledge of Himself through the various stages of matter, cannot treat it as a mere merchandise to be sold in the market for gain.

It is, as that view of Science develops, that Europe may redeem herself from the present fatal position into which she is slowly drifting. Once let Science again be the material side of Religion, once let the school of Science be again a part of every temple, as it was in the ancient days, then everything which is discovered, that conduces to human happiness, will be shed abroad to all who can appreciate it, while destructive discoveries, that might be used by the undeveloped for the injury of man, will remain in the safe custody of the Guardians of Humanity, and Their servants, until mankind develops sufficiently to be fit to be trusted with that knowledge.

Annie Besant

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 57)

IXb. EINSTEIN AND GRAVITATION

132. Although the physicist may, perhaps, be a little shaken in his contention that the relationship between the earth's mass and the velocity of light, as shewn above, is purely accidental, he will probably assert that the last relationship, given by (30), can have no physical meaning. He may point out that the earth's gravity, however long applied to a body, could never make it move with the velocity of light. The highest velocity that can be generated by terrestrial gravity on a falling body is 11·16 kilometres, or 6·94 miles, as given by (2) in para. 5. This is quite true; but the validity of this objection depends upon the reply to the question: When a body falls to the ground, is this due to the ether pushing the body downwards, or is it due to the body pushing the ether upwards?

Owing to the Newtonian law that action and reaction are equal and opposite, either of these processes would cause the body to fall. Put in other words we may ask: In the mechanism of gravitation, is it the ether that accelerates the mass, or is it the mass that accelerates the ether? We propose to shew that it is the mass that accelerates the ether, and that

the mass falls, or has weight, because of the reaction to this process. When a falling body reaches the earth's surface, its motion stops, but the body still has weight; and this weight is the reaction of the acceleration of the ether, which is a continuous process; and this continuous process is the force-aspect of what we have termed the conservation of power, as described in para. 84.

133. The above theory of the gravitation process is in contradiction to certain physical ideas prevailing in Western science, and has been deduced from the investigations of occultists as given in *Occult Chemistry* and *The Secret Doctrine*. It is therefore desirable to compare it with the conclusions of Western physicists, amongst whom Einstein stands out pre-eminent.

The statement of Einstein, quoted in para. 58—"The same quality of a body manifests itself according to circumstances as 'inertia' or as 'weight'"—may be taken as the latest dictum of science on the nature of gravity. He gives an illustration of its meaning in his popular exposition, *Relativity*.¹ He imagines a man in a box, placed in outer space where there is no gravitational field owing to the absence of attracting matter.

As reference-body let us imagine a spacious chest, resembling a room, with an observer inside who is equipped with apparatus. Gravitation naturally does not exist for the observer. He must fasten himself with strings to the floor, otherwise the slightest impact against the floor will cause him to rise slowly towards the ceiling of the room.

To the middle of the lid of the chest is fixed externally a hook with rope attached, and now a "being" (what kind of a being is immaterial to us) begins pulling at this with a constant force. The chest, together with the observer, then begins to move "upwards" with a uniformly accelerated motion. In course of time their velocity will reach unheard-of values—provided that we are viewing all this from another reference-body which is not being pulled with a rope.

¹ Methuen & Co., p. 66.

But how does the man in the chest regard the process? The acceleration of the chest will be transmitted to him by the reaction of the floor of the chest. He must therefore take up this pressure by means of his legs, if he does not wish to be laid out full length on the floor. He is then standing in the chest in exactly the same way as anyone stands in a room of a house on our earth. If he release a body which he previously had in his hand, the acceleration of the chest will no longer be transmitted to this body, and for this reason the body will approach the floor of the chest with an accelerated relative motion. The observer will further convince himself *that the acceleration of the body towards the floor of the chest is always of the same magnitude, whatever kind of body he may happen to use for the experiment.*

Relying on his knowledge of the gravitational field, the man in the chest will thus come to the conclusion that he and the chest are in a gravitational field which is constant with regard to time. . . .

We must note carefully that the possibility of this mode of interpretation rests on the fundamental property of the gravitational field, of giving all bodies the same acceleration, or, what comes to the same thing, on the law of the equality of inertial and gravitational mass. . . .

Suppose that the man in the chest fixes a rope to the inner side of the lid, and that he attaches a body to the free end of the rope. The result of this will be to stretch the rope, so that it will hang "vertically" downwards. If we ask for an opinion of the cause of the tension of the rope, the man in the chest will say: "The suspended body experiences a downward force in the gravitational field, and this is neutralised by the tension of the rope: what determines the magnitude of the tension of the rope is the *gravitational mass* of the suspended body." On the other hand, an observer who is poised freely in space will interpret the conditions thus: "The rope must perforce take part in the accelerated motion of the chest, and it transmits this motion to the body attached to it. The tension of the rope is just large enough to effect the acceleration of the body. That which determines the magnitude of the tension of the rope is the *inertial mass* of the body."

In the above illustration, it is seen that to the man in the chest it is the *gravitational mass* that causes the tension of the rope, whilst, to the man outside, it is the *inertial mass* that is the cause of this tension. By gravitational mass is meant the weight; and what Einstein wishes to lay stress upon is that this property of bodies can be regarded either as their weight or their inertial mass, according to the position of the observer,

or, in technical language, according to the system of co-ordinates chosen.

134. This identity of weight and inertial mass is the fundamental assumption of Einstein's general theory of relativity, and is known as the Principle of Equivalence, or the Equivalence Hypothesis.¹ In the earlier or special theory of relativity, the fundamental assumption was the constancy of the velocity of light, but this is now modified or partially abandoned.² The velocity changes slightly in a gravitational field, but only to an infinitesimal amount.

This Equivalence assumption of Einstein is justified by the experiments of Eotvos, which have proved its truth to a high degree of accuracy. It is quite possible that it may be a cosmic fact, and not confined to the terrestrial universe, which we contend is the case with the velocity of light. But the truths that follow from this assumption were truths before Einstein demonstrated them. Given the assumption, there may be many methods of deducing these truths besides that of Einstein, so that the resulting truths are independent of the method of demonstration.

They may be even independent of the assumption, and may follow from other assumptions, or from observed facts not at present recognised by Western science. We propose to shew that the observed facts and teaching supplied to us by occultists enable us to dispense with Einstein's assumption, though admitting its truth, because we are able to demonstrate that it necessarily follows from the mechanism of the gravitational process, and hence becomes a secondary deduction from still more primary principles.

¹ *Relativity and Gravitation*, Bird, p. 221, and *Space, Time, and Matter*, Weyl, p. 225.

² *Philosophy and the New Physics*, Rougier, p. 97, and *Electricity and Magnetism*, Jeans, p. 598.

135. If we trace out the path of Einstein's box as it moves with accelerated velocity through space, it would, as it were, bore out a channel in space, along which the medium inside the box, if confined to the box, would move with accelerated velocity, so that the medium inside the box would be an instance of a continually accelerated medium. If the channel traced out by the motion of the box be also full of the medium, and the motion causes the medium for the whole length of the channel to move with the same velocity as the box, we have a long tube in space along which a medium is moving with continually accelerated velocity. Suppose now the box is without a bottom, so that the man falls out of it. The man would really be stationary inside the tube, with the medium moving upwards past him; but, viewed from the box, he would appear to be falling in a gravitational field. Let us now dispense with the box, but retain the tube, the man, and the medium; and let us give the man the power to accelerate the medium continually by pouring it out through the surface of his body with ever-increasing velocity; then, if the man had a solid foothold, say on the earth's surface, the medium would still be accelerated along the tube, and the reaction of this accelerated medium on the man would cause his feet to press against the earth's surface, and give him weight. The accelerating medium in the tube would be the man's gravitational field.

If we reduce all this to the atomic scale, so that, in place of the man and tube, we have an atom and a line of force issuing perpendicularly from the earth's surface—the etheric medium inside the line of force being continually accelerated by the atom pouring it forth through its surface as described in *Occult Chemistry* (p. 21)—we obtain a model mechanism of a unit gravitational field giving unit atomic weight. The earth's gravitational field, or that of a sun or planet, is simply a multiplication of such units.

There is nothing difficult or mysterious about the mechanism of the operation; it violates no law of mechanics, and is as simple as holding a hose-pipe. When water issuing from a hose-pipe is accelerated whilst passing along the conical nozzle, the hose-pipe pushes against the man who is holding it, just as a body resting on the earth pushes against the earth's surface and constitutes a weight. The resisting push of the man against the hose-pipe is the force which accelerates the water issuing from the nozzle. Similarly the push of the earth's surface against the weight is the force which accelerates the medium in the lines of force issuing from the weight. Without the resisting push of the earth's surface, the weight would fall or be accelerated, instead of the medium.

136. This explanation of the mechanism of gravitation is not based on theory, but on facts carefully observed by students of Occultism, which are recorded in *Occult Chemistry*, *The Secret Doctrine*, and elsewhere. One of the functions of the atom is to pour out a continual stream of substance through its surface as assumed in the above explanation, and previously described in these studies (para. 48, etc.). It is the work of Fohat, which is the living force of the cosmos. "Fohat is everywhere: it runs like a thread through all" (*S.D.*, III, 555). "All the 'Forces' of the scientists have their origin in the Vital Principle, the One Life collectively of our Solar System" (*Ibid.*, I, 647). Occultism teaches most definitely that gravitation is caused by the cosmic "prana," or the vital principle in nature, and "prana" is one of the aspects of Fohat (I, 572). Fohat is the guiding spirit, immanent in every atom of matter, and is behind all such manifestations as light, heat, sound, adhesion, etc. (I, 163). It is the one instrument with which the Logos works (I, 161). Fohat is called the "pervader" because He pervades the atoms and gives them

shape (I, 137). He is the personified electric vital power, the transcendental binding unity of all cosmic energies (I, 136). The force which causes the atoms to aggregate and combine, or in other words to gravitate and enter into chemical combination, is a transformation of Fohat (I, 135). He unites and brings together all forms (I, 134), and is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life (I, 44).

137. The objection referred to in para. 131, that the acceleration of gravity cannot develop a velocity equal to the velocity of light, whilst true of a falling body, is not true of the medium of space. The acceleration of a falling body ceases when it reaches the earth's surface, and so its velocity has a definite maximum, whilst the acceleration of the medium can go on indefinitely, and, if continued for a year, will develop the velocity of light. We may therefore conclude that the force of gravity acts by the body accelerating the medium, and not by the medium accelerating the body. Moreover, this acceleration is continuous, whether the body is falling or stationary.

It was shown in para. 70, that gravity creates the whole of its mass in one year, and, since in the same time it develops a velocity in the medium equal to the velocity of light, as shewn in (30), it follows that, when an atom has generated the light velocity in its line of force, it vanishes and is replaced by newly created matter. Since this process is going on continuously all the year round, there must be lines of force with velocities everywhere between zero and the velocity of light, so that the average velocity of the medium travelling along the terrestrial lines of force, for the whole earth, will be exactly half the velocity of light.

If S be the number of square centimetres on the earth's surface, then $S = 5.101 \times 10^{18}$, and half the velocity of light

$\frac{1}{2}c = 1.4993 \times 10^{10}$, so that the volume of ether issuing from the earth's surface in one second is $S \cdot \frac{1}{2}c$. If I' be the density of this issuing stream, the mass passing out from the earth's surface in unit time will be $SI' \cdot \frac{1}{2}c$; and, to account for the earth's inertial mass by the same process as that of gravitation, we must make the above etheric mass equal to the earth's inertial mass, so that, if E be the earth's mass, we have.

$$E = SI' \cdot \frac{1}{2}c = 5.98 \times 10^{27} \text{ grammes}$$

$$I' = E/S \cdot \frac{1}{2}c = 0.07818 = \text{etheric density} \quad (31)$$

If we compare the density of the outgoing ether, $I' = 0.07818$, with the value of the earth's magnetic intensity, $I = 0.07903$, as given in (28), para. 124, we see they are practically equal. If we assume that these two are exactly equal, and then recalculate the earth's mass from the formula $SI \cdot \frac{1}{2}c$, we obtain 6.04×10^{27} , in place of 5.98×10^{27} , and the sum of the masses of the earth and moon is 6.05×10^{27} . Hence we see that, on the theory that the volume-intensity of magnetism I is identical with the density of the ether streams I' issuing from the earth's surface, and determines the value of the inertial mass, we obtain the sum of the masses of the earth and moon, instead of the earth's mass alone.

138. Now it often happens that a small discrepancy, such as the above, gives us more insight into the workings of nature than an exact agreement. Physicists have often wished that they could find some small discrepancy in the law of gravitation, because that would give them a hint as to its real nature; and in fact such a discrepancy, in the case of the orbital motion of Mercury, has served to establish Einstein's theory of gravitation and his principle of equivalence. Hence the above discrepancy, when analysed, becomes more

convincing than if it had not occurred. It is well known that when two magnets are set alongside each other, the north pole of the one sets itself to the south pole of the other, and the magnetic lines then pass through both magnets, and add to each other's magnetic intensities, so that we may consider it extremely likely that the north-seeking magnetism of the moon is opposite to the south-seeking magnetism of the earth, and that the lunar magnetism, passing through the body of the earth, adds itself to the intensity of terrestrial magnetism. Hence, when physicists measure the magnetism of the earth, they are really measuring the sum of the magnetisms of the earth and moon, instead of that of the earth alone. Hence the discrepancy shewn above.

139. We are now in a position to prove our claim that the Equivalence Hypothesis of Einstein is a deduction from the mechanism of gravitation as shewn by occult investigations. Let us suppose that the force of gravity at the earth's surface become twice as great as it is at present. The velocity generated in a year would then be twice the velocity of light, as will be seen from (30), and the average velocity of the ether in the terrestrial lines of force, as shewn in para. 136, would be the half of this, or $\frac{1}{2}(2c) = c$, the velocity of light. The expression for the earth's inertial mass, as given in (31), instead of $E = SI' \cdot \frac{1}{2}c$, would be $2E = SI'c$. Hence, if the value of the surface gravity were doubled, the inertial mass would also be doubled, and so proportionately with any other variation. This is Einstein's principle of Equivalence, that the inertial mass and the acceleration of gravity shall vary together, and it follows as a simple deduction from the first principles derived from occult studies.

* 140. The theory of the gravitation mechanism expounded in this study implies, in a sense, that each body should

have its own ether, and each atom its own line of force. Such a theory is at present attracting the attention of a few Western scientists.

Prof. Lenard has recently set forth some such view in an article which first appeared in Stark's *Fahrbuch*, and has since been published in pamphlet form.¹ Prof. Jeans² also agrees that such a theory would satisfy all the requirements of the electromagnetic theory, but appears to prefer dispensing with an ether altogether. In the classical textbooks of electromagnetism the phenomena of electricity and magnetism have been explained, wholly or in part, by strains in the ether. The view of the ether propounded in these studies requires that these strains should be replaced by motions in the ether having mass, momentum and energy. The most recent developments of these theories in the West are in accordance with this view, since the theory of relativity requires that strains in the ether should be replaced by the flow of momentum in space.³ The propensity amongst modern physicists to dispense entirely with the ether of space is not general; several physicists of eminence, like Sir Oliver Lodge, still hold on to an ether. Prof. D. N. Mallik, in the Second Edition of his *Optical Theories*⁴ based on lectures delivered before the Calcutta University, expresses the opinion that the theory of relativity will not "dispose of the physical existence of the *etherial model*, until a better one has been found, which shall explain the intimate nature of the various concepts of modern physics, corpuscles and negative particles, electric charge and magnetic force, gross matter and gravitation, in one comprehensive scheme".⁵ Such a comprehensive etheric model, in the opinion of the writer, cannot be constructed

¹ It was reviewed in *Nature* (Vol. 109, p. 740, June 10th, 1922).

² *Electricity and Magnetism*, p. 619.

³ *Ibid.*, p. 618.

⁴ Cambridge University Press, 1921.

⁵ *Nature*, Vol. 109, p. 707, June 3rd, 1922.

until Western science is willing to recognise the results of occult researches, or until occult students can construct it for themselves.

CONCLUSIONS AND SUMMARY

141. There are a number of constants which Western science regards as "Nature's Constants," common to the cosmos as a whole, some of which, such as the velocity of light, are constants of the terrestrial universe, but not of the cosmos.

The whole of Western physics is surface physics, and some of its laws may not be applicable to the interior of suns and planets, or to the inter-planetary and inter-stellar spaces.

The density of water is not an arbitrary constant, since water is a unique and standard substance for terrestrial matter.

The ratio of the mean force of terrestrial gravity and the mean force of terrestrial magnetism is the square of the velocity of light, and the acceleration of gravity at the electrical surface of the earth in the earth's orbital period generates the velocity of light. Hence the velocity of light is a function of the earth, and not of cosmic space.

At the height of the fringes of the earth's permanent aurora, about 100 kilometres above sea level, where the acceleration of gravity generates the velocity of light in one year, the composition of the atmosphere is mostly hydrogen in an ionised state, or switched off from the earth's gravitational field, the pressure is one hundred thousandth of the surface pressure, and the viscosity of gases is zero. The general condition is that of the surface of a cathode in an X-Ray tube where experiments are being conducted in positive rays. The velocities are of the same order as those of *alpha* and *beta* particles in radioactive substances, and a process of radioactivity and inverse radioactivity is in continuous

operation on all elements, the positive rays moving towards the earth, and the electrons or negative rays towards the sun by an interchange between the solar and terrestrial gravitational fields, the amount of matter transmuted in one year being equal to the earth's mass. It is this cathode surface of our planet which acts as an electrical screen, without which wireless telegraphy would be impracticable.

The generation of the light velocity, and the creation of the earth's mass, each in the period of one year, may be regarded as complementary and mutually explanatory facts.

Gravitation is the force-aspect of what we have termed the conservation of power; and, when a body falls to the ground, it is not because the ether pushes it downwards, but because that body pushes the ether upwards; or, in other words, it is not the ether that accelerates matter, but it is matter that accelerates the ether. The maximum velocity that can be generated is not the parabolic velocity, or velocity from infinity, which is the maximum for matter, but this maximum for the ether is the velocity of light, or the velocity generated in one year. When an atom has generated the light velocity in its line of force, it vanishes and is replaced by another atom, and so on continuously.

Einstein's illustration of his Principle of Equivalence can be transformed, without any change of principle, into an atom accelerating the contents of its line of force, so that the atom and its line of force are the embodiment of Einstein's Equivalence Hypothesis. Conversely this fundamental assumption of Einstein can be deduced from the mechanism of the atom and the line of force, as deduced from occult investigations. Hence, taking the observed facts of Occultism as a basis, Einstein's assumption is superfluous and unnecessary, since it can be deduced from a higher principle in Nature, *vis.*, the flux of the Fohatic energy through the atom in accordance with the law of the conservation of power. It

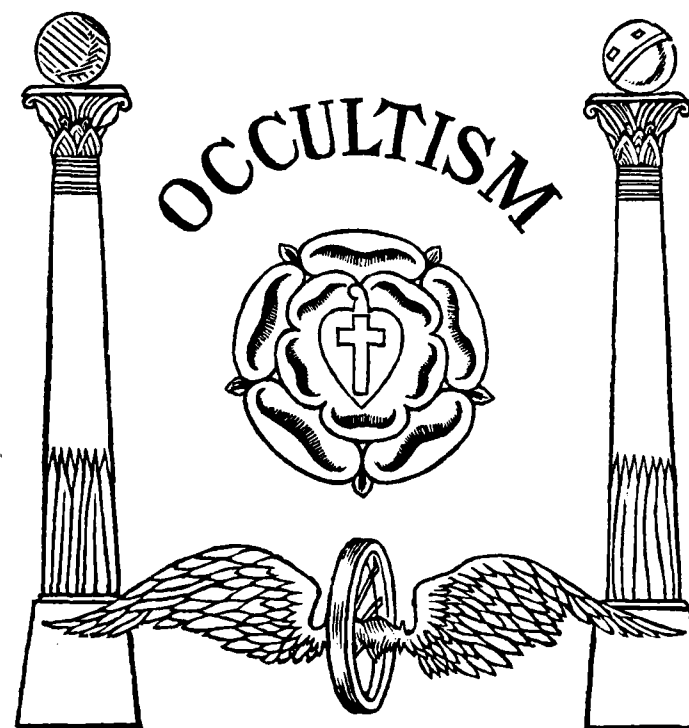
follows from this that everything that can be deduced by Einstein from his theory of gravitation can be likewise deduced from the teachings of Occultism, along with much besides, since the greater includes the less.

The density of the ether issuing from the earth's surface is identical with the volume-intensity of terrestrial magnetism, and the earth's inertial mass is identical with the mass of the ether leaving the earth in unit time. Thus the flux of magnetism through the earth's surface in unit time, the flux of the ether in unit time, and the earth's inertial mass, are identical.

The velocity of this magnetic or etheric flux is half the velocity of light, and since the atomic mechanism which produces inertia also produces gravity, the relationship between the inertial mass and the gravitational mass is invariable, as required by Einstein's theory.

G. E. Sutcliffe

(To be continued)



THE AURA OF THE CHRIST

By THE RT. REV. BISHOP C. W. LEADBEATER

A BROTHER has asked for a description of the aura of the Lord Maitreya. It will easily be understood that it is absolutely impossible to do justice to it by any physical description, nor can we hope to make any painting which would at all resemble it. I think the nearest we can come to getting some idea of it would perhaps be if it could be represented in a stained glass window where the sun would shine vividly through it.

It is in the first place out of all proportion larger than any ordinary aura. The average man has an aura which stands out from his physical body about eighteen inches, up and down as well as sideways. The aura of a really developed and unselfish man soon grows to be a good deal larger than that, and the aura of a Master is already enormous, in many cases extending a mile or more on all sides of Him. The aura of the Maha Chohan has been observed to have a radius of two miles in its normal condition; and that of the Lord Buddha is described in oriental Sacred Books as including people who were three miles from Him on the physical plane. That of the Lord Christ may be pictured as between these two in size. That of the LORD OF THE WORLD, the spiritual KING, includes the whole earth; but of course there is no other like that. The easiest way to imagine that of the Christ is to look at the illustration of the aura of an Arhat in the book *Man Visible and Invisible*—plate 26 I think it is. It has a general resemblance to that, but, besides being so much larger, the colours are somewhat differently arranged.

The heart of it is blinding white light, just as in the case of the Arhat; then, eliminating the yellow from that part, let the rose-coloured oval retain its present proportion, but extend it inwards right up to the edge of the white. Outside that rose-coloured oval put a band of yellow instead of the blue; let the green stand, but make it infinitely more vivid. Then outside the green comes a belt of blue; outside of that the violet, as in the book, but outside of the violet again a broad band of the most glorious pale rose, into which the violet imperceptibly melts. Outside of all comes the radiation of mixed colours, just as in the book. The rays of white light flash through in the same way, yet even they seem faintly tinged with the ever present pale rose. The whole aura gives the impression of being suffused with the most delicate yet glowing rose, much as plate XI in the book is.

A point which seems worthy of notice is that in this aura the colours come exactly in the same order as in the solar spectrum, though orange and indigo are omitted. First the rose (which is a form of red) then the yellow, shading into green, blue, violet in succession. And then it goes on into the ultra-violet, melting into rose—the spectrum beginning again in a higher octave, just as the lowest astral follows upon the highest physical.

Of course that is a very poor description, but it seems the best that we can do. It must be understood that it exists in many more dimensions than we can anyhow represent. What I have just done, in order to be able to answer that question, is something nearly equivalent to taking a three dimensional section of it, and I think that I have described fairly accurately what I found by that means. But it is wise for us to remember that it is by no means impossible that another section might be taken in a slightly different manner, which would yield somewhat different results, and yet be quite as true. It is hopeless to try to explain on the physical plane the realities of the higher worlds.

C. W. Leadbeater

A PSYCHO-ANALYSIS

AN ATTEMPT AT A SIMPLIFIED PSYCHOLOGY

By ERNEST E. POWER

A NUMBER of years ago the writer of this essay, in pondering over the Will-Wisdom-Activity trinity of modern Theosophical psychology, felt that, in spite of the apparent conclusiveness of the factors in this ensemble, they were still complexes and not simples. All three, Will, Wisdom, and Activity, were subject to further analysis for which I vainly sought in Theosophical literature. It was obvious that Will, for example, could not exist without mentality. In fact, in Buddhist psychology thinking and willing are virtually synonymous. Again Wisdom—a species of discrimination—involves the mental faculties together with the memory of previous mishaps and mistakes to be avoided this time. As to Activity, that also constitutes a complex notion, especially if it refers to activity propelled by Will and directed by Wisdom.

No wonder then that this triune division did not seem sufficiently elementary to form a satisfactory basis of psychology. Like mathematics, psychology must rest upon axioms, self-evident and fundamental propositions, which may then be combined and multiplied into complexes. And neither Will, nor Wisdom, nor Activity can be regarded as axioms, for they themselves need explanation and are susceptible to further analysis.

Where then were the axioms of psychology to be found? There were books on the subject that turned "about it and about". There were scientific treatises that explained things by assigning Greek and Latin compounds to various faculties

and functions. There were, popular expositions that substituted, for things with which we were not familiar, things with which we were familiar and which therefore we were apt to take for granted, and which then were called an explanation. There was only one logical place to look for the elements of psychology, and that was in Man.

Now the most striking thing about Man was the fact of consciousness, and the question was whether consciousness was elementary or complex. If it was complex an analysis would have to be attempted. If it proved to be simple it would constitute an element that could be posited as an axiom.

In contemplating the nature of consciousness it soon became apparent that there were two kinds of consciousness: there was the consciousness that was organised and that we call self-consciousness, and there was the consciousness that apparently was not organised. It was the unorganised consciousness that constituted the element sought. Here we had a fundamental that could not be further analysed but that could very well be combined.

But where was that consciousness devoid of self? The consciousness of a human being clearly was a combined consciousness, made up of billions of little consciousnesses—the cells of the body, the constituents of the etheric, the astral, the mental, and the other vehicles of man. Looking at one of these cells or constituents it was found that that also was a self-consciousness, on a smaller scale, it is true, but on its own level as complex, as potent, and as well organised as was the human being on his level. And looking still further it was observed that this little cell-being had its own cells or constituents, and so on. An ultimate atom of consciousness was nowhere to be found. Wherever there was consciousness it was organised consciousness, self-consciousness.

As it was in the microscopic direction so it was in the macroscopic. The various human consciousnesses combined

into a larger self-consciousness. So did those of all other beings of Nature. Reaching the consciousness of the Solar Logos, we find that he is a constituent in a still larger consciousness even as the body cell is a constituent in the human self-consciousness. An ultimate comprehensive all-consciousness was nowhere to be found. True, we speak a good deal of the All-Consciousness in Theosophical literature, but that may be regarded as a figure of speech to facilitate thinking or as an emotional and spiritual counter. We can never look upon Infinite as a definite quantity. When we say "Infinite" we merely acknowledge our mental incapacity.

There was one factor, however, that had to be taken into consideration, namely, that any self-consciousness, for example that of man, though composed of numerous infinitesimal cell-consciousnesses, *as a self-consciousness* had no direct connection with the self-consciousnesses of the cells. De-organise a human being into his constituents, and, though an almost infinite number of self-consciousnesses remained, the *man's* self-consciousness would be nowhere. It might still be potential, as the music of a phonograph disk is potential; but it would not be actual unless there was a proper re-combination of the same or of similar elements. This loophole, however, permits us to speak of consciousness that is not self-consciousness, except in the aggregate, and to posit it as a fundamental element, as an axiom in our psycho-analysis.

Thus regarding consciousness as a necessary attribute of matter or substance, of whatever condition and of whatever plane, we may use it as a starting point in our scheme of psychology. The evolution of consciousness consists in aggregation, and where it aggregates it tends to divide labour. In this way we get organic consciousness and ultimately a new and higher unit of self-consciousness, say a human being, or a Planetary or Solar Logos.

Wherever we have a unit of consciousness, in order to maintain itself it has to remain conscious. To remain conscious, however, means to react upon impacts, and to conceive the reaction upon impacts we must of necessity assume the existence of something that impinges and of something that is aware of this impingement, in other words, of a not-self and of a self. The interaction between these two constitutes the self-consciousness. It matters little on what plane such interaction takes place, whether it be on the physical, on the emotional, or on the mental region, or on any other plane of existence. Impact inducing response is ever co-existent with self-consciousness.

But the interaction between self and not-self produces something more. It produces also mind. For the mind is the realisation of the existence of this interaction as the reflector of the consciousness. The consciousness is aware of it. The mind is aware that the consciousness is aware of it. The consciousness is aware that the mind is aware that the consciousness is aware of it. And the mind is aware that the consciousness is aware that the mind is aware that the consciousness is aware of it, etc. They act like two mirrors facing each other. Each reflects the other infinitely in either direction. It is this which gives us our sense of the infinite. It is not the infinite itself that does so. Whether there is such an Infinite or not we have no means of ascertaining. But that there is a virtually infinite series of reflections between the mind and the consciousness, making itself felt as the self on the one hand and the not-self on the other, is the experience of all of us. We interpret, or rather misinterpret, this fact in many different ways; and it is such interpretation which, as a rule, represents a man's religious notions. But with these we are hardly concerned here.

From this it is apparent that our psychology depends chiefly upon our analysis of the Mind. It does not depend

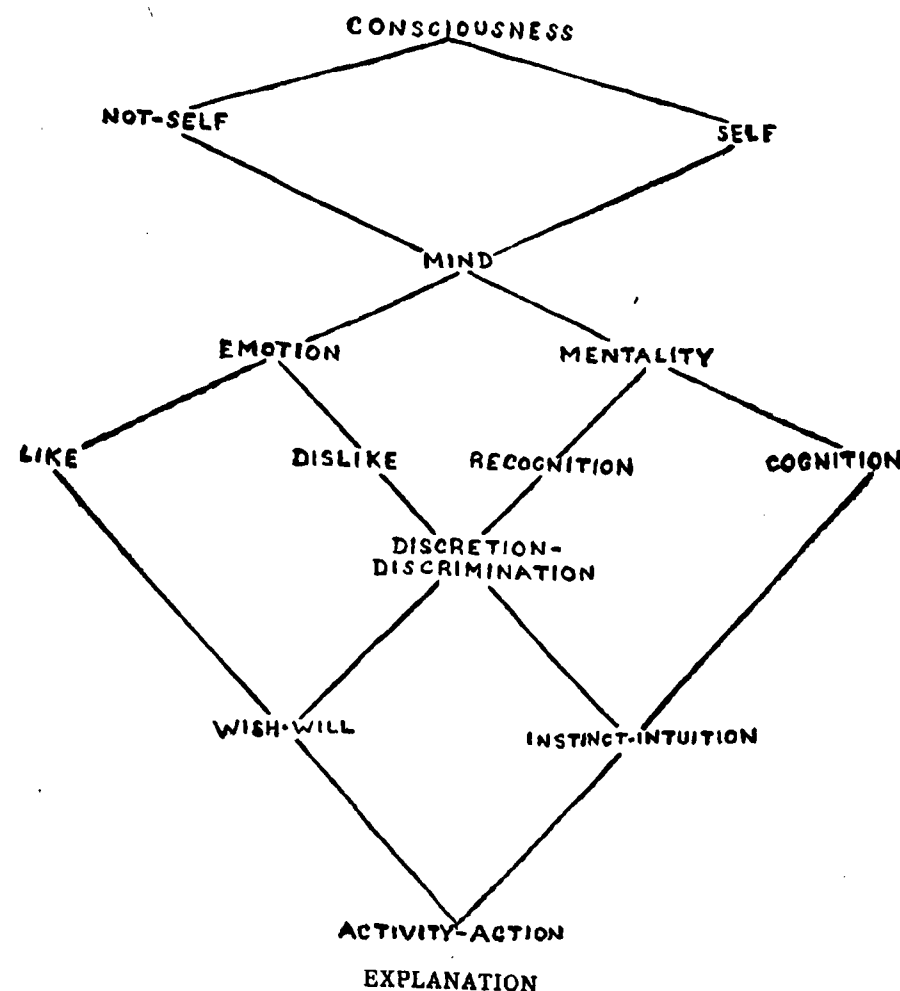
upon the analysis of the self and of the not-self. Herein it differs from most other systems of psychology. For the self and the not-self are but concomitants of the interplay between the consciousness and the mind, between the awareness and the awareness of the awareness. The question is not "What is it that is aware?" but rather "What is it that is aware of awareness?" In other words, what constitutes the mind?

The rest of the explanation attempted is more simple. There are two factors involved in the mind. One of them we may call emotion, the other mentality. Both of them are evoked when the mind reacts; but in each individual they differ in reactive capacity and in the volume. This causes us to be different from each other.

As Emotion and Mentality are different reactions, that is to say different in kind, they work through different forms and through different grades of material. The kind of matter through which the emotions work we have learned to call astral matter. That through which the mentality works we speak of as mental matter. In our modern Theosophical literature the mental substance is assumed to be of finer grade than the emotional. But this can hardly be maintained except for the sake of clarity. Astral and mental matter are different in kind rather than in grade. One tends ever to circularity or globularity; the other ever to squareness or cubicity. And just as the circle has no affinity whatsoever with the square or the square with the circle, so astral and mental matter are different in essence rather than in degree. They can never be transformed one into the other, and where they are combined, as in kama-manas, there is a continuous struggle on account of their very incongruity.

It is this struggle, however, which constitutes our psychological make-up. The emotions and the mentality constantly intermingle. And it is this intermingling which gives rise to our variegated nature. We can get to the root of the

matter by analysing a little further. From now on specific reference will be made to the accompanying diagram.



Consciousness is analysed into Not-Self and Self which, by their interaction, constitute Mind. Mind in turn has two aspects, Emotion and Mentality, each of which again has two, the former having Like and Dislike (attraction and repulsion), the latter having Cognition and Recognition (imagination and memory). The interaction of Like and Cognition produces Activity if Like, and Action if Cognition predominates. Interaction of Like and Recognition produces Wish if Like, and Will if Recognition predominates. Interaction of Dislike and Cognition, produces Instinct if Dislike, and Intuition if Cognition predominates. Interaction of Dislike and Recognition produces Discretion if Dislike, and Discrimination if Recognition predominates. These may be called the "pure" psychological products. The more complex ones are produced through interaction of more than two fundamental factors in various degrees.

The Emotion aspect of our mind falls into two factors, namely those of Like and Dislike, or attraction and repulsion. The former is unifying, the latter separative.

Even so the Mentality aspect of our mind can be analysed into two factors, namely those of Cognition and Recognition. By cognition is meant the faculty of cognising, of seeing, of imagining, if you like. By recognition is meant the faculty of recognising, of re-imagining, of memory. Cognition builds us our mental image; Recognition reconstructs the image.

In all processes of the Mind these four factors are active, in whole or in part. Under the Emotion aspect we have Like and Dislike; under the Mentality aspect we have Cognition and Recognition. By an intermingling of these four factors our entire psychology is created, as depicted by the adjoined diagram. Through the interaction of Like and Cognition we have Activity if the emotional, Action if the mental factor prevails. Through the interaction of Like and Recognition we have Wish if the emotional, Will if the mental factor prevails. Through the interaction of Dislike and Cognition we have Instinct if the emotional, Intuition if the mental factor prevails. Through the interaction of Dislike and Recognition we have Discretion if the emotional, Discrimination if the mental factor prevails. It seems hardly necessary to have to explain why this is so. To the writer these products seem to be self-evident.

We must not lose sight of the fact, however, that the results mentioned in the preceding paragraph and drawn on the diagram, represent only the pure results of the psychological processes that are going on in our make-up and that, as a matter of fact, there are as a general rule more than two factors that intermingle at any one time in various degrees. For example, Like, Cognition, and Recognition may be active all at one time in different degrees; or Like, Dislike, and Cognition; or Like, Dislike, Cognition, and Recognition; in

which cases the more complex emotional and mental processes will result. But all of them can be analysed in terms of the diagram.

It is in this way that the writer has solved the psychological problem, at least to his own understanding, and that not only for Man, but also for any being of which he has cognisance. The fundamental difference between the different beings constituting Nature lies in the extent to which the Self is emphasised as regards the Not-self and consequently the extent to which the consciousness and the mind approach each other. The greater the emphasis upon the self, the further the mind is from the consciousness, and the less their mutual reflection approaches infinity. But details such as these must be left to those interested in this attempt at establishing a basis for a rational, clear, simple and comprehensive system of psycho-analysis.

Ernest E. Power

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARAJADASA)

IX

The following two cuttings from H.P.B.'s Scrap Book No. 1, are only interesting because they give some glimpses into H.P.B.'s life. The first cutting is taken from "New York Mercury," January 18, 1875, and presumably the second is from the Sunday issue of the same paper. The first cutting is clearly only an American reporter's sensational article pieced together from a few odd facts picked up in an interview.

After pasting the cuttings, H.P.B. writes in ink at the side, and it is these remarks which are interesting to-day. I give her comments at the side of the cuttings as footnotes. In two places in the footnotes, explanations of my own occur, but these are put in the square brackets, to separate them from H.P.B.'s own remarks.

In H.P.B.'s letters to General Lippitt at this time there are references to the lawsuit mentioned in the second cutting.

HEROIC WOMEN

A Petticoated Staff Officer of Garibaldi—Strange and Striking Career—A former Companion whose History also reads like Romance.

It is not often that two heroines appear at the same time before the public, yet Helen P. Blavatsky and Clementine

Gerebko have entered the legal arena in order to have a slight business misunderstanding settled by Judge Pratt of the Supreme Court, Brooklyn. Both of these ladies possess a romantic and remarkable record.

Helen P. Blavatsky, who is about forty years age,¹ at the age of seventeen married a Russian nobleman then in his seventy-third year. For many years² they resided together at Odessa, and finally a legal separation³ was effected. The husband died recently in his ninety-seventh year. The widow is now a resident of the City of New York, and is highly accomplished. She converses and writes fluently in Russian, Polish, Romaic, Low Dutch, German, French, Spanish, Italian, Portuguese and English. She has translated the works of Darwin and the Treatise of Buckle on Civilisation in England into the Russian language. She is thoroughly versed in Darwinian theory, is a firm believer in Wallace's scientific spiritualism, and is a member of the Order of Rosicrucians.

Her life has been one of many vicissitudes, and the area of her experiences is bounded only by the world. It is said that she visited this country with a party of tourists. On her return to Europe she married⁴ and in the struggle for liberty fought under the victorious standard of Garibaldi. She won renown for unflinching bravery in many hard-fought battles, and was elevated to a high position on the staff of the great general. She still bears the scars of many wounds she received in the conflict. Twice her horse was shot under her, and she escaped hasty death only by her coolness and matchless skill.⁵

¹ a fib.

² a lie—was with him but for three weeks.

³ legal, because he died.

⁴ whom? when!! how!?

⁵ Every word is a lie. Never was on "Garibaldi's staff". Went with friends to Montana to help shooting the Papists and got shot myself. Nobody's business—least of any a d—d reporter's.

Altogether Madame Blavatsky is

AN ASTONISHING WOMAN

A CARD FROM THE COUNTESS' BLAVATSKY¹

TO THE EDITORS OF THE N. Y. SUNDAY MERCURY

In last Sunday's issue I read an article headed "Heroic Women," and find that I figure therein as the primary heroine. My name is H. P. Blavatsky. I decline the honour of a comparison with "the latter heroine" C. Jerebko, and proceed to explain some of the statements of the said article. If I married a Russian "nobleman" I never resided with him any where; for three weeks after the sacrifice I left him for reasons plausible enough in my eyes, as in those of the "puritan" world. I do not know if he died at the advanced age of ninety-seven as for the last twelve years² this noble patriarch has entirely vanished out of my sight and memory. But I beg leave to say that I never was married again, for this one solitary case of "conjugal love" has proved too much for me. I did not get acquainted with Mrs. Jerebko at the residence of the Russian consul; I never had the honour of visiting this gentleman, but upon business in his office. I know Mr. J.'s family in Odessa, and he never rose above the rank of a captain of a private steamer belonging to Prince Worontzoff. I was residing at Tiflis when Mrs. Jerebko came there in 1866 from Teheran (Persia), and heard of her as well as others did daily for about two months. She married Jerebko at Kontais. When they arrived in this country, a year ago, they did not purchase a beautiful residence, but simply bought a farm of six acres of land at Northport for the modest sum of \$1,000. My unlucky star brought me in contact with her about the

¹ ["the Countess" scored out in ink by H.P.B.]

² Answered a long letter but they inserted but this paragraph and added lies.—H.P.B.

³ ["for the last twelve years" scored out and substituted for it at the side] since then.

latter part of June last.* She represented to me her farm as giving a revenue of nearly \$2,000 yearly, and induced me to go into partnership with her on the following terms: I had to give her \$1,000 and pay half of the expenses that might occur, for which sum I bought of her the right on the half of the yearly profit of everything. We made the contract for three years, and it was recorded. I paid the money, and went to live with them. The first month I spent nearly \$500 for buildings and otherwise; at the expiration of which month she prayed to be released of the contract, as she was ready to pay me my money back. I consented, and gave her permission to sell at auction all we had except the farm land and buildings, and we both came to New York in view of settlement. She was to give me a promissary note or a mortgage on the property to the amount of the sum due by her. Alas! three days after we had taken lodging in common, on one fine afternoon, upon my returning home, I found that the fair countess had left the place, neglecting to pay me back her little bill of \$1,000. I am now waiting patiently for the opinion of an American jury.

H. P. BLAVATSKY,
124 East Sixteenth Street.



absolute silence not only during the play but in the short intervals when quiet music held the tone, raising it even higher in anticipation of the next scene. The fact of the extreme earnestness of the actors made them *live* their parts, and by living their parts they gave out to the audience something of the reality of that which they realised in themselves. In a word they made it alive, they made the scenes live in the hearts of all present; everyone felt that he had had a glimpse of what did happen in the Christ's Day on earth. The finale was deeply impressive; the three actors join hands, standing in a triangle, and Seti the Egyptian at the Apex says "Yet shall that return be sure. . . . So speed that Day. His will be done!"

At these words a brilliant Star shines out which almost eclipses the actors who gradually fade in the distance, leaving only the Star to shine out its own story and reflect in the hearts of each. Very quietly all went their separate ways, each took away something, each had given something; there had been a big exchange. Something in us was stirred and fired to a greater purpose, a sterner endeavour, a fixed determination to work deeper in the preparation for the near Coming of the great World-Teacher.

W.

DEVA-BUILDING

THE thought of an angel was caught on a thorn,
And a fairy swung down to bathe in its glowing,
And lo! in the lifted glory of morn
A red rose was growing!

DUDLEY C. BROOKS

"THE PROMISE OF THE CHRIST'S RETURN"

It is one of the biggest things that can be said of anything or anybody that he, she or it "has fulfilled its purpose". This is what may be said of this little play which was acted under the Banyan tree at Adyar during the South Indian Theosophical Conference. This banyan tree is one of the biggest in India, hundreds can sit under it and hundreds can sit in its branches. Practically the whole Conference gathered under the tree. The play was open to the public and numbers are difficult to estimate when any may wander under the tree, or climb up into it, if they prefer the company of the nature spirits which dwell in its branches (so some tell us).

We are not concerned with *The Promise of Christ's Return* as a play, we are only concerned with the effect the simple conversation portrayed by the play had upon the audience. Three men took part in it, an Egyptian student, a Jewish doctor of the law, a young Roman; they meet casually in a bye-way and discuss the happenings at the time when Christ walked the earth for all eyes to see. In the first scene they discuss the precepts of the Sermon on the Mount, an impossible precept they think: "to love not hate our enemies." The Roman is sceptical but wants to hear always more. The Jew is confounded by the red tape of the law, and the Egyptian expresses himself glad that as Egypt's son he had served in an ancient temple and had learned inner lore and so was able to a certain extent to gauge something of the meaning of the Christ's teaching, and is most enthusiastic.

In the second scene they discuss and describe the raising of Lazarus, the Roman almost believing in this great wonder, and in the third act they speak of the death of the Master, of their secret meetings, of His Presence in their midst and of the Promise of His Return. The Roman joins them and finally becomes a disciple. Simple as this little play is, it had the power to arrest the audience; there was an



"THE EARLY DAYS OF THEOSOPHY IN EUROPE"¹

By FRANCESCA ARUNDALE

THE subject of this book must be interesting to all Theosophists. In the first place it deals with the early events that are unknown to most, and then Mr. Sinnett's name carries the weight of a long and devoted life, and those who, as the present reviewer, had the privilege of calling him friend through many years of earthly time, feel that the words of this veteran Theosophist deserve careful and serious consideration.

At the same time it is evident that in all Mr. Sinnett's reminiscences, there is the reflection of the great disappointment that he experienced all through his Theosophical life that he could not come into direct communication with the Masters. It was explained to him that it was a question of a karmic barrier which existed for this life, but it produced a constant desire for psychic communication² and through all the time that I knew him he was generally able to come into contact with psychics more or less developed.

It must also be remembered that we all have the limitations of our past lives, of our past karma which cause us to take a certain outlook on the happenings around us. Mr. Sinnett was an Englishman with all the prejudices of an Englishman and of the society in which he moved. His explanation of the use of the word "Brotherhood," and why it was "the foremost idea animating the Society," clearly shows his English bias; he says this word was "adopted in India to attract natives of that country," and although further on he says that the title "Theosophical" was adopted (doubtless under occult guidance),³ he does not give the same explanation for the word "Brotherhood".

Mr. Sinnett's appreciation of Madame Blavatsky is of a somewhat mixed character. While acknowledging that she possessed the attributes essential to her mission as Messenger of the "Brothers,"

¹ By A. P. Sinnett. Just published; price 4s.

² When Mr. Sinnett was in Adyar in March, 1883, and before finally leaving for England, the Master K. H. intimated that He would appear to Mr. Sinnett physically or in distinct vision, but only on the condition that Mr. Sinnett gave a promise never to tell anybody or allow anyone to guess that he had seen the Master. Mr. Sinnett did not take or follow up that hint at the time, because he thought it would be best in regard to the Society's work in London that he should not be embarrassed with inner knowledge that would have to be concealed. Two years later, when in Europe, he felt that he could without embarrassment to himself have "secret psychological relations" with the Master, and was prepared to give the promise. It was then too late.—C. JINARAJADASA.

he speaks of the "deplorable results that ensued later on from many characteristics she displayed," although in looking back from the calmer atmosphere of later times, it is evident that many of those "deplorable characteristics" were the result of endeavours of those who surrounded her to force her actions into channels which *they* thought suitable, and which were pleasing to themselves. Truly as Mr. Sinnett says: "Masters of the White Lodge are patient and persevering," but that patience and perseverance embrace a wider area than even Madame Blavatsky's characteristics.

The account given of the first meeting of the Founders with Mr. and Mrs. Sinnett is most interesting and clearly brings out the occult relationship between Madame Blavatsky and Colonel Olcott. To any one knowing something of the later development of the T.S., the history of Mr. Sinnett's first communications with the Masters is of paramount interest, and his latter day reflections help one to understand the policy of the Great Brotherhood in Their subsequent dealings with the Society.

It may be quite true that in the early days "no one had as yet any glimmering notion even, of the ultimate destinies awaiting it [the Theosophical Society], or of the purpose it was designed by the Masters to fulfil"; at the same time it is somewhat presumptuous to assert, that Madame Blavatsky was ignorant of the fundamental ideas underlying 'Theosophy.' And in his reference to the new and improved conditions of his methods of communication with the Masters, after Madame Blavatsky passed away from this life, he again tries to show that Madame Blavatsky only gave a travesty of the meaning of the Master.

More than true is it that occult knowledge has unfolded as the years pass on, but it is a mistake to limit the knowledge of the first Messenger.

In 1881 the writer of the present review joined the little group which called itself the British Theosophical Society, and she has a lively recollection of the meetings at 38 Great Russell Street, London. The communications from India at that time were metaphysical and difficult to understand, as may be judged from the short extracts from Mr. Sinnett's notes of that time.

In 1883 the present writer came into close connection with Mr. and Mrs. Sinnett, who had then returned to England. Mr. Sinnett had been told to make the acquaintance of my mother and myself, who were then residing at 77 Elgin Crescent, Notting Hill, and from that time Mr. Sinnett became one of my closest friends and remained so to the end of his life, although we did not always agree on all points of Theosophical administration. Fortnightly vegetarian lunches became a marked feature of our gatherings, and I can well remember Bishop

³ The following is what Mr. Sinnett wrote about H.P.B. in 1884, and transmitted for perusal to the Master K. H.: "Madame Blavatsky's knowledge ranges far beyond the limits of the information yet given out to us. In the acquisition of knowledge she has enjoyed the stupendous advantages involved in actual Initiation, superadded to natural psychic faculties of the highest order."—C. JINARAJADASA.

Leadbeater, or as he was then called "the Rev. C. W. Leadbeater," at some of the meetings at our house. I had the privilege of meeting him very often, and when subsequently he went to India with Madame Blavatsky I had, as Secretary of the London Lodge, many interesting letters from him, revealing that spirit which he has kept all through his life of being in earnest, and "meaning business".

Mr. Sinnett naïvely expresses his "dismay" on hearing that Madame Blavatsky had changed her mind with regard to staying at Adyar and was coming to England. He says: "I felt that such an arrangement would be disastrous" and reveals his social prejudices by saying: "I knew that the Theosophical movement had now taken its root in London on a social level that would be quite out of tune with the personalities of the two 'Founders,' especially with that of Colonel Olcott."

The trouble with Mrs. Kingsford was entirely based on the fact that she refused to take for study the teachings of the two Masters with whom Mr. Sinnett had been in communication. The majority of the members desired to study on the Indian lines, and Mrs. Kingsford left the London Lodge and founded the Hermetic Society.

Mr. Sinnett refers to many incidents of an interesting nature; particularly to the meeting of the 7th of April, when Madame Blavatsky made an unexpected appearance. I do not remember that a lady sank on her knees, but I do know that the chela Mohini M. Chatterji prostrated himself in true Indian fashion as he would to his mother or to his Guru.¹

Mr. Sinnett has made mention of Mrs. Holloway, and of a misunderstanding between us of which she was the cause. Mrs. Holloway was certainly a remarkable psychic. She and Mr. Mohini Chatterji were using their psychic powers on the book entitled *Man: Fragments of Forgotten History*. They were both living in our house, and I was always with them in their periods of work. During these times there were many cases of occult phenomena which were only mentioned to a few. Madame Blavatsky wished that the two should go on with the work, but Mr. Sinnett would have been glad to have had Mrs. Holloway himself as a link with the Master. This misunderstanding, however, soon passed away and Mrs. Holloway, of whom I have always a loving remembrance, returned to America and I have not seen her since.

The history of the catastrophe of the S. P. R. and the Coulomb affair are clearly and graphically described, and some questionable

¹ Thus wrote the Master K. H. to this Chela at the time: "When Upāsikā arrives, you will meet and receive her as though you were in India, and she your own mother. You must not mind the crowd of Frenchmen and others. You have to stun them; and if Colonel asks you why, you will answer him that it is the interior man, the indweller you salute, not H.P.B., for you were notified to that effect by us. And know for your own edification that One far greater than myself has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing and taking leave of her the whole time you are at Paris—regardless of comments and her own surprise. This is a test."

incidents reflecting on the good faith of Madame Blavatsky; but he justly adds that no shortcomings could "alter the fact that through her intermediation the Veil had been lifted (more or less) from the Occult World". Connected with the S. P. R. proceedings, one incident came before me which I do not think has hitherto been published. I was sitting one afternoon in the drawing room at Elgin Crescent, when Mr. Frederick W. H. Myers was announced. He asked if she would show him some phenomena. "It will be perfectly useless," said Madame Blavatsky, but at last consented. She told me to place a finger-bowl with water on a small wooden stool, just before us, and while her hands were quietly resting on her lap the astral bells sounded clearly on the bowl which was about three feet away from her. Mr. Myers made every examination, under, and over, and all round, and then turning to me said: "Miss Arundale, I shall never doubt again." In less than a fortnight he was as great a sceptic as ever. At the celebrated meeting of the Society for Psychic Research my remembrance slightly differs from that of Mr. Sinnett, although the effect was the same on the S. P. R. Colonel Olcott made a very ill-advised speech about the Masters, giving the account of the appearance of one of Them to himself, and, as a proof of the verity of his story, dragged out a crumpled cream coloured scarf from his pocket and waving it in the air before the audience, said: "This is the proof of His presence." The result was not satisfactory. The wrangle which Mr. Sinnett describes was continued at our house till nearly three o'clock in the morning; but what made the most impression upon me was the dogged strength of the Colonel, who received all Madame Blavatsky's vituperations in silence. It was also curious how in the morning there was no reference to the previous evening, and the two combatants were as friendly as usual. Night had brought wisdom.

It is quite true that, while at Elberfeld, Madame Blavatsky was in a very bad mood; but, psychic and sensitive as she was, it is not too much to say that her unfortunate physical vehicle was almost torn to pieces through sensing what was in store for her. Mr. Sinnett gives his own explanation of Madame Blavatsky's "complex nature," but reiterates again and again that no better Ego could be found for the work, but that her deplorable blundering undid 90 per cent of the good she did. It is to be noted that the remaining 10 must have outweighed her 90, if we take into consideration all that is the fruit of her work.

In all Mr. Sinnett's careful description of the proceedings of the S. P. R. one fact comes prominently into notice, and that is the profound discouragement he experienced when he found the society he had tried to establish in fashionable circles gradually dwindling to a small group, and he says: "For a time we had to abandon all hope of progress."

During the next two years I was abroad, on account of the health of my mother; and I have no personal knowledge of the formation or the foundation of the Esoteric Section, into which I was not admitted till after Madame Blavatsky's death. When I returned to England, Mr. Sinnett offered to place my adopted son, George Arundale,

under the care of Mr. Leadbeater for his education, with Denny Sinnett and the Sinhalese boy Raja. "Why a Theosophist should consider the advent of an Indian boy as "a most unattractive proposal" is difficult to understand, but it marks very clearly the Englishman's strong prejudice against a "native". The guarded expression that the "Indian" boy "behaved nicely in all ways, during the year or two he stayed in our house" does not do away with the prejudice evinced, but only enhances it. The threefold tie then set up between the teacher and the taught and the fellow pupil in the case of Mr. Arundale has become closer as the years rolled on, and has deepened into that lasting fellowship of "Brotherhood" that outlives time.

As to Mrs. Besant's relationship with Madame Blavatsky I think it is better to take Mrs. Besant's own words, rather than the expression of Mr. Sinnett's biased feelings: "The proof of the reality of her mission from those she spoke of as Masters lay not in these comparatively trivial physical and mental phenomena, but in the splendour of her heroic endurance, the depths of her knowledge, the selflessness of her character, the lofty spirituality of her teaching, the untiring passion of her devotion, the incessant ardour of her work for the enlightening of men."

As a very humble follower of the inspired teacher who writes these words, I would like to express my gratitude to Madame Blavatsky who was my first link with the Higher Life, and then to present my loving devotion to my second teacher, who has led me still farther on the path to the knowledge of the Masters, who are working for the ultimate progress of humanity.

Francesca Arundale

NOTICES

FOR want of space the Correspondence has been carried over until next month.—ED.

THE price of *The Young Citizen* should read "India Rs. 3 per annum, post free. America, \$1.50 per annum, post free. Great Britain and other countries, 6s. or the equivalent, post free".

BRAHMAVIDYĀSHRAMA, ADYAR

THE closing of the First Lecture-Session of the Brahmavidyāshrama at Adyar was celebrated on March 25 by a social gathering under the Banyan Tree in the Theosophical Society's compound, when students, lecturers and friends assembled to the number of eighty. Dr. Annie Besant presided, and in opening the proceedings said that she congratulated all concerned on the solid work that had been done during the session; that it was necessary for those who desired to train themselves for the exposition of Theosophy to the outer world to have a fair working knowledge of the things that the people of the outer world knew and understood. It was possible for a lecturer, by making a mistake in general knowledge, to injure the whole of the deeper truths that he expressed. It was the hope of those concerned in the Brahmavidyāshrama that students should acquire such a synthetical view of human knowledge that they would be able to expound lucidly and accurately any subject that they found it necessary to take up. The Ashrama was the beginning of the fulfilment of a dream of a good many Theosophists for years past, and those now absent from Adyar would be very pleased to learn of the fact. It was their hope also later on to find and accommodate those who would not only live the student's life, but also live according to the more ancient rules of simple and frugal life, and through the quickening of their evolution pass into the study of Yoga itself. That supreme object of human endeavour, she said, needed preparation of the body as well as of the mind and heart. It had always been felt in the East that all the vehicles of the divine life in man should be trained. If they could establish in the midst of a luxurious civilisation the idea that the best thinking goes with the simple life they should give the world an exceedingly valuable lesson. Dr. Besant then called upon the Principal, Dr. J. H. Cousins, to read the report of the session's work.

PRINCIPAL'S REPORT

ON THE

FIRST SESSIONS, OCTOBER, 1922 TO MARCH, 1923

The organisation of the Brahmavidyāshrama began in March, 1922, and the first lecture-session was opened by the President, Dr. Annie Besant, on October 2. From that date work has been carried on without cessation save for a short winter vacation.

The idea of the Ashrama is not a new one. Its foundation was looked forward to by Colonel Olcott and by other workers at the Headquarters of the Theosophical Society. It is therefore the natural outcome of the cultural side of the Theosophical movement, and entered upon its work with the full equipment of staff, premises and library evolved out of the past history of the Theosophical Society.

The full work of the Brahmavidyāshrama divides itself into two operations, (1) informative, and (2) synthetical. Owing to the possibility of changes in the available staff of lecturers, it was felt desirable to devote special attention in the first session to the accumulation of information. Three lectures per day were provided for, and the following is a full list of the courses dealt with, grouped under each main heading as (1) general, (2) eastern, (3) western.

MYSTICISM

Mysticism: God Manifesting as Will	...	(1)	Mrs. Annie Besant, D.L.
The Nature of Mysticism	...	(1)	C. Jinarājādāsa, M.A.
Symbolism, the Language of Mystical Vision	...	(1)	J. H. Cousins, D.Lit.
Mysticism and its Expression in Poetry	...	(14)	
Bengali Mystics	...	(2)	C. S. Trilokekar, M.A.
Mahratta Mystics	...	(2)	
Tamil Mystics	...	(2)	G. Srinivasamurti, M.B. & C.M.
Sūfi Mysticism	...	(2)	C. S. Trilokekar, M.A.
Sūfi Mystics of Sind	...	(4)	Jethmal P. Gulraj.
Old Testament Mysticism	...	(5)	J. H. Cousins, D.Lit.
Christian Mysticism	...	(6)	Miss B. T. Banning, Ph.D.
Living Eastern Mystics...	...	(7)	{ J. H. Cousins, D.Lit. N. S. Rama Rao, B.A.

RELIGION

Religion: God Manifesting as Love	...	(1)	Mrs. Annie Besant, D.L.
Vedic Religion	...	(6)	Pandit A. Mahadeva Sastri, B.A.
Hinduism	...	(6)	
Buddhism	...	(18)	F. L. Woodward, M.A.
Zoroastrianism	...	(7)	J. R. Aria.
Sikhism	...	(2)	Y. Prasad, B.A.
Shintoism	...	(3)	J. H. Cousins, D.Lit.
Greek Religion	...	(3)	F. L. Woodward, M.A.
Roman Religion	...	(1)	
Celtic Religion (Ireland)	...	(4)	J. H. Cousins, D.Lit.
Gnosticism	...	(9)	Miss M. W. Barrie, M.A.
Christianity	...	(4)	Mrs. Cannan.
Islām	...	(2)	M. Hamid Uddin.
Science and Religion	...	(2)	N. S. Rama Rao, B.A.

PHILOSOPHY

Philosophy: God Manifesting as Understanding	...	(1)	Mrs. Annie Besant, D.L.
Introduction to the Study of Philosophy	...	(3)	D. Gurumurti, M.A.
The Philosophy of Beauty	...	(8)	J. H. Cousins, D.Lit.
Veḍāntic Philosophy	...	(6)	Pandit A. Mahadeva Sastri, B.A.
The Philosophy of the Bhagavad-Gītā	...	(2)	C. S. Trilokekar, M.A.

Chinese Philosophy	...	(2)	J. H. Cousins, D.Lit.
Greek Philosophy	...	(24)	F. L. Woodward, M.A.
Modern Philosophy	...	(8)	D. Gurumurti, B.A.
New Thought: its Rise and Significance	...	(1)	D. C. Brookes, B.A.

LITERATURE AND DRAMA

The Arts: God Manifesting as Beauty	...	(1)	Mrs. Annie Besant, D.L.
The History of Writing	...	(3)	I. J. S. Taraporewala, Ph.D.
The Natural Basis of Grammar	...	(4)	J. H. Cousins, D.Lit.
Sanskṛt Literature	...	(6)	Pdt. A. M. Sastri.
Āndhra	...	(4)	C. Ramaiya, B.A.
Tamil	...	(3)	R. Rangachariar, M.A.
Greek and Latin Literature	...	(8)	F. L. Woodward, M.A.
The Poetry of Dante	...	(1)	C. Jinarājādāsa, M.A.
The Evolution of English	...	(11)	J. H. Cousins, D.Lit.
The Poetry of William Blake	...	(1)	
American Writers	...	(3)	F. L. Woodward, M.A.
Introduction to the Study of the Drama	...	(2)	J. H. Cousins, D.Lit.
Japanese Drama	...	(1)	
Javanese	...	(2)	A. J. H. Van Leeuwen.
Greek	...	(5)	F. L. Woodward, M.A.
The Evolution of the English Drama	...	(6)	J. H. Cousins, D.Lit.

ARTS AND CRAFTS

Some Fundamentals of Art	...	(1)	Miss Stella Kramrisch, Ph.D.
Indian Architecture	...	(2)	{ J. H. Cousins, D.Lit. Mrs. Adair.
Burmese Architecture	...	(1)	J. H. Cousins, D.Lit.
Chinese	...	(1)	
Japanese	...	(1)	
Javanese	...	(1)	J. Huidekoper.
Greek	...	(1)	F. L. Woodward, M.A.
Gothic	...	(1)	
Indian Painting	...	(4)	J. H. Cousins, D.Lit.
Chinese	...	(1)	
Japanese	...	(1)	
British	...	(1)	
Western Music	...	(4)	{ Mrs. Cousins, B.Mus. D. H. Steward.

SCIENCE

Science: God Manifesting as Knowledge	...	(1)	Mrs. Annie Besant, D.L.
Astronomy	...	(3)	C. S. Trilokekar, M.A.
Meteorology	...	(4)	J. H. Cousins, D.Lit.
Geology	...	(2)	N. S. Rama Rao, B.A.
Geography	...	(2)	
Botany	...	(3)	Miss Noble.
Physics	...	(8)	Y. Prasad, M.A.
Chemistry	...	(6)	T. S. Natarajan, M.A.
Medicine	...	(6)	G. Srinivasamurti, M.B. & C.M.
Anthropology	...	(5)	C. S. Trilokekar, M.A.
Psychology	...	(3)	
Psychism	...	(2)	A. J. Wedd.
Psychical Research	...	(2)	J. H. Cousins, D.Lit.
The Science of Social Organisation: God Manifesting as Society	...	(1)	Mrs. Annie Besant, D.L.
The Growth of Civilisation	...	(10)	B. Rajagopalan, M.A.
Feminism	...	(1)	Mrs. Cousins, B. Mus.
Education	...	(2)	{ D. R. Murdeshwar. F. L. Woodward, M.A.

SUMMARY OF LECTURES

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Thirty names were enrolled as hearers of the lectures. Sixteen of these received synopses of the lectures; six of these were definitely enrolled as students of the Āshrama. There was an average attendance of twelve to fifteen hearers for each lecture. Many unrecorded casual hearers attended.

The morning lectures were held in the *al fresco* lecture-hall of the National University at Damodar Gardens; the afternoon lectures in the Headquarters Hall of the Theosophical Society.

With the inclusion of certain other lectures to fill up some gaps, the Āshrama will have in its possession a complete compendium of universal culture, out of which, at a moment's notice, future students can abstract a synopsis that will not only present a bird's-eye-view of a given subject, but give references to authorities for detailed study by the student. With the extension of the Āshrama's organisation and the co-operation of the Lodges of the Theosophical Society all over the world, the records of the Āshrama will be kept up-to-date by the inclusion of new books and the compilation of a scrap-book of latest information.

In dealing with the vast amount of scholarship involved in the lecture-session from the point of view of One Life expressing Itself along the six main lines so happily designated by the President as—God Manifesting as Will, Love, Understanding, Beauty, Knowledge, and Social Organisation, attention was given mainly during the session to the historical or evolutionary aspect. Temptations to synthesise the parallelisms were set aside for the future. The following are typical examples:

1. The peculiar parallelism between Socrates and Plato in Greece, and Lao-tzu and Confucius in China, who were contemporaneous, and represented in each pair the complementary modes of human thought and action, namely, the deductive and inductive. Plato and Lao-tzu emphasised the deductive method or the application of a general principle to details of thought and conduct, while Socrates and Confucius emphasised the inductive method, or the finding of a general principle through details. Important inferences remain for study arising out of the fact that these pairs of great sages were thinking and teaching simultaneously 500 years B.C. but without knowledge of one another.

2. The examination of the Irish Myths and Fairy Tales, which represent the Western end of the Celtic Religion, in the light of the fact that there was a school for the manufacture of Myths teaching spiritual ideas amongst the Orphic Mystics, who represent the Eastern end of the Celtic Religion.

In addition to these synthetical studies in comparison, other matters remain for research in subsequent sessions, for example:

1. The translation of references in Indian manuscripts to the ideas of Beauty held by the Āryan ancients, and the deduction from these of a Philosophy of the Beautiful from the Indian standpoint. This, added to the study of the Philosophy of the Beautiful from the Western standpoint, which has been made by the Āshrama in the past session, will prepare the way for a future world-standard of Beauty, and solve many problems with regard to the question of artistic taste and varieties.

2. The comparison of the rhythm of personality along the course of history with a view to informed speculation as to the possibility of successive reincarnations of groups of workers along special lines.

3. The application of the succession of Romanticism and Classicism, which is so marked in English Literature, not only to other literatures and other forms of art, but also the religious evolution in which a reaction from mental to emotional and back again may be traceable.

These are not merely academic studies, but vital contributions; ratifications of the intuitional centre round which the work of the Āshrama revolves—the unity in diversity of Universal Life, and the practical inferences relating to thought and action as between individuals and communities which hang thereon.

So much for the information side of the Āshrama's work. The expressional and disciplinary sides remain to be put in operation. This will be undertaken in the session which will open in October next. The mass of systematised matter now conveniently available will be used for the carrying out of Mr. C. Jinarājadāsa's ideal of the Āshrama's practical work—the training of students not so much in the carrying about of a mass of knowledge, as in the faculty of finding and handling information. Arrangements will also be made for a more definite approach to the Āshrama life. In one sense life at Adyar is already of the Āshrama order; but the coming of a number of students from different parts of the world with the special intention of adding to their knowledge, of perfecting it intellectually through a Theosophical orientation, and of uplifting it emotionally and spiritually through dedication and discipline, will form a special Āshrama within the general Āshrama, and generate a power of great potency for the future well-being of humanity. During the hot weather, study will be carried on at Madanapalle or elsewhere.

Another side of the Āshrama's service to humanity is its publication department, through which its authentic achievements may be given to the world at large. In a short time it is hoped that synopses of groups of the lectures will be got out in pamphlet form, with references to books for detailed study. This will bring students the world over into rapport in study and aspiration. Shortly also it is hoped that certain groups of lectures will be published in book form, beginning with the President's six opening lectures. Out of these functions will ultimately emerge a world Āshrama of incalculable potentialities for good.

The world to-day is in the condition sung of by Omar Khayyam as being "shattered to bits." This shattering is the inevitable outcome of false action based on the false idea that the varied manifestations of life in personalities, and nationalities, are separate and antagonistic, and to the false use of knowledge for personal and national gain. The remoulding of it "nearer to the heart's desire" aspired towards by the poet, is the central purpose of the Brahmaviḍyāshrama, and its means towards that end is the revelation of the "unity of things" apart from which, as says a Upanishat, there is no truth; and the turning of thought and action from the destructiveness and degradation which come of self-service, to the constructiveness and ennoblement which follow the service of all as partakers of the life, activity and bliss of the One Divine Personality.

The final period of the session on March 29, was taken advantage of by lecturers and students to express their feeling of gratitude for the inspiration and help which had been experienced by all alike in the co-operative effort to understand the expressions of the Divine Life. While the closing prayers were being said, all present felt that the occasion was a special one, and some were aware of an inner Benediction that was the supreme reward for work done and stimulus for the future.

JAMES H. COUSINS

THE THEOSOPHICAL FIELD

AUSTRALIA is our first mark this month, many items of interest are happening there.

The Mission of Spiritual Healing through the ministration of an Anglican layman, Mr. James Hickson, has commenced in Australia, and will be an event of outstanding interest this year throughout the Commonwealth. Many cases of cures have been reported from Tasmania, where the mission began. Committees of preparation in the various states have begun work. One of the objects of the mission is to work with the medical profession and not against it. Mr. Hickson's method is to lay his hand on the afflicted person, and ask the Divine Healer to relieve the sufferer.

The foremost medical men are preaching the preventability of disease, and the necessity of knowledge of food values if the body is to become immune to disease. The Practice School, Black Friars, N.S.W. initiated health teaching as an independent part of the curriculum, and has carried it on most successfully for almost a year. The cost has been defrayed by efforts made by the infant teaching staff.

The masonic schools which have been erected by the Freemasons of N.S.W. at a cost exceeding £20,000 were opened at Baulcham Hills N.S.W. In the dedicatory address the Grand Master said that the schools were tangible evidence that the 47,000 masons in N.S.W. realised in a marked manner that they were individually and collectively their brother's keeper, because, if misfortune befell any mason and he were "called West" before he had made adequate provision for his widow and children, these masons took the responsibility of educating and providing for the fatherless.

Mr. Bernard H. Spruigett has written his new book: *Secret Sects of Syria* with the object of demonstrating the plain fact

that much of what we now look upon entirely as Freemasonry has been practised as part and parcel of the religions of the Middle East for many thousands of years,

and that consequently the passage in masonic ritual: "We came from the East and proceeded to the West," is an exact statement.

A spirit of service is shown in a delightful fashion in N.S.W. through the Sunshine Club, an organisation which draws friends of children and organises them into a group of helpers who take little children, who never, or hardly ever, get an opportunity of enjoying

the sea, on to the ocean beaches. Every week some hundreds of little ones are enjoying the fresh and life-giving breezes through members of the Sunshine Club.

The Anglican Bush Church Aid Society, whose remote and undefined Parishes "lie back of the sunset," has decided to utilise the cinema in propagating its mission to the far West. The intention is to show religious and educational films in towns, on selections, and stations, and in shearing sheds where "movies" have never been seen before. A big field of opportunity will thus be opened up, and it does not call for much imagination to picture the surprise that is coming to children, and adults for that matter, who will through this agency witness moving pictures for the first time—children who have never seen a ship, a train, or even the sea!

The opening of the first hydro-electric generating plant in Tasmania at Darrigo is considered as the herald of a new epoch in local development. The event bears a relation to the fact that new immigration schemes distinctly depend upon expansion of the working power of the country, and that in the new age now opening to Industry the greatest developments may be looked for in the use of oil at sea and electric power on the land.

In Western Australia a move has been made by the Town planning Association to petition the Federal Government to allow an open space near the New Post Office to remain a public square for the sake of the future. An interesting aspect of the movement was calling of a public meeting for children and young people, at which a resolution was proposed by a school boy and seconded by a school girl to strengthen the above petition, and carried unanimously.

One of the questions stirring the Women's movement at the present time is the Maternity Bonus. The National Council of Women have sent out a questionnaire to Doctors and responsible persons to try to find out their opinion on the questions by the answering of six leading questions, and a conference to discuss the results is at present sitting, presided over by Her Excellency Lady Forster.

Among thoughtful people the opinion seems to be held that, as the maternity allowance of £5 to each mother on the birth of a child is the first state recognition of Motherhood, it would be best to leave it untouched until a better and more comprehensive scheme of establishing the home can be evolved.

An interesting development of the Girl Guide movement is reported from Strathfield, N.S.W., where an Agricultural Company has been formed for the study of Agricultural Subjects.

In Western Australia for the second time women have come in a body from various parts of the country to take the course of Rural Domestic Science at the University in Perth. They speak in the highest terms of the value of the course and of the whole trip in bringing about a better understanding of the conditions of the state as a whole and creating a spirit of friendship and sympathy between dwellers in the city and the bush. The formation of an antivivisection League in Melbourne will be noted with interest. In the Melbourne Lodge of the Theosophical Society, one lodge meeting a quarter has been handed over to the young members to run as they please (as a result of their previous platform efforts). A young people's section has been formed for the purpose of discharging their responsibilities in a proper manner.

Professor McMillan Brown has returned to Auckland after a visit to Easter Island, a small Chilian Island in the Southern Pacific. He said that there were about 100 stone images rudely fashioned in human form standing on great stone platforms, below each of which in a small chamber were placed the bleached bones of the dead.

There were about 100 images and between 400 and 500 platforms. Some of the figures were full 70 ft. in height and crowned with huge stone hats. How these hats were placed on the heads of the figures was a mystery within a mystery. He believed that the tens of thousands of workmen who made and erected the monuments were the people of a by-gone Pacific Empire inhabiting a ring of Archipelagos of which Easter Island was the centre.

* * *

The following is an extract only of a very interesting letter on the work done in South America; we regret that space prevents us from publishing the whole.

I have returned from my voyage to Rio de Janeiro and have much pleasure in letting you know of the pleasant impressions received from the dear Brothers of that beautiful city of America, as well as the successful result of the Theosophical work we were able to realise.

The Theosophic activities were many and notable. Under the inspiration of the General Secretary of Brazil, on the day that the Government with great precision has called the "Day of Fraternity," we have already held on several occasions conferences of all the religions, so that each may explain from its point of view "fraternity"—an initiative that has had the best results, to the point that, on the anniversary of the foundation of the Theosophical Society, a Congress of Religions will be held, the success of which is already assured.

It is sufficient to say that amongst those who have already joined in this are twelve senators and various scientific men, which shows that the idea reaches now the highest official and scientific spheres, and it is well-known how matters are helped when they come supported or helped from above in all phases of human activities.

They have begun the translations into Portuguese of *The Secret Doctrine* that will be made in sections of 100 pages each. The success of this work is completely assured, because many brethren of undeniable preparation and enthusiasm are engaged in its completion, which will enable it to be a work conscientiously carried out.

I have referred solely to the works most in sight, as it would take too long to enumerate all the many forms of Theosophical activity undertaken by the good brethren of Rio, many of them in silence, especially those which tend to the aid and counsel of the afflicted and needy, because their actions extend to all planes that can be reached.

During the last year the Theosophical Society in Chile has made a good advance. The work done by the eleven lodges already existing has given good results. The public lectures, the articles in the newspapers, our books which are put within easy reach of everybody, all this is spreading our philosophy all through the country and one begins now to see how it is influencing many public activities.

The third annual convention has just been held in Concepcion, an important town in the southern part of the country. Many resolutions were approved tending to improve the work of the lodges and giving to each of them a definite amount of territory to intensify the propaganda there.

We expect during the present year to make a still better record. The enthusiasm of our brothers will surely be shown in a practical way.

From England we hear that the Theosophical Society is planning a three months' Universal Brotherhood Campaign for next autumn. The General Secretary has issued the following "call to action".

In view of the present grave crisis in the world's history, and particularly the state of Europe to-day, more serious even than most of our members realise, the National Council of the Theosophical Society have decided to inaugurate a Universal Brotherhood Campaign beginning in October, in which not only the National Society, but all Federations, Lodges and Members, are asked to take part. To make this a success we must begin now to think, to plan, to meditate.

The seeds of Brotherhood are everywhere: water them.

Scotland is following in the good steps that their late General Secretary has helped to lay down for England and is also working up a Universal Brotherhood Campaign. It may be that many others countries will follow suit. It would be grand if every National Society could do it at the same time; there is plenty of time to organise before the Autumn.

The following magazines of the National Societies have been received: *The Messenger*, *Theosophy* (in England and Wales), *Theosophy in India*, *Theosophy in Australia*, *Teosofisk Tidskrift*, *Theosophy in New Zealand*, *De Teosofische Beweging*, *Bulletin Théosophique*, *Revista Teosofica*, *Teosofi*, *Theosophy in South Africa*, *Theosophy in Scotland*, *Teosofie in Ned. Indie*, *The Message of Theosophy*, *The Papyrus*, *El Mexico Teosofico*, *The Canadian Theosophist*, *Revista Teosofica Chilena*, *O Theosophista*.

CLAUDE FALLS WRIGHT

THE following is the letter which, last month, I promised to print.¹

MY DEAR MRS. BESANT,

It came to me that you might like to know what were the closing scenes in Mr. Wright's life.

He was in New Orleans during Christmas week. His best friends in America were the McDowell family, with whom he and later his wife and child also stayed some time during the vicissitudes incident to his starting the 75 T.S. Lodge—the number which his energy and "silver tongue" aided in establishing over here. The McDowell family have an apartment in this large home, though when he was with them they lived in Memphis. He sat in this large living room the two nights he was in New Orleans until after eleven, talking to a little party of Theosophists and "the Lady Geraldine" (McDowell) whom he had known from babyhood and of whom he was very fond. Late as it was, she pulled him by both hands towards their sitting room to talk over old times, until her father also went upstairs, remarking that he was "going to fire that Irishman—he could talk all night".

Mr. Wright gave us some delightful reminiscences of H.P.B., which endeared her to us rather absurdly, and read aloud with evident pleasure a letter from you to him received recently, in which you expressed your satisfaction at his working again in the T.S. movement; your friendliness meant much to him. Upon his leaving the city unexpectedly his friend asked the Crescent City Lodge if a lecture from Mr. Wright upon his return would be acceptable, and there was a unanimous expression of assent, of eager assent.

A firm here dealing heavily in bananas asked him to go to Central America for them, to attend to some business, offering excellent payment for his services. He went, against his friends' advice, and the McDowells received a letter from the American consul in Nicaragua saying that he had lost his footing when stepping from the larger to the smaller boat by which passengers land at Blue-fields. It was quite dark and the body was not recovered until it was washed ashore. The accident occurred on the anniversary of the Battle of New Orleans, January 8.

¹ See *On the Watch-Tower* for April, page 7.

Mrs. Wright from whom he had been some time divorced, is working with Mrs. Katherine Tingley, and his son now grown up is in an insane asylum—such was part of his price paid so cheerfully, and now we know the nature of his release and can guess the kind of service he next will render . . . Mrs. McDowell tells me that he came to her one night recently, debonair and smiling as formerly—and held out to her the ring he had promised her long ago when she gave him breakfasts at all hours, whenever he would get up, smothering her husband's protests against such habits. Mr. Wright, always incredibly quick-witted, had a way of beguiling his dear Friend "Malcolm" (McDowell) by starting him on his beloved hobby, single-tax, just when that friend who loved going to bed early, was preparing to leave for the night; for you see Mr. Wright preferred company to solitude in his life-practice of "sitting up to all hours of the night," and was nearly always able to beguile a friend into his ways. The same friend detests tobacco, and went so far as to tell Mr. Wright, "Claude, you've got no business smoking where these ladies are, wait till you go out". We said he should smoke all he could, which he did, and gave chapter and verse for it by telling that H.P.B. had agreed with you one evening that she shouldn't smoke during that meeting—it was best even for the T.S. that she shouldn't. But it wasn't long before she called aloud "Ginger, Ginger, get my tobacco basket". He did so, reminding her of the understanding she had with you—to which she replied that she would hold her big fan in front, and nobody could see her; but alas the smoke began to ascend above the fan, and nobody saw much else!

But to return to the ring which he brought Mrs. McDowell in a dream (they believe it was a genuine experience) after his going. He told her H.P.B. had said he was to have that ring—a plain gold one I believe, and so he had taken it from her finger soon after her passing and worn it ever since. His effects have not yet been sent by the American Consul, though the McDowells are hoping to receive them. When we remarked upon his having no Irish brogue or other accent he told us that the best English in the world was spoken at the Dublin University where he graduated; that he knew "A E," whose poems we admired; had lived near him and gone to school with him.

None of this is "confidential" if it contains anything that could serve you at all.

Alice Boyd

PSYCHISM IN THE T.S.¹

By F. B.

MANY members of the Theosophical Society who have joined in recent years are not aware of the vital part which psychic phenomena played in the early days of the movement. One has but to read such books as the *Old Diary Leaves* and other writings of Colonel Olcott and the reminiscences of Countess Wachtmeister and *Incidents in the Life of Madame Blavatsky* by Mr. Sinnett, to become fully aware of the continuous manifestation of the psychic faculties and phenomena which were part of the daily life of H.P.B. and of the further significant fact that her chief books, *Isis Unveiled* and *The Secret Doctrine*, were written by the use of these faculties.

Whether the early identification of the Theosophical Society with psychic phenomena may or may not have been fortunate, is a matter of individual opinion but it is interesting to note that the demonstration of psychic powers and the producing of such phenomena was one of the outstanding characteristics of Madame Blavatsky and it is through these powers that the Society has always gained much of its most valuable information, this being true of the later period as well as of the earlier days.

The regrettable feature of such methods lies in the fact that such an avenue is subject to so much criticism from those who do not accept the reality of the unseen worlds and because the information so put forward is in many cases quite beyond the possibility of verification by the ordinary member. The latter point, however, carries also a most valuable opportunity and stimulant, for the student is thrown largely upon his intuition in attempting to discriminate between the true and the false. It is this struggle which inspires the few to be willing to undertake the strenuous discipline of life and sustained aspiration and effort necessary to make the contact with the Ego which alone can bring that illumination which will plant the feet of man upon the solid ground of fact recognised through experience.

Such a situation demands of the members a dispassionate and balanced attitude. On the one hand, there is the natural tendency of many to accept without even such questioning as is possible by use of lower manas, all statements which are made with regard to the conditions existing in the unseen worlds, of the laws of the higher planes and even the prophecies as to future events. This tendency is particularly increased when the statements come from individuals who have come, for various reasons, to occupy prominent positions in

¹ Reprinted from *The Beacon*, February, 1923.

the Society. On the other hand, there has been the inevitable reaction from the pressure of the thought form of unquestioning faith and blind following (which is resulting in the attitude that loyal members will not question, criticise or refuse to follow such pronouncements), to the other extreme which is now being evidenced by a sectarian tendency among a small portion of the membership to condemn as untheosophical all that does not agree with their own interpretation of the Secret Doctrine. Mentally revolting against the psychological pressure above referred to, which has acted as a barrier to freedom of thought, there are those who would throw overboard all that has been gained during the past three decades. This is accompanied by a violent swinging back to the "original impulses" in a manner so narrow and sectarian as to form an interesting parallel with the position of the "Fundamentalists," so called, in the recent Protestant religious controversies in the United States.

It should be apparent that either extreme falls short of the wise and balanced attitude of mind which must be attained if wise and balanced action is to be achieved. Blind following and psychic credulity are evidences of immaturity and lack of judgment and it is to be remembered that these qualities are equally present in both cases, whether the pronouncements accepted appeared between the years 1875 to 1900 or between 1900 and 1925.

Mr. Baillie-Weaver, the former General Secretary of the British Section, is reported to have said in a lecture in London in April, 1922, in this connection that "The Masters want independent thinkers and judges, people who will decline to accept what purports to be Masters' teachings if it seems to them to be wrong" and this statement is quite in line with the position taken up by Colonel Olcott, who was wont to maintain that the Masters themselves were not authority beyond our questioning and that "a fact is not one whit better or weightier when associated with H.P.B., or one of our Masters, or their chelas." See THE THEOSOPHIST for November, 1893.

Perhaps the saying of the Lord Buddha taken from *The Secret Doctrine*¹ is, after all, the wiser attitude. In any event, it would seem quite at variance with the whole history and line of development of the Theosophical movement to condemn teaching either new or old, because some psychic faculty aided in its production.

If man has subtler vehicles and if there are planes of matter and states of consciousness beyond the physical and if it is possible through study and training to develop the powers of the soul, then we can not reasonably limit our fields of investigation to what may be verified by physical plane means nor can we confine ourselves to evidence put forward by any one or two exponents of the hidden teaching, be they leaders of either the early or of the later day periods of the Society's growth. If our search is for the truth,

¹ Vol. III, page 401.

then let us not shut the door on any portion of that truth through intolerant sectarianism or from emotional revulsion, from persons or conditions.

While it is true that much information contained in the theosophical literature in the past few years is subject to the criticism of dependence for authority on psychic faculty, the same is equally true of most of the original literature of the Society, including specifically, *The Secret Doctrine*, as is well known and sufficiently set forth in the theosophical literature.

Those who study and investigate with care will be surprised and pleased to find that in both cases there are many corroborations and physical plane proofs of much which has seemed at first unverified revelation but that, at the same time, there is also in both cases many details of more or less importance for which as yet there is little substantiating authority.

Let us then refrain from believing simply because some leader, who is presumed to have these powers, has set forth his beliefs and conclusions for the enlightenment of his brothers, and let us equally refrain from condemning as false everything which does not fit in with our particular interpretation of such truths, as set forth by the leader who seems to us to be the greatest Messenger. Rather let us search for the truth from every source, accepting "when we have believed of our own consciousness, then to act accordingly and abundantly".

F. B.

THE THEOSOPHICAL MOVEMENT¹

THERE is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for Theosophical work is a visible organisation, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organised Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago;

¹ Reprinted from *The Beacon*.

Luther's Reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organisations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organisation, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organisation, nor that it was likely that devotion to mere form would lead to a nullification of brotherhood at the first strain. And this latter did, indeed, occur with several members. They even forget, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organisation. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organisations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government. . . .

We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons.

REVIEWS

Mithraism and Christianity. A Study in Comparative Religion, by L. Patterson, M.A. (Cambridge University Press. Price 6s.)

This is a careful study by a learned scholar of a subject which has been much discussed during the last century. The main doctrines are compared impartially by the author, who cautiously accepts the principle of progressive revelation. The main points to notice are these. Both religions are Oriental, but their central figures differ. Mithra, an Indian deity, mentioned in *Rg-Veda* as Miṭra-Varuṇa and as Mitra alone, is also found in Persia conjoined with Ahura. Both are invoked in *Zend-Avesta*, where Miṭra is regarded as the God of Light. The name means "friend" and in this connection "Kindly Light". This is Maītri (also the Messiah of Buddhism), but Mr. Patterson does not make any reference to this fact here. Miṭra passes to Babylon and Asia Minor, and then reaches Europe. In the fourteenth century we find him invoked in Mesopotamia along with Indra and Varuṇa. He may be identified with Attis, lover of Cybelé or Magna Mater of the Mysteries. Finally his cult is brought to Rome by the Cilician pirates, who are mentioned by Plutarch as worshipping him. We find Miṭra's name in Latin literature A.D. 80 and his name is frequent on monuments. The traditions are that he was born from a rock (Peter) and he is so represented in carvings. The rock seems to have been worshipped as a *lingam*. There is an Armenian tradition that he was the son of Ormuzd (light) by a virgin mother. His cult is the bull-sacrifice, and there may be some connection here with the Cretan Minotaur or bull-man, to whom youths and maidens were sacrificed. The slaying of the bull in the sacrifice is compared with the slaying of the lamb at the Passover of the Jews.

Both religions preached a higher morality, abstinence and self-control. Both are dualistic, a struggle between spirit and matter. This element of struggle commended it to the Roman soldiers, whose favourite religion it became. There seem to have been complicated grades of initiation, each typified by an animal, probably of zodiacal significance. We may see a curious parallel in the modern movement

of the Boy Scouts, whose patrols are designated by some animal mascot. Each grade imitated the habits, cries and appearance of some animal.

The Mithraic sacrificial drink was the *homa-soma* (of Rg-Veda), to be compared with the cup of the Christian sacraments. The forehead was branded at initiation. Compare with this the seal on the foreheads of the faithful in the *Apocalypse*, and the baptismal cross. But we have no space to mention the many points of interest where these two religions contact each other. Mr. Patterson says (p. 91):

It (Mithraism) encouraged a life of action, it inculcated a love of truth and righteousness, and by hard discipline it trained men to the fight against evil. But its weakness was its narrow exclusiveness. By practically excluding all women from an active part in the mysteries, it deprived itself of that section of the community which is most loyal and devoted to religion. Christianity had all the virtues of Mithraism and a few more. It went further in teaching gentleness, kindness, love of one's neighbour and even of one's enemies.

Christianity seems to have transformed and absorbed Mithraism. There is undoubted mutual influence between the two. Mr. Patterson, however, will have it that their origins and developments are not connected. We are of opinion that the two are forms of a single tradition.

F. L. W.

The Beasts Birds and Bees of Virgil, by T. A. Royds, M.A. (Oxford, Blackwell. Price 4s. 6d.)

In writing his four poems *The Georgics* Virgil did not merely obey the Emperor's command to stimulate the "back to the land" movement after the then Great War, but wrote as a poet, a lover of nature, as a country gentleman who had the eye that notices and admires. "There is no other Latin poet," says Mr. Royds, "who felt in the same degree the beauty and mystery of animals." Virgil was not one to "peep and botanize" and classify under long and learned names. We may rather think of him as Gilbert White, Thoreau or as Tennyson himself, with his minute, yet non-professional observation of nature. This little book is written by a schoolmaster who is also a lover of Virgil, a scholar and a naturalist and a close observer. Those who in boyhood learned the *Georgics* by heart, but have long since forgotten them, may well read this book and revive their memories with pleasure and added enlightenment. The four books, as is well known, deal with farming, horse and cattle-breeding, tree culture and bee-keeping. They are a mine of folklore. Mr. Royds instructs and delights us on every page by his

sympathy, insight and deep knowledge of his author and subject. We find notes on owls and rooks, on the ways of grasshoppers, moles and swallows, of gadflies and lice, of things innumerable both small and great, from the life of fleas to the training of race-horses and the hunting of the boar. Especially rich is the section on bees. Those who have read Maeterlinck's wonderful prose poem and have themselves kept bees will enjoy this commentary on Vergil's observations, even if they have not read the original Latin. The sportsman, the naturalist, the farmer and the gardener alike will find here something of interest. *Cecini pascua rura duces*, runs the poet's epitaph, which aptly summarises in three words the poetic labours of a lifetime; and we cannot do better than summarise his qualities in the words of our own poet of nature—

Thou that singest wheat and woodland,
Tilth and vineyard, hive and horse and herd;
All the charm of all the Muses
Often flowering in a lonely word.

F. L. W.

(a) *To Pneuma Tou Hellénismou*. (The spirit of Hellenism in modern physic.) Trans. from the German of Dr. Arthur Haas by Anthony Chalas. Athens.

This and the book next noticed were kindly sent by Mr. Graham Pole, to whom they were sent by the author. They are Nos. 1 and 2 of a series printed in modern Greek. This volume deals with the value of natural philosophy as set forth by the Hellenes, tracing back our modern discoveries of the atom and electron to the early physicists of Ionia and Elea, to Thales and the Eleatic monistic school: thence to Herakleitos and Pythagoras, the father of modern science, with especial reference to the atomic theories of Leukippos, Demokritos and Anaxagoras. These ancients are shown to be not such children as they are thought to be. They asked certain questions about the ultimate basis of things, of elemental essence, and their answers, though sometimes crude, have helped us to what we know with greater certainty owing to our better instruments and closer observation.

(b) *To Eis Ton Hellénikon Alphabeton*. . . . (On the Greek alphabet and the whole underlying mystery, or concerning knowledge), by Anthony Chalas. (Trempeles. Athens.)

The tenor of this book may be gathered from some of its chapter-headings; "The Riddle of the Sphinx," "Materialism and Idealism,"

Seen and Unseen," "The Initiates," "The number Seven". The author treats of the symbolism of Homer and Pythagoras and Plato, after the manner of Proklos. He is chiefly concerned with the significance of numbers, with the numerical value of the letters of the alphabet and thus of words. For instance the first ten letters have as value 1-10: the eleventh has value 20, the twelfth 30 and so on by tens and hundreds up to 900. The mysteries of the number seven are discussed. Readers of the Secret Doctrine will be already familiar with the numerical system of Pythagoras.

F. L. W.

Essentials of Mysticism, by Evelyn Underhill. (T. M. Dent & Son, London. Price 8s. 6d.)

This is too good a book to be disposed of in a brief review. It must be read from the first to the last page. A closer study of the book is necessary in order to appreciate the merit of undertaking such an onerous task as that of making the subject of Mysticism clear to a lay mind and, after divesting it of all the prepossessions and prejudices surrounding the subject, laying bare the essentials of Mysticism. The author has done a signal service to Mysticism by allotting the Mystic his proper place in the scale of being, by showing that he is neither a superfluous product of bountiful nature nor a supernormal result of a special scheme of evolution. He is not, as many people believe, an unsocial being devoid of all human sympathy.

The book consists of various essays contributed at different times by the author, the first few dealing with general theory and practice in the main, while the later range from the practical application of the essence of Mysticism to the life of such Mystics as Plotinus to those of the lives of some of the most recent saints. The author takes us through the utterances of the mystics of all ages, climes and countries and proves that there is one thing common to all. To quote the author's exact words "We cannot refuse the title of mystic to any of these; because in every case their aim is union between God and the Soul." This goal is achieved through various ways. Different methods are employed but all have this common aim.

In the opinion of the author, the symbolism of Mysticism does not partake of the reality of the truth of mystical experience. It is like the words of a language that we use to express our thoughts. The reality cannot be described in words, hence symbols cannot

explain the inner experience which a mystic feels within himself. The Essay "The Mystic and the corporate life" contains many reflections pregnant with meaning and the mystic is placed by the author on a very high pedestal. "In their lives perhaps, more easily than elsewhere, we may discern the principles which should govern the relation of the individual to the community." In other words, they set an example to others of how they should behave in society. This in spite of the fact that the mystics have very often revolted against the dead limitations of formalism, and in contrast with the real things of the spiritual world which they know, the mechanical, materialistic manipulations of the things of the spirit, jar upon them and sound almost blasphemous. From this point of view the mystics can be classified under two heads—the rebel type and the law abiding type. Each has its own value. The latter especially is a continual witness of the truth of the value of religious life to the community. The essays "The Education of the Spirit," "Mysticism and Doctrine of Atonement," "The Mystic as Creative Artist," "Will, Intellect and Feeling in Prayer," deal with some more aspects of mystical life, while the last few give examples of the lives of some of the mystics themselves such as "The Mysticism of Plotinus," "Charles Pegny".

We beg to differ a little from the author when she summarily disposes of all claims of others who approach this reality along a different line. "When anybody speaking of mysticism proposes an object that is less than God, increase of knowledge, of health, of happiness, occultism, intercourse with spirits, supernormal experience in general—then we begin to expect that we are off the track." We suggest that contact with God may be possible in diverse ways. The Occultist perhaps has his own method and if we were to draw any distinction between the mystic and the occultist, it may be that the mystic is very often uncertain of the moment when the contact might be possible, while the occultist knows how to bring about the contact at will—the result in both cases being the same.

The author deserves the thanks of all serious minded students of mysticism for a very valuable contribution towards this most fascinating subject.

C. S. T.

The Glory of the Pharaohs. Arthur Weigall, pp. 286. (Butterworth. Price 15s.)

This book, just issued, by the late Inspector-general of Antiquities to the Egyptian Government comes opportunely at the present time when we have been reading so much of the excavations and recent discoveries made by Lord Carnarvon and Mr. Howard Carter. Mr. Weigall's other book, *The Life and Time of Akhnaton, Pharaoh of Egypt*, will be read with interest by all students of Egyptology. The present work, however, consists of essays on kindred subjects, some of them written so far back as 1907, some already published in various journals, others written specially for this volume. All are of deep interest.

They are illustrated by excellent photographs, one of the author himself, as frontispiece, another of a statue, now in Cairo, of Tutankhamen, whose tomb was discovered last year: also of Rameses 2, now at Turin, and one of the mummy prince Yuua, now at Cairo Museum. The price is, however excessive.

Most important are the essays on *The Preservation of Antiquities* and *The Morality of Excavation*. Letters have recently appeared in the press condemning the policy of ruthlessly exposing the remnants of the dead to the public gaze. There is something to be said for it. Mr. Weigall's excuse is that "the parading of the Past is needful for the gaiety of the Present" . . . "which," he asks, "is the better course: to leave the tomb to be rifled by ignorant thieves, or to clear them of their contents in an orderly manner?" To replace the mummies in their tombs would be to invite visits from the plunderer, to undergo the constant expense of perpetual guards, etc., etc. Mr. Weigall incidentally points out that the British Government has already spent over £300,000 on the care of these archæological finds. The question arises "after how many years do human remains cease to be the private property of the descendants or of the late owners themselves". We think that in cases of relics of world-wide interest they should certainly be exposed to public view, but in a decent manner. Mr. Weigall is no dry museum-haunter, but a lover of the open-air life which he so well describes.

T. I. S.

Principles of Freedom, by Terence MacSwiney. (Talbot Press Ltd., Dublin. Price 5s.)

This book contains various chapters and articles published in *Irish Freedom* in 1912 and is the second edition.

In many ways it is a powerful book and should appeal to the people. It is strong and in that gentle and wonderfully free from bitterness. The preface was written while the author was in Brixton Prison in 1920: The book shows a wide mind and fine ideals: in reading it one realises that the author could not do otherwise than lay down his life for the freedom of his country.

His book is somewhat prophetic, as has been shown by later events in Ireland.

A spiritual claim makes the true significance of our claim to freedom; the material aspect is only a Secondary consideration. . . . We stifle for self-development individually and as a nation. If we don't go forward we must go down. It is a matter of life and death; it is our soul's salvation.

His chapters on Principle in Action and Womanhood are of special interest as they show his type of mind.

He has a fine conception of what freedom means to body, soul and spirit, and is not afraid to express it in his own way. We must read between the lines if we want to get at all he wants to say, for evidently he has only written little of it. The chief point in his book is his marvellous reserve and tolerance and, in spite of the many enemies he wishes to fight to obtain freedom, he leaves no harsh word or unkind thought in his pages. These are signs of a great man who is fighting for a principle and not fighting individuals, and it lends strength to his work which is bound to carry weight.

W.

"A handful of verse and other things." We thus entitle the following booklets.

(a) *The Lamp of Destiny*, by Sir Ernest Wild, K.C. (London, Elkin Mathews. Price 3s. 6d.)

(b) *The Path and Other Poems*, by T. L. Cooke. (Stockwell. Price 1s. 6d.)

(c) *The Dream of Death*, by Rostan Pavonian. (Kegan Paul. Price 2s. 6d.)

(d) *Myths of Ifé*, by John Wyndham. (Erskine Macdonald. Price 5s.)

(e) *The Law of Laws*, by Bernard Temple. (Kegan Paul. Price 5s.)

(f) *India*, by Capt. E. C. Wingfield-Stratford. (Books Ltd., Liverpool. Price 6s.)

There are verses which, we can well imagine, give the author a certain pleasure in the writing, a sense of paternity and pride, but which are not likely to give any pleasure to others, except perhaps a few friends and relatives of the writer. The penny box of the second-hand bookseller is full of them. It is indeed a puzzle why so many are printed, and a greater puzzle who buys them. Most of the following come under this heading:

(a) is a book of occasional verse, of not faultless phrase and metre. It is not a book which we should slip into our portmanteau on starting for a two years' stay on a desert island. Nor do we find here anything to repeat as one lies awake on full-moon nights, as a cure for sleeplessness. The same may be said of

(b) occasional verses inspired by the war. Our poet rises to great heights in *Ode to Tobacco*, regardless of metre in his enthusiasm.

Oh, fill my pipe with the blessed weed
That deprives me of all sorrow and need,
That makes me clouds of smoke through which
I care not whether I be poor or rich.

As regards (c) we cannot understand why it is printed in the form of verse, for it has neither rhyme nor rhythm, nor is it poetic. Here is a specimen, trickling down a wide-margined page, which will give a good idea of the whole. One is pulled up at the end of each line with a jerk, as a fish on a hook.

How coloured and bright my
being. As radiant as the channels
that sparkle from fountain to
fountain, coloured as the fish
therein, that show like polished
disks of steel that hold, concentrate the splendour of the
garden.

This is the bed of Procrustes!

(d) This again is of a type which does not administer pleasure, surely the chief excuse for writing and reading poetry. It is in blank verse and describes the ancient gods of Ifé, the sacred city of the Yorubas in Nigeria. It is of interest to ethnologists alone and might better have been said in prose.

(e) This is a work, small but choice, in faultless wording and metre, of highly polished phrase and epigram, evidently the work of a scholar. It is a poem on the *Whence, Why and Whither* of things,

the family the clan, the tribe, nationship and Caesarhood, war, the law of Love. It is serious and solid but we could wish for more. The following verse will give an idea of the metre throughout.

Each mental epoch thrones a Thought:
Meek Moses Holiness first taught:
Serenity mild Buddha brought:
The Powers of Darkness Zardusht tamed:
Against Illusion Krishna fought,
Muhammad Unity proclaimed.

Salvation by Self-sacrifice
Mild Jesus preached—and paid the price. . . .

The poet finally solves the riddle by finding the Law of selflessness.

I nothing hoard of all I heap:
I sow to see another reap:
I toil, to pasture others' sheep:
I nothing gain save what I gave:
I nothing lose save what I keep:
And I must die if I would live.

(f) Of the six books this is the most pleasing and poetic. It contains a few gems, and some lines which stand in the memory. The poet is steeped in Indian life and thought, a real Indian at heart, but his physical formation pulls him back to England. There is a mystical note of Tom Brown in his work.

Orion, level above the trees
And a thought of Kentish bells . . .
I know not why,
Except that stars in Indian skies
Tinkle like silver bells.

Here is a picture of a western building disfiguring an Indian landscape.

White walls and salmon roof . . .
An English church that tries
To steal the Gothic fire of God,
A blot, a vulgar chord.
On Hindustan's vast, thoughtful plain:
But look, beside the well,
Peeping through trees, a dome
Of Vishnu, mellow, multiform,
Almost as snugly tucked away
As God's grey tower among the elms,
Birling church in Birling trees
At home.

We especially like *Zebunissa*, *The Brahmin Bull*, *Idolatry*, *The Bishop and the Fakir*, *the Jungle Village* and *L'Envoi* (a club litany) which is too good to quote here. The book must be bought and enjoyed.

L. O. G.

BOOK NOTICES

The Bureau of American Ethnology, Thirty-fifth Annual Report of the Smithsonian Institute, 1913—14.

Of the two parts of this sumptuous work volume 1 deals mainly with the ethnology of the Kwakinti Indians, their industries and occupations, recipes for cookery, their beliefs and customs. This was the report on the Jesup North Pacific Expedition, made by Mr. Hunt. It is accompanied by the original dialect and is a work of great labour and research. Volume 2 continues the ethnology of the Kwakinti and treats of their social divisions, their family histories, their songs, etc., with addenda of miscellaneous subjects.

The Thirty-sixth Annual Report deals with the Osage tribe, its tribal rites songs and ceremonies, as in the previous volume.

Bulletin 69 (of the same institution). David I. Bushnell describes the native villages and the village rites of the tribes east of the Mississippi.

Bulletin 73 contains the early history of the Creek Indians and their neighbours, by John R. Swanton. It has numerous separate maps.

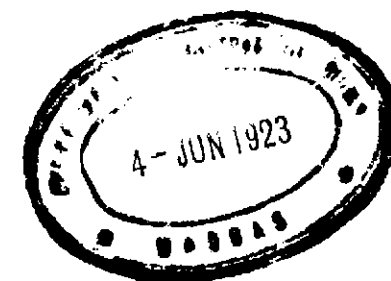
T. I. S.

The Young Citizen is an illustrated magazine of World-Brotherhood. The first number came out on April 1, edited by Mrs. Annie Besant, D.L., and G. S. Arundale, M.A., LL.B.

It is attraction from beginning to end, including the cover which has a striking figure of "Youth" who comes to re-shape the world. The articles are short and concise, the illustrations good. It is evidently written with the idea of bringing all Young Citizens in touch with the best forward movements of the day and to interest them in all that will bring life to the soul and joy to the heart in these days, the aftermath of the war when conflict, depression and sorrow seem a part of God's earth.

There is something refreshing about the magazine, it suggests a breeze from the mountain top and invigorates; one looks forward to the new number. Post free, 6s., is a very reasonable price.

C.



NEW ZEALAND

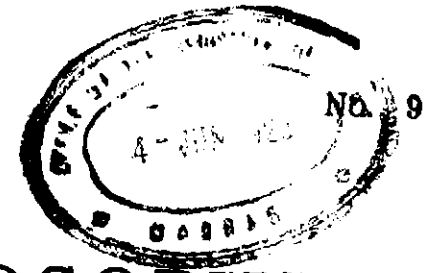


C. W. SANDERS
1897-1918



J. R. THOMSON
1918 TILL NOW

VOL. XLIV



THE THEOSOPHIST

ON THE WATCH-TOWER

ON this very day as I sit down to write these Monthly Notes—May 21—comes a cable from Warsaw: "Polish Section constituted. Greets President. Sends love and loyalty. Send Charter. Dynowska." It left Warsaw on May 20. Members of the Society will remember the wonderful struggle of our brethren in Poland during the tragic years through which they have passed, the life and death war with the Russian Bolsheviks, in which the centres in Wilna and Warsaw were broken up in 1920. How they began again in October, 1920, and organised two new Lodges in Warsaw and one in Wilna in 1921, and before 1922 had ended, seven Lodges had been established. 1923 saw the meeting of a Convention, which lasted for eight days, and after the close of the Convention, six public lectures were delivered. I noted at the time, *Report for 1922*, p. 171, that Poland "bids fair to be an independent National Society next year". So the application for the Charter does not come as a surprise. At the wish of the Polish brethren, the Charter will be sent to the Vice-President, who will present it to the Polish delegates at the European Congress at Vienna in July. May all success crown these gallant brethren in their difficult work. Poland is our Thirty-seventh

later left the Point Loma Society, and disappeared from Theosophical ken. She appeared in Sydney, and it appears she went thither from India, where she had published a *brochure* against myself. I have not read it, nor seen any notice of it, so I fear it fell flat. But it brought a letter from an unknown European to Mrs. Cousins, lately appointed an honorary magistrate—the first lady magistrate in India, and a member of the T.S. to boot—drawing her attention to my wickedness; it was rather funny. One of Mrs. Cleather's accusations against me was that a "co-writer" of a pamphlet re-published by Mr. Charles Bradlaugh and myself to test the right of discussing the population question, and of substituting the prudential check of the voluntary limitation of the family within its means of support for the positive checks of terrible infant mortality among the poor, disease, epidemics and war, thus decreasing the death-rate. We fought the battle and ultimately won it, recovering the pamphlets seized and selling them, the Government entering a *nolle prosequi*. We then dropped the book, refusing to reprint it, having established the right to discussion of the subject. This is an old story, and a very well-known one; as Mrs. Cleather's companion in her attacks was an English barrister, son of a well-known Q. C., she could hardly have been ignorant on the subject, for the trial and its final result caused a great sensation in England, and the question is now openly discussed in England, without any fear of prosecution, by doctors, clergymen and philanthropists in general, as a question of vital moment in all old countries, but still raises some prejudices among the ignorant and the very conventional type. So Mrs. Cleather made me the writer of the above pamphlet written by an American physician in 1833, four years before I was born. That is the kind of thing done by the little knot of conspirators, who after years of patience have been expelled from the Australian Section as a focus of disturbance. Then the Hon. Mrs. Davey, of 22

Craven Hill, London, W., joins in and circulates Mrs. Cleather's pamphlet, a proceeding resented by the Denmark National Society, and the Presidents of the Danish Lodges send her a letter signed by them, rebuking her, on the ground that it contains "most vile and foul attacks on our President, and the Rt. Rev. Bishop Leadbeater," and they protest against the attacks, and the tone and spirit pervading the pamphlet. Probably Mrs. Davey knows as little of me as I do of her, and is merely an innocent tool in the hands of the conspirators. I thank the Danish Presidents for their defence of my good name, and place the letters on the file of the attacks made on the leaders of the Theosophical Society from the Coulombs and the Madras missionaries onwards.

* * *

One of the results in Sydney, of the attacks made there, has been a great outpouring of the spiritual forces on that chosen City. Dr. Mary Rocke sends me the plans of a great Assembly Hall, "The Star Amphitheatre, Balmoral". "This large open air amphitheatre is to be built," says the *Sydney Evening News*, at Edwards Beach, Balmoral, "for the Order of the Star in the East, whose main object is to prepare for the coming of Christ. 'We have planned the amphitheatre,' said a representative of the Order, 'as a lecture place for the use of the Divine Teacher, for we look for Him as He came before—veiled in flesh—and we expect that, through the body of a disciple, He will go about doing good'." It is proposed to put in a wireless installation, so as to broadcast lectures, concerts gathered from other parts of the world, and other classes of educational entertainments. It is to seat about two thousand, five hundred people, and is estimated to cost £7,000. "The plans," adds the paper, "have been approved by the Mosman Council, and the design will fit in with the Council's general scheme for the improvement of Balmoral Beach." It is a splendid site, overlooking the Sydney Harbour. It may

be interesting to note that, in Burma, where thousands of Buddhists are looking for the coming of the Bodhisattva, several halls have already been built for His use.

In this relation it is interesting to hear of the opening of a Buddhist Temple, in connexion with a ruined monastery, now restored, opened by the Earl of Lytton, Governor of Bengal. The special interest of it to us is that it is dedicated to the Bodhisattva Maitreya, the "Buddha-to-be", as He is called. This is very unusual, as the central figure in Buddhist Temples is the Lord Buddha, and not His Successor. There are statues of the latter to be met with, standing, as a rule, not seated. It is not said, in the case of this new Temple, what His position is. The site of the rebuilt monastery is not far from Darjiling.

Many, all over the world, must have been surprised to read that Miss Christabel Pankhurst, LL.D., the famous Suffragette, has consecrated her brilliant talents and striking eloquence to the proclamation of the approaching coming of the Christ. A newspaper sent to me, *The Christian*, from Toronto, Canada, gave a most interesting account of her work, including the notes of a sermon preached by her on the words: "Occupy till I come." She uses, naturally, the Christian phrases and imagery, since she speaks as a Christian, and it is well to have such strong testimony coming from within the Church.

The Brotherhood campaign, inaugurated in Great Britain by the General Secretary and his devoted band of helpers, has been warmly taken up in India, with the help and approval of our General Secretary. The programme drawn up is a very full one; it will be found in the later part of the present issue. At the request of a number of our travelling Inspectors who

are organising the movement in Southern India, I wrote them a few lines for daily repetition, morning and evening, as I did not feel that I could write a meditation, as they had asked me to do. Meditation seems to me to be a very individual thing, the working of one's own mind on some special theme; the most I could do was to suggest a theme. Here it is, as it chanted itself:

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.

It sends forth successive waves of colour, pulsing outwards from the speaker, if rhythmically intoned or chanted, whether by the outer or the inner voice, and if some thousands would send these out over successive areas, we might create a very powerful effect on the mental atmosphere, preparing it for the Brotherhood campaign through October, November and December.

Two earnest workers have lately passed away who were well known to many in the Society; one in Burma and India, and latterly in London, as a devoted Buddhist Bhikkhu, Ānanda Metteyya; the other known well in Central India, Paṇḍit G. N. Shastri. I met the first in Burma in 1911, when several of us—Mr. Leadbeater, the young brothers Krishnamurti and Nityananda included—made a tour in Burma, and before that he had stayed six months in Adyar, I am told. He was by name, before he entered the Sangha, Allan Bennett, but, as usual, took a Buddhist name on his reception. He came over to Adyar in 1913, very ill with some internal disease, causing excruciating pain, and returned to Rangoon with Mr. Leadbeater in 1914. He was the founder of the Buddhist Association, which aimed at the conversion of Europe and America to Buddhism, and of which Dr. Rhys Davids was the first President. He passed to the Peace when only forty-nine

years old, and was buried in Morden Cemetery in south-west London, on March 14, 1923.

* * *

Pandit G. N. Shastri was a profound scholar, belonging to a well-known family of Pandits in Dewas, Central India, and joined to his deep knowledge of Hindūism a devotion to Theosophy which made him dedicate his life to spreading it, and while working as Superintendent of Education in his native State, Dewas, he loved to bring well-known Theosophists to speak on the teachings he found so enlightening. The Junior Mahārāja of Dewas became a member of the Society and gave a handsome grant to a Lodge building, to bear the name of his deceased consort. The good Pandit's official position enabled him to encourage the education of girls, and also to open education to manual workers and the submerged classes. He further introduced religious and moral teaching into all schools, using the Sanātana Dharma Text Books of the Central Hindū College. He suffered from heart trouble for some time, and his useful life came to its physical ending at Ujjain at the end of last February, leaving a happy memory of work well done, when he went Home to Those whom he had faithfully served.

* * *

Mr. Hansz Lourensz, F.T.S., who for some years had been working at Adyar in different capacities, passed away in mid-April. Some weeks before, he had been bitten by a dog and did not pay attention to it. Symptoms of hydrophobia appearing, he went at his own wish to the Madras Hospital, giving his directions quite calmly, and passed away next morning, having been quite unconscious for some hours. The body was brought to Adyar the same afternoon, and cremated in the presence of the residents, Mr. G. S. Arundale reading the usual service employed on such occasions. Mr. Lourensz's wife and son had left Adyar for Sydney only a few months before, after staying at Adyar for some time. Mr. Lourensz was a very unobtrusive, but very helpful worker, and his quiet service is missed.

OUR GENERAL SECRETARIES

VI. NEW ZEALAND

NEW ZEALAND was chartered as a separate Section in 1896, and was guided, during the first year of life by Miss Lilian Edger, M.A., an able and devoted woman well known in India for her Theosophical and educational work. Miss Edger is, we believe, an M.A. of Auckland University, N.Z. Thanks to the help of Countess Wachtmeister, the New Zealand Section was formed in 1896 and Miss Edger became General Secretary *pro tem*. She had been President of the Auckland Lodge, T.S., in 1895, and frequently toured the country. After devoting all her spare moments to Theosophical work for several years, she decided in 1896 to sacrifice all, and throw her whole energy into the movement. In 1898 she toured India with Col. Olcott, and gave many fine lectures. She returned to Australia and later on came out to India, giving Convention Lectures in 1905, and has since made India her home. She is the author of several Theosophical works.

Dr. C. W. Sanders became General Secretary in 1897 and filled that office until his death in 1918. He was born in England in 1835, and, when he reached New Zealand in 1867, he took up medical practice as a homœopathic consulting physician. In 1891 he started the Auckland Theosophical Lodge, and carried on an active propaganda, becoming a veritable tower of strength to the movement in New Zealand. He was President of the Lodge when he was elected General Secretary in 1897, and was the centre of a large band of

fellow-Theosophists, earnest and devoted men and women, who found in his gentle wisdom and unswerving devotion unfailing help and inspiration. He was a quiet but unwearied worker, and his correspondence was enormous; he organised the Section through travelling lecturers and thus kept the scattered Lodges in effective touch with the centre.

When Dr. Sanders passed away, he was succeeded by Mr. J. R. Thomson, the Assistant General Secretary, a well-tried servant of the Society, who had held this office for fourteen years, and was universally loved and trusted. Mr. Thomson was born in Scotland in the same year as the Society, 1875, and as a youth took the greatest interest in all social and religious reforms, travelling over his native land in order to meet personally idealists and reformers. He associated himself with numerous organisations for the amelioration of poverty, especially as exhibited in the slums of British cities; he assisted in the formation of various communities, designed to raise the "submerged tenth" to a condition of self-respect in farm colonies. While engaged in this work he came into touch with T.S. literature, met Mrs. Besant, joined the Society, and has laboured for it for the last twenty-four or twenty-five years. Migrating to New Zealand in 1901, he became Secretary of the Wellington Lodge, and offered his services to the Central Hindū College, then under Mrs. Besant's care; but much T.S. work offered in New Zealand, and he was appointed Assistant General Secretary of the Section. Retiring in disposition, Mr. Thomson is a convincing and forceful speaker on the public platform, and invariably draws large audiences wherever he lectures. He periodically visits most, if not all, of the Lodges of the Section, and is held in high esteem by members, and greatly respected by adherents of kindred organisations for the uplifting of humanity.



LITERATURE AND ART:¹

OR

GOD MANIFESTING AS BEAUTY

By ANNIE BESANT, D.L.

THE subject that we have to study this morning is one which is enormously wide. Naturally you may say—that Literature divides itself into many branches—the branches which you will study day by day in the courses which lie before you. Everywhere we find a form of Literature belonging to Mysticism, another belonging to Religion, a third belonging to Philosophy, a fourth belonging to Science, and so on. The whole of these clearly could not be included in one

¹ The fifth of six addresses, inaugurating the Brahma-vidyāshrama, Adyar, given on October 8, 1923. The date given last month should have been October 5, not October 11.

course of lectures, but will come naturally under their own divisions. You will be studying the mystical literature obviously in connexion with the study of Mysticism, because there is not only the experience of the Mystic, but the record of that experience as embodied along a very definite line of Literature. In religions we find those marvellous Scriptures belonging to each, which stand out from everything else in the way of the written teaching of mankind. There you have a group of books that seem to stand alone, coming obviously from what are sometimes called God-illuminated men. To them all the religions look up. These make on them commentaries, and take from them texts, and use them in the teaching of their own religion. They are the standards and remain; they are apart from all the other literature that may be developed in connexion with each separate religion. So, when you deal with Philosophy, you have a great department of Literature there especially dealing with philosophy and metaphysics, the work of the higher mind, just as in the other two cases you have the seeking of the realisation of the Self, and the buddhic illumination of the intellect giving the religious literature. Then, again, when you go into the consideration of Science, you find a very special Literature belonging to that. Dealing with our last point, Social Evolution, there again you have a number of great books written by the giants of our race long before their time; and then a number of modern books dealing with the problems of our own times, brought about by a special form of civilisation.

What then is it that is specially intended for our line of study? What is included under this name of Literature with the addition of Art? I should say that it includes all that tends distinctly to the Culture of man as distinguished from his Education. Education more implies first the drawing out of the faculties of the pupil, and then the supplying of such knowledge as is suited to those faculties, and by that supplying

the further development of the faculties themselves, with the result that you have a man who possesses a large amount of learning along one line or another. The object of Education is to bring about the development of the natural faculties, and the evolution of a man who is competent to deal effectively with some special branch of knowledge. There is a well-known saying that an educated person should know one subject thoroughly, and should know something of every other subject. By such study you get, as Bacon said, "A full man"; a man full of knowledge, full of information, full of the power to give out that knowledge, and utilise it for the benefit of those around him.

When you come to Culture, you seem to come into an entirely different atmosphere. If one might use a simile drawn from operative masonry, you might say that in the one case all the rough material is brought for the building, stones hewn out roughly and prepared for their places; while you might say that culture is the polishing of the stones, the taking of the comparatively rough stone and changing it into the polished stone, which is fit to take its place in a beautiful building. A cultured man is a man who is essentially polished in every respect. His mind is polished; is beautiful in appearance, has had all the rough excrescences chipped off it, and the polish put on it. He is a man who can fit himself to any society, who can accommodate himself to the peculiarities of any individual; and in one sense, for the social union that I am hoping to indicate to-morrow, Culture is even more important than Education. A cultured man is a man whose whole nature has undergone a certain refining process. His manners will be polished; his words will be well chosen, and suited to the particular subject with which he is dealing. If he is a speaker, he will not speak in the same way on a religious subject, an economic subject, a commercial subject. He will adapt himself to the subject,

and use the style suitable to each. He is a man who is congruous in all his parts. They fit together well. They make a complete whole. You do not find in him any great gaps or deficiencies, any uncomfortable corners that run into other people. The cultured man is the ideal of a social unit. He is able not only to adapt himself, but also to make himself pleasant and acceptable to people of all types; and especially, when people speak of social equality, you have there a thing for which Culture is essential. You need to have in your schools not only Education definitely taken up on a subject, but that atmosphere, that moral as well as mental training, which, smoothing away defects of character, either in deficiency or in excess, makes a man able to associate pleasantly with a sense of giving and receiving, in connexion with all the people whom he meets.

There is a phrase that I have sometimes used in dealing with the grades in society to-day, that all reasonable people sharing similar opinions on the matter in hands, can *work* together, whatever their so-called social rank, but they cannot *play* together. The tastes of cultured and uncultured people are generally very different. The kind of humour, for instance, that amuses one is regarded by another as unpleasant. So you cannot have pleasant social intercourse unless you have in a Nation a certain definite amount of Culture through which all children pass, and catch its atmosphere—that refinement of mind, emotions and body which enables people to mix together without jarring.

I only suggest that to you as the difference between Education and Culture, because, as it is my own view, it largely governs the subject I want to put to you this morning. There is no particular kind of Literature that you would put aside as being purely cultural; but you will find parts of all Literature which have this peculiar effect on character. For instance, in Plato's *Republic* and More's *Utopia*, in books of that idealistic

character, you have a very strong element of Culture. That which ought to be brought out in every man to make him a good citizen is essentially a cultural process. A certain habit of mind and emotion is necessary. Mind and emotion must both be controlled, both disciplined, and neither must be allowed to run into excess. This produces the very essence of what is called good manners—tolerance, broad-mindedness, mutual respect. Owing to the ancient tradition in India, you find gentleness, kindness and courtesy practically universal among all ranks of people, except among those who have suddenly got a wrong idea of Liberty, and think it means the assertion of the personal self, and who for a time lose that grace and balance which, owing to the very ancient tradition of Culture in India, bring people of different types together without jarring, or finding any incompatibility with each other in what they are doing or enjoying.

I have used the word tradition; and there is a certain literature-tradition which essentially lends itself to that which I am defining as Culture. You cannot confine it to any one of the departments that I have mentioned. You will find it present wherever the language is very carefully chosen, where what we call "diction" is very good, where the emotion expressed through that diction is refined in its nature. It comes, of course, a very great deal into poetry, because the limitations placed on poetry—or that used to be placed on it, I should perhaps say—are a certain discipline of the mind and the emotions. Poetry peculiarly lends itself to Culture, and a study of the great poets of the world will almost inevitably bring about a cultured man. He will be very many-sided. He will have lost the aggressive side of his own particular Nationality; he will be able to sympathise with the people of other Nations, with the lines of thought and emotion which characterise any particular Nation. And that is one of the advantages which very many of us have thought of, although I know it is

not very much thought of to-day, to which the older Universities of Europe specially lent themselves. The study of Greek and Roman literature has this cultural effect very largely. The study of the classics is a little bit out of popular favour at the moment, but it has an enormous value. The same is true in the East of the study of Samskr̥t and Arabic, the two great classical languages, from which others are derived, in the East. I ought also to include Persian, a very beautiful language, particularly developed in its sounds and in its harmony.

I pause for a moment on the cultural value of poetry, for this reason, that I am afraid the doctrine is now a little heretical, and does not quite square with the modern idea of poetry. It seems to me that in poetry you need two things, a beautiful thought, and also melody and harmony in the rhythm of the language; and I find it very difficult to accept as poetry certain lines, beginning with capital letters, which do not have any rhythm or any apparent relation of harmony to each other. They do not seem to make a chord, but rather a number of strokes struck at random. That may be one of the prejudices which old people are apt to acquire with regard to new things. For all I can tell, the poetry which, from my standpoint, is not poetry, however fine in idea, may become the special form in which the poetic muse may hereafter choose to clothe herself. But some of the attempts that one sees in modern writings, where the thought is trivial and the rhythm is only remarkable by its absence, do not appeal to me as poetry which is likely to produce that equipoise and harmony, which should be the characteristic of the cultured man. I come across lines that only seem to be poetry by having capitals at the beginning of the lines. They may be something on the way to a greater thing, like cubist painting, that may be very fine, but my eye cannot see it. I dislike also the artificial languages that are occasionally invented for the benefit of mankind. It might be useful to have a common language which ante-dates the Tower

of Babel, but not the modern ones, which are patched up like a quilt. But these may be prejudices, and it is not wise to insist that things in the world of the future shall shape themselves after the pattern that old people most admire. It is for you to decide what you mean by poetry. I mean a great thought, a noble thought, an inspiring thought—an idea that is fit to turn into an ideal—clothed in exquisite language. There may be many degrees of that, but where harmony is distinctly thrown aside, rejected rather contemptuously, my old-fashioned ear says it is not poetry. There are certain effects which may be made by a definite ruggedness of language, adopted for the purpose. You may have ideas which are startling, catastrophic, you may have cataclysmic circumstances, and you may adapt your sound to the expression of the thought; and that, I think, is the very essence of poetry.

Now with regard to prose. All really fine prose has in it this element of rhythm, and it is a point that is, curiously, often ignored, especially by the younger writers—I do not mean well-known writers, but people who are beginning to write. They do not utilise the resources of the language in which they are writing. They repeat the same word over and over again, whereas in fine prose you find no repetitions of words which beat on the brain, as it were, by their repetition. You use synonyms, or pronouns, and you should certainly, I think, use the fineness of your ear in choosing, say, the number of syllables in which you end some sentence. That may seem to you artificial, but thought goes very much faster than words. One of the great defects of spoken prose—that which ought to be either a lucid statement of certain facts, beautiful by its lucidity, or which should be oratorical—one of the great defects which you notice in so many public speakers is that they finish anyhow, without coming down to the ground gracefully. They end abruptly, like an unresolved chord in music, and you feel

you are left in the air. In any prose or poetry which is intended to be spoken aloud or read aloud, you must regulate the music of your sentence. There are always three or four ways of finishing a sentence. If you want to be a speaker, these must come into your mind when you are reaching the end of your sentence, and you must choose the one which is most musical. It is really very easy. I remember once saying to H.P.B. in my early days: "I am not in the least clairvoyant." She said: "You are exceedingly clairvoyant." I did not like to contradict her, as she was a difficult person to contradict; besides, one preferred to think over a thing that she said, that did not strike one at first as very helpful; and so I quietly waited, and she said: "How do you finish up your sentence when you are speaking?" I said: "I see two or three different endings before my eyes, and I choose the one that seems most musical." She said: "That is clairvoyance—to see a thing that is not physically visible; to be able to look at and choose among a number of things that you thus see, is a form of clairvoyance." What one sees is a form which does not belong to the physical body, but to the mental body. Your mental body sees it and sends it down to the physical brain. As a fairly old speaker, I recommend to the younger ones among you that you should deliberately choose the form of words, when you finish up your sentence, which produces a musical, harmonious effect upon the people whom you are addressing. Thought goes faster than words, and it is quite easy to think of a thing a good minute ahead of your saying it. It is absolutely necessary, if you are trying to be a really fine speaker. To my mind the same is necessary in great writing, because, after all, you hear the read sentence almost as much as you do the spoken sentence. It always makes a certain effect upon your sense of sound, and is either pleasant or unpleasant, according as that sense of sound is satisfied or is not satisfied.

Then you come to the consideration whether it is possible to assign works of Literature to the various divisions of the mind and emotions of man, and whether there is a style which in one case makes it Literature, *i.e.*, which is permanent, and, if absent, makes it mere writing that will rapidly die. Looking at writing from that standpoint, it is quite clear that you can allocate certain Literature to certain definite lines of the courses you are to study here. I need not trouble you about this, but everything that we should call Literature in the technical sense of the term—without stating the subject with which it is dealing—must be an expression of beauty in some form. I put at the end of that little summary that I gave in yesterday's *New India* that the various subjects are really manifestations of God in certain ways, and it seems to me that that which characterises Literature is that it is a manifestation of God as Beauty.

This is true, of course, supremely of Art. But after all, you may as much have artists in words, as artists in stone or colour. All great Literature has that characteristic of Art. It is well for every one who desires to be a creator—and every writer is a creator to some extent—to remember that it is his duty to be a channel for the manifestation of God as Beauty. It is that which makes Greece so wonderful in the Literature of the world, simply as Literature. The language in itself is beautiful in sound. It lends itself to beautiful writing. But in order that it may be a channel of Beauty in the true sense of the word, it must also be exceedingly accurate, must exactly express the thought, must give the reader the idea which is in the mind of the writer.

There is nothing more wonderful in the manifestations of God in Nature than the fact that they are all beautiful, and the more closely you examine into them the more marked does that beauty appear. It sometimes seems that the one work of Nature in modern days is to remake into beauty the

natural beauty which man has destroyed in very many of his proceedings. Take one of the most beautiful districts in England, as an example of what I mean. In going through some of the Midland counties you get a very beautiful kind of almost garden landscape: hills not too high; curves always, not sharp crags, or edges, or points. The whole of the country is a little more than undulating, but the style of the ups-and-downs is really undulating like waves. There are a great many trees, and hedges and flowers. Going through it in the train you come across a little bit of it now and again. A large part of that country, unfortunately for itself, had iron and coal in it, with the result that men began to mine it, and in mining they did not think of the beauty; they destroyed it. They flung out the stuff they did not want in great black heaps, as ugly as they could be, at the top of the pits; so that the landscape was disfigured and rendered repellent instead of attractive. As time goes on, Nature turns these heaps of shale into little hills, and makes curves on them. Birds drop seeds on them, and gradually plants begin to grow, and you get a coating of verdure; tiny shrubs grow into trees; and so the ugliness created by man is changed into the beauty that is Nature's natural expression. One reason for that is that Nature works absolutely by Law. She is the perfection of discipline and self-restraint, and however far you go, and however minutely you examine Nature, you still find that God cannot manifest Himself outwardly in form except by beauty. He cannot manifest without the manifestation being beautiful. Any one who studies with a microscope knows it. He knows that tiny creatures, invisible to the naked eye, are full of beauty. Their forms are graceful. Very tiny creatures, like the wonderful diatoms, have geometrical patterns exquisitely engraved on them which cannot be seen by the naked eye.

Gradually, as you find that everything in Nature has a beauty of its own, you realise that the life which is behind

every form is a Life of Will and Wisdom, of which Beauty is the inevitable expression; and then you will naturally try to adapt yourself to that, that your work also shall have this element of beauty. Accuracy is necessary. Looseness of expression can never be beautiful; and it is, I think, because that was the great characteristic of the Keltic sub-race, of which the Greek was one of the early expressions, the beauty which you still find in all the branches of that sub-race, that the Latin races of Europe, the Italians, Spaniards, French, the Highlanders of Scotland, the Kelts of Ireland, always endeavour to shape their ideas into beauty; the yearning after the beautiful, the hunger for it.

France is a very good expression of that in Literature. There is extreme perfection in her Literature from the artistic standpoint. Words exactly match the ideas, so that you cannot help knowing what the writer means. The same word is not used for two ideas, nor is one idea expressed in two or three words. There is a phrase: "That which is not clear is not French". If you contrast that with German, you will see the difference. Very often in German you have to read a very long sentence twice over, because there are so many parentheses in it, so many ejaculations thrown into it, and then the rather curious way of having the verb at the end. I have known a German sentence lasting over two octavo pages of print. That sort of thing is parodied by Mark Twain. You will get enormously strong thought in German, magnificent thought, but the expression is often aggravating beyond description, and you may almost say that the peculiarity in the language is shown out largely by the people. Probably it is truer to say that the peculiarity of the Teutonic type creates the structure of that language. It is the very opposite of Samskr̥t, the "perfectly-constructed" language.

When you come to Art, have you not there the very highest form of what may be really called Literature? Does

not the perfect Art speak to you in the most definite, lucid and exquisite language? Here in India you have to recognise Art in the life and in the features of the religious art which do not attract the stranger. The reason for this is quite definite. The shape given to a Hindū Deva or Devī is not intended to be judged by the canon of human beauty, but by its fulness of symbolism of the verities of the unseen world. It is an attempt to put into a clear symbol a power which exists in the unseen world embodied in that particular form. Thus you get results which, from the modern artistic standpoint, are grotesque, but full of meaning from the ancient Indian standpoint. You cannot judge them in the ordinary way by the canons of modern art in Europe, formed on the Greek model. But there is one thing common to Greece and India in the way of Art, on which for a moment I would like to lay stress; and that is, that the life of the people, the things used by the people, the common household utensils, the surrounding of the ordinary life, have all these elements of beauty, and therefore of Culture in them. Take Greece, and you will find that all the household instruments are beautifully shaped. You find that the dress is draped into very beautiful lines. You find that everything that surrounded the people in their cities, the most splendid works of their artists were made common property by being put in the open streets, by being used in public buildings, so that the life of the people as a community, as well as at home, might be continually under the influence of beauty. The result of that was a beautiful Nation, the men and the women reproducing in themselves the beauty which continually surrounded them outside. That you find in India also. The ordinary pots and pans in a peasant's house will not jar on your sense of beauty. Many of them are made on the potter's wheel, which cannot help making a beautiful shape. There are many beautiful metal vessels. Happily my great enemy in India, the kerosine tin, is very rapidly

disappearing. I have carried on a very bitter crusade against it ever since I first landed in India. You will not see in the compound of the Theosophical Society a number of women carrying water in kerosine tins, instead of in the old beautiful brass or earthen pots. The kerosine tin degrades taste, and destroys the sense of beauty. Similarly the clothing of the Indian is beautiful in its form adapted to the climate, and graceful in its folds. That is fortunately coming back again very largely. There was a time in Calcutta when a whole audience of Indians was dressed in exceedingly badly cut European clothes. Happily the old trouble about the partition of Bengal reacted on the clothes of the people; they refused to wear English clothes, and took back the dhoti and shawl.

Outer beauty is important for the beauty of the form. The expectant mother must be surrounded with beauty. The beauty reacts on the unborn child. This has been too much forgotten, but now it is coming back. The plastic body of the unborn child is very largely moulded by impressions from outside. Harmony of emotion, of thought, of beauty, on the part of the mother is one of the great elements in shaping into beauty the child that is unborn. If you will give Nature a chance, she will make everything beautiful, and I should like this fifth line of study to be thought of by you as a study by which you may learn to be the channels of God, manifesting as Beauty.

Annie Besant

WATCHFULNESS¹

By THE RT. REV. BISHOP C. W. LEADBEATER

He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to friend or foe, talk not of other men's lives; and if thou canst, without offence, reveal them not. If thou hast heard a word, let it die with thee. Admonish a friend, it may be he hath not done it; and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend, for many times it is a slander; and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? The knowledge of the commandments of the LORD is the doctrine of life; and they that do things that please Him shall receive the fruit of the tree of immortality; for to know Him is perfect righteousness, yea, to know His power is the root of immortality.—*Ecclesiasticus*, xix, 6. (The Epistle for the day, in the S. Alban's Liturgy.)

I AM to speak to you to-day on the subject of Watchfulness. Now we have often been told of the necessity of watchfulness—how we must watch all the time against mistakes of many kinds in our lives; how we must always watch not to miss opportunities of doing good or of helping people. But to-day I want to say something to you about another kind of watchfulness to which special reference has been made in the Epistle and in the Gospel. You will notice how, in the Gospel, the Christ vigorously rebukes the Scribes and the Pharisee because of what He calls their hypocrisy; because they are very careful to keep the outside letter of the law, but inside

they have all kinds of feelings and thoughts which men should not have. And so, He says, they are like whited sepulchres, beautiful outside, but full of uncleanness within. And in the Epistle there is a special application given to that. Sincerity in all things is a great obligation laid upon us, but the especial points mentioned are the necessity for carefulness and control in speech.

There is great reason for that. I know we have spoken of it here before, but we need speak of it again and again, because speech is almost the only way in which most of us can go seriously wrong. Our actions in these days and in our class of life are controlled by custom and by civilisation to a great extent. It is not very likely that any of us will commit any particular gross or improper action. Amongst savages a man may murder another; there may be thefts, there may be raids; there may be all sorts of undesirable demonstrations of physical-plane activity, but all that is not likely to happen among us, because we have passed that stage. Remember, everyone of us has a long line of lives behind him; all of us began human life as primitive men, at quite a low level. A savage is nothing but a child-soul manifesting through a savage body; ours is the somewhat older soul manifesting through the more civilised body, and so we have got beyond that stage. A child shows its feelings in many ways in which a grown-up person would not. If it wants something, it cries wildly for it. You and I would not do that, not because we do not want things sometimes, but because we are no longer children. We have grown past that stage, and we know that we must not make an exhibition of ourselves in that way, but must try in more polite ways to acquire such things as are necessary for us or good for us.

But in the matter of speech it is still possible for us to make a great many slips and errors, and that along various lines. I should like to mention two or three of those lines to

¹ A Sermon preached at Sydney, N.S.W., on the third Sunday after the Epiphany, by the Regional Bishop of the Liberal Catholic Church.

you. The first point in speech is truth; we must say that which is true. I am sure we all agree with that; I am sure we should all try to say only that which is true as a general thing, except possibly in some great emergency—that is another matter—but in the ordinary ways assuredly we may take it that we intend to tell the truth. Yet there is often a great deal of insincerity in our speech, and we must, therefore, be very careful that we do not say things that we do not mean. I know it is sometimes supposed that politeness requires that we should say things which are not true. I do not think it does, and I think that is a thing we should be careful to avoid. I do not mean that it is necessary for us always to tell *all* the truth, because sometimes that might be quite uncomplimentary; but it is not wise or well that we should say effusively how glad we are to see people when in reality they have disturbed us at some inopportune moment when we would much prefer to be alone. I do not mean that we should be rude to them or that we should reject them, but I do think we should take care to express what we have to say, so as not to contravene the truth, even while we are perfectly polite and courteous to our neighbour.

This Epistle, which we have just heard read, is one of the most practical pieces of advice in the whole Bible. I wish our people would read it every day, and take care every day to live according to it. For it does contain more important points than are often to be found in a passage so short as this. We need not say all that we feel, but at least we can see that what we do say is genuine and properly put. Another thing in which we are sadly lacking is accuracy of speech. That happens in the case of the lower classes, the less cultured, the less educated people, because their vocabulary is limited, and they do not know the words they ought to use. But it is a constant habit, and it is a very bad habit, to use *silly* exaggerations for all kinds of things in everyday life. We

ought to be beyond that, because inaccuracy in speech of that sort, looseness and carelessness about the truth, means looseness of thought also, and that is a very serious matter indeed for any person who is trying to train himself for the higher life. You should say what you mean, and neither more nor less than what you mean. It is the constant thing in everyday life to tell the silliest falsehoods; we hear people say a thing is ice-cold when it is tepid. They will say of a warm day that it is boiling hot; they are apparently unaware that boiling point is 212 degrees Fahrenheit, and that it is a level which is never reached by the thermometer under ordinary circumstances. Such statements are not true. I know the speakers do not mean them to be untrue, but they are using a silly exaggeration, and they are failing in accuracy, and that does mean untruth. It is unworthy and undignified to use words in that crazy way. One unpleasant result of it is that when they really have something of importance to say they are bankrupt of adjectives. They have used them all up for nothing in particular, and when they want to express something serious there are no words left. The ordinary uneducated man resorts to swearing and bad language when he wants to emphasise anything or to express anything *sensational*; it is not that he means to curse; it is only because his vocabulary is poor, and he has already used up in ordinary life all the words he ought to have. You see how foolish that is.

Then again people twist words out of their real meaning. We often hear them say of something which they admire that it is awfully good. *Awful* is a serious word to use. It means really full of awe—full, not of fear, but of reverence. But they do not mean that at all when they use that expression. They mean the ordinary English word *very* or *extremely*, but they certainly do not mean anything connected with awe or fear or reverence. People think that to misuse these words

is a work of cleverness, but instead of that it is a mark of looseness of thought, of poverty of vocabulary, and it is a serious thing for people who are really trying to do the right. We ought to be accurate; we ought not to allow this habit of inaccuracy to grow upon us. Very often it is mere mental laziness. The person does not stop to think of the right word, and he says some silly word which has no meaning at all. But it is worth while to take trouble to use the right word and to be accurate in your speech.

The point of the Epistle is control of speech from another point of view, but all that is included. Jesus, the son of Sirach, the writer of *Ecclesiasticus*, must have been a wise man, for he tells us that the man who can rule his tongue shall live without strife. Such an one can avoid a great deal of trouble, he says; and then he goes on: "And he that hateth babbling shall have less evil," meaning that we should not talk merely for the sake of talking. That is another of our foolish conventions, that in order to entertain a person we must be all the time talking to him; we must talk incessantly—not because we have anything to say, for often we are desperately in need of a subject and do not know what to say—but we *must* keep talking. That is a sad thing; such a necessity does not exist at all in some of the Oriental races, where they speak only when they have something to say, and consider that the duties of courtesy are fully met without keeping up a ceaseless stream of babble all the time.

It is indeed well for us to remember what our author says here: "Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse." We shall never lose anything by *not* repeating an unpleasant story about somebody, and we may lose a great deal by repeating it. We shall fare never the worse if we can just keep quiet. "Whether it be to friend or foe," he says, "talk not about other men's lives." That is a blow, because it cuts out the principal

subject of conversation for most people. That is what we talk about mostly, other men's lives, and, if you are forbidden by your Scripture to speak about them, what is there left to talk about? If all obeyed this precept, there would be much less conversation—and a very good thing, too; it would be much better for everybody concerned if about three-fourths of what is said were *not* said at all. There is a great deal of harm done by this senseless chatter, and the distilled essence of the wisdom of one of the wisest of men is given here: "Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. If thou hast heard a word, let it die with thee." If we hear a story let us not repeat it.

"Admonish a friend," he goes on, "it may be he hath not done it; and, if he has done it, that he do it no more." And again he says, if you hear that your friend has said something unkind, nine times out of ten it is not true, and at any rate you owe it to him to go to him first. Do not talk about the matter to fifty other friends, telling each of them that he must not repeat it. Perhaps he has not said it, and, if he *has* said it, perhaps he will not say it again, if you explain the facts to him. "Admonish a friend," he says, "for many times it is a slander; and believe not every tale." That is most true and most necessary advice. How eager is the slanderer to believe *any* tale against another, no matter how absurd it may be, if it is only bad enough! How he revels in spicy and filthy details, even when ordinary common sense shows them to be incredible! We have had plenty of experience of that. To the impure all things are impure, and the prurient mind is ever ready to believe even the most impossible evil, while it scornfully rejects a truth that convicts it of uncharitableness. Readiness to believe evil is the surest mark of the man who himself is wicked.

Then our author says: "There is one that slippeth in his speech, but not from his heart." He does not really mean

it; but what a pity to do so much harm which he does not really mean, which he would not do if he thought about it. It is all carelessness. We all do it more or less, and we are so much in the habit of it, that it is hard to avoid it. As is said in this Epistle: "Who is there who has not offended with his tongue?" If we look back on our lives, we can probably all remember times when we have said something for which we are sorry, and we feel that if we had not said that thing it would have been much better. I do not, up to date (and I am over seventy years of age), remember a single occasion when I have been sorry that I have *not* said a thing. It is much safer when in doubt to say nothing; you will fare never the worse. There is an old proverb that says that speech is silver (sometimes), but silence is always golden.

I once saw a book written on *The Silences of the Christ*. You may recall several of them, perhaps, but I think you all remember how once a tale was brought to Him—indeed it was more than mere gossip, for it was a case where the person was captured in the very act; and they brought her before the Christ and accused her, and said that Moses had commanded that such should be stoned to death. What did the Christ say? He said nothing, but He stooped and wrote with His finger on the ground, as though He heard them not. Then when they continued to tease Him, and insisted upon an answer, He said: "He that is without sin among you, let him first cast a stone at her"; and they all went silently out. That was one of the silences of the Christ. If we are His followers, when a bad story of some sort is told to us, let us be silent; so shall we follow Him in spirit and in truth.

Again, I would warn you to be careful in your speech in yet another way. Take care to avoid saying little sharp words in everyday life; do not be always nagging and scolding about little things that really do not matter. Do not show disappointment when some one does not act exactly as you wished or

expected; do not say: "I thought you would have done so and so." Realise that no one is interested to know what you thought; the action is past—and you cannot alter it; why say something faintly unpleasant? The power of speech is a talent given to us; it must be used only to the glory of God and the helping of man. So shall we live as He would have us live, who, remember, during His earthly life, went about doing good—doing good in every way, in thought, in word, and in deed. So it is worth your while to read that Epistle; it is worth your while to remember what it says—to be true and sincere, careful, and accurate in your speech, and, above all things, not to speak of the lives of other men, because through doing that comes often much harm and never any good. Follow the example of our Lord, and do and think and speak only good, and not evil.

† C. W. Leadbeater

THE BEGINNING OF THE SIXTH SUB-RACE

By J. K. HAPPÉ

STUDENTS are familiar with the fact, that in North America and also in Australia a new race is in the process of making—the sixth sub-race, whose keynote will be brotherhood as we have been told. But many returning from a trip to the U. S. or having read about the inhabitants of the New World and their ways must have wondered however that spirit of Brotherhood was to develop out of that cold-blooded enthusiasm for money-making so prevalent in America. It is true that the Americans have many good qualities as well as their vices and they have enthusiasm for other things as well as for money-making. Still one cannot help always being impressed over and over again by that predominant note of “Make money; if you can, honestly, but by all means make money”.

What I am going to show is that it is exactly this very quality of grit, as they call it, and their greed for money which make the American more apt than any other nation to develop Brotherhood. They are doing it along the line of action. It is simply a matter of transmutation. Just as cruelty can be transmuted into sacrifice, lust into worship, pride into devotion, through love, so can greed for money be transmuted into Brotherhood, through right action. For is not right action yoga? Is not yoga at-one-ment? Is not the one quality for one-making love brotherhood?

But how will it be done? In order to find that out, we will have to look behind the curtain of outer phenomena which is blinding us; and even years of intimate acquaintance with the Americans will not teach us this. In order to learn the psychology of the American we have to study the science of applied psychology as taught by the Americans themselves, in Scientific Salesmanship. It is out of the keenest competition that this science has developed, a science which has applied the Laws of Nature and is, therefore, wisdom itself. That sounds astounding, but is true nevertheless.

What does this science teach? In the first place that Service is the Keynote of Business. Through many unpleasant experiences the Americans have found out that a one-sided taking in business is as absurd as a one-sided giving. If they wanted to keep their business going they had to sharpen their intellect in order to refashion the old heirloom, shortsightedness blinded by greed, into a give and take policy. Wanamaker, a great warehouseman at Chicago, was about the first to adopt this new policy, reasoning that it was comparatively easy to cheat a client but not so easy to induce him to come back. He, therefore, gave strictest instructions to his employees to see to it that customers were satisfied. Never were they allowed to sell anything with the least defect without the customer knowing about it. If ever a customer of Wanamaker's feels sorry for his bargain he can take it back and his money will be cheerfully refunded. If a customer complains, even if he be in the wrong, it is arranged that he leaves the place satisfied: the customer is always right. Every possible thing is done to serve the public, to make it easy to make a choice. Every buyer feels that he gets value for his money; he trusts Wanamaker and eventually he comes back. That is just the thing Wanamaker aims at. For it is not love for his neighbours which prompts him to follow this service policy, it is love of money which never stops flowing to his purse. Still,

whatever his motives, the public is all the better for it, for is not Wanamaker behaving to them in a brotherly way?

Now, this is all so simple, so sensible, that one cannot help wondering why it was not until the end of the nineteenth century that this service-policy was adopted in business. Well, in the first place, there was the old rut to overcome, and that is not so simple a matter as you might think, you who overcome it. Everything in life is simple if only we will live in harmony with the Laws of Nature. Why then do we not see it? Why must we make our lives a difficult passage instead of a smooth one? It is because we are not strong enough yet not to let the old self have his way. Every time we have mastered a subject of study or a fault it looks quite simple to us and we cannot understand why we were so long in learning it.

Presently the American will learn to serve without thinking of his pocket first, but then he will have reached the next stage of yoga: to act without looking for the result of the action. Service will then be quite natural to him. And in the far future he will make his service a sacrifice to the Divine Will. But why think so far as that? Perhaps, when that point is reached, business will have become unnecessary. For the present it is an enormous thing towards the progress of evolution, this making Service the Keynote of Business. Wanamaker was the first, others had to follow. And do not think it is practised in shops alone. At Chicago a magazine is issued, called "System", with a circulation of about 800,000, which counts almost all the prominent business-men of America amongst its subscribers, having Service the Keynote of Business as its motto. Leading men are telling therein how they applied this service motto in their business, in factories, in commerce, in shops. The old way was to keep everything a secret in business lest the fellow next door should follow. Now, as soon as a new scheme is devised, it is

published at large for the good of all. Some time ago a chain of shops introduced a new effective way of putting their goods before the public, and shopkeepers from other towns came to study it. For their convenience the manager then had a pamphlet printed telling all about the new invention. This goes even a bit further beyond the money making motive; it is the true spirit of co-operation, of Brotherhood of the sixth sub-race.

System has also a branch edition in London which is slowly inbuing its principles in the English—for the English are very conservative. It was, therefore, a thing which raised the highest surprise amongst those who know the English mentality when, about 10 years ago, an American, Gordon Selfridge, had the courage to erect a huge warehouse in the centre of London. But in spite of all direst predictions he made good from the very first. He simply started to apply his methods of scientific salesmanship and others had to follow. For the public, however conservative, is not slow to see its advantage when it costs nothing more in money and less in trouble. Eventually they will all have to overthrow the *caveat emptor* policy, even on the continent. You see, as long as all are too shortsighted to adopt the Scientific Salesmanship, none is the worse for it but the buyers. But as soon as one leads, others have to follow. In this way nature forces its children into brotherhood, for their own good.

Scientific salesmanship implies also truth in selling as well as in advertising, and strange to say, when Mr. Powers, the advertising expert, introduced truth in the advertisements which he drew up, his clients were quite prepared to view a loss as the immediate result. They went in for the truth for the sake of truth. It was really a surprise to find out that truth-telling brought in money after all. At present every advertiser in America who exaggerates or who does not fully inform the public about his wares is considered hopelessly

behind the times. When will the advantage of truth-telling be realised on the Continent?

Apart from the above, there is another thing in American life which will call the attention of the careful observer and that is Dharma. I think it was Mrs. Besant who said "When we are thinking of the work the World teacher is going to do, it is impossible not to dream that He will do something to revive Dharma". Now, as Mrs. Besant explains, Dharma means two things: The inner nature, marked by the stage of evolution plus the Law of Growth for the next stage of evolution. We find the expression of this definition exactly in factory-life in America; that is to say, in many factories, not in all yet; say 10 per cent. The first who made a scientific study of factory-conditions, with a view again to raise the output and to increase profits was Taylor. It was he who about 40 years ago laid the foundation for systematic and economic working. In course of time his system of course underwent many changes, and now systematisers in America agree that every factory practically wants its own system. However, all factory-systems are sometimes still defined as Taylorism, and that is perhaps the reason why on the continent it has met with such a huge opposition, not only on the part of the workmen. But there is also another reason, for we must not forget the powerful factor of rut in connection with the slow, suspicious brain of the workmen. In fact, wherever a new factory-system is introduced, it takes endless pain and patience and tact on the part of the leaders to get it introduced. If not, it is doomed to fail, as it has many times. But where opposition has been overcome results in every respect are splendid.

But let us first see what were those new principles introduced by Taylor.

1. Do not fit the work to the workman: look for the man best fit for the work, for that will make him love his work.
2. Eliminate all unnecessary motions.

3. Make the workman work harder but shorter: that will enable him to do better work.

4. Give the workman definite periods of rest between his work; that will allow him to accumulate strength and conserve his health.

5. Do not let a man do the work that can be done by a machine.

6. Give the workman a monetary interest in his greater production.

7. See to it that the workman is satisfied; provide him with agreeable surroundings and conditions, distractions, opportunities for his development and improvement.

Now, when we look at principle No. 1, we see therein the very embodiment of dharma. Various scientific methods have been found for testing the abilities of the workman. There is always some kind of work for which a man is best fit. If he can do that work, he will like it; he will put his heart into it instead of grudging the everyday slur to which he is compelled in order to earn his living. He won't look at the clock every five minutes to see whether it is not yet time to stop. It is obvious that a strong healthy man is ill fit for the counter; that an intellectual man is not suited for the bench; that an organiser ought not to be set at drudgery work. All are the better for it, the employer as well as the employees.

Principle No. 2 has always met with the greatest opposition, for, if all unnecessary motions are to be eliminated, the work has to be done in a certain prescribed form. A man naturally dislikes being told how to do a thing. Still, if by applying this rule the production can be raised from 400 to 20 per cent, it is a thing well worth full consideration on the side of the employer. The workman is to be enticed by applying rule No. 6.

Principle No. 3 is based on scientific observation. Concentrated work is always better than leisure work, in quality

as well as in comparative quantity. The "how to make the workman work as fast as he can without injuring his health" has always been one of the most difficult problems to solve. This principle is also closely associated with principle No. 1.

Elaborate tests with ingenious instruments for measuring muscle fatigue have laid the foundation for principle No. 4. Its application is different for every kind of work.

Of course, principle No. 5. has been largely opposed by labour-unions. Still why should unnecessary work be done? Unnecessary work is a waste of energy. From their point of view, however, those unions are quite right. The whole system is based on the economy of work principle. If that is applied throughout, perhaps half of the labour done at present would become superfluous; and what is the other half of the men now employed to do? That is one of the problems the near future will have to solve, and it is clear it cannot be solved without the application of, Brotherhood, in its wider sense. In the sixth Root-race, Mr. Leadbeater tells us 4 hours work a day for every-one will do to keep the physical world going. But if that 4 hours work a day were instituted now, what would a man do with his spare time all day long? Mostly mischief probably. Another problem to solve.

Principle No. 7 is chiefly applied in large factories like Ford's, where the workmen form a kind of community by themselves. In such communities (Cadbury's is another in England) conditions are ideal. But of course this forms a kind of restriction on brotherhood, as in a sense the community is shut off from the outer world. Whether or not this principle can be applied throughout by employers jointly or separately is yet another problem to solve.

Principle No. 2. entails a correlation which strongly tends to the forgetting of self on the part of employers, viz.: If some kind of work can be done best in one way, there is no other way of doing it, which is just as good. In order to find out

that one best way many American business leaders call in the help of professional organisers and systematisers and they allow themselves to be organised just as well as their business. Now, this laying aside of petty habits, of self-will, this self-control for the sake of the business, is a marked improvement on the temperament of the average employer who wants to have his own way at all costs, even if it cost him money. He simply says: "Here is a man who knows better than I do: let him do it." And still that employer is superior to the one he employs, for surely it is more difficult to get a thing done properly than to do it yourself. To know how to get a thing done is an indispensable quality for leadership. The French revolution was brought about by the self-will of a minister. If France was to be saved it was to be through him. Read Mrs. Cooper-Oakley's *The Count de Saint Germain*.

It is true, such forgetfulness of self is beneficent for the wise employer's pocket as well, and yet something more has to be overcome than shortsightedness alone, as in the case of making Service the Keynote of Business. Every-one who has ever made an attempt at organising a business which was not his own will know how strongly a leader opposes views which are not his own, even if he is shown that it saves him money; how furiously he gets up when you tell him that, if he wants to organise his business, he must first start by organising himself, that is, give an example of falling in with the organisation. A man who can forget self for the sake of others or of a cause is very near to Brotherhood indeed.

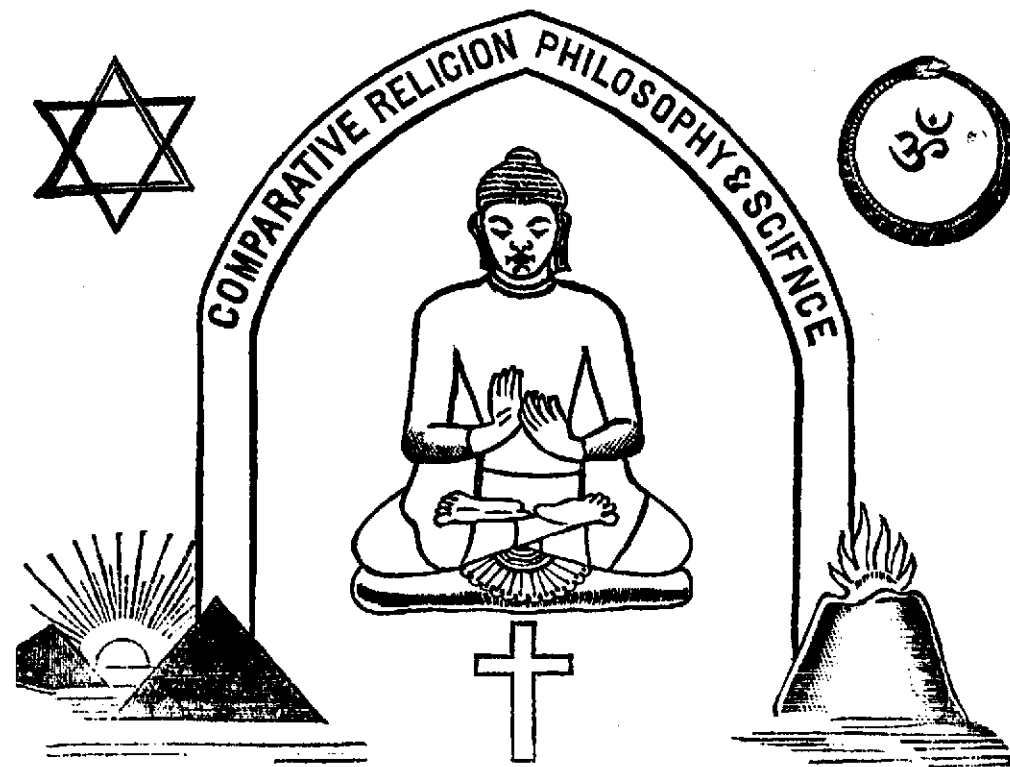
Such then are the foundations for the applied brotherhood of the sixth sub-race which will gradually spread over the other parts of the world. It did come over to England to some extent during the war, for where then the production had to be raised at all costs, where organisation was of pre-eminent importance, workmen as well as leaders allowed themselves to be organised by Americans, just as Carson and

Sir Eric Geddes (who later on became first Lord of the Admiralty). This was one of the bright sides of the war. In the beginning of the war the control in munition factories was so slack that in one instance laziness of the workmen was only brought to notice by the fact that one patriotic workman was severely thrashed by his colleagues for producing 50 per cent more shells than was considered fair by them. If that spirit had continued it is doubtful whether the war would have been won by the allies. In more than one respect the allies owe their victory to the timely help of their American brothers.

When talking about the war and the Americans, one cannot help thinking of the 14 points of Wilson and how in the end it was they who showed themselves apparently the less brotherly by refuting the Union of Nations. Apparently: for, as clearly appears from the foregoing, the Americans do not believe in a one-sided help. You may be sure, as soon as they see how they can profit by joining the Union, they will do so.

Let us, however, not despair and help all we can to reduce some of the chaos in which we have fallen. Let us remember the Law of Rhythm: The greater the downfall the greater the uplifting; the greater the strife the greater the victory. Like all other Laws in Nature it is unfailing. Does that not give a splendid hope, even for Russia? But let us remember also that Theosophy by itself is of little value. It is the way in which it is applied that makes it valuable.

J. K. Happé



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 188)

X. FOHAT, AND THE LAWS OF PHYSICS

142. The process of the preceding study is, in a sense, the converse of the method adopted by Einstein. By applying mechanical principles to the facts observed by occult investigators, we obtained the law of gravitation, and then from the

gravitation mechanism deduced the Principle of Equivalence of Einstein. The method based on Occultism, therefore, includes that of Einstein as a particular case, but includes much else besides. It is a larger base from which to work, and, if properly handled, should prove more fruitful in results.

But Einstein's fundamental assumption is deservedly regarded by physicists as remarkably fruitful. Prof. Eddington points out¹ that the equations of hydro-mechanics, the laws of the conservation of matter and energy, and Newton's first law of motion, can be obtained from Einstein's law of gravitation, and remarks: "It is startling to find that the whole of the dynamics of material systems is contained in the law of gravitation." This Equivalence Hypothesis has been thus formulated: "A gravitational field of force is precisely equivalent in its effects to an artificial field of force introduced by accelerating the framework of reference, so that in any small region it is impossible to distinguish between them by any experiment whatever." Prof. Eddington, in the Report above referred to (p. 19), puts it a little differently: "A gravitational field of force is exactly equivalent to a field of force introduced by a transformation of the co-ordinates of reference, so that by no possible experiment can we distinguish between them."

143. The above will probably convey little meaning to the non-mathematical lay reader, so that we will try to illustrate it by means of the gravitational model constructed in the preceding study. To an atom is attached a line of force, which is a hollow tube bored out in space in a direction perpendicular to the earth's surface. Along the interior of this tube a stream of ether is moving with continually increasing velocity. If we stand in the atom, and fix our attention on a point in the stream of ether, this point will appear to be receding from us with

¹ *Report on the Relativity Theory of Gravitation*, p. 65.

² *Relativity and Gravitation*, Bird, p. 221.

ever-increasing velocity, like a stone falling to the ground. If now, instead of standing in the atom, we stand at this fixed point in the ether, and regard ourselves as stationary, the atom appears to be falling. Hence, either the atom or the point in the ether can be transformed into the falling body, according as we shift our position from one point to the other. When we shift our position we transform our co-ordinates, and this is what is meant by the phrase. When we fix our position in the ether stream, by a mathematical artifice, we create a gravitational field for the atom, which is the exact equivalent of the gravitational field in which it is immersed. This is Einstein's Principle of Equivalence. It is like the common experience of two trains in a station, when one begins to move. By looking at the train alongside of us, we cannot at first say whether we are moving or the other train. Einstein asserts that for movements in space we can never say which train is moving. Nature has so contrived things that we can never find out. If we jump from one train to the other, the train we have jumped from is moving, and that we have jumped into is stationary. Motion depends upon the position of the observer. It is, in a sense, subjective, not objective.

144. This power to transform away a gravitational field has its limitations.

A limitation of the Principle of Equivalence must be noticed. It is clear that we cannot transform away a natural gravitational field altogether. . . . They were concerned with a practically infinitesimal region, and for an infinitesimal region the gravitational force and the force due to a transformation correspond,¹

Motion along a line of force in India will not transform away a gravitational field in America, because the direction of motion is different. It will only transform away the field in its immediate neighbourhood. In reality it will transform away the field only from one line of

¹ Eddington's Report, p. 20.

force to the next adjoining it; and, as these lines of force are very close together, the space occupied by each is the infinitesimal region of Einstein. The distance between two adjoining lines of force is Einstein's infinitesimal length (ds), which is termed a geodesic. Although a part of a curve, it is so short that it may be treated as a straight line, and it is the shortest distance between two consecutive points. The new law of inertia is that *a particle left to itself moves along the geodesics or shortest lines in the space.*¹ If the particle is remote from other bodies, so that there is no gravitational field, the space has the Euclidean character, and we have Newton's law of inertia; otherwise the particle is in a space of non-Euclidean character (the space being always the four-dimensional space), and the path of the particle is along a geodesic in that space. [*Ibid.*]. Newton's law of inertia is therefore termed the limiting case of that of Einstein, and is only obeyed when there is no other matter in the neighbourhood. Newton's first law of motion, or the law of inertia, is as follows: "Every body continues in its state of rest, or of uniform motion in a straight line, except in so far as it may be compelled by force to change that state."²

145. Since this is a deduction from the basis of Einstein's theory, and this basis is a deduction from the mechanism of gravitation disclosed by occult observations, this mechanism should also enable us to deduce Newton's first law of motion, as well as Einstein's generalisation of it. We will now shew how this can be done. Take a sphere of matter like the earth, and divide it into two hemispheres by a plane through its centre. If the plane divide it into an eastern and western hemisphere, it will best serve our purpose. If we stand on the edge of this dividing plane in the northern hemisphere,

¹ *Relativity and Gravitation*, Bird, p. 282.

² *Treatise on Natural Philosophy*, Thomson and Tait, Part I, Art. 244, p. 241.

looking south at noon, then the western hemisphere is on our right, and the eastern on our left. Let us suppose for the moment that the earth is stationary in its orbit; then in the hemisphere to the west there are the same number of lines of force as in the eastern hemisphere, and they have the same average velocity, *viz.*, half the velocity of light. Moreover, each line of force in the western half can be paired off with one in the eastern half, which is exactly opposite in direction. The reactions, therefore, in the two hemispheres, which, taken separately, would tend to move the earth in opposite directions, are exactly equal and opposite, so that they cancel each other. Similarly with the northern and southern hemispheres, or any other division into hemispheres we choose to make. Thus the part of Newton's law which says: "Every body continues in its state of rest, except in so far as it may be compelled by force to change that state," is fulfilled, because, there being no unbalanced force to compel the earth to change its state of rest, it remains stationary. There are many forces operating on it, but, when added up algebraically, their sum is zero.

146. Now let us suppose one of the cosmic gods gives the earth a push in a direction which, to the above observer, is exactly from east to west, the direction in which the earth is moving in its orbit. Then in the western hemisphere the lines of force are pointing wholly or partially in the direction of motion, and any resistance in the surrounding space to the motion of the lines of force, as they accompany the earth, will cause them to open out like the ribs of a fan. If an umbrella is turned with its hollow or concave side to a strong wind, it is turned, and the ribs, instead of curving towards the handle, curve away from it. A similar thing happens to the lines of force in the western hemisphere; they are curved backwards into the eastern hemisphere. When this happens, the

reactions between the lines of force in the two hemispheres are thrown out of balance. They are opened out in the west and crowded together in the east, hence the reacting force pushing the earth eastward is reduced, and that pushing the earth westward is increased, so that there is a balance of force always pushing the earth westward, or in the direction in which it was originally pushed, and this continuous push will remain constant until some other force is applied in the opposite direction to stop it. In the absence of any attracting body such as the sun, the motion will continue in a straight line directed from east to west, as originally pushed. Thus we have the second portion of Newton's law: "Every body continues in its state . . . of uniform motion in a straight line, except in so far as it may be compelled by force to change that state."

The fan-like opening out of the lines of force in the forward direction is due to the resistance of the medium to the motion of the lines of force sweeping through it, so that the greater the resistance the greater the opening out, and the greater the balance of push in the eastern hemisphere. Hence, however great the resistance of the medium to the motion of a body, the push in the direction of motion will be correspondingly great, so that Newton's law of inertia is independent of the resistance of the medium of space. Physicists usually assume that space is absolutely frictionless, and therefore offers no resistance to motion, but we see from the above that this assumption is not necessary, since, whether the resistance of space is great or small, constant or variable, it will not affect the law of inertia as above explained. The germ of the above theory of inertia will be found in the writer's "Scientific Notes" in *THE THEOSOPHIST* of August, 1913, Vol. XXXIV, p. 764.

147. But the conditions that permit of Newton's law of inertia rarely or never occur in practice, and the general

motions of bodies in space, if left to themselves, are along the geodesics of Einstein. The earth, therefore, does not move in a straight line, but in a curved line, which at every point is a geodesic conformable to the sun's gravitational field. We will therefore attempt to describe the mechanism which determines the curve of the earth's path.

The light from the sun divides the earth's surface into two equal hemispheres, the light and the dark. In the absence of the sun or other body, the lines of force in these two hemispheres would be equal and opposite, and the forces would cancel, as in the illustration of a stationary earth. But there are also lines of force issuing from the sun, and these strike against the terrestrial lines in the light hemisphere, and operate upon them as would a wind that turned an umbrella inside out. The earth's lines of force are hence condensed in the dark hemisphere, and open out fan-like in the hemisphere turned towards the sun. This gives a balance of force in the dark hemisphere directed towards the sun; and this force, combined with the westward motion, determines the form of the earth's orbital motion along the geodesics of Einstein.

148. The process described in the last paragraph is made quite clear and visible to us in the case of comets. As shewn by equations (30) and (31), the velocity, on the average, of the ether in the lines of force is the product of the surface gravity of the body and half the orbital period; and, although comets sometimes have long periods, their surface gravity, owing to their low mass and density, is always very small. Hence the resulting velocity in the lines of force is much less than in the case of planets, and the lines of force are in consequence more flexible to any forces tending to alter their direction. In the field of the powerful lines of force from the sun, they will therefore bend and dispose themselves something like a woman's hair blowing in the wind. They will be parted in

the middle and stream out behind. The tails of comets are always directed away from the sun, and stream out in ever-increasing length as the comet approaches the sun. The lines of force issuing from the head, in the hemisphere facing the sun, jut out for a little way, and then turn back, much as described above in the case of the earth, that is, like an umbrella turned inside out. Agnes Clerke, in describing the return of Halley's comet in 1835,¹ says :

Some curious phenomena accompany the process of tail-formation. An outrush of luminous matter, resembling in shape a partially opened fan, issued from the nucleus *towards* the sun, and at a certain point, like smoke driven before a high wind, was vehemently swept backward in a prolonged train. The appearance of the comet at this time was compared by Bessel, who watched it with minute attention, to that of a blazing rocket.

Hence the bending of the lines of force of comets is greatly exaggerated as compared with planets, and, being illuminated, they give a very perfect illustration of the inertial mechanism. The earth, however, exhibits the same phenomena, though on a much reduced scale. The turning back of the lines of force from the light to the dark hemisphere is seen on the earth, after sunset and before sunrise, as the zodiacal light, whilst the earth's cometary tail is illuminated near the apex of the earth's conical shadow, and is sometimes seen at a point of the sky diametrically opposite the sun at midnight. It is known as the *Gegenschein*.²

149. It was shewn in paras. 126—129 that observed facts in connexion with Marconi rays, etc., require the earth to have an electrical surface at a height of about 100 kilometres above sea level, which reflects Marconi rays and keeps them from being dissipated into space. If the lines of force are denser in the dark hemisphere than in the light, then in the dark half the reflecting power of this electrical screen must

¹ *History of Astronomy*, Fourth Edition, p. 102.

² *Encyclopædia Britannica*, Vol. 28, p. 1000.

be greater than in the light half, and Marconi rays should show an increase of efficiency in the night as compared with the day. Now this is found to be the case.

An important epoch in this connexion is the year 1902, when Senatore Marconi discovered, during one of his early voyages across the Atlantic in the S.S. *Philadelphia* in February, 1902, that radio signals from Poldhu could be received at night about thrice the distance they could be read in day-time, being detectable only up to 700 miles by day, but readable up to 2,099 miles by night.¹

Another interesting feature is that, if a wireless message is being sent between two places where it is required to cross a region where the sun is rising or setting, that is, if it is required to cross the margin between the light and dark hemispheres of the earth, there is a special action on the Marconi rays which is very perceptible.²

150. In the illustrations given above, one particular feature should be noticed. It is not the sun that pulls the earth towards it; it is the surplus lines of force in the dark half of the earth that push the earth towards the sun; and these accelerating forces are produced by the earth's mass, and not by the mass of the sun. It is not the sun that attracts the earth, it is the earth which pushes itself towards the sun, and the force of the push comes from the reaction on the accelerated ether in the terrestrial lines of force. The real prime mover is Fohat, operating at the atomic centres of the matter of the earth, as described in *Occult Chemistry* (p. 21) and quoted in para. 48 and elsewhere. The direct force between the sun and earth, as between any two bodies, is a repulsion, and not an attraction, and this repulsion shows itself as the pressure of radiation, which physicists have measured. This pressure per square centimetre is numerically

¹ *Nature*, Vol. 108, p. 140, February 2nd, 1922.

² *Ibid.*, p. 180, February 9th, 1922.

equal to the radiation energy per cubic centimetre for totally absorbing bodies.¹

There is no such thing as a pull, or force of attraction, in the whole of the universe—or, at least, so it appears—for, when the mechanism of the pull is analysed, it always turns out to be a push. It remains a pull, only so long as we do not understand it. When we realise its true nature, we immediately see that the real force is a *vis a tergo*, or push from behind. A horse does not pull a cart, it pushes its collar. The sun does not pull the earth towards it, it directs the terrestrial lines of force, so that the inertial forces of the earth push the earth towards the sun. Inventors have recently been working out a process whereby aeroplanes and submarines can be guided by wireless telegraphy. When this is accomplished, it will still be the engines of the aeroplanes and submarines that do the work of propulsion, and the energy of the wireless rays will only determine the direction. So in the case of the gravitational forces between the earth and sun; the sun determines the direction in which this force shall be applied, but it is the inertial forces of the earth that exercise the actual propulsion.

151. The whole process of inertia-gravitation is so beautifully illustrated by the illuminated lines of force of comets, that by the study of comets physicists can examine it in detail.

The keys to the problem are: (i) The operation of Fohat at the atomic centres, as described in *Occult Chemistry*; (ii) the acceleration of the etheric medium, due to this action of Fohat, as given by equation (30); and (iii) the expression for the inertial mass, as given by (31).

With these as keys, the configuration of the lines of force, made visible to us in the case of comets, enables us to see and

¹ *Nature*, Vol. 109, p. 142, February 2nd, 1922.

deduce the entire phenomenon of inertia-gravitation, as assumed in the theory of Einstein. The action between two bodies is one of repulsion, and this repulsion is proportionate to the area exposed to it. The lines of force issuing from a body expose a larger area to this repulsion than the central body from which the lines emerge; and, being more easily moved, they are driven behind the body, and the reaction of the acceleration in these lines of force is directed along the line joining the centres of the two bodies, and towards each other. This directed force being greater than the direct repulsion, the bodies tend to move towards each other. Thus a repulsive force is transformed into an apparent attraction.

152. The complete operation of the inertia-gravitation mechanism can be illustrated by a mechanical toy; and, although some physicists have regarded it as for ever insoluble, it would appear to be so remarkably simple that it could be explained to an infant class.

Take an ordinary weather-cock and fix it to a trolley running on railway lines, these lines being parallel to the direction of the wind. Attach a small hose-pipe to the flat body of the cock, with the nozzle at the head, and the flexible hose at the tail. If this be held directly across the railway lines, and therefore at right angles to the wind direction, the force of the wind against the flat body of the cock will drive the trolley along the lines; thus the wind will act as a repulsive force, driving away the trolley.

If now the mechanism be left free to turn on its vertical axis, the head of the cock, with its attached nozzle, will turn in the direction of the wind and the railway lines. Everyone who has handled a hose-pipe has felt the reactionary back-push of the issuing jet, and will easily understand that this back-push will drive the trolley against the wind. We have

therefore a repulsive force, that of the wind, transformed into an *apparent* attraction.

The water issuing from the hose-pipe is performing the same mechanical operation as the tail of a comet. In the above, the wind corresponds to the lines of force issuing from the sun, and the jet of water corresponds to the accelerated ether in the lines of force of the attracted or gravitating body.

The turning of the cock on its vertical axis in the direction of the wind corresponds to the pushing of the lines of force from the light hemisphere into the dark. The only principle of mechanics assumed in the mechanism is Newton's third law of motion: "To every action there is always an equal and contrary reaction; or, the mutual actions of any two bodies are always equal and oppositely directed."¹ This third law of Newton therefore becomes the unique principle of mechanics, from which the inertia-gravitation laws can be deduced.

153. An important property, which should be carefully noted in the above, is that the same mechanism which produces Newton's laws of inertia performs the operation of gravity. Hence inertia and gravitation necessarily vary together, since they are but two different aspects of the same operation. Thus, in place of the Newtonian laws of inertia, we have the combined inertia-gravitation law, assumed by Einstein, upon which his chief conclusions are based. This mechanism, in spite of its simplicity, apparently contains the whole mystery of gravitation.

There are, however, several reasons why it was not possible for Western physicists to discover it. In the first place, the inertia-gravitation law of Einstein is quite new, and has not yet been fully assimilated by the scientific mind.

¹ *Treatise on Natural Philosophy*, Lord Kelvin and Tait, Part I, p. 246, Art. 281.

Secondly, gravitation can only be explained by the action of Fohat and the observations of occult investigators, which physicists will not recognise. Thirdly, the minds of scientific men have been obsessed by the two laws of conservation, those of energy and matter, in a form which effectively shut out the solution.

These laws are true, but they are not the whole truth. They are merely aspects of the wider law of the conservation of power, as shown in our sixth study, para. 91. This law, to the Western mind, will appear extravagant, and at first sight it seems to be. To expend all this energy in order merely to cause bodies to gravitate looks like an unpardonable waste of power. Here again the view-point which has recently prevailed in philosophical circles has blocked the way. To the old-fashioned scientist of the nineteenth century type, the universe was the result of the fortuitous concourse of atoms, and the life-evolutions on a few of the planetary surfaces were accidental excrescences. But, from the point of view of the occultist, it is the laws of physics that are the excrescence, and the main purpose of the universe is the evolution of a race of gods, the divine sons of the Logos. It is for the evolution of divinity, therefore, that this enormous expenditure of energy is maintained, so that physical laws are but the lower aspect of the life of the cosmos. The Master-Key to the problem was not contained in science. It was concealed in religion. Fohat is one of the Divine Trinity. His operations are the expression of the Divine Immanence in nature; and, until this was recognised, no solution was possible. The truth taught us by our pious nurses, as we toddled to and fro from our infant class—that God did all these things—was after all the real truth, and: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."¹

¹ *Luke*, X, 21.

CONCLUSIONS AND SUMMARY

154. The conclusion arrived at in the preceding study, that Einstein's Principle of Equivalence can be deduced from the observed facts and teachings of Occultism, is further illustrated.

The mechanism of gravitation can be observed in detail by the study of comets, in which bodies the lines of force which cause the force of gravity are illuminated. The partial illumination of the terrestrial lines of force in the zodiacal light and the *Gegenschein* will also serve this purpose.

The principle can be illustrated by a simple mechanism, which only involves Newton's third law of action and reaction, and the observed operation of Fohat.

The force of gravity is not a pull but a push, and the mechanism which produces the laws of inertia also performs the operation of gravity, so that the two phenomena are essentially the same.

Newton's law of action and reaction is the unique axiomatic law of mechanics, since the other mechanical laws are deducible from it.

An explanation of the law of gravitation involves the operation of Fohat, the physical aspect of which is the law of the conservation of power.

G. E. Sutcliffe

(To be continued)

THE PYRAMIDS AND ANCIENT MONUMENTS¹

By WALTER OWEN

I

IN the Constitution of the Theosophical Society it is stated that one of the objects of the Society is:

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

The study of any of these human activities involves a study of the records of the past. We do not live to ourselves nor by ourselves alone. The individual, the family, the nation, the race are parts of a co-ordinate and interdependent whole that sweeps along the cycle path of progress, chaotic to the eye that looks through the peephole of three-score years and ten, but which becomes slowly and surely more coherent and more orderly when we study the foot-prints left by the marching generations and, like the traveller turning on some hilltop, survey the landmarks they have left behind. The work of the world is the work of humanity, not of the single individual. Each may pull an oar in the galley of human progress, but that progress is not dependent upon one member of the crew, but upon the whole company of the adventurers. Each is a servant of the plan, but of a plan so vast, so purposeful and so mighty, that, though the individual may do much to help, his neglect counts for little save to himself. In the sweeping

¹ A transaction of the Beacon Lodge, T.S., Buenos Aires.

phalanx of the assault the loiterer goes down beneath his comrades' feet. The self is little, the Plan is all. So the tide of humanity flows on upon its appointed path, and so the great currents of human action flow onward to their goal. Religion, Philosophy, Science and Art may be said to have a life and evolution of their own; to be, as it were, great thought-bodies vivified by the psychic and mental forces of those who serve them.

This then is the purpose to which our study is intended to contribute in the measure which can be compassed by a paper which must be necessarily very limited in scope. That purpose, succinctly stated, is to take a bird's eye view of the records which remain extant to-day of bygone races and civilisations, with the object of throwing light upon contemporaneous religion, philosophy and science, and in the conviction that only in the panoramic view, that can thereby be obtained, can we arrive at a just perspective of the present stage of the great cycle of human evolution. By the limitations of the present occasion we intend to confine ourselves to records which are usually considered as prehistoric. We do so in the confidence that this short sketch may prove more interesting than if we were merely to recapitulate what may be culled from the current works of history and archaeology easily accessible to the ordinary reader. In so doing, we feel further that, inasmuch as we are treading on ground which is essentially Theosophical, we may interest many who up to the present may have encountered in their studies only those highly intellectual or spiritual portions of Theosophical teachings which demand too much consideration and meditation to be pursued without a break, and which to us ordinary mortals appear often lacking in the human interest which would captivate our attention. The air of the mountain-tops is exhilarating but most of us cannot bear it long; and it is good sometimes to descend into the kindly valleys where the

evidences of human labour and human friendships surround us; to leave the bare beauties and the immaculate snows of transcendental speculation and trace even in regions now deserted the records of the lives and loves and labours of those who were one with us in passion and in pain, in joy and hope and sorrow, and who in sculptured rock, and standing stone, in barrow, dolmen, menhir, pylon, colonnade, obelisk, and mighty temple, left unworded testimony of their passage along that pathway where humanity presses ever onward and upward,

To law that is the highest liberty
And love that is law's essence and its end.

Theosophy is not prosaic and dry-as-dust; its very sap and fibre are one with the essence of poetry and romance. It may be lonely for some of us when we first leave the comfortable fire-side of stereotyped belief with its meagre terms of years, its anthropomorphic deity and its literal interpretation of cosmic myths, but, even if we put down as visions of the overvaulting brain the teachings of occultism regarding the origin of life and the antiquity of man, it will have enlarged our mental outlook if—to expand the figure—we step outside for a little space and stand in the great expanses where the cosmic winds may whisper to us their mystery, and where high overhead the ancient stars, no longer merely “studs of gold in earth's dark roof” but “pregnant globes of godward-yearning life”, send out upon the instant wings of light their circling message of a common source, a common aspiration and a common hope, and of a single love in which all Life is One.

The supreme beauty must be truth. All ugliness must be untrue. The loveliest is what is. Art gropes for beauty as one who clears away the veils from vision. The Vision beyond the veil is Art's archetype. Poetry is the shadow of the cosmic verity glimpsed beyond the gates of human

speech. Romance is our human make-believe of the Fact beyond belief. How then should anything which is presented as even approximately true shun that test of truth, whereby everything must be lit with lovelier lights as it approaches nearer to the central Sun? Fact, then, is full of romance and of poetry, and that small section of fact with which we deal herein—the life of humanity on the globe of earth and the monuments left at the present day as visible and tangible memorials of past races—is, we believe, one which cannot fail to be found a fascinating one by all who are susceptible to the mystery of the past and the romance of human evolution.

II

Theosophy, or the Wisdom-religion which has been handed down for immemorial centuries, asserts that Man is not an ephemeral creation dating from 4004 B.C. as dogmatic western sacerdotalism affirms, nor even that he is descended from an ape-like mammal that mewed and chattered in the gloom of the labyrinthine forests that now form the carboniferous strata. It asserts, on the contrary, that in his inner being, that being which is his inmost sheath to-day, he is practically coeval with our planetary system, although existing on the earth in a dense physical body only since about the middle of the Great Third Root Race, some 18 million years ago. Since that time his evolution has undergone many vicissitudes. He has borne many sub-races and family races, some of which have attained greater heights of material civilisation than any of those to which our exoteric histories bear witness. He has founded empires and built colossal cities of which not a stone remains visible to-day. He has covered vast continents with high roads and waterways, waged wars, made traffics and discoveries and sought out many inventions, heaped up dazzling stores of wealth and

luxury, built palaces for his kings and emperors, raised temples and altars to his gods, cultivated art and philosophy and covered the seas with navies and merchant fleets. And on the reflux of the wave of progress, he has sunk again into conditions of barbarism until only a memory remained of the glories that were, and folklore and myth and fable were the only extant records of a splendour that had perished and a glory that had passed away. And often on the earth there have been numerous races existing contemporaneously and exhibiting, as at the present time, all the kaleidoscope of material civilisation, from the state of savagery to that of the highest organisation.

It is, we think, not out of place here, not without a closely allied interest to our subject, to outline the cycle of social organisation which with slight variations the communities of humanity appear to follow. All activities of man are subject to the cyclic laws, and systems of government are no exception. Theosophy posits that, as each race arises, and once it has attained a certain level, it is provided with rulers and leaders from among the advanced souls of former races or evolutionary schemes. These are beings of great development and power, Initiates of the Occult Orders whose mission it is firmly to establish the race, watch over its development, raise pupils from it, found its first dynasty and give it the religion most suited to its requirements, its aptitudes and the part it has to play in the onward march of humanity as a whole. They are the great priest-kings, the heroes and demigods, of which we find so many records in the myths of many nations. As the race becomes more firmly established, these gradually withdraw from active management of its affairs, although they remain as guardians of it during the whole period of its lifetime, until the time when it has served its purpose and only the vestigial form remains. It will be seen that Theosophy affirms that in the infancy of every race there is to be found

a golden Age, in which all its activities come quickly to flower, followed by a long period of gradually increasing degeneration. It will be understood that we are dealing on broad and general lines with the development of Root-races, extending over vast periods of time, but the same process is repeated on a minor scale with sub-races and family races.

It is worthy of note that the foregoing outline of racial evolution has been corroborated by the observations of some of the most highly respected scientific investigators. Instead of seeing a continuous process of development in mental, moral and material culture from what is called "primitive man" up to the nations which at present occupy the stage of the world, they have been forced to admit that deeper inquiry points to a progressive degeneration from a "Golden Age" at the infancy of every race. The following is what Prof. Sir W. Ramsay says on the subject:

Wherever evidence exists, with the rarest exceptions the history of religion among men is a history of degeneration; and the development of a few Western nations in inventions and in civilisation during recent centuries should not blind us to the fact that among the vast majority of nations the history of manners and civilisation is a story of degeneration. Wherever you find a religion that grows purer and loftier, you find the prophet, the thinker, the teacher, who is in sympathy with the Divine, and he tells you he is speaking the message of God, not his own message. Are these prophets all impostors and deceivers? or do they speak the truth, and need only to have their words rightly, *i.e.*, sympathetically, understood? . . . The primitive savage, who develops naturally out of the stage of Totemism into the wisdom of Sophocles and Socrates . . . is unknown to me. I find nothing even remotely resembling him in the savages of modern times. . . . I was forced by the evidence to the view that degeneration is the outstanding fact in religious history and that the modern theory often takes the last products of degeneration as the facts of primitive religion.

The above is, as a matter of fact, not the whole truth; for it is true that the standard spiritual and moral attainments which constitute the essence of civilisation degenerate as the race advances in its course: it is also true that there progresses, side by side with this lowering in height of the

cultural level, a wider and wider extension among the mass of the people of that modicum of it which they can assimilate. The mountain sinks, but its substance is not lost. It fills up the hollows; and, although the peaks appear no more, the general level of the racial ground is raised. This is the whole object of the system without which it would be meaningless and without purpose. Even so, when democracy crumbles because the people are unfit to govern, yet they have had the opportunity of being their own masters and by the trial have in some measure gained a capacity which could only thus be developed.

III

Of the Five Great Root Races that up to the present have formed the vehicles of Man's evolution upon our Earth, we have no tangible record of the first and second, or if any such records are still preserved they are not at present available. About the latter half of the Third Root-Race's evolution, however, a period which has been variously estimated at between two and four million years ago, physical humanity had sufficiently materialised to leave enduring traces of its existence in stone edifices, and monumental images. It is to such vestiges of the Third or Lemurian Race that we now turn. Lemuria, in its prime, consisted of a great main continent that occupied the site now covered by the Southern Pacific, heaved upward from the outer crust of the globe by the pressure of internal fires. The land contained many lofty mountain ranges, many of the summits of which were active volcanoes, while in the valleys and plainlands a luxuriant and gigantic vegetation chiefly composed of huge ferns and creepers formed the home of the enormous fauna of Lemurian times. The Lemurians themselves were a gigantic race, ranging from 30 feet in height at the beginning of their

development down to 12 to 18 feet in the age when the next race, the Atlantean, was commencing to rise in the outlying portions of the habitable land of the globe. Some of the Pacific Islands are to-day portions of that ancient continent. Some are peaks which were never submerged, others have been upheaved again since the destruction of the continent, others again are coral formations built upward from the higher portions of what is now the ocean bed. It is to the Islands of the Pacific, then, that we must turn our eyes, in the first stage of our summary survey of the relics of the Lemurian race. It would require volumes to deal adequately with all of such vestiges as are known to-day, and in this case, as in that of the other stages of our excursion, we can only halt to survey the more familiar and outstanding works of monumental nature that testify to the existence of the vanished peoples that produced them.

I would ask you to accompany me first, in your mind's eye, to the Island of Ponapé, one of the Caroline Group, lying almost on the equator and near the international date line. We are standing on the extreme eastern shore of the Island and before us stretches the vast bosom of the Pacific. The moon swings high above amid her retinue of stars. The jungle comes almost to the water's edge and below it the long rollers break in gleaming foam upon the beach of crumbled coral and silted sand. Directly in front of us amid the swirling surf a massive wall built of enormous blocks of rock rises to a height of some 30 or 40 feet above the water. To the right it is broken by an opening like the mouth of a canal, on the further side of which stands another huge wall that runs seaward till it merges in a shadowy pile beyond, where the glinting moon picks out here and there a detail like the towers and battlements of a ruined fortress. The tide swirls about the foot of the walls and gurgles in the canals and here and there a tumbled stone appears above the foam and is swallowed

up again. This is the ancient city of Nanmatal, to give it its native name. No man knows how or when it was built. The folklore of the rude islanders says that it was founded by two brothers Oleisiba and Oleosoba, who brought it down from heaven by prayer and who united all the ancient tribes into one nation. And after them a great warrior from oversea, King Jokelekel, came in a great war canoe with 333 fighting men and Nanparatak, the Captain of his braves, and took the city after three days battle and slew Soutelour, the great chief that dwelt there. And since then none live there and the great times are gone; nor is it wise to pry among the ruins, for the gods live there yet and it is not good to anger them; for then there comes thunder and great rains and the sea boils over the stones to wash away the footmarks of the foolish. The extent of the ruins above water is some 1,500 yards long by 600 yards wide. They are built of huge blocks of roughly hewn rock laid together without cement. Some of the blocks are twenty feet long by seven or eight feet wide and three feet in thickness. The buildings are traversed by narrow straight canals now filled at low tide with banked up sand. Upon the top of the walls vegetation luxuriates and on the portion adjoining the island grow clumps of palm trees. The land is gradually sinking, but so massive are the bastions of rock that even the tremendous force of the Pacific surf leaves little impression upon them.

This is what is left of one of the ancient fortresses of the Lemurians, built in the latter days of the race when the younger Atlantean race was driving them slowly from the great plain lands of the south and west to the far corners of their continent and the mountain fastnesses of the region around us. Here a band of that ancient people made their stand against their younger and more warlike enemies. At that time the land here was high above the sea and Nanmatal stood some distance inland protected by a tangled growth of

forest and an enormous moat, ringed on its inner side with a wall of huge lava blocks. To the west lay another similar fortress on what is now the mainland of Ponapé, behind the harbour of Ronkiti, where the traveller of to-day may still trace amid the tangle of the tropical jungle the line of the ancient outer walls and look up at the cyclopean battlements of the Lemurian strongholds, or descend into the chamber now called the Temple of the Sun and see the entrance to the subterranean passage which is said to have led to Nāmatal. For the rest, there is the sea that dreams and murmurs above her secrets, a troubled tale full of mighty sounding names preserved in barbaric folklore, and the wind that murmurs along the choked canals and through the deserted halls and passages.

Westwards from Ponapé many hundreds of miles across the waters of the Pacific lies the island of Rapanui, or Easter Island, 2,000 miles from the coast of South America, and just under the Tropic of Capricorn. It is this island which is one of the most fascinating and mysterious spots on the face of the earth, that forms the second stage of our journey. It is a volcanic land, bare and bleak, dotted with extinct craters, waterless and almost treeless. Before us, as we come in from the sea, we see country rolling in great undulations covered with long coarse grass, and far away a cluster of rounded hills. And dotted here and there amid the grass, projecting out of the ground, are what appear to be huge stone pillars. As we approach the nearest, it takes shape until we see it is a huge human image roughly hewn in stone, protruding from the ground from the waist upwards. The portion visible is some thirty feet in height, the head about ten feet from chin to brow, with gaunt impassive features and deep hollowed eyes that seem to stare beyond us seaward. On the head is a curious circular cap of stone. All about us are dozens of similar heads appearing above the ground, some

buried to the chin, others with their eyes on a level with the grass, one leaning forward, another on its back. It is as though some giant Jason had sown the land with dragons' teeth and a crop of Titans were emerging. We pass among the images. They lie in clusters, but here and there a solitary head appears amid the grass. They are all different in details though in type the same. On stone platforms built of huge blocks sometimes fifteen feet in height, ranged along the shore, other gigantic images lie prone beside their empty pedestals. In weight some of them must be well over fifty tons. Far off is the extinct crater of Rano Kao, peopled with a silent concourse of images, some standing, others lying on the inner slopes, others half disengaged from the surface of the lava rock, as they were left when the workmen gathered up their tools and left their labour. One huge image, 66 feet in length, lies on its back as though ready to be transported from the quarry. We leave Rano Kao and come to what is now called the Hat quarry where the ground is littered with round stone hats, similar to those worn by the images on the platforms. Everywhere is evidence of what must have been ceaseless and organised human labour. But to-day, the island is the home of a handful of ignorant islanders. Around is the vast Pacific, bare for thousands of miles save for a few rocks and atolls. A great silence broods here and the wind whispering along the waving grass seems charged with messages of an immemorial past. What is the secret of Easter Island?

Here once, more than a thousand centuries ago, stretched the great Lemurian mainland with its fertile plains on which the giant Lemurians reared their crops. It was a land of many cities built of massive stone, and connected by canals and broad causeways. Civilisation was much less complex than in the 4th or 5th races. What is now Easter Island was a Sacred Mountain, the home of the priestly clan that

ruled over the destinies of the Lemurian race, and the statues which were erected on the platforms around the edge of the mountain were those of the semi-divine rulers, priests and kings, who succeeded the first great Initiate-Founders. The mountain was a mass of extinct craters, and from the lava-quarries of these the statues were quarried and cut by Lemurian labourers under the direction of the Clan. The work was definitely planned as an enduring memorial of the great Lemurian Race, at the time when the submersion of the continent was approaching and when the ferocious Atlantean sub-races were carrying on an exterminating warfare upon the last remnants of the Lemurian people. Three active volcanoes on the island lit the whole summit with a continual glare, and for a long time the Atlanteans avoided this portion of the Lemurian land as the spectacle of the flaming mountain ringed with its line of huge stone sentinels struck them with awe and terror. At length the great cataclysm came which submerged the last vestige of the continent. Shaken by internal explosions the land split and sank, the waters of the ocean poured in and the Sacred Mountain with its images and platforms sunk far beneath the waves. The sand silted round the standing figures, covering some of them completely, together with other works which are still hidden, and leaving some of them half buried, as they may be seen to-day. It was only in comparatively recent times that volcanic forces again raised the land above the surface of the ocean. To-day Easter Island is a mystery and it is, we think, only explainable in the light of the ancient teachings and, we are confident in saying, will yet provide one of the most important links in their future vindication.

Walter Owen

(To be continued)

THE COLOUR KEY OF THE RAINBOW

By N. E. YOUNG

DID you ever imagine how the world would look if it had no colour? If the sky and the grass, the flowers, and our own selves and surroundings were all tinted a few shades of dull grey, picked out here and there in heavier lines and areas of black and white, it would be a mere ghost of our real world—glowing as it is with all the colours of the rainbow—and we should lose more joy out of life than perhaps we can well realise. The world has never been without colour, for its harmony, based on the colour scale of the spectrum, has been a God-given gift to man; a symbol of the covenant between the Creator and His creation; a “key,” if we can only learn to read its inner meaning, to the seven-toned harmony of the Universe.

We can very readily imagine a world without music; for we know that, speaking in terms of our own musical art, there were long ages in which there was no music here at all; and that even now, when music has come to be the most beautiful and the most mystical of all the arts, we can produce it only in time, not in space as colour is manifested. The tone, or pitch of sound, which is the “material” of the art of music, dies almost as soon as it is produced, and must be reproduced again and again in order to manifest at all. Not even the “bow in the clouds,” which is a circle of brilliant white light rays refracted by a curtain of tiny raindrops, each one of which acts as a prism in order to open the white rays out into

the colour scale of the spectrum, is made of quite such fairy-like material as is used in the production of music.

We are told that a characteristic of any phenomenon of the fourth dimension is that it can manifest in our three-dimensional world only in time, as a "passing" through this space of something which, having more than three dimensions, cannot be wholly contained in three-dimensional space, but must be manifested a portion at a time, thus coming into and going out from this space with greater or less rapidity. Musical tone exhibits this characteristic fully, for its existence here is only for a moment, only just as long as the tone itself can be prolonged by the mechanism of the instruments producing it.

Nowhere does Nature give us a musical scale as she does the colour scale in the perfect band of the rainbow. We have hints here and there of musical tones, and even of melody; but the scale of seven tones, upon which our musical system is built, is based on a few universal principles of harmony discovered by man, and which he has also applied in the invention of his musical instruments. A very wonderful thing to have done! All of the other Arts, no matter how high the ideals expressed through them, use in some degree the images and materials in the outside world to embody these ideals. In evolving the art of music, man has reached out into the unseen Universe, through his inner Self, and has been compelled, in order to express the ideals he finds there, to invent instruments of metal, wood, etc., to fit harmonic laws. These instruments were the result of the effort to express these laws in music, and not in any sense the material of its art. This material is Sound. The most wonderful part of this achievement has been that centuries of study and effort have finally resulted in a seven-toned scale, for we have only one scale in music, and this scale fits in with the seven-toned plan of creation, and gives a "physical body" as it were

to the universal principles of harmony which underlie that creation; an expression of these harmonic laws through the medium of related sound-vibrations in the air.

"In the Beginning was the Word"; and it was the spoken Word which created colour by the command: "Let there be Light." Of this Word, or Sound, upon whose vibrations the Universe was built, our physical plane sound is only a reflection; and upon the laws governing the harmonious combinations of these sound-vibrations man has based this art of music, at once the oldest and the newest of his arts; for, although we cannot go far enough back in history to find any beginning of music, or even of musical instruments, it is only in the last few hundred years that its real growth has begun, a growth so wonderful as to indicate that "ear hath not heard" what it may yet be.

These details have been given in order to attempt a comparison of the scale of tone with the scale of colour. On the tonal scale has been built a system of music, of musical notation, and a series of musical instruments which are little short of marvellous. There has been evolved a system of harmony so complete that only long years of study can unfold to the student even what has already been discovered of its laws. Of the colour scale we really know very little. Of its use in the art of painting, and of its practical use in our surroundings, we know something from an artistic standpoint. Of its use to Science we also know, for it has been a key which has unlocked some of the greatest secrets in Nature, from the composition of the planets to the detection of certain elements in the radium emanation. But of the "harmony" of the colour scale we know almost nothing at all. Manifested in the higher medium of the ether, and given us in its completeness by the Creator, perhaps we shall need to use a higher sense in order to investigate its harmony as we have investigated the harmony of the musical scale. Several attempts

have been made to combine music and colour, but so far without much success. As one critic has said, we have not yet learned to "tune" our colour scale. Most people do not respond to colour, merely as colour; while nearly all respond to musical tone. Perhaps this is because colour is such a constant factor in our lives, and we have not given much time to the study of its mystical meaning, nor applied its influence to our lives or surroundings except in the most thoughtless and superficial manner. We accept any colour or colour combination simply because it is the fashion or because we have always been used to it, and we think so little about it that usually clashing combinations of colour do not offend our sense of harmony, notwithstanding the fact that nature is always harmonious, and that we could learn much of the artistic use of colour from her alone. Yet, in spite of this indifference, the rainbow has coloured all our thought and all our speech. Each colour has come to have a more or less definite meaning, which in music becomes the elusive quality so much talked of, that of tone-colour, a term almost impossible to define.

We speak of looking through "rose-coloured glasses" of happiness, of "seeing red," indicating great anger and resentment, of some one being "true blue," of white as purity, of green as growth, of purple as power. Surely these qualities, as they are in constant use, are well understood. The colours have more or less sinister meanings also. They manifest the polarity which we find in all manifested things. We are told in the preface to *The Voice of the Silence* that each colour manifests as a "light" and a "dark", with all possible shades between these two.

In endeavouring to make a comparison with the harmony of the musical scale, the colours have been given a slightly different arrangement, which should be explained. The most generally accepted division of the colour-scale gives both blue

and indigo. Another, which is used in a book on the mysticism of colour, divides purple into two colours, purple and amethyst.

However, the whole scale of colour is recognised as being unfolded from the three primary colours red, yellow and blue.¹ All the rest are combinations of these three. The three secondary colours are orange, green and purple, and these each occur between two of the primary colours, and are in fact only a mixture of the primary colours on each side. Red and yellow produce orange, yellow and blue produce green, and blue and red (the first colour) produce purple. This gives a figure of two interlaced triangles and the point in the centre as white, the combination of all the colours, and the only other colour, as black is simply lack of colour. Here we have the three primary colours, the three secondary colours, and a seventh, white. The six principles in nature, says *The Secret Doctrine*, are all the outcome of the seventh and one, the only Reality in the Universe. The three primary colours occur as the first, third and fifth colour of the colour scale, as all the rest are derived from these three. In the seven-toned musical scale the first, third and fifth intervals taken together make up the "common chord", which determines the key. While we can "hear" about eight octaves of sound, we have not eight scales; we have only one scale whose intervals are always the same. We have only seven tones in music, a, b, c, d, e, f, g, and we have only seven chords built on these tones. The major scale is here taken as the constant of comparison with the seven-toned colour scale. It is, harmony says, the natural scale. It might well be taken as a symbol of the Reality above, while the minor, which is only a "bent" or reflected form of the major, would represent the material universe.

¹ In pigments. In lights the primaries are Red, Green, Violet. The author is dealing with pigments in motion, as on the colour top. Purple is here taken to include the two final colours of the spectrum series.—ED.

A tonal scale can be built on any tone, or half tone, or quarter tone, or on any pitch of sound whatever, so long as it is within the range of our hearing; and although that range is eight octaves, while the colour scale covers only one octave of vibrations, we know that in the tonal scale we are only repeating the same series over and over; and we can readily believe that these octaves extend far above and far below the limited ones to which our ear responds; and we also know that there are invisible rays of light, which are probably arranged in octaves also, far beyond the violet end of the spectrum, which we cannot "see", but which have been detected and used by Science, and even their approximate rate of vibration determined; so much more rapid than the violet end of the spectrum as to leave an immense area of probable "octaves" of light rays unaccounted for.

The colour red, the first colour of the rainbow, corresponds to the first tone, the "do" or key note of any tonal scale. Red is the colour of Life and Love. Life, which can be made so ugly and dark of hue by passion and desire; whose coarsest vibrations reach the very lowest possible in our present cycle of evolution, and whose finest, manifested as Love, are the very highest, and sound out the "Do" of the next cycle. It was Love which manifested Life. "God is Love, and he that loveth not knoweth not God." The creative power (whether in the physical, or the moral, or the mental does not matter) should be pitched to the rose of Love, and not the lower red of Life, and until this is done very little further progress is possible, either for the individual or for the race. If we cannot sound out our key-note in all its purity and beauty as Love, we can never reach even the second scale tone of health or harmony, much less sound out the full chord of life at its best. The red of the rainbow, as do also the other colours, shines out in its full perfection, for in this symbol of the covenant there is no flaw. Each colour glows out in the purity of living light,

whose glory no earthly pigment can ever equal. Each musical tone can be "raised" as a sharp, or "lowered" as a flat, and between these are possible quarter tones, or even smaller intervals, which may yet be utilised; for we know that, wonderful as our system of musical keys is, it is after all only a sort of "compromise", for the sharps and flats are slightly "out of tune" in order to bring them to the same pitch and so use one key on any keyed instrument for both. The first tone of the musical scale, like the colour red, is the beginning and also the end of the scale tones, and its pitch determines the position of the tones following in the scale. Just now we are in almost the lowest point in our present chain of worlds, and so this is our key-note. If it is based on the lower vibrations of Life, all that follows will be out of "tune" with the scale of the Infinite in which we "live and move and have our being".

The second of the spectrum colours is orange, which is not a primary colour, but a mixture of the red on the one side and of yellow on the other. Its meaning, given very briefly, is balance, or health. As red is the colour of the physical, and yellow the colour of the mental, this colour orange might be said to correspond with the astral body, the body of "feeling" which is between them: for our health, both mental and physical, depends to a large extent on the "balance" of this body of desire. It is above all the others the "moral body" also, for from it come the promptings of desires and appetites, against which the physical body usually rebels, and in the satisfaction of which the physical body suffers most. These three bodies are the three sheaths through which we come in contact with the three worlds, and they must be tuned together as the three wires of the piano are tuned to the same pitch before a condition of health or harmony can be maintained. If the piano wires are out of tune, or one of them broken, we cannot bring music out of the instrument. We can never bring the

fullest harmony out of our lives without a clear, healthy condition of these three: and now, when we are literally, as Isaiah says, "prisoners of earth," the astral is the most important, for it decides largely the condition of the other two. The second interval of the tonal scale can move in either direction in harmonic progression, for it lies between two of the most important intervals of the key, the first and the third. The interval of the second is an inversion of the seventh interval of the same scale; the colour orange is the complementary of the colour blue; that is, taken together, the two will again produce the white ray, the seventh of the colour scale. We cannot, in a mere outline, go into the fascinating subject of the healing powers of music, but undoubtedly here is where its most important results are achieved, in the body of "feeling" which reacts so forcibly on the physical body, and which responds so fully to the vibrations of musical sound.

The third colour, yellow, is that of the intellect, knowledge, wisdom and understanding, and is the colour representing the mental body. These are the only riches which are not destroyed "by moth and rust, and which thieves cannot break through and steal." Who choose wisdom will, like Solomon, have "the rest added unto them". The Mexicans have a saying that the gold pieces of their money are the coined tears of the poor. The treasures we carry to the higher mental plane are the coined faculties of the riches of knowledge that we have been able to accumulate. The clear yellow of the intellect is not so often stained with dark and undesirable tints, because in these realms we are without the lower desires and passions which surge through the astral body and are the daily temptation of the physical. But there is danger of an intellectual pride which makes one hard towards any weakness in others, and incapable of response to anything outside of its own circle of interest.

The third interval in the musical scale determines whether the scale be major or minor. The second interval is the same in both, but the third determines the pitch of the remainder of the scale tones. A third is the most important interval in music. All chords are built of thirds. It is the only interval which is complete in itself, as the sixth is only an inverted third, and all the rest need the addition of the third to complete them, as alone they sound "hollow" and incomplete, unfinished. As the middle tone of the "common chord" of any key, this third tone determines this important chord as well as the key itself. When we think of the mind as a "mirror" through which the Reality above is reflected, and the only means of reaching that Reality, and also that the mind "body" completes the circle of our present conscious existence, its importance can readily be seen, and its value also, as Solomon put it, "above rubies," whose colour is very significantly red. Yellow is the complementary colour of purple: knowledge and power have ever been associated, and these two also will combine together to form the white ray again.

Green, the fourth colour, is the earth colour; and "Fa," the fourth scale tone, is the Nature-tone. Arranging the scale (we take the C scale-only as an example) in fifths as follows: (F) C, G, D, A, E, and B, we find the fourth interval F occurring below the key-note, which we have taken to correspond with the red of Life, and it very appropriately represents the earth-plane. Yet green stands not only for growth, but for rest also and for individuality. It was only when the intellect was developed that man could become an individual, capable of taking his growth into his own hands. The colour green is a combination of the yellow of intellect and the blue of Truth. We are now in this green ray, and the next colour-ray reached will be the blue. Already we are beginning to develop it, but conditions must become much clearer than at

present, before we can reflect this colour in its perfection. The complementary colour of the green is the red, which is now our key-note colour, and whenever we can combine the best of the red with the most perfect of the green, the white ray is produced and we are ready for our next scale step. If all the people of the world reflected the spectrum of the virtues as the tiny raindrops reflect the colour spectrum, perhaps we should arrive at the very point to which our long spiral of evolution will finally carry us.

This earth and its humanity are now at the turning-point, the "battle-field" of all the ages, and the "tree" of the human race is lifting its green of individuality above the "mud" of the physical, and shows already some promise of what it yet shall be when its growth is finally attained. Green is the only colour which combines well with any and all the other colours. From the scale-tone of the fourth we may move harmonically to almost any other scale-tone or chord. In our present point in evolution we are exhibiting especially the green ray and its complementary colour the red ray, but the whole scale of the virtues may be reached and cultivated as well as these two.

The fifth colour, blue, completes the colour chord. "There is no Religion higher than Truth." To this ray belong all of the arts, for their aim is the expression of Truth, and only as they do so can they have the right to be classed as arts; the beautiful is only beautiful in proportion to its truth. The fifth interval in music, combined with the first, forms a "chord circle" so complete in itself that consecutive fifths are forbidden in written harmony, as they are harsh and do not melt into one another, as do the chords having one or more common tones. A perfect fifth, according to harmonic laws, is the basis of the generation of tone. From it radiates the whole system of tones and keys, and the scales are determined by

the arrangement of the seven tones in fifths as given, (F), C, G, D, A, E, and B. "The nucleus of the key is formed by the five relatives C, G, D, A, E, with the lowest tone as the key-note." The usual five-toned scale is made up of these tones. This leaves out the fourth interval, which is below the key-note, and the seventh, which is the leading tone and is never treated harmonically as are the others, but which requires separate rules for its progression. The physical body, Theosophists say, is not really one of the principles at all; and the seventh of the planes, sub-planes, principles, etc., is always the source of the others.

The seventh colour, white, is the source of the other colours; and the three primary colours, of which blue is the third, the fifth colour of the colour scale, produce the white ray by their combination. The chord of the seventh, built on the fifth degree of the tonal scale, takes in the triad on the seventh degree, which is seldom used alone, but which always leads into the key-note, just as the white ray opens out again with the key-note red, the first colour.

The sixth is the most beautiful and flexible of all the musical intervals. The sixth is an inversion of the third. The sixth colour, purple, is also the complementary colour of the third colour, yellow, so it is really a bending back to the beginning of the colour scale and not its completion, as is the colour white. The sixth interval of the tonal scale, and the chord built on this interval, can move to any other tone or chord within the key; the attribute of power is conferred by any one of the virtues. But the use of this power for self, or for selfish purposes, means a bending back, a drifting towards black magic, for it is the combination of the most beautiful and spiritual of all the colours with the lower vibrations of the red ray.

As the colour scale is mounted and each virtue added—Love, Wholeness, Wisdom, Growth, and Truth—the next step

is Power, for the "possession of the virtues confers kingship". The purity of this colour decides the step into the next, wherein are blended all the other rainbow colours, and which, like the leading tone in music, can only go on to the tonic tone of another scale, whose vibrations are an octave higher. When we reach the seventh we have completed the scale, as the next step is the "Do" of another scale. The seventh colour, white, gathers up the best of the six rainbow hues, and combines them into its ray, which is purity. If there is the slightest stain in any one of them the white ray cannot be perfectly produced.

"The Six Principles in Nature being all the outcome of the Seventh and One, the only Reality in the Universe, whether cosmic or micro-cosmic," we can use the symbol of the three interlaced triangles for the three primary colours, red, yellow and blue, and the three secondary colours, orange, green and purple, as we have only six colours with white as the seventh, the centre, and the source of all the rest, and the point in which they all unite. In the tonal scale the three intervals which make up the common chord—the first, third and fifth—and the three which make up the minor chord on the second scale-step, take in every scale-tone except the seventh; and while this seventh is not the source of the scale, excepting in the sense that it is the tone which leads into the key-note and nowhere else, it is so different from the others as to require different harmonic treatment. Also, our scale is after all an "artificial" thing and not all of its possibilities have yet been investigated.

As the rainbow is the symbol of the covenant between the Creator and the Earth, the promise of the future, so does the tonal rainbow of the musical scale hold out a promise of further development, a "Pot of Gold" which will yet be our possession, although the rainbow has no end, and neither has our system of musical keys, for these are arranged, not in a

circle, but in a never-ending, constantly ascending spiral, the symbol of Evolution.

As a child learns to play the seven-toned scale with five fingers, we are endeavouring with five senses to respond to the seven-toned scale of the Universe. As we ascend the spiral of Evolution, our individuality will always be five, and our range will always be seven; and this is the source of the longing of which every soul is aware, to reach ever beyond its present circle; it creates a capacity to respond beyond that present circle of existence, and so makes for growth.

N. E. Young

THE FOREST

O LONELY woods that clothe the hills,
What fellowship for man is here?
I stand unutterably lone.
For here prolific Nature spills
The wine of being—yet I fear
This life with death for undertone.

Majestic trees that faintly move,
And ferns of magic tracery,
And fatal-fingered clinging bloom,
What eerie forms your fabric wove?
I tremble in such company,
And wonder wavers into gloom.

The only sound a distant bird,
A peewit's scarcely uttered cry,
Abundant life in silence born;
The only movement grasses stirred,
The trembling of a twig on high,
A dreamy stillness subtly worn.

Deep-bosomed forest, shadow-girt,
How lift the darkness of thy soul?
No converse holds my heart with thee!
I think, I love, I suffer hurt,
But myriad ages still must roll
Ere thou canst touch his mystery.

And man must fain consort with man,
Lest beings terrible and weird
Should steal the human from his heart
And, following the pipes of Pan,
A path before his feet be cleared,
And boughs withdraw and creepers part.

Oh! Let me grip a human hand
Whose pulses throb in tune with mine,
And let me hear the vibrant voice
Of tender love, and let me stand
Where I with others may repine,
Or with humanity rejoice.

DOROTHY MARY CODD



"THERE WERE GIANTS IN THE EARTH IN
THOSE DAYS"

By LEONARD BOSMAN

THE compilers of the book of Genesis, whoever they may have been, even though they were merely borrowing the traditions of other races amongst which the Hebrews sojourned, have, nevertheless, included in their "history of the Jews" accounts of certain happenings which in the light of occult research have been found to be facts. This is the case with the account of the flood of Genesis.

Whether this "flood" be viewed symbolically and cosmically as relating to *pralaya* or the disintegration of the worlds, or whether it be viewed historically as relating to the flood which almost all the ancients agree to have happened, it contains much of interest to the student.

It is especially interesting, studying the Bible in the light of the Secret Doctrine, or Qabalah, to note the verse which speaks of the giants, so-called, for the original does not speak of giants but of "Nephilim". It is not here denied that there were actual giants "in those days," men and women of huge proportions, as stated in the various works written by occult students, but it is merely pointed out that the Bible says nothing of giants. Evidently it is a deliberate mistranslation of the word "Nephilim" for which there was no translation known, deliberate in the sense that it is believed by many that a great mind was directing the work of translation behind the scenes and allowed this word "giants" to go forth in order to help the world or its deeper students towards a realisation of the truth hidden in the pages of Genesis.

Even the best Hebrew scholars confess that the real meaning of this word Nephilim, or Nephilin, as it is written in the Targums, is obscure "and much disputed by commentators". It seems that it is only Gesenius who derives the word from the Arabic Nebil, meaning large bodied, gigantic. Others, oppositely, derive it from the Hebrew *Nphl*, to fall, "men who fell off from the faith of God" as one translator has it in Bagster's translation of Genesis issued in 1844. In other dictionaries the word *Phlh* is given as the root and its meaning being "to distinguish" gives the idea of men of distinction. These are, of course, giants in a symbolical sense, men of renown, conquerors, etc., great ones, or even "noble ones," as Fabre D'Olivet expresses it, actually deriving the Latin "nobile" from the Hebrew *Nphl*, which is pronounced "*nophil*" and gives us the modern English "Noble,"

a giant who swallows up the land or one who leads the people wisely and well, as the case may be, a giant of wisdom or a plunderer!

The authorised version of modern times is in this case certainly incorrect, which can be proved. The verse in question reads in English: "*There were giants in the earth in those days: and also, after that when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old men of renown.*" The italicised words are correct translations.

The use of the word "became," although printed in the English Bible in italics to show that it is an interpolation so placed to make sense, is absolutely and utterly incorrect, as any student of Hebrew will confess. It is, indeed, just the opposite, for these children born unto the wives chosen by the "Sons of God," or rather the "Sons of the mighty ones," are not said in the original to *become* mighty men but actually *were* mighty men in ancient times. (Hageburim ashain meoulam anoushi hasheim.)

The actual literal translation is that "The Nephilim were in the earth in those days and also after that when (or because) the sons of the mighty came in unto the daughters of men who bare unto them: they (are) the Giburim which in ages past [were] men of name".

This is the exact translation, even to the words "of ages past," which are different entirely to the revised translated version. The Hebrew word, however, for those who wish to dispute the translation is "Meoulam," which, even literally, means "from eternity," according to the modern view, but which is here taken to express an *Aeon* or an age. It *may* also be accepted as meaning "from of old" or "of ancient times".

So, then, the secret hidden in this verse is that there were indeed mighty giants of intellect and power in those days and amongst them also descendants of great ones of days long

passed away. Using their knowledge wrongfully, naturally they "fell," so that the word Nephilim relates as much to the "noble ones" as to the "fallen ones" according to the root meaning of the word whether we accept it as *Nphl* or *Phlh*, the very sound of this latter root "phaloh" giving us the modern "fall".

It is naturally well-known to Theosophists, following the researches of many students of Occultism, that there was a continent which, for want of its real name, is known to us as Atalanta or Atlantis. The history of this continent as detailed by those who have developed the higher senses has been given us in various works, notably the wonderful *Secret Doctrine* of Madame Blavatsky, and also the work of Annie Besant and C. W. Leadbeater, *Man: Whence, How and Whither?* as well as in earlier works by the different Theosophists who were interested in this fascinating subject. It is unnecessary here to give this history now so well-known, but it is well to remember the outstanding reason for the destruction of the continent.

It is said that many in Atlantis sinned, either deliberately, or unconsciously, though continuously, using the growing mind for the furtherance of their low desires, or, in special cases, in order to obtain power over others. Some ranged themselves on the side of evil deliberately, whilst others, being careless or sluggish, allowed themselves to be drawn by the influence of the "Lords of the Dark Face" and found themselves working with them. In some rare cases they managed to realise their folly and escaped only with death, but others remained until destroyed in the rising waters of the flood.

As far as the voice of intuition may be correct it is believed that many of these "noble ones" who "fell" came to see the error of their ways in the states of consciousness intervening between birth and death. They flung themselves at the feet of the Great Ones and begged for opportunities to

atone for their past follies. Within them was great capacity and power, but hitherto these had not been rightly used. So, therefore, a chance was given them¹ and they re-entered the stream of earthly life in a new age painfully travelling the new roads they found opening up before them, slowly and laboriously working off the effects of their past misdeeds, involving themselves anew and again unravelling the threads around them, until at last the time came when fresh opportunities opened up and a new day dawned.

These were the "noble ones," the "fallen ones," who age after age were born and are being born in order to regain that pure human love of kind which has within itself the love divine. This love they had almost killed out by their Atlantean methods, by their separative means of developing the powers they sought to obtain, by cutting themselves off from humanity and making themselves cold and callous.

Therefore, repenting, it was necessary, in order that they might have an opportunity to realise the human love which once was within them, that suitable opportunities should come to them. Hence they were born into surroundings and took bodies which were excessively desireful, full of desire and emotion. Yet always they learned the impossibility of the thorough gratification of their desires by reason of the ambitious pride which still was the fundamental side of their outer nature. They were thus between two fires, that of the old idea of separative ambition and the earthly ties of love and passion.

Such an Atlantean, according to certain occult students, was the Individual, or EGO, who in his last French (or Corsican) incarnation used the body named Napoleon Buonaparte. His history, if studied carefully, will show how he was ever between these two fires.

¹ This pronoun may be changed for "some of us" if desired.

He, then, was one of these Nephilin; one of the "noble ones" who "fell". This word which has already been studied, Nephilin, or as it is written in the original N P L N, without the points or vowels which are not used in manuscript, seems to be a symbolical word invented to explain whilst hiding the real meaning. It has two roots with opposite meanings as stated. One of these means "noble" and the other "fallen". Here is a kabalistic play upon words to express a deep truth, the sort of thing which students of kabalistic methods know so well.

It is said, then, that Napoleon is one of these: but it is said by Theosophists and therefore not accepted by many out of the ranks. A kabalistic friend and teacher has, however, pointed out the strange connexion between the name Napoleon and N P L N (Nephilin).

It will be observed that both words are written in the same manner except that the modern word has the vowels to show the pronunciation, which vowels are lacking in the Hebrew word, though the pronunciation may well be the same. The letter Pei in Hebrew is pronounced either hard or soft, either as Ph or P. It has been said that the Hebrew words can be made to mean anything if differently "pointed". Certainly this word NPLN can be pronounced almost exactly as the modern equivalent Napoleon.

Now if this should not be mere idle speculation, the question may well arise as to the rationale of this apparent coincidence. The answer to the student of the occult should not be so ridiculous as it would appear to one who had no knowledge of these subjects.

Before the advent of Napoleon, it seems that there was no such name in existence, but whether this be so or not makes little difference. We are concerned to know how the name arose and was given to this individual, seeing that he was a reincarnating Atlantean.

Is it not reasonable to consider that the Ego of such an Atlantean, in returning to birth to wipe out the results of the past, would signify his coming by a certain vibratory effect, the vibration of his soul, as it were? If this can be accepted as true, then the vibration would show forth to those who knew the Karma to be worked out and this vibration reaching physical world would announce itself as a NAME in the physical ether, impinging upon the ears of those nearest to the Individual through karmic ties. In the name thus sounded out, the sensitive, whether consciously or unconsciously, receives the vibration which translates itself into terms comprehensible to the mind and brain. Thus the vibratory force of the Ego would communicate itself to the Father or Mother, into a relative or even a distant friend of the family, according to the sensitiveness shewn, and the new name would flash in and be given to the child.

In the case of the child born as Napoleon, it is reasonable to consider that here was to incarnate a mighty Atlantean who had sinned deeply in that period. He, through the body called Napoleon, sought redemption in the crushing lessons he had to learn from being between the fires of love and ambition, the two stools between which he fell to the ground.

According to this theory, which may to some be a fact, he, the NPLN, comes forward into incarnation, vibrating and shewing forth the kind of Karma due to him. His parent, or other relative, catching the vibration, gives to the child the name Napoleon, perhaps the strangest name ever given to a child though now so well known but yet so little used.

To name a thing or person is, as it were, to make a vase in which to hold its essence or preserve its character, just as by similar magic or the power of chanted words, the Genii of the east have been said to have been imprisoned in bottles, etc. The naming of the child is in a sense the fixing of the temporary prison house, temporary but none the less real while

it lasts. The real Individual within it can only escape from it when the power of the sound wears out, or, in other words when that portion of the engendered Karma has been worked out. Indeed, the name may be said to signify the Karma.

There are many besides Napoleon who have thus incarnated in order to wipe out the Atlantean effects, and their difficulties are great by reason of the causes set in motion, but it is sure that the difficulties are not insurmountable. The cause was one that brings many effects. The lust of the eye and the lust of the flesh are as nothing to the lust of the mind, for this gives place to the most dangerous of all, the desire for power and PRIDE, that pride which is interwoven eventually almost into the very spirit and it is this which constitutes the "sin against the Holy Ghost or spirit". For the mind is the "Holy Ghost," the "ruach" or spirit, the mental nature which should guide the man when he uplifts it to the spiritual. Carnal sin is natural, but, if the mind be allowed to sink in the mire of the desires and spiritual lust should grow from the contact, then is engendered a crime which is so far reaching in its dire results that no man knows the end. Few indeed can realise how such effects are carried forward life after life as new results spring from the working out of old ones and themselves become new causes in turn generating other results, until the skein becomes so twisted and tangled that it is wondered if God Himself could unravel it, for sometimes the man becomes so utterly perverse. Fortunately this does not seem to be by any means a usual occurrence, according to the teachers. Few go so far as to lose every chance of salvation, few go so far as to deserve complete annihilation of the Individuality, for to every one, however deep the sin, is given a chance, many chances, in fact. Everything that can be done is done to help the sinner who may otherwise become lost, everything seems to be put in his way to help him if he

will be helped. In some cases it appears almost as if the law of cause and effect, were set aside for a time until the man became strong enough to carry the burden over many lives.

So, then, in considering all the horrors of so-called ancient and modern civilisation, the wars of India, of Greece and Rome, the arena, the bull-fight, the bear baiting, the prize-fighting, the race course, the competitive and soul-destroying system under which the labourer at times has work thrown to him—considering all these things, however awful they may appear, we may see a purpose shining through them, in the darkness surrounding our minds. That purpose is the gradual diminution of the old Atlantean evil until slowly the effects wear off. It is the old coercive mind which is responsible for all these things, but there is hope yet for humanity; for here and there in the world of to-day there is an attempt to strive for new ways and better methods that coercion may give way to encouragement, that freedom may claim her rightful place so long usurped by the Giant of Coercion who is equally at home in Prussia or England, wherever he finds a mind to his liking and ready for his message.

We, to-day, are the Atlanteans of yesterday, it is we who are undertaking this slow and long pilgrimage through the new races. Some of us in the past separated ourselves off from our fellows, killed out the lower animal passions which were a nuisance to us who wished for power over the mind. Seeking to become rulers we realised that human passions were a great drawback and that even human love prevented the accomplishment of the devilish work set before some. For if the man was still subject to the desires of the flesh or even of the lust of the eyes, if he were subject to compassion and the higher aspects of love terrestrial, then that meant a going outward instead of a centering, which latter was necessary for the man of evil mind.

Thus, some amongst us, sinning against the "Holy Ghost" killed out the finer human feelings and later, seeing the folly of it all, flung ourselves at the feet of the Great Ones, as has been said, and begged of Them to be shewn the way of atonement. Thus was commenced the slow and laborious task which has taken, and may yet take, ages ere the consummation is effected for all who sinned so deeply.

So on and on has rolled the flood tide of Atlantean karma, whelming the contrite spirits 'neath its waves. So we passed through incarnation after incarnation experiencing the tortures of Egypt and Rome, of the Inquisition and French Revolution, and thus in a little was killed out the deadly pride which led so many astray. So commenced the long journey towards the home celestial, the peace which passeth, because it cometh with, understanding.

So we may see in the world around us to-day those who have passed through many of these trials, who have learned in however small a measure to give way in the things that do not matter, to loosen the bondage of that pride which takes ages to escape once it has become the ruler. Around us may well be seen those who have been Princes and rulers of men, now almost friendless, unrecognised and alone, princes who are beggars, priests who are butchers, inquisitors who are vivisectioners, all castes thrown together so that confusion reigns supreme. Hence the time is ripe for the presence of another Avatâr who by his presence may stimulate and encourage us towards greater effort. Yet who may hope to be saved unless he will to save himself?

Truly the fruit of Atlantean karma has soured our stomachs though for a time we seemed to like its acrid flavour. For a time it seemed to satisfy us. Now we seek a more spiritual medicine, we return to the Manna so long forgotten. Well may the modern Atlantean incarnate say when considering all these things, "If only I had served my God with half

the zeal I serve my Kingly *mind*, he would not in mine old age have left me naked to mine enemies."

After many lives the riddle of the Sphinx is read, after manifold crushings and breaking of hearts man realises that these things are as nothing to the Work to be accomplished, the real Work which the errors of Atlantis obscured. We who would attain and wipe out this stain must learn to bow before the blast, learn to accept defeat at the hands of even despised enemies and see them merely as helpers on the onward way. We who would attain must learn to face men when they attack and bow before the attack or fly, as it were, over their heads. For every battle lost by the disciple in truly a victory gained by the Inner Ruler. Every one who assails and seemingly succeeds in crushing him is but helping in the working out of the Karma long ago engendered which cannot be escaped. "It needs must be that offences come," and so he sees it in that light although he knows that "woe unto those by whom the offences come" is part of the same teaching, yet he does not gloat over that, but understands and therefore forgives at last.

The final lesson which the disciple learns from Atlantis after all these lives is to atone, to AT-ONE, and yet to stand alone and isolated, not in the old Atlantean manner by cutting himself adrift from all others but by being sufficient unto himself, desiring nothing outside the self. To be isolated in this sense is not to be desolate, for each "island" must belong to a spiritual Archipelago, a group of islands united in a cosmic ocean. For material isolation is not absolute separation whilst the ocean of Christ-Consciousness exists for all. In this ocean of the One Self are many drops, separate or self-conscious centres, and still the Ocean is one.

Leonard Bosman

A NOTE ON SHAMBALLA

By F. L. WOODWARD

THE appearance of a second edition of *Man: Whence, How and Whither?* in an improved and handier form turns our thoughts again to Shamballa, the ancient home of the race. Doubtless many think it is all invented, and a mere fiction of the brains of the writers. This note is to show that, even if the Island City of the Gobi Desert does not exist to-day, it is believed in by the Buddhists of to-day as well as of the long ago, for it is referred to, as a legend believed in by the devout, in the *Pāli Jātakas*, or *Birth-stories of the Buddha*, a collection of folk lore of the Āryan race. The following may be of interest to our readers. In *The Edinburgh Review* (No. 352, October, 1890), is thus described a Tibetan work called "A Guide for the Journey to Shamballa" . . . "Shamballa is a supernal city supposed to exist on the borders of Mongolia, and every Mongol pilgrim visiting Lhā-Sā prays the great Deities and the living celebrities of the place to grant that, at his next rebirth, he may be reborn in the blessed groves of Shamballa."

Schlagintweit, *Buddhism in Tibet*, p. 32, writes:

"Csoma, after careful researches, puts this country (Shambhala, Tib. Dejong) beyond the Sir Deriau (Yaxartes River), between 45° and 50° N."

110° E. and 45° N. is the exact centre of the Gobi or Shamo desert, still a blank on our maps.

Shālmali (Skt) is Pāli *Simbali*, the silk-cotton tree where the Supannas or Garulas or Garudas (magic Giant-birds) have their dwelling. The Jains also speak of it, "Rukkhesu nate jaha Samaliva jassin ratin veyanti Suvanna" (*Say.*, 1. 6, 18, p. 315). One gets there by striding the wings of the Giant Bird and by crossing the Seven Oceans or Seven Continents (*dvipas* of the Purāṇas).

The Shamballa Island is surrounded by a sea of wine, and stands in the Simbali Grove in the heaven of the Thirty-three Gods. In the middle of a lake there is a palace, to reach which one needs the help of magic, the power of riding the ākāsa, of riding on "the golden bird". Myths are generally based on ancient facts.

Hither, to the Heaven of the Thirty-Three Gods, comes at times Sanaṭ Kumāra or Brahmā, the Personal God of this world, or The Ancient of Days, or Eternal Youth, as He is called, together with his four brethren, the Mind-born Sons of Brahmā. In Mahābhārata, 3, 185, Sanaṭ Kumāra proclaims the warrior-king or Kṣhatṛiya as best among men and equal to the gods themselves. Some years ago I quoted in THE THEOSOPHIST some passages from the Pāli *Dīgha Nikāya*, describing such a visit of the Ancient of Days to the Gods of the Thirty-Three, in whose kingdom Shamballa is said to be. I will describe this again in a few words, as it is of interest in connexion with "The Star."

Sanaṭ Kumāra is called 'Five-Pointed Star' or *Pañcha Sīkhā*, Five-Crest. Standing images of the Buddha often have a five-fingered flame or hand on the head, representing the uprush of radiance. The Buddha's aura, however, has six colours: hence, when we find the five flames, I take it to be a representation of Pañca Sīkhā. He dwells habitually on a very high plane of the Formless or Arūpa Brāhma-loka, so that, even to the Gods of the Thirty-Three, a fairly high plane of the Rūpa-Heaven world, He is not visible. If He wishes

to show Himself, He assumes a grosser form. The Thirty-Three Gods sit in silence awaiting His visit. When He appears, each one of them thinks that He is sitting on his own throne and speaking through his lips. Sanaṭ Kumāra then preaches a sermon extolling the Method of the Buddha, and strongly recommends it to the Gods, ending with the words "Wide open are the portals of Nibbāna".

The details of this visit were repeated to the Buddha by Vessavana, the Great Architect of the world, who is called Kubera: the Buddha told it to Ananda, the beloved disciple, and Ananda told it to the brethren. The story may be read in Jana-Vasabha Sutta (Digha Nikāya).

F. L. Woodward

MEDITATION ON THE LORD'S PRAYER

By AGNES MARTENS SPARRE

(Received on awakening)

Our Father Who art in the Heavens,
Holy is Thy Name,
To us belongs Thy Kingdom,
Thy Will is done in Heaven and on Earth,
Thou givest us each day our daily Bread,
Thou forgivest us our Trespases, as we forgive
those who trespass against us,
Thou leadest us into Temptation,
Thou deliverest us from Evil,
For Thine is the Kingdom, the Power and
the Glory for ever and ever.

—AMEN

WE see that the wording in this rendering of the Lord's prayer is not quite the usual one, and just this alteration in the wording alters the character of the prayer. From the usual understanding of the Lord's prayer as the prayer He taught us for our communion with God, asking for protection and bestowal both of spiritual and material blessings,—by this wording the Lord's prayer becomes a *hymn of praise* in form of Mantrams. Through these small alterations in the form it becomes an anthem of praise and thanksgiving to Those Who live Their lives on the highest planes. In few words the Lord's prayer expresses the character of that life which is lived on these, the highest planes, and also of our participation in this life.

Without entering nearer upon whether or not the Lord's prayer, as given in the traditional form, is in full accordance with the prayer that Christ taught His disciples, I will here only give the results of a Theosophist's meditation upon the prayer.

First petition: "Our Father Who art in the Heavens."

Question: What is this? *Answer:* Each one's Father in the Heavens is the Holy Fragment of Divinity, the Monad, Who has sent forth His Son—the only begotten—that He shall bear much fruit. All results of the earth-life will at last carry home the fruits. But during the exile, during the life on the physical plane, the heaven-born soul who knows himself as the Son of the Father looks up to the Father Who lives in the Heavens with longing and striving. The Son praises His Father and expresses this in the second petition: *Holy is Thy Name.* What a sublime recognition of God lies in these simple words! There is no doubt, no question, no looking forward to His Name's becoming hallowed. It is holy: The Father is the inner God, His Name is Holy. In the great religions of the past the Name of God, of the Highest God, was considered so holy that only under the observance of certain safety-rules might It be pronounced. The sound itself, the utterance of the Name, released such great forces that the uninitiated—i.e., those who were not so prepared in their hearts as to have these forces unchecked to pass through them—had to be protected against an uncontrolled use of the Name, of the Word. The present age does not understand the greatness of such holiness. Perhaps also more is hidden in these words than our spiritual development is able to grasp.

Every Monad is a fragment of God, each one differs from the others; down here they express this diversity through the many different minds, but there is also multiplicity in the Heavens. This we know, amongst other things, from the

fact that the Angels we read about in the New Testament have different names; we also understand that each of them has his special mission to accomplish, and consequently also different qualities—all of which are reflexions of God. For, on this plane where the Angels abide, more than anywhere else the words "created in the image of God" hold good. These words equally apply to the Monads. They are all Gods, each marked out by his individual attributes, sounding forth his particular key-note, on which he is recognised in Heaven. There is an old saying that so often comes to me when thinking of praising of God, and that is this: "And all the Princes of the Dawn sang with joy." From the thought-image which these words create arises the question: What means of expression are used by the beings living on the Highest Planes? Such words as "The Harmony of the Spheres" and "The Planetary Dance"—are they but expressions borrowed from earth-life to describe an existence which we cannot rightly comprehend?

Theosophy tells us of that life in sounds, colours, and pictures which belongs to the higher planes. All geniuses of music bear witness that life in tones is possible. No other art has, like music, the power to carry us away from and above earthly things; nor are they equal, like that art of arts, to express that which "the eye cannot see, nor can the ear hear, nor can the heart perceive".

The *Name* of the Monad is that key-note sounding forth from him, that which is his contribution to "The Harmony of the Spheres". The life of the Monad is an existence too exalted for human thought to comprehend. Our Father in the Heavens, the individual Monad, His Name is Holy, Holy, Holy!

"To us belongs Thy Kingdom." We know the word: "Our citizen-ship is in Heaven." And it is so; therefore "to us belongs Thy Kingdom"—that is our birth-right. Only too

seldom during the daily trials of earth-life do we remember *why* it is that the burden and pressure of the physical life-plane are so keenly felt; we forget this fact that our citizenship belongs to another life-plane; that in reality we are not "of the dust," nor shall we return to it, nor again arise from it. If we were of the dust, no doubt, a life in dust would be more bearable to us.

We are of the light, destined to return back to light, again to come forth from light. "To us belongs Thy Kingdom."

This Kingdom of God is within each one of us. When we learn to invoke His Name in the right way we open up to the Kingdom of God within us. The Kingdom *is* there; only we have to open the door that leads to it.

In these first three parts of the Lord's Prayer our eternal relation to the God within is explained. We do not ask for something which is not already ours, but the self-assurance of an eternal fact is repeated within us. Then we come to the actual hymn of Praise to the Almighty God:

Thy Will is done in Heaven and on Earth,
Thou givest us each Day our daily Bread,
Thou forgivest us our Trespases, as we forgive them
that trespass against us.
Thou leadest us into Temptation,
Thou deliverest us from Evil.
For Thine is the Kingdom, the Power and the Glory, for
ever and ever.

When we look upon the first five parts as one, we see that they contain everything necessary for man's praising of the One Who is *Almighty*, His Will is done everywhere, we are under His Will and under His Law. He also is Love. He gives to us whatever we need, not exactly "earthly food, good neighbours, good friends, and so on everything that is good"—but all the experiences of life which nourish us and uphold us for all Eternity, and for the growth of the Kingdom of God within us. If we consider the sequence of the parts we clearly see that, first of all, the recognition of Life's claims

and Life's forces is emphasised, and this recognition must precede the following steps, and must be founded on the all-embracing Love which is the in-dwelling attribute of God. The next attribute that is praised in the prayer is *Compassion*, in the words: "Thou forgivest us our Trespases," and our acknowledgment of the obligation of compassion comes in the following: "as we forgive them that trespass against us." From this arises the golden rule: "Do unto others what you would they should do unto you."

He who is unable to forgive cannot himself be a true disciple of the God of Love and Compassion.

Now come the two last parts, which in the form here given differ considerably from the traditional. We must go back to the beginning and to the words: "To us belongs Thy Kingdom."

To the one who unlocks the door to the Kingdom of God within will be revealed a life more intense and more full of responsibility than ordinary life, because it usually brings with it greater possibilities of influence and greater display of power. We may look upon all these parts in the Lord's prayer as rungs on the ladder of evolution, and the last two parts may be compared with "the Temptation of Christ in the wilderness". The New Testament tells us that Satan took Christ up on a high mountain and showed Him all the glories of the world, and said: "All these things will I give Thee, if Thou wilt fall down and worship me."

This temptation comes naturally to all those who unfold the great, mighty powers of the Kingdom of God. The temptation comes by virtue of the deepened knowledge, insight, and experience; it comes as the natural result of the expanded range of life which is the gift to all who rise to leadership in the spiritual world,—this expression not to be taken in the restricted sense of applying only to religion. The temptation inevitably *must* come, owing to the always increasing

expansion of life: "Thou leadest us into Temptation"—but just because this growth of life means the unfolding of the Spirit of God, the result also must be: "Thou deliverest us from Evil"—from the selfish use of power which is the devil.

"Mightily Thou leadest us, O God, through tribulations—to the verge of the precipice, of the Fall. Mightily Thou leadest us, O God: Thou deliverest us from Evil, for Thine is the Kingdom, the Power and the Glory for ever and ever—and the Princes of the Dawn are singing with Joy Thy Holy Name, Thy Holy Word."

Agnes Martens Sparre

THE BROTHERHOOD CAMPAIGN

THE following proposals are commented on in the Watch-Tower.

Rai Bahadur Purnendu Narayana Sinha, General Secretary of the Indian Section, writes in *Theosophy in India*:

There is to be during the autumn of 1923, a "Universal Brotherhood Campaign" in England. A circular letter . . . gives admirable suggestions, concerning which the venerable President of the Theosophical Society says: "Is not this a splendid idea? Why should not other National Societies copy it, and send the Note of Brotherhood ringing round the world?"

Will not the National Society of India give a vigorous response to this?

I invite suggestions from all. In the meantime I make my own suggestions.

(1) On the 1st October, we celebrate the President's birthday. On this occasion, we invite at the Headquarters at Benares people of different faiths to read out extracts from their own scriptures. The idea may be developed. Some leader of each faith may be asked on that day to select portions from his scriptures relating to Brotherhood, and read them out and expound them at a meeting to be called for the occasion.

(2) After that, one day may be given for one religion, to develop the idea of Brotherhood from the standpoint of that religion, and there may be more than one speaker for every religion.

(3) The meetings may be all public, and invitations may be sent out to all leading men and all educational institutions.

(4) A common dinner may be arranged by the Theosophical Lodge and other friendly societies and associations.

(5) Arrangements may be made for women's meetings and addresses by and for women.

(6) Scouts and Seva Samiti men may have a special day, explaining and, when possible, demonstrating works of service in the spirit of Brotherhood.

(7) A special day may be given for work amongst the depressed classes.

(8) Each Federation may see from now that a detailed programme is arranged for work in each Group, and each Group may see that a programme is arranged for each Lodge.

(9) Where there are more Lodges than one, they may all combine for a collective programme. Even a Group may so combine.

(10) Individual members may publish leaflets for distribution in different vernaculars, but it is desirable that they should be approved by the General Secretary or such persons as may be selected by him for different vernaculars.

I earnestly appeal to all to give me all possible help by giving their own suggestions in the matter. The programme must no doubt be varied to suit different parts of India. But we may agree as to some general lines of work.

UNIVERSAL BROTHERHOOD CAMPAIGN IN SOUTHERN INDIA

At the last session of the South Indian Conference held at Adyar during the Easter Week, the question of organising a Universal Brotherhood Campaign in Southern India during October, November and December 1923, was decided upon and referred to a representative Committee of 11 members with Bro. T. Ramachandra Rao Garu as President and Bro. S. Raja Ram as Secretary for necessary action.

The Committee met soon after and constituted themselves into a Central and Propaganda Committee and appointed a Sub-Committee of 10 members to prepare leaflets and pamphlets on Brotherhood in different languages.

The following Scheme has been formulated in consultation with the several T.S. Workers now in Adyar.

THE SCHEME

Work of the Central Committee

A. General.

(1) To print and distribute the Scheme published in the Watch-Tower Notes of the March THEOSOPHIST 1923, together with the remarks of the President of the T.S. to all Federations, Group Organising Secretaries, Lodges and select individuals, for necessary action.

(2) To arrange for the interchange of literature on Brotherhood among National Societies through the General Secretary, Indian Section, T.S.

(3) To keep regular and continuous correspondence with Federations, Groups, Lodges and individuals.

(4) To arrange with the Federations to give prominence to the subject of Brotherhood in their Monthly Magazines during the period of the campaign.

(5) To form District and Local Sub-Committees.

B. Literature Committee.

(1) To prepare leaflets and pamphlets with suitable quotations on Brotherhood in different languages.

(2) To collect extracts and short paragraphs on Brotherhood.

(3) To prepare Posters on Brotherhood.

(4) To prepare a short Meditation Paper on Brotherhood.

C. Propaganda Work.

(1) To arrange for the free distribution of leaflets and pamphlets on Brotherhood.

(2) To arrange for the sale of literature on Brotherhood.

(3) To have Bhajans, Songs, Harikathas and Dramas on Brotherhood wherever possible.

(4) Sending short articles and paragraphs on Brotherhood for newspapers in different languages.

(5) To utilise Festivals and Jatras to Brotherhood propaganda through lectures and distribution of literature, etc.

(6) To exhort popular lecturers, Paurānikas and Bhāgavāṭas to emphasise Brotherhood in their discourses as far as possible.

(7) To arrange for Lectures on Brotherhood in religion, education, sociology, politics, caste and internationalism, by workers of all shades of opinion, leading to Brotherhood.

(8) To work for the Brotherhood of Indo-British Commonwealth.

(9) To work for Brotherhood in the Lower Kingdoms of Nature.

(10) To organise a campaign against cruelty to any kingdom of Nature.

(11) To promote brotherliness with sinners such as gaol-population and others by helpful talks, entertainments, etc.

(12) To spread the Message of Brotherhood among the student population.

(13) To secure the co-operation of the Hindūs, Musalmāns, Christians and other religionists in spreading the Message of Brotherhood.

(14) To present the idea of Brotherhood of religions by emphasising the unity of their fundamental truths.

(15) To promote friendliness and harmony among different communities, castes and classes.

(16) To print and circulate the meditation slips to be used by those who are interested in this work, for meditation at a fixed time every day all over the country during the period of the above mentioned three months.

(17) To arrange processions wherever possible including various religionists.

(18) To arrange for cosmopolitan vegetarian dinners.

(19) To work among the submerged and backward classes with a view to promote the spirit of Brotherhood.

ORGANISATION

(1) Federations, Groups, Lodges, and members are called upon to co-operate with the Central Committee in carrying out the above Scheme in all possible ways.

(2) Group-Organising Secretaries with such additions as may be made by the Central Committee will form the respective District Committees and the several T.S. Lodges, the Local Committees.

NOTE

(1) Copies of the above be sent to the General Secretary, Indian Section, T.S., for favour of suggestions and for such action as he may deem fit to take in other parts of India.

(2) Copies of the above be sent to *Theosophy in India*, *The Adyar Bulletin*, and the Press.

THE THEOSOPHICAL FIELD

WE have received the following interesting letter from the T.S. in Argentina:

I have just been commissioned by Mrs. Gowland, our General Secretary, to write something for your "Field," so I have taken up the February number of THE THEOSOPHIST to find out what is expected from me. The first lines that strike my eye suggest that we have sent a pathetic note to the Canadian Section. Well, Mr. Editor, the note may seem pathetic but the writers are not at all depressed—in fact just the reverse; we have great hopes.

I began to wonder the other day when I posted 17 letters for the I. C. League, just where it would all end. There were letters to Yugoslavia, Iceland, the wilds of Central America, and some one said there was one for the General Secretary of the Esquimaux section—and this is but the first half to be sent off. If the world—that is the T.S. world—does not learn that there is a little patch of land down south-west, comparable in size with Europe, it will not be for lack of the hard work being done here.

It is certainly true that our Lodges are scattered, so much so that the outpost Lodges in Bolivia and Ecuador require a jaunt of two to six weeks to visit them—or put into other words—a telegram to the farthest Lodge costs more than its annual dues to the Section.

So you will understand that to keep in touch with our Lodges is rather a problem, what with revolutions, political and sanguinary, during which, in one recent case, the navy of a neighbouring Republic was chased down a river by an armed locomotive. Yes—Theosophical propaganda under such conditions is rather difficult; nevertheless, if we receive replies from all the 35 countries we have written to, we can translate practically all of them and probably will, in order to send them to all our Lodges, so that they can see that they are part of a great world-wide organisation, which is interested in our efforts to mould the thought of the rising generation of the very cosmopolitan Republics of Argentine, Uruguay, Paraguay, Bolivia and Ecuador, which form the Argentine Section.

As a Section we are comparatively young, but in the 3 years of our existence we have managed to build up a Headquarters where 3 Lodges meet and a Public Library of 2,000 volumes is installed. This may not seem much, but in reality it represents quite a good deal of

labour, because the atmosphere of this capital is not exactly conducive to Theosophy and spirituality. In spite of this fact, we are making headway and Theosophical teachings and ideas are becoming quite a factor; in fact, in a recent newspaper discussion regarding the starting of a new non-sectarian church, it was suggested that the Beacon Theosophical Lodge should be consulted! As I said before, we are very cosmopolitan, and, though the National language is Spanish, we have large English, French and German communities in this city. We believe that Theosophical truths are best understood in one's own tongue—or at least there is more inducement to come to hear them—and this has been amply proved by the rapid growth of the English Lodge. We have since started a French centre—in spite of the doubting Thomases—and hope to do the same for our German friends soon, and all will meet at the Headquarters.

I think that this is enough for the first contribution to your "Field," and I will reserve the rest of the good news for a future letter.

I would mention that it takes two months for our letters to arrive at Adyar, and perhaps that accounts for the delay in your receiving the 3 copies of our Magazine that were sent to you. We are a long way off, you see. When is Dr. Besant, or Mr. Jinarājadāsa, going to lecture to us by wireless?

* * *

Dr. Woodruff Sheppard writes from California, referring to a citizenship-ban placed on Hindūs—for the time being at least—by the Supreme Court—"My impression is that there are two immediate factors operative, one of which is the Japanese problem, which has been serious, especially in California, and also the fact that certain small groups of Hindūs, mostly in the same state, have been far from desirable citizens. The other factor is, to my mind, British influence in the moulding of opinion.

"I am enclosing the substance of a clipping from the *Portland Oregonian*, covering some opinions of a clergyman, Mr. Joshi, expressed during an Episcopalian Congress held in Portland this past fall, which I am prompted to send owing to you, calling attention to the position of the Roman Catholics in France, in a recent number of THE THEOSOPHIST. Mr. Joshi, coming from Calcutta, India, called for a heavy missionary propaganda in India by the Christian Church to offset the startling Hinduisation of the West, which he was dumbfounded to see, brought about, he said, by the influences of Spiritualism, Christian Science and Theosophy. It may have been New Thought instead of Spiritualism."

He also emphasises the necessity for the establishment of chairs in the history of the ethnic faiths in colleges preparing young men for the ministry. Such a course of study would suit our purposes well. A man cannot study without thinking.

Mr. Tidswell writes from Auckland:

An interesting account of a rather remarkable boy exhibiting clairvoyant faculties appeared in our local press the other day, which is worth recording. This boy, who is only eight years old, shews much promise in the musical world, and, it is stated, is able to see colours corresponding to the notes struck on the piano. The following is his classification:

When note A is struck on the piano, blue appears; F shews green; B—pale yellow; G—pale pink; D—brown; E—black; A sharp—white; E flat—grey; B flat—white; F flat—silver and C sharp—light brown. If you ask him the sound of red, he will say it has none, "it is too hot". Although too young to explain how or why he associates colours and sound, he nevertheless emphatically does it, and, ever since he could speak, he has spoken of the two as though they were interchangeable terms. He has a far finer appreciation of the delicate shades of difference between the colours than an ordinary human being. The other day for instance, two grown-ups were discussing the colour of a particular motor car which was something far different from an ordinary car colour; it might have been a green, yellow or half a dozen variations of something about that tint, but the boy without any hesitation pronounced it as "tawny-yellow" which exactly hit it off. He has also note-names and colour-names for things and people.

The writer interviewed the father concerning the accuracy of the newspaper report from which the above particulars are taken, and he confirms them in every detail. His parent appears, unfortunately, not kindly disposed to the occultists' explanations of these phenomena, regarding "spiritualism and the like dangerous" and in view of the father's apparent antipathy to occult matters the writer was unable to glean much more information or to be of any service to the boy.

Upon referring to *The Secret Doctrine*, Vol. III, page 452, it will be seen that some of the boy's observations are verified, but not all.

In view of the scientific activity in the old world in the realms of relationship between colour and sound, the matter should be of some interest to your readers.

* * *

From the Dutch and American Magazines:

"The Theosophical Movement" (*Theosophische Beweging*) gives a bright picture of Theosophical Propaganda in Holland. They organised a lecture tour through one of the provinces; the lectures formed a series on the Spiritual Movement of Modern Times. 1. "The Needs of Modern Times." 2. Spiritualism. 3. Christian Science. 4. New Thought. 5. Theosophy. 6. Baháism. 7. The Order of the Star in the East. At each lecture a printed synopsis of the lecture with list of books on the subject for further study was

distributed among the audience. After the lectures study-classes were formed to be continued by the local members.

Bishop Leadbeater said in one of his lectures in Australia. "In the muddle of hate and misery we are living in just now, it is a blessing to know that 64 Members of the White Lodge are living on earth, many of whom are placed in positions of power and influence in the world. The way to meet Them does not lie in strenuous efforts to see Them but in serving the world. They will find the true Servers and will use them for their work, the evolution of mankind.

Humanity (American) gives a description of a "Universal Church for all Religions," built by the Bahaists at Lake Michigan, Chicago, for the followers of Buddha, Kr̥ṣṇa, Zoroaster, Jesus, Moses, etc., and dedicated to the study of Truth, the Oneness of God and Man, The Harmony of Religion and Science, Universal Peace and Universal Religion.

Theosophia (Dutch) has an interesting article on the "Doctrine of Divine Grace". Its conclusion is: "The individual Karma begins at the moment the Monad leaves the bosom of the Father. It is only liberated from Karma by living in strictest justice to all. The conqueror of Karma receives as an act of grace from the Most High the lifting of the veil of Māyā. This happens in all fulness only at the moment we fully realise that 'I and my Father are One'. Thus we perform ourselves the act of Grace."

The Messenger (T.S. in U.S.A.) writes: "May 26 will witness the opening of what we hope will be the largest and most interesting Convention ever held by the American Theosophical Society. . . ."

"Within three months we have gained nearly twice as many members as we lost (235) on account of the (last) two years of storm and dissension. Never has the American Section of the T.S. been so strong as it is to-day. . . . Every one of our Headquarters activities is growing stronger each month."

We beg to acknowledge receipt of the following Sectional Magazines:

The Messenger, *Teosofisk Tidskrift*, *Theosophy* (California), *Theosophy in India* (2), *Theosophy in Australia*, *Theosophia* (Dutch).

Other publications received:

The Nation and the Athenaeum (3), *The Dearborn Independent* (Michigan) (3), *The New Era*, M.A.B. (Fisher Unwin), *The Statesman* (3), *Prabuddha Bhārata* (Awakened India), *The Bengalee*, *Health and Infant Welfare* (Tamil), *The Young Men of India*, *The Young Citizen*, *The South Indian Boy Scout*, *Nature* (3), *Light* (3), *Alfa* (7), *The Standard-Bearer*, *The Cherag*, *Bhatia Miṭra* (2), *The Harbinger of Light*, *Dharma Jāgr̥ti*, *The Calcutta Review*, *The Bihar Tit-Bits*.

MADANAPALLE COLLEGE

All Theosophists will be glad to know that the Madanapalle Theosophical College restarts on the 7th of July, 1923, as an affiliated Intermediate College of the Madras University under the auspices of the Theosophical Educational Trust. The staff includes some of the old Central Hindū College workers, who will try to keep up the traditions of that noble institution carried on for years under the inspiration and guidance of the President of the Theosophical Society, who is also the President of the Theosophical Educational Trust. Special efforts will be made to maintain the religious, patriotic and manly atmosphere of the C.H.C., together with a high standard of cultural and intellectual excellence. The College deserves support and help from all Theosophists.

CORRESPONDENCE

A NUCLEUS OF UNIVERSAL BROTHERHOOD

THE phrase heading this letter, abstracted from the First Object of the Theosophical Society, carries with it the implication that other nuclei besides that Society may exist, engaged in the work indicated by that Object. It follows that such nuclei may differ widely in their methods, although identical in aim, and it is this position we wish briefly to consider.¹

The Theosophical Society is essentially a nucleus of a particular kind, its nature being indicated in the words "Eastern School of Theosophy". That this is so, even a superficial acquaintance with its members, their lives, modes of thought and methods of work, will prove. The Eastern (or, more precisely, Indian) School of Theosophy has, it is true, its three divisions of Action, Devotion and Intellect, but each is moulded in the cast of the cold, rigid doctrines of Rāja Yoga. Indifference, Discrimination, Self-Control, Strength, Endurance and the like, describe its objective.

There is however, another nucleus, about which more is known without than within the Theosophical Society, which, although Eastern in origin, has permeated the West to such an extent that we may call it the "Western School of Theosophy", mainly composed of the true Rosicrucians. It also has its three divisions, Art, Ritual and Science. The great names of art, literature and science are types of those who are of this Western School, those who are lovers of the arts, delighting to surround themselves with colour and harmony, enriching their lives with all that culture alone gives. It is they who will raise European civilisation to its cultural and spiritual zenith. They are (with few exceptions) not found in the Theosophical Society. But while we need not be troubled at their absence or their exit, should they come among us by accident, we should not infer that they are not ready for the "life of the spirit". It is more than probable that they are further along their own line than we along ours, which is a cause for humility on our part rather than the air of superiority with which we usually discuss them and their ways, when we, at infrequent intervals, condescend to consider them

¹ See "Note to the Above by the Editor" on the next page.

worthy of notice. Such absence or exit may lead to a fuller life, and a richer experience than we are capable of offering, and not be a sign of spiritual "unfitness," as is generally supposed.

The Theosophical is only *one* of the nuclei of Universal Brotherhood, and does not give environment for, or opportunities to, those of the Western School of Theosophy. A proper realisation of the import of this fact may induce us to desist from feverish but useless efforts to cast the unattractive, and even repellant, net of Rāja Yoga upon those whose temperaments and tastes are fundamentally different.

LEONARD C. SOPER

NOTE TO THE ABOVE BY THE EDITOR¹

This statement is perfectly true and implies the recognition of other nuclei. The Scout Brotherhood is such a nucleus. Craft Masonry would be another, if not marred in most of its Obediences by the exclusion of the feminine half of Humanity. But the remainder of the letter is most misleading, and contrary to fact. The "Eastern," usually called "Esoteric," School of Theosophy is a small body within the 40,000 active members of the Theosophical Society, and what is said about it is entirely incorrect; for even within it the study of Rāja Yoga is only taken up by one section out of four. The Theosophical Society includes very large numbers of members belonging to the Greek, Roman, Anglican, Presbyterian, Lutheran and other subdivisions of Christians, as well as many members of Rosicrucian Societies, Masonic Obediences and Freethinkers of many schools of thought. It is a society of students without distinction of creed, sex, race, colour or class. Many members naturally belong to schools of Mysticism other than that named above, and the T.S. meddles with none of them, being all-inclusive.

I may add that, while "The Theosophical Society" is incorporated in India and in many other countries, it has no patent in the word "Theosophy," which existed long before it came into existence, and any Association can take it as part of its name. The main reason for care as to the exact title of any association using the name is that, in countries wherein it is incorporated, any legacy to "The Theosophical Society" could only pass legally to the incorporated Society.

ANNIE BESANT,
P.T.S.

¹ See Footnote on the previous page.

YOUTH AND SEX

I AM prompted to write to you, because I feel strongly with Mr. T. C. Humphreys, whose letter you published in the March issue of THE THEOSOPHIST, in the matter of our treatment of sex matters in the T.S.

Mr. Humphreys' voice is certainly not that of a lone prophet crying in the wilderness, but it represents that of the ever-increasing body of the younger members of the Society.

The T.S. establishes among its principles the study of life in all its aspects, and especially as manifested in the consciousness of man. Yet we have so far always passed over one of the greatest factors, both from the biological, psychological and sociological points of view. It seems a damning fact for a society which sets out to be one of students, that for years the librarians of a certain large National Society positively refused to put on their shelves such world-famous books as those of Freud and Jung. (And yet, inconsistently enough, there was in that very library a well bound and printed copy of the *Golden Ass* of Apuleius!)

One cannot expect to understand the latent powers in man if one is too squeamish to look boldly at that which is patent to any who cares to open his eyes. We cannot hope to comprehend the infinite complexity of the creative Godhead, if we do not first, in some small measure at least, know something of the finite powers of our own personalities. For the creative impulse, in one form or other, is the principal motive power of our everyday life.

"Transmutation" is certainly a very fine way of changing the carnal side of this impulse into a spiritual force; but it is a thing which has to be learned. And that it is not always successfully achieved is clear in the indirect expressions of it which meet us every day.

Moreover, as Mr. Humphreys has pointed out, many, especially of the younger members join the Society because Theosophy offers a promise of help in their difficulties. Is the T.S., then, to offer them the bread of its wisdom in a matter so vital and important as that of sex, or is it to freeze them with the stony stare of its offended prudery?

The Society is a society for students. The mind goes straight to problems, and impartially considers them. Emotion and sentiment cloud the horizon and distort values. When they are allowed to dictate to the mind, science is lost, and all that is left is a slough of pseudo-intellectual so-called philosophy, which is utterly and entirely valueless.

Yours sincerely,

L. J. BENDIT, B.A. (CANTAB.), M.R.C.S., L.R.C.P.

Note.—We have received a letter on this subject, and to the same effect as the above, from Mr. Leonard C. Soper.

YOUTH AND SEX¹

IN the absence of any reply to Mr. Humphreys from one better qualified than myself, you may perhaps publish the conclusions of one who has felt the Sex problem deeply, suffered by it, and been baffled, after returning again and again to consider it, throughout a life-time.

It seems unreasonable to hastily blame the Theosophical Society for having no ready-made, cut-and-dry solution to a problem which appears to have temporarily baffled even high initiates like S. Paul.

Life is a perpetual crucifixion: and the higher our ideal of living, and the more strenuously we pursue it, the greater becomes the crucifixion, the martyrdom. The greatest Teachers of Gods and men have shown us no way of evading this martyrdom. We have to go through it, and largely without any aid but what we ourselves can invoke by prayer and faith, though in the heat of the conflict these weapons often appear unavailing.

So much may be granted. And yet one must admit that at the present time the conflict waxes just a little too strenuous, the odds being such as to barely provide a "sporting" chance for an increasing number of young people of both sexes, especially in Great Britain. This state of things calls for immediate remedy, for otherwise the Powers of Evil will gain the victory, and we, as a nation, will go under.

When 'crucifixion' takes such a form that thousands of naturally healthy young men have their lives poisoned and cut short by disease or insanity, while millions of others of both sexes find their nature's growth suppressed and stunted, instead of being fruitful and blessing the world and themselves—it is evidently time to put our heads together, and see whether we cannot make a better and healthier world than the one we are condemned to live in. It cannot be a good thing that the sexual urge, which is intended to teach human beings to love, should be thwarted in such a way as to embitter a whole life and become a hindrance and a curse. Crucifixion notwithstanding, God never intended average human beings to turn themselves into *auto-da-fés* for the benefit of certain social customs for which divine authority is cited on very questionable grounds. What He does intend is for us all to be happy, and find happiness in doing His work, not only in the divine worlds, but here below. Our task is to find out these ways of happiness.

I have been told by religious teachers, both English and Hindū, that marriage is the remedy for the sexual troubles of the young. "Why does he not get married?" is the question often asked regarding a young man. Why? indeed! The question, to anyone who knows the real state of affairs in English society, is needless. Marriage, instead of being cheap and easy of attainment for all, if not, as it should be, compulsory for all who are fitted, has become hedged about with so many obstacles, that it can generally only be achieved by a fortunate

¹ See Editors Note on p. 351.

fluke, or by wealthy people, or those to whom a competence comes only when youth is past. There are thousands of girls in England who want to get married, and thousands of young men who would gladly marry them, but there is no machinery for bringing the parties together. A dreadful and horrible suspicion prevents people from mixing, and keeps them shut up in their houses from year's end to year's end, like animals in their cages! People live side by side for a score of years without ever entering each other's doors, and the terrifying legend "Beware of the Dog" confronts the stranger who opens the gates! This terrible seclusion and suspicion narrows the matrimonial field very considerably, in fact it is a commonplace that girls in England *cannot* get married. They have to get out of prison and go abroad—to India preferably, or to any place where they can meet and get to know their fellow creatures!

The rise in the "standard of living" is another obstacle. The simple life has become unfashionable. We want more than our parents did, and our children want more than we. Selfishness reigns supreme, and self-denial is never thought of. Not only does this prevent marriages, but it causes such marriages as are made to end disastrously, and serve as standing warnings to other prospective Benedicks! Until these evils are remedied, there can be no *beginning* the discussion of the sex problem. We want

- (1) Prostitution to be made a criminal offence;
- (2) Reform of the marriage laws;
- (3) A tax on bachelors;
- (4) State aid, where necessary, for families among the poor;
- (5) Breaking down of class exclusiveness and suspicion;
- (6) Greater opportunities for young people of both sexes to meet and form friendships, which can be best brought about by
- (7) Co-education.

It is the duty of the churches to bestir themselves and press for these reforms, and give Society help and a lead in its difficulties. And if their elders remain inert and obstructive, the young people might do worse than take the matter in hand themselves. If every town and village in England had a sort of mixed club where educated youths and maidens could associate and meet together on co-operative principles, for innocent amusement, dancing, concerts, and so on, meddlesome and boring chaperons (if any still survive!) being rigidly excluded or kept in their proper places, a beginning of a new order of things might be made. Already there are signs of this new kind of freedom in England, and, notwithstanding old people and their headshakings, it is not at all a bad thing!

India, probably, has her own sex problems, which would be stated somewhat differently from the above. India has no celibates or spinsters and has not yet begun to talk about eugenics! Whatever troubles it may have, it appears to me to be happier than most western countries. It would be interesting to have an Indian view of the sex problem, if they have one.

H. L. S. WILKINSON

NOTE TO THE ABOVE BY THE EDITOR

Most Theosophists would probably agree with the modern view that sex should be explained by parents and teachers, so that boys and girls should not be injured by secret explanations from objectionable sources. The writers of such letters as the above seem to have the idea that the Theosophical Society should give some special teaching on sex-problems. There are pseudo-occult schools, like the one to which Lawrence Oliphant and his wife fell victims—chiefly found in America. But the Theosophical Society has no specific teaching on the subject. Many young people ask their elders for advice, and such advice is given as the elder thinks likely to help the special case. But if young people come into the Society with the idea of having some special teaching on sex given to them, they are looking for what they will not find. I have not myself come across any who have entered the Society on such grounds.

There is no special teaching in the Society on sex, any more than on any other physiological subject, or on geology, botany, etc. Nor is there any rule laid down by the Society on marriage or other social questions, differing in different countries; the Society does not exclude Musalmāns, or Jews, or Hindūs, because their Scriptures sanction polygamy. Individuals may hold monogamy to be the highest form of marriage, as Manu says: "Let mutual fidelity continue until death," but the Society is not committed to that view, nor to divorce. There is no authoritative teaching on any subject in the Society, which members must accept. They need only accept its three Objects.

Any Theosophist given to "stony staring," or who speaks evil of others, or who attacks the religion of others, or throws mud at them, sins against the First Object of the Society, but he is not normally excluded from it for that reason, for these are common human sins. But the President of the Society is vested with one autocratic power, that of cancelling charters and diplomas, without cause shown, presumably to be used in cases of aggravated breaches of the First Object, where the breaches are so abnormal, exceptional and long-continued, as to hinder seriously the work of the Society in any country.—A. B.

A NOTE FROM THE SECRETARY, GORUKHPUR (INDIA) LODGE

The Secretary of the Gorukhpur (India) Lodge writes that his Lodge has the following spare volumes of *THE THEOSOPHIST*, *Adyar Bulletin* and *Theosophy in India*. Some are incomplete. Will any T.S. Lodge needing any of these apply to him, sending necessary stamps for postage? First come, first served.

THE THEOSOPHIST

No.	VOL.	PART	YEAR
1.	XXXI	II	1909
2.	XXXII	I	1910—11
3.	"	II	"
4.	"	"	"
5.	"	incomplete	"
6.	XXXIII	I	1911—12
7.	"	II	1912
8.	"	incomplete	1911—12
9.	XXXIV	I	1912—13
10.	"	"	"
11.	"	"	"
12.	"	II	1913
13.	"	"	"
14.	XXXV	I	1913—14
15.	"	II	"
16.	"	II	1914
17.	"	incomplete	"
18.	XXXVI	I	1914—15
19.	"	II	"
20.	"	II	1915
21.	"	"	"
22.	XXXVII	I	1915—16
23.	"	II	1916
24.	"	incomplete	1915—16
25.	XL	incomplete; 3, 7 missing	1918—19
26.	XLI	6, 8, 10 missing	1919—20—1920
27.	XLIII	1, 2, 3, 4, 11 missing	1921—22—1922

THEOSOPHY IN INDIA

No.	VOL.	YEAR
1.	X	1913
2.	XI	1914

June and July missing

ADYAR BULLETIN

VOL. V—1912

REVIEWS

The Annual Reports of the Smithsonian Institution, U.S.A.

No. 74 describes the excavation of a site at Santiago Ahuitzotla, D. F. Mexico. It is by Alfred M. Tozzer. It has excellent plans and maps, photographs of the excavations and of much Atlantean pottery.

No. 75 consists of an exhaustive article on Northern Ute music, by Frances Densmore, with photographs of musicians and staved music.

The Report for 1919, pp. 557, deals with innumerable subjects, such as locusts, cliff-houses, flora, agriculture, insects, etc., and is very fully illustrated.

The Report for 1920 has an interesting account of Indian tribes, their idols, rites, ceremonies, customs, dress, fire-ritual.

All these volumes are marvels of careful research by experts, and are beautifully printed and illustrated.

T. I. S.

Sri Kṛṣṇa, the Saviour of Humanity, by Prof. T. L. Vaswani.
(Messrs. Ganesh & Co. Price Re. 1.)

"The Coming of Kṛṣṇa, five thousand years ago, was the birth of a mighty revolution," and this spiritual revolution, not for India only, but for all the world and all time, Prof. Vaswani has undertaken to explain in this small and well got-up book. He shows how the Bhagavad-Gītā teaches that God is the essential truth of Man, that the life of the spirit can be lived in the world, that the sacramental view of life, with suffering (tapas) and sacrifice (Yagña) as means, is the only acceptable view. The author adds a long interpretation of the message of the Song Celestial to Young India, with Kṛṣṇa as the leader, and his message "stand up: do thy duty". Other lessons that are taught are to 'escape from the tangle of māyā,' to develop soul-consciousness, and to express love. The author also emphasises the unity that underlies the spirit of the Christ, Kṛṣṇa, the Buddha and other great religious teachers of East and West.

B. R.

The Groundwork of Social Reconstruction, by William Glover. (Cambridge University Press. Price 2s. 6d.)

This book provides a small mine of easy-reading general truths on the great problems of Reconstruction in the fields of Social Science, Economics, Ethics, Egoism, Prudentialism, Idealism, Moral Self-development and Religion. It begins with the positing of the general requirements in all reconstruction—knowledge and sagacity to decide what is wanted and to get exactly what is wanted. In the reconstruction of Social Science, the author wants an "application of the Scientific method to a consideration of social facts," by accurate and scrupulous observation, comparison, classification and generalisation of observed facts, and "a recognition of the truth that all social facts form one united whole".

In the reconstruction of Economics, the author wants a transition from indifference to Social welfare, long characteristic of this science, to being an instrument of Social welfare, from being an unmoral and an immoral science (after Ricardo and Malthus) to being a moral Science like science or theology.

In the field of ethics, we are called upon to "Study it in motion, as a living, growing thing, forgetting those things that are behind, and reaching forward to those things that are before". The following quotation may indicate the author's views much better than a simple criticism:

Some people live their whole lives in the babyhood of morals; they are egotists in childhood, and they are still egotists in old age. Others, again, never get beyond the second stage, expedience, the youth of morals: they live a life of compromise, not of principle. Perhaps it would not be too much to say that comparatively few reach the third stage, *viz.*, that of moral maturity. And what is the mark of moral maturity? It is a complete change of view-point. For, whereas a life of egotism is a life of self-interest pure and simple, and a life of compromise is a life of self-interest tempered by expediency, moral maturity is a life of entire self-surrender, through the path of loyalty and practical devotion of a person to a cause.

Three chapters deal with "Egoism" represented by Hobbes and Nietzsche; Prudentialism represented by Bentham, and Idealism. The author analyses the remedies for the present narrow and fragmentary idealism and tells us that a wider understanding and enrichment is possible by contact with literature and active participation in life—family, social, political and religious, and by the adoption of a moral code, and hero-worship and a clear conception of the supreme end of life.

In the matter of Religion, the three paths of approach to God, intellect and emotion and service, are to be tolerantly allowed side by side, as there "are not water-tight compartments of the mind". For

the achieving of this tolerance, the author would recommend a simplification of religious creeds, 'a socialisation of religion' and 'the spiritualisation of service'.

The book is a compendium of very useful information on social organisation and certainly adds to the number of useful sociological books.

B. R.

The Business of Life, by Edward Earle Purinton. (A. M. Philpot, London. Price 5s.)

"The Business of Life" is a refreshing book for a leisure hour, clever up to a certain point. The author shows insight into character and a knowledge of human nature that is good to see. He writes crisply; his tables and charts are quite interesting and easy of understanding. It is a book in efficiency and has a chapter on efficiency in work, play, home, study, food, money, hygiene and thought. He claims that "efficiency makes things of us all". . . is the Science of Self-management . . . is the power of doing one's most and best, in the shortest time and easiest way, to the satisfaction of all concerned.

He tells us that 73 men out every hundred are in the wrong job, are therefore not efficient, and great waste of time, money and energy is the result. He claims that "no error is unattended by repression" and that, because of the repression in each one of us, our unused powers become a clog instead of a blessing and we are hampered in our body by unused muscles, lungs, instincts, emotions, perceptions, faculties or ideals—according to the amount of each that we are able to use in our work.

He further claims that work should mean fate, religion—and "is a highway to happiness". He brings out many common-sense points which are often missed and the book should serve as a useful one to those who do not feel themselves beyond common-sense. "What we think for ourselves makes us invincible, what we think for others makes us immortal" and he further tells us "Efficiency stands in lieu of nothing, but in fulfilment of everything".

W.

Practical Self-Help, by Christian D. Larson. (William Rider & Son, London. Price 5s.)

The laws that hold good in the world of thought, the mental world, we are all here to discover and practise.

Many who have tried to help others by the direct method have been bewildered oftentimes at the result. By breaking a law we give that law a power over us, and as breakages, in whatever realm, are usually painful, our reactions to broken laws are also painful.

When you have paid a man's debt or otherwise plunged a finger into his pie, nearly always his resentment, after all is over, is so fierce that it scorches even the thickest and stubbiest finger; and unless you put the world between yourself and the "helpee," which is not always possible, you are left to nurse yourself back to health once more.

You must help man to help himself, the only help that mankind really wants, the Author of "Practical Self-Help" contends. A very different thing from settling his fate for him however good the intention. For such help man's appreciation is exceptional and his gratitude unbounded.

To do this "You must live for yourself before you can live for the world, or be of real service to the world; but the man who lives exclusively for the world is not living for himself, and the world wisely turns attention elsewhere".

Difficulties are not to be overcome, but used, he thinks.

Our difficulties are our greatest assets—difficulties overcome are as gold that is spent—but difficulties that are used are a widow's cruse—and may be a really good investment. This will cheer most of us.

How to govern yourself and your own world is advised mainly through building up positives. Faith, joy, belief, work, love, concentration, etc., in fact we are shown how to create and use many of the bricks wherewith to build.

Of course, to one who always applies the laws of Reincarnation and Karma to the puzzle of life, their absence leaves the author's conclusions less rich in the summing up than they should be. Nevertheless, the book gives good mental and moral exercises to practise which would immensely strengthen and empower us.

E.

Swift Wings: Songs in Sussex, by M. C. M. (The Vine Press, Steyning. Price 6s.)

This book of verse, artistically bound and printed, by an anonymous author, contains some charming verse, though at times unequal and forced in effects. The effort to enter into the spirit of nature as a painter would, rather than one who sings, seems to us to be deprecated, because when skill in brushwork or technique is achieved (if successful) by the painter, it becomes merged in the landscape depicted and is only obvious to the experienced eye: but to attempt the same thing in words is to make the effort so apparent as to dominate the verse to its ultimate detriment. It is obvious from the following lines that the author has a tendency in that direction:

Who would not win the passion of the pencil?
The gifted glory of the living line?
Who would not steal the sternness of the stencil,
The canvas-call that slays the Philistine?
To mould the stone to everlasting life?
To make a tree eternal with a knife?

The fourth line here seems hardly appropriate, especially as we know that the Philistine is rarely even wounded, and certainly never slain, his powers of recovery being remarkable at all times.

However, the ultimate effect of the following poem "Botolph's" is distinctly pleasing and worth quoting:

The little marshlands of a shrunken river,
Moist pasture-fields, a sense of sunken sun
On a wet world of green, slight rills that run
Riverward, fieldward, loosely, and the quiver
Of tiny sea-winds: Botolph's. The sweet shiver
Of virgin Spring is marvellously won
Here in the lush; zones soon to be undone,
The promise of what Summer will deliver.

Bright grey and tender green; a silver light
Set in a stream; a little dewy world,
Too young for gold, for summer-love too slight;
A little maiden-ecstasy close-curled;
A wet sweet land of dream in a blue night
Of lightest sleep; a murmuring emerald.

And again "The Sea in Moonlight" is equally charming, but we think "Decline" is spoilt by the last line but one ending in a short syllable, when the whole of the same verse and the previous one ended with a long one:

The year's inverted: even echoes dawn,
But tenderly; love lies subdued and docile;
Greenness is veiled; the grey-green earth is lush
With dew; on the sad lawn the laughing Faun
Fleers at the unborn Spring; the earth's a fossil,
And drooping low swings in the sunless hush.

However, the author has a distinct feeling for verse, and is evidently a great lover of nature and capable of entering into her various moods with a good deal of sympathy. But to end lines so frequently with long words containing so many short syllables, including the last, seems a pity, because it tends to interrupt the even flow of the remaining lines. Even if done occasionally such requires very skilful treatment by a master of music. Dante Gabriel Rossetti, in his marvellous sonnets, nearly always ended each line upon a single open vowel sound and got the most wonderful resonant effects as a consequence.

B. A. R.

Communication with the Next World, the Right and Wrong Methods, edited by Estelle Stead. (Stead's Publishing House, Kingsway, London. Price 2s. 6d.)

This little book purports to have come from the late W. T. Stead written through a French medium, Madame Hyver. Spiritualism, he says, "is not a game and mediumship has great dangers. All who come to Spiritualism to amuse themselves, to dominate others, or to draw illicit profits from poor dupes, expose themselves to grievous reprisals." It should be approached in a religious and scientific spirit under a rigorous control. Apparently most people live too much in the body as if they were immortal, the result being that they are almost impossible to contact from the other side.

His explanation in regard to the banal communications received so frequently at séances is interesting, because, apparently, an illiterate medium would hopelessly mutilate the communications of the greatest writers. Frequently a literate person, attempting to communicate something through such an one as above described, loses a part of his faculties whilst using the body of the average medium and is in torture on realising afterwards the travesty of those ideas he had attempted to convey. Again to communicate at all, the fluids of the obsessing spirit must vibrate in sympathy with those of the medium if anything is to be effected.

Stead points out that mediums specialise in phenomena or communications and cannot as a rule be successful on more than one line. One might be excellent for metaphysics but inapt for music and so forth. Altogether, for those who are interested in mediumship and its rationale, this book is certainly worth reading.

B. A. R.

Authorodoxy, by Alan Handsacre. (The Bodley Head, London. Price 5s.)

This book is a discursive examination of G. K. Chesterton's "Orthodoxy". The two should be read side by side for a clear idea of what Alan Handsacre is aiming at. He is vague—and it is difficult to take him seriously. It is not a satisfactory book to read as it leads nowhere.

W.

The System of Plotinus. (The Hermetic Truth Society's Manual No. 1, London. Price 2s. 9d.)

This little manual of some sixty pages presents in a handy form the teachings of the greatest of the Neo-Platonists, whose fifty-four books were compiled and arranged in sets of nine and called *Enneads*, by his disciple Porphyry about A.D. 250. To review even an abstract of such an immense and profound work is a difficult task. All that can be done here is to judge how far this manual can enlighten and help one who is desirous of becoming acquainted with this most difficult of mystic philosophies. Comparatively few readers of Greek ever get so far as to read Plotinos, even at the Universities, or in fact any of the Neo-Platonists. Their studies of Greek writers generally stop at Theokritos. When Coleridge in his autobiography tells us that when at school he imbibed "deep draughts" of this philosophy, we must confess that we think he was antedating his subsequent experiences.

The compiler of this book has done his best to make things clear, but at the best the bones must be dry. To our mind, there are too many quotations from the works of others on Plotinos, such as those of Dr. Inge. We should prefer to see more translations of sentences of the master, just sufficient to outline the main course of the philosophy and lead one on to closer study. To quote what other people say about it is not of first importance. There are several useful charts showing the *triadic* nature or basis of the philosophy, brought out so much more in the works of Proklos later on. It would perhaps be better for the student to read Mr. Mead's edition of the translation in Bohn's series, if possible along with the Greek. T. Whittaker's *The Neo-Platonists* is the very best book dealing with the whole system of Neo-Platonism. Then this manual might be used to summarise and tabulate one's knowledge; but to attempt to swallow it whole at the outset would give mental indigestion.

F. L. W.

Overshadowed, by C. Wickliffe Yulee. (Rider & Co. Price 7s.)

A bright and interesting novel on psychic and psychological lines. The book propounds the question, "Is it possible, say, for the mind of a great statesman, exercising a wide influence on international affairs during his life, to continue that influence after leaving his body, by mentally stimulating and impressing the mind of a man still living?" A subtle psychological question carried over the border into regions beyond the physical.

The author is a student of psychical research and gives an answer from that standpoint. We have as the chief character a deep thinking young clergyman slow and somewhat absent-minded, who suddenly shows a brilliance of thought quite at variance with that of his previous life, and becomes a keen politician, giving up his career as a clergyman. A Highland girl of distinguished family sensitive and refined, born with the gift of second sight, sees at times by the side of our young clergyman, and "overshadowing him" a historical personage, wearing his robes of state.

The ridiculous illustrated wrapper will, we think, prejudice readers against the contents which are quite worth reading.

J. W.

The Earthen Vessel, Pamela Glenconner. (John Lane. Price 6s.)

This book deals with "spirit-communications" received in the form of book-tests, given through the mediumship of Mrs. Leonard, and is written by Lady Glenconner. Sir Oliver Lodge writes an introduction. The title may perhaps puzzle, but it is explained in these verses

It is decreed, the hidden word is spoken:
The earthen vessel worthy stands
To hold the sacred wine.

Students who attempt to communicate with "the other side" are familiar, if they have read Myer's *Human Personality*, with the idea of giving reliable tests by quoting (from the other side) passages, or referring to them, in books unknown or inaccessible to the medium or sitters. It is a matter of cross-correspondence by which the possibility of collusion or even unconscious cerebration is reduced to a minimum. The "messenger" says, for instance—"Look at the

last book in the row (of a shelf), page 8, and read what you find there"; and so on. The passage is looked up and generally seems applicable to the matter at issue. The control is called "Feda," who speaks through Mrs. Leonard by raps, and professes to be a Hindu, a distant ancestor.

The intricacy of thought currents and of the multiple personality (so-called) resulting from or consisting of these is so great that we should hesitate to assert that the specimens of coincidences given here are proofs of separate entities communicating. When we think of Sir Oliver Lodge's apt illustration (given many years ago, if we remember rightly, in *The Hibbert Journal*) of the nature of the personality, which he likens to an iceberg floating in the ocean and showing only one fortieth of its whole content above the surface, we hesitate to decide for personality. The whole universe seems a complex system of thought currents, and personality a temporary knot or weaving together of these currents or a temporary running on certain lines of the whole web of consciousness. We agree with Sir Oliver Lodge when he says (page xxi) that these book-tests "evidently represent an effort at proof of the existence of unexpressed powers: but to decide how these powers are exerted, and to whom they belong, we must wait until by adequate study we can frame some reasonable theory which shall stand the test of time and the influx of further experience".

L. O. G.

The Dreamer and the Butterfly. W. Loftus Hare. (Theosophical Publishing House, London. n.p.)

This is a "philosophical phantasy" compiled from the Chinese classics. Nine characters representing altruism, rationalistic dualism, mystical monism and extreme egoism, meet together and expound their views. Mr. Hare says in his fore-note "*mutatis mutandis* the debate on moral philosophy here printed might take place in the twentieth century at, let us say, the Hampstead Garden Suburb and be genuinely true and appropriate to our times in its general ideas and significance". The Dreamer is wafted like a butterfly into the company of the sages, unconscious of his individuality as a man. Life is a dream and we await the Great Awakening from it. As he awakes the sages give, each one of them, their particular message to the Dreamer, thus:

Lao-Tze: From this great Flower of Life-Unity drink the honey of the Tao, distilled from the Heavens and the Earth in the most ancient of days, refreshing to spirits and men.

Lieh-Tze: And from this blossom steal the mystic juice of Vital Energy, shared by all forms of existence.

Chwang-Tze: I bring the scents and savours of Humanity and Society—taste them!

Yang-Chu: And I the special sweetness of Bodily Life—do not neglect it!

K'ung-Fu-Tze: Here you may find the nectar of Moral Control by the will over the body and its deeds, the mind and its emotions.

Hsun-Tze: And here the sweetness of Reason and the beautification of life by Art.

Mo-Tze: But life must be bitter unless you draw from this flower of justice the honey of Universal Love.

Eng-Tze: And sweetest of all is the draught that satisfies and refreshes the Compassionate Heart.

L. O. G.



Man: Whence, How and Whither? 2nd Ed. Boards. (T.P.H., Adyar. Price 10s. or Rs. 7-8. Foreign post 9d.)

This new and handier edition is just half the size of the first edition, being printed on thin paper.

THE NETHERLANDS



Miss C. W. DYKGRAAF



W. B. FRICKE

VOL. XLIV

No. 10



THE THEOSOPHIST

ON THE WATCH-TOWER

FIRST let me record the pleasant cables received from four Conventions of National Societies held during June. England wires:

Loving greetings and unshakable confidence in your leadership from English Convention.—DAVID GRAHAM POLE, *General Secretary*.

Scotland:

Loyal and loving greetings from Scottish Convention.—BINDLEY, *General Secretary*.

The United States:

Love and gratitude to you and Leadbeater by unanimous Convention resolution.—ROGERS, *General Secretary*.

Another Chicago cable says:

Convention immensely successful. Seven hundred attending. Roger's American work enthusiastically supported. Ten thousand rupees for India.—KRISH-NITYA-FRITZ.

Iceland says:

Convention sends President deepest devotion.

In addition, there comes from London a cable:

Youth Lodge, London, first meeting sends unswerving loyalty.—HUMPHREYS, *President*.

Unity Lodge, Bournemouth, sends "loyalty". Another London Lodge, "Morning Star," wires:

Unanimously loyal loving greetings.

In our May issue we recorded the Annual Conventions of seven National Societies, all sending loving greetings. The Rev. John Barron writes that the Convention in Ireland should be the Irish, not the "Irish Free State," Convention.

It is well to see how healthy is the Society, despite the wicked efforts made to injure it; and it is significant that, when any particular town is troubled by a little knot of vilificators of Bishop Leadbeater and myself, it at once concludes that the whole Society is in a condition of unrest and disturbance. People are so parochial and, as Tennyson said, they

Think the rustic cackle of their burg
The murmur of the world.

If people could only think big!

In the May issue of THE THEOSOPHIST, I mentioned that I had received a cable from Australia from the General Secretary of the National Society, stating that he had withdrawn the charter of the Sydney Lodge and the diplomas of eleven members. I then explained the position that had arisen, namely that Lodge and members were outside the Section, but within the Society; just as a Lodge can expel a member, but cannot touch his status as a member of the Section. There is no list of offences in our rules, for which members can be expelled; we have no penal code. H.P.B.'s wish, mentioned in her article printed in the present issue, expressed a hope (in 1888) that a rule would be made that any member who slandered another member should be expelled from the Theosophical Society. If, however, that had been

done, a long list of other offences, which would entail expulsion, would have had to be made. The Theosophical Society has taken the wiser course of placing the power of expulsion from the Society in the hands of its Chief Executive Officer, its President, leaving him or her to exercise discretion in the matter, and not requiring any statement of reasons—a matter which would inevitably be judged differently by different persons, and would cause endless discussion. I have taken this view and acted upon it. The cable from the General Secretary reached me on April 14th. Letters and details followed by post in due course, including an opinion of an eminent lawyer, that one person concerned had rendered himself liable to a criminal prosecution for libel.

I waited till June 8th, to see whether any application was made for attachment to Adyar, but none reached me. So on that date I sent the following to the Secretary of the Sydney Lodge:

PRESIDENT'S OFFICE, THEOSOPHICAL SOCIETY,

Adyar, Madras, S.

June 8, 1923.

SIR,

I received from Dr. Bean, General Secretary of the Theosophical Society in Australia, a cable dated 13th April, 1923, confirmed by his letter dated the following day, the information that he had excluded from the Theosophical Society in Australia the Sydney Lodge, holding Charter dated 1891.

I now, as from the date of this letter, by virtue of the power vested in me by Rule 36 of the Rules and Regulations for the management of the Association named the Theosophical Society, Adyar, Madras, registered under Act XXI of 1860 of the Acts of the Viceroy and Governor-General of India in Council, cancel that Charter.

Sincerely,

(Sd.) ANNIE BESANT,

President, The Theosophical Society,

Acting as Executive Officer of the General Council of the Society.

To J. E. GREIG ESQ.

I sent a similar notice cancelling the diplomas of twelve members, forwarding copies to the General Secretary for Australia, as I had not the private addresses of most of them, and it was desirable to have the letters registered and thus obtain an acknowledgment of their receipt. I further notified the Recording Secretary of the cancelments, that the names of the Lodge and of the members concerned might be removed from our rolls.

The source of trouble has been a group of people in the Sydney Lodge and in a very objectionable association called the "Theosophical Society Loyalty League". It has no right to call itself by the name of the Society, since no private body can usurp the Society's name and in the public mind associate our world-wide Society with any petty projects of its own. And why it should prostitute the noble name of "Loyalty" to cover a private detective agency, it is impossible to imagine. And these two pure and noble names are desecrated by association with the most slanderous and coarse magazine that I have ever had the misfortune to see. I have sent to the General Secretary of the Australian Section the following notice to be published:

THE T.S. LOYALTY LEAGUE, AUSTRALIA

This is an Association which has assumed, without authority, the name of the Theosophical Society, thereby deceiving the public and bringing undeserved obloquy on its good name. The Theosophical Society contains members of all religions and of none, of varied ethical ideas and of none, and of all kinds of opinions. Members can form or enter any association they please, but, until the above named League was formed, no members had been found dishonourable enough to use the name of the Society to cover their own private proceedings and thus deceive the public. Members can form a private detective agency, carry on a system of espionage, and, as the League preserves great secrecy, members can creep into private houses, spy on their acquaintances, and defame them as they please. A secret organisation of domestic spies is, of course, a social danger of a very serious character, spreading distrust and suspicion, and poisoning all human

intercourse. It is a shocking weapon of persecution, as we have seen since its organisation, for it publishes a journal appealing to that large class which delights to wallow in sexual filth, gloats over unclean details of divorce cases, hints of sexual crimes and irregularities and matters that all decent people avoid. In England the evil is so great that there is a Bill before Parliament to forbid all such publication of filth, but whether it will pass, or be effective, one cannot say. So long as prurient minds seek filth, purveyors of filth will be found. There are people with minds so foul, that, if they see a naked little boy, whose father or guardian exercises the necessary domestic supervision, and sees that the child washes thoroughly every part of his body, immediately suspect an indecent curiosity, or impropriety on the part of the elder, and run about whispering to their intimates, suggesting things that do not come into the minds of decent people.

The impure impute their own impurity to the pure and healthy-minded. A diseased mentality sees disease everywhere. How then should the Theosophical Society deal with this "Loyalty League"? The T.S. officers should publish, wherever it appears, that its name, "The T.S. Loyalty League" is a fraudulent use of the Society's name: that it is merely a private detective agency, an organisation of spies, seeking to destroy any well-known public person, whom some members hate, and of whose influence they are jealous. Where a person is known to be a member—as one published object is to carry on espionage, which it calls "investigating"—it would be well politely to decline his acquaintance, as one would that of any other spy, except of course authorised police officials, who act under definite rules of conduct. If all honourable people ignore the League, exclude its journal from their homes, and refuse to bother themselves about its proceedings, it will presently stifle itself in the mud in which it wallows.

Apart from the League, where other well-known slanderers tell lies on questions of fact—as when Mrs. Alice Cleather proclaimed me to be a co-writer of a pamphlet published in the U.S.A. by an American physician in 1833, whereas I was only born in London in 1847—it is well to give a dry exposure of the lie, without any further attack on the liar. There are people, as the Christ is said to have remarked, who follow the line of their father, who was a murderer from the beginning, and they naturally tell untruths, because there is no truth in them. Let them cackle. As an Indian scriptures says, a wise man should take no more notice of them than he does of the cawing of crows. Let our teachings and our lives be our justification, and, as to our lives, let us remember that the Lord Buddha was causelessly slandered, and that the Lord Christ was called a sinner.

ANNIE BESANT, P.T.S.

With all this going on, it is pleasant to learn that the Blavatsky Lodge has already collected £20,000 in its Building

Fund. This seems more useful than spying upon our neighbours.

In the June number of THE THEOSOPHIST, I reported the somewhat amusing campaign of Mrs. Cleather in India and Australia, with her assertion that I wrote a pamphlet written and published by a doctor in the United States in 1833. There was a slip in my saying "four years before I was born". I was born in 1847, and four should have been fourteen. I may be pardoned for the slip, as I was very ill when I read the proof. I mentioned also "an unknown European": it was a Miss Hildegard Davey, of Pine View, Almora, U.P. India. To my knowledge, I have never seen her or heard of her. It is mostly ignorant persons, ready to believe evils, who fall victims to unscrupulous slanderers. Here is Mrs. Cousin's reply:

MADAM, You ask me as a Magistrate to give publicity to the pamphlet which you enclosed. On the contrary I can be no party to the dissemination of so utterly unworthy a publication. I have also flatly to contradict your own statement that Mrs. Besant's teaching of Theosophy "threatens the public morals of this or any country with which she is closely associated". The special sentence to which you draw my attention—"Early marriage and birth-control—preceded, one must assume, by Leadbeaterism—are now Mrs. Besant's inspired panaceas"—is nothing short of a libel and utterly untrue. If it had been so Mrs. Besant would not now be in her "prominent position," nor would the Madras Government have appointed me an upholder of law and morals, while knowing that I am an acknowledged follower of her teachings, and that I have been living at Adyar off and on with her for the past eight years.

I can pay my utmost respect and tribute to her speckless purity of life and thought during all that time, and to its inspiring and uplifting effect on my own life, and on the lives of thousands whom I have met.

I am sorry to find a few people calling themselves Theosophists who spend their time in attacking men and women, instead of adding something constructive and positive to the solution of life's problems.

Yours truly,

MARGARET E. COUSINE.

The noteworthy point about the attacks on me is that they are nearly all made by persons who are either entire strangers to me, or who know me very slightly. If I were a domestic servant seeking employment, I could obtain many scores of such "characters" as the above, written by persons who have known me intimately for many many years. Since I joined the Theosophical Society in 1889 I have never lived alone, but always in a house with others, a life open to inspect on day and night, and I can fearlessly say: "which of you accuseth me of sin?"

At the suggestion of the Triplicane Lodge, Madras, in view of the great need for propaganda on the Coming of the World Teacher, I sanctioned the printing of the fourth Indian edition of *At the Feet of the Master*, in pocket form, similar in size to, but much thinner than, the small American edition with which we are familiar, that costs 3/. As the idea is to use this special edition for propaganda purposes it is being priced at As. 2 per copy only, post free As. 3, but 2 copies can be sent together for As. 5. Anyone buying not less than one thousand copies for cash, will be able to purchase this number at a cost of Rs. 109-6-0 only, postage extra, so that the margin of profit to the Theosophical Publishing House becomes practically negligible. But this does not matter provided there is no loss; and, from the eagerness to buy in thousands already evinced, this particular edition seems likely to prove popular. The Mahārāshtra Theosophical Federation has already paid down the money for a thousand copies, as has also the Gujerat Division of the Order of the Star in the East, and the Blavatsky Lodge, Bombay, has also, through Mr. Bilimoria, sent an order for one thousand. Individual members, too, have given orders, and the result is that 6,000 copies have thus far been subscribed for in advance, out of the edition of 20,000 which is being printed. It should be added

that in each copy there will be the two pictures of Alcyone as he was when the book was first published, and that the Vasanā Press is doing the printing—a sufficient guarantee that the workmanship will be perfect. The price being so low, no discount is given for less than one thousand copies, and these can only be obtained from the Theosophical Publishing House, Adyar, postage extra unless delivery taken, or on order with cash from the Indian Book Dépôt, provided the customer calls for the package next day.

* * *

An Animal Welfare Week has just been held in London from June 10—16, including a meeting in Queen's Hall at which Dean Inge, Sir Edward Marshall Hall, and other well known public leaders will speak. The Week is organised by Mr. H. Baillie Weaver and Lady Emily Lutyens. Another interesting item is a Third "Conference of Religious Thinkers," organised by a joint Committee representing the Ethical Union, the Ethical Church, the South Place Ethical Society, the Free Religious Movement, the Positivist Society, the Rationalist Press Association, the Theosophical Society, and co-opted members. The first was held in June, 1920, under the presidency of Professor Gilbert Murray; the second took place in November, 1921, with Professor J. B. Bury as its President; and at this Week's Conference the chair will be taken at the opening by Professor L. T. Hobhouse.

OUR GENERAL SECRETARIES

VII. THE NETHERLANDS

THE Netherlands Section was the seventh on the roll of the National Theosophical Societies. Two outstanding figures appear from its earliest days, Mme. Piet Meuleman van Ginkel and Willem B. Fricke. The latter was born near Amsterdam in 1842, and sixteen years later he went to South Africa and took up business there. He passed through various phases of religious thought, finally becoming a Spiritualist. He returned to Europe in pursuit of his investigations, and ultimately returned to Holland, where he met Mme. Meuleman, then a remarkable medium. Through her, in a small circle of earnest seekers, some valuable teachings were received, and in January, 1894, six applied for a charter as the Dutch Belgian Lodge: the number quickly increased and Mr. Fricke was chosen its President, and in 1897 a Dutch Section was chartered, and he was elected its General Secretary. With his steadfastness and persevering industry, aided by Mme. Meuleman's power of teaching, he built up a powerful section within ten years.

The Dutch people, serious and cautious, cannot be swept away by emotional gusts, but once they take hold they hold on. In 1907, on Mrs. Besant's invitation, he put in a year of service in Adyar as Recording Secretary, and then went on a long propagandist tour in the Dutch East Indies and in South Africa. After his return, he has mostly lived in Holland, a revered centre of Theosophical inspiration to his countrymen, who look to him with abiding respect and gratitude, seeking his advice and sure of wise counsel. He is supremely a "good and faithful servant," and on such souls the blessing of the Master rests.

Mr. A. J. Cnoop-Koopmans, who succeeded Mr. Fricke in 1907, and held the office for seven years, was above all a devoted educationist, and did widespread good by the school carried on by himself and his wife. Steady quiet progress was made during his term of office. Then, for four years, from 1914 to 1918, Mr. J. P. W. Schuurman, a well-known and respected business man, carried on the administration. Neither of these good brothers has sent his photograph.

We come to the fourth—the present—General Secretary, Juffr. (Miss) C. W. Dykgraaf, a woman whose quiet exterior hides unusual ability and power of work, who might well be named “the trustworthy,” a living embodiment of the Theosophical attitude to life. She is loved and respected in the European Federation, and is organising, with Mr. John Cordes, the General Secretary for Austria, the Federation Conference, to be held this year at Vienna.

THE WHITE ECHO

I

EACH moment, when we feel alone
In this great world of rush and riot,
Is as a jewelled stepping-stone
That leads towards the House of Quiet.

Within it dwell the ancient seers
Beyond unreal griefs and cares,
Beyond unreal smiles and tears,
Beyond the need of chants and prayers.

HARINDRANATH CHATTOPADHYAYA



IS DENUNCIATION A DUTY?

By H. P. BLAVATSKY

Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusali plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain.

—Buddhist Precept

Judge not, that ye be not judged.

—Christian Aphorism

NOT a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who would jest under the cruellest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom

of Heaven, if, to preserve it, they had to keep silent when somebody treads on their corns.

In the 13th number of *Lucifer* (September, page 63), a paper on "The Meaning of a Pledge" was published. Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn "Promise" to work for the good of Humanity forgetful of Self, without one word of protest—save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. *Ante tubam trepidat*: the best and kindest of them feels alarmed; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho!

What is then this *terrible* pledge, to carry out which seems to be above the strength of the average mortal? Simply this:

"I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS."

To practise this golden rule seems quite easy. To listen without protest to evil said of *any one* is an action which has been despised ever since the remotest days of Paganism.

To hear an open slander is a curse,
But not to find an answer is a worse,

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because:

Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds

—and because, *in antiquity*, few liked to pass for such—minds. But now!

In fact, the duty of defending a fellow-man stung by a poisonous tongue during, his absence, and to abstain, in general, "from condemning others" is the very life and soul of practical Theosophy, for such action is the handmaiden who conducts one into the narrow Path of the "higher life," that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that "life". To "abstain" from condemning our fellow beings is the tacit assertion of the presence in us of the three divine Sisters; to condemn on "hearsay" shows their absence. "Listen not to a tale-bearer or slanderer," says Socrates,—“For, as he discovereth the secrets of others, so he will thine in turn.” Nor is it difficult to avoid slander-mongers. Where there is no demand, supply will very soon cease. "When people refrain from *evil-hearing*, then evil speakers will refrain from evil-talking," says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it ever since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding; that our Theosophical periodicals are full of "denunciations," and *Lucifer* lowers his torch to throw light on every evil, to the best of his ability. We reply: This is quite another thing. We denounce indignantly systems and organisations, evils, social and religious—*cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonour a man instead of pitying and trying to help him, because being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quickly lighting a candle to disperse the gloom. "Ill deeds are doubled with an evil word"; nor can a general evil be avoided or removed by doing evil oneself,

and choosing a scape-goat for the atonement of the sins of a whole community. Hence we denounce these communities, not their units; we point out the rottenness of our boasted civilisation, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for *Theosophy*—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every true Theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favourite aphorism—"See, how these Christians love each other"—has now to be paraphrased daily, and almost hourly, into: "Behold, how our Theosophists love each other." And we tremble at the thought that, unless many of our ways and customs in the Theosophical Society at large are amended or done away with, *Lucifer* will one day have to expose many a blot on our own scutcheon—e.g., worship of self, uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists—more "fiercely" than it has ever denounced the various shams and abuses of power in State Churches and Modern Society.

Nevertheless, there are Theosophists, who, forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbour. Thus, one of our most estimable, hard-working, and noble-minded members writes, with regard to the said 3rd clause:

The "Pledge" binds the taker never to speak evil of any one. But I believe that there are occasions when severe denunciation is a

duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness, weakness, flabbiness of moral texture.

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that Theosophic culture which fails to transform a simply "good citizen" of his own native country into a "good citizen" of the world. A true Theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity, in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow-men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partizan. To mete one measure for all is holier and more divine than to help one's country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS. "Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one's fury on knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a Theosophist happen to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to "denounce severely" every case of "treachery, falsehood and rascality" *even* in private life; but—*nota bene*—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens, entrusted to their care as public

officers, from being recklessly taken away. But even then the Theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

But what has a "working" member of the Theosophical Society, independent of any public function or office, who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbours? If a member of the T.S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother. Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who, being in no way responsible for their neighbours' actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes—"slander" and "evil speaking".

This is how we understand the clause in question; nor do we believe that, by enforcing it, "Theosophic culture" enforces "unmanliness, weakness or flabbiness of moral texture," but the reverse. True courage has naught to do, we trust, with denunciation; and there is little manliness in criticising and condemning one's fellow-men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the Buddha, or the Jesus of the Gospels as "unmanliness"? Then the ethics preached by the former, that *moral code* which Professor Max Müller, Burnouf and even Bartholemy St. Hilaire have unanimously pronounced *the most perfect which the world has ever known*, must be no better than meaningless words, and the

Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one's own self for the good of others as weakness or unmanliness? Are the commands, "Judge not that ye be not judged," and, "Put back thy sword, for they who take the sword shall perish with the sword," to be viewed as "flabbiness of moral texture" or as *the voice of Karma*?

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, who accept unhesitatingly every other clause of the "Pledge," but feel uneasy and almost tremble before this special article. But why? The answer is easy: simply *because they fear an unconscious* (to them), *almost unavoidable PERJURY*.

The moral of the fable and its conclusion are suggestive. It is a direct blow in the face of Christian education and our civilised modern society in all its circles and in every *Christian* land. So deep has this moral cancer—the habit of speaking uncharitably of our neighbour and brother at every opportunity—eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their tongues! They *dare not trust themselves* to abstain from condemning others—from mere force of habit. This is quite an ominous "sign of the times".

Indeed, most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of "baby" and the children, grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same

training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. We are soaked through and through with the conviction that, though ourselves "born in sin and total depravity," *our* religion is the only one to save us from eternal damnation, while the rest of mankind is predestined from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people's Gods and religion is a sign of reverence for our own idols, and is a meritorious action. The "Lord God" himself, the "*personal Absolute*" is impressed upon our young plastic minds as ever backbiting and condemning those he created, as cursing the stiff-necked Jew and *tempting* the Gentile.

For years the minds of Protestants are periodically enriched with the choicest curses from the *Communion Service* in their prayer-books, or the "denouncing of God's anger and judgments against sinners," besides eternal condemnation for most creatures; and from his birth the young Roman Catholic constantly hears threats of curse and excommunication by his Church. It is in the Bible and Church of England prayer-books that boys and girls of all classes learn the existence of vices, the mention of which, in the works of Zola, falls under the ban of law as immoral and depraving, but to the enumeration and the *cursing* of which in the Churches, young and old are made to say "Amen," after the minister of the meek and humble Jesus. The latter says, Swear *not*, curse *not*, condemn *not*, but "love your enemies, bless them that curse you, do good to them that hate and persecute you". But the canon of the church and the clergyman tell them: Not at all. These are the crimes and vices "for which ye affirm with your own mouths the curse of God to be due". (*Vide "Communion Service."*) What wonder that, later in life, Christians piously try to emulate "God" and the priest, since

their ears are still ringing with, "*Cursed be he that removeth his neighbour's landmark,*" and "*Cursed be he*" who does this, that or the other, even "*he that putteth his trust in man*" (!), and with "God's" judgment and condemnations. They judge and condemn right and left, indulging in wholesale slander and "comminating" on their own account. Do they forget that in the last curse—the *anathema* against adulterers and drunkards, idolaters and extortionists—"the UNMERCIFUL and SLANDERERS" are included? And that, by having joined in the solemn "Amen" after this last *Christian* thunderbolt, *they have affirmed "with their own mouths the curse of God to be due"* on their own sinful heads?

But this seems to trouble our society slanderers very little. For no sooner are the religiously brought up children of church-going people off their school benches than they are taken in hand by those who precede them. Coached for their final examination in that School for Scandal, called "the world," by older and more experienced tongues, to pass Master of Arts in the science of cant and commination, a respectable member of Society has but to join a religious congregation, to become a churchwarden or lady patroness.

Who shall dare deny that, in our age, modern society in its general aspect has become a vast arena for such moral murders, performed between two cups of five o'clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and the cultured tittle-tattle of the world, each becomes in turn, as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savoury in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under

the claws of the hungry wild beasts! It is the boast of Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on and gloating over the mangled carcasses of their friends. Look at those graceful and as ferocious great cats, who with sweet smiles and an innocent eye sharpen their rose-coloured claws preparatory to playing at cat and mouse. Woe to the poor mouse fastened upon by those proud *Society felidae*! The mouse will be made to bleed for years before being permitted to bleed to death. The victims will have to undergo unheard of moral martyrdom, to learn through papers and *friends* that they have been guilty, at one or another time of life, of each and all the vices and crimes enumerated in the Commination Service, until, to avoid further persecution, the said mice themselves turn into ferocious society cats, and make other mice tremble in their turn. Which of the two arenas is preferable, my brethren—that of the old pagan or that of the Christian lands?

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the wordly Cains of both sexes.

"How frequently," he exclaims, "is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look . . . how large a portion of chastity is sent out of the world by distant hints—nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true!"

From Addison we pass to Sterne's treatment of the same subject. He seems to continue this picture by saying:

So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution,

tied down to no restraints? If the one, like an arrow shot in the dark, does, nevertheless, so much secret mischief, this, like the pestilence which rages at noonday, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either from the wounds or for the anguish of heart which they have occasioned.

Such are the results of slander, and, from the standpoint of Karma, many such cases *amount to more than murder in hot blood*. Therefore, those who want to lead the "higher life" among the "*working* Fellows" of the Theosophical Society must bind themselves by this solemn pledge, or—remain *droning* members. It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.'s T.S. at large. For the "Pledge" under discussion is taken only by those Fellows who begin to be referred to in our circles of "Lodges" as the "*working*" members of the T.S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the "mutual admiration" groups; or those who, having joined out of mere curiosity, have, without severing their connexion with the Society, quietly dropped off; or those again, who have preserved only a skin deep interest (if any), a luke-warm sympathy for the movement—and such constitute the majority in England—need burden themselves with no such pledge. Having been for years the "Greek Chorus" in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. The "chorus" considering its numbers, has only, as in the past, to look on at what takes place in the action of the *dramatis personæ* and it is only required to express occasionally its sentiments by repeating the closing gems from the monologues of the actors, or remain silent—at their option. "Philosophers of a day," as Carlyle calls them,—they neither desire, nor are they desired, "to apply". Therefore, even were these lines to

meet their eye, they are respectfully begged to remember that what is said does not refer to either of the above enumerated classes of Fellows. Most of them have joined the Society as they would have bought a guinea book. Attracted by the novelty of the binding, they opened it; and, after glancing over contents and title, motto and dedication, they have put it away on a back shelf, and thought of it no more. They have a right to the volume, by virtue of their purchase, but would refer to it no more than they would to an antiquated piece of furniture relegated to the lumber-room, because the seat of it is not comfortable enough, or is out of proportion with their moral and intellectual size. A hundred to one, these members will not even see *Lucifer*, for it has now become a matter of Theosophical statistics that *more than two thirds* of its subscribers are non-Theosophists. Nor are the elder brothers of *Lucifer*—the Madras *Theosophist*, The New York *Path*, the French *Lotus*, nor even the marvellously cheap and international "T.P.S." (of 7, Duke Street, Adelphi), any luckier than we are. Like all prophets, they are "not without honour, save in their own countries," and their voices in the fields of Theosophy are truly "the voice of one crying in the wilderness". This is no exaggeration. Among the respective subscribers of those various Theosophical periodicals, the members of the T.S., *whose organs they are*, and for whose sole benefit they were started (their editors, managers, and the whole staff of constant contributors working *gratis*, and paying furthermore, out of their own generally meagre pockets, printers, publishers and occasional contributors), are on the average 15 *per cent*. This is also a sign of the times, and shows the difference between the "working" and the "resting" Theosophists.

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics which

ought to guide every Theosophist aspiring *to become one in reality*? For such a large body of men and women, composed of the most heterogenous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member—working or ornamental—who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame, by its practical example and ways of living, the followers of every religion, such a pledge constitutes the *sine quâ non* of the success of that Society. In a gathering where "near the noisome nettle blooms the rose," and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is *the sole salvation*. No Ethics as a science of mutual duties—whether social, religious or philosophical—from man to man, can be called complete or consistent unless such a rule is enforced. Not only this, but—if we would not have our Society become *de facto* and *de jure* a gigantic sham parading under its banner of "Universal Brotherhood"—we ought to follow every time the breaking of this *law of laws* by the expulsion of the slanderer. No honest man, still less a Theosophist, can disregard these lines of Horace:

He that shall rail against his absent friends,
Or hears them scandalised, and not defends;
Tells tales, and brings his friend in disesteem;
That man's a KNAVE—be sure: beware of him.

H. P. Blavatsky

From *Lucifer*, Vol. III, London, December 15, 1888.

SOCIAL ORGANISATION :¹
OR
GOD MANIFESTING AS SOCIETY

By ANNIE BESANT, D.L.

THIS morning, in taking up the last subject that you will study, week by week, we have to think of the phrase, "God manifesting as Society". You will remember that Tennyson speaks of God fulfilling Himself in many ways, "lest one good custom should corrupt the world". As a matter of fact, all the good customs have finally grown corrupt under the manipulation of man, the ignorance of man, so that one after another has to be evolved, a stage towards the form in which humanity is fitting itself gradually to live, not like a number of wild animals in the jungle, but as an ordered society of rational beings. In this study you are very much helped by taking the wide outlook of the Divine Wisdom, and you may take it whichever way you find it the easier. You may take it as you have it sketched in some of the Purāṇas, those ancient books of Hindūism. Your difficulty will be to find your way through the metaphors and allegories to the facts which underlie them. You have to remember that the Purāṇas were very largely given in order to educate by means of allegories and stories the poorer people who could not be appealed to along philosophical lines, or in the more intellectual regions of

¹ The sixth address, inaugurating the Brahmavidyāshrama, Adyar, given on October 7, 1922.

religion, to give them a sort of a general idea of the evolution of the world. One thing that you have to find out is, where you are in them as far as history is concerned. You will find in them statements as to the seven Races by which humanity is being evolved on our globe. You will find also the fact that there are great seismic changes in the disposition of land and water on the surface of the globe, that accompany the evolution of these different fundamental Root Races. You are given the names of those continents right down (or up to) the seventh. You may then take it along that line, or you may use that line as a corroboration of the more occult side of the Ancient Wisdom and find it in many of our Theosophical books, because it forms the foundation of our view of mankind and human society. The difficulty is in tracing the evolution of Society in what are called historical times, that is, when European Nations became sufficiently civilised to think of their past and future, a very very short space of time, a mere moment as compared with the Asian records. Those records kept in Asia and written down in Asia are not recognised as history, unfortunately, by the West, unless they can find something in their own limited experience to verify the ancient histories. That is one reason why it is often said that myth is truer than history. Views which are looked on as mythical are found later on, as knowledge increases, to be a real guide to the longer evolution of mankind; and it is well to get rid of that stupid idea which comes to us naturally from the younger Nations, because the younger peoples, as they acquire knowledge, generally grow more arrogant. The increase of knowledge gradually leads people to understand that there is much that they do not know and that it is larger than what they do know. Only then a reasonable attitude is taken up by the human mind. It is ready to learn, does not reject hastily, and does not consider that the very little it has acquired is to be regarded as the

highest knowledge of the human being. Sir Isaac Newton said that he was like a child gathering a few pebbles on the shore of the great ocean of knowledge that stretched beyond.

When you look at history, there is one thing that will strike you. The European views of history have no beginnings; in fact, to use a phrase of Bunsen about Egypt, "it springs full grown upon the stage of history like Pallas Athene from the head of Zeus". That is true of all old civilisations. You cannot get a beginning for them. You find them stretching back and back, and showing some of their highest results in the very earliest days. That is pre-eminently true of the very ancient literature of Asia. You find its most wonderful literature right back in the very night of the past; and it is one of the strongest arguments against the modern scientific view—which is, I am glad to say, dying out—that religions were evolved out of human ignorance, out of savages who deified the powers of nature, and that they were gradually refined and improved until they became quite respectably philosophical and ethical. I do not think there are very many thoughtful people who hold that view to-day. No one can hold it who has gained some insight into the past. It is quite obvious that all these great civilisations have in their Founders, in their early Rulers, men who were very much more highly evolved than those whom they ruled. It comes in allegorical form in the Hindū statement that men at first were all equal, and a King was formed—when they began to quarrel—out of the various parts contributed by a number of Devas. What happened was that the great R̥shis—who were very highly evolved beings who came to us from another planet, from Venus, and formed the nucleus of the great Hierarchy that was to be the Guardian of mankind, gave some of Their Members to be the Law-givers and some to be the Religion-givers of the infant humanity. And so you have at the beginning of each great Root Race these legends and myths as

to Divine Kings. In Egypt we find it as the Divine Dynasties. You find it in ancient Peru, which is now beginning to be examined into by excavations, and is beginning to confirm some of the researches that were made into that history by clairvoyant means. The Incas were looked on as the children of the Sun. You find the same idea in China that the great Rulers descend from the Sun, and it has gone across to Japan in the Mikado. You find in Hindūism the Divine Kings, pre-eminent being the great Avatāra Shri Rāmachandra. You have to go back behind Him in order to find the great Law-Giver and the Great Teacher of religion, Those whom I spoke of as coming down in pairs through the ages.

The general characteristics of these early civilisations we can easily sum up. They are all founded on the ideal of a human family. And comparing that with the way in which we can sometimes trace an evolution through a civilisation which conquered a less civilised one, you find traces of the kinds of settlements which formed. When Āryans came down through Baluchistan, the Hindu-Khush and Kashmir into India and settled there, they did not come into a country that was in any sense barbarous. They came into a country which already had had two great civilisations, the Kolarian, of which we do not know very much, and the Dravidian in South India especially. If you take them, you find certain differences, in detail, but there is one point which is common to all of them; that is, what is called the village system, the village forming out of families, and lasting down through millennia as a self-governing unit. It is quite possible to trace it in India, and, outside India, by the help of the researches which have been made into the settlements of the fifth sub-race, the Teutonic. We can consult the ancient records of England, Scotland, Scandinavia and especially perhaps of Germany—because German historians have been particularly careful and full—they are the highest examples of the scientific mind of

the fifth sub-race of the Fifth Root Race that we can find in Europe. When these are put together and compared—as in the works of Sir Henry Maine—you find the village system which was brought from Asia and spread over the whole of northern Europe. I do not know how far it can be traced out in the southern parts, among the Latin races, but you certainly find it wherever the Teutons have spread.

In that village condition you have the natural and inevitable aggregation of families; and so you have the village government taking on the family type. There is very little left now of the old Kolarian civilisation. You will find it in some of the hill tribes still. They make their villages much as they made them thousands of years ago. There is a tendency among them of isolation even of the families. Each family has a little hillock of its own, obviously for purposes of defence, and these aggregate together for purposes of more effective defence against more dangerous opponents.

Coming down to the Dravidian civilisation, you have there a large literature, that you can look into, and you will find there more of the hereditary principle than of the elective, which is worth noticing as a racial difference. The headman of the Dravidian village seems to have been the son of the last headman.

When you come to the Aryan, you find the elective principle in full swing, and the villages of the Aryans have all their headmen like their other officials elected year after year. You have a large literature on this subject existing now. You find a great deal about it in Manu. Other useful books are the *Arthashastra* of Kautilya read side by side with *Shukraniti*, written one thousand years later. I say side by side, because you have the extraordinary stability of their village-civilisation. The instructions given in the fourth century before Christ in the *Arthashastra* show a very very high stage of civilisation. Those given in the *Shukraniti* in the seventh

century after Christ are equally high. You find the *Shukraniti* after all these centuries, and yet the directions as to the village building and organisation are so close to each other that you might take almost either book and use it by itself. There are certain points which are specially worthy of noticing. You find care was taken not only of the village organisation but also of the beauty of the village. You will find in each book instructions about the planting of flowering trees, about the planting of flower gardens round each home-stead. Every villager and his family had a homestead of their own. A homestead consisted of the house, vegetable yard and a little piece of garden round it. As the villagers became more and more numerous the family share became divided. I cannot go into details, but is a most wonderful study, the evolution of the Indian village, and its extraordinary stable character. The importance of that to you is this, that it is through these local organisations that, as society advances, it becomes more and more completely organised. You have, of course, in ancient India great empires which arose from time to time; and it is interesting to notice that in the reign of Chandragupta Maurya—in which the first book that I mentioned was written—how as the area increases, and you get an immense Empire, (the empire of Chandragupta extended from the Hindu-Kush right down to the Narbada river), the village organisation is reproduced in the larger area, so that, even when you come to the Imperial organisation, you still have the Village Council, the *Pañchāyat*, each department of the State having a *Pañchāyat* at the top of it, which corresponds now to the Secretariat. These departments are very much the modern organisation under the British Rāj; the Departments, the Secretariat, and then the Ministers of the Provinces, and so on ultimately the Central Government. You find the same thing in the reign of Ashoka. He had four Viceroys and he was the head of them all.

The continual multiplication of the village is really a multiplication of the family life ; so that you can see through the whole of this continuous history, which goes back as far as any history goes (not only that which is recognised in Europe, but also that which is recognised here), that it always goes back on the same model. The importance of this for us in the future is that the relationships of human beings are recognised as binding obligations. It is very often said nowadays (not always with the best of intentions) that the Indian is a law-abiding person by instinct. That is true, because the sense of obligation has survived, but it has been carried to excess, and that is why the opposite of that came over with the East India Company, in order that the excess might be corrected, servility on one side and tyranny on the other.

Looking at this enduring family type, when you are trying to look onwards, you will find that both Science and Religion point to the rebuilding of the family type on a higher level ; to the reorganisation of society, not on the competitive system of the fifth Sub-Race in Europe, but on the family type as it existed in Asia. You can realise that in the successive manifestations of the Divine Wisdom, as shown in social organisation, you first have the family type, in order to root deeply in the human mind the idea that human beings are closely related to each other, and are born into a system of mutual obligation. That, you may say, runs through all the ancient civilisations.

When, however, you come to the later civilisations of Europe, you there find, say in the Greek, the expansion of the village into the City State, which is so familiar in the writings Aristotle. There at once you recognise one tremendous error, which is that it is only a minority who really form the citizens of the City State, while a large portion of the population are more chattels, slaves. It is worth your while to read carefully Aristotle's defence of the principle of slavery ; it runs through

all Greek civilisation. You remember the arrogant phrase used by the Greeks which divided all beings into "Greeks and Barbarians". The Greeks knew very little of Asia and of the older civilisations there. Yet this civilisation of the city as a State is (if you can leave out the element of slavery) one of the finest in the intellectual conceptions of society that it is possible to find. It was the splendid Greek intellect—with the emotional side which made it worship beauty, and brought the arts to so high a point—that built up the wonderful fabric of the City State, and made the Athenian Citizen. I said it had one great error in its foundation on slavery. That is one of the backward sides of mankind that is not yet outgrown. When you look at the modern Latin races, especially the Italians and Spaniards, you find the same cold indifference to the sufferings of the less developed human beings, and especially to those of the animal kingdom. The common excuse in Italy for cruelty to an animal, "It is not a Christian," condones any amount of cruelty to our lower brothers and sisters of the animal kingdom.

Looking at the best side of the City State, you find a very wonderful community of cultured men, every one of whom was held to be liable to exercise any duty of citizenship in the State. The other blot upon it was the entirely inferior position in which the Greeks put women. Women were not citizens. They were a kind of appanage to the men, and you find in that the chief explanation probably of the very inferior position that woman has held among the western Nations. I know that it is not accepted by everybody now, but any one who knows the history of legislation in Europe will realise that the woman was put quite apart from the man in questions of human dignity, of usefulness and of service, as well as in those of property. It is only in our own times, and largely due to the great injustice perpetrated on Shelley, and later on myself, in taking children from one or both parents because of

their unbelief, that the right of married women to have control of their children was recognised by English Law. Only in the absence of marriage was control of children given to the mother. A married mother had absolutely no rights in relation to her child. That has now passed away under the force of public opinion stirred up by great injustice. Europe has been a great barrier to the evolution of women in matters of marriage, as also in the State and in all relations of public life. Marriage settlements were invented among the rich in order to prevent the confiscation of a woman's property when she entered the married state. The Christian ceremony put into the mouth of the man: "With all my worldly goods I thee endow;" but that ought to have been said by the bride, for all her property went over to him. The man endowed the woman with nothing. She gave over everything to him. Homes made by an industrious working woman could be seized and sold up by drunken husbands who had deserted them. This has been stopped by law, and a married woman's earnings are now her own. Of course, that partly came from the feudal system; but S. Paul is very largely responsible for the very inferior position assigned to women in the Christian religion, making the husband everything, and the wife nothing except a chattel.

It is interesting as a social matter to contrast that with both the Hindū Law and the Musalmān Law. On the whole the Musalmān Law with regard to the sexes is one of the most just that has been made, for it treats the women in these outward respects on a very fair footing; and the law of Europe is more or less coming now into accord with the laws that have long existed in Asia. It is just as well to know these details, if you want to argue with people who hold that their civilisation is the highest. They are just coming up to the level of ancient civilisations. Among the Hebrews the

law is very unfair and unjust. I do not know how it went in Japan and China. In Egypt and Assyria there was a good deal of equality.

Looking then at the family and the village, you have types of what we may call civilisations of mutual obligation. What entered into them in ancient India is a point that would be very much resented now, I am afraid. Every one would tell you that these civilisations were not democratic. It may be well to observe that in this evolution of civilisation, which goes in the direction of liberty, where you have small self-governing communities, very little interfered with by the larger self-governing communities containing them, you get a kind of liberty which is more stable than any other. It is too widely spread to be easily destroyed. The way in which the East India Company destroyed it here was by taking away the communal ownership of land in the village, and turning it into the ryotwari system, in which the man who cultivated the land was made its owner, or into a tenancy system. In all the older civilisations land was held by the village as a common property. It was recognised that the land of the country was the possession of the people who were born into it, and ought not to belong to a class. If you take some very ancient Fourth Root Race civilisation, like that of Peru, you will find an admirable system prevailing as regards the land. It was divided into three great blocks. One block belonged to those who were the law-makers and the law administrators of the country, the Government of the day; then there was the block of land allocated to the religious, medical and teaching people; the third block belonged to the manual labourers. To each of these certain duties were attached, as later in the feudal system, that have been gradually thrown off. You have there, in exchange for the land, the whole burden of government thrown upon the King and the Nobles, and the obligations were most stringent and disadvantages were also placed upon

them. With regard to what you may call the religious and teaching property, to that was joined the duty of free education in exchange for the land. They discharged all the religious obligations of the people, and they nursed the sick and maintained the aged. So that with that land belonging to these two classes, all these great duties fell upon them, and the wealth obtained from the land was used in this way for the benefit of the Nation. Just as in the case of the other it was used for the defence and the internal order of the Nation without any charge on the masses of the people. The masses of the people who cultivated the land were the first charge on the land. When there was scarcity of water for irrigation purposes, the land of the people was the first to be irrigated, next came the land of the educators. The King and the nobles had the last share. If crops were poor, the bulk of the crops would go to the cultivators because they raised them. The next in amount was to go to the middle class, the smallest to the highest class. In this way in the ancient arrangements you have the ideal of the family carried out in a very remarkable way. In a family, supposing that food is short, it is the parents who take least of it; next come those who are able to work for the support of the family; the last are the children; they must have most, and physical advantages must always be given to them, because their life is the life of the next generation. The children must be the very last to suffer. That idea of mutual obligation and the balancing of duties and powers gave the extraordinary stability to this kind of civilisation in its great varieties; but it began gradually to decay where the highest class looked for privilege instead of duty; where the middle class shirked its duties of education, of nursing the sick and taking care of the aged, and threw that upon others, so that gradually the burdens of all fell upon the producers and reduced them to poverty, whereas they were the people who were first thought of in all the old civilisations,

because they were regarded as the youngest and the most helpless. I want you to bear that in mind, because it is so great a guide to the future which is lying in front of us.

In those days you cannot say that what we now call capital existed in the sense in which it exists to-day. Capital is the surplus of labour employed on land (raw materials). You must have land, the basis of production; labour, the producing power; capital, the surplus of that, which is to be used to feed labour while it is working, and while the crops are growing. The problem only arises where collected labour is rendered helpless by privately owned land and machinery, and the owners can prevent labour from working, except on the owners' terms. If the Russians had known more, and understood more, they would not have had the ridiculous plan of cutting up the big estates into small lots, and robbing the new owners of the surplus of their labour. Now they are running about Europe trying to get capital back in the old bad way.

Then you have the great change which comes with the development of the lower mind—the competitive system, and gradually then you have the throwing off of duty and the taking more and more of power and privilege. I remember reading in an old Chinese history that one province had great difficulty in finding a Governor. It was offered to many capable people; but they declined because they would not accept the responsibility. That was a serious thing in the ancient days. If there was a famine, the Governor was responsible for bad government. If there was theft, robbery, dacoity, the Government was responsible, because it had not done its duty. The King's treasury had to restore fourfold the amount stolen from the man it had failed to protect. If the village watchman did not do his duty, and something was stolen, the watchman was held responsible for restoring it, unless it happened to be a moveable thing, say a cow,

which then had to be traced to the next village, and then the watchman of that village became responsible. You can realise that under these conditions to find a man to take the government of the province was not easy. The Governor would be held responsible for all the faults that the people committed. I think it was Confucius who when asked by a King why there were robbers in his territory, answered: "If you, O King! did not steal, there would be no thieves in your kingdom." That was the old way of looking at things. The more a person knew, the more responsible he became. The faults of the ignorant and the poor were very lightly punished, while the faults of the educated, the learned, and the highly placed, were heavily punished. That is the right way of looking at things. The more a man knows, the more experience and power he has, the heavier should be the penalty if he abuses that power and deceives the people. I know, in the modern way, the more highly placed a man is, the better he should be treated in gaol; but that is an upside-down way of dealing with things. Responsibility grows with knowledge and power; and that will have to return into the coming civilisation.

The coming civilisation will return at a higher level to the civilisation of the past. It will bring back co-operation and gradually eliminate competition. That is why in the Theosophical Society, which is supposed to be the fore-runner of that new civilisation, Brotherhood is the one thing on which great stress is laid. Brotherhood has to be brought back to human society. The next incarnation of the Divine Life, what is called the "spirit of the time," which is only God revealing Himself in Society, will press in that direction. Lesson your individualism: it has gone too far. Awaken your sense of obligation. The learned are responsible for the ignorance of the unlearned, the rich people for the misery of the poor, and the ruling

people for the disorganisation of the State. We have once more to build the State as an organisation. The State ought to be the organised Nation, not its government. We rather speak of the State as though it were the Government. That is a fundamental blunder. The State is the whole Nation, organised on a definite plan for the increase of human happiness and the development of human capacity. At present, by competition, they have tried to get people into some sort of order; but they have only got anarchy. You cannot get order out of struggle like that. You have to bring out the development of the child and his qualities. You might read Ruskin on this point of the reorganisation of the Nation. You have to realise that the fundamentals of wealth, the essentials of wealth, cannot be monopolised by individuals. Of course, that has become more strikingly evil with the growth of the great power of machinery, which has enabled one man or a group of men to monopolise the surplus results of the labour of thousands. The surplus result of one man may be small, but when you get thousands of men together the surplus is enormous, and yet the surplus over the wages paid goes either to a man or a group of men—a most irrational way of human society. You can see already, however, the beginnings of the substitution of co-operation for competition. Municipal ownership is substituted for private ownership in various undertakings that can be carried on better collectively. Presently your company will be a department of a municipality. Already it sometimes supplies water and light. You will see it developing rapidly. In England they have bath-houses, laundries, and all kinds of things in which human labour can be minimised, in order that there may be a larger equivalent to distribute among the whole of the people; and out of that municipal taxes are paid—obviously a better way of managing things than the individual producing, and the individual being taxed. Land ought not to be handed

down from one owner to another, so that as the land increases in value by the increase of population and industry, the gain goes into single families.

"That is Socialism!" Yes; it is the wise Socialism, not the foolish Socialism. The Socialism of our time is an uprising of the poor against the rich, driven desperate by conditions, and more and more infuriated by the sight of luxury around them. What else can you expect from the ignorant? They are constantly toiling, and seeing others enjoying who do not work. Inevitably that causes revolt.

When you compare the life-period in these Nations, you can see how unfavourable the comparison is. Take our average life-period in India, which is 23.5 years. Monstrous! How does it arise? From semi-starvation. Semi-starved mothers bear semi-starved children. They die in their infancy. Infant mortality in India is one of the most shocking things. The same is the case in the slums of London. There was a time when the deaths of children in London ran up to more than half of those that were born. New Zealand is better. The average life-period there is sixty years of life, because there is plenty of food, plenty of comfort. None are very rich, and none are very poor.

If Socialism comes by an uprising of the miserable, it is utterly destructive; but if the change in the coming civilisation, is brought about by the sacrifice and thought of the instructed and the wise, then it will be the redemption of mankind. I cannot tell you how far we shall go in that in the sixth sub-race, but we shall go a very considerable way. H.P.B. taught the "Socialism of love," where the learned try to share their learning with the unlearned, the rich try to share their comforts with the poor. You see traces of the beginnings of it in connection with some of the great employers of labour now in England, where they

build garden cities for the people they employ, and give them back a large amount of wealth by all kinds of conveniences and enjoyments; where they build a club and a theatre free to the people they employ—giving back part of what they have taken from them. The truth is that the social conscience is beginning to awaken. That will go on more and more. It will come comparatively easily in India, because there is this spirit so much among the people. Take a joint family; you find that all the children are looked on as the children of any one of them. One of the things that struck me in India was that a friend of mine who belonged to a joint family looked on his brother's children just as he looked on his own children. That feeling made a brother take his brother's clothes if he wanted them—an easy thing where clothes are pieces of cloth and are washed every day. There is not the same sense of individual property here. It is the same with gardens. The Indian does not shut up his garden, unless he is westernised. People freely come into your garden and take their food under your trees. Once an Indian in reply to a question why people came freely into his garden answered: "What else is a garden for?" We ought to be able to get that spirit more easily here. In the Sixth Root Race it will be the foundation of all decent human society, and so gradually you will have the Socialism of love and wisdom, which makes mutual obligation everywhere and does away with jealousy and envy.

Later, in the Seventh Root Race (that is a dangerous subject at the moment), you will get a condition where we shall need no laws; not the anarchy of the present but the order which comes from the development of the "Inner Ruler Immortal," in which every man is a law unto himself, because self-ruled from within. That is a very very long way off, but none the less it will come. That will finish the cycle of evolution on our globe; I sometimes think that Mr. Gandhi

has got a glimpse of that, but very much out of focus, and so tries to bring about the condition without the appropriate people. External law is wanted so long as the Inner Ruler cannot govern his vehicles; but, gradually, external law will give place to internal law, and then no outer compulsion will be necessary, because man will do what is best, kindest, noblest, sublimest, moved by the Ruler from within.

Annie Besant

"THE TOM-TOMS"

ALL night long I hear the tom-toms beating!
 What is the message in their weird wild playing?
 What is the secret that these drums are saying,
 Unto my passionate painful heart repeating:—
 "Come back my son! The burning East is calling
 You, while the dusky drowsy night is falling
 On minaret and tower, 'neath moonlight gleaming,
 And as you think of me the tears are streaming
 Adown your face! And what sad memory
 Of former life when you were calm and free
 In your real home, the East, from whence you came
 Is torturing your soul with all its flame!
 Come back to India your dear native land
 The tom-toms call you home! You understand!"

RALPH YOUNGHUSBAND

THE UNION OF SOULS

By GRAND DUKE ALEXANDER OF RUSSIA

HUMANITY has lost the way to the truth and is getting worse from day to day; hate, immorality, the negation of God, of the soul and of its immortality are progressing without end. It is of the greatest importance to put a stop to the fall of humanity, to the peril of all of us, and return it to the way of truth.

No material force can do it, but the spiritual powers of our souls, which are at our orders, could and must do it: that is why I address myself to the souls of all my spiritual sisters and brothers, without distinction of religion, faith, race, situation or wealth. I propose to unite ourselves and form a union of souls.

We are all members of one family and we have one and the same Father, our God, our heavenly Father, and in all of us is living an infinite part of God.

We all have the tendency to approach God, and every one of us knows that, to be able to approach God, we must clearly feel and understand the great truth, one and the same for all, which consists not only in the love for our neighbours, but also in the universal love; which means that from our tendency *for the good, for beauty and love*, must be excluded everything that could be contrary to God; in other words that our duty is to fight and conquer impurity and evil in all its forms. Yet never must evil be fought by evil, but only and always by good and by love.

This union will have nothing material in itself. It is a purely spiritual union. Everyone of you who will decide to join it must believe in God, and follow naturally the belief in the existence and immortality of our soul. You must believe

that good, beauty and love will gain the upper hand over evil, ugliness and hate. Your faith must be implicit; you will not be responsible in any way, before anybody, but in the inner shrine of your soul you will take part directly with God, and you will decide to serve God, in showing love for everybody in everything. Love in itself has all that is good and beautiful. Your soul's conscience will guide you in this holy course.

In keeping pure our soul and body, in calling for the help of the departed souls, we sisters and brothers of the union will all unite ourselves in the same work, in directing towards all humanity our pure prayers and thoughts through our immortal souls, filled with goodness, beauty and love, and by doing it we will paralyse the evil which surrounds us and is influencing the life of our humanity. Once and for ever we must free ourselves from the prejudices which exist against the men who are not of our religion or faith. We must always remember that all the religions which admit God and the existence of the soul and its immortality, which endeavour to approach the truth, do not derange the harmony of the universe. As the rays of sun passing through a glass prism deviate under different angles and colours, so the one great truth, passing through the prism, reaches humanity and manifests itself in different religions and faiths, reflecting this one unique truth.

My appeal must touch very near the women, whose souls are very sensitive to all that is good, beautiful and pure, and who, being mothers, feel and understand, better than men, real love, and are always ready for the highest sacrifices; and that love they will know how to transform into universal love.

Women will play the leading part in the renovation and purification of humanity and of directing it towards the way of truth.

Our Union will have no president, no social centre nor any organisation which exists in societies and unions in

general; there is no need for any fee; as I have said already it is a purely spiritual union. With the help of our united prayers and thoughts, the contact between our souls and the souls of those who have passed into other worlds will be complete. The souls of our spiritual sisters and brothers, of the other worlds, will be always ready to help us in our holy work; but they can do it *only through us*; and, if we call for their help, their help will be real, and they will give us the power and strength for our work to be efficacious and useful for the whole of humanity.

Those who read my appeal and will espouse it in their souls and by that will become members of our union, must first of all throw away and uproot once and for ever from themselves all the prejudices against those who are of a different religion or faith or race or people; they must cultivate in their souls a love towards all suffering humanity without any distinction whatever; they must strangle in themselves the feelings of hate or dislike against anybody; and these are the first and principal directing thoughts.

We must guide ourselves by exactly the same directing thoughts which all we sisters and brothers of the union will have to send mentally through our souls towards the spiritual plane; whence they will return to our earthly plane strengthened by our helpers from the superior worlds and will affect those who have lost the way of truth.

Every one of you who thinks and believes as I do can send me, in writing, directing thoughts, which must be short and clear; and from time to time they will appear in the newspapers.

Our motto is *The Soul is the highest and purest conception in the world.*

Grand Duke Alexander,
(10 rue Henri Martin, Paris.

STEPPING HEAVENWARDS

By L. L. H.

A FORMER paper with this title dealt with the major clauses of H.P.B.'s great counsel¹ to such as would press on. Each of these covered, as we saw, one of the five great fields of evolution below the World of Light, their message reaching from our ordinary waking life up to the sphere where oneness is no more an inference but fact. Besides these major clauses, there are offered to the hearing ear, the understanding heart, some pregnant hints as to the conduct of the personal life; these I now purpose to consider.

A readiness to give and receive advice and instruction.—As of old the golden mean is less in evidence than the extremes it separates. As to the offering of advice, we find, upon the one hand, aspirants self-depreciative to the last degree, quite certain that nothing in the range of their experience, no item in the whole stock of their knowledge, is of the slightest use to anyone but themselves; upon the other, those who are so filled with the joy and wonder of Theosophical illumination, so vividly impressed with the value of their own experiences, that they are apt too readily to thrust these upon those about them. In the matter of receiving we find such as, fearful of responsibility, perhaps unconsciously, for ever ask of others what they should do, and what they should avoid; and again fiery independent souls, "touchy" souls, who resent the least "interference" as they call it from their fellows; to advise whom upon anything is to offer unpardonable insult.

The former would do well to ponder H.P.B.'s reminder that the sense of *responsibility is the beginning of wisdom*: the latter, to consider the entirely simple truth that separateness

¹ These instructions were originally confined to the E.S. But, like many others become public either by betrayal; or because there are many outside who can profit by them.

is an illusion, and that no man is or can be independent, for the most infinitesimal moment, of any fellow being, be that one super-man, or sub-man. It is a ludicrous attitude, this latter one, as the occupier of it will take from books right gladly the information he desires; will accept joyously the idea that "comes into his head"—probably from an astral friend and fellow-striver; but alone declines advice from visibly human, personal sources.

After all, no one can force us to accept advice, so it can do no harm to listen to it. Once it is heard, we can weigh it thoroughly, use it if it seem suited to our case, decline it if it seem unsuited. *Fas est et ab hoste doceri*. It is in the Plan that we learn even from our foes, as we in blindness think them. "No man is your enemy: no man is your friend. All alike are your teachers" says the blessed Master H. We may well afford, then, to wink at the manner of the giving; to be so keen to pick up anything that will serve to help us on, that all idea of offence drops from us; open even to the words of "babes and sucklings," out of the mouths of whom, we have been told, God "hath perfected praise". Keen ourselves, we should be quick to recognise keenness in others, and be ready ever to share our good when it is asked for, in so many words or inferentially. It is as sad an error to miss the opportunity to help, to fail to hear the cry uttered or unuttered, as it is to harrass others and disgust them by excess of zealous interest in their progress.

A brotherliness for one's co-disciple.—The distinguishing characteristic of the Theosophical Society is barrierlessness. It recognises the commencement of the reign of Sāvāna Manu, and His "casteless" compeers and successors. It preaches no restricted brotherhood, like other human bodies, but a universal one. And H.P.B. here reminds us of that universality, which alone marks us as not of the world though in it. But in the very word 'brotherliness' lies much that we far too often fail to remember, even if we have seen it; for the word "brother" implies rank, status, and an ordering

It is no brotherly act to force equality upon one who is below us; it is folly to attempt to claim equality with one who is above us. Soul-age, in the sense of greater or less capacity to bring to birth here in the lower planes the "glory of God," is an indubitable fact in nature. To be "brother," then, to any fellow being, calls for the meticulous exercise of every power of discrimination we possess. To accept the ideal of universal brotherhood compels close, deep, and endless study—that the true duty which arises out of this and that relation be attempted with some expectation of success.

A courageous endurance of personal injustice.—Theosophists are told so often that perfect justice rules the world that they may be forgiven if the first reading of this startles them. One might almost say that the words are meant to startle them; assuredly they ought to startle such as have interpreted too straitly the basic law of "This," the Law of Karma. If Theosophical doctrine satisfies a man that perfect justice rules the world, it does so by convincing him that personal injustice, of which there are innumerable instances in every life, on every side of us, is but an aspect of a larger thing, a justice based upon the whole grand sweep of a man's pilgrimage, in which a single personal infleshment is but a fleeting moment. When that is seen, courage is surely called for; for the practical application of new-won truth is sometimes far from simple. One tries, and fails; tries again, fails again; one is oft like to faint by the way, or turn back altogether to the old, comfortable levels; and the one real failure, be it remembered, in the occult endeavour, is just that—ceasing to strive. Courage is needed to endure. It is easy to rage against injustice, to struggle for redress, to curse fate, to grow cynical, or careless, under the slings and arrows of outrageous fortune; and that is what those do who do not understand, whom the message of Theosophy has not yet enlightened. But he who knows the real significance of it all endures; he "sticks it," as they said in the Great War, and Heaven only knows what need of courage our magnificent soldiers had at

the worst moments of that bad business! All can endure so far; then comes that one more turn of the screw that carries agony beyond the normal range; and it is then that a man must call to the supernormal self of him, bring into being some yet unmanifested fragment of his godliness, to take the terrible strain. He can do it; yes, he can do it! If he could not, the whole business of the WAY were an illusion, its setting forth the work of devils. He can do it, for a God he is, though a God bewitched on this low plane, a Samson shorn of this strength by the Delilah of matter he has wanted with; and if he but wake, if he but break the evil spell, he can do prodigies. To endure; to endure cheerfully; to see it all as settlement of kârmic debts, as liberation; to meet it joyously, the soul within one singing—that means the calling up of some reserve of Godhood; and that is the real significance of "courage".

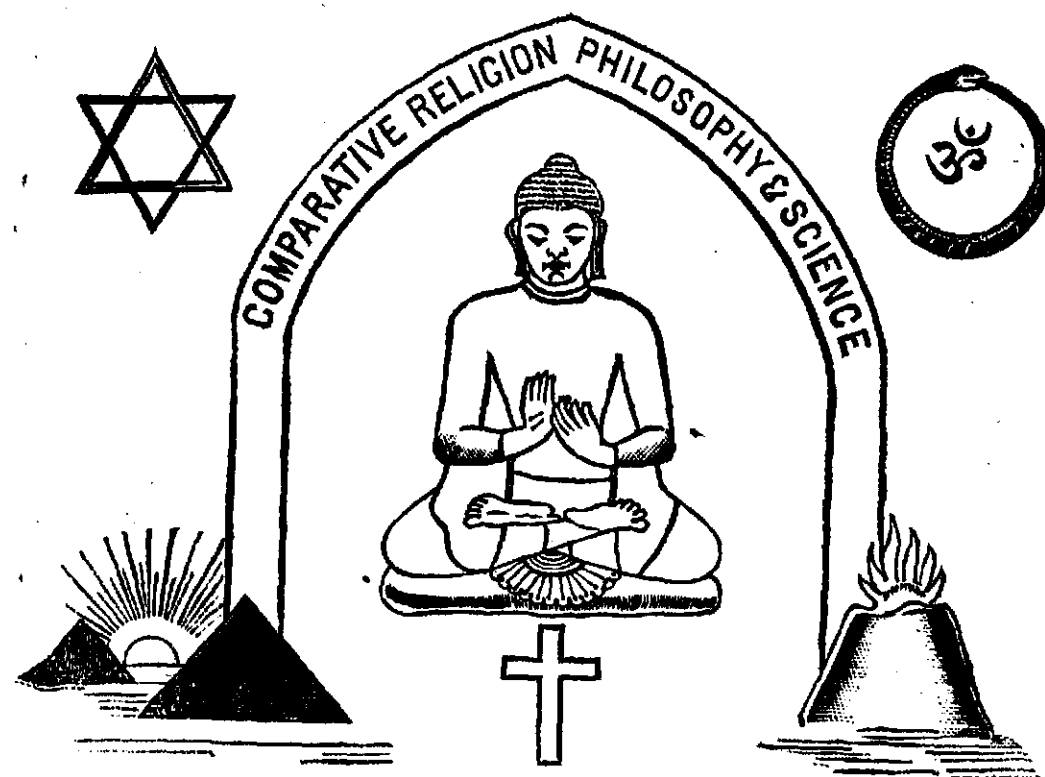
A brave declaration of principles.—Not an aggressiveness; not a challenging of all and sundry; but first, a resolute living of the Theosophic life, and a frank acknowledgment of one's indebtedness to Theosophic teaching, a lively gratitude to Theosophic teachers; and secondly, swift seizure of occasion, private or public, to present to others the truths that have helped us. Nor should aspirants wait till occasion thrusts itself upon them; they should go out to meet it; should be ever alert for signs of spiritual restlessness such as Theosophy can heal, for longings after knowledge such as Theosophy can satisfy. For this, too, we have need of courage. The word "brave" indicates or at least suggests, that cowardice is possible, and warns us not to yield to the desire to hide the real inspiration of our lives.

A valiant defence of those who are unjustly attacked. I never read that without sense of shame; for alas! we hearers of the greater gospel have too often done as does the world—joined in the hue and cry, flung stones at the attacked, yes, even those of our own fellowship. It is a sad thing, and a thing to be repented of in the sackcloth and ashes of the Soul. We have not only H.P.B.'s (or a Greater's) word, we have also now our Alcyone's report of yet another Great One's teaching;

and we have the old familiar saying of the Bodhisattva that a house divided against itself cannot stand. Yet whispers pass from mouth to mouth, poison our hearts, make us even ready to dethrone the idolised, to hate the loved, to desert the leaders we have sworn allegiance to. O for the happier day when the hearing of a slander, the reading of a libel, will cause but a little laugh of pure amusement, so sure shall we all be of one another. And why should we not be? It is a pitiable smallness in our characters that, while sure of our own loyalty, our own devotion, our own purity of motive, we yet doubt those of fellow-strivers. Let us call another aspect of the God in us to birth, burst through the confines of the personal, take the larger view, "believe all things," as true lovers should; and should occasion call for it, defend on these lofty lines the comrade who has been assailed.

A constant eye to the ideal of human progression and perfection which the Sacred Science (guptā vidyā) depicts.—For, although once, in this life or another, we faced the terrible moment—terrible for the merely human self—of disillusion; saw all crumble from our grasp; lived through it; realised the changeless in the changing; knew ourselves immortal, Gods *in esse* yonder, soon to be Gods *in esse* also here, that being what we came for; though once we saw, the dust of these lower worlds has closed over our heads again, hidden the sun-like radiance of these marvels; and therefore we must ever and anon call up the memory of it, lest it grow more unreal, and lure no longer. The oftener we turn our minds back to the dazzling hour of vision, the more its radiance shines upon them; the surer are we of our goal, the keener in our plannings how to reach it, the bolder in our actual advance; and let it never be forgotten that, though in the far end all shall have attained, the Kingship of Heaven suffereth violence, and they that be violent men take it—to-day, or any day—by force. God speed all such heroes!

L. L. H.



PERFECTION

THE KEYNOTE OF KEYSERLING'S PHILOSOPHY¹

By A. SCHWARZ

"PERFECTION" may be said to be one of the central ideas of Count Keyserling's Philosophy; it runs through the whole of his book in connexion with the most varied subjects. Keyserling's conception of Perfection is

¹ Notes on 'Perfection' translated from Count Hermann Keyserling's book: *A Philosopher's Diary of his Travels*. [*Reisstagebuch eines Philosophen*], 3rd Edition, 1920.

complementary to the ideas usually put forward in our Theosophical writings, which associate Perfection with a stage of evolution high above our own ; whereas our philosopher lays stress on the relativity of Perfection, insisting on the fact that the term can and must be applied at all stages of evolution, high and low, since absolute Perfection cannot exist in the manifested universe. According to him a perfect lower state or being is nearer to God than an imperfect higher one. This idea is neatly put in the phrase "A rose is nearer to God than the Buddha, before he reached His illumination"; and Keyserling's theory is summed up in a passage found in his chapter on Adyar: "In the lowest (being) the Ātman expresses itself fully, provided the form is perfect."

The following notes, translations from several chapters throughout the book, are arranged as far as possible in a definite order so as to get a clear outline, under the following headings :

(1) What is Perfection ?

(2) The necessity of innumerable ideals and of innumerable possibilities of Perfection ;

(3) Our ideal must be sought in the stage next above our own level of evolution ;

(4) The connexion between Progress and Spirituality ;

(5) The relation between physical beauty and individual greatness ;

(6) The value and practical result of ideals ;

(7) Confusion of "Dharma" leads to degeneration ;

(8) The Buddha and the Christ ;

(9) Right spirit (endeavour) is of even greater importance than perfect expression, if the latter cannot be achieved.

Remarkable also is the hopefulness of Keyserling's theory, which is practical and inspiring. While not ignoring the necessity of pressing forward he points out the possibilities and importance of every stage of evolution with its specific perfection, and thus it makes for contentment.

Keyserling's idea of Perfection is expressed by Schiller as follows : "Keiner sei gleich dem andern, doch gleich sei jeder dem Hoechsten. Wie das zu machen ? Es sei jeder vollendet in sich." That is : "Let no one be equal to another ; yet let each be equal to the highest. How to accomplish this ? Let each be perfect in himself."

(i) To the first question : "*What is the sign of perfection ?*" the answer is found in one of the early chapters. Coming for the first time, after his arrival in Ceylon, across a centipede, a creature from which one instinctively shrinks, he yet realises that it is perfect after its kind. "How do I know," he asks, "that the centipede is perfect ? I cannot adduce any reasons, but the fact is evident, must appear evident to everyone who is capable of identifying himself with other beings. There is something strange about this evidence which characterises all perfection, for within certain limits it forces itself on the attention of even the dullest observer. The Englishman is the most striking example. As often as I meet representatives of this people I am struck by the contrast between the poverty of their capacities, the limitation of their horizon, and the recognition which they compel from me as from everyone. Even those above the average (the really great ones do not concern us in this general purview) cannot be taken seriously as highly developed beings. They affect me as do animals which, endowed with a number of infallible instincts, perfectly represent a section of the reality, while remaining blind and incapable in other respects. They lack originality to a large extent, though they are original in some respects ; they think, they feel and act alike ; no one's inner life conceals surprises. But I must acknowledge the value of the British in the sense in which I admit the value of animals. As they are constituted they represent the perfect accomplishment of their possibilities ; they are wholly what they might be. This is the

reason of their power of convincing, of their superiority over the other nations of Europe (a fact that cannot be disputed), of the contagious character of their individuality. They alone of all the Europeans are really perfect after their kind and everyone bows to perfection. The richer disposition of the German has not yet found its shape; therefore he is not yet looked up to without convincing reason. That perfection is also possible for him is proved by the one type of the Teuton that so far affords us a perfect expression—the Austrian aristocrat. He may not be worth very much; as happens with cattle, the breeding for 'form' may have prejudiced his capacity; none the less he is perfect after his kind. Therefore he is acknowledged by everyone as a matter of course; he is being flattered, imitated, esteemed, and the proud Briton is the first to seek his society" (p. 71).

Commenting on his visit to the Minneria Lake in Ceylon, where animal life abounds, he continues this train of thought:

"How refreshing it is to live in a world which was created in its completeness on the fifth day of Genesis. Here all forces seem unbroken, everything is genuine, original. Among human beings such a condition is found only in children and in really great, exceptional people. With most men their outer appearance is no indication as to their inner development. Animals are always perfect; they always embody what they could be. Each animal is a perfect expression of its possibilities. You may object that they are limited. Certainly they are limited, but this does not depreciate them. Our greater freedom is an advantage, not because as such it is an ideal, but because through it the way is open to us for more than one possibility of perfection. With man also perfection is the highest achievement; perfection, however, implies limitation. We place that man whose actions are dictated by necessity, by an inner law, above him who acts arbitrarily. We value that thought as the highest which

is definitely conceived. This is equally true of art, as of every expression of life. In human judgments and concepts also the ideal is to be found in the limited, rather than in the unlimited. It is not therefore the ideal that distinguishes our stage from that of animals, but the factors through which it is being realised. If that be so, I do not understand how the limitations of animals, which express a single idea to perfection, can be adduced as a proof of their being uninteresting. Just because of it the animal is interesting, more interesting than all imperfect human beings. I would be ready to worship as a demi-god the man whose personality stood on the level which, as a natural product, has been reached by everyone of these long-necked cranes."

"Animals have certainly taught and stimulated me more than most men with whom I have associated for any length of time. Men are too transparent; too rare are the examples who can be understood only through an expansion of our ordinary intellectual capacity, while with animals such expansion is necessary, if we are to understand them.

"He who wishes to penetrate into the soul of a fox must be able to live in the sense of smell as the central sense and to refer to it all impressions in the same way as in man. This is the case with the sense of sight. With a bird or a low sea-animal the problem is different again. It is due to this fact that all great people have preferred nature to human society. While the latter limits, the former expands; it helps to break through the barrier of the human kingdom. In so doing it intensifies our basic consciousness. Fundamentally all creation is one, and all power of the highest aspiration comes from the same source" (p. 76).

(ii) Limited, specific perfection being attainable at all stages of evolution, it naturally follows that: *there are innumerable ideals and innumerable forms of possible perfection.*

"All ideal aspirations are efforts to reach perfection. But who does not recognise that there are innumerable forms of possible perfection? As a matter of fact any particular kind of perfection can only succeed at the cost of other kinds. The wonder-works of Greek art would not have been created without the disregard shown to the lower ranks. The highest culture is only possible in aristocratic circles, which as such remain exclusive. Esthetic perfection lies in a different direction from that of moral perfection and often at right angles to it. The ideal of democracy is inimical to culture, that of all-embracing love to manly virtues, etc. One may assert that, compared with the morally good, all other ideals are insignificant; but even then an all-including concrete ideal is unthinkable, a condition in which all the moral good in man is shown to perfection. Ideals live at the cost of one another, just as organisms do. It is true there are higher and lower ideals, just as there are higher and lower animals, but the mysterious link which unites them forbids that the one be destroyed for the sake of the other. In combating what seems the inferior, one undermines at the same time the more valuable. Besides, the term 'the inferior' can never be applied absolutely; it includes in every case positive possibilities absent as such in the higher. In one sense or another every tendency leads to the good; to understand its meaning in individual cases is the principal problem of the art of living; to survey it connectedly is the final aim of human wisdom" (pp. 209—11).

"One primal force pervades the universe, conditioning, animating, manifesting in all forms. Every form is thus not only an expression, but a possible perfect expression of the Divine, and perfection is the aim. Every form is capable of realising God, not in spite of its peculiarities, but because of them; whether it succeeds depends on the spirit which animates it" (p. 335).

"The highest seer cannot at the same time be the most perfect man, for his constitution as such limits, excludes valuable possibilities. The question whether a higher being be conceivable is based on a misunderstanding, inasmuch as it presupposes that there can be an absolutely highest. He does not, cannot exist, because each type has limitations which depreciate it from the standpoint of universality. The absolutely highest man would incorporate to perfection all human tendencies; but this is impossible, because every possibility that is realised excludes or neutralises many others. Thus one can conceive of perfect Englishmen or Frenchmen, perfect sages, saints, kings, artists, but not of perfect men simply. The perfect man, imagined as a type, is unthinkable."

"Indian philosophy teaches on the one hand that each type has its special *dharma* and should strive only after that; on the other hand it posits a normal sequence. The *dharma* of the Sūdra leads to that of the Vaishya; that of the Vaishya to that of the Kshātriya; that of the Kshātriya to the *dharma* of the Brāhmaṇa, and he who realises the latter attains perfection, incorporates the highest human type imaginable. Thus it posits the R̥shi as the highest human ideal, but teaches on the other hand that this state can only be reached under certain conditions depending on the age of the soul. The highest ideal, therefore, is not the highest in the sense of universality, but as representing the *last possible*. This is the truth which remains true even if one takes away the mythical scaffolding which supports it. If the Hindūs had been as wise in practice as in theory one might say that they had solved the problem of life. But this supposition is not correct. Despite their better judgment they have regarded the sage as the ideal *suitable to all*. Thus it can be explained why the modern Europeans, despite their crudity, soul-blindness and materialism, nay, because of their materialistic ideals, which are the appropriate ideals of their

stage of development, have on the whole, reached a higher level than the Indian."

"It is a superstition, perhaps the superstition which is most in need of abolishment, that the ideal is incorporated in any given state. No being stands alone; from the standpoint of the All the whole living universe is interlinked; no separate being is more than an element, and none is conceivable which would include all the others, as would have to be the case in order to serve as the ideal to all. Each is an organism of life, no more, and can therefore be understood only in relation to the whole. But there are elements of unequal significance, some more important than others, and the lesser ones are tuned in relation to those which signify much. The types which humanity has venerated as the highest incarnate the keynote of the symphony, while the other types represent the middle and higher tones. In this sense only do they stand above the former. The treble must not try to become the bass, nor can the bass replace the orchestra; only through it can it assert itself. Thus the saint does not render the man of the world superfluous, for each depends on the other. From this point of view the question of absolute values seems solved. There are such, but only in the sense of keynotes. The totality of life is related to them; they are the essential factor; on the other hand they are by themselves incapable of doing justice to life theoretically, or of shaping it practically. As often as this is being attempted, life seems impoverished, as if The Pastoral Symphony were being played by basses only. Absolute values as such are certainly embodied in the types of saints and sages, but they are nothing by themselves; they presuppose all the other types; they need them as the bass needs the treble. Perfection, *specific* perfection, is the one and only ideal suitable to all. Whether a man is destined to be a keynote or an overtone, is God's business; his business is to emit a *pure sound*."

"Now it is clear how far the Buddha, the Christ and the great Indian Rshis may yet serve as examples suitable to all; not as types, but as perfect men. As types they represent manifestations useful only to those who belong to the same type. But as perfect men, who within the limitations of a type have perfectly realised their possibilities, they can and should be an example to all" (p. 359—61).

"Why does Bach's music mean so much to me? Because its spirit is one of nature's keynotes (literally: *Grund-toene*, which means basic tones). There is an intimate connexion between the depth of thoughts and of sounds. Just as a deep thought may give rise to a thousand superficial ones, thus also one may compose to a given bass innumerable melodies in higher tones, while every given treble-melody can be referred to only a single bass. No musician has penetrated as deeply as Bach; like no other is he congenial to the metaphysician. The metaphysician has to play the bass in the symphony of the cognising spirit, to find and intone the bassnotes in the music of the world. And as I dive into Bach, I sigh: If I could think as this man has composed, if my understanding could plumb the depths of his music, I should probably have reached the goal."

(iii) What then is to be the ideal for each of us, seeing that there are innumerable stages of perfection? According to Keyserling *We must find our ideal in the stage next above us*:

"In the sphere of life there is a higher, but no highest. Higher than the unknown is the known, but higher than the latter there is again another unknown which seeks definition, and so on *ad infinitum*. Definition is the maximum for a given moment; as soon as this moment becomes duration this maximum assumes more and more the aspect of a minimum. Therefore we cannot conceive of an absolute perfection, unless we understand by it, with Hegel, the final product of an endless process, a merely mathematical, imaginary quantity.

What practical consequences are we to draw from this conclusion? I can see no other than the one which has always been my leading *motif*: ever to strive for perfection, but never to regard any particular perfection which has been reached as final. So much for theory. In practice the problem is much simpler. To the amoeba the perfected human form, to all of us the perfection of a Buddha is unattainable. As each of us embodies definite limited possibilities, there is an absolute maximum for each. To reach it must be our life's aim. We must hold to this ideal even after we have perceived that higher possibilities exist in us than we were at first aware of; for the road to a higher level of perfection is found in the striving after a lower one and cannot be found in any other way. This is the truth underlying the theory of evolution. There is a ladder of evolution, a hierarchy of beings, each finding his ideal in the rank next above. We have to strive for perfection, though each perfection appears limited when looked at from the next higher point of view" (p. 385).

(iv) Since striving for the stage next above us implies progress, let us see what our author has to say about: *The connexion between Progress and Spirituality*:

"Perfection is the sign of spirituality. By the degree of perfection alone can we measure the degree of spirituality. Perfection includes everything. To realise God in oneself means nothing more than to manifest fully all one's innate possibilities. Now it is clear why the striving after progress and spirituality exclude each other in practice. He who wishes to progress seeks *new* possibilities; he who seeks God, tries to fulfil the innate ones. For each being there is a limit of self-realisation. If this limit is reached, then as by magic we see absolute values manifested. If physical possibilities are fully realised we perceive beauty; if intellectual ones—truth; if moral ones—man has become God-like. Perfection is *the* spiritual ideal. Since perfection

is the exponent of spirituality, since the degree of perfection denotes the degree of spirituality, a perfect lower type is evidently nearer to God than an imperfect higher one. Perfect physical beauty is more spiritual than an imperfect philosopher; a perfect animal more so than an imperfect occultist. In the lowest Ātman expresses itself fully, provided the manifestation is perfect."

'Has progress (in the biological sense) no connexion whatever with spirituality? Is the desire to develop higher powers based on a radical misunderstanding? They are connected, but not in the way generally imagined. Every higher biological stage affords a better means of expression to the spirit. Not absolutely, for everywhere in nature gains must be paid for by losses, however slight. The animal has many faculties which man no longer possesses; the wise man is incompetent in much that the man of the world is able to accomplish. But it is also true that the spirit manifests more fully at every higher biological stage. Therefore we have, as empirical beings, a spiritual as well as a temporal interest to rise on the ladder of evolution. To us it means nothing if we are completely spiritualised in the form of beauty, for only that affects us which we have consciously lived through and understood. The possibilities of experience are undoubtedly enriched and widened through psychic development. But now the question arises, which is the principal point: to *see* or to *be*? Evidently to *be*. Self-realisation is the essential factor; it must be made manifest in life in order to become spiritually important. Therefore the desirability of psychic development only means a roundabout way for certain types of being; it does not shorten the way. Experience teaches that fewer people reach the goal by this roundabout way than without it. What then is to be done? The old Indian doctrine, 'Better your own inferior Dharma, well performed, than the superior Dharma of another,' indicates the way.

Each being should only strive after its own specific perfection, no matter what it may be. He who is called to be a man of action (a doer) let him be perfect in action, the artist in his art: only the saint should strive after saintliness and above all only the born seer after perfection in occultism. He who attempts to reach a kind of perfection which does not correspond to his inner possibilities wastes his time and misses his goal. Strive after perfection and the biological development will follow as a matter of course. This is the only way in which the striving for progress and spirituality can be united. He who aims at progress first and foremost will not reach perfection. The doctrine of reincarnation expresses this graphically. He who has faithfully fulfilled his Dharma in a lower condition of life will be reborn in a higher one. More than this: He who quite selflessly strives to become spiritual may in one life pass through all the stages, may during his bodily existence reach liberation (become a Jīvanmukṭa). This is natural; for liberation consists in the union of our consciousness with the fount of all life, quite independently of the accidents of life and death" (pp. 148—53).

"It is time that the humanity of the West recognised that along the line of 'Progress' it will not find the one thing needful. It will only find more perfect means of expression for that. That it does possess these is certainly an advantage; it would be foolish to deny it. But having got so far the problem of life is not solved, it remains unchanged. The one absolute ideal of individualised life is determined by the concept 'Perfection'. Even the advanced modern man is further from perfection than any creature whatsoever. He is further from it not only than the Chinaman, the man of antiquity or of the middle ages; he is further from it than the Australian 'black-fellow,' and much further than every plant or animal. As long as he does not recognise this, as long as he is under the delusion that he advances materially, thanks

to his 'progress,' no outer gain will conduce to his inner salvation. His human qualities will deteriorate and become shallow in direct proportion to the increase of his means. If he recognises this and turns towards the only true human goal, then and then only will the present *impasse* be transmuted into a blessing. It does not necessarily follow that material power, be it ever so wicked, harms the soul, that a powerful intellect disintegrates; the former may become the organ of divine bounty, the latter the means of spiritual rebirth. It is an error to suppose that our agitated life excludes depth, for all life is moving; that our striving after the infinite renders perfection impossible, since perfection can only exist within limits. The limits of aspiration and those of the striving man are two different things, and each separate person will soon enough find his limit. From the point of view of the spirit it is immaterial whether one has a liquid or a solid body. If only we succeed in becoming perfect after our kind, to fashion our richly endowed body into a means of expression for the spirit, we shall have reached our goal."

"We must strive after perfection, not after progress. Our problem is no longer to evolve new forms, in order to realise ourselves through them more perfectly, but to strive after self-realisation, which means to give expression to our innermost self within any given form. Provided man strives after perfection, the rest will follow naturally. Unavoidably it will lead, according to circumstances, to conversion, to rebirth; then the new historical shape will arise naturally when the time is ripe for it" (p. 827—30).

(v) We have stated Keyserling's opinion that æsthetic and moral perfection lie in different directions, and the following passage on the relation between *Physical beauty and individual greatness* may be of interest in this connexion:

"Physical beauty and individual greatness do not only belong to different dimensions, they contradict each other,

in so far as everywhere in nature where the *type* predominates the individual is the loser. Beauty as such (in the real sense) is super-individual, *i.e.* typical beauty, and strong individualities generally break through the type. This is most evident in immature nations like the Germans or the Russians, where the eminent personages differ more from the racial type than is the case with the average man, and it is least evident in crystallised nations like the British. That this does not give the lie to my contention is proved by the fact that within mature races the exceptional man is less exceptional (*i.e.* differs less from the type) than within immature ones. The England of to-day will not produce a Shakespeare" (pp. 17—18).

(vi) *On the value and practical result of ideals*, evidenced by certain nations and individuals, he writes :

"All peoples and Religions have posited ideals which should serve all. Each of us ought to become like the Christ, Kṛṣṇa or the Buddha. But it is not given to everyone of us to become a saint, try he ever so hard, because it requires a special disposition which we have not got. For Christians especially it is impossible ever to reach their highest ideal. Thus it remains inefficient as a rule, and, when it does act, it does no good to most people. No one benefits by wishing to be what is not in accordance with his nature. The concrete value of an ideal depends on how far it accords with the existing possibilities. Only those ideals benefit which stand in favourable relation to nature, which are attainable in principle. This is the case to an extraordinary extent with the Chinese. Their ideal presupposes an average disposition, thus helps everyone who earnestly tries to realise what he is. It is noteworthy how Confucius disregards the abnormal. 'To know the unknown, to achieve the extraordinary, to accomplish deeds which will cause admiration to coming centuries, is something I should never attempt.' And again: 'The way of the Tao does not lie outside or aside of the normal life.'

He expressly dissuades from an overestimation of the ideal. The ideal man is not he who takes the Kingdom of Heaven by violence, but he who does what is nearest to him, the modest man who only aims at representing what he is called for, not the genius, but he who gives perfect expression to the 'norm,' no matter what his personal endowments may be, for separate existence is the mirror of universal harmony. 'The sage who stands high may not be looked on as perfect; he must also be dignified. The dignified sage also may not be considered perfect; his dignity must be sublimated into gentleness.' Depth can then only be considered depth when it illumines the whole surface. The Chinese owe their superiority to the ideal of the 'normal' posited by Confucius. One cannot conceive of a more profitable universal ideal. It is undoubtedly the best philosophy for the masses. About one thing there should be no illusion: It does not favour high idealism. All that the people of the West are most proud of they owe to having aimed at the impossible; the followers of Confucius desire only the possible. Here one has to decide for the one of two alternatives. Either one wants the superman—in which case one ignores the masses, as was the case till recently in the West; or one wants to lead the masses towards perfection—in which case one ignores the higher types. There can scarcely be any doubt that our democratic world will sooner or later adopt the latter alternative, whose ideal centres in the perfected average man. It would, however, be a mistake to introduce Confucianism into Europe. In order to appreciate Confucius' ideal of the normal one must be a Chinaman. Only individuals of humble, early development can accept so many restrictions as valid for all; only people of poor imagination be inspired by such a prosaic ideal, only people whose *forte* lies in expression rather than in ideation can find satisfaction in such a limited system" (pp. 544—6).

"In China I came to the conclusion that the Chinese stand higher as regards culture, but lower than we as regards evolution; that their higher grade of perfection coincides with a lower stage of progress. It follows that, when we at our stage of development reach the same degree of perfection, we shall become decidedly superior to the Chinese, a fact which justifies our transition stage. From one perfect stage to another the way leads through the imperfect. Modern Europe has broken the old forms, which meant that for a long time it gave up the possibility of perfection. It fell back into barbarism, in which it is still partly immersed and may even sink deeper. As regards perfection we are at a standstill. But it is equally certain that our natural evolution is progressing, leading to possibilities of perfection which the cultured people of the East do not possess. These possibilities lie so far ahead that only the embryologist could predict them with any degree of certainty; what we now see is mostly unedifying. But our condition is promising; no one with insight can deny it" (p. 726).

"The Hindūs have known that self-realisation must not interfere with action according to one's Dharma. This is the chief lesson of the *Bhagavad-Gītā*. Shri Kṛṣṇa urges Arjuna to fight, for he is born to fight. The same idea underlies the doctrine of non-attachment: Kill out ambition, but work as those work who are ambitious; kill out egoism, but live your separate life as actively as an egoist would do. Love all creatures, but do not therefore neglect to help those next to you. The Indians knew this: but there is a difference between knowledge and life, and nowhere is this more evident than with them.

In the East ambition is considered unworthy; this is a misfortune. It does signify the highest if a mighty one has no ambition, but the small man who has no ambition makes no progress. To the Hindū gentleness is the highest virtue;

this is a misfortune. Only he who has the passion of Peter the Great should follow the ideal of gentleness; the weak become weaker still. It does not help if all strive for perfection as philosophers. This road is suitable only to those who belong to that special type; all the others it leads to perdition" (p. 351).

"The innermost personal centre, accessible to no one outside oneself, is at the same time the point which is in contact with the all. Through it God can manifest in every creature, but only insofar as it lives according to its own nature. Thus no one need grieve for himself" (p. 395).

"The natural gifts of the Englishman do not equal those of the German or the Russian, but with his scanty endowment he accomplishes more than the latter with their abundance. One is often astonished at the versatility of English aristocrats, who are journalists one day, Viceroys the next, then perhaps Ministers of Commerce, and, if time permits, write historical or philosophical works. As regards versatility also one might produce for every versatile Englishman a number of still more versatile Germans or even Russians, but the former knows how to organise his riches so that every single element proves productive. The Englishman has greater mastery over himself than any other European; for this reason he is most efficient, the deepest in the sense of human character" (p. 327).

(vii) *Confusion of Dharma leads to degeneration:*

"In the course of my life I have studied the mentality of different types, of ruling princes, statesmen, money-kings, rising talents. With all those who are born to rule, unless they have degenerated, I have noticed a normal mentality which can be reached by the ordinary mortal, but is not normal to him, and which implies absolute superiority. Naturally it has specific limits; where the frame does not fit the picture, as is nowadays more and more frequently the case, the superiority is changed into inferiority. But the call of

born rulers to rule is so evident, that I have often wondered why men who breed race-horses and milch-cows, are blind enough to intend giving up the breeding of rulers. The opposite test leads to the same result. Where I had the opportunity to watch the rising of a great man, I noticed in every case first of all a growth of the man; his self found a better means of expression. But as soon as this expression had gone beyond a certain point, which according to his calibre might be near or distant, he contracted again; his means of expression had become greater than himself. This degeneration is caricatured in the parvenu."

(viii) *The Buddha and The Christ* :

"The scribes often wonder why the Buddha and the Christ meant so much more than all the great men before and after them, seeing that the Christ has taught nothing that was not preached already and the Buddha did not reach the depth of knowledge of his predecessors. The reason of their greater importance consists in this, that with them the word has not remained the word, but has become flesh. This is the uttermost that can be attained. To be wise in the ordinary sense merely requires a towering intellect; before one can become a Buddha the highest self-realisation must have become the central, driving force of the whole life, must have gained the power to rule matter. How easy to move thought-matter, to create the most beautiful thought-forms! To direct one's whole being in the same sense, so that every single instinct becomes an organ of the ideal, presupposes an amount of force which seems superhuman. The man, in whom a perception, which as such may be less important than the knowledge of a Vyāsa, has become the creative centre of his being, is more than all sages have ever been."

"It is significant that the greatest of all Indians, the Buddha, did not stop at the stage of the yogī. He is the only Indian who has understood that no stage, no matter how high,

embodies an absolute ideal, that the yogī is no nearer to the goal than the courtesan; that perfection is the only thing that is needed. And, because this recognition was alive in him, because the word became flesh, not as a gift from above, but in the course of natural growth, accelerated through intense self-culture, the Buddha is the greatest example of history. Through him the Indian philosophy reached its fruition, through him we recognise that it depends on us whether we remain men or outgrow all limitations of name and form. The R̥shis used their philosophy for liberating themselves from the world of form, the yogīs generally for climbing to a higher rung of the ladder. The Buddha alone has correctly understood and applied it in his person; therefore the immense convincing power of his example, which in our days promises to become more potent than it ever was. The Buddha incorporates a deeper keynote than all the R̥shis, because life is deeper than understanding. A word become flesh signifies more than the word by itself. For this reason the saint is higher than the sage" (pp. 768—9).

(ix) *Right spirit of greater importance than perfect expression* :

"We endeavour to found the Kingdom of Heaven on earth. The nearer we approach this goal, through overcoming the resistance of matter, the more powerful becomes our spirit. On an earth made perfect it might perhaps manifest perfectly. But perfection of the earth is not an end in itself; this it is necessary to understand in order not to do an injustice to the reality. All life ends in death; all perfection is perishable, transitory, of short duration, and from the standpoint of time without a future. But time does not matter. The eternal becomes actual in every perfect manifestation of life, the essential is reached for which evolution in time merely served as a means. Thus far one may say that the progress of the idea is more important than the actual progress,

although the former can only manifest through the latter, and that it does not really matter whether cosmic accidents allow the spirit a perfect expression on earth. We may believe in Master Eckhart's words: 'If you are lacking not in will but merely in power of execution, truly, you have done all before God' " (p. 833).

"As a natural product no man can serve as an ideal, but everyone becomes such if within certain natural limitations he reaches the utmost perfection possible for him. That I would and must attain. And even if I do not get so far, if death should overtake me half-way, if only my striving after perfection inspires my whole life, if every act shows this clearly, be the act never so insignificant, then every aspirant will be able to learn from me. My example will show him that nature does not really fetter us, but opens the way to freedom, that the spirit is capable of transfiguring all forms, that essentially we belong to a Kingdom of Spirit, whose laws are different from those of the earth, the whole significance of the earth resting on the fact that it can serve as a vehicle to the former. It depends on the spirit in which he lives, whether a man's inadequate capacity, his misfortune, his sufferings, or vice versa his good fortune, prove his salvation or his ruin " (p. 396).

A. Schwarz

THE PYRAMIDS AND ANCIENT MONUMENTS

By WALTER OWEN

IV

(Continued from p. 302)

CONTINUING our journey eastwards from Easter Island, we come to the mainland of what is now South America. Between Peru and Ecuador may still be seen one of the greatest and most ancient of monumental records. This is what is called the great Inca road from Quito to Cuzco. But the recorders who accompanied Pizarro expressly state that the road was reported to have existed at the time when the Incas superimposed their civilisation upon the ancient people inhabiting the region, the origin of whom was lost in the mists of antiquity. A description of this mighty work taken from the "Relacion de la Audiencia Real" reads as follows:

It was conducted over pathless sierras buried in snow; galleries were cut for leagues through the living rock; precipices were scaled by stairways hewn out of the native bed; ravines of enormous depth were filled up with solid masonry.

The length of the road is estimated at two thousand miles. It was built of flags of freestone and in some parts covered with bituminous cement, which time has made harder than the stone itself. In some places where the ravines have been filled up with masonry the mountain torrents, wearing it for ages, have gradually eaten away through the base and left the superincumbent mass—such is the cohesion of the materials—still spanning the valley like an arch. Over some of the widest streams it was necessary to construct suspension bridges, made of the tough fibres of the maguey, or of the osier of the country. These osiers were woven into cables of the thickness of a man's body. The huge ropes were then stretched across the water and fastened into great buttresses of stone raised on the opposite banks of the river. Several of these enormous cables bound together, formed a bridge, which, covered with planks, well secured and defended by a railing on each side afforded a safe passage. The length of these suspension bridges sometimes exceeded two hundred feet. This relation was written by Sarmiento who had seen this road in the time of the last of the Incas.

The Great Road we have spoken of is not the only record of that ancient civilisation. From Lake Titicaca, as a centre, radiate numerous gigantic remains, cyclopean in design and structure and rich in sculpture and carvings. In the centre of the lake lies the Island of the Sun, totally occupied by the ruined remains of a magnificent temple. And on the adjacent plateau at a height of about 13,000 feet above sea-level is to be seen the deserted City of Tiaguanaco with its huge gateways, terraces and temples. At that height to-day, the climate is bare and bleak; at the present time no one in his senses would select it as a site for a city. But the whole western coast of the South American Continent is still rising. The rate at present is a metre a century. How long then is it since Tiaguanaco was habitable? Science tells us it must have been at least 10,000 years ago. We believe that the foundation of this and of other ruined cities and temples, both here and in Central America and Mexico, must be fixed at a far earlier date, and that these and the great Inca Road are works which have come down from Atlantean times. These were, in the dim night of prehistoric times, outlying colonies of the great Atlantean Empire when at the zenith of its power it ruled the world from the wonder-city of the Golden Gates and gathered tribute from every country of the known globe to swell its pride and lust of desire. Thousands and tens of thousands of years before the Incas came a great offshoot of the Atlantean people raised their cities in what were then new and undeveloped lands, cut the hills in terraces for cultivation, tunnelled the hills, laid out mighty causeways, founded their cities and developed their commerce, industry and art. It was upon their degenerate descendants that the Inca civilisation of Peru and the Aztec in Mexico was imposed, and even these were immensely more ancient than the computations made by the historians of the conquering Spaniards. There is an interesting suggestion which may be

made here regarding the fabulous stores of gold which were reported to have been concealed both in Peru and Mexico, and only a small portion of which was ever carried away by the followers of Cortez and Pizarro. It is said that the Atlanteans possessed the secret of manufacturing synthetic gold and that in later Atlantean times, when self-worship had become generalised, gold, although still costly, had become so common that entire statues of solid gold were placed in the temples. It is probable that the rulers of the Inca and Aztec Empires possessed the secret of this process or had access to hoards of manufactured gold left by their predecessors, and in the latter case it is more than probable that there are still large quantities still concealed in those territories which one day may come to light.

V

Our journey now takes us to Egypt, the land in which the Wisdom Religion of the Ages, under whatever name it may be known, has left its greatest and most marvellous monuments, as a wonder for all the ages of man.

Egypt is more than any other land the country of mystery and romance. Other lands have their past; Egypt *is* her past. The air even of her partly modernised cities seems to be charged with some invisible presence that scarcely deigns to notice the ephemeral human foam that swirls about the places where her ancient gods still reign. Out on the desert of Ghizeh, there is something more. There is a presence there, calm, inscrutable. You fight against it, you refuse to let it in, but in the end you surrender. If you are all little you will hate it and belittle it and deny it, but, if you have any bigness in you, you will take away something you could not have got elsewhere. You are examined, turned over, looked at even while you chatter. But yet you have not been scrutinised and there is no verdict. *You* yourself have looked, and *you*

have judged. There is no sign, no word, only bareness, but you *know*.

Let us stand a moment in imagination out here under the night on the edge of the Nile. Around us stretches the land that is the cradle of our modern history, steeped as with haunting perfume, in memories more ancient than tradition and populous with phantoms mighty-named and hoary, in whose presence the cities and peoples of to-day seem like the dreams that pass with dawn. Buto, the ancient double capital of lower Egypt, Heliopolis with its temples, Bubaste where the goddess Pasht was worshipped, Memphis, home of the Sacred Apis, Sais sacred to the goddess Neit, where Herodotus saw a chamber hollowed from a single stone, twenty-one cubits long by fourteen in breadth and eight in height; Elephantine with its quarries, Luxor of lovely courts and Karnak of colossal colonnades, Thebes that the Greeks called Hecatompylos, built by the sound of Memnon's lyre; and far away the fabled land of Ethiopia where the messengers of Cambyses saw corpses preserved in crystal pillars and the Fountain of Youth that lengthened life to six score years. And in front of us, as we stand looking across the river, the main group of those mighty works of man, the Pyramids of Ghizeh stand stark and wondrous in the moonlit night. And yonder is the Sphinx, simple, majestic and serene, on her brow the serpent symbol of wisdom, and about her lips the smile that cleanses and rebukes and welcomes, that hushes speech to peace with knowledge that transcends philosophy and Beauty that has no further need for Art.

The Great Pyramid, for we speak now of the only one, was not built, as is commonly stated, by Cheops about 3,000 years B.C. Its real date, as given in occult records, is some 200,000 years earlier. At that time a colony from the then decadent civilisation of the Atlantean continent was founded on the site of ancient Egypt by certain initiates and under their

guidance the Great Pyramid was built. Its purposes were many and they can only in a small measure be expounded here. Chief among these purposes however was that of serving as a repository for knowledge of cosmic significance. The Great Pyramid forms in itself a compendium of physical, mental and spiritual science, a small portion of which has been elucidated by students of to-day. It also embodies a symbolical representation of man's evolution from the nadir of material incarnation up to and beyond the steps whereby he is born again as more than man. It would require a volume to treat even summarily this portion of our subject and we can only mention the salient points in the actual construction of the pyramid which are most readily comprehensible and verifiable. These facts may be compressed as follows:

- (a) The pyramid is oriented with its four sides facing exactly east, west, south and north, as near as can be computed by modern instruments. With a side nearly 800 feet in length, this is an achievement of marvellous skill.
- (b) The site of the pyramid is over the 30th parallel of north latitude; and if a line is drawn north and south through its centre, and another east and west, it will be found that there is more or less an equal of land surface along the course of each of the four radiating lines.
- (c) The base of the pyramid is an exact square and the length of each side is the length of the sacred cubit multiplied by the number of days in the tropical year or 365½. The length of the sacred cubit was one 20,000,000th part of the earth's polar diameter, allowance being made for the polar compression. The length of the side is thus about 762 feet.
- (d) The sacred cubit containing 25 pyramid inches, the side is 9140 inches and the diagonals are 12,912 inches each. Adding the two diagonals, their sum is thus 25,824 inches, which is approximately (within about 50 years of) the number of years in the great precessional period of the earth. It may be remarked, however, that there is diversity of opinion among modern astronomers as to the exact length of this period.
- (e) The height of the pyramid bears to the base, as nearly as can be computed, the same ratio as the radius of a circle bears to the circumference.
- (f) Again, as nearly as can be calculated, there are as many inches in the height of the pyramid as there are thousand million inches in the distance from the earth to the sun.

These general data will give some idea of the vastness of the subject and the scope to which our study might be extended. We will pass on to the other principal purpose for which the Pyramid was constructed. We need hardly say that it was never intended as a tomb, except in the figurative sense of a sepulchre of outlived humanity. It was as a temple of the Great Mystic order of humanity that its designers intended it and to that purpose it was dedicated for scores of centuries. At that time it was the only building of the kind and it was only at a very much later date that the others were added by the pyramid-building Pharaohs, whose names are recorded in the hieroglyphic inscriptions, and to one of whom the Great Mystic Temple is erroneously ascribed. In the interior chambers of the Pyramid the rites of initiation were performed (and some say are performed to this day). The entrance to the long passage-way was sealed by a swinging stone which was opened by the vibration of a spoken word. The candidate for initiation was laid in the great stone receptacle in the King's Chamber and left there for three days and nights, during which he underwent various tests of a most severe nature. If he passed them successfully, he was then bound upon a cross of wood and taken before sunrise to a gateway on the eastern face of the Pyramid where the rays of the rising sun striking upon his face woke him from his trance. He then underwent a further ceremony symbolising his new birth into super-humanity, during which he was anointed with oil and held in his hand the Egyptian cross or Tau (a cross crowned with a circle), the sign of eternal life gained by the sacrifice of the lower manhood. During his initiation he was called by a name which means, "*He who gives birth to himself*". The final initiation conferred, or more properly *released*, the faculties and powers which the candidate had developed during the period of his training, and he was henceforth free to use them with full consciousness

and responsibility. It is said that he who was thus initiated required to incarnate in humanity only seven more times, unless he voluntarily chose to do so oftener for the purpose of serving mankind, and that this fact is symbolised in the seven small chambers that are superimposed one above the other directly over the King's Chamber under the apex of the Pyramid.

The function of the Great Pyramid as the "River of Life," in the mystical sense of the second birth, is further symbolised in the design of the internal passages and chambers which is in the form of a matrix. In the King's Chamber the entranced physical body of the neophyte was deposited as a seed, which, after undergoing various important changes in its inner vehicles as a result of the initiatory tests, gave forth its fruit in the ceremony of Resurrection, and rose from the Cross as Man Regenerate. The entrance from the great gallery into the King's Chamber is so low that a man of full stature must enter it stooping, symbolising again the subjection of matter, the domination of the body of desire, and the true humility required from the true neophyte.

The Great Pyramid was also the place where could be performed, on its phenomenal side, the ultimate penalty of persistent and fully conscious misuse of high powers. This is an obscure subject and one which we do not wish to dwell upon. Suffice it to say that, by the operation of certain forces and utilising the mass of the Pyramid (some six and a half million tons) and the peculiarities of its construction, it was possible to release within it cosmic forces of almost inconceivable power. The acquisition of occult knowledge involves a tremendous responsibility, but even here we must remember that even the soul which to our eyes appears satanic contains a spark of the Divine Flame which returns to Him who gave it.

We cannot close these brief remarks on the Great Pyramid without referring to the other pyramids which now

surround it, on the plain of Ghizeh. It has long been a scientific mystery for what purpose these numerous pyramids were intended. It has been variously suggested that they were tombs, temples, granaries, treasure houses, observatories, defences against the sand, and refuges in time of flood. But none of these theories satisfies the known facts. These facts are, briefly, that their builders each commenced building his pyramid as soon as he ascended to power, that one after another was built as though the previous one had become useless, that they impoverished the kings that built them, and rendered them detestable to their people and that the internal space was almost entirely occupied by solid stone. The mystery remains insoluble to the present day, and in advancing the following explanation, the writer does so with all modesty and with reference to the greater intellects which have left the enigma unsolved.

Long centuries after the building of the Great Pyramid Temple, somewhere about 3,000 B.C. when a new civilisation had grown up upon the decadent remains of the Golden Age of the Atlantean colony, a Pharaoh came to the throne, by name Cheops, who was a student of the occult and fascinated by the traditions which lingered around the Great Pyramid. He restored the Pyramid at enormous expense, cleaned away the sand from its base, and conducted extensive researches in the ancient monuments and writings. In so doing he began to arrive at some inkling of the purposes for which it had been designed. Unfortunately for himself and his successors he was misled by a materialistic interpretation of the mystical and figurative language of the deciphered scripts which were then discovered. The particular portion of the inscription which led him into error may be paraphrased as follows, in its reference to the Great Pyramid :

From the point above, the Nothingness without dimension, all dimensions descend. While the Wheel turns I shall not be removed

nor my sides and base be again drawn within the Nothingness above. I am the Giver of Life. In my secret chambers let thy flesh be laid in a seed, and thou shalt rise and go to thy place among the Gods. Yet none by me shall have immortality save him that first for himself hath built my like. And in his own temple each shall rise.

We need not labour the mystical meaning of these phrases. Suffice it to say that Cheops interpreted them literally, as meaning that he who could build a similar pyramid would attain immortality and a place among the Gods. In this he was urged by those who pandered to his vanity, by the weight of the traditions which preserved the memory of ancient divine men, who had ruled the land, and by certain adept priests who were not sorry to see him set upon a trail which would keep him occupied from doing serious harm. This was the motive which determined the construction by his immediate heirs of the numerous pyramids about which there has been so much controversy. Each held to the literal interpretation of the message, and fired by the insane hope of achieving a personal immortality brought to the service of their ambition the resources of their unlimited power. The pyramid of one Pharaoh was useless to his successor, who so soon as he rose to the kingly seat commenced building his own. In them their mortal remains were deposited with such of the ancient ceremony as they had succeeded in reconstructing, in the hope of an immediate immortal resurrection, in the flesh. But corruption remained corruption ; they had not woven the imperishable garment of the divine man that alone is incorruptible : and their pyramids remain to-day as a monument to man's vanity and blindness, telling again to him who reads their message of the letter that killeth and the spirit that alone gives life.

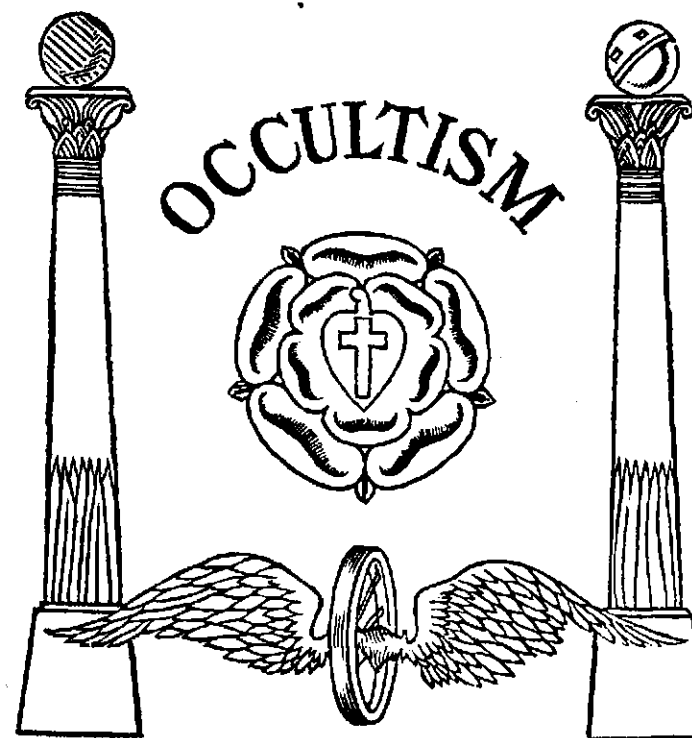
A curious and somewhat piquant story is related by Herodotus regarding the smallest of the three pyramids in front of the Great Pyramid, and if this story were true, which is to say the least improbable, it would form one of the few

exceptions to the foregoing explanations. The story is that the daughter of Cheops, one of the most luxurious and voluptuous of the dark-eyed beauties of the Nile, was commanded by her father to procure money from her hosts of suitors to enable him to carry on his works. She complied, but, deciding that she also should have her pyramid, she required each man to bring her a stone. With these she constructed the smaller pyramid, and the power of her charms may be judged from the fact that the resulting building measures 150 feet along each of its four sides.

VI

We have now come to the limits which we are obliged to set ourselves for this paper. There is a vast field which we have left unvisited. The Temple of Karnak, the tombs of the Kings, the isle of Philae, the famous Labyrinth, the Dendera Zodiac, the Babylonian and Assyrian temples and sculptures, the fabled city of Djooldjool buried in the Gobi Desert, the statues of Bamian, Carnac in Brittany with its 11,000 standing stones, the dolmens and menhirs of Brittany and Cornwall, and the great Sun Temple of Stonehenge, offer a vast field for enquiry and speculation. But for the present, we will leave them, hoping that the future may offer us occasion to resume this somewhat rapid and sketchy survey. We have said enough, we think, to prove that the subject is one which offers evidence of the vast antiquity of man upon the Earth, and that the more detailed and more imaginative handling of the enquiry by scientists of the future will lead to a reconstruction of many of our ideas and ideals in the domain of philosophy, science, art and religion. The present is the child of the past. Let us study our ancestry that we in turn may wisely build for the times that are to be.

Walter Owen



SPIRITUALITY AND HEALTH

By C. S. TRILOKEKAR, M.A.

Chemistry and Physiology are two great magicians of the future, which are destined to open the eyes of mankind to great physical truths.

THE physical dense body is an animal to be carefully looked after and should be properly tended. As its external cleanliness is of the first importance to the spiritual well-being of an individual, its inner purity is no wise of less significance for a fuller and ampler expression of the divine powers latent in man. It appears as if the Raja Yogi allows it to go along

The Secret Doctrine, Vol. I, page 281.

its own way—after sedulously following the Golden Middle Path laid down in the Bhagavad-Gītā :

Verily yoga is not possible for him who eateth too much nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, Arjuna.

“Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.”

He takes advantage of the very nature of its being, its dharma, namely, its automatism, and concerns himself with other things, being thus free from the constant attention to be otherwise given to it. This apparent indifference to the working of the bodily processes has sometimes lent a false colouring to the whole problem of the care of the physical body, which is perhaps the first consideration to be thought of for leading any sort of higher life.

Assuming the truth of the foregoing proposition, it at once behoves any real aspirant for spiritual growth to study minutely and fully the operation and working of this outermost garment of ours. A knowledge of these processes and regulating one's life according to the laws which govern them result in what we call health. Physical health therefore ought to be the watchword and the key to the leading of the genuine spiritual life, so much so that we ought to look upon physical health as the *sine qua non* of spirituality. It does not, however, mean that a perfectly healthy person in the physical sense is necessarily spiritual, neither does a diseased and weak body always connote want of spirituality in the real significance of the term. At certain stages in the growth of the spiritual structure of an individual even physical health is added with so many other achievements: but before this condition is reached we find all kinds of anomalies, all shades of health with all grades of spiritual advancement. However, it might be asserted without any fear of contradiction that

health is harmony, disease is disharmony, health is constructive, disease is destructive, health is ever-recurring birth, disease is ever-returning death, health is continual growth, disease is perpetual decay.

The health of this body-automaton, this machine of bone, muscle and blood is maintained by motor vitality—the Prāṇa—the life of the physical vehicle. Lives myriads upon myriads, energies far too many to be counted, actuate and enliven this physical body of ours, doing their appointed work and performing their regular tasks and duties with unswerving accuracy and precision. They live a life of their own and obey the laws of their own being. They have their desires and they have their line of evolution. To a very large extent, nay almost to the entire extent, thus activity goes on under the surface, being mostly subconscious. Its working is a mystery to us. All that we know is that it does work. We do not seem to possess any intelligent control over these processes and at any moment we are betrayed into positions and situations which were never reckoned upon.

One of the most stupendous problems is the question of health. Its complete solution seems to be possible when we are almost at the end of our search—at the final consummation of our very existence. But long, long before that we must necessarily have recourse to half measures, partial remedies, incomplete solutions which are to make us every day healthier. One of the pursuits of human happiness has been the search after health, and never has the seeking been so eager and so anxiously done as in modern days. But in spite of such intense longing, and notwithstanding the important advances made in medical science and rational hygiene, we are not yet anywhere near the solution of this problem, and this is largely due to the fact that some factors of paramount importance are left out of consideration in the quest by the physicians and the healers.

Psycho-Biology, in the words of Prof. J. A. Thomson, the author of the book the "Control of Life", is a new science and its application to the subtle problems of life will bring more and more to the forefront the relation of Psychology, the science of the mind, to Biology, the Science of Life. This at once reminds one of a very well-known connexion already established and clearly formulated by the Savants of Ancient India—the Knowers of the Science of Life. The Upanishats bear ample testimony to this interdependence of mind and Prāṇa.

When one sleeps, speech just goes to breath (Prāṇa); the eye to breath; the ear to breath; the mind to breath; for the breath, truly, snatches all here to itself.—*Chāṇḍyoga-Upanishat*, 4, 3, 8.

Of this same breathing spirit (Prāṇa) as Brahmā, verily indeed the mind (manas) is the messenger; the eye the watchman, the ear the announcer, speech the handmaid.—*Kaushitaki-Upanishat*, 2—1.

Then the mind entered with it (body), it just lay, speaking with speech, seeing with the eye, hearing with the ear, thinking with the mind. Then the vital breath (prāṇa) entered into it. Thereupon indeed it arose.—*Kaushitaki-Upanishat*, 2—14.

All the vital breaths think along with the mind when it thinks.—*Kaushitaki-Upanishat*, 3—2.

From Him is produced breath (Prāṇa), mind (manas) and all the senses (Indryas). *Mundaka-Upanishat*, 2, 1, 1.

A curious confirmation of this fact comes from a region and from a source the least to be expected and never thought of, and this is from Dr. A. H. Mumford, the medical officer of the Manchester Grammar school. In a paper read by him before the Manchester Statistical Society he tries to prove a close relationship between breathing and mental efficiency.¹ From other quarters too and from other sources this ancient truth is being reasserted and restated in modern guise and form. Body and mind have always come to mean interchangeable terms, and body-mind and mind-body are used as synonyms by authors who understand the full significance of this interdependence. Hence the

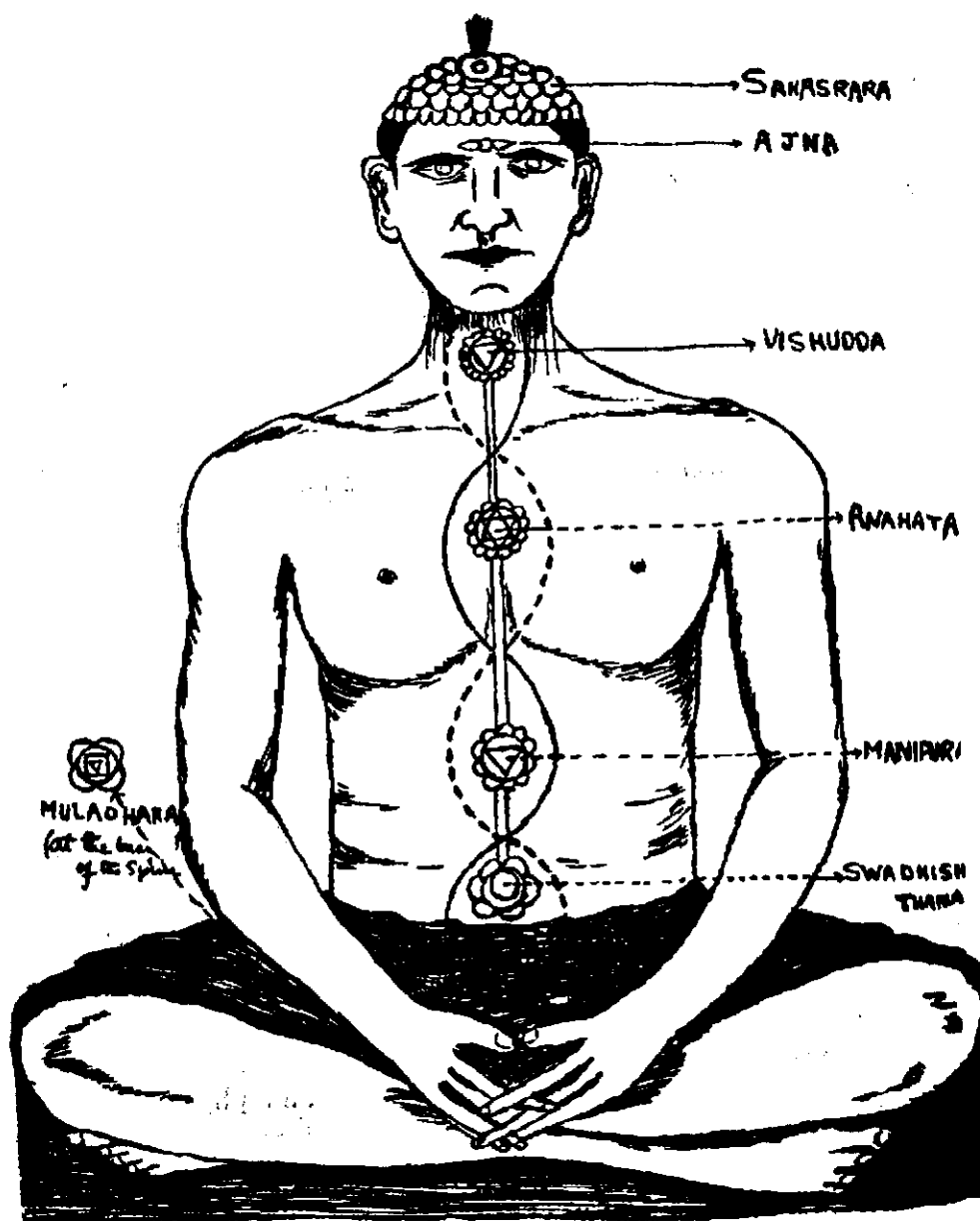
¹ *The Daily Express*, January 14, 1922.

influence of the mind on the body and of the body on the mind is the final word in the solution of this riddle of the health of the physical body, and, when this has been sufficiently recognised, we shall give mind its proper place in the body mechanism of an individual as being one of the most potent factors in the attainment of healthfulness.

"It is the mind that makes the body rich." And it might be said equally well that is the right use of the mind that makes the body healthy. Mindless creatures, wild animals in a state of nature never get ill. Disease is unknown amongst them. It is civilised man that has the ban of disease fixed on him. Christian Science, mind-cure movements, the so-called miraculous cures, bear sufficiently cogent testimony to the fact that thought can cure disease. But it is not the curative aspect of thought that concerns us here but the influence of thought on everyday bodily function.

Arthur Avalon in his book *The Serpent Power* gives a diagram of what the Hatha Yogis of the east would call the map of the inner body the Sūkshma Sharīra, with vortices of force at its definite points. Figure one is a copy of the same. A splendid and clever exposition of these centres is found in that admirable treatise. The treatment is chiefly from the eastern point of view. He writes: "Recently some attention has been given to the subject in Western literature of an occult kind. Generally its authors and others have purported to give what they understood to be the Hindū theory of the matter, but with considerable inaccuracies . . . I desire to add that some modern Indian writers have also helped to diffuse erroneous notions about the chakras by describing them from what is merely a materialistic and physiological standpoint. To do so is not merely to misrepresent the case, but to give it away; for physiology does not know the chakras as they exist in themselves. We may here notice the account of a well-known 'Theosophical' author (*The Inner Life*, by

C. W. Leadbeater, pp. 443—478) regarding what he calls the 'Force Centres' and the 'Serpent Fire' of which he



writes that he has had personal experience." Though there is a very close parallelism between the first-hand investigations of Mr. Leadbeater and the accounts given in Hindū Books, mention must be made of a fact noticed by Arthur Avalon, that Mr. Leadbeater substitutes for the Svadhishtāna centre a six-petalled lotus at the spleen and corrects the number of petals of the lotus in the head, which he says is not a thousand, as the books of this Yoga say, "but exactly 960." The etheric vortices are the point of contact of the higher subtle bodies and the passing of the forces from them down to the physical. But these are interesting and instructive for our present study to the extent to which we are able to see and understand that the prāṇic activity at the points gives strength, life, vitality to the organs of the body with which the centre is connected, and that the health and well-being of those organs depend upon the intensity of that activity.

The sympathetic system is looming more and more largely in importance in the most modern questions of physiology and psychology. More fundamentally, so does this nervous mechanism of the body-automaton figure in the immediate problem that we are studying. As the diagram [No. 3] shows, it consists of a very intricate network of nerves and nerve plexuses which reach out to almost all the organs of body. As on one side it has to do with the proper working of those organs, on the other hand it is linked up to the central nervous system by bridges of nerves that pass to the spinal cord and the brain. In man, the cerebro-spinal system is gradually getting precedence over the sympathetic; yet the right place and value of the latter need to be recognised, since it is the seat of the emotions, while the former is the instrument of thought and intellect. A careful comparison with diagram 1 will at once make it clear that the point of the etheric chakram is in juxtaposition with a big nervous plexus of the sympathetic system. The fact assumes quite a formidable importance

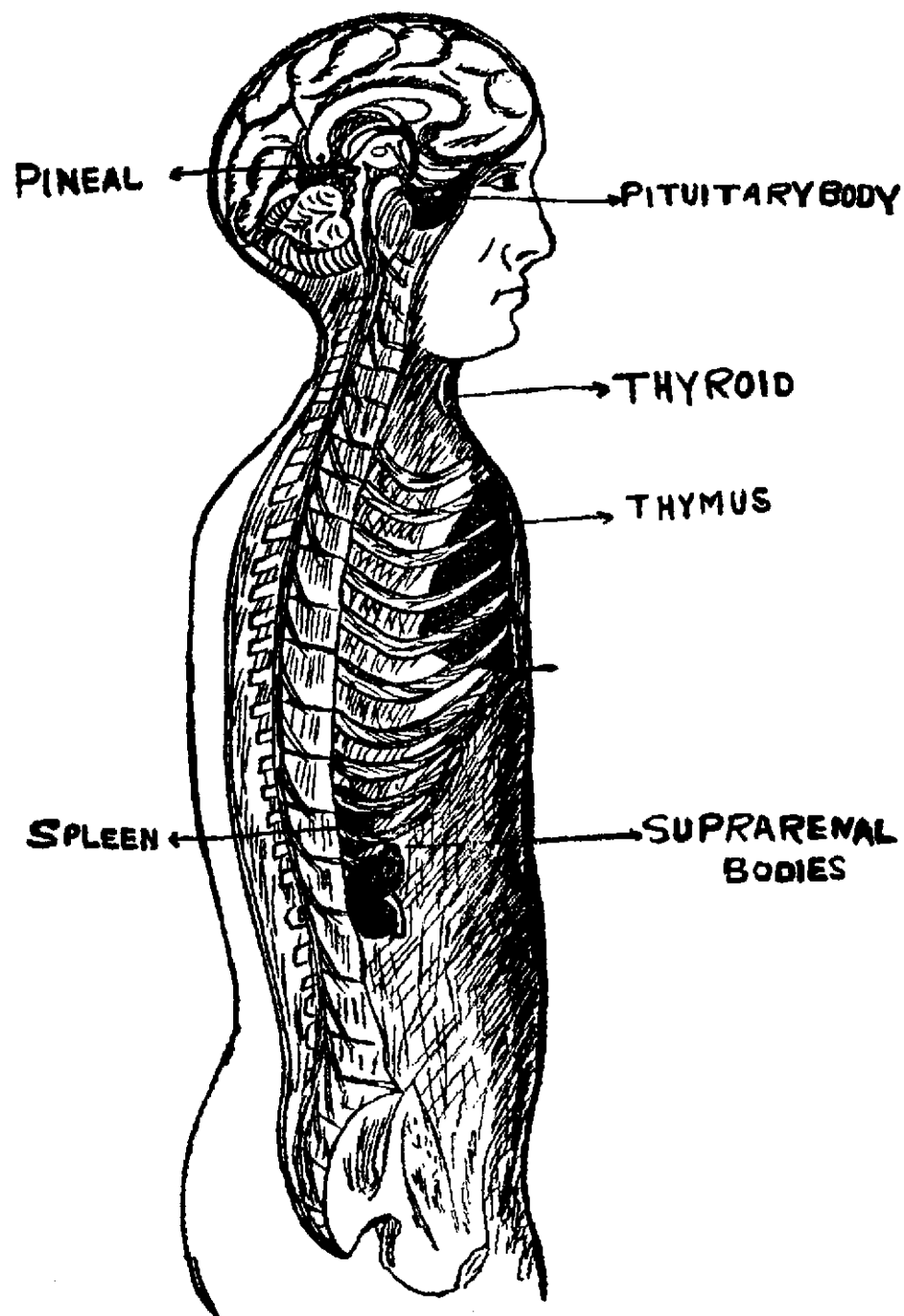


FIG. 2

when we see that it is exactly at these places that we notice a close association, at least in their continuity, between nerve plexuses and centres of pranic forces.

A third factor and an important one is the location at these points again of certain mysterious organs in the human body known as the ductless or *endocrine* glands, as shown in diagram two. They are mysterious in the sense that their working in the human body is a matter of uncertain speculation for any physiologist; while anything that is known certainly about them makes one wonder at the marvelous influence which they exert

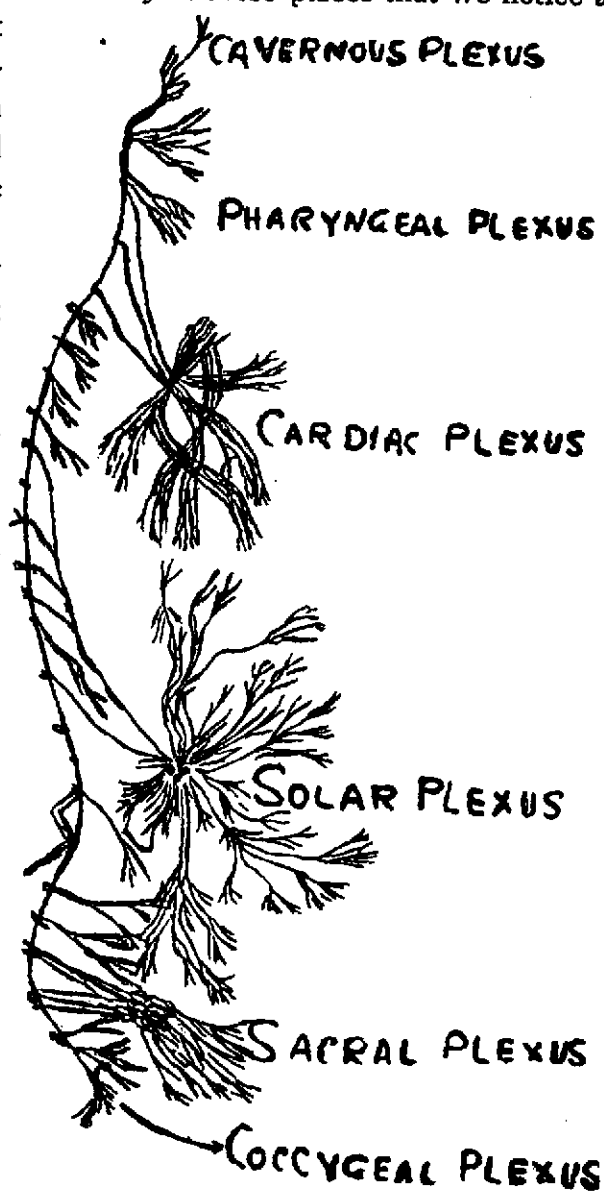


FIG. 3

on some of the most valuable bodily functions. Some of these glands are the pineal, pituitary, thyroid, thymus, supra-renal capsules, spleen and others, and we notice how they, the

etheric chakras and the sympathetic plexuses, are closely welded together and are very near each other, so far as their location in the mechanism of the physical and etheric bodies is concerned. We see in this proximity the hope of the solution, perhaps partly of the mystery of the healthy working of the human body.

This introduces us at once to the central theme of our study, the ductless glands and the influence of their secretions on the metabolism of the human body.

Discoveries still in rapid progress, in regard to certain apparently inferior parts, the organs of internal secretion, have profoundly changed our whole scientific picture of the internal economy of the body.¹

"All the tissues, glands and other organs have special internal secretions, and thereby give to the blood something other than the products of their nutritive disassimilation. The internal secretions, either by a direct favourable influence, or by preventing the occurrence of noxious reactions, seem to be of great value in maintaining the organism in its normal state." [Brown Séquard, from *The Internal Secretions* (pub. Gley and Fishberg).]

Prof. McKendrick styles the working of the ductless glands as hidden processes. He writes:

In recent years a remarkable discovery has been made with regard to certain organs that were previously a puzzle to physiologists. These lymphatic bodies are concerned in the development and growth of colourless cells of the blood, but it is probable they have other hidden functions at present unknown.²

Prof. Keith is of opinion that

our sense of well-being, our capacity for work and for pleasure, the nourishment and growth of our bony frames depend to a very large extent on the manner in which these small insignificant looking ductless glands perform their proper functions.³

¹ *The Control of Life*, Thomson.

² *Principles of Physiology*.

³ *The Human Body*.

What compels a creature to grow old? It is said that the regulative system, made up of the organ of the internal secretion, loses its activity.¹

These quotations and many such which can be culled out of modern books on Physiology prove the value of the presence of these glands in our system. The functions of many of these glands have been studied and some striking results have accrued. To begin with the pineal:

These data point inevitably to the conclusion that the pineal gland is an internal secretory organ which influences metabolism.

As regards the pituitary body the conclusions arrived at are more definite:

We infer that one of the circumstances which regulate growth is the secretion of the pituitary gland.²

Similarly the pituitary body appears to exert an influence on growth and development of bone, and morbid conditions of the organ are apparently related to a curious disease called acromegaly, in which the bones of the face and fingers in particular become enormously developed.³

The thyroid gland appears to be a wonder-worker in the human body.

As curious nervous symptoms appear after removal of the thyroid, it may have other internal functions.

The thyroid gland near Adam's apple furnishes to the blood an internal secretion which is essential to the continual health of body and mind. A deficient thyroid gland results in children who are dwarfish and lumpish and dull, of defective intelligence. In adult life thyroid deficiency may bring on sluggishness, decline of intelligence and a disease called myxoedema.

As Sir William Osler, one of the masters of modern medicine, put it:

The results as a rule are most astounding—unparalleled by anything in the whole range of curative measures. Within six months a poor, feeble-minded, toad-like caricature of humanity may be restored to mental and bodily health. The skin becomes moist, the pulse rate quickens and the mental torpor lessens . . .

¹ *The Control of Life*, Thomson.

² *The Human Body*, Keith.

³ *The Human Body*, Keith.

The growth of the hair, too, is regulated by a mechanism which we do not know fully, but the secretion of the thyroid has a definite influence on the nourishment of the skin and the growth of the hair.¹

The internal secretion—secretion of the intestines—stimulates the pancreas to give out the pancreatic juice, while adrenalin given out by the kidney capsules has wonderful effects on the human body.

Another organ which is the seat of many *hidden processes* is the spleen.

Adrenalin (a secretion given by the supra-renal bodies) is now used medically as a powerful styptic by which bleeding may be arrested.

Thirdly we may mention the ad-renal bodies which lie at the anterior margin of the kidney, and produce from their central portion a substance called adrenalin, which is distributed by the blood. When an animal is enraged or in great fear, the secretion of adrenalin increases, blood passes from abdomen to lungs, heart, nervous system and limbs, the heart beats more vigorously, the amount of sugar (a muscle food) in the blood increases, the blood acquires a greater power of quickly clotting; and the muscles' power of rapid recovery from fatigue is heightened—all a most marvelous pre-adaptation to physical struggle.²

Some other glands of the body have also been experimented upon and similar effects noticed.

These wonderful investigations are interesting to the students of Theosophy, since they can now understand why so much importance was attached to some of them by their leaders, by H.P.B., Mrs. Besant and C. W. Leadbeater. Biology looked upon some of them as vestigial organs, organs that had played their rôle in the past and were no longer of any use to the body-mechanism at present. We were told by our teachers, however, that they were the connecting links between the higher vehicles of man and their physical body. This latter statement will be clear as we proceed in our studies and the truth will be manifest as we study the definite influence exerted by thought and emotions on our

¹ *Principles of Physiology*, McKendrick.

² *The Control of Life*.

physical bodies. However we cannot pass over one or two statements of our leaders which throw more light on this obscure problem of glands and health of the body. Mrs. Besant in one of her recent Adyar classes referred to the fact that in the pituitary body there was a larger amount of ether than in other parts of the body. As there is a passage from the throat to the cavity below the gland, alcohol taken by the way of the mouth affects this gland more quickly than when taken in any other form. This amount of etheric matter in the substance of the gland and the finding out of the flow of Prâna in the direction of these glands, where the etheric chakras are located by Mr. Leadbeater, point to one conclusion and one only, that the glands are the most vital of organs in the human body so far as the prânic activity is concerned, and, through them, of the proper health of the body.

A further advance in the right direction was made when intimate relationship was established between these glands and the sympathetic system and emotions. These experiments are of a very recent date.

In 1899 Angelo Mosso, the Italian physiologist announced the results of some very original experiments on the effect of emotional states on the contraction of the bladder. In that connexion he stated: "The seat of the emotions lies in the sympathetic nervous system." Quite recently Cannon and also Crile have demonstrated physiological connexions between emotions and glandular influence by way of the sympathetic system.¹

Mosso sums up his experiments on "The extreme delicacy of the mechanism of the sympathetic system" by saying: "We understand now that the constant and fundamental movements taking place in emotions are the movements of the internal organs of vegetative life. This end could be obtained only through the sympathetic system."

Other researches prove clearly the influence of emotions on the body through the sympathetic systems and glands. Cannon has

¹ *Psychology of the Normal and Subnormal*, Goddard.

shown that a stimulation of the adrenal gland produces all the phenomena of anger and rage, and conversely that production of anger and rage by any other method effects the secretions of the adrenal glands; and we know that the phenomena above enumerated are controlled by the sympathetic system.

Cannon worked with adrenalin, the secretion of the adrenal glands. This is one of the glands of the internal secretion. There are a number of other such glands, the thyroid, the thymus, pineal, pituitary, parathyroid, carotid, coccygeal, etc. There is no reason to doubt that some, if not all, of these other glands may have similar relations to emotions.¹

This bio-psychological movement has culminated in demonstrating beyond doubt the effective side of thoughts and emotion on the health of the body. The new gospel of health may be summed up in Henry Ward Beecher's epigrammatic cry that a "dyspeptic cannot enter the kingdom of heaven". The author of *Psychology and the Day's Work*, Mr. Swift, in his chapter on *The Psychology of Digestion* proves to the hilt, by examining the work done by eminent psychologists, and physiologists, that thought and emotion have great influence on the proper working of the process of digestion. A few more quotations will not be out of place here.

Two investigators, F. Bidden and C. Schmidz, in 1852 noticed that the sight and smell of food started gastric secretion in the stomach of a hungry dog.

The credit belongs to the Russian physiologist Pavlov of proving the close relationship between psychical impulse and the physiological activity. For instance

it has long been known that in certain mental states saliva refuses to flow Anxiety, envy, fear and anger all stop the secretion of saliva Pleasure in what one is eating starts and promotes the flow of the gastric juice, and lack of interest delays the process, lessens the quantity when the secretion begins and seems to reduce its digestive values Again, Carlson emphasises another phase of the complex psycho-physiological process of digestion—a factor big with psychological meaning. It is the tonic effect of appetite upon the alimentary canal For some time after a fit of anger digestion ceases. . . . it is clear that not only are pleasurable emotions favourable to digestion, but those that are unpleasant retard the process by preventing the secretions of gastric juice.

¹ *Psychology of the Normal and Subnormal*. Goddard, pp. 134, 135.

Not anger and rage alone have this effect, but also worry and anxiety. Indeed, as the investigation of Bickel and Sasaik led them to conclude, all *depressing emotions* delay digestion and prevent it from being carried on with its customary vigour when once it has started.

Likewise it has been found that "emotional influences unfavourable to digestion are stronger than those that promote it".

Cannon has proved that the peristaltic action stops when cats are infuriated. Roosback demonstrated the same in the case of man. Finally Foster and Fisk sum up the most recent investigations by saying that

the X-ray has detected the arrest of the peristaltic movement of the stomach and intestines because of a strong emotion.

The author draws his own conclusions, which are favourable to our point of view and he sums up the whole matter thus:

So we see that the mental state is of immense importance in the digestive process. The active attitude of anticipation produces both psychological and physiological results. It causes a greater preliminary flow of "psychic" juice and in addition has a tonic effect upon the whole digestive tract, creating a tonus that promotes the proper treatment of food. The psychical factor yields readily to control and an active healthy mind, whether the result of determination to be pleasant or of bodily care that improves the feelings, promotes a vigorous metabolism.

No more trenchant and apt words could convey so forcibly to our minds the truth of the fact that a sound body goes hand in hand with a sound mind and sane emotions. What is proved of the digestive system can by analogy also be said of the other vegetative processes of the human body.

This point of view is coming so much to the forefront that Prof. J. A. Thomson, in his chapter on the Biology of Health in his book *The Control of Life*, writes:

Good circulation and good digestion make for cheerfulness, but the converse is also true. As was said long ago "He that is of a merry heart hath a continual feast" and "a merry heart is the life of the flesh". The researches of Pavlov, Cannon, Carlson and Crile have

shown that pleasant emotions favour the secretion of the digestive juices, the rhythmic movements of food-canal and the absorption of the aliment. Contrariwise, unpleasant emotional disturbance, worry of all sorts hinder digestion; good news, psychical if anything is, may set in motion a series of vital processes, complex beyond the ken of wisest. What is true of digestion is true of the circulation. Wordsworth was a better physiologist than he knew when he spoke of his heart leaping up at the sight of the rainbow and filling with pleasure and dancing at the recollection of the daffodils by the lakeside. There are facts which point to the conclusions that a gladsome mind increases the efficiency of the nervous system. Good tidings will invigorate the flagging energies of a band of explorers; an unexpected visit will change a maimed homesick child, as if by magic, into a dancing gladsome elf: a religious joy enables man and women to transcend the limit of our frail humanity. How it operates is not very clear; but emotion has its physical accompaniment in motions visible and invisible throughout the body. Somehow the oil of joy, as the Scriptures call it, makes the limbs more subtle and the face to shine.

"How it operates is not clear"; a candid confession of a true lover of science and searcher of realities. The still small voice of intuition whispers that probably the secret was known and is known to Those who are ever young, though aged with the wisdom of centuries, who are eternally healthy and thus dispellers of all disease. In our darkness and ignorance some light begins to dawn when we understand the connexion between mind, emotions, Prāṇa and the glands of internal secretion. Purity of thought and loftiness of emotions, combined with observance of the laws of hygiene and health, are the wonder-workers in the domain of healthfulness; and in the harmonious working of the mind, emotions, Prāṇa and the glandular bodies lies the solution of the problem of health, and in the proper understanding of their relation is the certain hope of keeping our bodies healthy.

C. S. Trilokekar

OFFERTORY

VERY straight, but very thin,
Bare of foot and dark of skin,
On her head a cloth-wrapped load,
Down the dusty Adyar road
Statelily a coolie woman
Briskly stepped—to any true man
Making challenge sharp as sabre;
For her labour
Borne so queenly up,
Though, for her, life's cup
Held (one saw) few drops of leisure,
And her household measure
Brimmed (as one could see)
Most with poverty—
Yet, though tight her mouth was drawn,
Something shone
In her eyes,
Distant, wing-borne seraph-wise,
Holding mine.
To a little wayside shrine,
Where a flame in darkness burned,
The coolie woman turned;
Laid her load
On the dusty Adyar road;
From her thin and old
Russet sari's fold
Gathered in a trice
Jasmine flowers and rice;
Just a handful—just
That—and heavenly trust
Lifting these (thought I)
More than millions high.
To the shrine the woman bowed
Deeply, strangely proud,
Not as one who cowers;
Spread her rice and jasmine flowers
On the threshold of the shrine
Where the symbolled Power Divine,
Less beheld than felt,
Dimly dwelt.
Then, with close-shut eyes,
Rigid, straight, palmyra-wise,
Stood she, very calm,
Empty-handed, palm to palm
At her naked breast
Closely pressed;
Gave her head a forward tilt;

From it spilt
Over its devoted brim
Every thought but thought of Him;
Silent stood, alive yet dead.

And God said:

"I accept your offering,
Sister; not the offered thing;
Not the rice and jasmine flowers.
These my image-making Powers
Shaped and coloured from my stuff,
Mild or tough,
As my thought desired;
Beat and fired
In the furnace of my heart,
These are part
Of myself.

Who can gather pelf
From such offers
Filched from his own coffers,
Or escape life's last defeat
Who himself himself doth eat?

"Yet, beyond the offered thing,
I accept your offering;
Not (for bliss your proffered price)
Jasmine flowers and rice;
Though, for life's fair nourishment,
And for beauty sweetly spent,
These be good.

I accept your attitude.
I, who only live
While I give,
See in it a sign
Mirroring mine;
Warranty of sure persistence
Of existence
Set on law
Simple, without flaw—
*That which only takes,
Swells and breaks.
Only that which gives
Truly lives."*

The woman wakened from her trance;
Gave a glance
Up and down the Adyar road:
Lifted to her head her load;
Fresh as dew-washed day
Went her way,
Bearing in her heart a bliss
Drawn from deeper life than this.

JAMES H. COUSINS

NEW ASPECTS OF SOME OLD KELTIC TALES¹

By EVA MARTIN

FEW national literatures have been more highly spoken of, or more enthusiastically written about, than that of the Kelts, and it is a strange thing that, in spite of the tributes of critics, in spite of the examples of poets such as Tennyson and Swinburne, in spite of the much-talked-of "Keltic revival" which marked the close of last century, the beautiful old Keltic stories and poems should still remain, as far as the general public is concerned, unread and even unknown. The average Anglo-Saxon boy and girl have, as a rule, at least some vague acquaintance with the doings of the ancient Greek heroes, but none at all with the mighty deeds of Cuchulainn, "the Irish Achilles". They know something, very often, of the story of Jason and his comrades, but nothing of the very similar, though more sorrowful, tale of "The Fate of the Sons of Tuirenn". They have heard, perhaps, of Eurydice and Helen of Troy, but the love stories of Emer, Etain, and Deirdre are utterly unfamiliar to them.

Yet even a superficial study suffices to show that the old Keltic tales are in no way inferior to the Greek ones. "The Keltic mythology," says Mr. Charles Squire, "has little of the heavy crudeness that repels one in Teutonic and Scandinavian story. It is as beautiful and as graceful as the Greek; and, unlike the Greek, which is a reflexion of a clime and soil

¹ AUTHOR'S NOTE: In this article are incorporated, by kind permission, parts of two shorter papers which appeared years ago in *The Lady* and *The Occult Review*.

which few of us will ever see, it is our own." And Renan gives still higher praise when he declares that the ideal woman, as chivalry conceived her, is "a creation neither classic, Christian, nor Germanic, but in reality Keltic". "No other human tribe," he says, "has carried so much mystery into love."

The treatment of women in these old tales makes a fascinating study. Here is a description, from one of the ancient Welsh poems, of Olwen (meaning "She of the White Track"), the daughter of "Hawthorn, Chief of Giants":

More yellow was her head than the flower of the broom, and her skin was whiter than the foam of the wave, and fairer were her hands and her fingers than the blossoms of the wood anemone amidst the spray of the meadow fountain. The eye of the trained hawk, the glance of the three-mewed falcon, was not brighter than hers. Her bosom was more snowy than the breast of the white swan, her cheek was redder than the reddest roses. Whoso beheld her was filled with her love. Four white trefoils sprung up wherever she trod. And therefore was she called Olwen.

And when Gwydion, son of Dōn, wanted a wife for his son Lleu, he went to Māth, his uncle and tutor in magic:

"We will seek," said Māth, "I and thou, by charms and illusions, to form a wife for him out of flowers." So they took the blooms of the oak, and the blossoms of the broom, and the blossoms of the meadow-sweet, and produced from them a maiden, the fairest and most graceful that man ever saw. And they baptised her, and gave her the name of Flower-Aspect.

In the story of Pwyll, Prince of Dyved, it is the woman, Rhiannon, who devises the ingenious plan, unquestioningly carried out by her lover, which saves her from a distasteful marriage. In "The Lady of the Fountain" Keynon tells how on one of his adventures he reached a castle where he was waited upon by four-and-twenty beautiful maidens, and how the six maidens who took his horse "unharnessed him as well as if they had been the best squires in the Island of Britain". This is a tribute to the capabilities of woman, even in those far-off days of romance and chivalry, which should be appreciated by modern readers,

particularly as we have an assurance that these damsels, who could do a man's work, did not neglect their more feminine duties, for the narrator goes on to say: "And, verily, Kai, I saw there every sort of meat and every sort of liquor that I have ever seen elsewhere; but the meat and the liquor were better served there than I have ever seen them in any other place."

In addition to many homely touches of this kind, the stories abound in delicate and reverent allusions to woman's beauty, to her sweetness of soul, and her nobility of character. Take this account¹ of the words of Emer, when Cúchulainn wished to desert her for the goddess Fand, who in her turn had been forsaken by Manannán.

"I will not refuse this woman to you, if you long for her," she said, "for I know that everything that is new seems fair, and everything that is common seems bitter, and everything we have not seems desirable to us, and everything we have we think little of. And yet, Cúchulainn, I was once pleasing to you, and I would wish to be so again."

Her nobility touches the hearts of both Cúchulainn and Fand, and there follows a scene of unparalleled beauty, in which the woman and the goddess strive together in self-sacrifice.

"It is I who will go," said Fand, "though I go with great sorrow. I would rather stay with Cúchulainn than live in the sunny home of the gods. O Emer, he is yours, and you are worthy of him! What my hand cannot have, my heart may yet wish well to."

The difficulty is solved by the appearance of Manannán, who, hearing of Fand's trouble, repents him of his unfaithfulness. He shakes his mantle between Cúchulainn and the goddess, and it is a magic property of Manannán's mantle that those between whom it is shaken can never meet again. So Fand returns with him to the "sunny home of the gods,"

¹ For the abridged versions of this and several other stories the writer is indebted to Mr. Charles Squire's *Mythology of the British Islands*, and for other quotations to Lady Charlotte Guest's translation of the *Welsh Mabinogion*.

while the Druids give to Cuchulainn and to Emer a drink of oblivion.

Notwithstanding the lack of general interest in these native myths and legends, it is astonishing to find how deep-rooted is the belief in them in many parts of Scotland and Ireland among the country people. Manannán, who figures in the above story, is, perhaps, of all the ancient gods—those of the tribe of Dana—the one whose personality still lives most potently on the tongues of men. He was the patron of sailors, who invoked him as the “God of Headlands,” and the special deity of the Isle of Man, of which he is said to have been the first inhabitant. Tales are still told of how he is sometimes seen by fishermen in a little boat, leaning on his oars and gazing out over the sea. There is a charming story by “Fiona Macleod,” which tells how an old man of eighty was often visited in his shieling by “a tall, beautiful stranger with a crest on his head ‘like white canna blowing in the wind, but with a blueness in it,’ and ‘a bright, cold, curling flame under the soles of his feet’ . . . Generally the stranger’s hands were hidden in the folds of the white cloak he wore, but once he moved to touch the shepherd, who saw then that his flesh was like water, with seaweed floating among the bones. So that Murdo MacIan knew that he could be speaking with none other than the Son of the Sea.”

The great Irish warrior, Finn mac Coul, is also the hero of many wild and romantic tales, which may be heard from the lips of the peasantry in the West Highlands, and in many parts of Ireland. At Warrenpoint, on the coast of County Down, one of the hills overlooking the lough, with a contour resembling that of a huge and rugged face, is still pointed out as a likeness of the mighty giant; while the old boatmen will tell with all seriousness how one day in a fit of passion he lifted up an immense block of stone on the Carlingford side and flung it across the lough with one hand. There it lies to

this day on the hillside above Rostrevor—so large that it is considered a feat for a man to climb to the top of it unaided—and it is still called “Finn mac Coul’s stone”.

Many interesting allusions to these subjects will be found in the writings of William Sharp, who did so much to bring about a wider recognition of the beauty of the old Gaelic myths and legends. He says in one place, in a letter written as “Fiona Macleod”:

The Keltic paganism lies profound and potent still beneath the fugitive drift of Christianity and civilisation, as the deep sea beneath the coming and going of the tides. No one can understand the islander and remote Alban Gael who ignores, or is oblivious of, the potent pagan, and, indeed, elementally barbaric forces, behind all exterior appearances.

This, from one who knew, gives food for thought, and, indeed, the sincere inquirer will on all sides meet with signs that show unmistakably how deep-rooted and persistent, even in these modern days, are the old pagan beliefs of remote times.

These ancient tales display a child-like simplicity, a quaintness of conception, and a passionate love of Nature which have never been equalled in the early literature of any other race. And love of Nature in the Kelt is not merely appreciation of Nature’s outward beauty. It goes beyond that, and has endowed the Keltic poets with what Mathew Arnold calls “the gift of rendering with a wonderful felicity the *magical charm* of Nature”. To quote further from the same writer:

Magic is just the word for it—the magic of Nature; not merely the beauty of Nature—that the Greeks and Latins had; not merely an honest smack of the soil, a faithful realism—that the Germans had; but the intimate life of Nature, her weird power and her fairy charm.

Again, the actors in the old Keltic stories show in many cases a nobility of character, a delicacy of perception, which is comparatively lacking in the early heroes of other countries. “In comparing Cuchulainn and Achilles”—so Mr. Alfred Nutt declares—“the hero of the less advanced, more barbaric, race

suffers nothing. Both are barbarians, but the Gael is a better gentleman than the Greek." No more beautiful illustration of this can be found than in the touching incident of the battle between Cuchulainn and Ferdiad. Owing to a magic weakness which fell upon the warriors of Ulster at a certain time of each year, it came about that Cuchulainn was defending the land single-handed against the armies of Medb,¹ Queen of Connaught. Having tried without success many different plans for overcoming him, she at last, by means of threats and inducements, prevailed upon his old friend and comrade, Ferdiad, to go forth against him. The rest cannot be better told than in Mr. Squire's words:

Cuchulainn saw him coming, and went out to welcome him; but Ferdiad said that he had not come as a friend, but to fight. Now Cuchulainn had been Ferdiad's junior and serving-boy in Scathach's Island, and he begged him by the memory of those old times to go back; but Ferdiad said he could not. They fought all day, and neither had gained any advantage by sunset. So they kissed one another, and each went back to his camp. Ferdiad sent half his food and drink to Cuchulainn, and Cuchulainn sent half his healing herbs and medicines to Ferdiad, and their horses were put in the same stable, and their charioteers slept by the same fire. And so it happened on the second day. But at the end of the third day they parted gloomily, knowing that on the morrow one of them must fall; and their horses were not put in the same stall that night, neither did their charioteers sleep at the same fire. On the fourth day Cuchulainn succeeded in killing Ferdiad, by casting the *gae bolg*² at him from underneath. But when he saw that he was dying, the battle fury passed away, and he took his old companion up in his arms, and carried him across the river on whose banks they had fought, so that he might be with the men of Ulster in his death, and not with the men of Ireland. And he wept over him, and said: "It was all a game and a sport till Ferdiad came. Oh, Ferdiad! your death will hang over me like a cloud for ever. Yesterday he was greater than a mountain; to-day he is less than a shadow."

The ancient Welsh legends are no less interesting than the Irish ones, and indeed in some ways they are perhaps of more particular interest, for it is in them that we find the first mention of Arthur, the great British god, who by later

¹ Pronounced Maive.

² Cuchulainn's invincible spear, made of a sea-monster's bones.

Norman romancers was transformed into Arthur the King, while his fellow-gods supplied the names and attributes for that company of Knights of the Table Round with whose histories Tennyson has made us all familiar. Of all the old British gods and heroes, Arthur is the one whose fame has spread most widely, and he is the only one whose death has never been recorded. "A grave there is for Mark, a grave for Gwythur, a grave for Gwgawn of the ruddy sword; a mystery is the grave of Arthur"—so runs a passage in one of the oldest extant Welsh poems, in *The Black Book of Carmarthen*—or, as the last line has also been translated, "Not wise the thought, a grave for Arthur." The legend survives to this day in many parts of England. Some believe that the great king waits in "the island valley of Avilion"; some that he sits with his champions "in a charmed sleep in some secret place, waiting for the trumpet to be blown that shall call him forth to reconquer Britain." But all stories agree on one point—that he sleeps, but is not dead—and, in any case, will not even sceptics admit that Mr. Squire is perfectly right when he declares that "only with the closing of the lips of the last mortal who preserved his tradition can the life of a god be truly said to end"?

Of the beautiful old Welsh *Mabinogion* (*Tales of Youth, or Tales for the Young*), accessible to all in Lady Charlotte Guest's poetical translation, Professor Lewis Jones has given it as his opinion that they are

the most artistic and delightful expression of the early Celtic genius which we possess. . . . The supernatural is treated in them as the most natural thing in the world, and the personages who possess magic gifts are made to move about and speak and behave as perfectly normal human creatures.

The question of the supernatural in these early stories is of special interest. It is very curious to find how many passages there are that coincide almost exactly with the

statements of modern clairvoyants. Take, for instance, the "hero-light" which we are told shone round Cuchulainn when he was roused to great effort in battle, transfiguring his face. What is there to distinguish this from the *aura* of light which many claim to have the power of seeing nowadays, especially around the forms of great preachers and speakers in moments of power and passion? Or again, this description of the same hero in anger: "Among the aerial clouds over his head were visible the virulent pouring showers and sparks of ruddy fire, which the seething of his savage wrath caused to mount up above him." No one who has read C. W. Leadbeater's fascinating books, *Thought-Forms*, and *Man: Visible and Invisible*, and who remembers the descriptions and illustrations in them, can fail to be struck by this remarkable parallel. Then here is a lurid account of "what the Gaels believed to happen in the spiritual world when battle lowered and men's blood was aflame":

There arose a wild, impetuous, precipitate, mad, inexorable, furious, dark, lacerating, merciless, combative, contentious *badb*,¹ which was shrieking and fluttering over their heads. And there arose also the satyrs, and sprites, and the maniacs of the valleys, and the witches and goblins and owls, and destroying demons of the air and firmament, and the demoniac phantom host; and they were inciting and sustaining valour and battle with them.

This tallies very closely with much that we hear in these days about the thought-forms and elementals that appear on the astral plane when men's baser passions are aroused.

Eva Martin

(To be concluded)

¹ Pronounced *biv*—a collective name for the goddesses of war.

PSYCHOPHOBIA

By WOODRUFF SHEPPARD, M.D.

HELENA PETROVNA BLAVATSKY, in *Isis Unveiled*, used the very pertinent word "psychophobia" as descriptive of a state of mind of certain types of persons in reference to their attitude toward all things of a psychic or super-physical nature. In her day the trouble was found without the T.S., generally speaking, and indicated the reaction of the world against the efforts to launch teachings that led to evidence relative to the inner realms and continuity of life. The struggle was terrific, with all the positive vindictiveness of ignorance, unreason and untruth as found in the bigotry of the orthodox of all classes, religious, secular and material. In the world at large there is no question about the ultimate outcome, the rank and file preferring the obvious to the evident insufficiencies of the minions of stagnation. However, while the world is marching on, there has arisen within the T.S., a wave of "psychophobia" similar and akin to its predecessor—the world reaction above referred to. It is a definitely voiced objection to psychism, but never has the writer of this article been able to elicit what the voicers mean by psychism. The answer to the query always resolves itself into a personal objection to the teachings of an individual or individuals. This is prejudice, of course, and has no rightful place in the armament of one who works with the scientific method or who is trying to follow the Theosophical concept; and especially is it out of place in an organisation one of whose objects is to investigate the powers latent in man. To investigate the powers latent

in man requires faculties and technique with which to work. We should hardly expect a man to think without a mind or walk without a mind or walk without legs, or science to develop without pioneer efforts or to effect its demonstrations without technique; and it seems reasonable that knowledge of the inner planes is equally dependent on ability to contact those planes.

Facts of psychism are facts, and are to-day finding their place in scientific discussion and writings and are a legitimate topic of discussion among the intelligent in all movements and walks of life. Further, facts are elements of truth, not in the least dependent on any person's interpretation of the Christian Bible, the Indian sacred literature, the speculations of philosophy, the opinions of material science nor the invaluable fragment of the Secret Doctrine given to the world through H.P.B. And the facts of psychism are in no way dependent on the opinions of aversion or of credulity, both being blind and a concomitant of the pre-organisation stage of knowledge in each and every field of investigation.

Madame Blavatsky was most mercilessly attacked on the grounds of her psychism, and so must others pay a similar price in a degree commensurate with the ignorance of the opponents of the progress she tried to bring, until psychism, like science, has won recognition through the accuracy of its method and findings. Let us remember that every extension of science has had, and in a measure still has, this same fight, and even to-day Christian men and women oppose psychism while the Christian scriptures are filled with examples of it.

A fruitful source of fuel to the flame of prejudice against psychism is its polar opposite, credulity, equally unreasoning, equally blind and equally prevalent. In neither is it possible to formulate a sound judgment. It is the abandon of foolishness in this group of the credulous that helps to aggravate and keep alive the strong reaction of the psychophobes; while

both groups most thoroughly test the calibre of the man who would maintain a position of balance.

A further fact we need to keep in mind is that psychism is not spirituality, this being lost sight of by both the psychophobes and the credulous. A man may be a psychic of considerable power and not be spiritual, according to the teachings of the Secret Doctrine and of common sense. The question of person has naught to do with the question in fact. It seems that this should be obvious. To avoid the possibility of misunderstanding regarding psychism and spirituality, it is well to reflect that psychism has to do merely with the training of faculties for investigation in the three lower worlds, and bears the same relationship to the person and character of the psychic as any man and his scientific investigations bear to each other. On the other hand, spirituality has everything to do with the personality. A man is as spiritual as his personality indicates; or it can be stated that the personality is the indicator by which can be read the degree of spirituality. Let us remember that spirituality refines and purifies the threefold man until union with the ego is effected prior to union of the ego with the spiritual triad; then can we see why the personality reflects the spiritual content of a life.

A further thought—the wise man withholds judgment on matters of fact until he possesses all factors bearing on the question upon which to render judgment. He does not lose sight of the fact that all his investigations must be made through and coloured by the veil of his own limitations—not the limitations of that which he is investigating. This is perhaps the most powerful and essential truth which Madame Blavatsky stresses, that without exception we look at another through our own character, and this for man is a difficult truth to cognise in actuality.

Woodruff Sheppard

THE STREAM OF LIFE

By BERTRAM A. TOMES

"EACH of the higher organisms, with certain negligible exceptions, starts its life in the condition of a single cell which we call an egg or ovum," said Professor Dendy to his Edinburgh audience in his British Association Citizens' Lecture, bearing this title. It is, however, well to reflect that he is speaking of organisms and not of the intelligent life-entity expressing itself and experiencing through them, and of vital existence and vitality rather than of the larger life of which these are incarnated manifestations. With these distinctions in mind, the lecture is full of suggestion to the Theosophist.

"Every thing is the product of some pre-existing living thing"—let us weigh each word carefully—the relation of parent to child from a biological point of view is always essentially based upon cell division. The cell is the unit of organic structure, all organisms are built of such units, as a house is of bricks, except that the process of building in the living organism is one of cell growth and cell multiplication, while bricks are combined together by some external agency. This fundamental conception of organic growth leads to the still more fundamental conception of living matter as a continuous stream of protoplasm, starting with the first appearance of life on the earth and continuing to the present day with undiminished vigour; but it is a stream which, in the process of time, constantly branches out in new directions, giving rise

to ever more complex and more diversified types of plants and animals. It is a *stream of life*, and Professor Dendy adds:

It may be compared to a great tree, the roots of which are dead and buried in the past, and the leaves and flowers of which, individualised and endlessly diversified, are represented by the living plants and animals of to-day. . . . Why does every plant and animal of a new generation have to go back to the beginning and start its life as a single cell?

He then enquires, and approaches his problem by a consideration of bread-making. Dough can be manipulated, increased, divided, but, when developed into a loaf by fire, cannot be turned back again into dough.

So with a living organism, when once the protoplasm of the egg or germ-plasm has developed into the mature tissues and organs of the adult body it cannot, usually at any rate, be turned back again into germ-plasm; it continues to live for a time, but the stress and strain of life gradually exhaust its vitality: ultimately some essential part of the mechanism of the body is worn out beyond repair, and death of the entire organism inevitably follows. . . .

Death is the penalty paid for a higher life than that of simple living organisms like the *amœba*, which

consist of only a single cell, and are exempt from death because in them the stream of protoplasm forms no overflows, no complexities of bodily mechanism.

In other words, to produce all new waves there must be recourse to dough not bread. As soon as protoplasm proceeds to be other than reproductive germ-plasm and begins to formulate tissues and vital machinery, it cannot return to be germ-plasm and is doomed to death. As germ-plasm it enjoys a kind of perpetual existence, one cell becoming two and carrying forward the one into a more abundant life, as it were, in endless succession.

"Who mixes the next batch of dough?" asks the professor; and then he confesses that his analogy breaks down just because germ-plasm is a living substance.

To the Theosophist, who sees in protoplasm the means of life existences, this abrogation of mere reproductiveness as seen in simple cell-fission, and this progress of organisation of

complex mechanism of life, doomed to death, as displayed by the vegetable, animal and human forms around him, these analogies of the tree and of bread-making have fuller significance. He will reflect that life itself has so conditioned itself by involution that the cell has been established in globes and stellar systems of a universe expressed as a foothold for Life as Vitality.

By reproduction of this plasm, and by the formulation of the complex mechanisms of organic existence, through arousing the incipient powers of the vital plasm to organise as well as reproduce, the Life experiments in experience and gradually attains its own perfect realisation. Like the fire it converts the dough to bread for its own sustenance, for its feeding with experiences wherefrom may spring its understanding, wisdom and power. The kingdom of heaven is likened to a woman, Mother Nature, who takes three measures of meal, of the earth, earthy, mingled with the water of emotion and therefore sentient, the cell-plasm,—the protoplasm of all organisms in fact—for what is protoplasm but chemical earth made sentient? She hides, the parable tells us, the leaven in these measures of meal, our aerating, discriminating, intelligent something; permeating, organising, operating, until the whole is leavened. Is there one of us, an inhabiting entity of one of these protoplasmic complexes of generative organic structures of nature, who does not intuitively realise both these ancient and modern scientific explanations of the nature of Man; and are not all the forms of nature, plant and animal but protoplasmic structures of life-conscious experiment, fabricated for experience to the end that the secret wisdom of Life may be achieved?

The secret of death then lies in Life, the Fire, that Fire which tries a man's work, which operates upon the organised protoplasm to the degree of its leavening, to transmute it into the sacramental element—the Bread of Life. The Fire of Life everywhere operates within the Dough of Nature to

produce Bread, immortal, lasting, perfect. To the present time, however, the batches of loaves have been rejected as imperfect, the bread is half-baked or imperfectly leavened. The organic mechanism so full of promise has proved unsatisfactory, and the bread has been rejected; death of form, the withdrawal of life from its sheaths, has ensued. Yet life, ever hoping, has ever renewed effort. The protoplasm of a vital existence-continuity—a stage of Life progress already established and sustained by the great Kundalini power coiled up at generative levels—permits another structure to be raised by the help of Mother Nature. The results of past failures and partial successes can be traced even to the modes of shaping and separating of chromosomes within the first single cell which multiplies to form the next organic complex or form (the interesting account of which Professor Dendy sets forth further on in his lecture). Another batch of dough is tried by fire, yet still that perfect bread is not realised, and another batch has to be made.

But a Life increasing in intelligence and experience finally triumphs. After countless failures the dough of nature is fully leavened and enlightened, it can be properly adjusted to the operation of the fire, and the bread of Everlasting Life produced. For as the Life Intelligence is “born again of the Holy Ghost and of Fire”, so is the manhood, as leavened dough, transmuted to the perfection of the stature of the Living Christ—the True Bread. It shall be said of one who triumphs, “he rose from death to life, from mortality to immortality, from protoplasmic vitality to organised perfect eternal life, he carried manhood into godhead”.

The scientist of old put the same truth in other symbolism. Prometheus, the Titan son of Iapetus, being Forethought, fashioned man in red clay and stole for him the Fire of Heaven, whereby he could be a responsible being like the gods, and no longer the plaything of circumstance. This gift

of the fire of intelligent responsible life Zeus could not recall, but he could chain true forethought, and compel man to live by afterthought, the Power of Experience or Epimetheus. To further confuse his realisation of Divinity, man was presented with a Nature, Pandora, all-dowered by the Gods, with potentiality of all abilities and expressions. Long has man delayed, a very embodiment of Epimethean Afterthought born of experience through his Pandoran Nature, long has he loitered, harkening to the desires and flatteries of his natural organism. Ills and woes from the earthen pot of mortality, even deaths to existences have been endured, but ever in his hope and anticipation he more nearly discerns that hidden prophecy of Prometheus, which shall give him lordship of soul, identity with Zeus, as master not slave of circumstance, at last. So death must come to all protoplasmic forms which enable man to attain but partial discernment and power, and Kundalini must sleep at generative levels of life-unfoldment, awaiting the perfect outcome of organised means of life, when it will be roused to function at heights of regenerated realisation and power. It is the pot which is destroyed, not the Potter. It is these means of life, these forms of existence, which loom large in the purview of Modern Science, and their disintegration means death. Surely the Mendelian factors point to the withdrawal of a more experienced life which reincarnates, with cell-fertilisation at protoplasmic levels.

In conclusion, there is a tree of life whose roots are not buried in the past and dead—for how could dead roots support vital living leaves and fruits—but are hidden in Being and are alive, and all its leaves and flowers are individualised and diversified as the living plants and animals of to-day.

Bertram A. Tomes

THE KENYA QUESTION

By JAMNADAS DWARKADAS, F.T.S., M.L.A.

I AM concerned in this article with presenting the case from the Theosophical point of view. It is not necessary to enter into the details of the pros and cons of this question from the point of view of the settlers in Kenya, white or coloured, or from the point of view of India.

The readers of this journal already share with the rest of the British public a fair knowledge of the other aspects of the question through the courtesy of the British Press, which has been keenly agitating for the last few weeks. The presence of deputations from Kenya and from India in this country has given a fresh impetus to this agitation. The problem may be settled at the impending conference of all the delegates at the Colonial Office. A question may be asked: "What has Theosophy to do with the settlement of this question, that mainly concerns this East African Colony, consisting of 10,000 white settlers, more than 30,000 Indian settlers, a small population of other settlers and an indigenous population of 3 millions of semi-civilised people?" From that point of view it would hardly concern India. But on the settlement of this question depends the future relationship between Great Britain and India. India is waiting anxiously for this settlement to find out whether her self-respecting sons and daughters have really a place in the Britannic Commonwealth, whether the professions of Great Britain of the Empire's being based on principles of brotherhood, mutual love and equality are to be lived up to, or are they mere lip professions

to be thrown aside the moment Great Britain is face to face with an opportunity of proving to the world that she is prepared to live up to her professed ideals? The Imperial Conference of 1921 has by a resolution accepted equal status for all partners of the Empire, India included. The denial to my countrymen in Kenya of the equality of citizenship with the white settlers, who enjoy the right of electing members to the Legislative council, a right so far unjustly withheld from Indian settlers, and the right of free immigration, which they would now deny to their Indian brethren, would be tantamount to receding from the position publicly accepted by Great Britain at the Conference. We are familiar with the fact that above all the outer Governments that guide the affairs in various parts of the outer world, stands the inner, immortal, government of Higher Powers who govern in accordance with the Divine Will. When one looks into the inner significance of British Supremacy in the East, one cannot help coming to the conclusion that, through the connexion between Great Britain, representing the West, and India, representing the East, a permanent union is sought to be established between the two hemispheres, so that a mighty civilisation resulting from the blending of all that is highest and best in both of them may come into being, and give to future generations the basis of a lofty conception, which might help the world to go along the lines of rapid evolution to the final goal of the realisation of Divinity by the whole of our humanity. It is hardly necessary to assert that a permanence of this connexion between Great Britain and India can only be secured on one condition, namely, that of *equal citizenship*. Without that, India cannot grow to its fullest stature, and therefore would be rendered incapable of contributing towards the building up of the world's civilisation its mighty quota of the soul of that civilisation, its conception of spirituality. There is a danger, then, that an adverse decision on the question of Kenya by the British Government might mean the tearing away of India

from Great Britain, frustrating what appears to be the plan of the Inner Government of the World. In the past, opportunities have been given to nations; some nations have taken these opportunities, others have thrown them overboard. This is a test for Great Britain. She may take the opportunity of winning over, for all time to come, by standing up for her professed ideals, the confidence of the nations of the world, earning for herself thereby the right of greater service to the world in future. On the other hand, yielding to the obstinacy or the false sense of racial pride of the handful of her sons in Kenya, or frightened by their unjustifiable threat of violence, she may in a moment of weakness throw away the opportunity, and go directly against the working of the Divine Plan. The immediate result of such a policy would be an exposure of the hollowness of Great Britain's professions, the ruin of her moral authority over nations that comprise the Commonwealth, and an eventual disruption of the British Commonwealth. From the inner point of view it would mean the throwing away by Great Britain of an opportunity to retain a permanently high position among the nations of the world, which would enable her to render incalculable service to humanity, and the destruction of the union between the East and the West, with all its resultant possibilities of giving to the world the basis of the loftiest and noblest civilisation that the world has ever seen. Have not Theosophists in England then a clear duty to perform for the sake of Great Britain, for the sake of India, for the sake of the World's future progress? It is to strengthen public opinion on the side of justice and equality, to strengthen the hands of their own Government in enforcing a right decision on the white settlers, at whatever cost it might be, and of preventing a handful of her countrymen in Kenya, blinded by self-interest and racial pride, from ruining the prospects of Great Britain's fulfilling her noble mission? Will Theosophists do their duty?

Jamnadas Dwarkadas

WHILE THE MOON ENDURETH

By JOCELYN UNDERHILL

S. Francis, preaching upon Psalm lxxii, *Deus judicium* . . . thus expounded the words, *Orietur in diebus ejus justitia et abundantia pacis donec auferatur luna*. The moon, he said, signified the dominion of all strange things in earth and air, such as were beyond the comprehension of man's narrow reason or the authority of his temporal will. To the righteous is promised abundance of peace while the moon endureth that is, peace not from wars and oppressions alone but likewise from the mysteries which God yet suffereth to cloud His world.—*Lives of the Saints*.

QUITE recently I received a letter from a lady who had read one of my brief articles wherein was written down the fact that death had not served to sunder me from a soldier friend. She was greatly touched that this should be so; the more so as no hint or echo had reached her concerning her only son, who, "going west" in the Great War, had left her empty hearted and very much alone. Her letter is too personal to quote in full. Yet her passionate cry seems to me to echo the yearnings and the heart-hunger of many mothers. She desired to know, chiefly, if I had met her son during the period of my own service, or had contacted him in the wider service of the Great Law. I was compelled to answer "No" in both cases. Yet as I now write I recall that once in Cairo I met under peculiar circumstances a lad who might well be the boy in question. For I know that coincidence plays but little part in the working out of the Great Law; that chance meetings and a passing glance all have their part in the scheme of things. Vividly I recall now the boyish face and the clean slim form. He was standing outside a shop in the Sharia Boulac and wanted me to use my French

in helping him to buy a pocket-knife. He had stayed behind, being too young physically and too clean by nature and careful upbringing to go with his tentmates to places unspeakable. Yet old enough to have been accepted as a soldier, old enough to land at Gallipoli and to die. I tried to form a link by giving him my address at G. H. Q., but I never heard from him again.

Many another mother's son was closely in contact with me in those wild years of storm and war. And many more, in my brief visits to the World of Shadows, are still remembered, through the piled up memories of a busy life. They are amongst the deathless dead. And I know that they share in that abundance of peace which was promised ages ago to the righteous, so long as the moon might endure. For their deaths have been counted to them for righteousness, blotting out much that otherwise might have hindered and delayed, have given them over to those mysteries that yet cloud the world.

I would that I had words of comfort for all such mothers. I know the emptiness that is not filled; the heart-ache that is not assuaged, by anything other than personal knowledge. These things are also of those mysteries of which S. Francis preached so eloquently so long ago. There is no suffering in the World of Shadows to which they have gone, save when some echo of our grief caused them to react to emotions that are of our world rather than of theirs. Yet even more than 'comfortable words' (to use the dear, familiar phrase of the Anglican Church Service) for hearts ill at ease I would pass on something of the deeper side of the experiences that were mine in the Great Adventure, so that some might be inspired to a greater courage, to a stronger intention of remaining erect under a burden that grows not lighter with the passing years.

Looking back over the years so gone I am struck with the heroic endurance of it all. In the terrible weeks that followed Messines (June and July, 1917) spent in a hell

of Flemish mud, in the hateful trenches that sloped from what had been the village to the river Lys, in the Battle of Passchendaele a month or so later, in the horror of the Somme fighting in 1918, when my own Battalion went over the top five times in seven days, I recognised this quality above all others—patient heroic endurance, with the certainty of death in the end. Everything else was gone save the will to endure. I recall that once, in traversing the wretched semblance of a communication trench from Iron Gate to the lace factory in La Bassée Ville, I quoted softly to a fellow officer: "He that endures to the end will be saved," and I remember seeing in the flare of a light his face as he replied "The end?" and his thin smile. Twenty-four hours later the end came for him. We found him in a shell hole . . . and, although his body was shattered, his face was sealed with a great peace. Life in those days became a jazzing period of terrible discords. There was one *leit-motif* above all the disharmony—"see it through". I pause for a moment and close my eyes; I am back again at "Au Chasseur Cabaret" on my nightly way to the sugar refinery on the river side of La Bassée Ville. Surely nowhere else on the Western Front was such an iron tempest of *Minenwerfers* poured as there. The sickening horror of it all is gone, and the sound of the destruction, but the imperishable memory of it remains . . . gilded only by the splendid memory of those who also endure. It was not easy; in my own case the love of music was a tremendous help. The long waiting for death or a shattered semblance of life produced a state of mind that enabled me to hear in the roar of the barrage and the shriek of high explosives the wild, splendid strains of *Die Valkyrie* and *Götterdämmerung*. Strange, was it not? that the most perfect fruitage of German genius alone helped me to survive the shock of German hate. It was this that saved me for sanity and the work ahead; for many there was

no such aid; they saw only the present naked horror and the certain future destruction. Yet they saw it through. To "the end".

These men—many of them boys in years, but men by reason of the densely packed days—grew resigned or callous. I remember in the trenches on the hillside opposite Sailey-Laurette, but on the opposite bank of the Somme, a dead hand protruded from the crumbling wall, wherein was daily renewed a cigarette. Yet after we "took over" this sector one of my men asked and obtained permission to disinter this poor broken corpse and give it fitting burial elsewhere. Yet in all this callous acceptance of things there was a kindness, a *cameraderie* that now seems lost to the world—a willingness to share, a desire to help, a bearing of one another's burdens, that now, alas, seems forgotten. There was an International spirit. On one occasion we were the extreme right flank of the British Army, just beyond Villers-Brettonneaux, where we fraternised with the French. Zouaves and Tirailleurs there were, splendid soldiers, Poilus all; and we loved them for their combed and scented beards, their shy cheerfulness, their high courage and their willingness to try and understand our barbarous handling of their own tongue.

This alone was worth much. I recall with tears unshed the fine flavour of those splendid days. Thus is it, mothers of men, that your sons are remembered by one who lived with and loved every one of them, whose proudest boast it is to have been with them in danger and in storm, to have led them . . . to their death. There are some of you, I know, who have heard wild stories of dissipation and debauchery. Behind the lines . . . Believe me, who knew them well, this side of their lives, from which you are tempted to shrink, was the least important and the most passing. I do not attempt to say that such things did not happen; they did. These things had their place—but was it not the reaction of tired bodies and

well-nigh exhausted minds? The animal side of men shows out under such abnormal conditions. It could not be otherwise; anything that offered a blessed release from the bitter memories of what had just been passed through. And in all such cases these things were of little moment. Is it not Oscar Wilde who has stated, in *The Picture of Dorian Gray*, that the great sins of the World are committed in the mind? To lust after such things in the heart and mind is worse than the actual commission. There was no mental conception behind the actual happening in such cases. In war time there was the suppression of all normal mental processes and a reaction to *any* sensation. Nothing more. I would even hesitate to think for one moment of such happenings as "sin". To know all is to forgive all. And it is inside my own knowledge that one who sinned much in this way, if it be sinning, who was killed on the Somme, was mercifully met by a Great One on the other side of death, and was given an embrace that allowed him to enter the World of Shadows without any recollecting of the past, that made a merciful period of oblivion and took away all memory of the shattering experience of being destroyed by a gas shell.

But this was only a little part of it all. Death has wiped clean everything of the kind. The passing over under such conditions will be for ever counted as righteousness. Indeed to many it has been a promise of high things for the future; an entry into a path leading to a far-off Calvary, whereon a final death will bring a new Salvation to all mankind. It is no blasphemy to regard all those who died in the Great War as partakers in the Supreme Sacrifice. By their utter giving up of themselves for a great ideal, which in many cases they saw dimly, scarcely understood, they have joined the ranks for ever of the World-Saviours, past and to come.

So with drunkenness. There were few opportunities and fewer who cared to grasp them. This too was a reaction from

the dearth and wretchedness of the trenches. Even I, servant of the Law, can bear witness to the blessed relief that came from a bottle of Perrier Jouet or Veuve Cliquot, *served in glasses*, after the water-bottle and the filthy-water of trenches. . . . Some drank to forget, others to be strengthened for the ordeal to be; few, if any, for the mere gluttonous pleasure of drinking. Any way, I am convinced that drunkenness is the least spiritually damaging of all the great vices. One of the Masters, at least, only overcame this vice in the life wherein he became an Initiate,—so at any rate if we can accept the verdict of history superimposed on clairvoyant research. But we can afford to overlook any of these things. All such fears, fortunately foundationless in most cases, serve to betray the dead. Let us rather rejoice that they escaped the greater temptations of cowardice and meanness. Spots on the sun they are, and shadows of clouds—these things. The greater virtues remain. In very very few cases did the acid of such sins eat into the metal of character—rather they were a temporary rust to be removed by burnishing, and when removed leave the metal undimmed, untarnished.

There remains then the sense of personal loss. Against this I am powerless. I know that only personal experience can bring comfort. Yet in all humility I now bear witness that of my own personal knowledge—tried and tested in ways innumerable—they still do live. Many of them have broken through the wall that divides. Others have tried, without success. They will return, each in his due season. Otherwise the wastage of war were a horror too great to contemplate. The lives of promise that ended unfulfilled, the possibilities that never fruited—surely if it were not that all these are conserved by God as something indescribably precious, the loss were too great to be borne. For the time being the loss and impoverishment is great. The brightest and best seem to have gone from the sight of men. Nevertheless I am

assured that all this fruition will take place elsewhere. There is no blind agency that brings men forth to birth that they might be broken . . . Earth does not carelessly spawn men, idly incurious as to whether they live or die:

They shall come back, come back, as long as the red earth rolls;
He never wasted a leaf or a tree: do you think he will squander
souls?

There is another thought: we retain the memory of them young, splendid and unstained. There is not for them as for us the possibility of growing into querulous old age, of becoming weary in the toil of life, of failing in the work whereto hands are set, of receiving at the end the condemnation of the years. No. "With the bright flame of their youth unspent," they have vanished from our eyes, but the glory of their going is greater than the chariot of fire and the whirlwind that takes an Elijah to Heaven. There are times when I grow cold with the thought that I was not worthy to share the sacrifice:

Valour and innocence
Have latterly gone hence
To certain death by certain shame attended.
Envy—ah! even to tears!—
The fortune of their years
Which, though so few, yet so divinely ended.

Let us then make this high resolve that we will not grieve for them, nor dishonour them by thoughts that they were unworthy ere they died. Rather let us with quiet hearts prepare for the hour of their return;—or if need be, to walk delicately, pending the time when we shall join them in the world of shadows that is also the world of the Light whereby such shadows are cast. It will be at most but a little time ere we too are with them, and all shadows will vanish, the light remain. It is in such hope that I live, and in this hope that I invite all who have loved and lost to share with me, who know a little and who have loved much.

Jocelyn Underhill

BRAHMAVIDYĀSHRAMA, ADYAR

THIS is the Brahmagyā idea. . . . Thus says a Upanishad: "They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth; unto none else, unto none else."

There is One Life, originating, animating and sustaining all expressions of life, single and collective, material and immaterial. That One Life, bearing down upon its own substance and impelling it in certain directions within itself, has elaborated the human consciousness as a means whereby It may reflect itself to Itself, and thus establish a community of recognition between the Whole and the part.

Acting on the human consciousness (which is but a limitation of the One Consciousness), the One Life has set up a series of responses which, vibrating in time and space, have moved along lines that are marked in the history of humanity as the evolution of those responses under varying conditions of era and location.

The pressure of the One Life, acting on the cognitive mode of consciousness, has projected itself through human experience as the history of mysticism, or the intuitive recognition of the One Life.

The One Life, acting on the feeling mode of consciousness, has projected itself through human experience as the history of religion, or the emotional and personal recognition of the One Life.

The One Life, acting on the reflective mode of consciousness, has projected itself through human experience as the history of philosophy, or the mental recognition of the One Life.

The One Life, acting on the creative mode of consciousness, has projected itself through human experience as the history of art, or the formative recognition of the One Life.

The One Life, acting on the associative mode of consciousness, has projected itself through human experience as the history of science (both as organisation and investigation), or the organic recognition of the One Life.

Now these modes of recognition of the One Life are not separate and exclusive either in themselves or in their varieties in different ages and countries. They are the analysis, through the spectrum of the human consciousness, of the white light of the One Life in which

these principles are synthetically interinvolved. The One Life is, feels, knows, acts, coheres, and could perform no one of these functions in the cosmos without the co-operation of the others. And this interior synthetic interinvolution is reflected in its external analysis, in the inescapable inter-relationships between the projected modes of recognition, whatever be the modification of their environment. To be at all, implies feeling, knowledge, action and association. There can be no action without coherent association with other entities; without knowledge of the ways of action; without pleasurable or painful reaction; without the implication of a larger life in which the actor, the act and the acted-upon are held together. Similarly, the emotional recognition of the One Life, as expressed in religion, for example, implies not only recognition of the larger life, and devotional feeling, but rational thought in ratification of dogma, creative activity in conduct, and coherence in its double aspect of organisation and of investigation of organisation, which is the function of science. Religion, to be truly religious, requires its scientific aspect. Science, too, requires its religious aspect if it is to be truly scientific. So with the rest; each mode of recognition having its predominant function, with graded relationships with all the other modes of recognition; and each having an aspect facing towards the simple unity of the central life, and an aspect facing towards the complex multiplicity of the circumference—an analytical and synthetical operation, mutually essential.

Such is the field of study of the Brahmaildyāshrama. Figured symbolically, it sets the One Life in the centre of a series of concentric circles representing the successive stages of the outward-moving Life-realisation, devotion, cogitation, creation, organisation. Superimposed upon this cosmic background are the five lines of evolution from the centre of the One Life to the chronological and spatial boundary of its operation. These lines, linked up to indicate their inter-relationships, form the five-pointed Star of Knowledge. They form also the symbolical figure of the perfect human being, crowned with mystical vision, reaching from the multitudinous finite towards the One Infinite with the outstretched arms of religion and philosophy, and moving beautifully and surely on the feet of art and science.

This is the being whom the Brahmaildyāshrama is ordained to produce—the perfect prism for the Light Eternal; through whom, in its multiplicity, will come the perfect human society, a unity in diversity, the reflection on earth of the ordonnance of heaven.

Such is the ideal. Its general attainment is far off. Its conscious beginning is now. And the way of attainment is this:—

On the side of the student: A vigilant and continuous discipline of the physical body, the desires, thoughts and speech, to the end that, through purification and disinterested interest, they may combine to make a healthy and sensitive means for the recognition of Truth external and internal, and its expression in word and action. Such

discipline will consist in attention to study and research, through which the nature of the student is turned wisely outwards towards the mastery of details; and in guided meditation, through which the nature of the student is withdrawn from details and turned towards its luminous centre. In a phrase—perfect perception will be striven towards through personal purity, peace, patience and persistence.

On the side of study: (a) An analytical review, in a series of lectures, of the evolution of mysticism, religion, philosophy, art (which includes the art of literature), and science, eastern and western, as distinctive expressions of the One Life, complementary and mutually enriching; the generalisation of the Orient illuminating the particularisation of the Occident; particularisation defining and clarifying generalisation; the East bringing its light, the West its lights. (b) A synthetical review of the inter-relationships of the modes of recognition, such as the element of mysticism in poetry, the interaction of science and religion, the psychological basis of education, and the like. From analysis will come information and knowledge; from synthesis, interpretation and wisdom.

The Brahmaildyāshrama is a banyan tree of Truth. Its associated stems, dropped from the parent stem, and essential to the parental life, will in due season root themselves the world over, and provide the shelter and sustenance of the spiritual life (in which alone is true satisfaction) for the, at present, spiritually vagrant and famishing races of mankind.

Meantime, to the parent tree, growing in peace, purity, devotion and beauty from the soil of reality, will come men and women of sacramental life from the ends of the earth, to return to their destined plot in the one field of human culture as Gardeners of Truth, workers towards the coming of the day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea".

The second session (1923—1924) of the Brahmaildyāshrama will open at Adyar on October 2, when a six months' course of lectures and research along the lines indicated above will be given. Students may come for the six months' course only; but the full advantage of the Ashrama's work can only be derived from a two years' stay, which will cover the complete analytical and synthetical studies, with periods for revision and absorption in a cool place during the hot season. Students will specialise in one or more studies for research, but will attend all the lectures.

Students must be Fellows of the Theosophical Society in good standing, and in good health, of an adaptable disposition.

Applications for admission should be accompanied by a recommendation from the Lodge Secretary, endorsed by the General Secretary of the applicant's Section. Members of non-sectioned areas need only present a recommendation from a well-known Fellow of the Theosophical Society in his or her area. The Recording Secretary at Adyar will verify.

Non-Indian students will be provided with board (vegetarian) and lodging in the European quarters. This, and service and laundry, with provision for extras, such as excursions, will be amply provided for by Rs. 150 per month (£10, \$50). Students should also have full provision made for their return to their own country. A registration fee Rs. 15 (£1, \$5) will be made for clerical expenses. There will be no other charge for lectures. Students will provide their own writing materials. Light summer clothing will serve on arrival. Tropical clothing (which is cheap), bedding and accessories, can be obtained in India. Students arriving by any other seaport than Madras should either bring with them, or buy at the landing-port, for the train journey a light mattress, sheets, pillows and two medium thick rugs. A sun helmet (topi) should be bought at a port on the way.

Students deciding to come only after reading this notification should cable "Olcott, Madras," say "Āshrama," probable date of arrival, and name. This will enable accommodation to be arranged. Confirmation by letter should follow. Indian students will be accommodated at the usual rates. Full information can be had on application.

A donation of £35 has been received from Mr. R. L. Christie on behalf of a number of Fellows of the Theosophical Society in Scotland, to be utilised in the building scheme of the Āshrama for a "Scotland Cottage". This is the first contribution to the building fund; a spontaneous gift made increasingly valuable by the sympathetic appreciation of the Āshrama's work and prospects which accompanies it. Others are sure to follow, and will perhaps enable the Āshrama to enter its permanent home, as part of the functions of world-thanks-giving for the founding of the Theosophical Society, which will take place at its Jubilee in November 1925.

Gifts of books for the library have been received from London, Scotland and America, and have been acknowledged by letter. A number of valuable French books on Occultism have just been presented by Mr. U. A. Mosca, a recent arrival from the Egyptian Section. New books on any of the main topics mentioned above will be welcome.

JAMES H. COUSINS,
Principal

THE THEOSOPHICAL FIELD

FROM the *Theosophical Bulletin* (France), April, 1923:

"A circular sent to the members of the T.S. in France, emanating from the same source as the previous circulars, contains, among other gratuitous imputations, the monstrous accusation—insinuated by one Stokes—that the second edition of *The Secret Doctrine* in three volumes has been deliberately altered and mutilated by Mrs. Besant and Mr. Chakravarti. Further it declares that the only edition true to the original is the edition of Point Loma and of the United Lodges of Theosophy.

We are bound to say to those who are led astray by these false assertions, and who repeat them without consideration, that the second edition was edited and published by a group of faithful disciples of H.P.B., viz.: G. R. S. Mead, Bertram and Archibald Keightley and Countess Wachtmeister for the material part of it, and that Mrs. Besant was not involved in the whole business except for the third volume.

Mr. Bertram Keightley, to whom we sent the incriminatory article, gave us the following reply from Lucknow, India, dated December, 1922: 'The pamphlet inclosed in your letter is simply absurd. In the first place Mr. Chakravarti had nothing to do with the second edition of *The Secret Doctrine* (the so-called "Besant edition"). It is much more Mr. Mead than Mrs. Besant who was responsible for this second edition of *The Secret Doctrine*.

Regarding the papers, which H.P.B. wanted to publish later on, outside the two volumes published by herself—the *whole* of those manuscripts are published in the third volume. The third volume of *The Secret Doctrine* contains absolutely *all* the manuscripts left by H.P.B.—Mrs. Besant even felt obliged to publish papers which were in my opinion not at all fit for publication, considering the state of confusion in which she left it.

These are the facts. But they circulate so many stories, inventions and oddities about the early history of the T.S., that no one can keep track of them. To refute all these falsehoods would be simply impossible. I for one have long since given it up.'

However much blinded by passion the detractor may be, I don't believe that the anonymous writer of the appeal to the F. T. S. will doubt the statement of Mr. Bertram Keightley."

From Theosophy in Spain:

Two young noblemen, Don Francisco de Montoliu y Togores and Don José Xifré y Hamel brought Theosophy into Spain. Mr. Xifré knew Mme. Blavatsky and was very devoted to her. He received a letter from her asking him to find out a man called Montoliu, who had translated her book *Isis Unveiled*.

Mr. Xifré, living at the Court of Spain, an atmosphere quite alien from occultism, thought it impossible to find such a man in Madrid. But he did find him there. Mr. Montoliu, a mystic like himself, lived a secluded life devoted to the study of occultism, derided and scorned by his family. As soon as they met they became inseparable friends, working together, studying and spreading Theosophy. But to do that they had to give up their position, fortune and even all intercourse with their families.

They gathered round them the first group of students of Theosophy and formed in 1889 the Spanish Group of the Theosophical Society. In 1891 they published a review, *Los Estudios Teosoficos*, in Barcelona, where Mr. Montoliu had formed a local group. Mr. Montoliu died in 1892 in the flush of youth, and Mr. Xifré stood alone for the work given him by H.P.B., to spread Theosophy in Spain.

In 1893 The original group gave birth to two new Branches, one in Madrid the other in Barcelona, and the review *Sophia* was published.

This magazine proved to be the most effectual way of spreading Theosophy in Spain and Latin America. By the generosity of Mr. Xifré, Colonel Olcott and the General Secretary of the European Section visited Madrid. The Spanish Branches came into touch with the European movement by the extensive travels of Mr. Xifré. When the Spanish Branches were attached to the European Section Mr. Xifré became Member of the Council of the European and English Section.

After 17 years of work in peace and harmony under the spiritual direction of Mr. Xifré, it was proposed to attach the Spanish Lodges directly to Adyar instead of to the English Section. The proposition was accepted unanimously. Mrs. Besant gave her sanction in 1909 and Mr. Xifré was nominated Presidential Agent. Since then the Theosophical Movement in Spain grew steadily, was formed into a Section and counts at present 10 Branches and several Centres.

We lost our leader to our great sorrow and regret in 1920: we were as it were paralysed by the sudden and unexpected death; he was the moving spirit and leading force of the Theosophical Movement in Spain.

The 3 Branches in Catalonia took the initiative to form a Spanish Section and to nominate a President. It was necessary to form a closer union among our members to produce efficient work, as the diversity of races, the isolation of the various provinces, and the

difference in character of the inhabitants make it very difficult to create a united national movement.

* * *

Under the auspices of "L'Oeuvre d'Orient" and under the Presidency of the Archbishop of Paris, High Mass was celebrated in the Madeleine by Monseigneur Efreimoff according to the Slav ritual. That is to say, at the High Altar of the Madeleine was celebrated the same service as is given in the Orthodox Greek Churches in Russia; in the aisles of the grand Roman Church reverberated the old Slavonic Litanies one hears every Sunday in the Russian Church in La Rue Daru.

This service was given professedly for the benefit of the "Oeuvre d'Orient," but in reality the official purpose was to give a magnificent demonstration of the estimation held by the Church of Rome for the orthodox rites of Christianity, as well as to give proof of the liberty and autonomy which the United Churches would enjoy in the bosom of the United Roman Church.

A huge crowd attended this manifestation of goodwill, pouring forth an intense desire for unity and brotherhood.

* * *

A Theosophical Settlement will be established in Walla-Walla, Washington, U. S. A. They sent out the following circular: Only those members who are loyal to Our Leaders may obtain permission to settle in our Community. By enforcing this condition the Community will become an integral part of the Theosophical Society, but in its finances and administration it will form a separate body.

The chief aim of our Colony will be to become a self-supporting institute for the education and technical training of orphans and the children of the poor.

* * *

Romain Roland writes in *The Broom*, an American Review: "Europe must not become Asia, but she must not wish Asia to become Europe. Europe must learn to appreciate the mighty spirit of the East, of which the spirit of Europe is a complement, without trying to revive a dead past, which would be utterly futile. East and West combined would lead mankind to a higher evolution."

Bertrand Russell writes in the *Problem of China*: "The special feature of our western civilisation is Science, and the special feature of the Chinese civilisation is Quietism, disparagement of sense-knowledge, inaction and repose as residing in Tao. If these two ideas could be brought to a harmonious union a new era would dawn upon mankind."

We have received from Capt. A. G. Pape the following *Agenda* of the Thirteenth Annual Convention of the T.S. in Scotland, which begins at Edinburgh on Saturday, 16th June:

1. Opening of Convention.
2. Short Speeches by Representatives from other National Societies.
3. Minutes of Twelfth Annual Convention, held 10th June, 1922.
4. General Secretary's Report.
5. Treasurer's Report.
6. Announcement of Election of Members of National Council.
7. Election of Auditor.
8. Election of Headquarters House Committee.
9. Motion—Proposed by Captain A. G. Pape: That Nos. 2 and 12 of the present Rules of the Theosophical Society in Scotland be amended by the substitution of the following:
 - (1) That each Lodge has one representative for every fifty, or portion of fifty, members.
 - (2) That these Lodge representatives form together a Federated or District Council. (That not more than representatives of seven Lodges form the District Council).
 - (3) That the Federated or District Council elect (not necessarily from themselves) a quorum of three to sit on the National Council.
 - (4) That the National Council elect from themselves seven to form the National Executive.
 - (5) That the General Secretary and the General Treasurer be two of the National Executive.
10. Chairman's Remarks.

4.30 p.m.—Tea.

5.30 p.m.—Address to Members by
Mr. C. Jinarajadasa.

8.15 p.m.—Social Gathering. Music.

SUNDAY, 17TH JUNE

- 1.30 p.m.—Lunch.
- 3.15 p.m.—Conference—"How to realize Brotherhood: (a) In International Life; (b) In Social Life; (c) In the T.S."
- 4.45 p.m.—Closing of Convention.
- 5 p.m.—Tea.
- 6.30 p.m.—Public Lecture by Mr. C. Jinarajadasa: "The Spiritual Factor in Nation-Building."

CORRESPONDENCE

BROTHERHOOD AND LAND NATIONALISATION

MR. W. ROSS's letter upon "Brotherhood and Land Nationalisation" has called forth so many replies that for want of space we are compelled to make but a brief abstract of their contents and with this we must finally close the subject.

Mr. Noren, writing from Pittsburgh, Pa., asserts that George's final preface to "Progress and Poverty" (which had already gone through as many translations as editions) proves that the book had already answered all questions which had arisen since its publication, and therefore Mr. Ross's assertion that George's conclusions were "ill-conceived and ill-considered" was hardly applicable. The letter continues by saying that a group of men are now attempting in England to stop "a bloody but useless revolution" by urging the following programme upon Parliament, which has the support of over 70 members thereof, and has been endorsed at more than 500 meetings:

1. A declaration of Common Right to Land.
2. A Finance Bill to implement the Declaration by calling upon each holder of the Common property to pay its economic rent to a Common Land Rent Fund as a tenant of the Common estate.
3. Provision to be made for the allocation of the Common Land Rent Fund to the local authorities per head of the population served by each.

Mr. M. McNeill, from the same district, agrees with his friend Mr. Noren, whose letter he enclosed with his own.

Mr. F. L. Pevice in his letter says that in England the title to land is derived from the *force majeure* of the Normans, the confiscation of Church lands, the transfer of *public* lands to favourites, and the enclosure of the commons etc. by latter-day landowners. Therefore the state should not be responsible for speculations essentially unsound, based, as they are, upon the continuation of the above process of holding land. Human Rights, and not the vested interests of isolated investors, should be considered first and foremost. As for Mr. Ross's suggestion with regard to postponing

Nationalisation, that is useless because by that time land as a whole would have no value. With regard to the thrifty old couple, Mr. Pevice seems surprised to find them still alive, as they were old and well-known at the time of the abolition of slavery and of every other vested interest in abuse. He considers the plea advanced for their case as specious now as then, because its appeal is for the persons, *not* as landowners, but as helpless members of the community "who have done their bit". Such should be provided for *without* necessitating the starvation and degradation of others, now enforced as a result of the present state of affairs.

The other arguments advanced by this correspondent must be left out for want of space.

We have just received a second letter, of some seven sheets, from Mr. Ross, with an abstract of which, using his own words, we close this correspondence.

- (a) "I associate the evil with the plan, not with Mr. Soper.
- (b) To take the land by force is robbery and murder.
- (c) Mr. Soper has no grounds for assuming that I would 'rent out the heavens'. I abominate sky-signs.
- (d) As good a claim could be made out for water, electricity, iron, corn or even India-rubber.
- (e) As man improves, these apparent irregularities will disappear.
- (f) To invest one's savings in land is an honest, honourable and legal method. It is no 'Brotherhood' to despoil those who do so.
- (g) Mankind is at present *individualist*--vide Lenin and Russia.
- (h) We cannot accept reports of Russian conditions from those who 'cannot believe' in the horrors prevalent.
- (i) We must be content with gradual improvement. Inequality of possessions will not be remedied by robbery, but rather by the example of voluntary action on the part of the more evolved possessors slowly spreading—a movement which I dare to hope has already begun."

A CORRECTION

THE reference in the "Watch-Tower" for May should be to the *Irish* Convention, not the *Irish Free State* Convention. The Northern Province and the Free State have separate Parliaments, and are separated by the Customs barrier. The Convention was held in the Northern Province, in Belfast.—JOHN BARRON.

MR. SUTCLIFFE AND GRAVITATION

MAY I offer a few criticisms on Mr. Sutcliffe's excellent articles, concerning his view of gravitation? The Theory of Relativity states that Time, Space and Matter are only different manifestations of one Reality, which exists behind all three. The phenomenon of gravitation arises from the distortion of space due to the presence of matter, and therefore does not need any 'ether,' moving or stationary, to explain it. In this it is a step towards simplification and synthesis. Mr. Sutcliffe's explanation, though certainly possible, is a return to the mechanical view of the phenomenon, and is really one more theory of gravitation, of which I believe there are already about three hundred.

In a former article he stated that the electron was the atom transferred from the earth's gravitational field to that of the sun. Now Prof. Rutherford's great experimental research consisted in discharging electrons through the atom. He found that the greater number passed through without encountering any resistance. If the electron is merely an atom in another field, would this be possible?

W. R. C. COODE ADAMS, M.A.,

May 22nd, 1923

80 Huntingdon Road, Cambridge.

OUR EXCHANGES

We beg to acknowledge receipt of the following:

Theosophy in Australia, Theosophy in England and Wales, Theosophy in S. Africa, The Messenger, The Canadian Theosophist, Le Lotus Bleu, Bulletin Théosophique (2), Theosophisches Streben, Theosophisch Maandblad, Pewarta Theosofie, Teosofik Tidskrift, Teosofia en el Plata, Theosophy in Ireland, Theosophy in Scotland, Revista Theosofica, Theosophia, Theosophy in N. Zealand, Papyrus (Cairo), Blavatsky Lodge News.

The Bengalee, The Vedic Magazine, The Christian College Magazine (Madras), The Standard-Bearer, The Mysore Economic Journal, The Calcutta Review, Bihar Tit-Bits, The Cheraz, Light, The Harbinger of Light, Modern Astrology, The Vedānta Kesari, The Arakan News, Dharmajāgriti.

REVIEWS

Theosophical Christianity, by Dr. Annie Besant. (St. Albans Press, London.)

Truth may be perceived by the eye of the mind or felt by the pulse of the heart: one is by transmission of concepts, the other "spirit communicated". *Theosophical Christianity* is a striking example of the latter process. In the first place the presentment is entirely Christian; you will scarcely find a trace of Theosophical terminology, yet the addresses are completely permeated with Theosophy. In the second, though the diction is simplicity itself, though there is no exigent demand upon the intellect, the reader cannot fail to recognise the nature of the knowledge conveyed to him—the essence of eternal truths.

The five addresses were given by Dr. Besant in the Liberal Catholic Church, Sydney, during her visit to Australia, in 1922. Three of them—"The Christ in Man"; "The Initiations of the Christ"; and "The Risen and Ascended Christ"—review the evolution of the Divinity in man. The first of these affirms the reality of man's perfectibility, his inevitable destiny. The second describes the process of the unfolding of this divinity through a series of initiations; and the third touches upon the culmination of lives of purification, aspiration, effort and sacrifice in the triumph of the "Liberated Spirit," and the complete mastery of the material worlds.

These great initiations are described in the symbolism of Christianity; the Birth, the Baptism, the Transfiguration, the Passion and the Resurrection mark the stages on the Path, while the Ascension marks that transcendental stage into which the "Liberated Spirit" passes, "of which we can know nothing" and on which it is "wiser not to speculate".

A fourth address, "The Value of Heaven," emphasises the fact that heaven, not earth, is man's true home; and its special value for

him increases as he becomes aware of this, and realises that it is the "Great Laboratory" where experience is transmuted into capacity. Hence the necessity for cultivating the highest possible emotions and thoughts.

The fifth and last, "Man the Master of His Destiny," explains how this becomes true as he recognises, obeys and utilises the inviolable laws of Nature, especially those relating to his own inner nature. A useful hint is given as to the method of counteracting the effects of bad actions in the past.

The frontispiece is one of the last photographs of Dr. Besant, and the binding of the book is simple and pleasing.

A. E. A.

The Sacramental Life, by Dr. Annie Besant. (Dusseldorf.)

This lecture delivered by Dr. Annie Besant in London in 1909 and published in "The Changing World" is here translated into German and issued as the first paper of the "Society for the Promotion of the Liberal Catholic Church" established at Dusseldorf, Paulusplatz, 13.

The name of the translator is not mentioned, in true Christlike and womanlike modesty, for it is a woman who did it. The fervent devotion and spiritual ardour permeating her translation of Dr. Besant's masterly exposition of the Sacraments will make this paper valuable for the German lover of the Christian Church in its purified form.

In her introduction the translator gives a clear exposition of the special aims and methods of the Liberal Catholic Church and its great importance as a channel of spiritual force for the Coming Christ.

The German reader may be congratulated on having an interpreter so well versed in English and German as to be able to give the original in such a clear and fluent style. It is a difficult thing to render the thoughts of a foreign writer into one own's language without getting stiff and formal and losing its peculiar idiomatic form.

M. G.

When Half Gods Go, by Letitia Withall. (Theosophical Publishing House, 9 St. Martins Lane, London, W.C. Price 3s. 6d.)

The proem of the book tells us that the manner of composition is confused, so we were prepared; but the writer has let herself go a little too far on this line and it is difficult to extricate her thoughts and Kathleen's thoughts and other's thoughts. This makes the book a little difficult to follow.

I quote two of many fascinating bits in the book :

There is no age, no ageing . . . Turn your thoughts away from age and death to Life and Youth, not in worship of Youth itself, nor seeking it for its own sake, but worshipping and seeking Him who manifests through Youth . . . But there is an escape! Do not let your mind walk down the road that leads to shapelessness and ugly lines. It is the very *shapelessness* of the idea of age that works the result.

And

Of course, one cannot really talk about the sea any more than one can talk about God; what you cannot say—that is the thing you feel.

The book depicts one great longing to be united with one she loves, a kindred soul who has passed on. It seems as if her whole soul and desire were spent in reaching this end; this surrounds the book with a certain morbidness and discontent with a strong tendency neglect everything on the physical plane while seeking her aim. It is not a book to take up when the moon is on the wane.

W.

The Young Citizen, June, No. 3. (T. P. H., Adyar, Madras.)

This number contains a fine portrait of the King-Emperor, and an account of his daily life at home. 'One of His Servants' writes about the Lord Vaivasvata Manu. There are pictures of Dr. Tagore taking a class of students and an appreciation of the poet by D. Rajagopalacharya, together with one by C. F. Andrews. Then follows a short Buddhist story, and *The Blue Star*, translated from a Belgian magazine. Then comes 'Scout Notes,' and a description of the Sea-Eagles at Adyar: lastly, 'Homes of Greatness,' by G. S. Arundale.



THE THEOSOPHIST

ON THE WATCH-TOWER

STILL Conventions are being held, and affectionate messages come in by cable. Argentine has held its Fourth Annual Convention, and, sending loyal and loving greetings, assures devoted co-operation. South America is becoming active in Theosophical work, as though it means to prepare in good time for its future glorious destiny, as part of the seventh Continent of this earth-cycle. Holland has held its Convention, and its General Secretary sends "loving greetings" from it. Cuba has also held its Convention, and Rafael d'Albear once more conveys its "love, reverence and loyalty". Poland has sent a similar message, and a letter has followed, mentioning that the Convention had as President, Mme. A. Kamensky, General Secretary for Russia, an exile, and rejoicing that Theosophy had linked together Russia and Poland, after one hundred and fifty years of hatred—Russia having been one of the Nations concerned in the tripartite division of Poland, destroying the unity of the land, but not of the Nation. So we have now had messages from the National Societies of France, S. Africa, Chili, Java, Ireland, Switzerland, one undecipherable, Italy, England, Scotland, Finland, the United

States, Iceland, Poland, Argentine, Holland, Cuba—17 in all, and all harmonious and enthusiastic. In the United States the Convention, usually attended by 200 or 300 delegates, was attended by 700.

* * *

A very interesting account reached me some months ago from Mrs. Duckworth—known and loved in England for her fine work for the Theosophical Society—of the growing life in Egypt, hampered since the conclusion of the War by the disturbed political conditions prevailing in the country. Demirgian Bey, a Frenchman, a devoted member of the T.S., has steadily persevered in quiet work, endeavouring to spread Theosophical ideas. He had round him a cosmopolitan group, among them M. J. H. Perey and Mr. Micklam, editor of the *Papyrus*. The former is already overwhelmed with work, and is not in good health; Demirgian Bey was leaving Egypt, and M. Perey did not feel that he could take up the additional work of the General Secretaryship, in succession to Demirgian Bey, unless Mrs. Duckworth would spend the coming winter in Egypt, be President of the English Lodge in Cairo, and generally share with him the work of the Section; so she surrendered her wish to spend the winter at Adyar, and agreed to his proposal. Mrs. Duckworth's lectures are much liked, and from fifteen to twenty Muslims usually attend them—a new feature. Professor Chidel, President of the French Lodge in Alexandria, Dr. Lentz, and Mr. Whitfield, President of the Hypatia Lodge, are earnest workers, and there is considerable promise for the future. The new Headquarters in Cairo are, says Mrs. Duckworth, "really beautiful and adequate," and they were opened by her on the 11th of last March. It is pleasant to hear that the English Union has rooms in the T.S. Headquarters, pleasant, because it is being guided by General Blakency in efforts to help the farmers and agricultural labourers, who suffer from extortion and fraud. All looks well

for next winter's work, and Adyar sends heartiest good wishes, and hopes to welcome Mrs. Duckworth in 1924.

* * *

Mr. Oscar Kollerstrom, of Sydney, has lately organised, with the help of "Young Theosophical workers," "The Order of the New Age". It has as Patron his own well-loved teacher, the Rt. Rev. C. W. Leadbeater, as Corresponding Secretary, Miss Dora van Gelder, and Mr. Oscar Kollerstrom himself as Head. There is such a brightness and freshness about its objects and hopes, that we print its circular as a Supplement to the present issue of *The Theosophist*. It recalls the hopes with which of old King Arthur founded his Round Table:

To serve as model for the mighty world,
And be the fair beginning of a time.

The New Age is for the young to found and guide, and we, who are over thirty years of age, will presently come along in new bodies to help them.

* * *

Our Vice-President is doing really splendid work in Europe, and the records of his activity are inspiring. Private letters speak of the uplifting inspiration of his lectures, and of his very presence, and of the spiritual power which breathes in his presentation of the great truths affecting human life. He has presided at several Conventions and visited many large towns, speaking on Theosophy and on Indian affairs. He has now left England, visiting Holland and Belgium on his way to Austria for the meetings of the European Federation. Sicily, Italy and France he visited on his way to Great Britain, and from all come joyous accounts of the help received. During the Annual Convention of the T.S. in England, a meeting under his chairmanship was held to consider the idea of forming a Federation of the four National Societies of England, Scotland, Wales and Ireland; for while

details are best dealt with by the separate organisations, there are openings for helpful co-operation when large movements are concerned. "To develop Theosophy in the British Isles in a larger way than was possible by the four National Societies" was the central idea, while not losing the advantages proved to have resulted from each of the Four Nations following its own special methods suited to its temperament and idiosyncracies. A Central Bureau for Propaganda, for instance, was suggested, not dealing with local work, but developing new ways, circulating lectures, and co-operating in bringing lecturers from other countries—a sharing of good things, in fact. Finally it was decided to form an Advisory Board, under the name of the British Isles Federation, with Mrs. S. M. Sharpe as Secretary.

* * *

Messrs. Krishnamurti, Fritz Kunz, Ernest Stone, Mrs. Mary S. Rogers, Mrs. Mary G. Balquy (Mrs. Warrington), and Mrs. Alma Kunz Gulick, have started "The U.S. Adyar Committee". They seek to draw India and the United States of America nearer to each other, and to pay something of the debt that all owe to India, the Motherland of Theosophy for the Fifth Root Race. They wish to spread information about India, and especially to enable the work of the T.S. in India to be better known in the United States. The final authority is the General Secretary of the U.S.A. as regards any part of its work. The Committee will try to establish scholarships at the Brahmavidyāshrama for American students and aid them in other ways: will help Indian students going to the U.S.A. as to suitable lodgings; will aid to spread accurate information on Indian affairs and conditions; will help village lecturers; will gather magazines and books for clubs and associations; will organise a Bureau for newspaper cuttings. We are grateful for these efforts to help our Indian work.

Many Madras friends will remember the Misses Elder, who stayed at the Headquarters one winter, and gave some charming illustrations of Greek dancing and some delightful Indian playlets. The two sisters, on their return to England, formed an "Arts League of Service," and have made it one of their special duties to travel about Britain in the villages, performing village plays of a unique kind, bringing back to the villages something of the old-world enjoyment and gaiety. Now and again they give an entertainment in London, and I have just received a cutting from *The Pall Mall Gazette*, giving a very pleasant account of the "little band of professional actors and actresses who set out in 1919, to do a two weeks tour of the small Sussex villages". The writer says:

About the best things in this little "show," which is presented by the Arts League of Service, there is true art accomplishment, taste, imagination, atmosphere. If this is what the villages of England and Scotland like, and get, in preference to what one knows of a good many provincial towns, I am going back to the farm!

All these people are the finest artists of their kind available, and well known to be so. They may go to villages but "how comes it that they travel?"

This is one of the ways, inspired by the longing to serve which comes to earnest Theosophists, in which Theosophical activities are permeating English life.

* * *

I am sure that the readers of *The Theosophist* will like to have the three snap-shots of Bishop Leadbeater, taken as he was answering questions put to him by a class in Sydney. All who have seen him on the roof at Adyar, or elsewhere, talking to a class of eager listeners, will enjoy these life-like pictures of our loved and revered friend.

* * *

A very pleasant letter comes from the General Secretary of the T.S. in Scotland, in which she tells of a Garden Fête and Sale held on June 9th in Edinburgh, "to raise funds for

the extension of the work of the [League of Nation's] Union locally". The Edinburgh Lodge was invited to take a stall, and worked hard to make it a success. Miss Pagan painted a big seal of the Society to hang over the stall, and the members made articles of all sorts for sale. The day was not propitious; first came a violent wind, which blew the articles off the tables unless they were secured with safety-pins; then just as the opening hour struck, down came rain, which became torrential and lasted for two hours. Mrs. Bindley describes herself at the end, as going to the Treasurer "with my hat running water, and laying before him wet money out of a wet cash-box," amounting to over £72, to his extreme astonishment. The more the T.S. can do to help the League of Nations the better, for in it lies the hope of the Brotherhood of Nations, which alone can put an end to War. Heartly congratulations to the Edinburgh Lodge, and sincere hopes that the gallant sellers did not catch cold.

* * *

It is not so pleasant to turn to another matter, and I have hesitated for a year to use the quotation given below, to show the kind of people we were and are "up against" in Sydney. I had not intended to say anything more about them, and I am not publishing any letters on the subject of their proceedings. But I make one exception, and print the following, dated June 12, 1923, from the Secretary of the late Sydney Lodge, T.S.:

THE EDITOR, 'Theosophist'.

SIR,

In the "Watch-Tower Notes" of your issue of May last, Dr. Besant writes:

"When I was in Australia last year, a Sydney paper, eager for sensation, made a violent attack on Bishop Leadbeater and myself, then on H.P.B. and on the Masters Themselves, most insulting language being used about Them in a lecture by Mr. Martyn in the Sydney Lodge."

In connection with the above my Executive has unanimously passed the following resolution:

"As many members of this Executive were present when Mr. Martyn lectured in the King's Hall on the date in question on the subject of 'The Masters,' they know at first hand that Mr. Martyn did not use any 'insulting language' either about the Masters or others and that Dr. Besant's statement is entirely untrue. The lecture was an answer to newspaper articles which rehearsed what is published in 'Isis very much unveiled' and was a defence of H.P.B.'s standpoint regarding the Elder Brothers."

I forward a copy of this resolution with the more pleasure as I was, myself, present at the lecture in question, and entirely repudiate what I can only regard as an uncalled for slander on the part of Dr. Besant; and a false statement apparently designed to injure Mr. Martyn, with whom Dr. Besant does not at the moment happen to be in accord.

We trust that you will be fair enough to give publicity to this letter in the columns of *The Theosophist*.

Yours sincerely,

J. E. GREIG,

Hon. Sec., Sydney Lodge.

Here is the passage, taken from the *Sydney Daily Telegraph* of June 5, 1922, a paper which was thanked a little later by the resolution of the Executive for the help it had given the then Sydney Lodge:

THOSE MAHĀTMAS

MR. MARTYN EXPLAINS

ESSENTIALLY HUMAN

If these Mahātmās have been the subject of levity, this does not prove that they do not exist. The Mahātmās have been described as spirits of light or "goblins damned"; have even been compared to a sort of male mermaid—(laughter)—but there is no doubt they are living men. They are born to live and to die.

—Mr. T. H. Martyn at the King's Hall.

The ribald laughter which greeted this "insulting language" shews the character of the audience. Decent people can judge if my word "insulting" was too strong, and they will understand why it is impossible for me to enter into controversy with such assailants. I have never quoted this before. I feel that it soils the page on which it is written.

OUR GENERAL SECRETARIES

VIII. FRANCE

FRANCE has had only two General Secretaries, Dr. Théophile Pascal, from 1899—1908, and M. Charles Blech from 1908 to the present time. In the services of these two, France has been supremely fortunate.

Dr. Pascal was born in the South of France in 1860, and from 1876 to 1882, he studied in the Naval Medical School of Toulon, finishing his course at the head of the men of his year, with the degree of Assistant Naval Physician. A little later he took the degree of M.D., and served in the French Navy as a Physician until 1886, when he settled in Toulon on his marriage, and established a large private practice as a homœopathist.

In 1887, he met and renewed his acquaintance with an old naval friend, M. A. D. Courmes, and a common interest in science led both to Theosophy, and to a lifelong comradeship in its propaganda. He joined the Theosophical Society in 1891, and from 1892 onwards he consecrated his brilliant talents and immense capacity for devotion to the service of Theosophy. H. P. Blavatsky had been much in France, and had founded a Theosophical magazine, *Le Lotus Bleu*. It was edited by men attracted by her teachings, and was in the hands of M. Arthur Arnould when Dr. Pascal, in 1892, brought to it his invaluable aid, and wrote for it until his health broke down in 1907. In 1896, on the death

FRANCE



THÉOPHILE PASCAL

1899—1908



CHARLES BLECH

1908 TILL NOW

of M. Arnould, he became its co-editor with his friend Commandant Courmes, and in 1898 he sacrificed his large practice in Toulon and settled in Paris, where he rightly felt he could be more useful to Theosophy. The French Section was formed in 1899, and he was elected General Secretary. His propaganda work was not confined to literature, for he gave a course of lectures on Theosophy in the University of Geneva in 1900, but writing was more congenial to him than speech, and in 1906, he won the Subba Rao medal, for the most valuable addition made during the year to Theosophical literature.

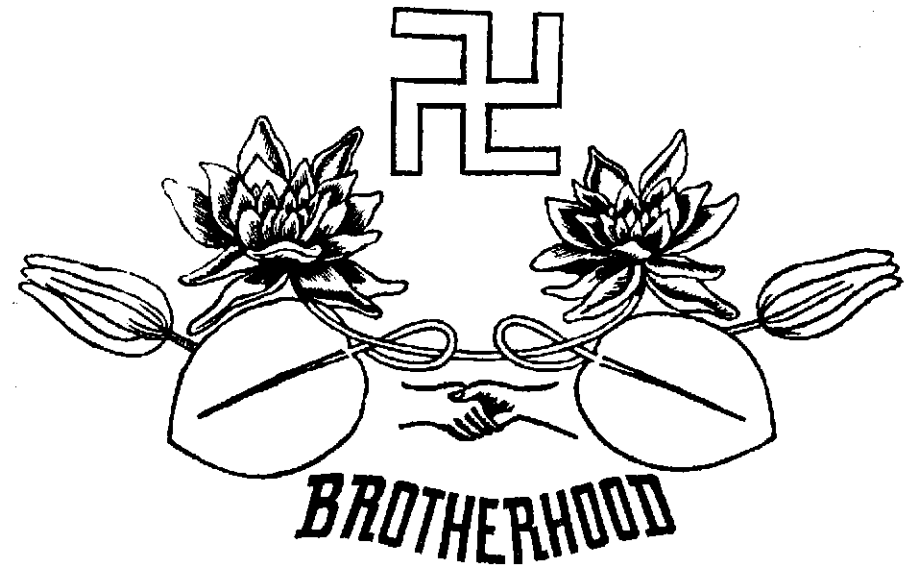
His energy in work was the more remarkable in that he suffered from a recurrent disease which first attacked him in 1898, and compelled a period of rest, during which he visited Adyar and Benares, and won many Indian friends. A second attack occurred in 1902, and in 1907 he again became seriously ill, suffering from intense melancholia. He resigned office in 1908, but was elected Hon. General Secretary, for France could not bear to let him go, but he passed away in April, 1909. To Dr. Pascal the Theosophical Society in France owes its establishment on a firm foundation; his talents, his knowledge and his courage made him peculiarly fitted to be a pioneer, while his devotion was of the rarest quality, deep, silent and unswerving. He never reckoned any sacrifice too great, and he had in his character a strain of austerity and detachment softened only by his devotion. In his demands on himself he was severe and his life was that of an ascetic. He was loved, admired and trusted, and his memory remains green in France.

Dr. Pascal found a worthy successor in M. Charles Blech, and "la famille Blech" is a household word, not only in France, but in every country where Theosophy is known. Their house is a Theosophical centre; their hospitality generous and unbounded. They live for Theosophy, and the

Society in France is identified with their work and their service.

The Blech family—father, mother, son and two daughters—became exiles from their native province, Alsace-Lorraine, in consequence of the Franco-German War, and settled in Paris. Charles Blech was elected General Secretary in 1908, and brought to the service of the Society his organising ability and effectiveness and his power of finding the right man for the right place, which have made the Theosophical Society in France a strong influence for good. His two sisters, Zelma and Aimée Blech are one with him in selfless devotion, and Aimée Blech is known for her graceful and lucid expositions of Theosophical truths. She lectures as well as writes, despite constant ill-health and the frailest of bodies. Zelma shows a quiet strength and unfailing devotion which make her a centre of steadfastness and peace. Under the care of this united trio, the Society in France has grown and flourished.

The great War called Charles Blech to military service and the two sisters also worked in the hospitals, and were truly the consolation and encouragement of hundreds of aching and anxious hearts. No one who was present in the first World Congress of the Society will forget its perfect organisation, its harmony, its joyous hospitality. From all parts of the world Theosophists flocked, and names became persons, none but felt at home. It has remained an inspiration. May "la famille Blech" still, for years to come, render their priceless service to the Theosophical Society.



BRAHMAVIDYĀ

By DR. S. SUBRAMANIA IYER, LL.D.

THE Registrar of the Brahmaildyāshrama my good friend, Dr. Cousins, has been pleased to ask me to write a preface to these six lectures delivered by the President of the Āshrama, Dr. Annie Besant, its founder, during the week in which the work of the Āshrama auspiciously began. My first inclination was against complying with the request, for the simple reason that for me to pose as competent to introduce to the general public, with any words of mine, these brilliant discourses of my beloved Teacher would be a manifest presumption. But my disinclination has been overcome by the fact that my compliance with the Registrar's request would afford me an opportunity of giving expression to my great gratification at the manner in which he and the lecturers of

the Āshrama have co-operated with the President-Founder, Dr. Annie Besant, in bringing into existence this all-comprehensive centre of the truest World-Culture.

I have no doubt that, when I ventured in December, 1921, to offer some remarks on the subject of providing in the National University, Adyar, the moral training needed as a preliminary to Yoga, many friends thought that I was indulging in a dream never to be realised. But I am sure that those sceptical friends now feel surprise and delight at finding the Āshrama an accomplished fact within so short a time, providing not only for the limited training I had in view, but likewise for study and research along the great lines converging towards that consummation of Yoga, Union with the Divine Spirit, the finale of human unfolding.

That such is the wide scope of the work intended to be done in the Āshrama is indicated in the name felicitously chosen for it. No more appropriate and truer title could have been selected for our new-born institution. The Brahmagvidyā connotes a great deal more than the knowledge of Brahman (Supreme Being) attainable through intellect alone. The term Vidyā (knowledge) in such a context implies realisation of the Divine State of consciousness, which is the goal of all seekers after Brahman. A great aphorism says: "Brahmagvid Brahmagiva Bhavati," ("the knower of Brahman becomes Brahman Itself"); and it is in this sense of *becoming* that the term in question is used in the Upanishads in reference to certain forms of contemplation and worship of Divine Powers handed down by Ṛshis of yore.

Next, as to the future of what has been ushered in so silently within the past few months; it is my belief that it is verily the planting, of a seed which will grow into a mighty tree of knowledge and learning, that will be found on the banks of the Adyar river centuries hence, even as has been described by a great Seer; a central University for

the promotion of studies along the lines indicated in these lectures, with subsidiary centres in various parts of the world, affiliated to it. I may add that my mind further sees, in this publication of the President's inaugural addresses, the commencement of a beneficent literature which will go forth from this central institution in times to come, when humanity has reached a higher level of consciousness and social organisation, and will give greater scope for the spread of the ideas contained and indicated in these lectures.

Now turning to the programme to be gone through by the students of the Āshrama, and to the ideals to be kept steadily before their minds; it seems to me that the students will profit greatly—especially those who take up the full two-years' course—not only from the point of view of their inner growth, but also of their usefulness and their value as members of society.

As an essential item of such studies, the conductors of the Āshrama will see that the students thoroughly grasp and assimilate the five vital and profound truths with which every aspirant to Brahmagvidyā should be familiar from the outset. The first three of these truths make up one distinct set, while the remaining two make up another. The former fall under the category of Paramārtha Satya—Truths which are absolute by reason of their specific relation with Brahman—in Its Spaceless, Timeless and Changeless aspect of Transcendence. The latter set has to be reckoned as Vyavahāra Satya—Truths which are relative because of their connection with those Divine Ideations which are working themselves out in Space and Time and thus involve Change—Samsāra or Evolution.

The gist of the teachings of the Sacred Science on the point under reference may be thus expressed:

1. All verily is Brahman.
2. The source of everything whatsoever is to be found in Brahman's own and very Nature.

3. Everything from the ultimate standpoint is inevitable.
4. Whatever promotes and forwards evolution is *Manṭa-vya*—thinkable, right.
5. Whatever hinders or retards evolution is *Amanṭa-vya*—unthinkable, wrong.

A student who leaves the Āshrama saturated with the knowledge and the spirit of the above all-important principles, to speak of nothing else, will be likely to render some service of practical value to the community in which his lot may be cast, particularly in these troublous times so embittered by conflict between race and race, and between class and class. He will know that all who are at present subject to injury and harm at the hands of some of their fellow-men are but reaping what they had sown in the past, and that their sufferings are but the natural outcome of the law of causation, of perfect Justice, which is none other than Brahman busy at work in manifestation, ever adjusting what would otherwise be unimaginable chaos into the ineffable Cosmos which it is. The student cannot, therefore, help making large allowances for those inflictors of injury on their brethren, for he sees in these evil-doers but the instruments which the Supreme Law finds ready to hand in fulfilling Itself. He will therefore feel that such evil-doers, when their retribution overtakes them in due course, will have to pay heavily for their misdeeds, and that their case calls for pity more than for anger, resentment and retaliation. And therefore such a student, instead of fomenting hatred between oppressor and oppressed, as is now sadly the fashion, bringing both to misery and ruin, will seek to generate good-will within the sphere of his influence however small it be. Further more, this peacemaker, in trying to remedy the unhappy state of things which he encounters in the scene of his future labours, will endeavour to reform things by means which are *Manthavya*, sedulously refraining from resorting to the means of the opposite character,

Amanthavya, because of their tendency to destroy law and order, to kindle ill-will, which will necessarily find expression in violence, bloodshed and disorder.

If the Āshrama does nothing more than send forth from time to time students who will serve as centres of light and amity in their neighbourhood, workers on the right lines in the interest of reconstruction, now so urgent throughout the world, the Āshrama, as their Alma mater, will fairly earn the gratitude of all who are intent upon expediting everywhere the fulfilment of this greatest need of the hour.

With reference to the inaugural lectures in this, the first transaction of the Brahmavidyāshrama; they contain the fruit of observation and study of, and meditation on, almost every aspect of human life and activity, during over half a century, by the most versatile genius still happily among us, who has been all this long time strenuously perfecting herself, her intellect, her emotions, and bringing down that perfection into her every-day life. These discourses are, therefore, rich with substance not merely to be tasted, but chewed and digested, by all who wish to enrich themselves by drawing upon such a rare and highly concentrated store of synthetical wisdom. I am sure that few among those who study the discourses will have to say that they have not learned something original and suggestive with reference to the subjects luminously discussed by the lecturer. Even students who are more or less familiar with the topics dealt with by her will find them often presented from a point of view altogether new and exalted, and always with an eye to human welfare. An apt example of this will be found in the position taken that Knowledge is sacred, and the well-merited denunciation of the iniquity of prostituting scientific discoveries for sordid and mercenary purposes, and for destruction of life. It were well if the scientific world could realise the lamentable disservice that has been done to the cause of civilisation by the wicked use

which has been made of some of these discoveries in recent years. As the lecturer points out, it is the misuse of these discoveries that compels the Powers who guide the destinies of mankind to bar, for the time being, the acquisition by the scientists of the day of the knowledge of forces of nature, the right use of which would enable humanity to make a heaven on earth.

I conclude with the fervent prayer: May the blessings of the Guardians of our afflicted humanity ever rest on this Āshrama, the latest achievement of Their illustrious servant in her ceaseless efforts to carry out Their benign plans for the uplift of that humanity.

S. Subramania Iyer

NEW ASPECTS OF SOME OLD KELTIC TALES

By EVA MARTIN

(Concluded from p. 466)

BUT, from a mystical and philosophical point of view, still greater interest is the ancient song of the Druid Amergin, composed when first he set foot upon Irish soil. Though there is no date to this poem, and no genuine proof of authorship, it has been said by William Sharp that these are probably "the oldest surviving lines in any vernacular tongue in Europe, except Greek". He sang:

I am the wind that blows upon the sea, I am the ocean wave; I am the murmur of the surges; I am seven battalions; I am a strong bull; I am an eagle on a rock; I am a ray of the sun; I am the most beautiful of herbs; I am a courageous wild boar; I am a salmon in the water; I am a lake upon a plain; I am a cunning artist; I am a gigantic, sword-wielding champion; I can shift my shape like a god.

An almost exactly parallel passage can be taken from the Welsh bard, Taliesin:

I have been in many shapes before I attained a congenial form. I have been a narrow blade of a sword; I have been a drop in the air; I have been a shining star; I have been a word in a book; I have been a book in the beginning; I have been a light in a lantern a year and a half; I have been a bridge for passing over three-score rivers; I have journeyed as an eagle; I have been a boat on the sea; I have been a director in battle; I have been a sword in the hand; I have been a shield in fight; I have been the string of a harp; I have been enchanted for a year in the foam of water. There is nothing in which I have not been.

One finds it interesting to compare both of these with similar passages in the *Bhagavad-Gītā* (as rendered in Dr. Annie Besant's beautiful prose translation):

I the sapidity in waters, O son of Kuntī, I the radiance in moon and sun; the Word of Power in all the Vedas, sound in ether, and

virility in men; the pure fragrance of earths and the brilliance in fire am I; . . . of purifiers I am the wind; Rāma of warriors I; and I am Makara of fishes; of streams the Gaṅgā am I; . . . I am the gambling of the cheat, and the splendour of splendid things I; I am victory, I am determination, and the truth of the truthful I . . . Of secrets I am also silence; the knowledge of knowers am I.

Truly, it is passing strange, as Mr. Squire remarks, "to find Gael and Briton combining to voice almost in the same words this doctrine of the mystical Kelts, who, while still in a state of semi-barbarism, saw, with some of the greatest of ancient and modern philosophers, the One in Many, and a single Essence in all the manifold forms of life". Another poem, which enunciates the same doctrine, is sung by the great sea-god, Manannān; but perhaps of all the writings of an occult nature that remain to us from these ancient sources the most interesting is this fragment of unknown antiquity from *The Black Book of Carmarthen*:

THE SOUL

Soul, since I was made in necessity blameless,
True it is, woe is me that thou shouldst have come to my
design,
Neither for my own sake, nor for death, nor for end, nor for
beginning.

It was with seven faculties that I was thus blessed,
With seven created beings I was placed for purification;
I was gleaming fire when I was caused to exist;
I was dust of the earth, and grief could not reach me;
I was a high wind, being less evil than good;
I was a mist on a mountain seeking supplies of stags;
I was blossoms of trees on the face of the earth.
If the Lord had blessed me, He would have placed me on
matter.

Soul, since I was made . . .

Strange and obscure, yet curiously suggestive, this has the ring of true poetry, and the note of deep human feeling. It seems that the poet, overcome by a sense of the sadness of mortal existence, addresses his soul, with the feeling that to it he owes his capacity for sin and suffering. "Woe is me that thou shouldst have come to my design . . . I was dust of the earth, and grief could not reach me; I was a high wind,

being less evil than good." It is much to be regretted that the rest of the poem should have been lost.

The ancient Kelts seem to have had a very strong sense of the importance of *names*—even to have held the theory that the name and the soul were one and the same thing. Several instances of this could be cited, and it is a fact which may particularly interest those who read Mr. Algernon Blackwood's remarkable story, *The Human Chord*, in which the practice of calling things and people by their "true names" was made use of with such potent effect.

In *The Voyage of Brān* (Vol. II) by Mr. Alfred Nutt, will be found a very interesting chapter on "The Keltic Doctrine of Re-birth". This writer, however, does not think that the Irish doctrine had any connection with a belief in the life of the soul as distinct from that of the body, or even that the doctrine shows any signs of philosophic or religious colouring. Mr. Squire seems to take a different view. He quotes Cæsar, who, writing of the Druids, remarks: "As one of their leading doctrines they inculcate this: that souls are not annihilated, but pass after death from one body to another, and they hold that by this teaching men are much encouraged to valour, through disregarding the fear of death." This reminds us of what Lafcadio Hearn says of the similar belief of the Japanese: "Its promises for future births and its fearlessness about journeying to the Meido, whither one travels with just a little tear or two only." Mr. Squire does not hold the view that the Druids merely borrowed this theory of theirs from the Greeks, owing to its appearance in very early Gaelic myths. The great hero, Cuchulainn, we find, was urged to marry by the men of Ulster, because they knew "that his re-birth would be of himself," and they did not wish their tribe to lose so mighty a warrior; while the famous Finn Mac Coul, in another legend, is said to have been reborn, after two hundred years, as a king of Ulster called Mongan.

But, quite apart from their subject-matter, these old-time story-tellers possessed a thing that all modern writers strive for, often in vain! They had "style". Matthew Arnold's verdict, though uttered many years ago, has never been disputed.

The Kelt's quick feeling for what is noble and distinguished gave his poetry style; his indomitable personality gave it pride and passion; his sensibility and nervous exaltation gave it a better gift still—the gift of rendering with a wonderful felicity the magical charm of Nature.

And in another place he says:

Keltic poetry seems to make up to itself for being unable to master the world and give an adequate interpretation of it, by throwing all its force into style, by bending language at any rate to its will, and expressing the ideas it has with unsurpassable intensity, elevation, and effect. It has all through it a sort of intoxication of style . . . and not in its great poets only, but in all its productions.

It is this extraordinary feeling for the right word in the right place, this delicate gift of rhythmical and adequate expression, that makes the study of Keltic literature such a joy. And there is yet another quality, which has not, perhaps, so often been noted: the grace which it undoubtedly possesses of a surprising and delightful sense of humour. Truly a naïve and child-like quaintness characterises the old Keltic stories. As we read, we seem to be filled with a sense of the childhood of the world; of a time when men's hearts were open and their eyes free from guile.

A few examples may be of interest. Miach and Airmid, the son and daughter of Diancecht, the god of medicine, as they were passing by the palace of King Nuada, saw a one-eyed porter sitting at the gate with a cat curled up on his knee. He complained to them of his blindness, and they suggested that, if he so desired, they could remove one of the cat's eyes and give it to him in place of the one he had lost. This they did, greatly to the porter's delight, but later on, the story runs, he found the new eye something of a mixed blessing, for he could hardly keep it awake during the day; and at night, when he wished to sleep, it was always wide open and looking out

for mice! When this same Miach died, it is said that there grew out of his grave three hundred and sixty-five stalks of grass, each one a cure for any disorder of any of the three hundred and sixty-five nerves in a man's body. These Airmid, his sister, carefully preserved, and arranged them in order on her mantle. But Diancecht, the father, who had been sadly jealous of his son's skill in medicine (though inherited talent seems to have been a common thing among the gods), overturned the cloak, and so mixed up the grasses that they could never again be distinguished from one another. Well is it for the modern "gods of medicine" that this should have happened, for the early writer declares that otherwise men would know how to cure every illness, and would be immortal.

There is a delightful story of Brán's invasion of Ireland. Brán was a son of the British sea-god Llyr, and he waded through the sea from Britain while his army went by ship. Then some Irish swineherds on the coast beheld a marvel:

They saw a forest on the surface of the sea—a place where certainly no forest had been before—and, near it, a mountain with a lofty ridge on its top, and a lake on each side of the ridge. Both the forest and the mountain were swiftly moving towards Ireland. They informed Matholwch,¹ who could not understand it, and sent messengers to ask Branwen what she thought it might be. "It is the men of the Island of the Mighty," said she "who are coming here because they have heard of my ill-treatment. The forest that is seen on the sea is made of the masts of ships. The mountain is my brother Brán wading into shoal water; the lofty ridge is his nose, and the two lakes, one on each side of it, are his eyes."

The men of Ireland were terrified. They fled beyond the Shannon, and broke down the bridge over it. But Brán lay down across the river, and his army walked over him to the opposite side.

After the war, Brán, being mortally wounded, ordered his followers to cut off his head and carry it to London, and there to bury it on a hill (which is thought to be that on which the Tower now stands) with the face turned towards France, so that it might keep watch against foreign invaders of Britain.

¹ King of Ireland.

And to comfort his comrades in their grief at his death, Brân promised that the head should entertain them so pleasantly that they would forget the flight of time, and would rest on the way for eighty years in the Isle of Gwales, eating and drinking, and listening to its agreeable conversation. All this came about as prophesied, but finally the "Wonderful Head" was buried on Tower Hill, and there it remained until, ages afterwards, the proud Arthur dug it up, "as he thought it beneath his dignity to hold the island otherwise than by valour". Of the disasters which followed there is no need to speak here.

The most curious of the many battles described in these ancient records is the Battle of Godeu, or The Trees, to which the Welsh bard, Taliesin, devotes a long poem, part of which Mr. Squire has admirably rendered as follows :

The trees and grasses hurried to the fight ; the alders led the van, but the willows and the quickens came late, and the birch, though courageous, took long in arraying himself ; the elm stood firm in the centre of the battle, and would not yield a foot ; heaven and earth trembled before the advance of the oak-tree, that stout door-keeper against an enemy ; the heroic holly and the hawthorn defended themselves with their spikes ; the heather kept off the enemy on every side, and the broom was well to the front, but the fern was plundered, and the furze did not do well ; the stout, lofty pine, the intruding pear-tree, the prosperous beech, the long-enduring poplar, the scarce plum-tree, the shelter-seeking privet and woodbine, the wild foreign laburnum ; "the bean, bearing in its shade an army of phantoms" ; the rose-bush, raspberry, ivy, cherry-tree, and medlar, all took their parts.

These strange fighters were on the side of Gwydion, chief of the gods of light, but in the opposing ranks were others equally extraordinary and more terrible. In fact, as Mr. Squire justly remarks, "it would need a Doré or a Dante to do justice to this weird battle between the arrayed magics of heaven and hell".

One last illustration may be taken from a story told of Lludd, King of Britain, which makes mention of what must surely have been one of the very earliest telephones ! While striving to relieve his country of three strange plagues that

oppressed it, he wished to consult with his brother Llevelys, King of France, but could not with safety do so because of a weird race of sorcerers (one of the plagues), who could hear everything that was said, even in the lowest voice, provided only that the wind met it. So Lludd caused a long tube of brass to be made, through which he and his brother could speak to one another :

The sorcerer tribe, however, got to know of it, and, though they could not hear what was being said inside the speaking-tube, they sent a demon into it, who whispered insulting messages up and down it, as though from one brother to the other. But Lludd and Llevelys knew one another too well to be deceived by this, and they drove the demon out of the tube by flooding it with wine !

Another of the plagues was "a shriek that came on every May eve, over every hearth in the Island of Britain, and went through people's hearts, and so scared them that the men lost their hue and their strength and the women their children, and the young men and maidens their senses" ; and the story of how this shriek was found to be emitted by the Red Dragon of Britain when attacked by the White Dragon of the Saxons, and of the means which the wise Llevelys devised for getting rid of it, is full of a most surprising and irresistible—though largely, no doubt, unconscious—humour. It is unfortunately too long to quote.

But, though all the stories abound in deliciously quaint conceptions such as those just cited, still, the chief impression left on the reader's mind is one of sadness—the world-sadness of the Kelt. Destiny hangs in the air ; tragedy is ever near at hand ; even the greatest and the mightiest cannot escape its clutching fingers. The invincible Cuchulainn kills his own son by mistake, and is so overcome by passionate grief that the men of Ulster fear him, and call upon Cathbad, the Druid, to put him under a glamour.

Cathbad turned the waves of the sea into the appearance of armed men, and Cuchulainn smote them with his sword until he fell prone from weariness.

The three sons of Tuirenn, having accomplished the more than mortal task that was laid upon them, die of their wounds, and their father, making a farewell song over their bodies, dies with them. The Children of Usnach come to a no less tragic end, and Deirdre, the Gaelic Helen, laments them in a poem of unforgettable beauty ere she, too, slips from the grasp of the jealous King Conchobar through the gate of death. The great god L  r suffers overwhelming sorrow through the changing of his children into swans by a magic incantation for a period of nine hundred years, at the end of which time Saint Caemhoc sprinkles holy water over them, and they return to human shape so weak and aged that death speedily removes them. Even the wicked Evnissyen is finally so weighed down by the thought of his evil deeds that, when the fight between the men of Britain and Ireland is going against the former (owing to a magic cauldron possessed by the Irish, which brings dead men back to life), he disguises himself as an Irishman, feigns death, and is plunged into the cauldron. Then, we are told, "he stretched himself, and with one desperate effort burst both the cauldron and his own heart," with the result that the fight became equal again.

The note of world-sadness that runs through all these ancient tales seems to be epitomised in a line which has been called one of the most touching in all Keltic literature. Speaking of his own race, the poet says, with a deep and masterly simplicity: "And always they went forth to battle, but always they fell"—a tragic saying which has been further expanded by a modern singer (Lady Margaret Sackville):

So evermore we fought—and always fell;
Yet was there no man strong enough to quell
Our passionate, sad life of love and hate;
Tireless were we and foes insatiate.
Though one should slay us—weaponless and dim
We bade our dreams ride forth and conquer him.

Yet evermore we fell. As through the trees
Red autumn wails her pitiless melodies,
And with magnificent cold pomp of death
Fires the last leaves, and slays them with her breath,
So did we fall, vanquished and overcast
By the chill breath of windy dreams at last.

They fell—but "the child breath of windy dreams" has not conquered them while their memories still live in the heart of man. As time goes on, may they come, through future generations, into the new and wider life which is their due, if only by reason of the great charm and beauty of the literary heritage which they have left to us.

Eva Martin

PROBLEMS OF TO-DAY

By WOODRUFF SHEPPARD, M.D.

II. THE NIGHT SIDE OF NATURE¹

UNDER the pressure of the period, coupled with the necessary filtration of thought, emotion, and spoken word, through the screen of the evolutionary past of the individual, called the personality, there is being created a concept of "black forces" and "white forces," within the Theosophical Society analogous to the Christian's man created "god" and "devil". This is history tending to repeat itself and very seriously confounds the profound metaphysical teachings of the Secret Wisdom.

A study of the theosophic concept, if pursued conscientiously to find truth in its various phases, will prevent such errors. Theosophy leads to dispassion in method, balance in judgment and speech, places the untrammelled intellect as a prime requisite, makes love a necessity, and, reveals opinions as reflectors of the consciousness of the enunciator. It is indeed not easy to see brothers and servants of the White Lodge in those who would undo the order we have established and shatter the idols of our limitations. Yet those who have thought selflessly along this line realise that such is often the case. And conversely, it is not easy to see a worker blocking our ideas of the needs of the present as a brother server with the

same sincere aims and goal. Yet, here also, selfless consideration will suggest or demonstrate two facts, first, that difference in opinion makes neither a devil nor a saint, second, difference in opinion is that by which we develop and grow strong.

We need to find a foundation that is compatible with experience, doing no violence to reason, and which discounts our prejudices and sentiments. This buttress we find in *The Secret Doctrine*.¹ Note: when an organisation is well developed or a system of thought fixed, it becomes the play-ground for the shadow side of nature. In fact, metaphysically considered, organisation is the work of the shadow side as H.P.B. has so well expressed it, *S.D.*, II, 503 (529), "and (b) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal casts, have finally led the world into all those exoteric religions, invented to satisfy the depraved tastes of *hoi polloi* and the ignorant for ritualistic pomp and the materialisation of the ever-immaterial and Unknowable Principle." To the student using correspondences this quotation will bring considerable illumination. From it the reasons for the endeavour to aggregate the T.S. from a series of autonomous units becomes apparent, the common link being the concept of unity, of oneness, as embraced in the terms "Universal Brotherhood". Its *designed* coherence is thus rooted in the life or light side; its shadow aspect, or manifesting quality showing forth as an effort at loose organisation in which dogma has as yet failed of placement, politically it is of a lower order than some contemporaneous world experiments. Further, from the above quotation one can also accurately gauge any effort to tighten the lines of organised power within the T.S.

¹ The first of this series appeared in the May number, page 155.

¹ References to *The Secret Doctrine* in this article are from the 1888 edition. The revised edition page numbers are given in brackets.

The writer believes that consideration of the essential nature of the "pairs of opposites" in manifestation is beneficial, striving to get the view-point from above the personal planes. Thus may we come to think and speak in terms of principles, come to be "The true Theosophist, the pursuer of divine wisdom and worshipper of absolute perfection—" *S.D.*, II, 413 (431). And piercing the veil there will be revealed "'the light that never shone on sea or land,' and has to come to men through The Theosophical Society. The light will lead on and up to the *true spiritual intuition*," *S.D.*, II, 415 (433).

That there is a ceaseless battle between good and evil, rightly understood, common experience affirms and the fragment of *The Secret Doctrine* given us by H.P.B. teaches. She mentions "the struggles between Initiates of the two schools," *S.D.*, II, 497 (523). She further says that "The Lemurians, also the early Atlanteans, were divided into two distinct classes—'the Sons of Night' or Darkness, and the 'Sons of the Sun' or Light". She notes the "terrible battles between the two," *S.D.*, II, 772 (816). And the "great battle between Good and Evil, between white and black magic for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers," is noted in the *S.D.*, II, 495 (520).

Light and shadow, good and evil are one. They are the creators of objective reality and anent the problem of evil, which is the stumbling block of the exotericists (theosophical and other) H.P.B. says, *S.D.*, II, 476 (499) "the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal," and further, *S.D.*, II, 389 (406) she says "It is a necessity for progress and evolution, as night is necessary for the evolution of day, and death for that of life—that man may live for ever." According to the teachings, (and agreeable to reason and common-sense,) what

is commonly called bad and evil is a corollary of the human stage of evolution and is created as such by the ignorance of developing man.

The following anent, a certain metaphysical concept of Satan, is startlingly clear: "it is this grandest of ideals, this ever-living symbol—nay apotheosis—of self-sacrifice for the intellectual independence of humanity; this ever active Energy protesting against Static Inertia—the principle to which Self-assertion is a crime, and Thought and the *Light of Knowledge* odious." We suggest that this sacrifice is ever called for among human units in carrying forward the work of the Inner Guides; that the "Active Energy" of to-day becomes the "Static Inertia" of to-morrow; that a human agent may at one and the same time represent both states, *i.e.*, generally, those movements below him and which he is trying to raise, and specifically, that movement which has outgrown his rate of advance, which he cannot see, and which movement he is trying to stop at his level.

To particularise: It is well to remember that for each state of matter there is the light and the dark, the good and the evil, the knowledge and ignorance as regards the consciousness evolving within these states, and, that these dualities are essential to that evolution. In the three lower worlds, the stage of the human pilgrimage, the fiercest battles are fought. Here is the struggle between life and death, the permanent and impermanent. Here amid the confusion of apparently conflicting forces is the light sensed, the vision cleared and the way found. Here man wins his liberation from bondage or lingers as the prey of matter-form. Here man discovers his inherent Divinity, soon or late. Here until the battle is won each man serves these pairs of opposites. So long as selfishness, ambition, pride, intolerance, impurity, self-righteousness, avarice, greed or dissembling exist, to that extent is man under bondage to the Brothers of the Shadow no matter what

his station or connection. To the extent that man is altruistic, selfless, pure, tireless and indefatigable in right action, wise and dedicated to service, to that extent is he a servant of the Sons of Fire, no matter how humble his position.

Further, the only brother of the shadow that need cause apprehension is man's own elemental nature, his sub-animal and animal parts so to speak. It is that portion of his nature which is the polar opposite of the Inner God. This lower nature is the portal of entrance for extraneous influences and is not changed by labelling another "black". But, by a rectification of one's own personal life and its states of consciousness, one may dissolve his partnership with the night side of nature in the three lower worlds. By self-rectification one may overcome the "Static Inertias" by "Active Energies" sufficiently to pervade the whole life and environment by a balanced intelligence, *i.e.*, intelligent love and intelligent action, consciously and intelligently initiated from the mental plain. This is perhaps to become a theosophist, and, is becoming to a theosophist. Keep clear the point, "*the principle to which self-assertion is a crime, and Thought and the Light of Knowledge odious*" is "*Static Inertia*" (*italics ed.*). It is the mainstay and strength of creeds, dogmas, various formal religions, and coercive systems, "invented to satisfy" the taste (and necessity?) of human ignorance for "the materialisation of the ever immaterial and unknowable Principle". By analogy and correspondence the substance of this paragraph can be applied to organisms (organisations) formed of human units.

A label or an applied word makes neither a "white" nor a "black". Self-rectification or its polar opposite does. This is an individual equation whose terms are evolutionary factors. We suggest that there are no special and unwarranted privileges or prerogatives in Theosophy, that there are no authorities who supersede the intelligence of intelligent men.

The nearer one draws to the heart of Being, the clearer should one sense the utilisation of all phases of nature to the one great end. The nearer one draws to the heart of Being, the clearer should one realise the unity underlying all manifestation. The nearer one draws to the heart of Being, the closer has he touched the consciousness of the Sons of Fire and must perchance feel the pulse of the mighty evolutionary stream; must know the energies by which alone man can swiftly climb; and knowing, such an one speaks ever with reverence, if at all, of the majesty and the power of the Dual Forces in Nature—and the One.

Woodruff Sheppard

THE WHITE ECHO

II

ASCETIC! what do you dream of?
What dreams would you capture?
What unknown intimate gleam of
What infinite rapture?

"I am striving to glimpse behind matter
The Self that did shape it . . .
The shackle of birth I would shatter
This time and escape it!

"And pass from the clod to the glory,
The fire and the mystery,
Forgetting the world's little story
And life's little history."

HARINDRANATH CHATTOPADHYAYA

GETTING DOWN TO "BRASS TACKS"

By H. G. WALTERS

I suppose that most of us, when we first contact the fringe of the Master's consciousness, are in a very elementary condition. We all have much the same problem—lower vehicles to subdue and purify. "Know thyself" said Socrates. That is the point—we do not know our real self. We cannot distinguish between our lower vehicles and the Self. The Self is conscious through the vehicles as a man looks and perceives things through a telescope. The self has its super-consciousness and the vehicles have their subconsciousness. By prolonged and concentrated attention to the problem we can differentiate in our consciousness between sub-consciousness, consciousness, and super-consciousness; that is, between the self, the not-self, and the Self. It is necessary to raise the sub-conscious self, the sub-conscious feelings and thoughts and habits above the threshold of consciousness before we can purify our astral and mental vehicles. There is nothing mysterious about this. Just as, when we learnt to play the piano, the details of the fingering etc., which at first needed the attention of consciousness, gradually became automatic and subconscious and proceeded to perform their parts without the directive attention of the will, so is it with all our habits of feeling, thought and action.

In learning to play the piano maybe we had a poor teacher or worked out for ourselves poor and inefficient ways

of doing things. Maybe we learnt to play well enough to enliven social gatherings with rag-time. But, if later we wanted to play difficult classical music well, perhaps to take up the piano as a profession, then we had to dig up all these subconscious inefficient habits and lay down a new nervous mechanism of control based on the sound principles, that the wisdom of the ages, working through all the masters of the art, has worked out and perfected.

The same thing has to be done in the ethical life under the Master on the path of probation and the Path proper. They teach the Way; we have to build that way into the Self through the vehicles until we become *the Way* ourselves, because that Way has been built into the mechanism of our vehicles, into the mental, astral and physical brain centres, and thence into the causal and buddhic bodies.

In order then to purify our astral and mental vehicles on the path of probation we have to drag their buried sub-conscious lumber into the light of consciousness and separate the tares from the wheat. This is indeed a harvest and the end of worldliness,—Not the end of the world, as falsely rendered in our New Testament.

It is not a very pleasant task for any of us, this unearthing of old subconscious habits, feelings and thought-currents, rooted in what our social (or 'not-self') consciousness of to-day calls very undesirable but forgotten motives, the passions of the ape and tiger.

One of the first effects, then, of contacting the Master's consciousness with its sunshine, warmth and stimulating vigour, is that all these old buried and forgotten roots begin to sprout and send up shoots, and a rank growth of noxious weeds springs to consciousness. But this is not the Self. The desire for power, fame and possessions, physical, astral or mental; egotism, vanity, sensuality, and all the things which the social censorship of the mind has driven into the dark

¹ An Americanism for "fundamentals".

corners of the subconscious mind, come forth anew to be slain by the Self, as they did to the Buddha beneath the Bo-tree, for even the Saviours of the race are not exempt from the task of purifying the particular vehicles which they use in any incarnation,—at least not at that level, though their task is easier since they obtain better and therefore higher training in the first place; so that they do not have so much to make over. (See *Gītā*, VI, 42.)

Because we have touched the fringe of the Master's consciousness our egotism tries to make us think we are the Master. So we are, in a sense, but not in the egotistical sense in which we imagine it. We feel so strong under the impulse of the intruding Life, that we think we can do all things, forgetting that it is only "through Him which strengtheneth me," and we even imagine that we know all things, whereas we are as yet but poor and blind and naked.

We want to talk all the time, but are not in the least anxious to listen to others. We imagine that we know it all, but are not willing to concede that others, who after all are in much the same condition as ourselves, may know something. Under all these flowers of our vain imagination there is indeed a serpent coiled, the serpent of self, the lower self.

I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.

Perhaps I may be told I should not lay so much stress upon the negative side of the path of probation but should confine myself to the positive and constructive side. It may be one of my limitations, but at present I cannot see it in that way. If I am going to put up a house I must first clear the ground and clean out space for the foundations. If I want to put clean water into a bottle of dirty water I must first empty it. Both sides of the matter are probably equally important

but one is fundamental. Of course I may have a false analogy here, the case may be more like that of litmus paper which turns from bad red to good blue through the application of good alkali. You must think of these things for yourself. You will find the positive side treated in Theosophical literature, notably *At the Feet of the Master*, and the negative side more treated of in Christian Mysticism, notably Bunyan's *Pilgrim's Progress*. I believe you will the quicker understand the ideas and principles involved, and more easily get away from the letter that killeth by combining both methods. One thing at least is clear, that the words of the positive side cannot even be understood to any great degree by the man of the world until his vehicles are more or less purified. Some people have grown so used to the muddy water that they say "the old is better". That reminds me of the Londoner who when he first went to the country complained "these country eggs are so tasteless." Or as the old clothes man used to say "It's as well that tastes differ or there'd be no sale for fancy waistcoats,"—or fancy religions either, perhaps.

All this puffing up of the astral and mental vehicles under the unwonted stimulus seems to make it very hard for the probationer to get down to "brass tacks" in the physical world. True religion, like true sanity, is after all a matter of right conduct.

What are the "brass tacks" of the path of probation? Now before I say anything more let me warn you that I am not attempting to contradict what anybody else has said on the subject, I am simply trying to make the matter a little more real to your consciousness. Because one artist has painted a sunset well is no reason why another, who is learning to paint, should not try to depict what he sees to the best of his ability, in spite of any preconceived prejudices that you or I may have on the subject. With this very necessary warning I will proceed.

Broadly speaking these "brass tacks" are Love, Effort, Knowledge, Service. If we love humanity we will make an effort to help it. That is compassion, and the only road of approach, so far as I know, to the Masters of Compassion. When we first really make an effort to help, we find that we are altogether incompetent. That is the only cure for egotism and the only road to humility. Without humility we cannot learn nor can we become disciples of the Masters of the Wisdom; Compassion and humility are therefore two more of the "brass tacks".

The root of the matter is, as you see and have been told elsewhere, in love, which, if genuine and of the right variety, will enable and force us to acquire all the rest.

But suppose, when we dig into our subconsciousness, we discover the appalling fact that we do not love humanity but only love ourselves so much that we love to think that we love humanity. What then?

You do not think that you like to have your rationalisations rudely rent like that. Is that what I understand you to say? A good word that, but just what do you mean by it? You mean that when you have a vague idea that perhaps your real motives are not quite, like Cæsar's wife, above suspicion, you invent a lot of fictitious reasons and motives, or at all events subsidiary ones, with which you distract your attention from the main issue, and over-persuade yourself that all is well, when as a matter of fact your Self knows quite well all the time that that father of lies, self-interest, is taking a hand and cheating at the game. All those delusionary systems and complexes,—I will let you go to the dictionary for that one—have got to be cleaned up on the path of probation if you are going to get anywhere. But don't be like a lady who told me recently that I would never get anywhere in Theosophy. Unfortunately what she meant, by getting anywhere in Theosophy, was attaining an external position of

office of importance in the eyes of the world. The point of the matter is that she was still blandly unconscious of what she did mean. It was still one of those subconscious desires—coloured complexes which was really governing her below the threshold of her conscious life.

But to return to our rationalisation. I was just making that horrible and uncalled for remark (from the point of view of the lower self) that perhaps you did not really love humanity but *liked to think* that you loved humanity because it added a pleasing flavouring to your self-love, or words to that effect. Well supposing that we have unfortunately (or fortunately) discovered just that—what are we going to do about it? Are we going to rationalise it and run away from it or are we going to face it and seek a cure? Are we going to say "Well, I guess I'll put this business of helping humanity off to another incarnation, I couldn't help, *worth a cuss*, in this one anyway." Well, if you do that you will not be able to help, *worth a cuss*, in the next one either. So it seems we need another "brass tack"—moral courage.

Perhaps we do not love humanity because we do not know of the sufferings and struggles of our brothers. If we *will* not learn about this voluntarily, we shall eventually have to learn under kârmic experience. So I would venture to suggest that the better and quicker way is to give some of our spare time to understanding how the other fellow lives, by being a real brother to him, by doing some social work for him, in short by getting down to the "brass tack" of service so far as our limited capacities will allow. I call it effort rather than service because we are not likely at this stage to accomplish very much real service. We may fool ourselves for awhile, but eventually we will wake up to the fact that another "brass tack" is needed—knowledge.

We shall however, if we go at it in the right spirit, greatly stimulate our love and compassion and learn that

FORTHGOING

LONG have I sat in this all-quiet place,
Looking on God as on the Mother-Heart :
Narcissus-like, enrapturing but the Face,
Till gone the blood from ev'ry vital part.

But now the Voice oft heard 'mid timeless scenes
Quicks me once more to tread the ways of men ;
New shapes the senses to Life's varied means,
Deep folds an ampler vision in my ken.

Doubt stays me not, nor does the crouching shame—
For lo ! the slave is freed and we are one ;
Love is unprisoned from her evil fame,
All, all I kiss, all and myself are one.

Gladly I greet the fresh revolving world,
My buds of birth wide o'er its bosom cast ;
They clasp the ground, are on volcanoes hurled,
Drop nigh still pools, or scent the wintry blast.

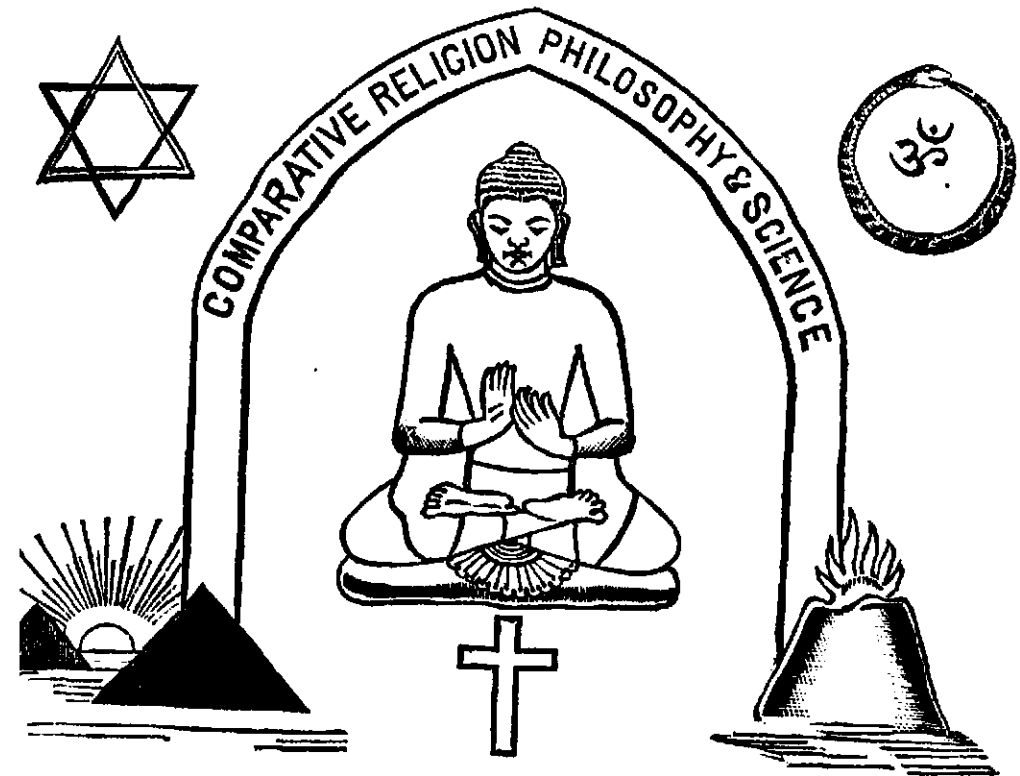
And I am come with music in my soul,
Born of the silent place 'yond good or ill,
To mount with changing step the spheric whole,
Braced with my secret and my glowing will :

I mount : the spring, the summer and the sere,
The climes of laughter and the sighing dirge ;
Sweet is the calling note of children here ;
There terror heaves, a fallen demiurge !

O Daughters of the Sun, my sisters dear,
Upon your breasts my evening hymn be sung,
When I have slain the darkling sons of Fear
And from the Rage of Evil fortune wrung :

Till then the day enclose me and the din,
And roughest seas my vessel shrew and toss ;
My pulse recounts and older power than Sin—
I bleed, I sink, but 'tis my foeman's loss !

W. E. WALKER



THE RACES OF MAN ACCORDING TO ANTHROPOLOGY¹

By LEONARD TRISTRAM, B.A.

INTRODUCTION

IT is thought that it might be useful to give Theosophists some idea of the present position of Anthropology with regard to the origin of mankind and the various races thereof. This must be my excuse for writing this paper. Only a brief

¹ A Transaction of the Verulam Lodge, Cambridge.

the whole creation groaneth and travaileth in pain together until now, and not only (they but . . . even we) ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (Romans, 8, 22—23.)

The redemption of the body—that is of course the purification of the vehicles that we mentioned before and which we cannot hope to accomplish without the aid of the Master.

Both the path of probation and the path proper are conditions of the soul; they are not, as many seem to imagine, poses of the personality, or orders of merit bestowed by Royalty.

But to return to our “brass tacks”. Let us assume that we have love and compassion; that we have had the moral courage to make an effort and that we have thereby strengthened our love and compassion and acquired humility: we are now ready to get knowledge to be real disciples of the Master. Is He then going to tell us all that we need to know and give us explicit instructions just what to do? By no manner of means! For the first He has no time, for the second He has no inclination. Just what He will do depends on the ray which He and you are on. But generally speaking He will give you a few hints, direct the course of your general experience and only directly interfere in the development of your reason and judgment, just enough to prevent you from absolute disaster,—an absolute disaster which would be absolutely certain if you did not have the light and protection of a Master. The sooner you can put that in the pipe of your egotism and smoke it, the sooner you will be fit for discipleship. So the “brass tack” of faith is absolutely essential. “The just shall live by faith.”

Just listen to H. P. B. for a moment on this matter.

When . . . any solitary student of Occultism throughout the ages has become a saintly Adept like Ammonias Saccas, or even a Plotinus, or a Theurgist like Iamblichus, or achieved feats such as

¹ Romans, I, 17.

are claimed to have been done by St. Germain, without any master to guide him, and all this without being a medium, a self-deluded psychic, or a charlatan—then we shall confess ourselves mistaken.¹

Occult training under a Master is no joke, especially if you are of a somewhat retiring and timid disposition. It is very much like living on the edge of the crater of a volcano, and not knowing just when and where the next eruption is going to strike, or just how big a fool you will make of yourself when it does. Listen to H. P. B. again.²

So strait indeed (is the gate) that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Why are we such cowards? Lack of faith perhaps!

Only the wise know how to help. Conversely, only so far as we can succeed in helping, that is, in rendering the path of another easier for him to tread than it would have been, can we in any way get evidence that we have attained even a modicum of wisdom, one white feather from the wing of Truth.

Finally let us knock in the “brass tack” of common sense. If we have not taken the trouble to acquire the teaching which they have given to their disciples in the past along our particular line, so far as it is available in print, why should we expect the Masters of the Wisdom to bother with us?

The chief thing on this Path is not to get a swelled head. Get a swelled heart by all means, but not a swelled head. When you find your head swelling, I find that to read Philippians, III, 8—14 has a quieting effect.

H. G. Walters

¹ Key to Theosophy, p. 16, third and revised English edition.
² Practical Occultism, p. 59.

outline is given because most people do not want to be bored with technicalities. The subject is purposely approached from the scientific point of view, but comparisons with Theosophy will be instituted which may be found interesting.

I. ORIGIN OF MANKIND

The general scientific theory is that man evolved from a lemur-like ancestor somewhere in Central Asia, and was gradually differentiated by diverse conditions of climate into the various races as we know them to-day. It is supposed that these lemur-like ancestors had their habitat, some north and some south of the Himālayas, although all had originally come from a single centre. Those south of the Himālayas, being under the influence of a blazing sun, developed dark skins, black hair, and dark eyes. Those in the north, however, were in a cold climate, and therefore developed fair skins and hair, and blue eyes. There were naturally all sorts of gradations between the two extremes, and there has been much differentiation in secondary centres to which people migrated from this original home. But a traveller journeying south from Central Asia in those days would have found the then humanity on a kind of ascending scale, skins, hair and eyes all gradually becoming darker as he made his way south.

Thus Central Asia may be called the original home of humanity. From time to time there have been various waves of migration from this home. Some of these waves started out a long time ago, when the general stock was still comparatively unevolved. Others did not emerge until comparatively recent times, when the general stock had reached a far higher level. Those who began their travels early are the most primitive of mankind, such as the Pygmies and Bushmen of Africa and the Pygmies of Indonesia. Other later, but still quite early, waves formed the Negroes,

Pre-Dravidians, etc. The latest waves, which are by this general theory the most evolved, have formed the majority of the European and Mediterranean peoples, the Āryan invaders of India, the Arabs, etc. These people have all been further specialised by the climates into which they have migrated. This is the general idea which may be called the orthodox scientific theory of the present day.

II. CAUSES OF THE MIGRATIONS

These migrations are supposed to have begun in the late Tertiary geological period, and they have continued to historic times. The configuration of the globe was much the same as it is at the present day, the differences being that there was no Red Sea, that there was a vast swamp in Anatolia, and several other minor changes of this nature. The migrations are supposed to have been caused by periodic epochs of drought, and by changes of climate due to the Great Ice Age, which occurred in Pleistocene times. Drought is believed to have a great influence in causing migrations; thus the great pressure of the Goths, Huns, etc., upon the Roman Empire is supposed to be due to the drying up of Central Asia. This is also supposed to have caused the invasions of Dorians and Achaeans who destroyed Mycenaean Greece, the incursions of the Āryans into India, the emigration of the Bak tribes into China, and so forth. Central Asia probably dried up periodically. The periodical desiccation of Arabia is also held to be responsible for many important migrations, when there were general outpourings of people into all the neighbouring lands, giving the Arabs dominion over them for a time. These had a great influence on Babylonia. The second of these outpourings which is known to history is called the Canaanite, although its effects spread far beyond that country. It began about 2500 B.C. and was

the cause of the invasion of Egypt by the Hyksos. The third outpouring is called the Aramean, and the fourth is the Islāmic wave of A.D. 700 whose effects were felt from Spain to Borneo. There are some scientists, however, who do not believe that people were ever driven anywhere, even by drought, but that when they migrated to a place it was always because they were attracted by it. It is a question of psychology.

Perhaps one contributing cause of the periods of desiccation, in earlier times, was the occurrence of the Great Ice Age. This froze up vast quantities of water in its ice sheets, which might otherwise have been available for rain. The Great Ice Age contained four periods when the ice attained a maximum extent. These are known as the four glaciations. Between these are warmer periods. The glaciations, according to the system of Penck, are called Gunz, Mindel, Riss, and Würm, after four rivers in Switzerland. The maximum of the Würm glaciation occurred about 40,000 B.C., according to Baron de Geer, and the ice began definitely to retreat about 17,000 B.C. The Riss glaciation attained its maximum perhaps 150,000 years earlier. The total glacial period perhaps extended over 500,000 years. It is known as the Quaternary, or Pleistocene, geological epoch. At the time of the Mindel and Riss maxima, the ice covered all England as far south as a line drawn from the Thames to the Bristol Channel. It also covered the mountains of Central France and glaciers ran right out into the plains. Some people say that the first two glaciations in reality only form one.

III. ANCIENT HUMAN REMAINS

The general theory given above implies that all humanity is specifically one, though not necessarily derived from a single pair. A colony, or group, of the lemur-like ancestors

probably evolved simultaneously. There was probably a human precursor, or proto-human, widely distributed over the world. Many of the most ancient remains of man are supposedly due to a human precursor or to some pseudo-human being not on the direct line of descent. Thus *Pithecanthropus Erectus*, of which creature a skull, thigh bone and a few teeth were found in an upper tertiary bed in Java, is presumably about half way between a true human and a chimpanzee. The Piltdown skull, found in Sussex, consists of an absolutely human brain-case, which was discovered lying in conjunction with a jaw which has much more resemblance to that of a chimpanzee than to any human jaw. However no remains of apes of this species are known to exist in Europe, so the majority of authorities conclude that the jaw must belong to the skull, in which case the creature is a human, but not in the direct line of descent. He probably belongs to the Pre-Chellean period of the Palæolithic age, that is, to the period of the Gunz or Mindel glaciations. The Mauer jaw, found near Heidelberg, is also of this age, though more approaching the jaw of Palæanthropic (Neanderthal) man in type. Of Palæanthropic man, to whom is due the civilisation of the middle Palæolithic period, there are many remains, but to discuss him would be to involve us in a consideration of the whole stone age in Western Europe. This is a very interesting subject, because it is difficult to harmonise scientific discoveries with Theosophical teaching. It is discussed in an appendix to this essay.

In North America many skulls have been found in apparently ancient (tertiary) strata, but the evidence for their antiquity is considered more than doubtful, because they have generally been disturbed before a scientist can reach them, and in consequence one cannot say whether they genuinely belong to those strata or are later burials. European scientists have not paid very much attention to them. It is believed

that the inhabitants of the two Americas before the time of Columbus came in across the Bering Straits in many migrations, with perhaps an infiltration across the Pacific.

Two ancient skulls, the Broken Hill and the Boskop, have been discovered in S. Africa, belonging to a very primitive human or proto-human being.

IV. THE PRINCIPAL DIVISIONS OF HUMANITY, CORRESPONDING TO THE THEOSOPHICAL ROOT-RACES

Modern Anthropologists divide mankind into three great categories. These are: the peoples who have woolly hair, the peoples who have wavy hair, and the peoples who have straight hair. The factor which determines to which class a person belongs is the shape of the cross section of his hair. If the section be round the hair will be straight; if the section be oval the hair will have a tendency to curl, and will be wavy; whereas if the section is very flat, the hair will be woolly.

These three divisions correspond exactly with the Theosophical Root-Races. Thus the woolly haired, or Ulotrichous people, to give the technical term, comprise the African Negroes, Bushmen, and Pygmies, and the Oceanic Negroes and Pygmies. All people who have much of a strain of Lemurian blood have woolly hair. It is a very persistent characteristic. Thus the Hima peoples near the great lakes of Africa are really more Hamites than Negroes, and yet they still have woolly hair. They are invading people of Gallastock who came in from the direction of Somaliland, and who have mixed with the original population.

The straight-haired, or Leiotrichous people, answer to the Atlanteans. They roughly comprise all the Mongol race; using this term to include Chinese, Tibetans, Japanese, Siamese, Finns, Magyars, and most Malays, to give the principal

peoples; and also all the inhabitants of the two Americas previous to the time of Columbus.

The wavy-haired, or Cymotrichous people, are those who belong to the Aryan Root-Race. They comprise nearly all Europeans, the Hamites and Semites, the Iranians, the Dravidians and Aryans of India, the Indonesians, and some Polynesians. The Pre-Dravidians, who include the Deccan jungle tribes, the Veddah of Ceylon, and the Sakai of the Malay peninsula, are also classed as Cymotrichous people. These Pre-Dravidians are discussed below.

These are the three great divisions of mankind.

V. SUB-DIVISIONS CORRESPONDING TO THE THEOSOPHICAL SUB-RACES

Secondary differentiations are made within these three great divisions by means of variations in the colour of the skin, hair, eyes, etc., and by differences in the stature, and in the form and shape of the head. In this last connection the Cephalic Index provides a useful criterion.

(The Cephalic Index = $\frac{\text{the breadth of the head}}{\text{the length of the head}} \times 100$.)

Some people have long heads, with the index under 77.5 (dolichocephalic) and others have broad heads with index over 77.5 (brachicephalic). Humanity can be divided into many different classes by means of this index.

These methods are only of value when used to differentiate sub-divisions of the three great races. They have little meaning when any one of them is used as the main means of classifying the whole of humanity. Thus a classification by means of variations in height will certainly distinguish Englishmen from Scotsmen, Norwegians from Italians, etc., in the circumscribed area of Europe, but it will class together in one group such obviously different peoples as

the Norwegians, African Negroes, and the aborigines of Patagonia, who are Āryans, Lemurians, and Atlanteans respectively. The other methods lead to equally absurd results. Thus we see that these methods have no meaning except when applied to differentiate peoples belonging to the same Root-Race. The earlier Anthropologists did not realise this, and consequently one often sees somewhat absurd statements quoted from these earlier books by people ignorant of anthropology.

These secondary methods are often very useful when taken in conjunction with each other. Thus the Nordics (corresponding to the Theosophical fifth Āryan sub-race) have long heads, blue eyes, and fair hair; whereas the Alpines (Theosophical fourth Āryan sub-race) have round heads and dark eyes and hair. It may be noticed that both these races have wavy hair. It may be remarked in passing that the term "Keltic" sub-race, used by Theosophical writers, is a singularly unfortunate term, and is calculated to antagonise the man of Science. The term "Keltic" is applied by scientists to a very much smaller group of people, and the people who answer to the Theosophical fourth sub-race are usually called the Alpine race. They are given this name because they entered Europe in various waves along the line of mountains which stretch from the Caucasus through Anatolia and the Balkans to the Alps.

VI. FURTHER DISCUSSION OF THE ĀRYAN ROOT-RACE

Anthropologists recognise three principal Āryan races in Europe. Perhaps it is bad to say Āryan, because in the eyes of scientists this is a much discredited word. They generally use the word Caucasian instead, which sounds to the Theosophist even more absurd. These three races are called the Mediterranean, the Alpine, and the Nordic. The

Mediterraneans comprised all the inhabitants of the shores of that sea from the earliest Neolithic times till the coming of the Alpines. They appear in Europe, presumably from the East, at the close of the Palæolithic period, say 10,000 B.C. (see appendix). They brought in the Neolithic civilisation, with its domestic animals, agriculture, and pottery; and metal-working later. These elements of culture had never appeared in Europe before, and it is most curious from the Theosophical point of view that there is no trace of them earlier (see appendix). No trace of them is found among the Palæolithic people, who lived solely by hunting and fishing and by collecting roots.

The Mediterranean peoples entered Europe from the south, through North Africa, Spain, and Italy, having presumably come from the East. They formed the early civilisation of Crete. They were responsible for the "Long Barrows" in England. They have long heads, white to brown or olive skin, and black or deep brown eyes and hair. They are generally short in stature, the average height being about 5 feet 4 inches. The Hamites (Ancient and Modern Egyptians, Berbers, etc.), are a branch of this race. The Semites (Arabs, etc.), are very closely allied, and the Āryan invaders of India also.

VII. THEOSOPHICAL INTERPRETATION

All these people are considered by Anthropologists to be racially similar. With the greater knowledge given to us by Theosophy we can perhaps distinguish the various different racial elements, and can see how these people have come to resemble each other in this way.

Thus the link of the Mediterranean people with the Āryan Hīndūs must in part be due to the colonisation of Egypt by people of the 1st Āryan sub-race from India. The greater

part of the Āryan blood in the Mediterranean race must be due to the Arabian (2nd) Āryan sub-race, which we are told in *Man: Whence, How and Whither* once ruled the whole of Africa. The slight difference between the Mediterranean proper and the Semites of Arabia, etc., must be due to mixture with the peoples of the Atlantean fifth and sixth sub-races, who had undoubtedly colonised the Mediterranean basin, e.g., the Phoenicians. In fact one may say that the second Āryan sub-race has become largely mixed with these Akkadians and Original Semites. They were perhaps not very dissimilar physically, since the Original Semites and the Akkadians were the people from whom the nucleus for the Fifth Root-Race was drawn, and probably the differences were more in the physical make up than in the outward physical resemblance. We learn from *Man: Whence, How and Whither* (p. 293) that the Akkadians were long-headed.

The Hamites were probably formed by this mixture becoming additionally tainted with Lemurian blood, as is obviously the case among the Bahima, etc., of Central Africa; and probably there was a taint of Lemurian blood among the other Mediterraneans also, due to negro slaves, etc., which counteracted the tendency of the Atlantean mixture to make the hair straight. The Hottentots of South Africa, who are different from the Negroes, and from the Hima peoples, are a mixture between the Arabs of the South African Empire and the Bushmen, to both of which races they are obviously allied. Science has been endeavouring to explain how they acquired their Hamitic or Semitic traits, but want of knowledge has led to only partial success.

The Dravidians of India are perhaps a mixture of the Āryan root stock with Akkadians or Original Semites. The Iranian sub-race has been so influenced by constant outpourings from Arabia, that it is hard to distinguish any special characteristics, other than those which were also present

among the Arabs. It is in fact hard to distinguish the representatives of the first three Āryan sub-races.

Many Indonesians and Polynesians are classed by Science with the Mediterranean Race. Science would also like to say that Āryan blood has even permeated the Pre-Dravidian jungle tribes of India, the Veddas of Ceylon, and the Australian Aborigines, since all of these have wavy hair. In the case of the Australian aborigines, Theosophy shows how this permeation could have taken place, it surely being due to the Āryans of the Empire of Manova, as under this Empire there was Āryan rule over Australia and the East Indies (see *Man: Whence, How and Whither*). The Āryan blood in Indonesia and Polynesia is undoubtedly a result of the invasions from India in the middle ages.

With regard to the very primitive Pre-Dravidian jungle tribes of India, might not it be possible that their wavy hair could be caused in another manner, perhaps by the mixture of Atlanteans (straight hair) with Lemurians (woolly hair)?

The fourth sub-race, the Alpines, are well marked by their broad heads and dark hair and eyes. They are much more solidly built than the Mediterraneans, who are generally very slim and fragile. Science says that they entered Europe from Asia, bearing the Neolithic culture, apparently a little later than the Mediterraneans. They came by way of the Caucasus, the plateau of Anatolia, the Balkans, and the Alps. They are primarily a mountain people. They submerged the Mediterranean Mycenaean culture in Greece, and were responsible for the "Round Barrows" in Western Europe, the Lake Dwellings in Switzerland, etc. At the present day the majority of the Greeks, Italians and French are Alpines; and the rest of the Greeks and Italians, and the majority of Spaniards and Sicilians are Mediterraneans. According to Science the Cretans were Mediterraneans, but according to Theosophy they ought to be Alpines. There was certainly

an Alpine element, however, and perhaps this was enough to colour the culture, because presumably pure Āryan blood has more vitality than semi-Atlantean. The classical Greek and Roman civilisations were due to peoples mainly of Alpine stock, but with an admixture of Mediterraneans and Nordics.

The term Kelt is restricted by Scientists to a mixed people of both Nordic and Alpine descent who first arose north of the Carpathians. These people rose to a high level of culture, because it is almost an axiom of Anthropology that mixture of races produces civilisation, and that there is never any high civilisation without a mixture of races. Among these people a special family of languages arose, which is called the Keltic family of languages, and the term Kelt should really be restricted to the peoples who speak one of these tongues. These form only a small portion of the whole sub-race, and to use this term for the whole lot would create vast confusion in the world of science. The Achæans were a Keltic-speaking people.

The Nordics have blue eyes, fair hair, and are tall in stature. Proto-Nordics are found roaming the steppes in prehistoric times, and people of this type have even spread as far as China. They appear on the scene a good deal later than the Mediterraneans or the Alpines. Most Anthropologists believe that they are allied to the Mediterraneans. Some say that perhaps an early branch of the latter migrated north to become specialised by the rigorous climate of Scandinavia into the Nordics, but some declare that their ancestors came from Asia. The connection which Science traces between the Nordics and the Mediterraneans may partly be due to the fact that, whereas the Nordics are the fifth Āryan sub-race, the Original Semites are the fifth Atlantean sub-race, from which the fifth, or Aryan, Root-Race was derived. Perhaps one would expect a slight resemblance. But the probable reason is that the Alpines as a sub-race are

very different from all other sub-races, and this contrast would merely emphasise the resemblance between the other sub-races of Nordics and Arabs.

The British are a mixture of all three sub-races, but in England, and especially in Scotland, the Nordics predominate. The Prussians are Nordics, whereas the South Germans are Alpines. As one goes south from North Germany the population steadily becomes less Nordic and more Alpine the whole way, until one reaches the Mediterraneans in the south of France. The Slavs are taken to be a mixture of Nordics and Alpines. The Finns and Magyars are Atlantean immigrants from Eastern Asia. Scientists call them Mongols.

It is hardly possible to discuss the Atlantean and Lemurian Root-Races because the Scientific evidence is so extraordinarily incomplete, much more so than one would expect.

APPENDIX

A BRIEF DISCUSSION OF THE STONE AGE IN WESTERN EUROPE

I. SCIENTIFIC STATEMENT

The Stone Age is divided into the Palæolithic, or Old Stone Age, and the Neolithic, or New Stone Age. Our knowledge of these periods is derived from deposits in caves and under the shelter of rocks, etc., where man dwelt. In the undisturbed deposits the topmost strata are necessarily the newest, and the next under them are the next oldest, and so on. The different periods can thus be placed in chronological order. Their position in time can be determined with reference to the four glaciations of the Ice Age (see above).

Many hundreds of sites where man lived have been excavated, spread over France, Spain, the British Isles, Italy, and elsewhere. They contain such refuse as the bones of the animals man has eaten, the implements which he has discarded, and occasionally skeletons of people who have been buried. The evidence derived in this manner is not as complete as could have been wished, as all objects made of wood have perished.

The Palæolithic Age is characterised by the complete absence of agriculture, pottery, and domestic animals, and of course there was no metal-working. The tools and implements were made out of stone, generally flint, and wood. Bone and horn implements were used in the later half of this period only. The people lived by hunting and clothed themselves in skins. A lower state of culture than the earlier Palæolithic period can scarcely be conceived.

In the manufacture of flint implements various different methods of technique are possible. Also all kinds of different tools can be made for different purposes. Now the Palæolithic Age is divided into various periods which succeed each other in time, and which are characterised by different systems of technique and by different species of implements. The names of these periods, generally called "Industries" are:

Lower Palæolithic	{	Pre-Chellean [the oldest].
		Chellean; named from the type station of Chelles. (Seine et Marne.)
Middle Palæolithic	{	Acheulean; named from the type station of St. Acheul, Amiens.
		Mousterian; named from the type station of le Moustier, Dordogne.
Upper Palæolithic	{	Aurignacian; named from the type station of Aurignac.
		Solutrean; named from the type station of Solutré.
		Magdalenian; named from the type station of la Madeleine.

TRANSITION PERIOD TO THE NEOLITHIC

As regards position in time it has been ascertained that the Chellean period corresponds with the Riss-Würm inter-glacial epoch. The Acheulean with the beginning of the Würm glaciation, and the Mousterian straddles across this glaciation. The remaining periods follow in order, but in Magdalenian times there was a slight recurrence of the cold conditions. The Pre-Chellean period extends back to the Tertiary.

The earlier industries were naturally very poor in quality. The implements were extremely rough, and there were very few different species of them. It would be tedious to enter into a description of the various tools, and the different methods of manufacture. Specimens can be seen in any good European museum. No bone or horn implements were used before the Aurignacian period.

The men of the middle Palæolithic times were of the so called Neanderthal; or Palæanthropic type. They are indeed very poor specimens of humanity, with long, low, retreating foreheads. The men of the Upper Palæolithic times were quite different, having

much more resemblance to our present humanity. There were two main races of these men [Neoanthropic man]: the type of which the Cro-Magnon skull is an example, and that of which a typical specimen is the Combe-Capelle man. The Cro-Magnon skull is very heavily built. It has a long head combined with a broad face, and has a high forehead and a large brain capacity. The Combe Capelle skull is much slighter and more fragile in build, having consequently quite a different appearance from the Cro-Magnon.

It is supposed that these people came from Asia, via the North of Africa. Some Negroid-like skulls found at Grimaldi, near Mentone, perhaps represent something which was caught up by these people in coming through Africa.

There are also some skulls [the Chancelade type] which show a decided affinity to the Eskimo. Perhaps they followed the Ice in its retreat from France and thus eventually arrived in Asia and North America?

There are traces of these Neoanthropic men still to be found among the present inhabitants of the Dordogne in France, and the people who live round Plynlimmon in Wales. They preserve distinctly Neoanthropic Characteristics.

We are able to trace out some of the movements of these people with a fair amount of certainty. Thus the Solutreans were an invading steppe people from Eastern Europe, who lived by hunting wild horses. The horses at Solutré were driven over a precipice that the people might feast on them. They drove the Aurignacians into the mountains, especially into the Pyrenees, where they had to develop their bone industries since there was no flint. They thus developed the Magdalenian culture. They later emerged into the plains and overcame or absorbed the Solutreans, who were perhaps driven back by the change of the climate for the worse which occurred in Magdalenian times.

In Northern Africa, following the Mousterian culture, there is the so-called Capsian culture, which is similar to the Aurignacian culture in Europe, and which developed straight on until the transition period into the Neolithic.

The only culture element in the Palæolithic Age which betokens any civilisation is afforded by the marvellous drawings and paintings in caves and rock shelters of the Aurignacian and Magdalenian periods in France and Spain. Some of these paintings have never been surpassed. They mostly consist of animals, although humans are sometimes depicted, but the humans are extremely badly drawn. There are also many apparently meaningless drawings called tectiforms.

There are several different periods and styles, and there were evidently several different "schools of art". They can always be correlated with the deposits. They are often placed in the most inaccessible positions at the back of very long caves. How the artists

managed to draw them with their primitive methods of lighting is a mystery. It is supposed that they were drawn for magical purposes that the hunting outside might be successful, though surely this is an improbable reason.

The Neolithic peoples began to come into Europe about 10,000 B.C. They brought with them domestic animals, weaving, agriculture and pottery. The Neolithic age is also divided into three periods:

Campignan (oldest)
Robenhausen
Carnac.

Then come the Early Metal, the Bronze, and the Iron Ages. This is too wide a subject to be dealt with here.

II. DISCUSSION IN THE LIGHT OF THEOSOPHY

Theosophists as a rule do not recognise how absolutely definite all these discoveries are. There is probably no science in which the evidence is more carefully tested than in Pre-History. In consequence every positive statement to which the science definitely commits itself may be regarded as being in all probability accurate. Only the student of Pre-History will realise all the work that has been done on the subject and all the knowledge that has been gained. Of really bad mistakes there can be none.

This is especially the case with regard to the dating. If any reasonable man reviews the evidence he cannot find a loophole for a mistake anywhere. From say 500,000 B.C. until the present-day we get an absolutely continuous series of civilisations without a gap, for one culture follows directly after, or merges with, the preceding.

In some deposits, floors of nearly all the cultures are found lying one on the top of the other in their respective strata.

And yet before 10,000 B.C. there is no agriculture, no pottery, no domestic animals, and there is no metal-working before 5000 B.C. The Neolithic people who brought in these latter elements of culture correspond exactly with the Aryan invasion of the 4th and 5th sub-races. According to *Man: Whence, How and Whither*, this infiltration actually began a little before the sinking of Poseidonis.

Thus far Science and Theosophy exactly agree. But what about the earlier period?

It is allowable to suppose that there were Atlantean civilisations round the Mediterranean. Where were they? Traces of them there are none. What about Africa, the Algerian Island, where the Arabs ruled [see *Man*]? There appears to be only the primitive Caspian culture in Africa and Italy, and the other Palæolithic cultures in France and Spain. The great civilisations in Italy are all later than 10,000 B.C. They all over-lie the Palæolithic. The only people in

Western Europe before this date were these absolute savages with hardly the rudiments of civilisation. If there had been any high civilisations, it appears to be absolutely impossible that they could have escaped notice, the amount of exploration has been too great. Literally hundreds of Palæolithic sites have been discovered, and not one trace of anything higher.

Even if there was no Atlantean colonisation in the Western Mediterranean and the shores of Europe, still, Poseidonis was only a short way off, and one would really have expected the Poseidonian merchants to have kept up a trade with these savage people, bartering their superior metal implements, their pottery and so on, for skins and ivory.

Suppose we go to an island in the South Seas at the present day. The South Seas are, or were, far away from European civilisation. And yet one would find guns, or Birmingham brass wire, or Burslem crockery, or noggins of gin, certainly something European.

Now Poseidonis was only a short distance from Europe, and yet we find nothing! It is certainly inexplicable. We require a trained clairvoyant, who will set to work to investigate the cause of this remarkable phenomenon.

It is of no use arguing that the Atlanteans possessed no ships. We know from various lives in the *Rents in the Veil of Time* that they were able to make long voyages. Also in *Man: Whence, How and Whither*, it is told how the nucleus of the Aryan Race was brought from the North of Rufta to Egypt, and also how the Emperor of Poseidonis invaded the Mediterranean in circa 10,000 B.C. Scott-Elliot's *Atlantis* also talks about their ships and their airships. In 200,000 or 300,000 B.C. Atlantis must have been at the height of its civilisation.

This is a problem which Theosophy will have to face. We require a more detailed outline of the history of that period.

One word with regard to Stonehenge. Stonehenge is dated by the remains of bronze age culture which are found around it, particularly the long and round Barrows. These have been accurately dated to the Bronze Age [say 1500 B.C.] since they contain Bronze implements. In Stonehenge itself there is nothing to contradict the conclusion that it is of this date. Indeed practically nothing of any sort has ever been found there, despite the extensive excavations which have been carried out and which are still in progress. Certainly nothing has been found which could be called Atlantean, though this does not prove anything either way.

ard Tristram

UNIVERSAL RELIGION¹

PART I

TIME was when Man accepted brute force as the last word in a controversy and the glaring disparities of social and economic life were considered the dictums of Fate. To-day we see a revolt against established authority and through the ensuing din and clamour we detect a whisper of the "Brotherhood of Man". Yes, just a "whisper," for the dominant roar is an assertion of the rights, status and dignity of SELF. A curious paradox is the result: The same throat that grows hoarse demanding liberty of action and freedom of thought anathematizes a brother-man of another political opinion. So far, then, as a brotherhood goes, we may well pause to consider seriously whether the present state of affairs does not urgently call for a radical change of the human heart before the goal of Liberty is attempted.

Without constituted brute force to maintain law and order and with SELF in the ascendant, other things being as they are, each unit of the race will soon be a law unto himself and Might will be Right with the advent of Liberty. Man requires a connecting link from heart to heart to the great Fountain-Head of Love—his heavenly Father—as the fundamental safeguard against the assertion of SELF. That would only be the experience of history, and it is idle to waste time attacking the problem from any other standpoint. Of course, we may dream fairy castles of "peace and good-will" upon condition

¹ The author's name has been withheld by request.—Ed.

that to our social and political theories are given effect; but unless, and until, every stone is measured, cut to specification, polished, correctly laid, and we start on a solid foundation, we may never construct a Tāj Mahāl. For the same reason that an end does not justify the means, Man *cannot* evolve except by the natural axiom of Cause and Effect, which necessarily entails the closest attention to the minutest detail: One faulty brick and the strongest arch might collapse.

What loftier goal can Man attempt than Liberty through a Universal Religion entailing the brotherhood of the race? In proportion as that brotherhood is practised and that religion reveals the great Centre of Love as the basic rock upon which all creation rests, Self will be overwhelmed by Love. If it is at all attainable, would Man not be wise to strain every nerve at once and secure it? The magnitude of the task may be stupendous, but would that justify any hesitation on Man's part? Nay, rather, as long as the specific is delayed the disease is likely to gain in virulence and the patient's vitality ebb away. Delay is, therefore, not only dangerous, it may make recovery arduous. The greatest mistake that can possibly be made perhaps in deciding upon an Universal Religion is to neglect the fact that it must coincide absolutely with Natural law, so as to be practicable by the Esquimo or the Patagonian, the sot in the gutter and the emperor on his throne, the intelligence of a child or the brain of a don, the boorish worker and the most secluded mystic. In short, it must be a natural religion, devoid of every vestige of sectarianism. Let us then turn to Nature for our Universal Religion.

We observe at the onset that Man is by type "Religious," that is, he *must* worship someone or something; for go where we will something within him yearns for the Super-human, at least when danger is confronted, and even the lowest family possesses some crude recognition of spiritual (moral)

values. At the same time, there is not a single appetite of the lower orders of animals that cannot be traced in Man; and so closely related is he that science points to his evolution from a lower family of animal. However this may be, of one fact we are confident: Man possesses a dual body. He is in his visible form an animal, and a spirit-being in his invisible structure, character. The species stands at the parting of the ways of the Animal and the Spiritual kingdoms of creation, in exactly the same manner as the species linking the Stone-Vegetable and the Vegetable-Animal kingdoms. Just as the species in the latter cases represent the highest of the lower and the lowest degree of the higher kingdom, respectively, so Man is of the highest order of the Animal and of the lowest order of the Spiritual kingdom of creation. Thus, Man dominates two bodies—the Spiritual and the Animal—by free-will, and he cannot maintain equilibrium unless he gives spiritual values (because they pertain to a higher kingdom of creation) precedence over material values. In other words, he must adjudicate through the use of his free-will between the demands of both bodies. He cannot evade this responsibility even by assuming a formally passive attitude, for to his misfortune he inherits a free-will biased towards his animal nature. If then his spiritual body is ever to be developed, it must be by vigorous action against the animal in him, else the latter must prevail; and the problem is how this is to be accomplished with a biased free-will.

Further, unless Man maintains natural equilibrium he cannot conform to type; and a species that fails in such a vital condition of existence eventually ceases to exist—a fact in evidence in our midst by rampant disease and deterioration of the human species physically. The man who lives and dies with no appreciation of spiritual values only develops his material body while his spiritual body (character) atrophies, and he has no grievance if like other

animals his final goal is death. On the other hand, he who conforms to type and develops both bodies proportionately might exist indefinitely. Nor is it too presumptuous to conclude that, even when the material body perishes, as we see it does, the spiritual body continues to *exist* and is capable of a fresh lease of life when the condition of its type are again fulfilled in another material body. Indeed, such a conservation of human life seems inevitable, unless we shut our eyes to divine Economy only where the Spiritual kingdom is concerned. How else is the waste of spiritual energy to be accounted for? Let us remember too that, so long as the Almighty is unchangeable, the human species *cannot* vary. A "man" will remain a dual animal and spiritual being to the end of eternity, if the species is permitted to exist till then—no other conclusion is available from Nature.

The crux of these deliberations is that, to conform to type and live in natural equilibrium (perfectly contented), Man *must* appreciate spiritual values in every thought and word and act by free-will; but, owing to an inherited perverted free-will, he must have super-human aid to accomplish this. Let us dilate the point: Man does *not* require to conform to type any special mode of dress, education, social status, particular diet, ritual, caste, colour, creed, etc., but he *must* only have a reformed free-will, which is in an unbiased condition (unlike what he has inherited). A Universal Religion *must* supply this need, for nothing else counts.

PART II

It is of the utmost importance that, in our quest after the Universal Religion, we should bear clearly in mind the object of the search. In the glare of the scientific light which we enjoy and the rich harvest of philosophies handed down to us, we are in no want of a Code of Moral Law to-day. If we

could but normally attain the height of morality that it is possible for a very ordinary mind to appreciate what an achievement that would be. Alas, the majority of us crouch instead at the foot of a moral Everest and we are painfully alive to the fact of our impotence the more we venture to scale that giddy height! Science and Philosophy have sufficiently acquainted us with details of the conditions governing life on that spotless pinnacle and now we crave particulars of a universal method that will place the power to achieve in the hands of every human being. How shall Man restore free-will to the state that will permit of natural equilibrium in his life? *That*, and *only* that, is the burden of our deliberations.

As we proceed we come across those who would have us believe that black is white merely on the authority of some antiquated council of divines, tradition, or exigencies of society, although the known laws of Nature are outraged. We need waste no time here, for Universal Religion must stand on all fours with Nature as revealed in the material kingdom of creation, since Man is an animal. All things in the material kingdom have an appointed end and therefore a religion to be universal cannot afford to dispense with reason, intelligence, etc.; and complying with type (which is an obligatory condition of life) entails the appointed use of every faculty and appetite. No natural endowment (except free-will) is intrinsically evil, and Man's free-will is evil merely because of the tendency to accomplish the impossible, namely, to invert relative natural values of the Spiritual and the Animal kingdoms of creation. Such a feat is impossible in the sense that the superiority of the spiritual over the material is an accomplished, eternal fact, unalterable as the Almighty, which Man may flouter within finite limits but *never* alter. A Universal Religion must, therefore, without neglecting a single natural law, bring this free-will to give precedence to spiritual over material values in every thought and word and deed

before Man can rest in natural equilibrium and be really happy.

There are others who would have us inculcate rigid practices which tend to mortify the material body to the extents of injury and nakedness, in order that the spiritual body (character) may be over-developed. But now, if that theory is applied to the material body what happens? Suppose, for example, a man over-developes his liver at the expense of his stomach, does his liver improve? Why not? Surely, however medical phraseology may explain the causes of hypertrophy and atrophy, the outstanding fact will be that the man's material body has not conformed to type? Even so, Man may not expect to improve his spiritual body at the expense of his material body; for it is possible to break a law of Nature (and so fail to comply with type) either by neglect or by over-development and the only course is to utilise *every* available blessing in a *judicious* manner. Further, the individual who would dispense with his material body is really out to create a *new* species. How can such a venture ever be successful? Nevertheless, suppose for the sake of argument that by sheer weight of will-power a human being attains the highest known spiritual standard, will he then be in a state of natural equilibrium? Whatever may be adduced to prove his sublime (?) condition, one fact will assuredly be self-evident, he will remain in that condition, a moral slave, only so long as will-power lasts. Let that iron will relax and the last stage will be worse than the first; because his free-will is unchanged. Then, again, a religion that necessitates the use of an abnormal will in such a vital point could never be "universal" seeing that only a very small percentage of the human species could practise it. If we read history aright we cannot fail to notice how time and again moral Lights have illuminated the human course, blinding the masses with such brilliance as to throw them on their knees in adoration, finally to worship and deify

the (human) source. What catastrophies! No wonder that, after so many centuries of light, Man is more of an animal than the spirit-being he should erst-while have been. Man as a species will neither gain the moral power he lacks merely by adoration of a moral ideal nor by will-power, if experience teaches any lesson.

Others again rely upon the force of habit, and devise ritual, appoint fast-days and holy-days, prescribe courses of devotion, mode of dress, diet and what not, seek seclusion, observe celibacy, etc., thus shouldering voluntary burdens which very few can possibly bear and over which the majority who profess to do so are forced to practise hypocrisy. Obviously, no religion claiming to be universal can possibly involve such restrictions. If, as we must, we look to the Super-human for the solution of our problem, it must at the onset be accepted as an axiom that any system which cannot be put into practice, in detail, by *every* member of the race is of finite origin and therefore unsuited to our requirements. For the heavenly Father of Man cannot but reveal to His children what is easily practicable to one and all of them in a matter of such moment without exhibiting partiality and injustice—two unthinkable contingencies. On the other hand, habit of itself has never yet altered what is indigenous in a matured species, however it may tend to develop or deteriorate it; for the effects of habit on the construction of species definitely ceases at a point where type has been reached, according to biological evidence. Thus, we may convert a wild blue pigeon by habit into a domestic bird of the same species of varying plumage, but we cannot evolve it into a vulture, for instance. Just so with Man's perverted free-will; habit may improve, or otherwise, the idiosyncrasies of a human being, but it never can make a free-will normal (so as to respect spiritual values innately); because the matured type of the species inherits a free-will biased in the opposite direction. Habit, at its best,

by intensifying desire to appreciate spiritual values, may help individuals to persist upon a spiritual course; but it never can eradicate the tendency within every human breast to indulge the animal at the expense of the spiritual, so long as free-will remains biased.

Listen also to those lethargic minds who argue that our subject is so complex that the wisest course to follow is to "take things as they come" and act up to the limit of the light available to each one, trusting to the Creator's magnanimity. However soothing such advice may be to those who will not think, we dare not admit the attitude when confronted with the unswerving punctilious and persistent laws of Nature. Cause produces effect as sure as night follows day. There is no room for sentiment when opposition is set up to the omnipotent Will of the Universe, and that Will *must* prevail. Man tabulates that will in Science and it is incumbent upon all creatures blessed with intelligence to ascertain thereby what the requirements of that Will are. Shirking this responsibility cannot possibly alter the prescribed effects of causes called into play by indifference or neglect. No, God is magnanimous without question; but He is equally unchangeable. God is Love—absolutely true; but He also possesses a keen sense of Equity, and the creature that *will* not think must be judged; it cannot possibly be otherwise.

(To be continued)

A UNIQUE MANUSCRIPT

By C. JINARĀJADĀSA

READERS of *The Secret Doctrine* will be aware of the constant references by H. P. B. to a book entitled, *The Source of Measures* by J. Ralston Skinner, published in Cincinnati in 1875. This is a very rare work, and its rarity seems to be due to the fact, so I am informed, that a few years ago the stock in the possession of the Publishers was accidentally burnt in a great fire. Skinner's book deals with "Art Speech"; that is, it attempts to show that there existed once upon a time a system of nomenclature which showed an occult relation between a name of an object and the occult fact signified by it. Starting from the great doctrine that, "As above so below," and that the Macrocosm is mirrored in the microcosm, Ralston Skinner takes for granted that the mysteries of the Macrocosm are revealed in the original and ancient names given to certain natural phenomena, especially in Hebrew. This fascinating but difficult thesis is often taken up in *The Secret Doctrine*, and H. P. B. quotes from *The Source of Measures*.

Several, however, of her quotations from "the author of *The Source of Measures*," are obviously not from that work itself, since no page reference for them is given in *The Secret Doctrine*; indeed I remember quite well, when the present third edition was being prepared in London, what a trouble some of those quotations from Ralston Skinner were to Mr. G. R. S. Mead, because the quotations could not be traced.

Among the material which I found in Benares in 1921, there were two striking manuscripts. The first of these has already been mentioned; it is the first draft of the first volume of *The Secret Doctrine* which H. P. B. sent to T. Subba Row. The second is a manuscript consisting of a bound volume of 355 pages written in ink. It bears no title, though the book is stamped "H. P. Blavatsky—P.S." On the last page of the manuscript, the two final paragraphs are as follows:

I end the closing Section of my work on Monday the 18th day of February, 1884, in the retiring of the flood of waters of the Ohio at 12 M.

I, Ralston Skinner, January 10th, 1887, shall send this original MSS. to Madame Blavatsky, Ostend.

The manuscript contains many slips of paper as book-marks. Most of these slips bear some writing of H.P.B., and are evidently odd pages of some manuscript cut up as book-marks. It is quite clear that H.P.B. read the manuscript, because she has made marks at the side, and in a few cases added brief notes of her own. In one place she has written "used". In a cursory glance through the manuscript, I have been able already to find that she has quoted from it in *The Secret Doctrine* as follows:

S.D., I, p. 418	...	...	MS. pp. 7-15
S.D., I, p. 420	...	...	MS. pp. 17-20
S.D., I, p. 421	...	...	MS. p. 20
S.D., I, p. 421	...	...	MS. p. 24
S.D., II, p. 34 (Note)	...	...	MS. p. 25
S.D., II, p. 41	...	...	MS. p. 112
S.D., II, p. 227	...	...	MS. p. 28
S.D., II, p. 616	...	...	MS. pp. 36-37

There may be many more; but I have not had time to go through the manuscript very closely. It is obvious that some day the manuscript should be published, as in H.P.B.'s judgment it has a great value for that special department of study which deals with "Art Speech". It is interesting to note that in one place she differs vigorously from Ralston Skinner. On page 46 of the manuscript he alludes to the

"fact" that owing to reasons which he gives, "the Semitic or old Babylonian Square letter Alphabet is the origin of all others, including Chinese and Hindu". Opposite to this statement H.P.B. writes the comment "Never!!"

I give below the chapter-headings of the manuscript which, however, contains no title.

SECTION I

Introduction: Giving a key of formation of an ancient language.

SECTION II

1. The Hebrew syllabic letter word Shanah, and its number equivalent 355, or number word.

2. The Hebrew word Ish, or the number word 113.

3. The Head and Heel, or *rāsh* and *okabb*, or the relation of the word or proper name Cain, Kin, in numbers to the word *head*, whose hieroglyph is the picture of the circle of the human head with a recognised connective relation between this form of the word Cain and the word *heel* or the proper name Iacab.

4. The Hebrew number word 213, *Rāsh*, which means Head-Source, Beginning.

5. The number word 213, *rāsh*, *head* connected with and related to the words *dove* and *raven* of the Flood picture; and also, through the *dove* under the proper name Jonah, with the words *fish* and the proper name Jehovah.

Evidence as to what has been said in the foregoing section.

6. The Dwelling of Jehovah in the Tabernacle, over the Mercy Seat constructed by means of the *rāsh* and *orebv* ratio of 213 to 678 or the *Man-even-Jehovah* and *Shanah* ratio of 113 to 355.

7. The principal characteristic of the name Jehovah was the exact measure in days of the lunar year, as the knowable manifestation of the Unknowable Deity or the Ain-Soph.

8. The Biblical narrative of Moses and his proceedings at Mount Sinai interpreted as a mode of Art-Speech. The Mountain of God or Elohim. The Mountain of Elohim even Horeb. Mount Elohim "even Horeb" was Sinai. How Mount Elohim even Horeb becomes Sinai, Determinations.

9. The name Jehovah being thus a measure of the lunar year, the following are proofs that a parturient function was attributed to the moon under the nome Jehovah or Sacr.

10. Proof of the great antiquity of the Hebrew number letters Jod and Hé and Vau of the word Jehovah, and also that they were widely spread among the nations as symbols of art-speech. A partial summary.

11. A new departure as to this art-speech taken from the Garden of Eden. How *the woman* was taken out of *the man*. Proofs that we are dealing with an authentic and recognised system.

12. The Covenants of Jehovah, to show the use of the Parker ratio of 20612 to 6561 and the *Modulus* of measure, viz.: 20612: 6561: 64800: 20626 47001 on which was founded the cubit measures, the British Inch being the initial unit.

13. The Three Covenants: A. The Covenant with Noah. B. The Covenant with Abram. Some general proofs or *determinatives* as to part of what has been averred. Remarks. C. The Covenant at Mount Sinai.

14. A preparatory Reading of the First Verses of Genesis. (1) *Rāsh*, (2) *Elohim*. Collateral proof of this as a right use of the word *Elohim*. (3) Let there Be Light.—AOR. Justifications of this Description. (4) The Heavens, *Shamayim*, the Earth, *Aretz*, and the typical square of the *First Day*. (5) JOHU V BOHU—Chaos and Confusion. (6) The six days, ending in the Circular Seventh day or day of rest, are Adam. Conclusion from this Section.

15. The Garden of Eden or Paradise. Resulting reflections on the Garden of Eden. The use of the number 9.

16. Development of the First Day and the Garden of Eden into The Flood, Mount Ararat and the Ark of Noah. Under these narratives the architectural ideas for the construction of The Great Pyramid are hidden in Art speech.

17. Parenthesis.

18. A continued description of the measures of the Great Pyramid of Egypt from the Garden of Eden through the Flood, and then in the line of Abraham to the final limit before Pharaoh in Egypt at the site of that pyramid. Corroborations of the foregoing.

A student of the *Secret Doctrine* in India writes:

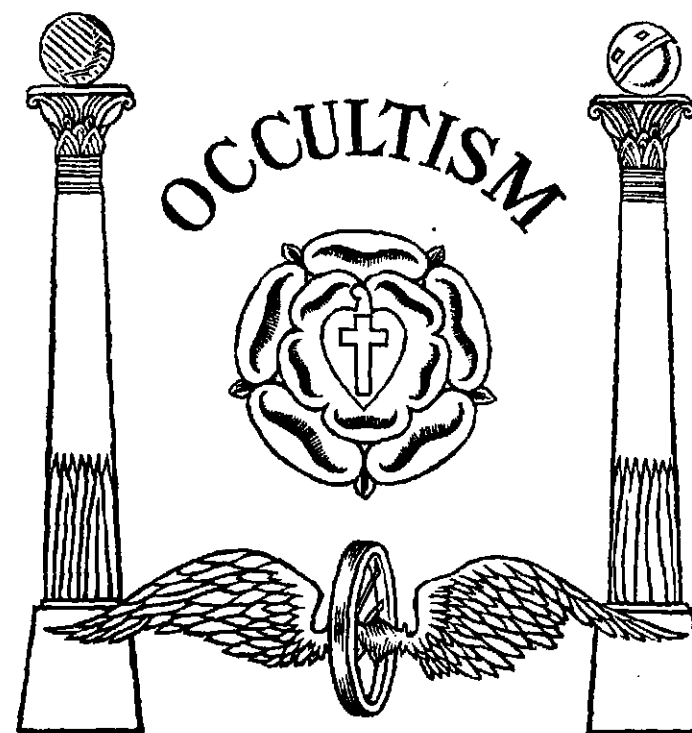
Skinner gives the Kabalistic ratio of "Man even Jehovah" measure at 113 to 565 at one place, at other he quotes it at 113 to 355. I told you 113 stands for Kapila (कपिल) and 355 for Ganesh (गणेश) or Genesis. When Kapila "turns itself back to itself" (or as we now call it) by *palin-drome* it becomes Lipika (लिपिक) or 311. Up to this point much was not clear to me. But when I found out that 565 stood for Mesham (मेष्म) the first sign of the Zodiac, things became a bit more fluid and knowledge came rushing on. Tula or balance or 36 or 63 or 6+3=9 stands for man (humanity) [see what S.D. says about man:]. Man is that entity living on earth or any part of the universe, in whom spirit and matter are equilibrated "balanced or "tulā-ed," the middle point of the rope of the tug-of-war or the struggle between Gaja (elephant) and Griha (alligator). If we

multiply 113 by 5 we get 565 (Mesham), but the original signs of the Zodiac were 10 (ten) and not 12.

From Pancha-mahābhūtāni, the 5 Elements; the series of rise was in the decimal scale: thus 10th sign, 6th sign, 1st sign (Mesham), Elements, Man, Heavenly Man, the Unborn A-ja. But the numerical multiplication is by 5 and not by 10. That is $113 \times 5 = 565$. We must express this figure 565 not only in numerals but in decimals. To do so we have to arrange the whole formula thus $113 \times 5 = 565$ or $56.5 \times 10 = 565$. Now $10 = 5 + 5$, and $5 = \text{womb}$ so that $10 = \text{double womb}$ or twice-born or dvi-ja or the Perfected Man. The 5 stages of Initiation and the 5 Buddha-stages right up to Aham eva Parambrahman—I am verily the Supreme Brahman. All these stages of the descent of spirit into matter and its re-ascent are explained by Subba Row in his erudite article on "The Twelve Signs of the Zodiac". When I read this article first, and up till a few days ago, most of its contents were quite beyond my grasp. It was only during the last week, when on page 89 of *S.D.*, I. I came across Skinner's informative numerical valuations that I began to see light. The way in which the duodecimal scale has emanated from the decimal scale has much to do with the division of the Hindu Zodiac of 10 signs into 12 signs at the time when androgynous man became bi-sexual and separated into two bodies. The signs affected by this change seem to be Virgo, Libra, Makara and Scorpio. A further study of this point is yet needed.

What I am driving at is this: that man, when he arrives at a certain stage of evolution by self-effort, acquires a degree of intuition by which he is able to draw knowledge from symbols, emblems, glyphs and allegories not vouchsafed in any other method of instruction. Skinner looked at the Hebrew language and concentrated on it in his own thoughtful way, and was rewarded with knowledge of the numerical values of the alphabet and also of metrology. Massey succeeded in tracing the evolution of the languages dead and living from one Kamite source. Keely of Philadelphia caught hold of Psycho-cosmic force in its dynamic aspect of motive-power. Mackay of Norwich calculated astronomical and siderial measurements of time and space in the language of Hindu mythology. It seems to me that there are a number of advanced souls who have been able to touch the Buddhic plane in a mysteriously deserving manner. Such souls outside the enchanted circle of the Theosophical Society have certain flaws left in them which restrict their further flight and they find their wings clipped one way or the other. Within the guarded ring of the T.S. such souls have found so tremendous an advantage that the flow of their gratitude towards the Great White Hierarchy is unbounded. They alone know what stupendous advantage they have derived from the Masters and hence their scope of service is also unbounded.

[About the unpublished Skinner monument: see *S.D.*, I. p. 140—3rd para. Vol. III—p. 93, 2 small paras. Further traces may be noted in the future.]



THE TWELVE SIGNS OF THE ZODIAC¹

AS A KEY TO THE SECRET DOCTRINE

By J. KRUISHEER

BEFORE taking up a deeper study of the symbolical and mystical signification of the Zodiac, it will be useful for some, if first of all we give a short astronomical description

¹ In studying what might be the meaning and signification of the Zodiac—both as a whole and each constellation separately—I made a few notes to enable me to obtain a better insight into the question, and above all, through a classification of widely scattered data, to simplify the study. It was with this same hope therefore that others might profit by this collection of notes that I resolved to publish them. It is therefore

and explanation for those who up to now have made no special study of the question. This knowledge is necessary in order to understand what follows later regarding the meaning of the Zodiac as an occult symbol, so that this point must be made clear now. An astronomical chart of both hemispheres will make matters much clearer and simplify the explanation.

The constellations which together make up the Zodiac form a ring in the heavens. The circle in the heavens which the sun makes round the earth in her apparent yearly movement, on the plane in which the earth moves in the space of one year is called the ecliptic. We all know that, just as the apparent motion of the sun from east to west is due to the fact that the earth revolves on her own axis once in 24 hours and the sun from this standpoint remains stationary, so it is not the sun itself which moves round the ecliptic in one year, but the earth which travels round the sun—the lesser moving round the greater.

In the same way as the earth, all planets likewise move round the sun in courses which slope only very slightly on that of the earth, the ecliptic. Mercury has the greatest with a slope of 7° , while the course of the Moon shows a slope of only 5° on the ecliptic. Seeing that the constellations which together compose the Zodiac reach approximately 8° on either side of the ecliptic, the whole motion of sun, moon and planets takes place within the Zodiac. The 360 degrees of this circle are divided into 12 sections, each of 30 degrees, forming a constellation. These have the following names:

- | | | |
|-----------|------------|-----------------|
| 1. Aries | 5. Leo | 9. Sagittarius |
| 2. Taurus | 6. Virgo | 10. Capricornus |
| 3. Gemini | 7. Libra | 11. Aquarius |
| 4. Cancer | 8. Scorpio | 12. Pisces |

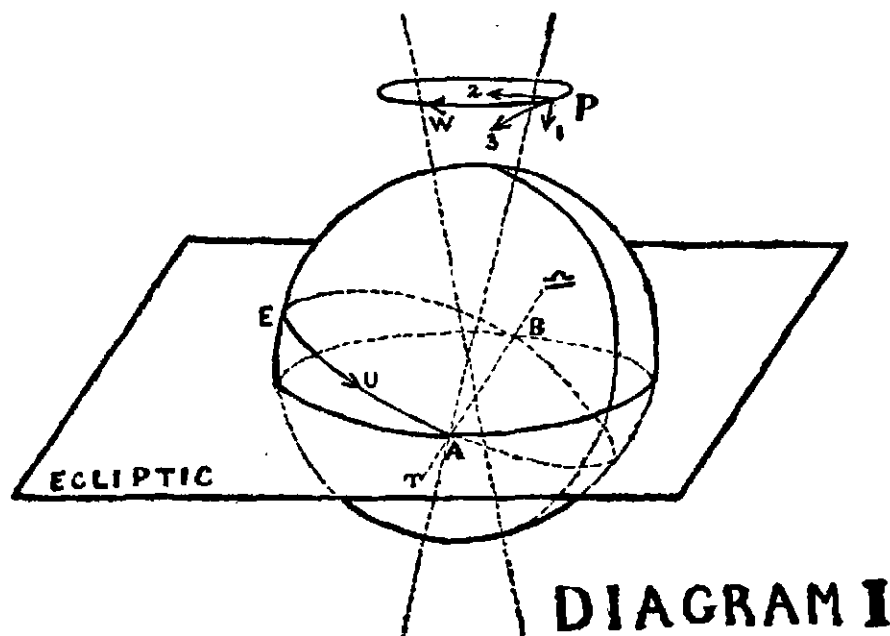
in no way original, but such a miscellany of notes from various sources, that to give all the quotations would greatly mar the clearness and still more the readableness of the article. The main sources are: H.P.B.'s *The Secret Doctrine*, *Isis Unveiled*, *Five Years of Theosophy*, Mrs. Besant's *Esoteric Christianity*, while a considerable amount is taken from H. J. van Ginkel's *The Zodiac* (Theosophia, Vol. XVI).

If we now bring over the earth's equator to the heavens, that is, project it, we obtain two large circles, whose planes make an angle of 23° with one another. The two points where both large circles cut each other, are called the equinoctial points, because when the sun is at one of these points 21st March and 21st September—day and night over the whole earth are of equal length. The line which connects these two points, this line which cuts through equator and ecliptica, was established about 2,000 years ago (astronomers say so), one end being at a point in the constellation Aries, and the other at a point in Libra, and for this reason it was called the line Aries-Libra. Although the direction of this transverse line has moved one complete constellation, and is now in Pisces instead of Aries, the cutting-points, the equinoctial points are still called Aries and Libra. As we have already remarked, when the sun is at one of these points day and night over the whole earth are of equal length. In spring the equinoctial point is Aries, in autumn Libra, and it is from the first-named (Aries) that the enumeration of the constellations of the Zodiac always begins; Aries is the starting-point.

As we have previously remarked, this line Aries-Libra is not fixed, but moves a little from East to West, so that the sign Aries is at present in the constellation Pisces. On astronomical Charts this is clearly seen; the sign Libra will also have to be sought in the constellation Virgo.

The cause of this phenomenon, called precession, must be sought in the power of attraction which the sun and moon exert on the flattened earth, in connection with the slope of the axis of the earth on the ecliptic (the above-mentioned angle, which equator and ecliptic form) and the swift revolving motion of the earth round her axis. The axis of the earth will through this power of attraction stand perpendicular to the ecliptic plane, but through the revolution round the axis, the axis itself is displaced, so that in 25,796 years this describes a

cone, while the angle of $66^{\circ} 32'$, which the axis of the earth makes with the ecliptic, remains practically constant.



The above illustration shows this in a rough sketch. In the above diagram the arrow U in the equator gives the motion of the earth on her axis, from which it will be apparent, that all points of the half equator B. E. A. have an inclination to move towards the ecliptic. Through the revolving motion, all these points come one by one in the line Aries-Libra, so that the point A tends to move downwards. For the same reason, the point B tends to move upwards, that is above the plane of the ecliptic. This tendency projected on to the heaven-sphere and brought over on the axis of the earth, also extended to the heaven-sphere, produces in point P (the pole of the heavens) the equivalent tendency. At that point P two forces are therefore at work: 1st, following the arrow P1 towards the reader, the force just explained and secondly, that in the direction of the arrow P2, due to the fact that the earth is not a perfect globe, but is flat at the poles,

as a result of which—due to the attraction of sun and moon, which both lie near the plane of the ecliptic—the earth tends to place itself with the equator in that plane of the ecliptic. The movement of the earth's axis will therefore take along the resultant of both arrows, that is along P3.

The point P therefore, under the influence of these two forces, continually changing in direction, will describe a circle, that following the arrow W, the reverse therefore of the direction in which the earth turns on her axis.

The points of contact of equator and ecliptic, the equinoxes, must therefore, as a result of this, also continually alter their position, and that in the opposite direction to that in which the earth revolves round her axis. Two thousand years ago the spring-equinoctial point (21st March) stood in the constellation Aries and the autumn equinoctial point (21st September) in the constellation Libra, so that the fixed astronomical and the movable zodiac coincided, but on account of the precision this is no longer the case. According to H.P.B. in *The Secret Doctrine* this coincidence of both zodiacs has also taken place on several previous occasions, a fact which must be so in accordance with the above and also according to astronomical knowledge, namely every 25,796 years, for, although there are still branches of so called knowledge, which place the earth at no greater age than 10,000 years, astronomy cannot be reckoned as one of these in this matter.

After this astronomical introduction—a necessary though very incomplete description—let us deal shortly with the historical aspect. The question as to which people first used the twelvefold division of the Zodiac and when that took place, has been differently answered by different scholars, being placed between 2,000 and 15,000 years ago, while both H.P.B. and Subba Row, giving the land of its birth as India, place the time of its institution much further back. In support of this there is also a very strong case, as both in China

and all over India very old traditions regarding it are to be found.

According to modern knowledge the Zodiac was established only for astronomical purposes, but everything tends to show that both in Ancient Egypt and in Ancient India, it had an inner mystical signification. The fact that the names of the constellations have nothing whatever to do with the outer form in which they are observed in the heavens—for it is impossible to find even the slightest similarity between the division of the heavens and the drawings which astronomers have made of them—goes already to prove this, and on the other hand, it is equally impossible to believe that mere chance was the reason why these peculiar names were given to the signs.

Much more logical then is the theory that, in fixing these names, the symbolical meaning was taken into account as principal evidence for them and, as will appear later, it is the names themselves, which the signs had and still have in the ancient Indian Zodiac, which will give us a part of the key to the inner meaning. Then it will appear that the Zodiac shows the connection between Microcosmos and Macrocosmos, represents both the picture of the evolution of a Universe and that of the evolution from the animal-man to the Perfected Man. By the Wise Men of Antiquity, the Zodiac was used both for astronomical purposes, and as serving also alongside this and above it, as the symbol of evolution.

Creuzer was of opinion that it was very easy to prove that most systems of theogony stood in close relation to religious calendars and had the Zodiac as their origin, if not in the present form known to us, at least something resembling it. He was certain that the Zodiac and its mystic relations lay in another form as a basis of all mythologies, and that it had existed in the old form for ages, before being clothed as a result of some particular combination of events in its present astronomical form.

H.P.B. says that every student of occultism knows that during every *manvantara*, the heavenly bodies stand in close relationship with the mankind of that particular period. Sidereal phenomena and the conduct of the heavenly bodies in the heavens exert a very great influence, which influence shows up very strongly in describing the lives of all Great Men.

It is very remarkable that the descriptions of the life-histories, which have come to us of all the Adepts, bear so much resemblance one to another. Still, if it is once proved that (a) every true Adept had and still has to undergo the seven and twelve tests of initiation, depicted in the twelve labours of Hercules; (b) that the day of his real birth is taken as the day on which he is born spiritually into the world, and his life is calculated only from the hour of his second birth, which makes him an Initiate, on which day he is actually born of a God and a virgin Mother; and (c) that the tests of all these characters are in agreement with the esoteric signification of the journeys of initiation—all of which agree with the twelve signs of the Zodiac; then shall each one see the meaning of the journey of all those heroes through the signs of the sun in the heavens, and that in each individual case they are a personification of the "Sufferings," the "Victories" and "Resurrection" of an Adept before and after his initiation. Then also will be clear the history of all these lives which resemble each other so closely that the history of one life appears to be that of the other and vice-versa.

Out of all these stories we shall select the Christ-Myth as an illustration, and its mystical signification of, and its relation to, the Zodiac will be at once clear.

The Sun has always been the chosen symbol of the Logos and is even called the material shadow, or the body of the Logos. The descent of the "Son of God" into matter is further depicted in the yearly journey of the sun, and appears

clearly both in the Sun-Myth and the Christ-Myth. There is a very close connection between these; the Field, so to speak, of both is the Zodiac. The Sun-Myth is a story which in the first place represents the activity of the Logos, of the World, in the Cosmos, and in the second place embodies the life of one who is an incarnation of the Logos Himself, or of one of His ambassadors.

The connection between the Christ and the Sun-Myth and the Zodiac is at once apparent if we consider the former. The Sun-God is born at midnight on December 25th, thus at the time of the winter solstice and after the shortest day, when the sign Virgo (Virgin) comes up in the East. He is therefore born from a virgin: she remains a virgin after the birth of her Sun-Child and also the heavenly Virgin remains unchanged and undefiled as her son arises in the heavens. Through all impending dangers onwards, the Sun-Child lives and the days lengthen until the Spring equinox is reached, when the sun crosses the equator. As this date alters annually, Easter must also be a movable date. According to the Evangelists the death of Christ falls three days before that, and with Easter three days later, He rises from the dead. On Good Friday the Sun was near the Equator—near the crossing point—and three days later he crossed over and began to rise above the horizon—ascended in the heavens.

The agreement then between the Sun-Myth and the Christ-Myth is proved. They are each an astronomical symbol of the life-course of a Christ, which further appears as none other than a symbol of the evolution of man. In the Zodiac therefore is contained the evolution of a Christ and of man; it represents the field of evolution, as well as the field of activity of the Logos or Word in the Cosmos.

Above all then—looked at as a whole, from an occult symbolical standpoint—the Zodiac gives the symbol of the Unknown One and of the Manifested Universe. Summed up,

the Sages of Old gave in one picture their knowledge regarding the evolution of the Universe. The greatest esoteric doctrine of the Ancient Wisdom, concealed in the Zodiac, declares that the Universe is no sudden creation, such as theologians would have us believe, but that it evolved slowly out of previously existing matter; that this evolution took place in periods or cycles (often symbolised as days) of tremendous length, each of which was divided into smaller cycles.

And now, the Zodiac has a special connection with one such large cycle, divided into twelve smaller ones, namely that which is all-important in the evolution of our own planetary chain. Each of these cycles is followed by a partial annihilation of our planet (a flood, for example) and then a reconstruction, so that at the beginning of each new cycle the planet is actually renewed with a complete new race of mankind, etc. In the first six of these transformations the planet, with all that is on it, including men, becomes coarser, more compact in matter, but in the last six transformations the reverse takes place and the planet, with everything on it, becomes less and less material.

On the downward curve it is the spiritual that gradually becomes material; on the middle of the base spirit and matter balance one another in man, and on the upward curve spirit gradually gains the ascendancy at the expense of the physical or matter, so that the Monad at the end of the seventh Race of the seventh Cycle is again free of matter, and will possess all its attributes as it was in the beginning, and in addition has acquired experience and wisdom, the fruit of all its individual lives, without their harm and temptations.

The occult axiom "As above, so below" teaches us, that the Laws according to which the evolution of Universes takes place, are also applicable on a smaller scale to that of Planets (therefore also to our Earth), and on a still smaller scale to

the evolution of man. We therefore obtain some aspects of evolution already, to which the Zodiac Myth is applicable, while this connection must always be borne in mind and not lost sight of.

And now we can divide the signs of the Zodiac regarded Cosmologically in three groups of four. The first group, beginning with Aries, represents the Unmanifested Logos; the second group is the symbol of the Creating Logos and begins with Leo; and the third group, beginning with Sagittarius, represents the Manifested Logos.

In another aspect these three groups are symbolical of the three streams of Evolution—the three waves of Life. In the course of this treatise, it will be continually apparent that the first sign of such a group is as it were the synthesis of the three following, so that we must regard the signs in one group in connection with the other signs of that same group.

Coming now to the treatment of the signs of the Zodiac we shall make use of what H.P.B. says in *Isis Unveiled* and in *The Secret Doctrine* regarding the hidden meaning of all names, both those found in the Sacred Books of the Ancients and those which are used in the Zodiac, and in this connection the explanation of the Indian names of the signs given by Subba Row in *Five Years of Theosophy* will be of great use to us. In the Zodiac of the Brahmans each of the twelve signs is governed by and dedicated to one of the twelve great gods. Thus Mesha (Aries) is dedicated to Varuṇa; Vrisha (Taurus) to Yama; Mithuna (Gemini) to Pavana; Karkataka (Cancer) to Sūrya; Sinha (Leo) to Soma; Kanya (Virgo) to Kārtikeya; Tula (Libra) to Kuvera; Vrisika (Scorpio) to Kāma; Dhanus (Sagittarius) to Gaṇeśha; Makara (Capricornus) to Pulaha; Kumbha (Aquarius) to Indra and Mina (Pisces) to Agni.

Another way in which the Zodiac with its twelve signs can be read symbolically, is to divide it into four groups, each of three constellations, by which we then obtain the first

group of three: Aries, Taurus and Gemini—representing the Intellectual Trinity; the second group: Cancer, Leo and Virgo—representing the Maternal Trinity; the third group: Libra, Scorpio and Sagittarius—giving the Reproducing Trinity; and the fourth group: Capricornus, Aquarius and Pisces—symbolising the Serving Trinity.

It is in this circle of signs, then, that the Sun (and also, the Moon and the Planets) follows his annual apparent course. The Sun is the Central Star of our System, and is called the body or vehicle of the Logos of the System. He is, as it were, the lens through which its Powers come to light and radiate forth, for the Sun is the source and origin of all the life in the entire System; He is the Central Point, representing the Universal Life, the Spirit, the One Lord of the System—the Logos. The Sun contains in his one white light all the colours of the spectrum fully together and is the positive spiritual aspect of Being.

The other, the negative pole—the material side of the manifested existence is represented by the Moon, for her light comes not from herself, but is borrowed from the Sun; she only reflects—catches and returns—the light of the Sun. These two heavenly bodies, Sun and Moon, symbolise therefore the great pair of opposites, spirit and matter, so well known in Hindū, Theosophical and other literature, also in Masonry. They are Father-Mother. The one is the Creative, force-giving, positive, masculine Principle; the other the Receiving, and preserving, negative, form-giving, feminine Principle. One is even sometimes called Individuality, the other Personality. For the Individuality, that is to say the consciousness of the spiritual individual, is a Ray of the divine All-consciousness, which ray has immersed itself in the different forms of matter in order to acquire self-consciousness. The Sun, as spiritual centre, the Moon, as material focus, give together the human being as we can perceive it.

Now it is just these two heavenly bodies which we see occupying the principal place in the yearly journeyings in the heavens. From the earth, representing the coarse material body, we see the Sun (the Spirit) and the Moon (the less dense or etheric material body) move round in a circle, so that after a certain period they return again to the same place, having formed a complete cycle. Now on this journey round this path of the Sun or ecliptic, both heavenly bodies frequently occupy other places with regard to the apparent central point (the Earth or coarse material body), so that they will often cast the influence of their radiating Force upon the Earth from out another sign of the Zodiac. And as each of these signs works as a lens, as it were, through which the one light (here the one life-force) is broken, another portion of this one original force, of this One Life, will now and again be let through, so that, with each changing position of Sun and Moon, the influence will vary.

And so it comes that in Astrology the position of the Sun at birth indicates the Individuality, the position of the Moon the Personality or Soul, and the sign that is above the horizon (the rising sign) the body.

In addition to Sun and Moon there are still the Planets in the same space of the Zodiac. The order of the principal Planets is Mercury, Venus (both inner planets) and Mars, Jupiter, Saturn, Uranus and Neptune (the outer Planets). Within Mercury there is according to some scholars the planet Vulcan; outside Neptune there is still another, while between Mars and Jupiter a further large number of very small planets are to be found, probably remnants of a broken up planet, a planet in pralaya (?). For a good understanding of the phenomena, and of everything connected with the signs of the Zodiac a certain amount of knowledge of these planets is also necessary as each planet has a particular influence, and is what astrologers call the "Ruler" of a certain section of the

Zodiac; each constellation in the Zodiac has probably a corresponding planet. In the case of some of the signs of the Zodiac the relative Ruling Planet is known: these are the most apparent: in the case of others it is uncertain, though it might be surmised. It is very probable that the Planets, Signs of the Zodiac, Hierarchies, colours, tones, etc., are all twelve in number, the basis of which is a Trinity, and of which seven are known to us, superficial observers, but all of which in reality consist of twelve. As we shall later compare the Planets with the signs of the Zodiac in studying these signs separately, it will be useful to consider for a little the influences of the principal ones.

Closer to the Sun than Mercury is the Planet Vulcan—the Blacksmith of the Gods—or "He who hammers beauty out of metal". Under this heading I take it to mean that this planet stands in connection with the Higher Self, whence it is said that Vulcan gives the true nature of man, and it is this Higher Self which must reveal itself in the lower worlds, which must mould its form in the worlds, thus really doing smith's work. He is also called Tubal Kain, the first worker of metals.

Mercury—in mythology the Messenger of the Gods—is the Mediator and represents Reason; in the series of Principles this is Buddhi. It carries out very remarkably the work of a lens which breaks the rays coming from the Sun and thus symbolises the first membrane of separation that clothes itself round the One white Sun-ray. It might be called the Original Matter, and it is also in her that the workings of the understanding leave their influence; whence it comes that this planet is always associated with power of recollection—Intuition. Venus, the planet which comes after Mercury—is associated with the higher Intellectual Powers, the Higher Manas. It is also associated with the division of sexless mankind into two sexes. *The Secret Doctrine* also tells us that under her

influence, concurrently with this establishment of the two sexes, the Third Eye—the faculty of clear vision—disappeared.

Mars, the first outside-planet outside the Earth's orbit, is the Warrior, the Pioneer, and represents enterprise and courage. Just as Venus is associated with the Higher Manas, so Mars corresponds to Kama.

Jupiter is fitly called the planet of success and blessing; it is the Wise Counsellor; it represents Wisdom and Law—service without thought of reward. With regard to human principles, Jupiter is associated with the Aura.

Saturn rules the propensity for reflection, concentration, and meditation, and has chiefly to do with Kama-Manas, the principle which forms the transition from the lower to the higher: whence it comes that the Saturn-aspect, in men who have completed only a few incarnations, is called an unfavourable sign. When however one has advanced further up the ladder of evolution, the Lower Manas tends more and more towards the Higher, and Saturn becomes a favourable principle.

For our purpose we can leave the other planets outside our consideration, and in addition make the remark that, although the Sun and Moon are of course not planets, they also exercise periodic influences in the course of their evolutions.

J. Kruisheer

(To be continued)

ON GOD AND THE BEGINNINGS¹

TRANSLATED BY BALJ NATH SINGH

I

NOTHING can be predicated of the Divine Nature save that It is beyond comparison: perception and knowledge do not reach It: anything seen or known is not—It. (Vol. I, Letter No. 38.)

God is self-existing and things exist by His origination. He is unique in His Nature as well as His Attributes. None holds a partnership with Him. His Knowledge is eternal and undifferentiated: knowing at the same time all objects—similar and dissimilar, general and particular—that appear in the universe at different times: realising contemporaneously the life and the death of everything, infancy, maturity and dotage, joy and grief, honour and disgrace, heaven, hell and purgatory. His Knowledge embraces minutest details without undergoing any change. His undifferentiated Word is the one sound vibrating throughout eternity: it is the source of all injunction and prohibition, learning and teaching, desire and gratification, the fountain-head of all revelations. His Activity originates all objects, their creation and destruction. God does not enter into any object, nor does any object enter into Him. But He pervades and is united with all; this pervasion and union can by no means be grasped by any physical analogy.

¹ [N. B.: The above extracts I and II are translations from the Letters of a Great Sūfī Teacher Ahmad Fārūqī—born at Sarhind in 871 Hijra he died at the same place in 1024 Hijra.—TRANSLATOR.]

The meaning of the dictum "I am God" is not that the ego is God, but that the ego is *not* and God is (Vol. I, Letter No. 266).

The First Limitation in the Divine Nature is Existence that pervades all things and includes all contraries, is auspicious and Absolute Good. [Many Saints mistake It for the Divine Nature. Many adore It as the highest goal. The difference between It and the Divine Nature is too subtle.] (Vol. III, Letter No. 93.) It is the root of goodness and perfection, virtue and beauty, simple and pure, not compound, the basis of general concepts and is imposed (spontaneously and not artificially) upon the Divine Nature. [Properly speaking, the Divine Nature does not admit of any predication, be it imposition or any other.] The general concepts are the shadows of Existence on a lower plane and It is the reality underlying each shadow. The realities and shadows constitute the totality of Attributes belonging to Existence. On each plane the reality is spontaneous, hidden and general; the shadow is artificial and special.

The Powers of the Divine Nature (*e.g.*, Knowledge, Will, Activity, etc.) constitute Its very *Be-ness* and are on the plane of the Divine Nature that Nature Itself. Again, a *part* of the Divine Nature is not Knowledge: another part Will. But the *whole* of It is Knowledge: the *whole* of It is Will: It is impartible. The shadows of these Powers are termed Attributes and are supported by the Divine Nature, the reality behind them.

Non-existence—Matter—is the antithesis of Existence—Spirit—and is the root of evil and defect, as Existence is the source of good and perfection. As Existence is imposed spontaneously and not artificially upon the Divine Nature, so is also Non-existence imposed upon the *principium* thereof which truly is *Not* on the plane (of the Divine Nature). Its special manifestations are held as artificial impositions.

The perfections of Existence are on the plane of intellect reflected in and mixed with the corresponding imperfections of Non-existence. The Divine Actor uses the imperfections with the reflected perfections as the bases of objective forms. The bases are in the Divine Mind and constitute the models of forms.

Each perfection or shadow of Existence has a corresponding imperfection or shadow of Non-existence.

The union of Good and Evil is not of the nature of the conjunction of opposites, which is impossible. Pure Existence is opposed to Pure Non-existence; but as the reflected aspects of the one come down, so the reflected aspects of the other go up. Their union resembles the union of the different Elements, wherein the oppositions are balanced, and the balancing renders the union possible.

The Divine Nature is the only Primal Reality. Existence and Non-existence are both derived.

That which tends to Spirit is beautiful, though apparently ugly: that which tends to Matter is ugly though apparently beautiful.

Matter has no objective reality, it is but a subjective concept. Spirit and Matter are as the positive and the negative. Hence Matter is necessary for the manifestation of the virtues in Spirit. (Vol. I, Letter No. 234.)

II

Mohi-ud-Dīn Arabi is the leader of the modern Sūfīs. He holds that the Attributes inhere in the Divine Nature and that each of them essentially exists in the others. They are not differentiated on the plane of Divinity but appear in the universe as differentiated into Genus (named Unity or the First Individuality); and Species: (called Union or the Second Individuality): The First is the Muhammad-Essence; the

Second, the Essences of all the phenomena. There is no objective reality save in the Essences, and the manifold phenomena are their *imaginary* reflections. The phenomena are divided into three classes: (a) the mental, (b) the astral, and (c) the physical.

This is the doctrine of the School of Mohi-ud-Dīn put in a nut-shell, upon which rests his declaration of Pantheism or Unity of Existence—"All is He."

[But according to my view] the Divine Attributes are not the same as the Divine Nature. Each Attribute (*e.g.*, Knowledge, Power) has Its antithesis in Matter (*e.g.*, ignorance, weakness) and is reflected in the mirror of that antithesis. The antithesis *plus* the reflection is the Essence of phenomena. According to Mohi-u-Dīn the Essence of phenomena is an Attribute in the Divine Mind: according to the writer, it is the antithesis of an Attribute *plus* Its reflection in the antithesis. The Divine Will objectivises this composite Essence by lending it a shadowing existence out of His Real Substance. Everything subjective or objective derives its existence from His Existence and Perfections.

Thus all is *from* God but *not* God (Vol. II, Letter No. 1.)

The followers of the latter School regard themselves as the created and servants, and God as the Creator and Master. They love the objects of the universe as the handiwork of God, as the followers of the former School love them as the very body of God. Love for the handiwork of the Beloved implies a greater devotion than love for His very body. Service is the highest function of a Divine Friend. (Vol. I, Letter No. 160.)

Baij Nath Singh



JOHN KING

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

X

Several letters of H.P.B.'s written to General F. F. Lippit during March to June, 1875, exist at Adyar. Presumably General Lippit returned them to Colonel Olcott after H.P.B.'s death in 1891. They are interesting partly for the glimpses they give of H.P.B. before the T.S. was organised, and partly for the description of "John King".

John King is of course well known in spiritualism. Claiming to be the discarnate Sir Henry de Morgan, a famous buccaneer of the Spanish main, John King took more or less the direction of spiritualistic manifestations at séances during the seventies and the eighties. He had certainly unusual command, for a spirit, over the forces of the astral world, and his phenomena were always interesting. His appearance when materialised was like the picture painted by himself, and now reproduced for the first time from the original at Adyar. Hearty, bluff, with a commanding voice, John when he appeared enlivened séances, and kept all unruly spirits in order. From the letters of the Master S. to Colonel Olcott, and from references of H.P.B., I gathered that John King was admitted to membership in the Egyptian Brotherhood in one of its lower grades, and acted as a messenger often for the Brotherhood. I believe the original John King, soon after the period in Spiritualism of the powerful physical manifestations, passed on, but his place (with the form, voice

and outer characteristics of John King) was taken over by other spirits, one after another in succession. Possibly a John King still appears at séances.

Further letters of H.P.B., with an illustration of the complete picture by John King, of which only the central figure is given in this number, will appear in subsequent issues.

PHILADELPHIA

Thursday, June 12, 1875

MY SWEET GENERAL,

You must thank "John King" if your last is answered at all, for Mr. B. . . is West. I sent him away about the 26th of May, when I was taken so sick, and the Doctors began thinking about depriving me of my *best* leg, for I thought at that time that I was going "upstairs" *pour de bon*, and as I hate seeing long faces *whiners* and *weepers* and such like things when I am sick, I made him clear out. I have in many things cat-like propensities, and one of them is to be ever on the look out and try "to die" alone if I can do it. So I told him to be ready to come back when I write him that I am better, or when somebody else writes him that I am gone *home*, or "kicked the bucket" as John very kindly learned me to say. Well, I did not die quite *yet* for again like the cats I have *nine* lives in me it appears, and because I am not wanted yet in the bosom of Abraham I suppose; but as I am still in bed, very weak, cross, and generally feel *mad* from 12 a.m. to 12 p.m., so I keep the chap away yet, for his own benefit and my own comfort. My leg was going to be chopped off clean, but I said "mortification or sugar plums I *won't* have it!" and I kept my word good. Fancy my father's daughter—on a wooden leg; fancy my leg going to the spirit land before me, *pour le coup*! George Wash: Childs would have a nice chance to compose *un quatrain* pretty obituary "poekry" as Mr. Artemus Ward used to say, closing the verses with the usual refrain of

his immortal *Philadelphiu Ledger*, "Gone to meet her leg!" Indeed! So I summoned my best *will power* (my Sunday one) and begged of the doctors and surgeons to go and look for my leg on the Centennial Grounds.

After they had vanished like so many unclean goblins or *Kakodemons* I called in Mrs. Mickener *clairvoyante*, and had a talk with her. In short I had prepared myself to die—didn't care—but decided to die with both legs. The mortification had gone all round the knee, but two days of cold Water *poultices*, and a white *pup*, a dog by night laid across the leg, cured all in no time. Nerves and muscles weak, can't walk but all danger is far. I had two or three other *maladies* showing an ambitious design to ornament themselves with *Latin names*, but I stopped it all short. A bit of will power, a nice crisis—tried hard the latter to have the best of me—a healthy tug with the "pug-nosed messenger," and there I am. B . . . is a soft *ninny*; he would have never described you my *sufferings* so poetically as I did. Would he, "mon General"?

Now to John King—that *king* of mischievous reprobates. What he did about the house, while I was sick, in bed, on the point of dying, three volumes could not express! Ask only Mr. Dana and Mrs. Magnon, a French lady friend of mine, who are visiting me and live in my house now. The fact is, there is no knowing what he may do next. When they brought the letters to-day, he had opened every one of them before the post man had time to hand them. My servant maid, who is wonderfully mediumistic—as much perhaps as she is stupid—and who is all day entranced, *dematerialising* everything in the kitchen, came running in my bedroom, half crying and so scared that she looked quite pale telling me that "that big fellow spirit with the black beard had torn open the envelopes right in her hand," and so I read your letter.

Now let me tell you something, my dear General, a good advice; unless you know *thoroughly* well *John*, don't trust

him, more than needed. He is kind-hearted, obliging, ready to do anything for you—(ask Olcott)—if he takes a fancy to you, he is a powerful, noble-hearted spirit and *I love him dearly*; before God Almighty I swear to the truth of what I say; but—he has his vices and considerably vicious vices too. He is spiteful, and revengeful sometimes; *lies* occasionally like the most notorious of French dentists, and delights in *humbugging* people. Now, I won't undertake to say and testify in a court of justice that *my John*, is the John of London Séances, John of the "Phosphorus lamp," though I am pretty sure he is, and he says so. But the mysteries of the spirit world are so mixed up, they present such a wonderful inextricable labyrinth that—who can tell? *Not Colby*; of this I am most positively *sure*.

Look at *me*. I know John for 14 years. Not a day but he is with me; he made acquaintance with all Petersburg and half of Russia under the name of *Fanka*, or "Johnny"; he travelled with me all over the world. Saved my life *three* times, at Mentana, in a shipwreck, and the last time near *Spezia* when our steamer was blown in the air, to atoms and out of 400 passengers remained but 16 in 1871, 21 of June. He loves me, I know it, and would do for no one more than for myself; [yet] see what tricks he plays with me at the *contrariété*: the least thing I won't do as he would like me to, he begins playing the old Harry, making mischief, and what mischief; he abuses dreadfully, calls me the most wonderful, "never heard before" names, goes to mediums and *tale tells* them, about me, telling them I hurt his feelings, that I am a vicious liar, an ungrateful so and so: he becomes so powerful that he actually writes letters himself without any medium's help, he corresponds with Olcott, with Adams, with three or four ladies that I do not even know, comes and tells me, "what a goodly fun he had with them," and how he humbugged them. I can name you ten persons he

corresponds with. He steals everything in the house, brought to Dana \$ 10, the other day, when I was so sick; for Dana had written him in the morning *secretly* in his room asking him for it (Dana knows him for 29 years) brought \$ 10 for Mr. Brown; brought Mrs. Magnon a ruby ring she had lost months ago (lost or had it stolen I do not know which), "to reward her" he said, for she took care of "his lass Ellie" (poor *ego*), she had written him too, two hours previous to that, at 9 o'clock in the evening, and found her ring under the bed-clothes at 11 o'clock, with a note from him. He forges people's handwritings and makes mischief in the families; "he pops off and pops in," like some infernal *Deus ex machina*; he is everywhere at the same time, and pokes his nose in every one's business. He plays me the most unexpected tricks—*dangerous* tricks sometimes; quarrels me with people, and then comes laughing and tells me all he has done, boasting of it and teasing me.

A few days ago he wanted me to do something *I did not wish to do*, for I was sick and did not think it right; he threw at me a caustic *un morceau de pierre infernale*, that was under lock in a casket in the drawers, and burned my right eyebrow and cheek, and when on the following morning when my eyebrow had become black as jet he laughed and said I looked like "a *fine Spanish wench*". I will now be marked for a month at least. I know he loves me, *I know it*, he is devotedly attached to me, and he abuses me most shamefully, the wicked wretch. He writes long letters to people about *me*, makes them believe the most horrid things, and then boasts of it! Your ideas about the spirit world and *mine* are two different things. *My lord!* you will think perhaps, "John is a Diakka'," "John is a *bad spirit*, *un esprit farfadet et malin*," not a bit of it. He is as good as any of us any day,

¹ Diakka is possibly Yakkha (Pāli), Yaksha (Sanskrit), a "devil" or "elementary" or "shell".

but why I tell and warn you it is because I want you to know him, before you keep company with him.

Now, for instance, nature has endowed me pretty generously with the *second sight*, or clairvoyant gifts and I generally *can* see what I am anxious to see; but I can never *present*¹ his tricks or know of them, unless he comes and tells them himself. Now, last night, I had three persons come visiting me and Dana and Mme. Magnon were in my room. John began rapping and talking; I felt very sick and didn't feel like talking, but John insisted. By the way, I have arranged a *dark cabinet* in my spirit room near my bedroom, and Dana of the "Miracle Club" sits there every night. John made his appearance. "I say, Ellie," (he always begins like that). "Well?" said I, "what are you up to again, you villain?" "I wrote a letter, my lass," says he, "a love letter." "For God's sake, to whom?", exclaimed I in utter distress, for I know him well, and feared some new mischief. "You did not receive a letter to-day from Gerry Brown, Ellie, did you?" "No, I did not. What about Mr. Brown?" "Well," answers John, "it's because he won't write you no more, he is *mad* with you, for I described you and drew out your portrait first rate to him." What did you tell him, John, you mischievous devil, I want to know it," and I became so excited that my visitors began all laughing at me. "Why," answers John very coolly, "I didn't tell him much; I only just gave him a friendly hint or two, told him about you being such a sweet-tempered *She-cat*, I called you a (mundy or) pondy-legged *something*," (I forget his expression), "explained him how you *swear* at me in different languages, and assured him on my honour, that you abused him (Mr. Brown) fearfully, to every one who comes to visit you; furthermore, I told him you looked like a *fancy she-dumpling* sitting up in your bed, as solemn as a *Cathedral* and as cross

¹ French-English, meaning to "feel beforehand, foresee".

as a *butcher's bulldog*. He is disgusted with you, now Mr. Brown is, and is going to *shut you out*, from his *Scientist* altogether." When I answered him that Mr. Brown would not believe him, and that I would write him asking him to send me his letter, John said, "No, he won't send it to you; for now we are fast friends with him, and he knows I will be more useful for his *Scientist* than you ever will—for I *promised* to write an article for him, I did, and he accepted it with thanks, and said, 'I give her up, the cross *Russian Devil* and many thanks to you, Mr. King, for having posted me so well.'"

Now, fancy, people listening to that, and I not knowing what to do—to laugh, or feel mad with this mischief making goblin! I do not know if he invented the whole story just to tease me as he generally does, or if he has *really* written to Mr. Brown. It would be ridiculous for me to write about this to the latter—on the faith of only what John told me. Please, dear Mr. Lippitt, go to Mr. Brown, if you have a moment to spare, and ask him to tell you if he has *really* received something from John. Read him all this letter concerning John, for if he *has* received it (of course I do not believe the wicked imp, when he says, that Mr. Brown said *so* and *so* about me) but he will perhaps tell you of it. *If he does not like* telling you anything of it, please do not insist, for may be John has written him something else, *about business*. I know he took a fancy to Mr. Brown about a month ago, and helped me much in different things (to persuade people to write for the *Scientist* for instance), and told this story just to bother me, as he generally delights making himself agreeable in this direction, and then John would not like Mr. Brown, or any one else, showing his letters to people, but you just try. You may let him see all this letter, if you like, and now, I begin feeling very tired, for I am very weak yet.

I won another law suit, and may perhaps save \$5,000, out of what I lost. John has helped me in my law suits, that is

certain, but he did a *very* bad thing, though, not from the standpoint of the Summerland, but according to the human, earthly code of honour. I'll tell you someday. Write me to tell about it. I think I will go in about a fortnight or three weeks, if better, to Prof. Corson, Ithaca, for a month or so, and then I shall have to go on the *Sea Shore* somewhere till October. I am ordered, but I must find some *isolated spot* on this globe.

Sincerely yours,

H. P. BLAVATSKY

P. S. Oh, the words you wrote as given by John are *Slavonian*. I can make out but half of them. They mean¹ . . . "Better than argue pray to God the Great, or Powerful." I will write you more.²

NOW WHATS THE USE ABUSING A POOR INNOCENT SPIRIT THAT WAY. TELL ELLIE UGLIE³ GENERAL, AND WRITE GERY BROWN A LOVE LETTER, FOR I LOVE THE CHAP AND MY HEART IS OPENED TO HIM. MY BUSINESS ISNT IT? I SAY FRANKIE⁴ ISNT SHE A BRICK MY LASS. A REGULAR FOREGN⁵ POPGUN ISNT SHE. THATS WHY I LOVE HER. YOUR BENEVOLENT.

JOHN KING

GOD'S PLAN

EVOLUTION!—Evolution!—Who first caught that wonder-word
Echoing, adown the Æons, glimpsed the Pathway of the Lord.

Saw, if only for a moment, God's Plan stretched across the sky,
Linked unbroken from the Fire mist to the Unit which is "I".

Oh, the wonder of Creation!—Oh, the marvel of the Plan:
From minutest, whirling Atom to the aspiring, thinking Man.

Life that sleeps in rainbow jewel, Life that stirs in mystic flower,
In the animal awakens, in the Human leaps to Power.

Incarnating through the Ages,—sowing, reaping, good and ill,
Gaining ever a step onward, rising, falling, struggling still;—

Sun-born body, Sun-born Spirit, vagrant sparks from Parent Flame,
Orphaned in the outer darkness till we call upon His Name,

Till we turn from our out-going, till we realise our strength,
Turn us inward, turn us Homeward, visioning the Goal at length.

¹ Six words here follow in Slavonian script.

² At the end of the postscript, and evidently while the letter was in transit through the post, John King writes the following, in red pencil, in capital letters, some of which are a little archaic in script.

³ "Uglie"—this is the nearest that I can get to in deciphering.

⁴ General Lippit's Christian name was Francis, and so John addresses him as Frankie.

⁵ So spelt by John.

Maybe we have known the Buddha;—loved the Baby
Kṛṣṇa;—died
In the Inquisition's dungeons for the Truth that men
denied;

Learned the Rosicrucian Knowledge, hidden from the
light of day;
Yearned to pass the Pillared Portal leading to the Narrow
Way;

Lit the Fires of Zoroaster;—hailed the Sun-Disc;—trem-
bling heard
The colossal halls of Karnac echoing the Sacred Word.

At the Temple Shrine a Suppliant, in the Place of Trial
proved:
Oh, Osiris, Horus, Isis, aid the children whom you loved!

Half the ladder looms below us, many rungs are still to
climb,
Till Five senses turn to Seven in the mystery of time,

Till the Hidden Eye is opened and we quicken up the
pace,
Till His Glory flows around us and we see Him face
to face.

Oh, the thrill of Evolution! Oh, the wonder of the Plan:
God's Life quickening from the Atom to the thinking,
reasoning Man,—

Sweeping onward,—Man,—Saint,—Angel,—where the
Prophets went before,
Till we stand as Gods beside Him, Pillars to go out no
more.

MARGARET THEODORA GRIFFITH

THE DREAMS OF DE QUINCEY

By F. HADLAND DAVIS

THOSE who read *Confessions of an Opium-Eater* under the impression that the author has written a powerful attack on the abuse of opium will be disappointed. The *Confessions* are more than likely to leave the moralist extremely angry: angry because De Quincey is more inclined to emphasise the pleasures of opium than to say much about the ill effects it also produces.

During De Quincey's terrible life in London, when as a youth he was racked with pain, he entered a druggist's shop in Oxford Street and made his first purchase of tincture of opium. When he returned to his miserable lodgings, and had taken the drug, his pain vanished, and he was aware of what he describes as "an apocalypse of the world within me!" He writes:

That my pains had vanished, was now a trifle in my eyes; this negative effect was swallowed up in the immensity of those positive effects which had opened before me, in the abyss of divine enjoyment thus suddenly revealed. Here was a panacea . . . for all human woes; here was the secret of happiness, about which philosophers had disputed for so many ages, at once discovered; happiness might now be bought for a penny; portable ecstasies might be had corked up in a pint-bottle; and peace of mind could be sent down by the mail.

De Quincey is careful to emphasise his reason for taking opium, and he tells us a good deal about the "pulmonary affections" from which he suffered. He warmly denies Coleridge's statement that he "resorted to opium in the

abominable character of an adventurous voluptuary, angling in all streams for variety of pleasures". Both writers suffered much physical pain, and both were under the impression that they took opium with the sole object of alleviating a trouble that would otherwise have proved unbearable. I venture to think that the real reason in both cases was an uncontrollable desire to gain by means of the drug a vision, nay, a series of visions, that should far exceed all earthly experience. De Quincey was a dreamer before he took opium, and when he was familiar with the drug it opened the bud of those dreams into a far-stretching and fragrant flower.

No one could imagine that whimsical mystic, Sir Thomas Browne, taking opium. He writes in his beautiful "Evening Hymn":

Let no dreams my head infest
But such as Jacob's temples blest.

De Quincey, on the other hand, was a fearless adventurer in the Land of Dreams. He lived to dream, and he died dreaming. He possessed, like Coleridge, the sensitive disposition and powerful imagination that made his dreaming worth while. Opium gave him the key that unlocked the mystery of Time and Space. The Relativity Theory was not a theory to him but an actual experience. He was no longer sleeping with a child in Mr. Brunell's squalid room in Soho; no longer pacing the streets with Ann, hungry, tired, miserable. The poppy for the time being made him a god, or at least a demi-god, who could revel in a dream world of colossal dimensions and could taste in full measure, not the momentary present, but the great span of the past interlaced with an infinite future.

If a psycho-analyst were to examine minutely De Quincey's opium dreams he would be predisposed to find, after the manner of psycho-analysts, sex as the strong and binding root in them all. He would concentrate upon De

Quincey's phrase, "the tyranny of the human face," as if every letter were hung with a red rag. The psycho-analyst would ask himself the question: "Whose face?" and jump to the conclusion that the predominant face in De Quincey's dreams must have been Ann's. He did dream of Ann while under the influence of opium, and it is possible that he wrote about her in *The Daughter of Lebanon*. It is also true that his noble love of this girl street-walker was of an abiding kind, but the psycho-analyst would be wrong if he assumed, as he probably would, that De Quincey always dreamt in the hope of finding her in his dreams on the modern assumption that we usually dream of what we most desire. De Quincey's dreams were extremely varied. They did not suffer from the Forelian point of view that seems to find sex in a nursery rhyme, sex in everything. De Quincey's dreams, until the time when they become wholly transcendental, or, last of all, demoniacal, may be traced either to his own experiences in life or to his reading. He himself supplied the starting-point. He writes:

That, as the creative state of the eye increased, a sympathy seemed to arise between the waking and dreaming states of the brain in one point—that whatsoever I happened to call up and to trace by a voluntary act upon the darkness was very apt to transfer itself to my dreams.

De Quincey had read a good deal of Livy, and the words *Consul Romanus* inspired him with awe. Under the influence of opium the work of Livy would be caught up and transmuted into a splendid dream. He would hear

the heart-shaking sound of *Consul Romanus*; and immediately came "sweeping by," in gorgeous paludamenta, Paullus or Marius, girt around by a company of centurions, with the crimson tunic hoisted on a spear, and followed by the *alalagmos* [War-cries—*Alala*, *Alala*!] of the Roman legions.

In English history De Quincey had closely studied the period of the Parliamentary War, and here again the mysterious drug visualised scenes that took place during the reign of

Charles I. When he thought of Ann (by no means an *idée fixe*), or of his childhood, the same dream process took place.

De Quincey's dreams are of most interest when we begin to study them, not on the easy stepping-stones of past impressions, but when we come in contact with a mysterious revelation we must for the moment confine exclusively to opium. We refer to the dream sense of Space and Time. He writes:

Space swelled, and was amplified to an extent of unutterable and self-repeating infinity. This disturbed me very much less than the vast expansion of time. Sometimes I seemed to have lived for seventy or a hundred years in one night; nay, sometimes had feelings representative of a duration far beyond the limits of any human experience.

In his *Suspiria de Profundis* he further elaborates this point:

Time becomes infinitely elastic, stretching out to such immeasurable and vanishing termini that it seems ridiculous to compute the sense of it, on waking, by expressions commensurate to human life.

We are told that in De Quincey's dreams he "beheld such pomp of cities and palaces as never yet was beheld by the waking eye, unless in the clouds". These architectural dreams were followed by "dreams of lakes and silvery expanses of water" that finally became seas and oceans. He writes:

And now came a tremendous change, which, unfolding itself slowly like a scroll, through many months, promised an abiding torment. . . . Hitherto the human face had often mixed in my dreams, but not despotically, nor with any special power of tormenting. But now that affection which I have called the tyranny of the human face began to unfold itself. Perhaps some part of my London life (the searching for Ann amongst fluctuating crowds) might be answerable for this. Be that as it may, now it was that upon the rocking waters of the ocean the human face began to reveal itself; the sea appeared paved with innumerable faces, upturned to the heavens; faces, imploring, wrathful, despairing; faces that surged upwards by thousands, by myriads, by generations: infinite was my agitation; my mind tossed, as it seemed, upon the billowy ocean, and weltered upon the weltering waves.

It is at this point that we see horror and panic entering into De Quincey's dreams. A meeting with a Malay at his home in the English Lake District seems to have increased

the tyranny of the human face. Let me state here that De Quincey's conception of the Far East was so distorted that the dream sequence evolved from it is what we should expect under the circumstances. De Quincey's mind at this time was not tranquil. It was riotous and uncontrolled. Opium seized upon a most unfortunate condition and puffed it up into teeming monsters of horror. He writes:

I was stared at, hooted at, grinned at, chattered at, by monkeys, by parakeets, by cockatoos. I ran into pagodas, and was fixed for centuries at the summit, or in secret rooms; I was the idol; I was the priest; I was worshipped; I was sacrificed. I fled from the wrath of Brahma through all the forests of Asia; Vishnu hated me; Seeva lay in wait for me. I came suddenly upon Isis and Osiris: I had done a deed, they said, which the ibis and the crocodile trembled at. Thousands of years I lived and was buried in stone coffins, with mummies and sphinxes, in narrow chambers at the heart of the eternal pyramids. I was kissed, with cancerous kisses, by crocodiles, and was laid, confounded with all unutterable abortions, amongst reeds and Nilotic mud.

It should be clear to most readers of the *Confessions* that the water dreams were suggested by the English Lakes, the Oriental dreams by the Malay stranger, and the Roman pageants by his reading of Livy. But a new factor must be taken into account when we reach the most acute stage of De Quincey's dreaming, that of fear. To fear was added intense repugnance, for he began to loathe the abominations he saw. He began to resist the spell of the "dark idol". Some spiritual voice whispered in his ear that, unless he turned and fled from the enchantments of that dread being, he would remain at its feet, dead in body and soul. "I saw," he writes, "through vast avenues of gloom, those towering gates of ingress which hitherto had always seemed to stand open now at last barred against my retreat, and hung with funeral crape." He battered against those gates, forced them open, and never returned. His conquest was one of the most tremendous achievements ever accomplished by man. He had swung into the dazzling beauty of dreams, and finally into mad dream orgies that leave Dante's

Hell an abode of bliss in comparison. By a supreme effort of will, strengthened, I believe, by spirits who had his welfare at heart, he severed the chain that bound him, never to feel its bonds again.

We rejoice in De Quincey's deliverance, but at the same time we are the richer for his incomparable account of his wonderful dreams. He produced abnormal work because he used abnormal means. Who can forget the Dark Interpreter in *Savannah-la-Mar*? It was a dream only opium could have fashioned. But beneath the stupendous pageantry of these dreams, beneath those gigantic and whirling beings of a poppy-mad East, there was something more—a long-drawn spiritual note that sounds so triumphantly, so tenderly, so mystically in that most precious of all his work, *Levana and Our Ladies of Sorrow*. He writes of these Ladies:

Like God, whose servants they are, they utter their pleasure not by sounds that perish, or by words that go astray, but by signs in the heavens, by changes on earth, by pulses in secret rivers, heraldries painted on darkness, and hieroglyphics written on the tablets of the brain. *They* wheeled in mazes; *I* spelled the steps. *They* telegraphed from afar; *I* read the signals. *They* conspired together; and on the mirrors of darkness my eye traced the plots. *Theirs* were the symbols; *mine* are the words.

In those dream adventures that so nearly hurled De Quincey into the abyss of dissolution some power, greater than the power of the "dark idol," was at work. Was it *Mater Lachrymarum*, Our Lady of Tears? Was it Ann who pressed him back, with hands of love and wisdom, from those high gates hung with the last sign of warning? Who can say?

F. Hadland Davis

THE OCCULT HIERARCHY AND ITS MESSENGERS TO THE OUTER WORLD

By ELIAS GEWURZ

It is a historical fact that at crucial periods in the life of our race there arose mighty personalities belonging to many different nations who, in response to an elemental and universal need, broke loose from the conventions deemed inviolable and proclaimed their own vision as a law unto themselves. By this law they were governed in their labours for the public good and it invariably so happened that in the end they succeeded in convincing a gainsaying world of the wisdom of their actions.

Whatever of comforts, joys, blessings and good things we possess is due to this indomitable spirit of the pioneers in every department of life. It is only the strong in spirit, the brave souls, made perfect in suffering, who have conferred benefits upon mankind. Especially is this true of the religious reformers and the founders of new systems of thought. The sacrificial lives of the saints and of the seers were the real foundation of all religions, just as the blood of the martyrs has been (and still is) the seed of the Church.

In our era of free thought and free speech we are witnessing the same thing.

The Theosophical Society is an eclectic body and must for the present be governed by a hierarchy under the direction of its founders whose special effort it is. To superficial observers it seems as if this would be a contravention of the laws and usages of democracy, which we of this age have found to be the most acceptable form of government of the body politic. But those who have the welfare of the Society at heart and who have not been just marking time since they joined it, but have utilised every day and every moment to become worthy of the privileges consequent upon its membership, cannot have failed to discover of themselves that the source of strength of such a body must lie, not in the counting of outer votes, but in the weighing of inner values. While the canons of democracy determine that everything shall be decided by the majority of physical membership, the law governing spiritual relationship has quite a

different canon, and it may often happen that a vulgar and ignorant crowd will deprive itself and the world of great benefits because it failed to comprehend the worth of one single individual soul, as for instance the rejection and crucifixion of Christ.

Such condemnations by a majority have often been repeated in the world's history, to the world's great injury. I daresay the guilty ignoramuses of all ages had something equivalent to the empty catchwords of to-day by which to justify their deeds.

Spiritual things are spiritually discerned, the eyes of flesh see them not. The Masters, the Blessed Founders of the Theosophical Society, well aware of this, were anxious to train a few of the early members so as to fit them to become living links connecting the Society at large with them. Without such a constant and unbroken connexion, the Theosophical Society would only have degenerated in course of time and become like one of the numerous large and small organisations, the mouthpieces of different individuals, some of them clever in wordly knowledge, but lacking truth and character; others having regard for truth, but being deficient in wisdom and original thought, and others again possessing neither, and lacking both wisdom and love. There are quite a number of these little enterprises everywhere, and there is not a shadow of doubt that, without the continually renewed inspiration from the Masters who founded it, the Theosophical Society would by this time have sunk down to the level of these agencies.

To save it from such a fate it was necessary that the connexion with the Founders be sustained in order to secure the new vibrations which alone could give it life. It was therefore a paramount need to have a worthy soul sufficiently strong, pure and good and wise, to serve as an intermediary. All members could not be raised to that level all at once: in fact it was difficult to get even a few to qualify for it and for that reason, after the passing of H. P. B., for some time it seemed that the Masters had failed in their effort to create such a channel between themselves and the Society. Subsequently, however, a few became the personal pupils of those very Masters who founded the Theosophical Society¹, and this was a great achievement and a triumph of the White Lodge and was chiefly due to the great mercies of the Blessed Masters who at a personal sacrifice to their own spiritual progress devoted themselves to this labour of love, to create a direct link with humanity and thus be able more effectually to help it.

But the everlasting laws of Karma according to which action and re-action are ever equal and follow each other, soon asserted themselves and the Society was made the subject of violent attacks, which recurred periodically, shaking it to its very foundations.

The outstanding feature of these upheavals was invariably the opposition to hierarchical government. The crusade against

¹ In matters of fact it is well to be accurate; H. P. B. left behind her more than one initiated pupil of these Masters, in direct conscious touch with Them.—ED.

Mrs. Besant is one of those periodical storms. Those who know Mrs. Besant and have followed her life work during these [fifty] years which she has been before the world, need no telling that it is just such an one whom the Great Ones were looking for to serve as their instrument. Conscious contact with the Blessed Masters can only be had if one is fit for it naturally and constitutionally. Such contact is not a matter of predilection or favour, and one who has not transcended the Karma of the lower planes is not a proper subject for its cultivation. One might as well try to play with fire, and this is literally true, because there have been many who rushed in where angels fear to tread and paid for it very dearly. Occult training, in order to be safe, must be conducted along the ancient lines which eliminate from the lower nature of the disciple all the elements that might cause his subsequent fall. The Masters, when they train a pupil, first subject him to such ordeals as to obviate the possibility of his being overtaken by "the great disaster" which threatens all those who aspire to become channels for the higher forces.

But if a brave soul dares to scale these perilous heights and does arrive safely, then she becomes the redeemer of many by being used as an intermediary between the Blessed Ones on High and humanity below.

We who know the glorious record of Mrs. Besant's work, believe her to be such a living link between the Masters and the Theosophical Society. There are some who doubt it, hence their opposition; but, just as the doubters claim freedom for their own opinions themselves, they ought surely to allow us a like freedom. They are welcome to their proud disbelief, but we prefer to cling to our humble faith, seeing it is founded on pure reason. Why should such a wise and good woman as Mrs. Besant say these things if they were not true? The greatest philosophers of all times considered the testimony of unselfish and good people to be of the nature of valid evidence. What motive could a woman of such exalted spiritual status have to tell us things of which she was not herself quite sure? Besides, those of us who have devoted many years of our lives to the study of Theosophy have, by virtue of much striving, developed within us our own intuition which aids us in discerning the truth. If we feel attracted towards a soul by the force of our whole being, if we feel that soul to be superior to us, and worthy of our trust, then this in itself is also of the nature of evidence. After all, most of our attachments in life, yea, the course of our whole life (if we only knew it) is determined by this soul-attraction and not by the temporary findings of the calculating mind. Very often people pride themselves upon what they call "principle," and you will hear them glory in their adherence to it as their sole guide in life.

Nobody has anything to say against "principle". It is much better to be a man of principle than of none, but what *is* principle? According to the definition of our standard dictionaries, principle is a

rule by which a person decides to be governed, a foundation on which he builds his conduct and a basis on which he formulates the laws to guide him in life. Very well, then. Now suppose that the matter demanding one's attention for the time being is one which affects, not only this brief stretch of conscious existence, but the whole of life, past, present and future, and most of it beyond our immediate ken, and suppose that we are strict believers in the principle that reason is our sole guide in everything (which is a very wholesome principle) would it be against this principle, or against reason, if we allowed ourselves to be guided in those momentous matters by one whose insight, sagacity, experience and a life devoted to truth-seeking have pre-eminently fitted her more than any one we know of? Would it on the other hand not be rank folly to allow our puny selves, the voice of our sophisticated lower minds, and the mixed motives of some personal grievance or hurt to cloud our judgment, and to turn us against one through whom untold wealth of knowledge and spiritual help has already come to us while we were taking our initial steps on the path? Would such a conduct be in accordance with any principle? We all know Mrs. Besant and we also know her detractors, whose avowed object is to force her to resign from the Presidency of the Theosophical Society. The issue is plain and so is our duty. Those of us who have come into the Society believing that its Blessed Founders have not forsaken it and that it is the object of great solicitude on Their part, will ever look to it as the spiritual centre which has to be strengthened and whose agents are to be helped and encouraged by all means within our power. Personal interests and ambitions have their place in our worldly life, but within the precincts of the Society the voice of self must be silent.

There are some who are trying to cloud and confuse the issue by insinuating that members are asked to surrender their individuality: but nothing is further from the truth. Respect and reverence for a spiritual superior does not involve any derogation to our individuality; on the contrary it exalts it by enlarging our horizon and making us participate in the attainments of the one to whom we are looking up.

Personality plays a great part on the higher levels of thought, but this must not be confused with what we understand under that term when speaking of "personal" matters relating to our daily life. Personality in the world of thought and on the spiritual planes includes the best and choicest gifts we have gathered during our many incarnations, the fruit of the soul's mature experience during many lives, plus that element which scientists call "the personal equation," and which is the inalienable possession and the very essence of the Ego.

Can it be productive of anything but good for younger souls to attach ourselves to one whom we know to be our Elder Brother? Is there anybody or anything that can serve as a substitute for it? Perchance a word or two about "personal equation" would help us to a fuller understanding. "Personal equation" is a scientific term used in the higher mathematics of astronomy. Mathematics and astronomy

are the purest of sciences; there is nothing sentimental about them, and yet it has been established as one of the best known axioms of astronomy that the "personal equation" of the observer must be included in all the findings and observations of the stellar bodies. Why? Because the "personal equation" is of the very essence of the soul and cannot be dispensed with on the highest levels of thought.

In the discernment and appraisal of spiritual values, the personal equation is of prime importance and explains—as nothing else can—our loves, hates, attractions, repulsions and the whole trend of human life.

The loyalty and devotion of the great majority of the members of the Theosophical Society to Mrs. Besant is due in part to this element of personal equation; it is simply a case of souls karmically affinitised to hers.

Before the world at large, Mrs. Besant stands as one of those unique personalities who have written their names on the pages of history in letters of gold. From the time when as social reformer she worked as a champion and friend of the poor and fallen girls in the slums of London's East-end, up to the present time when she sits in the council of Empires, the friend of Governors and statesmen who are seeking her advice in matters of the highest importance to the welfare of the great and mighty British Empire, the key-note of her whole life has been service to her fellow-men. Reviewing her life-work it seems to us to be a marvel beyond human power, and yet it is all true; it has been accomplished right before our eyes.

In vain may we search the treasury of the Ages for the record of such a life, crowded with so much usefulness, helpfulness and distinguished service to countless thousands of human beings whose lives—through her teaching—she has inspired, renewed and transformed, so that they can never hear her name without love and blessings going out from the depths of their hearts to that giant-spirit whose whole life has been poured out as a benediction upon humanity, and whom it is our honor to have as the Head of the Theosophical Society.

To us, she is the living Bond of Union between the Blessed Custodians of our work and ourselves, and we realise that it must have taken ages of effort and innumerable lives of sacrifice and devotion to fit a soul for such a task. For it is only through the superhuman heroism of its chief servants that an organisation like ours can become an instrument of help in the hands of the Great Ones.

Moreover, this great association of men and women, which is known to the world at large as the Theosophical Society, is in this our day and generation, in very deed and truth, the first and foremost agency for the salvation of the human race.

Elias Gewurz

NOTES ON THE ONE-NESS ON LIFE¹

By M. C. PYE

THAT mighty pulsing urge, that subtly moving power, which we call Life, what is it? Whence is it?

We know its modes and manifestations. We note a constant drawing together, the tendency towards unity; a silence following, in which time counts not, and during which infinite differentiation takes place; and then an uprush of new life, a bursting of out-grown death-like sheaths, and behold! a new and more wonderful expression of the hidden Power is before us.

Nature spells out this story everywhere, from crystal-dust to stars, through all the various kingdoms, evolving about us. At all levels we feel and sense the same great ever-renewing and sustaining Power which some call God and some call Life and others Love; which has indeed many names, for each mind apprehends it through a different coloured veil.

The days are passing in which Man admits the Divinity of the Life in the almond blossom, or the thrush. But they have not passed.

Mankind in the main still tortures animals, though mankind in the main does not torture children.

It still takes the St. Hubert type of man to see the crucified God in the eyes of the hunted stag; the poet to sense the flash of wings as the stone is turned, the seer to find in a vista of wild hyacinths proof absolute of Love's invincibility; the musician to know through the medium of sound that through all conflicts Harmony flows, triumphantly resolving and re-creating. But we are all saints, poets, seers, musicians in the making; more, as long as there is one poet or saint or seer or musician in the world, we all share his secret power, however little we are aware of it. For Life is One, and if Life be that attribute of Godhead, in which all creation shares—and more and more we admit that this is so—then must all created things be one, through that shared Divine Life. And this thought can lead us very far.

¹ Paper read at a meeting of "Peace Sowers League," London.

As above, so below; below is only the reflection of above. Just as the life blood circulating in this body, through which my individual life manifests itself down here, joins into one all the myriad tiny lives that make up this body, causing all organs and cells to be inevitably affected by the health or disease of any one of them. So must the flow of Divine Life, pulsing through each evolving unit of consciousness, link all into one mighty Body, through which the Divine Father of all manifests Himself. Sooner or later, we all glimpse this Truth and much that springs from it. Each of us must see it from our own view-point. To one it will shine out as he studies that wonderful tool, his body; another will find it in the message of Art; to another it will come as a self-evident truth, and he will say with St. John, "If any man say, 'I love God', and hateth his brother, he is a liar".

When once we become conscious of this Unity, even in brief moments, all things are changed to us; we rest as it were on a rock where before we were on shifting sand, for, if God as Life be everywhere, we cannot fall out of safety. St. Paul knew this when he penned those immortal words, "Neither Death, nor Life . . . nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God".

The expression used in the Leaflet is the "Oneness of Life on which the idea of Universal Brotherhood rests". Not everyone feels ready to worship God hidden in the Crystal, but many are ready gradually to recognise the Godhead in his Brother Man. For in Man the great step in Life-manifestation has taken place, he has become, as the old Hebrew scripture puts it, "a living soul," by the great gift of the "Breath of God".

Stated in other language, he has become individualised, has become an evolving unit of consciousness through the interaction of a fresh and different stream of downpoured Divine Life and the as yet feeble aspiration of his own hidden spark of Divinity. He is now made an image of the Divine Father, is an embryonic God, who somewhere and in unknown time has to develop into his Father's likeness. For such we see to be the law for all embryonic life. To be conscious of this glorious Truth, conscious and unafraid of the Divinity of our origin, aware of the common, long pilgrimage towards Divine perfection in which we must all take part, is, to some minds, the only sure foundation for the affirmation of Human Brotherhood. Could we clearly image that long-shared pilgrimage, which will have to include experiences of infinite variety, before the powers of the Divine seed can even begin to manifest, then should we feel only understanding, patience, trust, *oneness* with our suffering brothers behind us, only joy, hope, faith, as we glance at those older brothers, who seem so far ahead of us. For these are truly the first fruits of the Human Race, Sons of God, in whom their Father's Light is shining clearly; brothers to us who are as yet mostly infants, but in whom nevertheless the Father's light glows dimly, infants tarrying near the foot of that ladder which the poet saw "pitched between

heaven and Charing Cross". How, with this vision in our hearts, could we judge or criticise one another? Which of us knows the exact adventures, trials, conquests, failures that lie behind our brother's pilgrim, battling at this moment in the muddy stream over which we may have found a bridge?

Judgment we find to be no longer possible, if brotherhood be once nearly realised.

The Consciousness of the One-ness of Life transforms all life. We begin to hear the Divine song in the Kingdoms below the human, and we know that ground is holy, and we share that holiness and reverence it. We gladly feel that our strength, our powers, are poured out to help those for the moment weaker than ourselves, those who maybe are learning lessons different from our own, but who may have gained some power through their long pilgrimage that we have never yet glimpsed. We become aware of kingdoms above us, of Mighty Ones, of "Principalities and Powers," as the Apostle words it, of One greater than all, and yet Brother of all, in whose wondrous life we share, and who again shares with us the result of each faithless, traitorous, thought of ours.

But not till we begin to recognise God in ourselves, do we realise Oneness with God, who dwells in our Brothers, in ourselves and "yet remains".

M. C. Pye

THE THEOSOPHICAL FIELD

FROM the Netherlands we hear that:

There has been so much work, that there was hardly a quiet moment to write. Miss Dykgraaf has been back from Vienna for a month and gone again; Mr. Fricke, with whom I had a very happy time, has also gone, so that I am once more the only member in Headquarters. Though we are still handicapped by the lack of lecturers, much propaganda has been carried on and with good results. No less than five new centres have been formed in the last three months. One at Hengelo, in the eastern part of the country, one in Lochem, one in Soest, one in Schiedam, and one in a new part of Amsterdam. As a rule all the work is concentrated in the west of Holland, where nearly all the Lodges are situated, perhaps owing to the influence of England across the sea. At present we enjoy the blessings of a reactionary government. They take many narrow measures. The new laws on education make the conditions for education so much worse, that a cry of indignation went through the whole country. Holland is famous for the all-round, thorough education she offers. Speaking generally we have three kinds of schools, lower, middle, and higher. The middle schools give a training corresponding to what is called college training in America, but better than that. Every boy and girl of average abilities follows them and they lead up to the Universities. As an example of the petty narrowness I can tell you one thing: it is no longer allowed in the middle schools to read with the pupils Faust I or Lessings *Nathan der Weise*, Nathan, the poem of tolerance!

So propaganda is not so easy at present. The hall of the agricultural University was refused for a lecture on Masonry!

The southern part of the country is almost entirely Roman Catholic, and unless the members are free and independent, it is hardly possible for them to carry on propaganda there. If they do, they are persecuted and threatened in their work. In this country halls are refused to us. Two of our members living at Eindhoven, Mr. and Mrs. van Dissel, who have formed a centre, are working hard. They arrange lectures, they even published a pamphlet, and hold study classes. The last lecture drew an audience of seventy people!

There is yet another kind of propaganda. We have here in Holland a "Brotherhood Federation," consisting of all kinds of

Societies who feel for Brotherhood and are willing to work for it. It was formed five years ago, and of course the T.S. as a whole joined immediately, though at first we thought the end and aims a little vague. This year the Federation held its Fifth Annual Meeting, where the President, Miss Meyboom, not a member of the T.S. looked back on the work done during that time. What she said is so beautiful to me that I cannot help translating it for you. It is Theosophy pure and simple, and for me it is as if this Federation has been the instrument in the hands of the powers for good to create in the unseen worlds a strong nucleus of Brotherhood.

Miss Meyboom said :

One of these days I had the great privilege of meeting Gertrude Prellwitz. This meeting was a radiating joy to me. One of the many good and strong things she said was this, that she and all those who prepare the new time, who believe in the new time, the time of sun and warmth, of light and purity, of love for and confidence in our fellowmen, ought to know each other and ought to keep in touch and to weave a web of sunrays over the whole world.

And when she said that, I thought of this coming Conference, our meeting that begins to-night. We too help to weave a part of that web, and sometimes it seems to me as if I saw it glitter. In the five years of our work we all have come much nearer to each other. I for my part, at least, feel so strongly, that I must say it, how the work in and for this Federation has made my view and the circle of my friends immensely larger and wider. And sometimes I feel as if I could become a member of all your societies with my whole heart. For behind all our different views, behind all our work in the very different corners and spheres of spiritual and social life lies the same mighty longing for another society, where we could live as life brothers and sisters at all times. And everywhere and always when I meet a real representative of one of the Societies of our Federation, I have felt how nearly we were related in this.

Therefore at the conference of our Federation it is always to me as if I were with all of you, on the way to a delightful home. We say the same things in different languages. At the mighty web of the evolution of humanity we all work a small part, and while we are working at that small piece, One who is greater than we can realise even from afar, gives us the right threads in our hands. And you will all have felt as I did—now and then there comes over us that feeling, making us humble and uplifted at the same time, that we—where we think we are leading and pushing are ourselves being led and borne up by the Supreme Guidance we all call by different names, and Who embraces us all in His Great Plan.

Let us seek this unity in this meeting also. Let us talk openly and with our whole heart in intimate discourse about the work that is dear to us; let us try to see each other's work through each other's eyes, to see life from each other's standpoint.

Then with greater warmth in our hearts, with greater force in our souls we shall go from here on the different ways the Supreme Guidance has designed for everyone of us, and surely they will one day all come together in that land, where Brotherhood will illuminate and irradiate everything.

In another way again this note of Brotherhood sounds stronger and stronger by all the international work that is being done. In May Miss Dykgraaf made a tour to the North, visiting Stockholm, Kristiania and Copenhagen, and going over to Berlin and Prague, where also work was done, to Vienna. Next week Miss Dykgraaf will again be back for some days for our Annual National Council and for Convention.

From the German Section :

Mrs. Alicia von Sonklar gives the following short sketch of the Theosophical Movement in Germany which is quoted from the *Bulletin Théosophique*.

The great truths given by the great German writers Schopenhauer, Goethe, Eckhart; Paracelsus, etc., were already deeply tinged with Theosophy but materialism and intellectualism dominated all higher aspirations.

It was for Mme. Blavatsky to show the way to the Light for those who aspired to the spiritual life. She founded the first group of the German Section in Elberfeld in collaboration with Col. Olcott; the other members were Dr. Hübbe Schleiden and the Gebhardt family. Mme. Blavatsky retired for some time to Bavaria to write *Isis Unveiled*. Very soon Theosophical students of different parts of the country were united in groups by Countess Sophie Bockdorff, Dr. Franz Hartmann and Dr. Hübbe Schleiden and then the German Section of the Theosophical Society was formed. Dr. Steiner joined the Society though he differed in opinion about the teachings of Karma and Reincarnation.

Notwithstanding this difference of opinion he was elected General Secretary of the new German Section; a proof of the wide tolerance always observed in the German Section.

Then came the split between Theosophists and Anthroposophists the followers of Dr. Steiner, and the Berlin Lodge was formed. New Lodges were formed in the principal cities of Germany and Mr. Lauweriks from Holland became General Secretary till the Great War broke out; he was succeeded by Dr. Von Kappf, a well known writer.

During the war the political excitement played havoc in our Society; we passed a great crisis, many members among whom was Dr. Kappf, left the Society. Mr. Kroganker became General Secretary, but died shortly afterwards. His successor was Mr. Karl Wachtelhorn, a prominent Theosophist and a well known writer, who was able to keep the Society together during the many difficulties and attacks of war time.

Though it is a difficult time for propaganda Theosophy is a solace for many suffering souls.

Our General Secretary is always absent from Germany, so there is little activity going on, but I am trying to establish an International League of Correspondence to keep the movement going.

All Theosophists who want to correspond with brother Theosophists in different countries are asked to communicate their names and addresses to the Secretary of the International League of Correspondence for France (la Ligue Internationale de Correspondence) Mr. J. C. Demarguette 6 rue de Port-Mahon II^e.

Mr. Antli Aho, member of the Theosophical Society in Finland, took his Ph. D. degree at the University of Helsingfors. The subject of his thesis was "Reincarnation as a Religious and Philosophical Doctrine".

We hear that the Scotch Convention was very good, Mr. Jinarajadāsa helping everyone to feel "bigger and wider".

I quote from a letter just received :

There were several young working men from Glasgow, by tradition great extremists, no doubt modified by Theosophy. I found that some had been there two and a half years ago when I also was present.

One of them, the last speaker, in a discussion on Brotherhood in its various aspects, acting apparently as spokesman for the rest spoke so well as to what the Vice-President had done for them. He said, that they had made a discovery; they had discovered Brotherhood; and they put it down to his (the Vice-President's) influence, somehow. He finished by saying that they had been packing their own little pantechicon tightly and now Mr. Jinarajadāsa had come along and put in front of it a great big engine and made it go.

A Federation of the National Societies in the British Isles has been formed. Mrs. S. M. Sharpe, well known as a former General Secretary in England, has been appointed Federation Secretary.

The League of Peace Sowers has just been started and I add a few quotations from a small circular received, perhaps it may induce others to work on similar lines.

Before the foundation of National and International Peace can be firmly laid, it is essential that the units composing civilised Nations should be led to realise the Oneness of all Life on which the idea of Universal Brotherhood rests, and the inevitable results implied by the acceptance or rejection of this truth.

In 1921 in a New Year's message to the British Empire over the signatures of the British Prime Minister and the Premiers of Canada, Australia, South Africa, Newfoundland, and New Zealand, the following paragraph occurs :

"The co-operation, which the League of Nations explicitly exists to fashion, will become operative in so far as the consenting peoples have the spirit of goodwill. And the spirit of goodwill among men rests on spiritual forces; the hope of a brotherhood of humanity reposes on the deeper spiritual fact of the Fatherhood of God."

To study and spread the ideas contained in this message, a chain of workers has been formed, called The League of Peace Sowers.

The main objects of this League of Peace Sowers are :

- (1) To awaken a consciousness of the Oneness of Life.
- (2) To arouse general and individual interest in and responsibility for the true inner causes of hatred and strife between nations, classes and individuals.
- (3) To demonstrate that mutual understanding, and co-operation are the essential foundations of Peace.

It is hoped that the movement may extend to many countries, and thus become truly International. Such work should render vital service to the League of Nations, which cannot fulfil its great mission until the men and women of each country realise

that by their own feelings, thoughts and actions they are sowing seeds of either War or Peace.

Members of the League are asked daily to repeat the words :

"I SOW PEACE"

The Organisation shall consist of National and Local Centres.

They should keep a register of their members and a record of their activities. A Report should be sent to the National Centre yearly, in April, and the names and addresses of new members should be forwarded in April, July, October, and January of each year.

Suggestions as to methods of work can be obtained from the National Centre.

All communications should be sent to the Hon. Sec., L.P.S. at 39, Royal Avenue, Chelsea, London, S.W. 3.

The Canadian Theosophist records a message from Major Graham Pole when he was re-elected General Secretary in England. The message reads as if he had sent it to all National Societies which seems a very happy idea; it runs thus after informing them of his re-election :

I send you the warmest greetings of the members of this National Society and our hope that the closest co-operation will continue to exist between the several National Societies throughout the world in the cause which we all have so much at heart.

J.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Messenger, Theosophy in England and Wales, Theosophy in India, Theosophy in Australia, Teosofisk Tidskrift, Theosophy in New Zealand, De Theosofische Beweging, Bulletin Théosophique, Bolletino della Società Teosofica Italiana, Theosophisches Streben, Revista Teosofica, Theosophy in South Africa, Theosophy in Scotland, Bulletin Théosophique Suisse, Bulletin Théosophique Belge, Theosophie in Ned. Indie, Norsk Teosofisk Tidskrift, The Canadian Theosophist, Theosophia en el Plata, Revista Teosofica Chilena, El Loto Blanco, Isis, Theosophia, Prabuddha Bharata, The Vedic Magazine, Vedanta Kesari, New India, Mysore Economic Journal, The Calcutta Review, Shama'a, The Asiatic Review, Light, Modern Astrology, The Occult Review, The New Era, The Co-Mason, The League of Nations, Young Men of India, Service, The Saree, To-Morrow, Theosophia, Theosophisch Maanblad, Revue Theosophique; Le Lotus Blue, Blavatsky Lodge News, Bharata Dharma, Theosophy (The Path), Brothers of the Star, Pewarta Teosofie, The Harbinger of Light.

CORRESPONDENCE

BUREAU OF OCCULT RESEARCH

I WISH to take advantage of your columns to place before your readers an idea that has been in my mind for a long while, and which I believe deserves the consideration of all Theosophical students. It is with regard to the founding of, what I am provisionally going to call, the Bureau of Occult Research, whose function and methods I will try to outline here.

The Bureau of Occult Research would be the nucleus of a movement intended to inculcate the scientific spirit into modern Theosophy, this scientific spirit to manifest itself mainly in the precise and thorough recording of occult investigations carried out by Theosophical students the world over. It is here that we have so far failed to build up a Science of Theosophy in our own day, for in the modern Theosophical movement we have had too little of recording of individual observations, too little emphasis placed on the need of such records.

A beginning has, however, already been made towards the building up of such a Science of Theosophy, mainly through the efforts of the eminent occult investigators, Dr. Annie Besant and Bishop Leadbeater, as well as a few others, and the following books, from their pen, could well form the foundation-stone for further investigations:

Occult Chemistry
Man, Visible and Invisible
Thought-forms
Dreams
Clairvoyance
Man: Whence, How and Whither
The Astral Plane
The Devachanic Plane
The Hidden Side of Things
etc.

Each of these is a record of personal investigations. Other investigators, going over the same ground, can easily determine where they are in accord and where in discord with these pioneer investigators. What we need now is a concerted action on the part of occult students towards the formulation of a definite and organised

basis for the Science of Theosophy; a collection of systematic investigations carried out by Theosophists, of whom there must be a great many capable of taking up some portion or other of the occult field, however elementary. That these other students are not given sufficient opportunity and inducement to place their investigations and experiences on record is the writer's main contention.

Recognising that Knowledge is the reaction of Consciousness to Truth, let each student set down in a systematic and thorough manner the reactions *he* has experienced in *his* consciousness; let him set down as accurately as he can what reflections Truth has made in *his* mind. When his evidence shall have accumulated from year to year we shall have a wonderful basis for further research on the one hand, and for the propagation of Theosophic truths on the other. The appeal to reason is strong, but such an appeal substantiated by the findings of a number of independent observers is far stronger. The hold that tradition has on some minds is great, but it is far greater when corroborated by modern re-discoveries. And, to push our argument still further, no matter what reverence and faith we might have in those who have for so many years been leading us on, no matter what respect we might pay to their integrity, their self-sacrifice, their whole-hearted surrender to the cause of Truth, all this is multiplied tenfold with every new contribution of scientific evidence, with every fresh corroboration of their wonderful teachings.

To build up the nucleus of an organised Science of Theosophy, we should have something in the nature of a Bureau as suggested above, a clearing-house for the investigations and experiences of students, a medium for the mutual exchange of such experiences, and of methods, and for the encouragement of accurate and thorough recording of one's observations. If opportunity were thus provided for Theosophical students all over the world to record their individual experiences, we should in time have a mass of corroborative testimony to the existence of the occult world, and to the nearness of man's nature to it, which would be an excellent medium for the propagation of Theosophical teachings.

The function of such a Bureau would be to co-ordinate such records, and by means of periodical reports to give out to the world the result of its findings. A spirit of scientific precision and of criticism (not necessarily scepticism) could well be made to permeate such an organisation, and the experiences thus accumulated would in time receive the attention of those who, trained in scientific methods, can best be reached by methods akin to their own. With such a scientific training is normally associated a well-developed faculty of comprehension, of independent thinking, and the ability to transmit clearly and concisely the result of one's thinking to another. The addition of such scientific minds to our ranks would therefore go very far towards the spreading of Theosophical truths, and from this point of view alone the inculcation of a scientific method would be extremely profitable to the Theosophical movement. Clearly the only way to attract the scientifically minded is to be scientific ourselves.

The "scientific attitude" with respect to observed phenomena of any plane is the attitude of painstaking precision; precision of observation, as free as possible from the "personal element" personal prejudices, personal hopes and fears; as free as possible from the desire to vindicate one's personal beliefs—the attitude of the impartial seeker after Truth. It is an attitude which must enter very largely into all occult investigation if it is to be of any value, for here the scientific often borders on the religious, the intellectual on the emotional, and the temptation to give oneself the "benefit of the doubt," whenever one's personal convictions would be corroborated by so doing, is very strong indeed. The ground must be gone over and over again until there is no reasonable possibility of doubt; only then can the observation be called scientific, only then should the experience or experiment be admitted to the records of such a Bureau as has been outlined.

Next to precision of observation and impartiality, the "scientific attitude" requires accuracy and thoroughness in the recording of one's observations and experiences. It is the record of one's experiences that constitutes an investigator's contribution to Science, and this record must also be painstaking and free from personal bias.

In general, the subjects to the recording of which the Bureau would direct its attention, would be those known as occult experiences, or occult experiments—experiences, when we come across them unintentionally, as is most often the case; experiments, otherwise. To be specific, some of them might be here mentioned: Occult Chemistry, Occult Healing, Astral Experiences, Veridical Dreams, Visions, Prevision, Telepathy, Clairvoyance, Clairaudience, Psychometry, Communications from the astral.

Naturally, all such experiences will not always be recorded. Often it will be from the personal nature of the experience, or diffidence on the part of the student himself. Often, again, the experience will be of such an occult nature as to make its publishing at this time inadvisable. But ruling out all these, there will still be a vast amount of evidence which should be extremely stimulating to Theosophical students the world over. For the investigators themselves the value of such a record would be incalculable.

The Bureau could well have its correspondents in every Theosophical centre; men and women whose integrity and thoroughness would be beyond question, would thus see that the ideals of absolute truthfulness and impartiality were carried out. Placed on such a firm foundation, the records of the Bureau would in time grow to large proportions and go far towards influencing the thought of the day.

The above is only a very rough outline of what the writer would like to see established along scientific lines, which, if carried out, would no doubt have to be modified or amplified greatly in some of its details. The central thought is the necessity for providing a medium for the trustworthy record of what Theosophical students, the world over, have accomplished and are daily accomplishing, a record which

would thus be very beneficial to students, and to the world at large. The methods by which this would be accomplished are a secondary consideration.

The writer invites correspondence from Theosophists in every part of the world on this extremely interesting subject; Address: Box 900, Shanghai, China.

A. HORNE

MITRAISM AND CHRISTIANITY¹

WILL you allow me the hospitality of your columns, to reply to your reviewer's courteous criticism of my book, *Mittraism and Christianity*?

1. I had not thought of the Buddhist conception of Maitrya Buddha, but I doubt whether it has any connection either with the Indo-Persian Mitra or with the Jewish Messiah. I admit that the title means "friendly" in the form Mitra or Maitrya, but there the resemblance, as it seems to me, ceases. "Maitrya" Buddha was the last of a series of Buddhas, of which Gautama Buddha was the last but one. He was in that case distinct from Gautama. This doctrine of a series of Buddhas was developed after A.D. 100. There do not seem to be any mutual influences between that conception and the Jewish-Christian belief in one Messiah, who was to return again. Of course, the Hindu or Buddhist doctrine of re-incarnation is capable of infinite manipulation.

2. I have tried to disprove the charge of human sacrifices in the worship of Mitra, if your reviewer mentions the myth of the Minotaur in that connection. The myth is very obscure, but I think that there is something to be said for the suggestion, that the Minotaur is remotely connected with the Phoenician god Baal-Moloch, who is depicted with a bull's head. It is fairly certain that children and young persons were sacrificed to him. There is, so far as I am aware, only one passage in the Zend-Avesta, where the bull is spoken of as a symbol of Mitra.

3. With regard to the Mitraic grades, it is a slight exaggeration to say that each of the seven grades imitated the cry of some animal. No doubt, it is true to say, as an anonymous writer of the fourth century asserts, that the Corax (Crow) grade and the Leo (Lion) grade made the noises of their respective animals, but would that apply to the grades of Cryphios, Soldier, Persian, Heliodromos, and Father?

4. I tried to show that Christianity did not absorb, but annihilated Mittraism. The only point, in which Mittraism may have influenced Christianity, was the date of the feast of the Nativity. But even that does not prove that the event, which that day commemorates, is borrowed from Mittraism.

L. PATTERSON

¹ See page 227, THE THEOSOPHIST, May, 1923.

BOOKS RECEIVED.

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

The Field of Philosophy, by J. A. Leighton, *Swinging Lanterns*, by Elizabeth C. Enders (D. Appleton & Co.); *The Founder of Quakerism*, by Rachel Knight (The Swarthmore Press Ltd.); *Life Beyond the Grave*, by Rev. W. A. H. Legg (Nisbet & Co.); *Studies in Tasawuf*, by Khaja Khan (The Hogarth Press, Madras); *The Unutterable Message and The Beautiful Necessity*, by Claude Bragdon, *The Unconquerable Hope*, by Investigator (G. Routledge & Sons); *From Harrow School to Herrison House Asylum*, by Harald Hewitt, *The Forging of Passion into Power*, by Mary E. Boole (The C. W. Z. Daniel Co.); *The Religion of the Life-Force*, by R. Eddison Page (Jonathan Cape); *International Aspects of Unemployment*, by W. Kirkconnell, *The Ethics of Feminism*, by A. R. Wadia, *Sir William Wedderburn*, by S. K. Ratcliffe (George Allen & Unwin); *Stories from the Russian Operas*, by Gladys Davidson (T. Werner Laurie); *The Spirit of Music*, by G. P. Green (Wm. Reeves); *The Philosophy of Mathematics*, by J. W. Shaw (The Open Court Publishing Co.); *Painters of Pictures in Sound*, by L. Bagley, *Precious Stones*, by W. T. Fernie, *Palestine Peasantry*, by Mrs. Finn (Simpkin, Marshall, Hamilton Kent & Co.); *Works of Ramakrishnananda*, Vol. I : *Gospel of Sri Ramakrishna*, Vol. II (Sri Ramakrishna Math, Mylapore); *Health and the Human Spirit*, by K. W. Monsarrat, *The Underworld of London*, by S. T. Felstead, *Do the Dead Live*, by Paul Heuzé (John Murray); *A Manual of Buddhist Philosophy*, by McGovern, *Spirit and Music*, by H. E. Hunt, *Wilberforce McEvoy in Heaven*, by Mary McEvoy, *Psyche*, April, 1923 (Kegan Paul); *Thirty-fourth Annual Report*, and *Bulletin No. 76 of the Bureau of American Ethnology* (Washington Government Printing Office); *Social Efficiency*, by S. N. Pherwani (The Modern Publishing Co., Bombay); *Oppressed Peoples and the League of Nations*, by Noel Buxton and Conwil-Evans (J. M. Dent & Sons); *National Cyclopaedia* (International Printing Works, Karachi); *History of Jehangir*, by Beni Prasad, *Tales from the Indian Drama*, *Tales of Bengal*, by Santa and Sita Chatterjee (Oxford University Press); *Scriabin*, by A. J. Swan (The Bodley Head); *The Creative Experience*, by W. A. Brown (Hodder & Stoughton); *Chiromo*, by Frank Worthington (The Field Press); *The Eternal Pilgrim and the Voice Divine*, by Jehangir Sorabji (I. J. S. Taraporevala, Calcutta).

REVIEWS

The Chandi or The Great Plan, by Purnendu Narayan Sinha. (T. P. H., Adyar. Price Re. 1.)

The Great Plan was revealed to two friends as described in chapter one by the R̥shi Medhas. One was to be a Manu and the other a Bodhisattva. The other agents of the Plan are devas and r̥shis who have to fight the opposing forces of the Asuras or the instruments of hatred. Says the translator in his foreword :

* No book, has done so much to give dignity to womanhood . . . Chandi herself said all women are but Her parts. If only the Hindūs of the present day will give due respect to these words of the Divine Mother they will make an infinitely better India in no time.

Chandi is made a part of the Mārkaṇḍeya Purāṇa. But it is as independent of the general body of the Purāṇa itself as the Gītā is of the Mahābhārata. There is no sectarianism in the book, and it can be read with profit, all the world over, by people belonging to any religion.

In the second chapter the mystery of the world-process is described by saying that all beings, at the will of the Preserver, and by the power of His Mahāmāyā or Chandi, are thrown into the whirlpool of "my-ness", of delusion. She is eternal and the Universe is her form.

In chapter three the R̥shis unfold the Great Plan, which is worked out in a single Day of Brahmā, is divided into fourteen sub-periods. Then comes Pralaya. In this plan the three worlds of Bhur, Bhuvar and Svar, or the physical, emotional and mental "planes" or united, but unity comes through diversity: hence the bright side or devas fight against the Asuras or "fallen angels", the Lucifers of western mythology (chapter 6); *rajas* and *tamas* rest finally in *sattva*. The strength of the Devas consists in unity and co-operation, as opposed to the individuality of the Asuras—but both are essential for the working out of the Great Plan.

How the Great Plan works out is shown more in detail by our author in his book of lectures, *Religious Thought in the East*, which we hope to notice next month.

L. O. G.

Das Okkulte, by Graf Hermann Keyserling, Graf Kuno Hardenberg and Karl Happich. (Otto Reichl Verlag, Darmstadt, 1923.)

The literature of Occultism has received a highly important addition through this, Count Keyserling's latest publication, a collective title for three treatises on (1) The right attitude towards the occult, by himself; (2) Experiments and their value, by Dr. Karl Happich; (3) Mediumship and Artists, by Count Kuno Hardenberg.

They are the outcome of experiments carried on in Darmstadt in January, 1922, with a medium, called H-B, under conditions which give them scientific value.

The last treatise by Count Hardenberg, whom Keyserling considers perhaps the most competent living judge of these questions, thanks to his many-sided artistic and mediumistic nature, turns on the proposition, cleverly argued by him, that "there exists no Poet or Artist who is not a Medium, nor a Medium who is not in one sense or another a Poet or an Artist," Magic and Art being in reality two synonyms, standing to each other in the relation of mother and daughter.

Dr. Happich describes at length the experiments with the medium, H-B, conducted and recorded by him, in his own clinic, with medical knowledge and scientific accuracy. He introduces his report with a critical study of the possibility of mediumship and of knowledge obtainable through it, pointing out the necessity of treating mediums with sympathy and confidence, so as to protect their sensitive nature, which may easily be obstructed by adverse influences, just as a musician may find himself unable to play in the presence of an unsympathetic audience.

In Europe one speaks principally of "mediums"; at other times and in other countries one also speaks of "Masters". The medium is comparable to an instrument played upon by outside forces; the Master is capable of directing these forces himself, his great characteristic being the absence of egotism.

He describes the medium H-B, whom Keyserling met in Hamburg and, recognising in him a suitable subject, induced to submit to experiments in Darmstadt. He is a healthy young man of twenty-three years, intelligent, strong, well educated, well-intentioned, endeavouring not to be egotistic, intuitive and sensitive to an extraordinary degree. He is a magnetic healer by profession, diagnosing his cases by taking the hands of the patient and concentrating on him. He then feels the pain of the patient in the corresponding organ of his own body and, where it is not a case of surgical operation, he heals by means of magnetic force poured into the patient. Occasionally he visits a private spiritist circle, at which a "guide" appears to him and tells him wonderful things.

The experiments in Darmstadt include diagnosis of disease, clairvoyance in waking state, thought-transference, trance experiments, visions of auras and of past lives, etc., and their importance consists largely in the fact that they were of a kind the medium had never heard of and were not therefore influenced by preconceived notions. Of special interest are his visions of past lives. While in an auto-hypnotic state, H-B is asked to run backwards over the present and several previous lives; which he does, varying his speech and expression according to the circumstances of the time-point contacted. At the age of five he cannot write, but draws animals; at one he says "Papa" and "Mamma" only; shortly after birth he begins to cry. Told that he was in the condition of three months before birth he assumed the position of the unborn child in the mother's womb, drawing up his knees, bending the arms, placing both fists near the mouth with a convulsive effort. This position he maintained, travelling back to three months after conception. Pressed still further back, his convulsion ceased; he sunk down as if lifeless, an exciting moment for the experimenter; but the pulse and breathing continued. Still further back, even before conception, he found himself in a blue light, then became an old man whom he described; then, passing through a second pre-natal condition he saw himself as a woman and spoke as such; and, after a third passage back, as a small man of fifty. This experiment, which left him exhausted, with 120 beats and pain in the heart, was repeated three times with similar results, and on a fourth occasion he was kept for one and a half hour in the blue light, where he met his guide, otherwise only seen at the spiritualistic séances. Without accepting these experiments as a final proof of the doctrine of reincarnation, Dr. Happich holds that they go a long way towards it and that it is merely a question of accumulating evidence from experiments with other and even more highly evolved mediums. [Lafcadio Hearn gives similar cases, but non-mediumistic, in his Japanese tales. In this process of going backward in consciousness the student of Occultism recognises of course the method of recollection taught in Eastern Yoga, by the Buddha and Pythagoras].

Count Keyserling's introductory treatise is an exceedingly fine study of the conditions necessary to prove the facts of Occultism to the modern scientific mind, and to arrive at correct concepts. He is sympathetic, yet cautious, ready to accept facts, but refusing to formulate definite conclusions without further evidence along scientific lines, and his remarks are worthy of close study, as showing the difficulties to be overcome and the possibility of erroneous deductions. Two things are necessary in psychic experimentation:—the right

conditions and the right attitude. Psychism works under special conditions which are too often absent, and, as long as scientists persist in dictating their own conditions, the best mediums will refuse to submit to experiments, or if they do the result will be negative. As regards the attitude of the experimenter, he should neither believe nor disbelieve.

The attitude of the believer prevents the right understanding, that of the doubter prevents the experience. Belief creates on the psychic plane. It gives rise to an imagined reality and, since it is difficult to draw on the psychic plane a sharp dividing line between the subjective and the objective, the believer does not fulfil the condition of freedom from bias, essential in all enquiry. On the other hand, he who positively disbelieves will almost certainly not experience anything occult, for non-belief is also a creative act. He forms a shell which excludes certain experiences.

Keyserling does not, however, deny the value of faith.

The occultist, like every founder of a Religion, must demand faith. A Pentecostal descent of the Holy Spirit will never occur in a circle of merely scientifically interested people. Here we probably meet the limit of scientific proof and it may be that certain spiritual verities can never be definitely proved. Maybe the belief in God is the experimental condition of the real seeing of God. However that be, an unbiased attitude is the most important preliminary condition for the success of occult experiments.

New experiences require new concepts, and in formulating these so many seers fail, either through prejudice or premature interpretation, which in their turn affect their seeing. Only the greatest occultists have refrained from systematising and interpreting their experiences, and in this respect Keyserling does not absolve Theosophists and Anthroposophists from blame.

The difficulty is, however, great. Our intellect has evolved through contact with matter and is not suited to the understanding of the psychic. Space and time in our sense do not exist there. Even in dreams one is often oneself and another, and it may be that on higher planes the difference between oneself and others vanishes, and that, in the event of revelations through a medium, it may be equally true to hold that the medium speaks or that another speaks through him.

The occultist represents a rare and unique instrument. To understand his experiences, to make them available to science, it is necessary to take into consideration the personal equation, to study his psychological peculiarities.

A short but really accurate study of the psychology of an eminent occultist, say of Rudolf Steiner, would be of greater importance for our understanding than all the doctrines put together, which are to be found in esoteric writings. Through it only would non-clairvoyants be able to understand what these mean. The occultist is gifted with a special capacity, as is also the case with the philosopher, the musician, the business man. He represents a specific mechanism of communication, which may be developed through yoga practices. For the scientific problem of occultism the nature of the experiences is less important than the mechanism as such; for only through it can the higher worlds be understood by us. Hence the necessity of the right attitude *vis-à-vis* the occultist, which must be as unbiased as it is in relation to nature. There is only one certain way: the exhaustive study of the occultist. He generally hides himself, because he is in danger of veneration as a higher being or of ridicule and persecution. As regards the former, the value of the message does not indicate anything about the messenger; a medium through whom a God speaks would not on that account stand higher than a telephone. Hence the modesty of the inspired who feel themselves as instruments for higher influences. It

is necessary, therefore, to induce the best of them to leave their hiding places and to put themselves at the service of science. It is well known that psychics are often unreliable. In choosing mediums for experiments it is necessary, therefore, to pay the greatest attention to their purity of character. Materialisation, Telepathy, Telekinesis, can be tested objectively; but statements about higher worlds have only two guarantees of correctness—the truthfulness and the freedom from bias of the medium. In the spiritual world imagination becomes reality, as is the case of the medium who lives the experiences suggested by the hypnotiser.

The occultist should have no set theories, but should view his own experiences objectively. That is why I wrote in my *Reiselagebuch* that I have greater faith in C.W. Leadbeater than in Rudolf Steiner. The latter of these is intellectually so highly gifted, has such a fertile constructive imagination that I cannot get rid of the suspicion that—quite unconsciously—he composes his experiences. The clairvoyant should literally be a medium only, a means of expression of his experiences. This condition can never be fulfilled in its entirety. One increases the number of experiments and judges according to the law of probability, but above all one trusts more to quality than to quantity. More can be learned from one reliable occultist than from hundreds whose character is not above suspicion. A really great occultist has never yet consented to have his personality studied. The case of H.B. is, however, an illustration of the possibilities that may result from a correct attitude (*Einstellung*). To me personally he proves that the occultist is a normal type of a special kind, inasmuch as H.B. is free of the typical faults of mediums and deserves credence for his statements which describe actual experiences, not remembered events. If such experiments can be multiplied, including mediums with higher gifts than H.B., we may presently learn to understand the real meaning of occult phenomena. As yet the conditions for judgment are absent; but I think it probable that science will finally confirm a larger number of old statements concerning the occult than it will disprove.

We have quoted rather fully, because this book, which breathes common-sense from beginning to end, contains within a comparatively small space (158 pages) a mass of well-authenticated facts coupled with sound, logical reasoning, deserves ample notice; and it is to be hoped that editions in English and other languages may presently be obtainable. Publications on so-called Occultism are plentiful, but healthy, critical studies all too rare. Keyserling's latest work should be read by all interested in occultism.

A. S.

Facing Reality, by Esmé Wingfield-Stratford, D.Sc. (Hutchinson & Co., London.)

When one has been thinking things and saying them to a blind and deaf world for eight or ten years without, apparently, waking any more impression than if they were addressed to a buffalo, it becomes exciting beyond words to suddenly find all one's lost and wasted ideas put down in a nice-looking book, with attractive print and binding, and set forth in a style charged with a voltage equal to that of the live-rail on the Metropolitan Railway: calculated, one might think, to blast a passage through the non-conducting brain-cells of the Editor of *The Morning Post* himself! Such has been the experience of your reviewer on reading this most heartening and stimulating

book¹, and if there are any other Theosophists who are suffering from Elijah's despondency, and in need of similar cheer to the above, they would do well to procure and read the book.

If there is *one* man who, without being a Theosophist, can think and write like a Theosophist on all the burning questions of the hour, we have much ground for hope.

In twelve searching and merciless chapters, Mr. Wingfield-Stratford tears aside the wrappings of sham and camouflage which have been tied round all departments of our life by the interested or purblind agents of corruption and commercialism, by a dishonest press, by stupidity, laziness, privilege and law ideals, and, most of all, by the deadening suggestions of fashion and custom. He shows plainly, if unconsciously, how some Unseen Hand has been at work all through the opening years of this century, testing our life at a thousand different points by some potent touchstone which exposes its hopeless lack of Reality. We are proved out of touch with Reality in Politics, in Religion, in Business, Education, Literature, War, Art, Music—in everything save practical Science and Invention. *There*, we have advanced by leaps and bounds, until the dead momentum of our machinery has broken loose from mastery like some runaway motor-car, and threatens to drag us and our civilisation to disaster and ruin. Like school-boys playing with explosives, we have aroused forces which we cannot control, and, unless we put men in charge instead of school-boys, there will be a debacle compared to which the collapse of the Roman Empire will be a mere passing episode.

In the chapter called "Poisoning the Wells," the author shows how private and mercenary interests have obtained control of all the main organs of the Press, and have systematically used them to distort the news of the day and prevent true information from ever reaching the public.

Another chapter headed "The Reign of Triviality" describes a feature of modern life known only too well to Theosophists! *Dulce est desipere in loco*, it seems, should read *desipere in aeternum*! So at least our modern youth appear to think, and many of their elders likewise. The Victorian age may have been a trifle boring in its sedateness, but not so boring as this perpetual grinning through a horse-collar.

"Thinking in a passion" describes modern thinking exactly. Perhaps our carnivorous habits prevent a calm and judicial habit of mind; apoplectic colonels are not generally philosophers! "Mental Inertia" is another truly descriptive heading. In the last chapter, "The Gospel of Reality," the writer reaches a level of inspiration,

and the Epilogue is a clarion call which should stir the soul of every true Englishman.

The burden of our author's message is that of John the Baptist of old—"Repent, for the day of Reality is at hand!" He calls for a change of heart, of mental attitude, towards Life.

He is a student of Life who has become seriously disillusioned with the current and stock answers propounded to the Sphinx's Riddle, and has attempted an answer of his own. Possessing the deep-thinking mind which, as Bacon says, inclineth a man's mind to religion, the delusion of Materialism has no power to hold him, but neither can he be detained by the shoals of dogmatic Christianity. This is what he says of what he calls "Caiaphanity":

When the Scribes and Pharisees, who, under one name or another, form a pretty constant element of most nations, found that they could not kill Christ by crucifying Him, they were not long in discovering how from a dangerous enemy He might be transformed into a valuable asset to their order, simply by dressing up His image in the robes of Caiaphas, and using His name as a sanction for the very formula and convention He had spent Himself in opposing.

Once Caiaphanity could be nicknamed Christianity, the whip of small cords was robbed of its sting, and the mount of Calvary of its victory.

There must be some thousands—perhaps millions—of Biosophists in the world; people who, if they cannot, owing to some prejudice or inhibition, take the plunge and become Theosophists, are yet conscious that behind Life is some Divine Reality that "shapes our ends rough-hew them how we will". They are not quite prepared to say what that Reality is, but know it is something different from what men ordinarily think; that none of the standards or measures in current use will apply to it.

Such a man is our author. He appears also to have divined that the only way to contact that Reality is to identify one's Self with its process, and find one's reward and motive in so doing. After this, what remains? Biosophists are like critical solutions: just a shake, or a jar, and the crystal forms.

H. L. S. W.

From the Unconscious to the Conscious, by Dr. Gustave Geley. (Harper & Brothers, New York and London.)

This is the most important and interesting book that has been issued from the non-Theosophical press in many years. No student of Theosophy should fail to read it.

Part One of the book is given to a critical study of the classical theories relating to evolution, to physiological and psychological individuality and to the principal evolutionary philosophies. Part Two is a statement of the scientific philosophy put forward by the author on the basis previously established. The whole book is undeniably a "scientific demonstration of the permanence of individual consciousness" (page 305).

Part Two particularly is filled with ideas and statements truly Theosophical and they are put forward in all seriousness by a scientist of standing who uses the inductive method of reasoning. In fact, Dr. Geley's philosophy, as summarised in the last four chapters, is an excellent statement of the Theosophical teachings of the One Life, immortality, reincarnation and karma, expressed in scientific terms.

The study of this book will deepen and broaden the understanding of all Theosophists who will give it the careful attention it deserves. It is not an exaggeration to say that the study of this book is an essential to any student who wishes to keep informed of the progress of modern science in its gradual discovery of the "Ancient Wisdom".

G. H. H.

Satanism and the World Order, by Gilbert Murray, LL.D., D.Litt., F.B.A. (George Allen & Unwin Ltd., London. Price 1s.)

In this little book Professor Gilbert Murray has conceived the idea of an ever growing evil, which he calls "Satanism," a spirit of hatred—for the most part unexpressed—but nevertheless evident, animating large masses of people and great democracies, against the British Empire and even the whole world order as we know it up to the present time. The war, he says, has largely induced this and unless the world abstains utterly from war and the causes thereof, the next great war will destroy what remains to us of civilisation.

Unless it can seek earnestly the spirit of brotherhood and sobriety at home bolshevism will destroy the world. . . .

Commercial exploitation and the spirit of slavery are a perpetual menace, causing widespread hatred of those it rules. Unconscious hypocrisy is the greatest distinguishing characteristic of modern civilisation

! He tells us, and, though this camouflage might have passed muster before the war (the unconscious hypocrisy that dominated the outlook of so many), the conditions that have arisen since require something more drastic and positive if the nations of the world would avoid general bankruptcy and ultimate disruption.

The author also deals with the attitude of the East towards the West as a whole in a significant manner not to be ignored by the thinking few, and the following pregnant sentences are worth quoting with regard to that attitude:

All through the Turkish Empire, through great parts of Persia, Atghanistan, from one end of the Moslem world to the other, there are Mullahs, holy men, seeing visions and uttering oracles about the downfall of another Scarlet Woman who has filled the world with the wine of her abominations, and who is our Roma Oea, our British Commonwealth, which we look upon as the great agent of peace and freedom for mankind. Scattered among our own fellow-subjects in India the same prophecies are current; they are ringing through Egypt. Men in many parts of the world . . . are daily giving up their lives to the sacred cause of hatred, even a hopeless hatred, against us, and the World Order which we embody.

These things "give one to think" as the French say and certainly this grave warning, evidently carefully weighed and considered by a well-known scholar is well worth reading, though doubtless those who prefer the policy of the ostrich will shut their eyes to his somewhat forbidding diagnosis of the cataclysmic upheavals that menace us on all sides.

B. A. R.

The Life Beyond the Veil, by Rev. G. Vale Owen, 4 Vols. (Thornton Butterworth Ltd., 15 Bedford Street, Strand, London. Price 7s. 6d. each.)

This series was written down by means of automatic writing and brought through by the author in his own vestry of the Parish church of St. Margaret and all Hallows, Orford, Warrington, Lancashire. They all deal with the various sub-planes of the Spirit world and the various activities of those who are a part of that world. Apparently, it was necessary for several to combine their forces together, and at some distance, by means of a girl lately "passed over," to concentrate their magnetism through her. The language of the rest was somewhat out of date, especially as they admit to a weakness for using words and phrases now no longer in general use.

We cannot say that there is anything very new or startling in the way of teachings or knowledge given out with regard to those higher planes. But as we have so much literature of this kind now

constantly being published perhaps we are apt to grow somewhat stale and hope and expect too much from the authors or mediums through which Spiritualism finds expression. In "Gone West," another book on these lines, perhaps because the writer was an officer killed in the late war, the information imparted to his medium seemed more vital and in touch with ourselves down here. Somehow the "spirits" using the Rev. G. Vale Owen, give us an Early-Victorian atmosphere, both in their expression and spiritual outlook. Nevertheless such works written in an earnest and devoted spirit by a selfless man of high character cannot but bring comfort and satisfaction to thousands of those who are naturally inclined to look to Christian sources for inspiration and enlightenment rather than those older philosophies towards which Theosophists naturally gravitate.

B. A. R.

The Message of Mohammed, by A. S. Wadia. (J. M. Dent & Sons Ltd., Price 2s. 6d.)

"The aim of human existence should be the Quest of the Absolute, the goal of human ambition to realise Him, and the end of human endeavour to glorify Him, first by securing a complete mastery over one's own self, and then by utilising the disciplined energies thus liberated in the service of one's fellow-men." This according to Mr. Wadia is the message which was given to Mohammed for the world, and all his subsequent life and teaching exemplified it, as perfectly as human nature could do so.

Islām as a religion, or as a philosophy of life, has been much misunderstood by its critics, and Mr. Wadia shows very clearly where the critics have been mistaken, and on the other hand shows equally clearly where the over-zealous apologists of Islām have done harm to their cause by injudiciously whittling away the difficulties.

On its social and political sides, Islām is, as Mr. Wadia shows, imperfect, in consequence of the circumstances of its inception, but it is capable of development, if its followers will keep open minds, and follow out loyally, to their logical conclusions, the religious maxims of their Founder.

Perhaps the most interesting part of the book is the justification of the doctrine of Jatalism, "the natural and logical outcome of a belief in determinism or predestinarianism"; which he shows to be the only rational belief for a man who believes in God, and one which when fully carried out does not in any way lead to the "weak and despairing acquiescence" usually associated with it. He points to

the life of Mohammed himself as a perfect exemplification of this creed, the life of one who "believes in actively and courageously working out its destiny regardless of opposing forces and trusting solely and remaining absolutely resigned to the inscrutable will of God".

This attitude is, as Carlyle said, "the soul of Islām, and it is properly the soul of Christianity" and Mr. Wadia concludes:

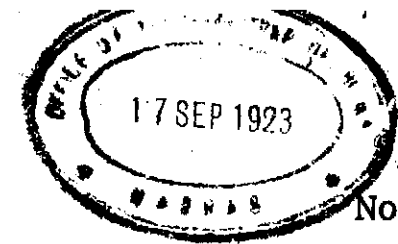
"Whoever, therefore, approaches the ever-evolving mysterious scheme of things in this chastened mood of glad acceptance, and in that mood yields instant and unquestioning obedience to the will of the great unknown organiser of the scheme, professes Islām in all truth and reality, even though he may never have known Islām nor ever heard of its name."

E. M. A.

The Purple Sapphire, by Christopher Blayre. (Philip Allen & Co., London. Price 5s.)

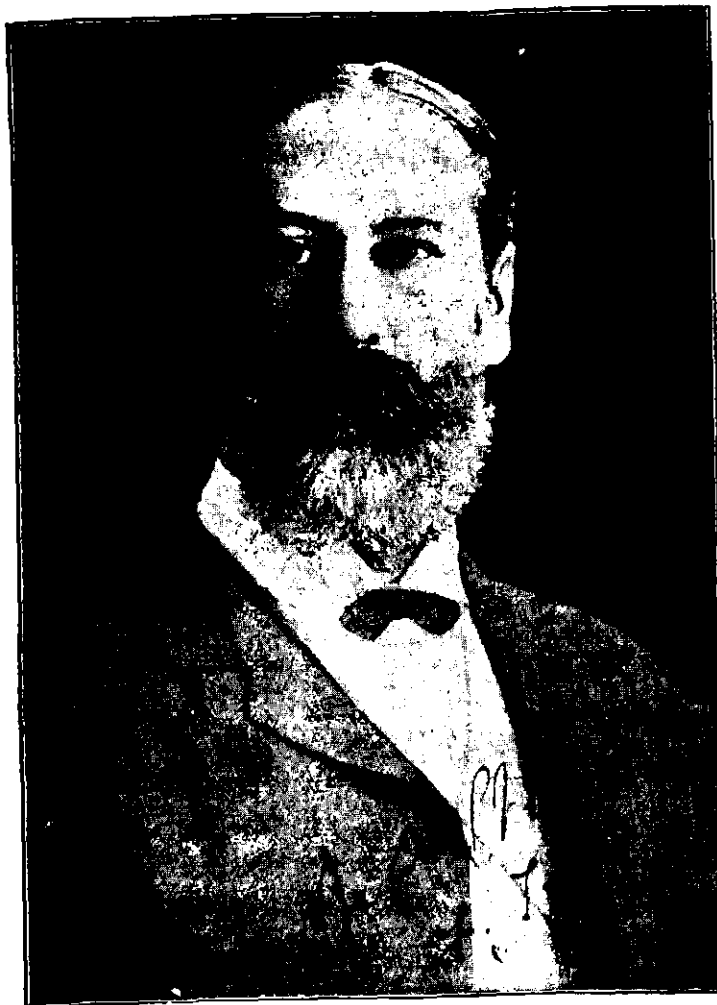
This is one of several weird tales told to the fictitious Registrar of a fictitious University, told to him in confidence and eventually published when the death of the people concerned made further secrecy unnecessary. Various professors of Psychology and other sciences relate to him the strange experiences which have come within their ken. The Psychologist brings the tale of a man and a dynamo and the queer things he did by means of it, among them communication with a lady on Mars, who materialises and is in the end pulverised into cosmic dust by a lover on that planet who does not approve of her interest in earthly science. The man with the dynamo of course pays the extreme penalty for intellectual curiosity, and the other scientists are left with the all-absorbing interest of a new discovery—cosmic dust. We shall not tell you what happens to the professor of mineralogy, and the purple sapphire; nor of one zoologist thrown into trance by half a dozen "dog whelks" from a coster's barrow; nor of another who went with a friend to spiritualistic séances and the malodorous effects thereof; nor yet of the effect of the bite of a blue cockroach upon the heart affairs of a professor of applied chemistry, for it would spoil your pleasure. All these and other stories are well told, there is a thrill in each one of them, yet sufficient of the fantasy element is introduced to make them quite innocuous reading in the hours just before bed-time.

A. E. A.



VOL. XLIV

No. 12



J. C. STAPLES
GENERAL SECRETARY IN AUSTRALIA
1894—1897

THE THEOSOPHIST

ON THE WATCH-TOWER

WE hear from Vienna that the European International Congress was a great success. Sixteen hundred delegates gathered there from thirty different Nations, and it seems to have been full of the joyousness which, during the last year, has been the characteristic of our National Conventions, and so strongly marked the last Anniversary at Adyar. The American T.S. also had a record Convention, having welcomed over 700 delegates, while heretofore less than half that number had normally gathered. Mrs. Rogers sends a very pleasant account of it.¹ I have just received a cable from the German Convention, sending loving greetings, and inviting me to preside over their 1924 Convention. I shall gladly do so if within reach, but in these stormy times in India, when her fate is in the balance, it is impossible for me to speak definitely. My idea was to go to Europe next year, and if possible to the United States, but I dare not make plans while the future is so uncertain.

¹ See page 744.

The Dancing Fakir, by John Eyton. (Longmans Green & Co., Bombay, Calcutta, Madras. Price 7s. 6d. net.)

Mr. John Eyton in *The Dancing Fakir* has given us a delightful book of stories of Indian life, full of humour and the pathos that is never far removed from the most ordinary human happenings. He has studied the people of India from a variety of angles and in many places. He is equally happy in his treatment of all of them, whether the subject be the wild life of the border, or the less sensational though not less dramatic life of the city, the village or the plantation. He possesses a deep humaneness, which bestows not only the gift of understanding his fellowmen but also an affectionate appreciation of the trials and loves and hates of the animal world. The stories of animals are by no means the least interesting in the book.

In our opinion the story of "Little Tota"—the only son of a poverty-stricken ryot, solitary, neglected, motherless, who is one day taken grudgingly by his father to the Mysore Dasehra, gazes with rapture upon the wonders of that festive occasion, and returns to the village with a body still starved, but a mind enriched by the splendid pageant and a heart aflame with joy—is the gem of the collection.

The book is illustrated by L. Raven Hill.

We recommend this book to our readers, for they will not only find it pleasurable reading for an hour, but will be left permanently richer by added understanding and sympathetic appraisal of the inexhaustible variety of peoples, characters, customs and traditions that make up the multiplex fascination of India.

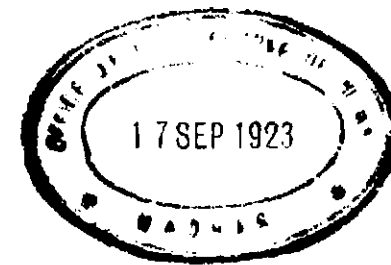
A. E. A.

The Vedic Philosophy, by Har Narayana. (2nd Edition, 1919.)

As expressed in our review of the 1st Edition, this work, in which the author has given an able exposition of the Sacred Syllable AUM, contains useful hints based on close and subtle reasoning. His definition of philosophy and its correlation with Western thought, bring out the essential Vedic Religion in a clear light.

To show that the Monosyllable AUM is not merely a name of Brahmā, but also its symbolic representation, the *Māṇḍūkya-Upanishad* has been added, with a close translation and a helpful commentary. On the whole, a very useful book for students of Vedānta.

S. R.



As the Coming of the World-Teacher approaches, more and more people are affected by the shadow cast before it by the coming Event. I mentioned some time ago the fact that Miss Christabel Pankhurst, known far and wide for her suffrage activities, has become convinced of the nearness of the coming, and is preaching its approach with great earnestness. A popular American Evangelist, Mr. Oliver E. Williams, has written a book, entitled *The Glorious Appearing of Our Lord*, which is now in its seventh edition. Commissioner Booth Tucker, the International Representative of the Salvation Army, who is visiting Australia, gave an address in Adelaide on "The Coming of Christ," and Miss Clara Codd, who was in Adelaide at the time, went to hear him. She writes that he the Commissioner said at the close, very impressively, that he believed the Lord Jesus Christ was returning to earth in two or three years time. He said that they did not talk much about it in the Salvation Army, as they thought that to talk of Christ's last Coming and salvation from sin more important". As the idea spreads outside the Theosophical Society, the order of the Star in the East, the Buddhists in Burma, and some Christian sects, the feeling of "expectation" becomes very much intensified. And very many feel, looking at the state of Europe, in the "peace" which is as bad as war, that things are so desperately hopeless, that the coming of One who is greater than man, with superhuman Love and superhuman Power, is the only thing that can save the world from lapsing into barbarism. It is interesting to note that in a review in "The Literary Supplement" of *The Times* (London) of a book entitled *Old Creeds and New Needs* by C. A. F. Rhys Davids, the reviewer remarks:

There are "special needs of the world of to-day," Dr. Rhys Davids thinks, which cannot be met by reference to the great ethical

teachers of the past. Living in other times and in a larger world, there are some things "we need to know and be guided about of which they said little or nothing". Nor can we be sure that the original utterances of the great "Helpers" of mankind have been correctly handed down. Our duty is to penetrate to the centrality of their message, behind the mists of idealism and ecclesiastical creeds. With these premises, the teachings of "Zarathustra," "Gautama (the Buddha)," "Jesus the Christ," "Muhammad (the Prophet)," of "New Creeds" (including Christian Science), and of "The Positivist Movement," are examined, and what, in the writer's view, is of permanent value is extracted from them. . . . The present need of the world is, Dr. Rhys Davids tells us, for a "Helper," who will enlighten us "about life, about its source, its duration, its end, if end there be".

It is only natural that a student of Buddhism should remember that there is a succession of Buddhas, and that the Bodhisattva of to-day is the "Buddha-to-be," and perfects His vow, age after age, and appears as the Founder of a Religion, and ever watching over those He has founded, pouring into them Spiritual Life.

• •

Count Hermann Keyserling asks us to say that the "School of Wisdom" (Schule der Weisheit), founded in 1920, gives courses of instruction three times a year, in January, May and October, to approved students, who must be members of the "Society for Free Philosophy" (Gesellschaft fuer Freie Philosophie). The latter is the economic basis of the former and holds once a year a session, of one week's duration, for the purpose of giving lectures and bringing the members into contact with the teachers. Applications for membership should be made to "Gesellschaft fuer Freie Philosophie, Paradeplatz 2, Darmstadt, Germany"; remittances to "Deutsche Bank in Darmstadt" or "Postscheckkonto der Gesellschaft Frankfurt am Main 63275," informing at the same time the office of the Society in Darmstadt. Perhaps this would meet the ideas of Mr. Eric Cronvall, as expressed in his interesting letter, printed as a Supplement to this month's *Theosophist*.

From conversations I have had with Count Keyserling—a very able and learned man—I think that any Society, guided by him, would keep quite free from Occultism.

A remarkable step has been taken in America towards removing the antagonism between religion and science, that has existed since science returned to Europe under the banner of the Crescent. The *Los Angeles Times* states that a document issued over the signatures of "forty-four of America's most prominent men in the realms of science, theology and business," "marks a long stride toward wiping out old prejudices," and is "a milestone in the history of Christianity". The two impressions which this document seeks to correct are that "Religion to-day stands for mediæval theology; second that science is materialistic and irreligious". The document, signed by leaders of the Churches and well-known men of science, runs as follows:

JOINT STATEMENT UPON THE RELATIONS OF SCIENCE AND RELIGION

We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs and in the rounding out of human life they supplement rather than displace or oppose each other.

The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciousness, the ideals and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress and happiness of the human race.

It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers.

The statement is well drawn, and we are indeed glad to see such an example set. Many of the later researches of science have justified the teachings of religion, and both are necessary for the perfecting of humanity. In an interesting sermon, preached, in the City Temple, London, the Rev. F. W. Norwood, D.D., an Australian, the following words occur:

Things are God's words. They did not mean as much to our fathers, because their ears had not been attuned to catch them. They will mean more to our children because their ears will have been attuned beyond ours—perhaps communication with other planets! I place no limitation on human progress, on God's ever-continuing revelation of His thoughts.

The idea of "God revealing Himself through countless ages in the development of the earth" must have come to many as they have passed from religion into the loss thereof, and then onwards into a brighter Light. I find it in a little poem of my own written in 1875, nearly half a century ago, after I had left the Church of England, and was trying to find some sure ground in Theism:

Never yet has been broken
The silence eternal;
Never yet has been spoken
In accents supernal
God's thought of Himself.

But unhalting advances
The march of the ages,
The truth-seekers' glances
Unrolling the pages
Of God's revelation.

We grope in our blindness,
The darkness enfolds Him:
O fatherly kindness!
That he who beholds Him
May see with the soul.

Impatience unheeding,
Time, slowly revolving,
Unresting, unspeeding,
Is ever evolving
Fresh truth about God.

Still the veil is unripen
That hides the All-holy:
Still no token is given
That satisfies wholly
The cravings of man.

Human speech has not broken
The stillness supernal,
Yet there ever is spoken,
Through silence eternal,
With growing distinctness
God's thought of Himself.

That thought, however, does not satisfy the deep craving of the intellect to know. Certainty is only reached when the

Seeker rises beyond the intellect to the Spirit, and reaches Realisation, SELF-consciousness, "That SELF am I".

The Vice-President writes:

While doing my routine work of lecturing, I have been on the look out for material for my "records," and have found several striking things.

In Italy I picked up H.P.B.'s draft of the title page of *Voice of the Silence*. From Monsieur Blech I have received copies of French letters of H.P.B., written from India, in 1880 and 1884, to Monsieur Billière. Here, in England, I have received for my records some of H.P.B.'s hair, and two of her letters, and one of the Colonel's. I will publish later, in full, H.P.B.'s letters, but now quote only from one of them the following about Mr. Bradlaugh:

Personally I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor do I desire to make his personal acquaintance, but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "cultured Mrs. Grundy" must be an excellent man.

The letter bears the date, Ootacamund, August 16, 1883. I am also bringing to Adyar two volumes of *Theosophist* from her library. She has, here and there in them, marked paragraphs, and in three places made comments. One comment, in blue pencil, is interesting. It occurs at the end of C. W. Leadbeater's article in August, 1886, on "Anurādhapura and Mihintale". The article is, of course, signed C. W. Leadbeater. She has made a blue pencil cross before the name, and written underneath, "A brave heart! H.P.B."

You will be interested to know that I have found three of your old publications. The first is the famous pamphlet, *Fruits of Philosophy*, by Charles Knowlton, M.D., 2nd Edition, published by Mr. Bradlaugh and yourself. Then comes a little work, your own, *Secular Song and Hymn Book*. This little book contains four of your poems, one of which, "Prayer" is by now well known to Theosophists. The third work is *My Path to Atheism*, published in 1877.

My last find consists of photos of Bishop Leadbeater for my records, one when he was about 14, another about 20, some when he was a young curate, and a very early one taken of him in Madras about 1885.

That earnest and indefatigable worker, Mr. Ernest Wood, accompanied by his equally tireless wife, is now travelling over South America, and papers reach us which speak of him as in Brazil, Bolivia, and Argentina, and

they are going on to Peru and Uruguay then to Barbadoes and on to New York. They had landed in Canada last November and went thence into the States, visiting some sixty cities, and he lectured, among other places, at the famous University of Harvard to the post graduate class in Psychology. On his return, he will again be touring. He says that Rio de Janeiro fully deserves its name of "the most beautiful city in the world". Our South American brethren must have much enjoyed the visit, for lectures on Theosophy from the outer world rarely find their way to South American. Nevertheless, their turn will come in the future, and the light from that wonderful Continent will radiate over the world. Here is an appreciative notice from *The Anglo-Brazilian Chronicle*:

After the sledge-hammer blows of dogmatic assertion from the thousands of societies which exist to convert the world to their special ideas, be it the use of safety-razors or a new language, it is most refreshing to hear of one, which not only tolerates but encourages every variety of faith, opinion and conduct, which is a genuine effort to acquire knowledge; a society which looks upon all the troubles and trials of this vale of tears as golden opportunities for learning, and so avoiding the way of error.

A Co-masonic Lodge was opened in Alexandria in June last, and will carry on its work in French. Mrs. Duckworth is one of the officials. She has done very fine work for Theosophy in Egypt during the last winter and spring, and returns thither in October, to help M. Percy, who has succeeded Demirgian Bey as General Secretary.

Miss Ware, one of our Adyar workers, suggests that Theosophists might use the pretty little 2-anna edition of *At the Feet of the Master* as a Christmas card this year. I commend the idea to our readers.

Washington, D.C., has at last a new Lodge, "the Lightbearers," for those who wish to study Theosophy in peace without hearing the slanders and abuse constantly circulated in the old. As Bishop Leadbeater is a favourite object of attack, the Lightbearers are circulating two leaflets about him, one consisting of questions put to Mr. Ernest Wood, about his close experience of Mr. Leadbeater, when helping him with his work during five years as his Secretary. It may be put against the accusations levelled against him by the ignorant and malicious. The other is a brief sketch of his life, published in the issue of *The Theosophist* for November, 1911, written by myself.

* * *

Friends have subscribed during the last year to send *The Theosophist* and *The Adyar Bulletin* to members in Germany, Austria, Hungary, Czecho-Slovakia, Bulgaria, Poland and Russia, and Rs. 150 (£ 10) are wanted if the same number are to go out during the coming year as were sent during the year ending on September 30, 1923. It is quite impossible for these countries to remit money to India at the present rates of exchange, yet many in those sorely tried countries look forward to the messengers of light and consolation, reaching them month by month, and the copies are handed round, and made to go as far as possible.

* * *

Readers will be surprised to be greeted by an old friend, Mr. Staples, as the frontispiece of this month's *Theosophist*. But the surprise will be a pleasant one. I had no photograph of him, when recording his fellow-Secretaries in Australia, where he was much loved. Then, unexpectedly, three pictures reached me by an Australian mail. This is so good a likeness, that I publish it, "better late than never".

* * *

We print the remarkable tribute of Mr. George Lansbury,¹ M.P., to our Brother J. Krishnamurti, whose lecture in Mortimer Hall was, he says, a message of peace and hope, such as very few older men are capable of delivering . . . a message which, if accepted by us all, would very soon redeem the world. Mr. Lansbury is a very devoted follower of the Christ, and he began to wonder, as he mused over the House of Commons debate on India, "if once more from out the East a Teacher is coming, not with a new message, but with the old, old, message of Peace on earth, good-will to men, and wondering also if in the application of this teaching a 'new way of life' would come, enabling us all to be true to the best we know." For Krishnaji bade his hearers "to be thinkers, not loafers, living our intellectual lives on the labour of others. Asked us to remember that to live properly we must in reality possess our own souls. It seemed all the time as if he were crying out, 'The Kingdom of God is within you,'" and "for fifty minutes Krishna kept us all spell-bound by his downright sincerity and by his wide grasp of essentials".

* * *

The young Theosophical Workers in Sydney seem to be a very energetic set of young people. They started a "kitchen" for the young folk in Athens, where many thousands of children are starving and homeless. On the 25th of May they organised a collection on the ferry boats plying in the harbour, and fifty of them collected £150. They had forwarded to Athens £250 up to July. "Some" work!

¹ See page 771.

OUR GENERAL SECRETARIES

IX. ITALY

WE are able to present our readers with a fair account of Professor Penzig, that Dr. Besant wrote some years ago before the War, which compelled Dr. Penzig to surrender his post of General Secretary for Italy, for he was a German by birth.

Otto Penzig, Professor of Botany and Director of the Gardens and of the Botanical Institute at the Royal University of Genoa, Italy, was, like Dr. Van Hook, a well-known man of science before he joined the Theosophical Society, and has behind him a distinguished career. Yet is he the gentlest and most unassuming of men, and those who know him best love and admire him most. His bigness of heart, his kindly ways, his rare modesty and unselfishness have won respect as well as affection, for they are joined to unswerving principles and lofty character; and he is singularly thorough and conscientious in all to which he puts his hand. Ready as he always is to give place to others, he yet stepped forward at once to put at the disposal of the Society in Italy, at a critical period in its history in 1905, his high intellectual position and scientific name; many have been the storms since then, but his balanced judgment and broad tolerance have steered the ship safely through all, while his steadfast loyalty has held the wavering, and his straightforward and simple goodness has softened the



PROFESSOR OTTO PENZIG
1905 -1918



EMILO TURIN
1918-1919



COL. OLIVIERO BOGGIANI
1901-1903. 1919 TILL NOW

inimical. True Theosophist is he in life, and such men are the pillars of the Theosophical Society.

Otto Penzig was born on March 25, 1856, at Samitz (Prussian Silesia), and was educated at the Gymnasium in Breslau and the Lycée in Liegnitz, returning to Breslau to enter its University after taking his degree of Licentiate at Liegnitz. As a boy of twelve he had begun collecting plants and insects, and at Breslau University he took up Natural Science under Goeppert, Cohn, Roemer and Grube, graduating in 1878. He then became Assistant in the Botanical laboratory in the Polytechnic School at Karlsruhe, but his health breaking down, he went to Mentone to seek a warmer climate, and was thus led to settle in Italy. He began work there as Curator of the Royal Botanical Gardens in Pavia. Two years later, he went to the Botanical Institute of Padua, and lectured in its famous University for a couple of years. In 1883, having become an Italian citizen by Royal Decree, he obtained by competition the Directorship of the Royal Agricultural Station of Modena, lecturing also in its University of Genoa, and in 1885 he gained a valuable prize, given by the Minister of Agriculture, by a monograph on the genus *Citrus*. The next year he carried away from his competitors a Professorship in the University, and, in 1890, was appointed there for life.

In 1887 he started the now well-known botanical magazine *Malpighia*, sharing the editorship at first with Professors Pirotta and Borzi, and later carrying it on alone. His scientific travels and voyages—in France, Belgium, Holland, Germany, Egypt, Eritrea, England, Scotland, Sumatra, Java and Ceylon—have enriched his University with splendid collections of living and dried plants; and he built on his own plans, from funds generously supplied by a life-long friend, Sir Thomas Hanbury, the Botanical Institute of Genoa, named by the University after the donor, and opened in 1892 by an

International Congress of Botanists. In the University of Genoa he is not only Professor of Botany and Director of the Botanic Gardens and Institute, but also President of the Faculty of Natural Sciences. His botanical writings are numerous and important, and are held in deservedly high estimation. It may be added that he speaks some eight languages.

Such is the outer record of the eminent man who has been General Secretary of the T.S. in Italy since 1905, and has represented Italy in the International Federation meetings in Paris, Munich and Budapest. He came into Theosophy through Spiritualism, for, though religious and even mystical by nature, he had drifted into agnosticism, and was drawn out of it by some séances with Eusapio Palladino, after the death of his wife in 1901, at which he obtained proofs of the survival of man after death. Three years later he entered the Theosophical Society, and became its devoted servant. His charming house, overlooking Genoa, in the midst of his loved Botanical Gardens, is ever open to the Theosophist, and is a centre of light and life. There he leads his simple, laborious and useful life, peaceful and contented, loved by his friends and respected by all. And well I know, as President of the Theosophical Society, that in any hour of need I could turn to Otto Penzig and rely on his steadfast strength.

The other two Secretaries, Emilo Turin and Colonel Boggiani, are most earnest workers, but we have no details of their labours. The third left the Society, but we believe he continued to be a Theosophist.



THE DIVINE WISDOM AND POLITICS

By C. JINARĀJADĀSA, M.A. (CANTAB.)

SINCE all Theosophists are pledged to the cause of Universal Brotherhood, it necessarily follows that they must work for it on every possible line of activity. The T.S. has been eminently successful along one special line; that is by removing religious antagonisms. The emphasis laid upon a common body of truths underlying all religions has had the effect of bringing together all aspirants in every faith to a common centre. But so long as a single avenue of activity among men remains unaffected by Theosophical ideals, the work of the T.S. remains incomplete.

Theosophists in each country, according to the needs of that country, must necessarily direct their activities to produce the largest possible results towards the realisation of those

conditions of life in a people, which are the pre-requisite for the realisation by them of Universal Brotherhood. Obviously, so long as cruelty or oppression or ignorance remains in a nation, the work of the T.S. in that country is incomplete, however large may be the number of T.S. Lodges or aspirants who desire to follow the occult path. All who have entered into the spirit of the teachings of the Masters know that to profess Theosophical ideals is to be profoundly humanitarian, and to pledge oneself never to cease from changing the woeful conditions for men in all lands. The work then of Theosophists must always develop according to human needs. No great doctrine can remain isolated as an intellectualism. If it is true, then inevitably its truth must prevail in the affairs of man.

It is this realisation which makes the T.S. a movement of the utmost value for the progress of humanity. Theosophists must, by the very nature of their convictions, throw themselves into every possible line of activity, in order that there may be no corner of earth where God's Will is not done "on earth as it is in heaven".

Of all the many lines of activity which are fundamental, so far as changing conditions for mankind are concerned, there are two which stand supreme. Of these, the first is work for reform in education. It is unnecessary in these days to elaborate this theme, as, by practical and successful work, Theosophists have come to the front in the educational field, as a body of people who have not only most practical ideas, but the most illuminating and idealistic. Every worker in the social field knows that, until the education of the people is changed, many excellent lines of work fail finally, not producing permanent effect. Undoubtedly, there was a time in the early days of the Theosophical movement, when students were first and foremost fascinated by the glimpses given of a great World Plan of Evolution, and by the revelation as to conditions for man beyond the grave. But from those very

teachings it was quickly seen what a new conception arose of the nature of man and of his possibilities. From this, with a little logical thinking, all the great principles of the most advanced schemes of modern education are deducible by Theosophists.

The second fundamental activity, upon which hinges the success of many types of reform, is politics. Unhappily in our days, the word "politics" is so associated with party strife that it does not connote the magnificent idea which the ancient Greeks found in it. Politics, once upon a time, was that science of life which, applied to the organised life of a community, enabled each citizen, through education and social conditions, to realise himself as an immortal soul, pledged to an eternal work. Just as every reformer comes to realise how, without reform in education, it is impossible to build upon a firm foundation, so does he too quickly see that, without change of political institutions, it is impossible to build on a stable foundation. Just as the truths of Theosophy have illuminated the problem of education, so do they quickly illuminate all the many problems labelled under the general heading "politics".

This phase of assimilating the vitality of Theosophical truths is perhaps more in evidence in India than in any other of the National Societies. It is now almost ancient history how Indian Theosophists sprang forward at a crisis in their Nation's history and began to give a lead to political thought in India. Theosophists in India, who are working in the political field, are a small minority compared to the large number of non-Theosophical political workers. Yet, even in less than a decade, they have made an indelible impress upon the political thought in India. They have slowly spread the thought that there is for each Nation "God's Plan" for that Nation. The small band working under Dr. Annie Besant have stood unitedly proclaiming that, so far as the relations of Britain and India are concerned, there is a "God's Plan" which has

decreed that the "British Connexion" is essential for the growth and happiness of both the peoples. This statement has been stoutly challenged. But slowly, even the opponents are beginning to realise the truth underlying it. In ways which it will be out of place to describe in this article, Indian Theosophists have brought Theosophical ideas into the field of politics. This has not involved any violation of the neutrality of the Theosophical Society as an International Body. Nothing in the T.S. Constitution has ever prevented individual Theosophists from working according to their inmost convictions, and the general recognition of this now enables Indian Theosophists to work in the stormy field of politics, and yet not involve the Society in political action. While then the Society has not been involved in political activities, yet undoubtedly very great credit and prestige has accrued to the Society in the public mind, because Theosophists have entered politics to serve the cause of their Nation. For in India there is slowly spreading the recognition that the Theosophist who is in politics is an idealist, and above all can be depended upon to be straightforward and unselfish in his character. The word politician has in some ways an unsavoury quality. But that word is slowly being redeemed from its selfish atmosphere by the Theosophical political workers in India. If India to-day is marching rapidly, and if change after change is happening with a speed which no one reckoned upon even half a dozen years ago, a part of this magnificent karma lies to the credit of the Theosophists, as even the opponents of Theosophy, here in India, admit again and again.

Just as in India a beginning has been made to spiritualise politics, and to show to politicians that they must search for the Divine Plan with reference to their country, so it seems to me must the same work be done in every country, if the Theosophical movement is to grow in effectiveness. To me

personally, whose interests are mostly in religion, mysticism and art, politics as a career has got the slightest attraction. Yet, the more I live the ideals which I have found along the lines of my own interests, the more vigorously I am led to be interested in the political reconstruction of peoples. Just as, though I am not an educational expert, my Theosophical ideals drive me to be alive to educational experiments, so do they impel me to take a deep interest in political changes. Universal Brotherhood requires fundamental changes in the political structure of Nations. The "saving" of his brother's soul is so involved with the sanity of his mind, the purity of his heart and the health of his body, that it is impossible for the Theosophist to stand apart from the politics of his country. For he begins to realise that "He that is not with me is against me". When the interests of millions are being shaped by politicians, it is a crime for one who aspires to serve humanity to stand aside, and see the welfare of those millions misshaped by men who have no inkling of the Divine Plan.

It is with these convictions that, during my last visit to Australia, I made a point of emphasising what Theosophists could do to change the whole tone of political thinking and legislation in that country. My lecture to the Australian Convention was "Theosophy and an Ideal Australia". After listening to what I had to say on the subject, the Australian Convention voted to have the lecture printed for distribution by the Section to politicians and public workers and others, in order that they might realise that Theosophists were not mere religious enthusiasts, but practical people having a vital practical gospel both for the individual and for the Nation. Since my return to India, the same Theosophical conceptions as applied to National Reconstruction have been presented by me in several cities in India in the lecture, "The Spiritual Basis of Politics".

When all is said and done, the testimony to the work of Theosophists consists in the realisation by the citizens of a community of the Divinity within themselves, and how each

act of their daily life can be made to reflect the splendour of the Divine Sacrifice of God. Until each individual realises the splendour of his individuality and the wonderful contributions which he can give out of his heart and mind to the furtherance of the Great Plan, Theosophy in the community fails as a philosophy. Since, as beautifully said in Palestine, The Wisdom mightily and sweetly ordereth all things, Theosophy, which is The Wisdom, has not to me been fully realised, until I see how Theosophy can mightily and sweetly order all things, in all departments of men's activities.

Within the course of a few years, those Theosophists who have dedicated themselves to education have made a deep impression on the ideals of education. Should not Theosophists make a similar impression on political ideals everywhere? We Theosophists, and especially those of us who believe in the existence of the Great Teachers and are pledged to Their service, have to stand openly and boldly for "God's Plan which is Evolution"; and, since aspiration and action are like light and shadow, it is impossible for us merely to aspire without throwing ourselves heartily into the activities of the outer world. When, in addition to this, we realise that every service which we render to man, whether it be in religion, science, art, commerce, education or politics, releases more of the hidden Divinity within him, then service in all ways becomes the natural expression of a Theosophist's life. It is impossible for him, then, to dream of any type of activity which is outside the range of his aspiration for service. I believe a time will come when the noblest servers of mankind in the political field will be Theosophists. Can we not prepare the way for this noble day by definitely thinking of the political work of our Nation as inseparable from the embodiment of our Theosophical ideas, and by influencing politicians till they change from mere politicians into statesmen, who are the agents of the Divine Plan?

C. Jinarājadāsa

ATOMIC ENERGY AND THE NEW AGE

By MUIRSON BLAKE

1. THE IDEAL AS A FACTOR IN CIVILISATION

THE teaching of Theosophy on the meaning of civilisation is full of help for those who endeavour, in their thought and their actions, to comprehend the many problems that Humanity, in different parts of the globe, is faced with to-day. The immense problem of race-superiority and inferiority, of which England and India appear to be the agents of solution, the relation of the depressed classes and labour to the State, which is shaking the constitutions in Europe to their very foundations, the perhaps still wider and more subtle problem of sex that is troubling man throughout the whole world, are all, from the point of view of the philosophy of the ONE, perceived as the different growing points of the same living thing, the organism MAN, which it would appear has now attained a sort of limit of growth in certain directions, and, with the growing consciousness of a new and a wider life before it, is slowly breaking down the shell that has protected it in its previous period of development.

That concatenation of intangible forces by which these world events are coming about we often designate as the Ideal or more lately, in Theosophical parlance, the Great Plan, and the greatest privilege that a human being can aspire to, is a vision, however dim, of the direction in which

these cosmical forces are flowing, as the greatest joy he can know is to throw all his little powers into this stream and so to think with the Divine. All our ideals of the new humanity are our little efforts to do this, little forward movements on the grand stream that is carrying us towards this condition.

The actual coming of this new age, this wider life that is just ahead of this spiritual organism MAN, is the Divine Ideal itself and our little separate individual hopes, aspirations and prayers are, as it were, the short cuts pushed up from below, by which little threads off the main stream may the more easily and quickly descend in advance and irrigate patches down here before the other arrives. The inner strivings of a loving heart supply the atmosphere from which alone the true and the beautiful may be condensed; individual sacrifice yields the power that drives on the machine into the new country, that gives life to the currents in this spiritual mechanism MAN.

These two therefore, we are taught, are the essentials of all progress; the Divine Ideal, the Great Plan, which operating from the ideal world, works out its marvellous pattern in the planes of Time and Space, through the agency of the ever repeating cycles of Nature, the systems of worlds, root-races, and the life cycles of individuals; and, on the other, the Ministers of this Plan, who range in importance and power from the honestly striving man up to "Those who are perfect in the Wisdom", who "co-operate with the Supreme Will in Evolution" consciously and deliberately, and have divine powers at their disposal in the carrying out of some allotted part of this scheme. The Divine Ideal on the one hand, then, and the individual Ideal on the other work together in a harmony which brings forth the wonders of growing and changing Nature, and it is this chord of sound rung out by the Creator and His Creation, that invokes the living, growing forms of the changing worlds.

2. THE MATERIAL AS A FACTOR IN CIVILISATION

This ideal, intangible cause of national progress and decay must, however, be considered as working through material agencies. For the rise or fall of any nation the historian aims at giving some precise tangible reason. The thing that contributed towards making the Egyptians the greatest builders the world has ever seen was not only native genius but also the unsurpassed deposits of rock of all kinds to be found in the quarries of the Nile Valley; while we can see the art of Babylonia and Assyria being seriously checked because of the lack of these very materials in those countries. How can we say to what extent the development of Greek art was dependent upon the presence of the Parian quarries, in which marble alone was it possible to execute the refinements of their temples. For every cultural movement we must look to an outside as well as an inner agency.

In what light also are we to regard that series of essential industries of primitive man, which one after another, he is pictured as discovering—the use of fire, agriculture and the culture of the cereals, domestication of animals, spinning and weaving, pottery, use of materials such as stone and bone, and eventually the metals, copper, tin, bronze and finally iron—as our ancient ancestors are pictured as gradually working their way up into higher planes of living, and seeking ever more specifically useful agents to satisfy their increasing demands on life for satisfaction. In what light are we to regard this series of discoveries that forms the rungs of the ladder by which man climbs up out of the animal into the human?

The legends handed down through thousands of generations in the early days of our present civilisations always record with gratitude the *teaching* of these primitive but essential arts by the Gods, who, taking pity on man's forlorn

state, came down to earth to help him rise above and become master of those dangers that were constantly threatening his very existence—cold, starvation and the attack of wild beasts. The Science of the last century, however, knew better, and said that all these devices and inventions were accidental discovery, or at best these so-called Divine Beings, who tradition said had come down to earth to teach man these things, were the earliest men of Science, who discovered these things in precisely the same way that things are discovered to-day, by experiment, an idea very different from that of this knowledge having come from the Gods. The sacred fire, in other words, instead of coming from heaven, as the credulous mind of early man believed, was the result of the discovery of the trick of rubbing two sticks together.

Answer this as we will, the fact remains that, rightly or wrongly, the thought of to-day pictures primitive man as rising gradually out of his animal environment, ultimately of course because of his superior intellect, but immediately through a set of peculiar inventions and devices by means of which he could rise superior to those dangers that constantly threatened him; and that the stage of civilisation of any race of men may be estimated by the number of these discoveries that are in use among them.

Thus, it is said, it was the simple discovery of the possibility of making effective weapons out of stone that raised the first man above the animals, while it was the much later discovery of the far wider possibilities of the metals that eventually confirmed and extended his domination over the rest of creation, and opened the epoch that is yet to culminate in the real "Age of Man" when everything on earth will become subject to his control and direction.

Great historical ages are always ages of discovery of some kind or another. Thus, in ancient Egypt, although the metals were known long before the pyramid age, yet the profound

cultural change which the coming of this age signifies, represents, so we are told, the application of this discovery to the quarrying of rock. Then occurred that change by which a people who hitherto could only bury the sacred body of their king in the most simple grave, as is the case with some of the previous royal tombs at Abydos, within a hundred years could plan and construct the great pyramid of Gizeh, which represents a sudden growth in power and architectural knowledge greater than if a people who had never built anything but mud huts should suddenly erect a St. Paul's Cathedral.

The reaction of the minds of masses of people to these events constitutes the story of the nations, and the high level of civilisation enjoyed by most races of men to-day is the result of the discovery in the distant past of such things as the use of fire, of stone weapons, agriculture, the use of mud brick and later of fired brick in building, and the knowledge of pottery, the use of the metals; first pure copper, then its alloy with tin as bronze, and finally the smelting of the much more useful metal iron, an early knowledge of which gave the Assyrians such an advantage over all their competitors, and made their armies such a dread to the ancient world.

These represent some of the steps upon the material plane by which mankind has gradually climbed into higher and higher conditions of living—physical, mental, and moral—and the point we wish to emphasise is that the material discovery has come first in the process, and that it is through the widespread changes brought about through these discoveries that the inner life of humanity has been ever widened and deepened.

In conclusion we find therefore in the movements of civilisation, as in everything else in life, the material and the spiritual, inextricably interwoven in the living tissues of human progress, and any attempt to separate the one from the other merely leaves us with a lifeless shade. We see the inner

unity of the human race in the fundamental similarities of all human efforts at every age, while the surface differences of the many races and periods are the result of the ever changing environments, physical, emotional, and mental, in which the soul of man in its æonic process of development is plunged from age to age.

3. HISTORY AS A SERIES OF DISCOVERIES

These discoveries therefore represent in a way, the milestones along the road of human progress, and a certain stage of development must be reached at a lower level before the energies of the man would be able to enter a wider sphere of activity, or a modicum of dexterity must be necessary in one material before another of wider possibilities would be sought for.

As we wish to study existing conditions to-day in the light of this historical value of invention, we must first observe the processes involved in the appearance of any new invention or device in human affairs, and to do this we should observe the coming of an invention from three points of view ; firstly the conditions that would precede the invention, then the coming of the invention itself, and thirdly the effects of this new introduction on the future of the race. Thus we have :

(1) What we might call the "want" period, the time of dissatisfaction with existing conditions, and the craving for something new, that would naturally precede any further extension of the forms of life. Thus it appears that the late Stone Age man had approximately reached the limit in the adapting of the materials then at his command. We see him with his stone axes, chisels and knives, and many other implements of stone and bone : and so when merchants from the mysterious east appeared bringing objects of some strange

new substance, of copper and bronze, they were ready for that step up in civilisation which the passage to the age of the metals signified. The *want* unconsciously felt for some new material of greater possibilities than stone or bone, and the wider life which that foreshadowed, was then satisfied, and the man could then begin to work for that greater perfection and accuracy in his tools and weapons for which his budding soul had long sought in vain, and that, with only bone or stone available, would have been for ever impossible. Then we come to :

(2) The invention itself. The term invention has been defined by Mason in his *Origin of Inventions* as, all the many industries, arts, languages, institutions, and philosophies that man has devised during his long career, and in the same book the author shows that the history of the development of man (from naturalism to artificialism) has largely consisted in the mental acts involved in the creation of these, and the changes in the environment which they have constantly brought about for him. Thus we have two phases in all invention, firstly what we have signified as the "want" stage, the desire for something new, that precedes all invention, secondly the invention itself, whether a new religion or philosophy, or some fresh device for making pottery or weaving cloth. We now come to :

(3) The effect of the introduction of the invention upon the life of the community in which it has been made.

We wish, in the light of this division of invention (the want, the invention itself, and the results of this invention upon the future life of the community), first to glance at conditions in the world to-day, observing them firstly as the *results* of the inventions of the Industrial Revolution, and secondly as already clearly showing the *want* for yet wider demands on Nature, which, it would appear, are the first movements towards still more far-reaching changes than those which we

regard to-day as being so stupendous in their effects upon the lot of man. It is in the light of the only possible satisfaction of this growing want of to-day that some conjectures about the future might be made, when this new demand for more life, now being made by man, will be met by Nature and perfectly satisfied as is ever Nature's wont.

4. THE PRESENT AGE

We are living to-day in an age that is more purely the result of mechanical invention than any other known age in history. We are more dependent to-day, for the most ordinary things of life, on coal and iron, and perhaps now must be added oil, than the Stone Age man ever was upon *his* materials; for, although the amenities of life with which the man to-day constantly surrounds himself, shelters him from facing the reality, yet remove these articles from his most easily accessible supplies and his present mode of civilisation would crumble to pieces.

The present age, dating from the industrial revolution, is far more the creation of inventive genius than any other known to us. The power loom, the steam engine, the smelting of iron with coal instead of wood fuel and the manufacture of steel, the Leblanc soda and sulphuric acid industries, the rotary printing press and the electric dynamo, could we but realise it, are literally the arteries along which the currents of life flow to man to-day in ever more concentrated and vivid forms. Cut these or injure them in any way and the body corporate would at once cease to be.

It is precisely because of this dependence of modern life upon the continuous functioning of these things that the prospect of the exhaustion of the world's coal or oil supply is so exceedingly disquieting to contemplate. It would not spell merely disaster but the extinction of man's hopes, and, had

the discovery of the use of coal and steam been accidental, this dreadful prospect of their exhaustion might well be possible. But those of us who realise, that any discovery affecting the welfare of humanity is always most carefully watched over and regulated by Intelligences far higher and more powerful than man's, will know that no great calamity will be allowed to befall humanity from that direction. The hopes of mankind will never be wrecked through exhaustion, but only through the misdirection of the forces that are constantly being brought down to him for his comfort and use.

We can, therefore, now see how this age may be regarded as the *result* of invention. It dates from, and was caused by, that series of inventions that opened the so-called industrial revolution. The perfection of the power loom by Cartwright marked the end of the old age, the age of *manual labour*; the power generated by a man or an animal was not sufficient to operate these wonderful new machines which promised such marvels in output. Just as we saw previously that the late Stone Age man had attained a limit with the materials then at his hand, before he commenced to turn the metals to his use, so had mankind apparently at this time completed another cycle of development, and was about to enter a new phase which was to be distinguished, above everything else, by the replacing of human and animal labour by inanimate energy. The new looms demanded power.

This was the *want*, the demand unconsciously made by man to Nature for wider expression, the period of the satisfaction of which we are living in to-day. Water power was tried at first, but was quite unable to meet the growing demands to drive the multiplying number of the new looms, and it was only when Watt and Boulton put the steam-engine on the market that this demand was finally satisfied, and a machine was devised on which could be laid so much of the

labour and the toil hitherto only performed through the sweat of man.

With the satisfaction of this demand for power, a new age dawned, an age of the utilisation of inanimate energy for human progress and happiness, the possibilities of which are only now commencing to appear in the affairs of man in this world; and this is the sense in which this present age in which we are living to-day represents the satisfaction of a want. Power of a certain kind was required to bring in the industrial revolution, and the utilisation of steam power was the answer Nature gave to that demand made by man on her resources.

This era of the utilisation of the inanimate forces of Nature for human progress is proceeding apace, and the ever increasing demands for more and more power to drive the complicated machinery of modern life is becoming too great to be supplied from our present resources. It seems that just as the Stone Age man, when he had made the fullest possible use of stone and bone in the devising of his implements, began to feel the need for some other more adaptable material, so to-day we are just as surely beginning to be more and more conscious of the limits of coal and oil, not merely in respect to their supply, but more especially as to their possibilities. Modern life in other words demands cheaper and more plentiful power to run it. Electricity, although when obtained from water power, is of such immense importance in metallurgical and industrial processes, is also strictly limited in its use by difficulties of transmission, so the plentifulness and cheapness of power demanded by modern requirements is quite impossible there, anyway with the present methods of electrical transmission. What is hindering man's complete conquest over the air is this same shortage, and the immense bulk of the petrol necessary for a long flight shows more plainly than elsewhere that what is wanted is power in a more

concentrated form than we have it at present, unless all human progress is going to be brought to a complete standstill.

Before Watt completed his invention there were those of that age, like Boulton, who predicted and believed in the coming of an era of steam, and there are some to-day who are just as confidently predicting the coming of a new age, one of atomic energy, when, instead of obtaining his power from the disintegration of the complex molecules of special and comparatively rare substances, like coal or oil, man will get it from the atomic disintegration of any kind of common substance.

The actual problem of doing this is of course a scientific one, but the solution of it came within sight when Profs. Rutherford and Soddy discovered that the phenomena of radio-activity are due to a natural breaking up in the atoms, of a certain number of the chemical elements, of which radium was one, and that the energy constantly liberated by these radio-active substances, in the form of light, heat and motion, was due to an extremely slow disintegration of their complex atoms into simpler ones, and that all this immense amount of energy was liberated during the process.

From that time the problem of the discovery of this new form of power, which would transform the whole world, resolved itself into the question as to how this atomic disintegration that we see taking place in these elements might be induced artificially in some more common substances, and how this breaking up of the atoms could be so quickened and regulated that the amount of energy liberated would be of large enough dimensions to be useful. How to induce and control atomic disintegration or transmutation is therefore the problem, and it is curious to note that modern chemistry has thus worked its way back again to the problem of the ancient alchemists; it has completed a cycle and now finds itself faced

with identically the same problem, though clothed in a modern garb, that its somewhat despised originators, the alchemists, busied themselves with.

In an interview given some time ago, Prof. Soddy, the co-worker with Prof. Sir Ernest Rutherford in that classical series of experiments that culminated in the establishing of their theory of atomic disintegration, said to the interviewer :

Judging by the progress achieved, the next decade may well see advances in the field of scientific knowledge which will open the way to the true golden age of humanity. . . .

Already science, through the medium of atomic energy, has laid its hand upon a tool which, if controllable by man, could eliminate for ever the nightmare of existence prolonged from day to day only by unremitting toil.

This is the opinion of one prominent man of science, and there are those of several others which might be given, who concur in saying that we are just on the eve of the discovery of most important facts about the structure of the atom, which may lead to profound changes in the conditions of human life in the near future. This way therefore, that of the discovery of atomic energy or artificial transmutation, may be the method by which this want, which the whole world is feeling, for cheaper and more plentiful power, will be satisfied, and the world be transformed far more thoroughly than it was even by steam, and it will be this discovery, which sometime or other will be made in the laboratories of our scientists, that will mark the actual coming of the new age. The spirit of that age has been well put by Prof. Soddy in his book *Science and Life*:

The world changes and has changed in the last hundred years out of all recognition, not on account of anything contained in the Mosaic or Christian revelations, but on account of the new revelations of science, . . . though these have come about by processes the reverse of supernatural, by laborious experiment and measurement, by slow accumulation of knowledge and honest and unbiased weighing of the evidence.

5. THE COMING RACE

Like the members of other movements, we of the Theosophical Society also look forward to a Utopian Age, when, so we hope, the lot of man will be inconceivably more hopeful and joyous than it is at present ; only, like everything else in the theosophic purview, it is given more definition and greater precision than elsewhere in our idea of the Sixth Root-Race. Our wish in this article was to see if any new ideas could be obtained of this "Coming Age" in the light of cultural change hinging upon discovery and invention, and with that idea we have tried to sum up conditions to-day in the light of a triple aspect of discovery, the first aspect being what we have called the "want" stage, the demand consciously or unconsciously made for something new that precedes all efforts to create something to meet that want ; secondly, the invention itself ; and thirdly, those changes that this new idea will bring about in the lives and thoughts of mankind.

In the light of these three aspects we have seen conditions in the world to-day to be not only the result of the inventions of the industrial revolution but also that the present condition of affairs shows the demand for a yet wider control over the forces of Nature, the want felt everywhere for cheaper and more plentiful light, heat and power for industrial and domestic purposes, and that this new want is the first appearance of an age of atomic energy, the coming of which will transform the lot of man far more than even the discovery of the steam engine did.

Theosophists are accustomed to consider the year 1875, when our Society was founded, an important one, and perhaps on some inner plane of nature this date may well have marked there the first appearance of this new era to which we all look forward. The actual material basis for this tremendous event took place however on this plane, so we believe, exactly twenty

years later in 1895, also through the instrumentality of a woman, when Madame Curie first isolated the element radium, and so opened the world of the interatomic for man.

It is extremely difficult for us to realise just what the contacting by man of these interatomic forces means, which was first brought about through the discovery of radium. We come at once into the presence of forces of the order of a million times greater power than man has hitherto had anything to do with, opening to him, if these new forces be properly applied, possibilities of living and experiencing, far transcending anything he has known of before, introducing him into a new and marvellous world. The Scientist sees a slow breaking up going on in the radium atom, during which it is converted into the elements helium and lead, and he sees that at the same time the amount of force liberated per weight of material used up is simply enormous, according to all our present standards of the amount of energy to be obtained from any materials; but, as this disintegration is taking place so slowly and with such minute quantities of material, the visible amount of energy at any moment is extremely small. The problem is how to induce this breaking up of the atom artificially in some common substance and at such a speed that the amount of energy liberated would be some use. This problem, we have seen, they have great hopes may be solved in the near future when an entirely new age will dawn for mankind, and a new civilisation will come to be even more dependent on artificial transmutation than the present is upon coal and oil.

Under these new conditions all drudgery will be done by machinery, and the world's work will consist in devising and manufacturing machines and working them when necessary under the most convenient and economical conditions of time and labour. As Bulwer Lytton suggested in his *Coming Race* the working of the machines would probably be done

by the children. Part of their education would consist in doing the public work, and the children would naturally delight in doing it; later on in his career, if he so wished, the young citizen would take a share in the higher philosophical life or in the scientific research, possibly in the line of the improving of those machines or those processes with which he had most to do during his term of public service; or he could share in the wide cultural and artistic life that would be so abundant, and common to all.

The coming of atomic energy will mean all these things and many others,—possibly as H. G. Wells predicted anarchy and, for a time anyway, hell on earth—which would be likely if this new force should become the property of some selfish power or party that would use it merely to exploit and subjugate their opponents and make themselves masters of the earth; in which case our whole civilisation would probably go to pieces. Possibly the lessons of the great war were given to the world to help to avoid that very danger.

A brief consideration of the technical developments possible with the coming of atomic force is most fascinating, and at different times has been discussed by a number of writers, generally in novels describing life under these conditions. It has been suggested, for instance, that then this present age of iron would end, and that some kind of glass would become a universal material, an idea that is made probable by the fact that the chief ingredients of glass are among the most easily accessible materials, and, with this unlimited supply of cheap power to melt these, its cost would become almost *nil* compared with the cost of materials to-day.

A most interesting side line comes in here, as to whether the buildings of that age may not be not merely built out of glass but even blown out of it, and that edifices may not be erected on this plane much as they appear to be on others, as described for instance in Mr. C. W. Leadbeater's book *The Science of the*

Sacraments, where the angel, during the celebration of the Mass, by a mere effort of will, from the Altar steps, sweeps out around himself the shimmering walls and roof of a fairy-like structure—the Eucharistic Edifice. Under the conditions of this new power could not palaces of iridescent glass be blown by compressed air, just as immense glass cases are to-day with only our present limited resources? Currents of compressed air could be directed through the perforated bottoms of large shallow trays filled with molten glass which would be thus forced up into moulds suspended over them, but probably later, when greater skill has been attained, these moulds could be dispensed with altogether and the desired shape and form could be imparted to the building solely by a careful direction and manipulation of the air currents.

With this almost unlimited supply of power our present system of industrial processes would be rapidly developed and expanded in an infinity of directions, and research and scientific investigation of all kinds will receive its long overdue recognition as the method by which Humanity progresses along the path of achievement towards the goal set for it by the Gods. It is obvious also that under these conditions mankind, as a whole, will take to the air as the most convenient transporting medium, somewhat in the same manner that, at various times in history, we can see individual nations at certain points in their career taking to the sea. Flying will become the normal method of going anywhere more distant than a few miles or so, wireless intercommunication will be so developed that any two people could, at any moment they wished, communicate their thoughts to each other; and so we can see in imagination the conditions of this world more and more approximate to those that at present cannot descend lower than the Astral, a state of interplane equilibrium that Nature is probably trying all the time to effect, but that, with the forces

of steam and electricity alone, it can never attain. Thus should man, in the near future, be safely set on the path that will lead him to some state akin to redemption, and towards that control over the forces of Nature which that Divine Spark entitles him to, which he acquired so mysteriously at individualisation when he was raised out of the animal "and was made man".

In that era of atomic energy, through the application of the human mind to industrial processes and aided by this unlimited supply of power, a really mechanical age will open when mankind will be liberated from the sweat and toil of labour and become "free"—free to redeem himself. Arduous toil will be done by machines and the application of ingenious devices, such as the one suggested above in the case of building construction, where all the labour involved in brickmaking and laying, etc., would be saved, and exquisitely beautiful and clean dwellings of lovely colours of blue, rose, or opalescent, would be available for everyone. The inside of these would be warmed or cooled as required by the ever ready power and be flooded by light filtering through the coloured dome of the roof, or by night be bathed in coloured radiance from the same ever generous source of life.

We wish now to conclude with a few thoughts upon the results of these world wide discoveries on the spirit of man. We saw before that it has always been some material discovery that has deepened and broadened the inner life of man, and it is a profoundly interesting question as to the effect that these changes will bring about in the inner life of the future humanity. We live in Kali Yuga, when changes in the spirit may be initiated from outside, and we can see an excellent example of that in the manner in which the spirit of democracy has arisen as a result of the industrial revolution. Out of the invention of steam appeared in the mind of men the idea of the right of the individual for a modicum of decent comfort, and by analogy it would appear conclusive that the logical extension of that

idea, that spirit which it is the special privilege of our Society to foster and preach. The Universal Brotherhood of Man will become a living power in the world only through the liberation of this mighty physical force of Atomic Energy for the service of mankind.

The seed for this, which has been sown, these many years by the Theosophical Society, in all the countries of the world will then come to a glorious fruition; only then shall we realise the truth and nobility of the path our feet were set upon when we joined this movement, when through the bringing of this mighty force into this world we shall have peace on Earth, goodwill towards man.

Muirson Blake

LOVE IS COOL RAIN

WHO has seen Nature, still, serene—
The bare brown hills, quick kobolds, elves,
Bright mountain streams on stony shelves,
The still, clear air, so deep and clean—
Knows that she passions not in life :
Hers is no torrent of fitful gusts,
No warrant to us for blinding lusts,
Save when she agonies in strife.

What is this thing, you tell me of,
With soft, warm lips and yielding form ?
What is this mind-engulfing storm ?
Can this great passionate dread be Love,
When Nature in Love is deadly mute ?
Surely, then, this is the lesser part.
Let me but feel thee in my heart !
Grant me, no Love is less than brute !

See, eager heart, the wistful trees,
Expectant in the fields of grain !
They drink in gratitude the rain
And pour mute thanks upon the breeze.
Touch me not, then, with tender hands ;
Lay no quick tinder to this fire.
We shall see through this great desire—
Love is cool rain on still, green lands !

L. E. GIRARD

THE MISSION OF THE THEOSOPHICAL SOCIETY

By ANNA KAMENSKY

IN the world to-day there are many idealistic movements, many leagues and societies, which are "afire" with religious and humanitarian ideals. Amidst all these currents, there are streams and rivers, charged with a mental element extremely pure, which helps humanity to liberate itself from the yoke of secular prejudices and superstitions, from all fetters of the human soul in its search for God. Those streams and rivers come from the heights and together form the Theosophical movement, bringing the ancient message to the world.

These streams are often unconscious of their source and of their close relationship one to the other, they each think themselves independent currents and believe that they are more or less opposed to each other. Often they ignore the fact that they all flow towards the same Ocean of Light, which absorbs them in its bosom, as the hour strikes.

Amidst these various streams, there is a river, conscious of its source, conscious of its mission, conscious of its relationship with all the streams coming from the heights, and conscious of their common goal; it is the Theosophical Society, the heart of the Theosophical movement of our day.

On what rests this bold assertion? On experience and observation.

Let us take the noblest religions and philosophical movements of our time; we shall find many beautiful ideas and inspiring thoughts, but these ideas are considered as belonging exclusively to that particular movement, the teachings have a tendency to get crystallised, and the proclaimed brotherhood, if it is proclaimed, seems to exclude all who do not understand it in the same way.

The method of work in those movements has a separative and combative note. The criticism of other systems forms a part of their system, the broad attitude, ready to understand and to appreciate others, is entirely lacking. Intolerance and fanaticism are frequent features and the *capacity of synthesis* is entirely absent.

Why so? Because the thinker who wishes to solve the great problems of the Universe remains on the lower mental plane, the plane of diversity and separatism, and naturally cannot see the roots, which are on a superior plane, the plane of unity. Nor can he come to a satisfactory solution, seeing as he does the Truth from below, instead of trying to look at it from above. He only gets at its temporal form and clings to that, mistaking it for the truth itself. This explains the dogmatism of all who cling to forms, instead of contacting the life within the form; the freethinker and the orthodox are often fettered by the same chains: forms of belief or thought-forms.

There is an abyss between this attitude and that of the Theosophists.

The Theosophical Society proclaims: "There is no religion higher than Truth." When we become members of the T.S., we remain absolutely free in our beliefs, but we promise to be tolerant to other beliefs and we pay homage to the Truth and to its knights on all roads and in all fields.

This broad and fraternal attitude calms the combative tendencies of the lower mental and opens a channel for the

pure influences of the higher planes. The lower mental then is illuminated by the spiritual light of buddhi, is liberated from the passionate and separative element, and therefore it sees the unity of the Divine Life behind all its veils and manifestations. Thus it receives the *capacity of synthesis*, which is able to unite those things which are different both in form and in expression.

That is why Theosophy can build a bridge between Religion and Science, between East and West, between Philosophy and Life. Theosophy helps us also to understand the most varied human characters, without distinction of race, creed or nationality, and becomes thus a power of peace instead of being a combative and destructive energy. "In truth, the Theosophical Society is a universal platform, embracing all religions and all idealistic philosophies.

What can be the mission of such a movement?

A movement, which cultivates this synthetic spirit, prepares the soil for the true brotherhood, not a cloudy and limited one, but a clear, big and illuminate brotherhood, embracing the whole Universe and full of a real vitality, which will make the co-operation of all beings possible in the new era and give birth to a civilisation worthy of the divine possibilities which are within us. This future civilisation, which will be based on love and loving co-operation, and not on hate and hostile competition, is in the Divine Plan, the Plan of God for His Universe. The Theosophical Society prepares humanity for its realisation.

If the diverse idealistic movements in the world may be compared to navigators who carry the travellers to the final harbour, the T.S. can be compared to the captain, who possesses a perfect compass, for it consciously drives towards the Polar Star, which marks the goal of the journey. Possessing this compass, the captain can catch a glimpse of the Divine plan, trace its essential lines and give a clear direction to the

life. This is the reason why the mission of becoming the "Master-Builder of the coming race," an expression used often by H. P. Blavatsky, has been given to the Theosophical Society.

The T. S. must throw into the world a certain number of "idea-forces" (a remarkable term used by the famous French philosopher, A. Fouillée,) of mighty and beautiful ideas, which will purify and prepare the world's atmosphere for the new life; it must propagate the knowledge of ancient wisdom, without which life is an indecipherable enigma; it must work out the detailed scheme of evolution in all spheres, showing the ideal lines, according to which the crystal of the new life can build itself.

One of the most important "idea-forces" which the T.S. must send out into the world is one on methods of work. For, in the present time, nations are agreed on many points in theory, but in practice, when there is an attempt to apply the theory to life, there is immediate disagreement. For instance, at this moment, it is universally recognised that the world needs to be reconstructed, but how to begin it? What are the necessary conditions?

Everyone feels that such a work is in need of a tremendous power and many people are inclined to think that the aim could be attained by hate; class-hate, party-hate, race-hate, clan-hate etc. This is a destructive and not a constructive energy. Theosophy teaches us that all deep and lasting changes can only be brought about by the constructive power of love. Therefore the T.S. makes an appeal to our love and to our loving understanding.

But how can the T.S., which is an international body of only some 40,000 members, achieve such a tremendous task?

The T.S. can do it through its marvellous organisation and also through the methods, which it possesses and which are, as yet, little known to the world.

The constitution is very simple: only three objects declared; but those three objects have an extraordinary value, for they are, as it were, the reflexion of the famous Plato's triangle: the *Good*, the *True*, the *Beautiful*.

The first object, which expresses the main object of the T.S. reads:—to form a nucleus of brotherhood without any distinction of race, creed, etc. It puts before the T.S. the problem of the *Good* to be fulfilled on earth.

The second object, which invites us to the comparative study of religions, philosophies, sciences, puts before us the problem of *Truth*. This study lifts us above all transitory forms of the Truth (churches, sects, philosophies), which are its visible temples, and opens to us the doors of the Invisible Temple of the Universal Religion, where the soul achieves its pilgrimage towards God. Thus we can understand the vital truth of Divine Life behind all its limited human manifestations and *live* the T.S. motto: "There is no religion higher than Truth."

The third object, which speaks of the study of the unknown laws in Nature and of the latent forces in man, puts before us the problem of the *Beautiful*, for beauty in us and around us is created by the harmonious vibrations of the invisible life, when they become visible and audible. It is the large field of art, of white magic, of inner culture, of occultism in its most beautiful and true aspect.

The first prepares the *new man*, who knows no obstacle, to be perfectly human and who therefore will be able to reconstruct the world on a new basis. The method is *love* and *active service*.

The second prepares the birth of a *new conscience*, which feels the reality of life under its various forms, and which creates a mental atmosphere of freedom, where all the divine dreams of man are concentrated in an unquenchable thirst for God. The method is the awakening of

intuition, the inborn wisdom which gives the capacity for synthesis.

The third prepares the birth of a *new civilisation*, which will be in harmony with the divine heritage which will help man to control matter, so as to organise life on a new basis. The method is the culture of a superior rhythm, which expresses itself freely in the *beautiful united to the good*.

All the activities of the T.S. are harmoniously grouped around these three aims:

The first aim would call forth groups which study the problems of education, of social service, of the reconstruction of life in all its aspects, the formation of various nuclei of a superior type (colonies, communities, schools, co-operatives societies, etc.) and of leagues for the promotion of new ideals in life. They form together the section Brotherhood. At the head of this section a lodge must make a special study of the laws of *Dharma*, of the principles of service, of the psychology of the coming race and sub-race, and of the new social ethics which shall rule humanity.

The second aim would call forth various groups, making the comparative study of religions, sciences and philosophies. They form the section Wisdom. At its head must be a lodge, trying to find the deep basis of the Universal Religion, the one Invisible Temple, of which all historical religions are only the visible temples.

The third aim would call forth all groups, which study art in the light of Theosophy, the problems of occultism and self-education. They form the section Occultism. Those groups will be much helped by music, painting and poetry in their living expression. At the head of this section must be a lodge which studies the philosophy of the Beautiful, its symbolism and also the *chefs d'oeuvre* of art and nature, a sort of Orpheus, who will direct the artistic activities of this section of students.

The Occult Law teaches us that the Life always comes from within and gradually radiates outwards. Therefore, each section must have first a central nucleus of life, round which will naturally be formed concentric circles which will become wider and wider. This nucleus would work to understand the Divine Plan, meditate on its realisation and prepare the atmosphere. The circles developing from this, would trace and make the design, discuss the details and prepare for the birth of the crystal.

When the idea has been formed, the lines clear and the design prepared, then the moment has come to throw those dreams and ideas into the atmosphere of the universe, to propagate them and to try to interest other idealistic movements.

A last phase of the mission remains to be fulfilled by the T.S.: it must show by example what the life can and must be, when born under new conditions. The T.S. must give birth to a new type of forms, pure crystals, which will serve as models for the organisation of the new life. It is a natural sequence of its mental and spiritual work. Therefore we must be prepared for a natural growth of various activities on the physical plane, initiated by different groups of T.S. members.

The T.S. has thus in truth the mission of preparing the new Life, "a new earth under a new heaven," and this it will realise, working on the ideal lines of Plato's triangle: the *Good*, the *True* and the *Beautiful*.

The power to realise this task makes of the T.S. a collective and divine Messenger of the great White Lodge.

Anna Kamensky



THE KARMA YOGA OF RUDOLF EUCKEN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

I

THERE are few phenomena in the History of Philosophy as inspiring as the great and long-continued fight of Eucken with the materialism of the day. In other countries of Europe materialism was indeed strong and lusty, but nowhere was it so aggressive, so blatant as in Germany. Materialism was in reality conceived in England. It was Darwin more than anybody else who gave it birth. The seed was sown in England,

but some chance gale unearthed it, as it were, and wafted it across the seas to Germany, where, watered and carefully nursed by Haeckel, it rapidly grew into a mighty tree. But while under the fostering care of Haeckel the tree was assuming threatening proportions, at some distance from it was also sprouting up a tender plant, unpretentious but beautiful, to behold and mighty in its potentialities, under the motherly care of Eucken. The centre of materialism was in Jena and it was even there that Rudolf Eucken was silently cultivating its bane. That in the very same University two great principles, the one violently, antagonistically opposed to the other, should be born and nurtured side by side is a phenomena so startling that it can be explained perhaps by the truth that every great theory of life carries within its bosom the secret of its own destruction, that while one theory is in its heyday of power and glory there is already born its antithesis which will prove its destruction.

There are three philosophers in Europe to-day, philosophers of outstanding originality and world-wide influence. Bradley, than whom there is no more subtle metaphysician to-day, is carrying on in his own way, the traditions of Hegel, and stolidly indifferent to the impertinent cries that are being dinned into his ears that the intellect is naught, he is still weaving fine dialectic cobwebs of exquisite charm and baffling subtlety. Then there is Bergson, the charming French philosopher, with the keen rapier of Intuition—not indeed of his own make but rendered considerably sharper by his skill—slashing the fine creations of intellectual idealism. Thirdly, there is Rudolf Eucken, the sworn foe of atheism of all shade and colour, the champion of Religion, sloughed of all dogmas, the philosopher of *Karma-yoga par excellence* in Europe.

And yet Eucken is not a philosopher of the conventional type. Generally, philosophers start with a theory of knowledge, then proceed to a consideration of matter and finally

round up their philosophy with an attempt to explain the reality at the basis of the world of matter. But Eucken starts where they leave off. He is not primarily interested in a theory of knowledge. His attitude towards all speculation is one of deep-seated suspicion, if not of uncompromising hostility. Speculation is the great Serbonian bog in which many a promising scheme of life has sunk. Nor is Eucken concerned with the world of matter. For,

it is the problem of life that urgently calls for solution, for upon the solution that is accepted, the life of the individual is to a large extent based.¹

But what need for a new philosophy, when there is already such a welter of doctrines, such a confusion of systems of thought? What justification is there for making confusion worse confounded? Before embarking, therefore, upon a new quest, Eucken examines the existing schemes of life, schemes which, he thinks, have an indubitable empire over mankind and which claim to explain the whole of life. He examines Religion (taking Christianity as the most evolved of all), Idealism, Naturalism, Individualism, and Socialism—the five great schools of thought which were influential all over Europe but more so, especially the last two, in Germany. He lays down tests in the light of which all of the above-named schemes of thought are examined. The tests are: (1) a system of thought “should offer an explanation for life which can be a firm basis for life,” and (2) “it must admit of the possibility of human freedom, and must release the human being from sordid motives. . . .”²

Christianity does pass these tests, for it places stress upon an invisible world which is at once higher than the world of sense, and is the fount of life, and its ideal is no less than the raising of man “to the stature of the fullness of Christ”. But Eucken would not have an invisible world set over against

¹ *Rudolf Eucken*, by Jones, p. 12.

² *Ibid.*, p. 16.

this world of ours. The latter we cannot possibly dispense with. This world has been the scene of our toil and trouble, the theatre of our great and fruitful exploits, the centre round which the very tendrils of our heart have twined—this dear old world of ours! It is hard to give it up, even for all the joys of the far-off invisible world, for all its deathless beauty and immortality. As Eucken says,

the more significant the world of sense becomes to man, and the more powerfully it draws his affections to itself, the more does the relation to this world become the fundamental relation of life.¹

Lastly, Eucken complains that Christianity still fondly clings to a Personal God, the hoary Patriarch who now bestows love upon his children and then beats them black and blue with a rod of iron. Such a conception is crude and anthropomorphic.

Immanent Idealism also gives "Life's basis," which, unlike Christianity all the world over, is not separated from the world of sense, but permeates it. And, according to Idealism, life's ideal consists not in a transportation of the personality to a higher region of being, but in a certain change of attitude, in a real transvaluation of all values in the light of the higher. Eucken's quarrel with Idealism, apart from its arid intellectualism, is rather on a different score,—its categorical denial of Evil. It regards the Universe as rational and therefore harmonious. But then how to account for Evil? Does it exist? Or is it a phantom which haunts us but which exists not, a nightmare which sits heavy on our breast and melts away into nothingness as soon as the searchlight of reason is flashed upon it? Evil is relative. It is human, so to speak. That which does not subserve *our* purpose, that which has no value for us, that which hurts us, is evil. But there is no such thing as evil in itself. One can imagine that we who regard ourselves as the very flower of God's creation and look upon everything as intended to subserve our interests, must be something like huge engines of destruction to the "lower"

¹ *Life's Basis and Life's Ideal*, p. 11.

orders of being. If they could, would they not draw up a most withering and passionate indictment against the whole human kind?

Eucken will have none of sophistries like this. Evil is too patent; we cannot explain it away. The mind may weave theories denying its existence, but—as the Pragmatist would say—a slight toothache will bring it to a realisation of its terrible reality. It may be mentioned here by way of parenthesis that "the reality of evil has become a part of the accepted code of philosophy" to-day. Besides this, Idealism is too aristocratic; under its ægis, far too few of ignorant humanity can behold the Light. The man of the highest intellect alone can reach to a conception of the cosmos as an ordered whole.

If Religion and Idealism reveal grave defects under his searching gaze, Naturalism must surely appear as riddled with inconsistencies and absurdities. Materialism has its affections set upon this world and its ideal is of the earth, earthy. So it fails to pass Eucken's tests and is, therefore, rejected. Individualism and Socialism are similarly examined and found wanting.

II

Having thus cleared the ground before him and proved, at least to his own satisfaction, that there is a crying need for a genuine philosophy, which does not move in the region of abstractions but whose feet are firmly planted on the earth, Eucken sets sail on a new quest. The voyage is beset with dangers and difficulties, for he must steer clear of the Scylla of Intellect and the Charybdis of undiluted Romanticism. The history of philosophy is a witness to the futility of Intellect for the apprehension of reality. And Mysticism has ever been, and must necessarily be, private and inarticulate.

If there is one thing which is the outstanding characteristic of European philosophy to-day, it is a growing distrust of intellect. As William James says, "The besetting sin of philosophers has always been the absolutism of their intellects." It has been the fashion with many philosophers to-day not only to belittle intellect but to despise it altogether. Much too much was expected of intellect; its blusterings, its vaingloriousness had engendered in us a false hope that the citadel of truth should at last capitulate. But intellect was coming to the end of its tether—and the promise yet remained unfulfilled. So, in sheer disappointment and humiliation and rage, its devotees threw it down from the high pedestal upon which they had set it, and went after strange gods.

Eucken's attitude has nothing in it of this childish petulance. Eucken is an anti-intellectualist in the sense that he holds with Bergson that

intelligence has, in fact, been deposited by life on its march; it has been condensed from a greater whole; it is the contraction of a wider faculty of knowing.¹

He holds that "the aim of philosophy is not to interpret life in conceptual terms," but to reveal and call forth life. But intellect has a high parentage and it can never be worthless. It is grounded in Spiritual Life. The Spirit lies enfolded in it, and this is why it is possible for man to realise at sometime or other the hollowness and trivialities of the world of matter and turn his back upon the foolish fopperies of the world. Further, it is an ever-present witness to something greater beyond,—Spirit.

Thought is indeed inseparable from the movement and the advance of life, but

all hope of progress rests on the hope of a further deepening of life. . . . It is not from mere knowledge, but only from the movement of life as a whole that we can make any advance. . . .²

¹ *Creative Evolution*, pp. 95—96.

² *Life's Basis*, p. 108.

Thus thinking has no right:—

to impose its demands on the totality of things.¹

Besides this, thought is a human principle, and so it is limited by its very nature.

If things are to conform to thought, does there not arise a merely human interpretation of reality which may be quite foreign to reality itself?

But:—

a merely human truth is a contradiction in terms, is no truth at all.²

III

* With Eucken, however, the problem of Truth wears an altogether different aspect. Truth is not anything existing outside of us which we have to make our own. A thing which is outside of us cannot attract us or arouse our enthusiasm. Nor is Truth a correspondence of thought with an objective reality. Nor is it something which by a rigorous process of thinking and of meditation we can behold, a something which we cannot see unless and until the veil of illusion is pierced by thought. Truth is not a goddess seated behind the veil of *Māyā* in all her charm and beauty, access to whom is possible only to a few mortals who bring the offering of a sharp intellect and keen dialectic. Truth, rather, consists in action, not in the trivial inconsequent actions of everyday life, but in that fruitful action which enables us to transcend the mighty contradictions of life.

Life, says Eucken, is cleft in twain. There is the spiritual side to it, constantly wooing it on and on to higher heights, to nobler ideals, to grander conceptions, to more fruitful aims and endeavours; there is also the natural side to it, which is ever dangling before it the sensuous and the

¹ *Eucken's Life of the Spirit*, p. 10.

² *Ibid.*, p. 10—11.

alluring, which is ever dragging it deeper and deeper into the mire. "So long as these two sides of our being remain separated, life is not complete and genuine." And the problem of truth is none other than to make life whole, to enable it to press forward to a "transcendent active whole which unites the two sides, and develops them both".

Eucken agrees with Pragmatism in that the criterion of truth of both is identical: fruitfulness for action. But there is a radical difference between the two. The Pragmatist believes that truth is merely subjective; it has no objective validity, no intrinsic worth. Thus Schiller says:

Nothing more is required of a truth than that it should be relevant to a specific situation, valuable for a purpose . . .

And William James also says:

The possession of truth, so far from being an end itself, is only a preliminary means towards other vital satisfactions.¹

Eucken, on the contrary, holds that truth

possesses a validity completely independent of any human consent. . . . Truth can exist only as an end in itself. "Instrumental" truth is no truth at all.²

Thus truth, in Eucken's opinion, is at once dynamic and objective, a process and an end in itself. Truth is—if one may so interpret Eucken—more and more appropriation of the True, the Good, and the Beautiful in one's life.

Such being the conception of Truth, there is not much need for an elaborate, clear cut theory of knowledge. No intellectual argument can ever help us to transcend the life-oppositions. Reason is powerless to deal with these fundamentals, and therefore it must yield place to great actions, to the genuine heroic life. The endeavour must rise from within the life itself, it must well up from within the depths of the spiritual life. And an endeavour that has such a sublime source cannot but be heroic.

¹ *Riddles of the Sphinx*, p. 133.

² *Pragmatism*, p. 203.

³ *Main Currents of Modern Thought*, p. 78.

IV

What is this spiritual life? How can we know it? Eucken has clipped the wings of intellect and so it cannot be understood in terms of concepts. Eucken, however, makes bold to *assume* the existence of spiritual life on the ground that there are certain emphatic indications in life which warrant such an assumption. Man is not solely guided by the instinct of self-preservation, as the naturalist would have us believe. Experiences are not wanting which unmistakably show that people do act against their own interests, they do sacrifice and subordinate themselves at the altar of high ideals "not grudgingly nor of necessity" . . . but willingly and gladly. What is this compelling power, whence this constraint? Do they not rise from within a life which has nothing in common with Nature? Besides this, there are norms of thought, of conduct and of artistic creation, the demands of which are

in no way convenient to us; they limit our caprice; they often cost hard toil and heavy sacrifice; our desire for natural happiness does not commend them to us . . . What is it that gives to them a constraining power over us? . . . It is to be explained only upon the hypothesis that they are the unfoldings of our own life . . .

The spiritual life is not the product of a gradual development from the life of nature, but has an independent origin, and evolves new powers and standards.³

It must not be confused with the psychical functions, namely, cognition, volition and the like. It is essentially different from them.

For these functions come under the antithesis of subject and object, while the spiritual life transcends it.⁴

Originally, its content is more or less vague, indefinite, homogeneous;

. . . it advances from vague outline to more complete development; it struggles for itself, for its own perfection, nor for anything external.⁵

¹ *Life's Basis*, p. 184.

² *Ibid.*, p. 170.

³ *Ibid.*, p. 148.

⁴ *Ibid.*

And this is why Spirit has to make use of the realm of nature, for there can be no growth without opposition—and matter alone can offer it a series of oppositions. Resistance, however dismal and menacing at the time, is absolutely necessary in the economy of evolution. A thing, be it never so strong and defiant and aggressive, will inevitably wither away, atrophy and die, if it have not ceaselessly to put forth effort to preserve itself. The germ of the antichrist must lie in each one of us before the triumphant rise of the Christ is at all possible. Nowhere in the scheme of life is there perhaps a greater harmony, a truer co-operation than that between the "White" and the "Dark" Forces. The former without the latter have no avocation; the latter without the former, no place in life.

How is the end which Spirit has set before it to be achieved? It has to make breaches, so to say, in the realm of matter. It forms "concentration points," foci of consciousness, and these centres are men and women. It has got to do it, for

the spiritual life has to develop in the unsuited and, indeed, hostile medium of human existence.¹

Again,

spiritual life stands in need of the feelings and faculties of man, and so far as it gains these, it raises him above that which is merely human.

Thus a bargain is struck to the mutual advantage of both.

Krishnanandan Prasad

(To be continued)

¹ *The Life of the Spirit*, pp. 22—23.

BROTHERHOOD IN ISLAM

A CHAPTER FROM THE LIFE OF MUHAMMAD (PEACE BE ON HIM)

By SYED MAHBUB ALI

THE hardships which Muhammad and his followers had to bear were as severe as could be. For three long years they had been ruthlessly persecuted and harassed in their native land, and at last Muhammad's own life was seriously imperilled. Fortunately through his spiritual powers he came to know the designs of his enemies just in time to leave his house, before they reached it with the intention of killing him. He had with him one solitary companion, the venerable Abu-Bekr, as he fled to Medina pursued by his blood-thirsty enemies. He and his companion hid themselves in a cave. Whilst he was there, his companion heard the footsteps of the enemies who were in search of them and the anxious words, "We are only two," broke from his lips. "No," said Muhammad emphatically, "Don't be worried, verily God is with us." In the flash of lightning, in the peal of thunder, in his travels, in his bed, in his anxious moments, in his hours of happiness and delight, always and everywhere Muhammad saw the glory of God—God, omnipresent, and omniscient, a helpful and loving God, was always with him.

The news of his flight from Mecca, from the date of which the Islāmic Era commences, had already reached Medina. The people there were counting the hours in eager anticipation

of his arrival. Early in the morning the enthusiasts would journey far out to look for his coming for they had no knowledge that he was hiding in the cave. The delay thus entailed told the more on them.

The Messenger of God at last appeared near the outskirts of Medina. Three miles from the town proper, is a small habitation, called Quba, comprising some of the houses of the Ansars—the Medinite converts to Islām. The most distinguished of them was Amru son of Auf. Here the Holy Prophet put up for a fortnight, before he proceeded to Medina proper; Ali also joined him here. The Medinites came in groups to pay their homage. It was here that a mosque was built for the first time, and referred to in the Holy Qurān as one based on piety. Its architects were the Holy Prophet and his companions.

It was a day of great rejoicing for the citizens of Medina when the Holy Prophet entered the town; men poured out from their homes, attired in their best costumes, while women sang on the roofs of their houses. Each Ansari vied with the other, and longed to have his very life and property sacrificed to gain the noble distinction of having the Holy Prophet as his honoured guest. The Holy Prophet held the rein of the camel he rode on, intending to choose his abode—wheresoever the animal stopped of its own will. The camel halted in front of the house of Abu-Ayyub Ansari, renowned in history as the venerable veteran, who spent all the rest of his life fighting in the Holy Wars, undertaken in the defence of Islām. His tomb can still be seen near the city wall of Constantinople, where he fell a martyr. It was a desolate plot of land, and was the property of two orphans. On one side of it was a camels' stud, while the other contained some graves, and was overgrown with shrubs and other trees. It was offered gratis, which the Holy Prophet would not accept so the land was purchased and paid for.

Soon a mosque was erected there, entirely by the labours of the Holy Prophet himself and that band of pious men, who had devoted everything they possessed to the service of God. With stones on their heads, taking it to be a nourishment for their souls, they would repeat in accompaniment with the Holy Prophet the following words: "O! God, real virtue is that of the next world; protect the Ansars, and the Muhajirs (Immigrants)."

The mosque was a model of simplicity. The walls were of mud, the roof consisted of beams and branches of palm, supported by pillars of the same tree. On one side of the mosque was a shed, which gave shelter to those who had no home of their own. It was, so to speak, the beginning of the schools usually attached to mosques, for its occupants devoted their time solely to religious learning. Close to the mosque were the private apartments of the Holy Prophet.

In Mecca public prayers could not be offered by a congregation. As peace reigned in Medina, various plans were considered to call the faithful at prayer times. One night the venerable Umar (who subsequently became the second Khalifa) saw in a vision that a certain person was repeating the following words: "God is great, God is great." . . . The vision was reported early the next morning to the Holy Prophet, and the same was adopted as the call for prayers. Strange to say, that very night another companion of the Holy Prophet had the same vision. Friday-prayers were for the first time offered in Medina, on the day that the Holy Prophet left Quba to enter the town.

No priest class is recognised in Islām. A believer can attain direct communion with God, who not only nourishes and sustains the physical body, but evolves the spiritual faculties as well, provided one earnestly approaches Him. Any one of the congregation can lead the prayer. "The most respectful amongst you are those who are the most virtuous," says

the Holy Qurān. The rest of the worshippers stand side by side, without any distinction of caste, creed, colour or worldly position. The mightiest potentate of the earth cannot claim any exclusive privilege, right or superiority over the meanest serf of his kingdom.

An important thing was to make arrangements for the accommodation of the Muhajirs, most of whom, though well-to-do, had brought nothing with them in their hasty flight from home. Each of the Muhajirs was made brother to one of the Ansars: a brotherhood was established between every two of the Islāmists, taken from either of the parties. This bond of brotherhood, thus sealed by the Master, was not merely an outward profession, but was proved to be a living reality, as shown by the subsequent actions of the Ansars, every one of whom took his avowed brother to his own quarters, handed him over half of what he owned, including the house he resided in. A certain Ansari had two wives, while his brother Muhajir had none. The Ansari offered to divorce and part with the one whom his brother Muhajir should choose to marry. The Muhajir, however, did not accept the offer, and duly thanked his brother for the sympathy shown to him.

Most of the Ansars were agriculturists, while their co-religionists, the Muhajirs, had been traders by profession. The Ansars wished to hand over half of their plantations to their Muhajir brothers, and when the latter, as advised by the Holy Prophet, refused to accept the offer, the former made up their minds to do all the field labour and other work themselves, and to disburse half the produce amongst their Muhajir brethren. This league of brotherhood was strengthened to such an extent that even the near kinsmen were set aside, and when one of such pairs of brothers died, the other inherited his property, till a revelation of the Qurānic verse put an end to this state of affairs. The Qurānic injunction being, to the effect, that blood relations

have a prior right to friends. The Muhajirs also were men of calibre; they were not a burden on their brothers. When Sáad, son of Rabi, was going to make over half of what he owned to the venerable Abdur-Rahman, son of Auf, the latter, after giving expression to his feelings of gratitude for the benevolent intuition of his brother, asked him to show the way to the market, and in a short time he made a fortune by merchandise. The other Muhajirs also did not remain idle, those who could not undertake any sort of business took to manual labour and with the small wages thus earned they supported themselves, and contributed their mite to the Public Funds for the amelioration of the condition of their fellow Muslims.

In the fourth year of the Flight, the Banu-Nazir were expelled from the country, and their lands fell into the hands of the Muslims. Seeing that the Muhajirs were in a hard plight, it was proposed that the lands referred to should be made over to the Muhajirs. The Ansars willingly gave their consent to the above proposal, and were moreover magnanimous enough to declare in the presence of the Holy Prophet that the Muhajirs should have those lands, and in addition thereto a share in their oasis. Some of the Muhajirs had already built their houses on the lands given to them by the Ansars.

The Arabs have been famous in history for hospitality. The advent of the Holy Prophet amongst them had a unique effect upon their character, unparalleled in history. One day the Holy Prophet had a guest, but, finding that there was nothing in his house except water to refresh him, he asked some one of his companions to entertain him. Abu-Talha volunteered to take away the guest; but, when he went home, he was told by his wife that they had barely enough to feed the children. Abu-Talha instructed his wife to send the children to bed, to put out the light, and so to move their

hands and mouths, as if they were partaking of a meal with the guest. The guest was accordingly served.

This state of poverty was not to last long. In a short time the Mubajirs were masters of a great deal of wealth. It is said that by the blessings of God they so flourished in trade, that the merchandise of some of them came loaded on seven hundred camels. But neither in the days of adversity did they utter a word of complaint, nor in the times of prosperity and affluence did they waste their wealth. Those of the well-to-do among them looked after their poor brethren. It is said of the venerable Sáad son Ubaida, that he would sometimes invite as many as eighty people, especially of the Suffa, to dine with him at his home. These people of the Suffa, were so to speak, scholars who used to sit at the feet of the Master, to be trained in the tenets of religion, and who subsequently became pioneers of Islām, and diffused the light of their learning to other tribes of Arabia. The venerable Abu-Huraira, through whom has come down to us a vast treasure of the Traditions of the Holy Prophet, belonged to this noble class.

At the time the Holy Prophet arrived in Medina it was inhabited by different tribes, who were often at war against each other. The most powerful of these were the Jews, with whom a treaty was concluded, the chief terms of which were to the effect that henceforward both the Musalmāns and the Jews should be considered as one community, that each would abide by his own faith, and neither would molest the other, that the final decision of the disputes rested with the Holy Prophet.

I quote a few of the sayings of the Holy Prophet on Muslim brotherhood:—

1. Muslims are brothers in religion, and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is in the heart, therefore that heart which is righteous does not

hold a Muslim in contempt, and all the things belonging to one Muslim are unlawful to another—his blood, property and reputation.

2. No man has believed perfectly, until he can wish for his brother that which he wishes for himself.

3. All the Muslims are as one body. If a man complains of a pain in his hand, his whole body complains, and if his eye complains, his whole body complains.

4. All the Muslims are like one wall, some parts strengthening others; in such a way must they support each other.

5. Help your brother in adversity, and redeem him if he go astray.

In a subsequent article I will try to illustrate further how these sayings were literally carried out by his followers, during the life-time and after the death of the Holy Prophet.

Syed Mahbub Ali

THE FIFTH RAY¹

By W. R. C. COODE ADAMS, B.Sc.

WE are told that the fifth ray is the scientific ray and Theosophists are encouraged to study it along with the others. Some time ago I was searching the bookshops of London for a small book on the subject of the Scientific Method, and was unable to find one to my satisfaction, and this has induced me to commit the indiscretion of an article on the subject.

In olden days the so-called Natural Sciences, chemistry, Physics, or the properties of matter, Biology, etc., were classed together as Natural Philosophy and quite distinct from Mathematics, which was a science by itself. This distinction has been found to be obsolete from the point of view of education, because no one can be a physicist or even a chemist without being a mathematician: yet at the same time the distinction is really justified for reasons which will appear later, and I shall adhere to it in this article.

Let me therefore begin with the Natural Sciences or those which depend for their existence on the observation of Nature.

There is one principle which strikes us immediately as the foundation of all things. It is the law of laws, and is by all men to be believed, without which they cannot be scientifically saved. That is—that the same experiment will always

produce the same result, provided the conditions are identical. If an experiment would produce one result one day and one another, all acquisition of knowledge would be useless. What would be the good of recording any result if there were no certainty of its being repeated a week afterwards. This is the real meaning of the reign of law. Thus, if an experimenter finds that his results vary, he at once assumes that there is something in his conditions which has altered without his being aware of it; there is we say, some "uncontrolled factor" in the experiment, and there shall be no peace till he finds it. He must find it because the true scientific mind always wants to know, always wants to understand the reason of everything and is never satisfied until it does. Other lines of thought profit by mystery, but science stands for the abolition of all mystery, that all things may in due course be made plain. If we do not believe that, there would be no object in seeking. A scientist must therefore believe in the intelligibility of the Universe. "Magna est veritas et prevalebit" might be his motto, and his watchword—"That which does make manifest is Light".

The weapon in this warfare with obscurity is the experimental method. Let us examine it. It starts with the observation of Nature and the collection of a large mass of data. This is a stage which must come first and cannot be avoided. Thus, although the scientific method is supposed to have originated with Francis Bacon and the "Novum Organum," it had its roots further back, for Aristotle sent far and wide to collect data on phenomena, and the Egyptians were patient and accurate in their astronomical observations.

This data is then subjected to a careful and minute scrutiny whereby certain common features are noticed, and these are made into generalisations which are put forth very tentatively as laws. Now comes the important point which is omitted by so many amateur scientists. In order to test this

¹ A transaction of the Verulam Lodge, Cambridge.

law, a crucial experiment is devised. Something to put it to the test. The experiment is arranged and, if the result is successful, then the work can be published: if not we start again from the data. Let me give an example.

Sir Isaac Newton, while meditating under an apple tree, was struck a violent blow on the head with an apple. This was certainly a phenomenon which compelled observation. Why should the apple fall to the earth? This made him consider the whole problem of gravitation and the movements of the heavenly bodies, concerning which there was an enormous amount of data already available. From this he devised the theory of gravitation, which is that every particle of matter attracts every other particle with a force which varies with their mass and the distance between them. To check this, he calculated the positions which certain of the heavenly bodies should occupy at certain times if his theory was true, and, when they agreed with the amended observations of the astronomers, his excitement, as he said himself, was so great that he could scarcely see the paper. This is a characteristic example of the method. The next stage is to explain the law, to show why bodies follow this rule, for a law is only a generalisation for our convenience and the scientist must never be satisfied until he has explained the law. Here is the place for the theory, and upon these generalisations the scientist may put forward tentatively his theory and is quite at liberty to do so, however strange that theory may sound, provided of course the theory is made to fit the facts, and not the facts to fit the theory, a method of unconscious falsification which the history of Science has shown to have been employed by men who ought to have known better. Thus, the test of a theory is not that it is acceptable to us, but that it is in accordance with facts.

This theory must only be considered as a possibility until it is supplemented by experimental evidence from an

independent source. Many theories have on further examination, been found totally incorrect and have been discarded altogether, for instance, the old "Phlogiston" theory. If however, evidence is forthcoming, we may say that we have gained one step.

The next is to explain the theory, and it all begins again, for there is no end till everything has been made clear.

Thus a "law of Nature" is only a generalisation applying within certain specified conditions drawn up for our guidance. We should always try to transcend it by understanding what causes the law. Then we no longer need it. Laws really represent our limitations, not our knowledge. Often it is found that a wider explanation or theory explains or embraces several other previous theories or laws. They then sink into it as special cases of the general theory and we have reduced many theories to one. This is particularly true of the Theory of Relativity, where it seems that Newton's three laws of motion, his theory of gravitation and other things as well are explained by one general principle. The whole method is really nothing but common-sense, the only reason why difficulties occur is because it is necessary, to understand a point in science, to realise all the previous work that has gone before, and this may take months to recount.

Personally, I think that, given sufficient time, he who cannot explain a point to reasonably intelligent people does not himself understand it. This is even true of Relativity: but to completely understand it we must approach it from the side of higher mathematics and this would probably need a ten years' previous course.

It is in this light that one may look on Theosophy. It is a theory put forward to explain the facts of life. It may sound complicated but it is the only theory which so well fits the data. It is gradually being justified by subsequent evidence. It is to be carefully criticised and may be partially amended

to fit new facts. It may seem strange to orthodox eyes, but theories are made to fit facts not prejudices, and the massed evidence in favour of the main tenets of this theory, if not already crucial, will soon become culminative.

When we turn to mathematics we are on different ground. This line is of particular interest to many Theosophists, and as much misunderstanding prevails on the subject a few words may not be out of place.

To the ordinary person, mathematics represents a method of calculating quantities. This represents only one application of the subject. Pure mathematics is a complete system of reasoning about number and quantity, starting from certain assumed axioms such as—things that are equal to the same thing are equal to one another, and deducting therefrom by rigid proofs certain propositions about these quantities. I will give an example.

The mathematician deduces that—

$$(X + Y)(X - Y) = X^2 - Y^2.$$

This means that the sum of X and Y multiplied by the difference between them is equal to the difference between the squares of these two quantities. This expression is called an "identity" because it is true whatever values are given to the symbols X and Y. It has been deduced by rigid mathematical proof and therefore must always be correct. Here, therefore, is obviously an instrument which is very useful to any person who wishes to calculate anything about the sum or difference of two quantities and the difference of their squares. All other mathematical expressions are deduced in the same way and for similar purposes, special methods being introduced to deal with special classes of problems. Thus trigonometry deals with relations between the sides and angles of triangles, and "calculus" with the sum of a large number of very small quantities. All expressions are deduced by rigid proofs, but

the mathematician has to invent a whole system of signs and technical words which make his work look complicated. Thus, in order to understand an expression we must go over all the previous ground and this may take a very long time.

In the earlier books of Euclid, it was the custom in deducing a proposition to repeat at length all the previous propositions which were used or mentioned in the proof. These are now omitted and the work is further abbreviated by the use of signs. It is a great saving of time but at the expense of lucidity. Moreover, the mathematician is not concerned with what values are given to X and Y. He provides the expression: anyone may use it for any purpose he wishes. Thus it has been defined as "that science in which you never know what you are doing".

We see here that we are using methods different from those of the natural scientist. There is no appeal to experiment. Everything is deduced from the axioms. If the axioms are true, all else that follows is true; it is a system of reasoning by itself.

What, therefore, is the object of mathematics besides providing an instrument for calculating? It teaches us to be exact. In Natural Science we do not actually prove a theory, we only pile up evidence; in mathematics it is a rigid proof about which there can be no manner of doubt. It also teaches us to follow a train of reasoning carefully. In a mathematical proof there is no such word as "probably". Either the result does follow from the antecedent statements, given certain axioms, or it does not; there is no question of doubt. Also you must not jump to conclusions, each step is distinct by itself and sufficient. Thus, at every point in the proof you know how you got there and what is more what you mean by each statement. Also—another very important thing—it teaches us to know always what we are talking about. Every book on geometry starts by a series of definitions, wherein the

geometrician defines exactly the meaning of the terms he is going to use in order that there may be no manner of mistake. Thus if he defines a straight line as the shortest distance between two points, nothing that he subsequently may say about straight lines applies to any that do not fulfil this condition. How often has one heard two people arguing at cross purposes simply because they have not troubled to begin by defining the meaning of their terms. What a lot of misunderstanding would be prevented.

Let me conclude. What is the use of the Scientific Method to us? I will state it in a sentence. For ourselves—nothing; for the discovery of truth—everything. It is this cautious and scrupulous reverence for truth at any cost or trouble, which, so few are willing to give and which is so great and wonderful a thing. You may test the souls of men by the way they react to a truth which goes against their pet theory. It is the best test of self that I know. The question—"What evidence have you for that?" is always fair and should never be evaded. "Prove all things, hold fast to that which is true." In the past, hundreds of patient men have poured out their energy, ay, and often their very blood, working without reward and with a simple faith as great as that of any devotee, that "Great is the truth and it will prevail".

They have left us this great heritage of knowledge and example. Let us carry it on in the spirit of the motto of our Society.

"There is no Religion higher than Truth."

W. R. C. Coode Adams

UNIVERSAL RELIGION¹

(Continued from p. 563)

PART III

OUR deliberations have now reached a very startling fact. There is nothing inherent in human nature capable of altering permanently the perverted condition of man's free-will. More than this, if we turn to Nature, there is no known system in the whole universe that affords a parallel to man's condition whereby he may discover a clue to recover natural equilibrium. From both these standpoints, then, man's case is hopeless. It only remains to be seen whether, as we may confidently hope, man's Heavenly Father has graciously imparted to those minds of the race most fit and prepared for the high honour, the secret of regeneration, of free-will, as a conspicuous act of divine Grace. We may feel confident that He has done so on the ground of divine Economy, and because there is ample evidence in Nature that, however rigid law may be, the ultimate end of all things is for Good, and therefore behind the Brain of the Universe reposes the Centre (the Heart) of Love. Our assumption receives encouragement from the fact that the human species appears to be favoured by what might be termed "a period of grace," in contradistinction to the unabating enforcement of law elsewhere throughout the Universe, inasmuch as the immediate consequence of attempting to live out of harmony with type

¹ The Author's name has been withheld by request.—ED.

appears to have been deferred for some reason or another, else the entire race of man should have become extinct centuries ago in the ordinary course. Here then we strike a unique spectacle of divine Resource and Tolerance, where the grand complex system of the Universe as a whole is subservient to law that brooks no contempt, while yet, in the solitary instance of man, retribution lags without disturbing the legal atmosphere. The situation presents a complicated machine with one section out of gear working on unaffected, notwithstanding that as soon as other sections waver in their appointed functions they are thrown out of action promptly. We have no other alternative, then, but to conclude that this is the outcome of temporary grace, in the face of the overwhelming evidence of the Almighty's unchangeableness in all other directions by the prevalence of exacting laws.

With these facts fresh in our minds let us search the philosophy of past and present generations in the seclusion of our studies. It is only possible to cast a very cursory glance upon them here and only the most prominent schools can even be noticed.

As we patiently wade through the myths and the fables of ancient mythology and the discourses on erroneous premisses of Greek and Roman philosophers, it might strike us that, if it is possible to pass muster merely by acting up to one's light (as some would have us believe), these worthy thinkers of old should not cut the ridiculous figures they do to-day in the glare of the advanced sciences. Let us then be wise and appropriate the moral—not only should we use the light available but we must also test it by Natural law.

We cannot fail to bow in the deepest veneration before the matchless army of Eastern saints and sages who learnt how to subjugate, then to kill, the Ego within. Imposing moral giants, they stand out through the gloom of the centuries as immortal beacons of moral Light flooding our poor lives

with beams that dazzle and bewilder. But, alas, they only illuminate the mountain top of our goal, leaving us to struggle if we can (in most cases unsuccessfully) up the precipitous slopes in their footsteps alone! We have said "if we can" advisedly; for the environment of the majority prevents them as perhaps nothing else could from even venturing a trial. Oh that it were possible and practicable to comply with type by sheer will-power, for here surely would our problem be eternally solved! Disappointed, we must proceed on our course.

We turn to the Jewish Rabbis, to Zoroaster and to Mahomed; if ceremonies, sacraments and ritual could possibly help us, here indeed might our task end successfully. But no, all are silent on the vital point how man may alter the present pose of free-will.

To be thoroughly honest, we must struggle steadily through the doctrines of such eccentrics as Joseph Smith, the Mormon prophet, and of a host of others who have cultivated Occult Science. We will find that not one of them treats of our subject and nearly all point to evolution of another species, as though matured type had not already been reached in Man—a corollary opposed to established biological evidence. It cannot also escape notice that almost all religions have one of two fatal tendencies; one, to deify the Master, and the other, to form a clan. The first tends to distract from the real substance, the Centre of Morality, the great First Cause, the Heavenly Father of man, and to concentrate instead upon the Shadow—a human medium. The second destroys the possibility of human brotherhood and encourages such animal instincts as malice, envy and hatred against outcasts, infidels, sinners, heretics, etc. Obviously, a religion to be universal must be conspicuously free from such handicaps.

Our long list is very discouraging and in the majority of cases the task hardly repays even our time; but still, onward we must press, for our errand is one of the very first vital

importance. We dare not stop or juggle with our data. It is alarming to observe eventually that *no* spiritual teaching to-day completely answers our purpose in its results. Can it be that we are mistaken in our conceptions of the steadfastness of divine Economy and in the depth of divine Love? Just one hope glimmers before our faith entirely collapses: It is indeed our last hope. ALL is lost if it fails.

Jesus Christ alone of all moral Teachers makes the condition of *re-birth in the present life* an absolute term of reconciliation with the Almighty; but there is grave cause for suspicion in the Christian religion as we see it practised in our midst. The very opposite query has also to be faced, why, if this religion above all others solves the problem (how man may restore free-will to the natural condition), it has not succeeded in its mission in twenty centuries. There is surely something wrong somewhere either in precept or in practice; and we must therefore sift matters to the very source before we rest satisfied.

PART IV

We might review the teaching of the Christian Church in the first instance. It is not an easy matter, however, to do this briefly—so many are the divisions. But as a general view is necessary for our purpose, we must make an attempt.

It is generally believed by the Christian Church that the human species originated in a pair of beings created by Jehovah (the Father) from the dust of the Earth, who disobeyed the Creator and with all other living things and Mother Earth were in consequence cursed. Man was condemned to death for sin; but at the same time he received the promise of a Saviour. The Jewish nation was singled out for manifestations of Jehovah's Providence, and He eventually became incarnated as a man, of a Jewish maiden,

was named Jesus Christ and known as (the Son) the second Person of the Godhead. He lived a perfect life and died as a felon on the cross at the hands of the Jews. He was buried and rose again the third day and ascended into heaven, there to sit at the right Hand of the Father till the day arrives when man will be judged for his sins, when the redeemed shall enter eternal bliss somewhere not on the Earth and the condemned will be thrust out into outer darkness (some say a fiery furnace) eternally. A third Party to the Godhead is the Holy Ghost, Whose function appears to be to dwell within man and to lead him upon the correct course of life. The Godhead is thus said to consist of three Persons, yet representing *one* God. The Christian Church insists upon every member being baptised and upon the observance of the "Lord's supper" (which is partaking of bread and wine with some ceremonies, as tokens of the Saviour's Body and Blood and in commemoration of His sacrifice); and the majority go through the ceremony of "confirmation" to make a public confession of faith and to receive the Holy Ghost at the hands of a bishop. Where the latter institution is not observed, the public confession is made (without any particular ceremony) in a place of worship during ordinary devotional exercise. There are altogether very vague conceptions of what "sin" really is and of what the Saviour literally does for the redeemed. Sin is, of course, condemned in no mistaken terms and a "clean heart" is anticipated; but there is sufficient ambiguity about both to pervert the essence of the salvation the Christian Church proclaims.

Many serious obstacles, too, obstruct intelligence in these doctrines, and the consequences are in no wise modified by the prescribed method, namely, that what is a "mystery" must be swallowed by faith. Faith, we understand, is an indispensable necessity in every ordinary human life, because man has to deal with not only a past and a

present but also with the unknown future and the unseen realities of the Spiritual kingdom of creation and of the Infinite and the Eternal. Neither organic sight nor unaided finite intelligence can possibly "see" what is not recorded in history or what is not experience. Therefore, to *live* at all necessitates a succession of ventures by faith into the unknown. But, surely, faith must be regulated by intelligence if only to preserve one's sanity, otherwise, for instance, there would be nothing to prevent any school of thought from demanding faith in the assumption that the Creator is to be found in the Stone kingdom of creation. In this manner, the Christian Church has invented, "the mystery of the God-head," "the mystery of the incarnation," "the mystery of the cross," "the mystery of the holy Eucharist," and so on—all outrages on Intelligence, but obligatory articles of faith.

Then comes the complicated series of "infallible" dogmas (not mentioned in the Bible) which are idolised to the same level as what is accepted as divine revelation. The idea that *any* collection of finite intelligence can possibly lay down infallible laws for the Infinite is, one would think, quite unthinkable by an ordinary individual; but not so with the "divines" of the Christian Church.

The Christian Church is also hopelessly mixed up on the subject of revelation and again compels coercion of intelligence by Faith. The position may be summed up thus: Infinite Intelligence has somewhat (of infinity) to communicate to finite intelligence. In the most favourable circumstance, the result can never be *all* that is available for communication. As well expect to obtain all information regarding the ocean from a teacupful of sea water, and yet our simile falls very far short in proportion. Or, again, the quintessence of perfect moral Light would illuminate an undeveloped human crystal. The result could never demonstrate accurately the purity of the spotless Source and would never exceed the crystal's

power of conveying or reflecting light. Even so with revelation. No human record can exceed the medium's capacity or escape local colour, and therefore ample room for these contingencies should invariably be left when dealing with what professes to be divinely revealed. The safest course would appear to be to draw no conclusions which conflict with what can be conclusively *proved* by Natural law or experience and to accept by faith only what can stand on Intelligence, leaving all other matters to Time. Thus, like a hungry man we should leave the bones and other morsels not easy to masticate and lose no time in satisfying our present need, in preference to either dying of hunger by meditating instead on the process of digestion, or committing suicide by indigestion.

The Christian Church can certainly boast of a proud list of martyrs (many of them victims of a section of the Church); and it has put up a big score under philanthropy. That it has undoubtedly elevated society in its progress can hardly be questioned; but, alas, it has failed hopelessly as an Universal religion, in that its members, generally, have yet to learn what "brotherly love" means! This probably is due to the pernicious tendency to split up into sects—an animal instinct evidenced in the collection of birds and animals in flights and herds. Yet, how incalculable has the injury been to the species. Look at the Christian nations at death-grips on earth's battle-fields and witness the doom of the Christian Church from natural causation; for, the further it progresses on its "animal" errand, the less are its supporters complying with type. Oh, Shade of Consistency, what must be the depth of your blushes to see these professed "lambs among wolves" out-wolfing the tiger, not only among the aggressive, but also among the women, children and the infirm of their own fold! There can be no question that the Christian Church does support war, for its "divines" have spared no pains to justify the

action taken by their respective nations and to take sides themselves. It cannot of course be gainsaid that war has been inevitable, for, unfortunately, the majority must settle disputes like the lion (for instance) when they live by that animal's instincts; but there is no excuse for the Christian Church's attitude.

The "mystery" of the Godhead and the Christian tragedy of the Cross are *impossible* doctrines. The latter sinks into a farce, if it is correct that the Lord of the Universe and Jesus Christ are one Being; for did not the One on the Cross appeal to the Other (no other than Himself, then)? And how meaningless too becomes the recorded anguish of the Victim! It is inconceivable also how the standard of divine Holiness failed to escape deterioration, if Jehovah out of love for Man persecuted Himself and thus satisfied His sense of Equity. Then, leaving aside all other objections to the former "mystery," how could any part of the eternal Godhead ever die?

(To be continued)



NOTES ON DANTE

By MARGHERITA RUSPOLI

THE conception of interpenetrating spheres of matter of different densities, all having the same centre but each successively finer sphere or world, a larger circumference, —from *this* point of view, the geocentric system is correct enough for us earth dwellers. The densest part, the unpleasantest region of astral matter, coagulating towards the core of the astral sphere, is in space situated below the crust of our earth, while the finer layers of astral matter spread further and further away from its surface, just as the terraces of

Dante's Purgatory rise and the highest and happiest part forms the Earthly Paradise, or Elysian Fields, the "Summerland" of the spiritualists. The astral sphere extends, we are told, about as far as the mean distance of the moon; and there, in fact does Dante enter Heaven, or the mental plane or sphere. And, although the illusion of physical matter has been largely retained in Inferno and Purgatory¹ (partly dissipated in the Earthly Paradise, through the effect of various exquisite little touches, after the very zenith of delicate loveliness that still might be deemed physical has been reached), the words in which Dante records his entry into the Heaven of the Moon show that it is not the *physical* substance of that body he touches, although he apparently sees it and recalls to mind its "dark marks":² "It seemed to me that a cloud covered us . . . Within itself the Eternal Pearl received us".³

Dante's progress is, in fact, through the "five worlds" of human evolution—the two highest worlds of our system being those of superhuman evolution. The physical plane, he barely touches on the journey which starts on earth, but we soon get on to another "earth". Does not Plato say that we live, as frogs do in holes and pools, in hollows of the earth, while the true surface of the earth is lifted up in the region of ether above the air, while there is a yet deeper hollow than those in which living men dwell, a hollow bored right through the earth and called Tartarus?

I am persuaded [it is Socrates in prison who is speaking to his friends, on the morning of his death] that the Earth is very great, and that we who inhabit from the river Phasis unto the Pillars of Hercules dwell in a small part thereof, like unto ants or frogs round about a pool, dwelling round this sea, and that many other men dwell

¹ N.B.: Dante alone places Purgatory in the air, on the terraces of a mountain-side, instead of underground, and makes its spiritual atmosphere that of the Beatitudes and not that of the Decalogue. And apparently only Plato and Dante have the conception of an infernal region that bores right through the world, with two antipodal openings.

² "Segni lui."

³ "Parev'a me che nube ne copriasse . . . Per entro sè l'eterna margarita ne ricevette . . ."

in other like places. For in all parts of the Earth are hollows, many, various in shape and magnitude; into these flow water and thick clouds and air, and are therein gathered together; but the Earth itself is lifted up clear into the clear Heaven wherein are the stars. This Heaven is that which those who speak of these things call the *Ether*, whose sediment is that which is always being gathered together into the hollows of the Earth. We, then, who dwell in the hollows, being ignorant, think that we dwell above on the Earth, even as he who had his dwelling down at the bottom of the sea would think that he was on the surface thereof, and beholding through the water the sun and the stars, would conceive the sea to be the heaven, inasmuch as, being sluggish and weak, he never mounted up to the surface of the sea, and put forth his head, and looked out at our place, and saw how far it excelleth the things of his own place in purity and beauty; neither had he heard of it from any one who had seen it. This is our case. For we, dwelling in a hollow of the Earth, think that we dwell upon the Earth itself, and the Air we call Heaven, and think that it is that Heaven wherein are the courses of the stars, whereas, by reason of weakness and sluggishness, we cannot go forth out of the Air. But if a man could journey to the edge thereof, or having gotten wings could fly up, it would come to pass that even as fishes here which rise out of the sea do behold the things here, he, looking out, would behold the things there, and if his strength could endure the sight thereof would see that *there* are the True Heaven and the True Light and the True Earth . . .

. . . There the whole Earth is of such colours as painters use here, yea, of far brighter than these and purer; . . . her mountains and her stones are polished and transparent and of exceeding fair colours; whereof the precious stones here are fragments—sardius, jasper, smaragdine and all such: but in that place there is no stone which is not as these are and fairer. The reason whereof is this, that the stones there are pure, and are not eaten away or corrupted as are the stones here by the rot and salt of that sediment which is gathered together here, whereof come unto stones and earth, and likewise unto beasts and herbs, deformities and diseases. Now, the True Earth hath these things, and also gold and silver and other things like unto them for her ornaments; for there they are not hidden but manifest, and are in abundance . . . and on that Earth there are beasts of many kinds, and men . . . that which Water is and the Sea with us for our use, the Air is in that region, and that which the Air is with us, the ether is with them . . .¹

So does that most interesting Alchemist, Thomas Vaughan,² now an Adept, write:³

. . . The earth is invisible. I know the common man will stare at this and judge me not very sober when I affirm the earth—which of

¹ *The Myth in Phædo*, translation of J. A. Stewart: *The Myths of Plato*.

² *Eugenius Philalethes*, 17th cent.;—*Man: Whence, How and Whither*, p. 7.

³ *The Works of Thomas Vaughan*, edited by A. E. Waite.

all substances is most gross and palpable—to be invisible. But on my soul it is so and—which is more—the eye of man never saw the earth, nor can it be seen without Art As for this feculent, gross body upon which we walk, it is a compost and no earth; but it hath earth in it, and even that earth is not our magical earth.¹

Again :

When I speak of a natural triplicity, I speak not of kitchen-stuff—those three pot-principles, water, oil and earth. But I speak of celestial, hidden natures known only to absolute magicians, whose eyes are in the centre, not in the circumference; and in this sense every element is threefold. For example, there is a threefold earth: first, there is elementary earth, then there is celestial earth, and lastly there is spiritual earth. The influences of the spiritual earth, by mediation of the celestial, are united to the terrestrial and are the true cause of life and vegetation.²

So Dante says that virtue wafted from the Earthly Paradise is the origin of vegetation on our earth—"the other earth".³ So Genesis affirms that the Lord God created "every plant of the field before it was in the earth, and every herb of the field before it grew" (II, 5). Elsewhere Vaughan calls our earth the subsidence or remains of the created world, "settled like lees towards the centre". The modern poet, Walt Whitman, follows somewhat the same fashion; he declares that the body is as divine as the soul and survives with it—the body we cast off at death is "only excrementitious".⁴ He has many such passages, for instance :

Of your real body, and any man's or woman's real body, item for item, it will elude the hands of the corpse-cleasers, and pass to fitting spheres, carrying what has accrued to it from the moment of birth to the moment of death.⁵

The table we subjoin shows the relations of Indian and Dantesque nomenclature at a glance, and Dante's exposition in *Paradiso* II, pp. 112-132, should be read in connexion with it.

¹ *Magia Adamica*.

² *Anthroposophia Theomagica*.

³ *Purgatorio*, XXVIII, 109-120, also 68-9, and XXVII, 134-5.

⁴ *To One Shortly to Die*.

⁵ *Starting from Paamanak*.

THE SEVEN INTER-PENETRATING SPHERES OR WORLDS
OF THE SOLAR SYSTEM

The two worlds of superhuman evolution of the "perfect man" or Asekha Adept.	Mahāparanirvāṇa, Ādi or Divine world.		VII.
	Paranirvāṇa, Anupāḍaka or Monadic world.		VI.
The "five worlds" of human evolution.	Nirvāṇa, Ājmic or Spiritual world.	Empyrean The "ciel ch'è pura luce. . ." (heaven which is pure light) (<i>Par.</i> , XXX, 39.)	V.
	Buddhic or Intuition world (Plato's Archetypal world).	<i>Primum mobile</i> or Crystalline heaven. "Questo cielo non ha altro dove che la mente divina." (This heaven has no other place or site than the divine mind.) (<i>Par.</i> , XXVII, 109-110.)	IV.
	Devachan or Mental world (higher and lower).	Starry heaven. Seven planetary heavens.	III.
	Astral or Emotional world.	Earthly Paradise Purgatorio Inferno.	II.
"Triloka"—the "three worlds"; they are those of the normal evolution of humanity at its late takes place, after the first present stage of development.	Physical world.	The "Selva oscura" (dark wood).	I.

Our students are familiar with the conception that, as the Divine Life descends into manifestation, at every stage some of its powers are, so to say, cut off: more and more limitations are imposed. To us, the fifth plane (counting from the bottom) represents all that our utmost flight of imagination can—how dimly and how partially!—conceive of divine liberty, bliss and fullness of life. We advise the reader to compare C. W. Leadbeater's attempt at describing the Nirvāṇic plane, "the sea of light and nuclei of yet greater brilliance in that torrent of light,"¹ with Dante's beautiful account of his first impressions

¹ *The Inner Life*, Vol. I, p. 340.

on entering the Empyrean: ". . . As lightning . . . so living light refulgent swathed me . . . And I saw light in form like a river." The word *Nirvāṇa*, in one sense at least, means "blown out," and of course if any of us could have his consciousness suddenly transported into *Nirvāṇa*, it would be "blown out" indeed, all the limitations we mistake for our life would be gone. Put the consciousness of an insect or a mouse into the brain of a man absorbed in scientific or mathematical thought, and where would the poor little creature be? Yet what difference have we there, compared to that between our consciousness and the *Nirvāṇi's*? Change, and death, and illusion, are "blown out" in *Nirvāṇa*, not life, consciousness or true individuality. Stage by stage we have to raise and enlarge our consciousness; and very interesting are Dante's repeated indications of his own sense of effort in doing so (in the Heaven of Saturn, in the Starry Heaven and in the Empyrean).

The Arhat, we are told, has his consciousness normally focussed on the Buddhic plane and can raise it to the *Nirvāṇic*—the normal habitat of the Asekha Adept. Buddhi represents the first subtle sheath, or film, or veil (it cannot be called "body"), barely limiting, rather somehow defining, the Ātmā. The Buddhic world is the world of Plato's Archetypes or Ideas. Here Dante has the vision of the Angelic Hierarchies; here Beatrice (who is, of course, the principle of Buddhi, Heavenly Intuition or Wisdom, personified, as on earth she was that of the purified astral reflecting Buddhi) alone speaks to Dante.

Nirvāṇa Dante calls "the heaven of Divine Peace," because, as no limitation or want is felt anywhere in it (every point, every individual consciousness is uncircumscribed, it no longer resembles a sphere, however enormous, but is like a radiating

¹ "Così mi circunfuse luce viva . . . E vidi lume in forma di rivera . . ." (*Par.*, XXX, 46 on.)

star whose rays can reach the uttermost in all directions), no part is separated from another, so no part desires another, and no part moves to reach another part or anything outside its own fullness; thus the whole heaven is still. In it, all desires being fulfilled, are dead.¹ The Buddhic or Archetypal, or pattern world, Dante calls "the royal mantle of all the volume-spheres of the world"² it is "a body in whose virtue the whole contents of being lies"—it is the plane of all-including unity, the image of the Divine Mind, for the eternal "Ideas" and the Mind which conceives them, are fundamentally the same thing.³

God the Father is the Metaphysical, Supercelestial Sun; the Second Person is the Light; and the Third is Fiery Love (*Amar igneus*), or Divine Heat proceeding from both. Now, without the presence of this Heat there is no reception of the Light and by consequence no influx from the Father of Lights. For this Love is the medium which unites the Lover to that which is beloved . . . God—before His work of creation—was wrapped up and contracted in Himself. In this state the Egyptians style Him the Solitary monad (*Monas solitarius*) and the Kabalists Dark Aleph (*Aleph tenebrosum*); but when the decreed instant of creation came, then appeared Bright Aleph (*Aleph lucidum*), and the first emanation was that of the Holy Ghost into the bosom of the matter. Thus we read that "darkness was upon the face of the deep" and "the Spirit of God moved upon the face of the waters". Here you are to observe that, notwithstanding this process of the Third Person, yet was there no light, but darkness on the face of the deep, illumination properly being the office of the Second. Wherefore God also, when the matter was prepared by Love for Light, gives out His *Fiat Lux*, which was no creation—as most think—but an emanation of the Word, in Whom was life, and that life is the light of men . . . I am that Light, the Mind, thy God, more ancient than the watery nature which shone forth out of the shadow . . . *Sit Lux*, for which a mendacious rendering hath substituted *Fiat Lux* . . . No sooner had the Divine Light pierced the bosom of the matter but the idea or pattern of the whole material world appeared in those primitive waters, like an image in a glass. By this pattern it was that the Holy Ghost framed and modelled the universal structure . . . (*Anthroposophia Theomagica*).

¹ *Par.*, XXII, 61-67.

² "Lo real manto di tutti i volumi del mondo" (*Par.*, XXIII, 112-3).

³ Vaughan gives the following account of what he calls "the process of the Trinity from the centre to the circumference," and it can of course be taken as holding good at various stages and levels of the work of creation.

Multiplicity begins on the highest level of the next world: "The following heaven, which has so many eyes [fixed stars] divides that being into various essences by it distinguished and by it contained."¹ This is the Heaven of the Fixed Stars—the Home of the Ego; here Dante witnesses the "Triumph of Christ," he sees the host of perfected Egos which Christ draws up after Himself to the yet higher worlds; and here he speaks with some of the greatest Egos. Dante calls it also "the heaven, which so many lights make beautiful,"² which "from the profound mind which revolves it [from God, through the Buddhic plane], takes the image [exemplar, archetype] and makes with it the seal."³ Afterwards, "the other spheres in various ways arrange their several distinct virtues towards their proper ends and creative work [the seeds which they contain]"⁴ . . . "they take from above and create [act] below."⁵ For these other regions of the mental plane, Dante follows, not our division into sub-planes but an astrological classification.

The astral plane we have already touched upon. With reference to the "wandering, devious, causing-to-go-astray wood of [this] life"⁶ we may mention as an interesting instance of the way in which the same symbols reappear constantly in all parts of the world and in all times, a Buddhist legend of Burma. This likens human life to a great forest in a valley, a forest full of flowers—some poisonous and of thorns, and tangled thickets, of *ignes-fatui* and jewelled snakes, lit by flashes of summer-lightning that perpetually come and go; a forest full of men also, who try to linger and

¹ "Lo ciel seguente, c'ha tante vedute, quell' esser parte per diverse essenze, da lui distinte e da lui contenute."

² "il ciel, cui tanti lumi fanno bello."

³ "de la mente profonda che lui volve prende l' image e fassene suggello."

⁴ "Li altri giron per varie differenze le distinzion che dentro da sé hanno dispongono a lor fini e lor semenza."

⁵ "di su prendono e di sotto fanno."

⁶ "Selva erronea della vita" (*Convivio*, IV, XXIV).

to rest among its winding woody paths that turn back constantly on themselves; but the keeper of the forest is Time who, armed with a long whip, lashes them forward, so that one soul after another ends by finding a straight, steep, rocky road that leads along the cliffs bordering one side of the valley—a narrow, hard road, bordered by precipices; but above the cliffs shines with steady light a refulgent Star; and following this road, the souls reach a lake in which they bathe, and their scars fade and their desires die and they enter into the Great Peace.⁷

Dante was of course a visionary from his youth up, as the *Vita Nuova* abundantly testifies. And very interesting in their simplicity are his descriptions therein of how a powerful emotion, by centering his consciousness strongly in the astral body, would make him almost lose grip of his physical instrument. The young poet probably soon learnt that it was more prudent not to speak too openly of experiences and faculties that others did not share and could not understand. But in the magnificent prelude to the *Paradiso* Dante affirms solemnly:

"In the heaven which most of His light receives
was I . . ."

and this assertion (the pivot, as it has been noted, of his Epistle to Cangrande which forms really an introduction to the Divine Comedy) is, I hold, to be taken literally. Dante indeed reiterates in this same first Canto of the *Paradiso*, that he *knows* higher states of consciousness, to those who can seize the real meaning of the following lines:

"O good—or gracious—Apollo . . .
Enter into my breast, and breathe thou (inspire me
thou)
as, when Marsyas thou didst draw
from out the sheath of his limbs."⁸

⁷ *The Soul of a People*, by H. Fielding Hall. The *Anugitā* also likens human life to a forest (*The Secret Doctrine*, Vol. II, p. 674).

⁸ Nel ciel che più de la sua luce prende fu' io . . .

O buono Apollo . . .

Entre nel petto mio, e spira tue
sì come quando Marsia traesti
da la vagina de le membra sue.

That Dante, who never uses a brutal, grotesque or repugnant image or simile where it is not strictly in place and artistically necessary, whose sensibility, for instance, notes the painful impression produced by certain caryatides, should in this sublime invocation be really conjuring up gratuitously a disgusting scene of cruel torture, is incredible.¹ What is the true meaning of the myth of Marsyas? Marsyas was a Phrygian countryman or nature-god, frequently represented in art as having a satyr's face and goat's tail, who found a flute which Minerva had thrown away, because she had caught sight of her reflection in water while playing on it and had noted the distortion of her features. The flute, as still inspired by the breath of the goddess, yielded sweet music when Marsyas put his lips to it—so sweet, that he challenged Apollo to a musical contest. Marsyas is animal-man; Minerva's flute, the lower mind—an unsatisfactory instrument for her, who stands here for Buddhi-Manas. Apollo, or Christ, is the Divine Spirit. When Marsyas, having played his own best, hears the music of Apollo's lyre, his consciousness is rapt away and leaves his physical body—his "coat of skin" (Genesis, III, 21) altogether. He dies to the lower life. To produce changes of consciousness, inducing higher ones, is one of the marvellous powers of music; for this purpose precisely was music made use of in the Pythagorean Schools.

Dante is invoking ecstasy, the mystic flight (though without complete separation from the body (compare *Par.*, XXXIII, 67-75). It is precisely what, at the opening of the *Paradiso*, one would expect him to invoke. To such a state when disjoined from the body, does Vaughan (among how many other mystics!) allude, when he writes:

She [the soul] hath several ways to break up the house [the edifice of the body, *Convivio*, III, viii], but her best is without a disease. This is her mystical walk, an exit only to return. When she takes air at this door, it is without prejudice to her tenement.²

M. Ruspoli

¹ *Purg.*, X, 130-4.

² *Anthroposophia Theomagica*.

THE TWELVE SIGNS OF THE ZODIAC

AS A KEY TO THE SECRET DOCTRINE

By J. KRUISHEER

(Continued from p. 582)

WE shall now proceed to a consideration of the Signs of the Zodiac separately and in order of sequence, and we shall then possibly be in a better position than now to investigate the Sun-Myth (together with some other parallel Myths). First let us take the Signs one by one.

Aries is usually taken as the first sign of the Zodiac, because, according to astronomers, at the time of Hipparchus the intersecting line of equator and ecliptica was pointed to that sign, hence the line was called Aries-Libra, and because they consider that the Zodiac originated with the Greeks. The Brâhmanas also begin their Zodiac with the same sign, although they place the origin a few sidereal years (each of 25,796 years) earlier, and the Chaldeans had also held Aries as a fixed point for 6,000 years, although they of course knew that the equinoxes were displaced almost 90°, a fact which they had observed in the heavens.

During the same period, and probably for a much longer one, the Egyptian astronomers made the star Sirius the beginning of their Zodiac. The Ancients therefore must have had some principle, some idea or other behind this conception that this point Aries must be taken as the starting point of the

Sun's journey. It is true that the present day astronomers still use that same sign Aries in beginning their calculations, but they could just as well have taken any other point. For the Ancients the Zodiac was destined to serve more as a symbol of evolution than for astronomical purposes (these were merely subsidiary), so that it is far more probable that they regarded this point as representing the beginning and end of a cycle of evolution.

In this connexion attention may be drawn to the more recent discoveries. The observation of the great numbers of stars which compose our Solar system, and the collection, in tabular form, of the motion of each, threw some more light on the nature of the cosmic forces which are at work under them.

Formerly it was believed that this independent motion among the stars was on an average the same in all directions, but more recent observations showed that in connexion with the centre of gravitation of the Solar system there are just two opposite streams of stars, moving along a line in the plane of the Milky Way, and that the number and the sort of stars moving in these two opposite streams are about equal.

To grasp this discovery better, we must come down for a moment from the Cosmic to the atomic, where we find—also according to the latest discoveries—that there always exists an electric current, made up of the movement of small charged bodies, electrons. Until a short time ago, it was thought that only negative electricity was conducted in this way, but recent experiments show the existence of positive conductors as well. Maybe there is a means to read the Zodiac also in two ways, starting from Aries.

We may therefore regard the electric current as two opposing currents of atomic or sub-atomic bodies, one current charged positively, the other negatively, just as our Solar system, as we have already seen, is found to consist of

two opposite "streams" of stars. The importance of this concurrence will be more obvious if we consider that our sun—and therefore also the fixed stars—probably consists of similar electrons, heavily charged, and that these bodies (the suns) as a whole must carry immeasurable electric charges. Their movement in Space will thus produce an enormous Cosmic current of electricity if they move in opposite currents, as described above, and given that one current is positively and the other negatively charged.

Now the exact position of these star-streams in their relation to the Zodiac is not yet known with any degree of accuracy, but all calculations indicate that they cross the plane of the ecliptic from Cancer to Capricorn, so that the magnetic whirlpool will cut the plane of the Zodiac in Aries and Libra: for, as we know, the magnetic current always falls perpendicularly on the electric. The line of the streams and the plane of magnetism thus cut the Zodiac in four, which are undoubtedly the same as in the Ancient Zodiac, so that possibly we come to one of the reasons why the ancient astronomers placed the constellation Aries at the beginning of their Zodiac, notwithstanding the movement of the precession.

According to Subba Rao the Samskr̥t name of this first sign is "Mesha," and he gives as a synonym of this word "Aja," which means "that which has no birth," which word is used in some parts of the Upanishads to denote the Everlasting Brahman, the Unborn, Uncreated Logos. The first sign therefore means to represent Parabrahman, the Self-Created.

In the R̥g-Veda it is said that "the thousand-headed" Purusha was killed at the foundation of the world, so that the Universe might arise from his remains. Here we find the origin of the allegorical story which appears again later in many different forms in different religions, among them Christianity, referring to the Sacrifice of the Lamb, for Aja (Purusha), the Unborn or Eternal Spirit, also means "lamb".

In the Brahmin-Zodiac the Ram is dedicated to Varuṇa, and the Hindūs sometimes ascribe to Varuṇa the highest Cosmic powers. He is the all-embracing, the all-encircling, and one of the oldest Vedic deities—Space, maker of heaven and earth, since both are “revealed” out of his seed.

It was not until later that Varuṇa became the highest, of the Āḍityas and a sort of Neptune, riding on the “Leviathan” Makara, now the most mysterious and most sacred signs of the Zodiac.¹ This first constellation of the Zodiac (Aries) depicts therefore the Supreme Being, the Unmanifested, the Highest Ruler, the Eternal Origin of all, and it is therefore rightly taken as the first sign.

Max Müller brings out the connexion between Ares (the Greek name for Aries) and Mars, and brings both back to the Samskr̥t word “mar,” by which a further connexion is established with the Hindū Maruṭs, the gods of strife and war. Here we see a lower aspect of the symbol brought out, namely, that of power and might.

There is also a connexion with the Egyptian God Ammoun or Ammon, represented with a ram's head. The head and horns of the ram have always been the symbol of creative power; Ammon is the “Hidden Deity,” the Highest Spirit: Ammon-Ra, the Producer, the Creating God, is the secondary aspect of the “Hidden Deity”.

Combining all this evidence from India, Greece and Egypt, we can therefore safely conclude that all of these intended that in the sign Aries should be seen the symbol of the Supreme Unmanifested Being.

It would take us too far if we were to consider the meaning of this sign as regards other smaller cycles, and it will do each one good to trace this out for himself. Suffice it to mention as a reminder that in accordance with

¹ The connexion between Aries and Makara (Capricorn) will be dealt with under the last-named sign.

the known Law, “as above, so below,” this sign can hold good as the first sign of *every* cycle of evolution; the point Aries can be taken as the central kernel of every manifestation, great or small.

Taurus, the second sign, is in the Brahmin-Zodiac dedicated to Yama, which god is often represented with a staff, in the shape of a serpent, in his hand. In Occultism, Yama is the personification of the Third Root-Race. A hymn of the Vedas speaks of him as the first man who died, and the first who left for the world of bliss, whence he is also called the “god of the dead”. The Third Race, of which he is the embodiment, was the first to be gifted with *consciousness* (Maṇas). He had a twin-sister, called Yami, who always kept urging him to take her as a wife, in order to make the race permanent, whence it will appear that Yama-Yami is the symbol of the twofold Manas. In Hindū Epic poems Yama-Yami is represented as the twin of Vaivasvat (the Sun, the deity) by Saṇja (spiritual consciousness), but while Yama is the “lord of the day,” appearing as the symbol of the Spirit in the East, Yami is the “goddess of night” (darkness, ignorance) who opens to mortals the path to the West—the symbol of evil and matter.

Taurus is associated with all “First-born” sun-gods, is denoted by A, and is therefore called the First or the One. At the beginning of Kali Yuga the equinoctial point fell in this sign, so that at that time, it was the first sign of the Zodiac. The Bull is the emblem of power and producing might—the Logos; old mystics saw in the horns of Taurus the cross with a handle.

In Samskr̥t the name of this sign is Rshabha or Witha, which names, according to Subba Rao, are associated with Prānava or the Holy Word, the three lettered unity. These three letters are according to popular belief, the pictures of three gods—Agni, Varuṇa, Maruṭs or Fire, Water and

Air—and in esoteric philosophy they are the three sacred Fires or together the "Threefold Fire" in the Universe and Mankind or the highest Tetractys. The "Word" points to the Buddhic Plane and is connected with the higher thought power of the Logos—Fohat, the potential creative Power before the Kosmos came into existence. When the Divine Son comes into being, Fohat becomes the propelling (the outward going) force of the Logos, which causes One to become Two and even Three—on the plane of manifestation. The Three in One is split into the Many and then Fohat is transposed into the Force which combines the elemental atoms. In this respect Fohat is the Creator, Supporter and Destroyer of manifested Nature.

Just as Fohat is the threefold Fire in the Universe, so is it also the threefold spirit in man—the Divine Self or Chrestos, Buddha, and so on; also Padmapani, the Jewel in the Lotus.

In the Egyptian Zodiac, the sign Taurus is associated with Thoth or Hermes. Thoth, the only one of the Egyptian gods who has remained unchanged throughout all the ages, is called the god of Wisdom, and stands above all gods. He is the recorder and the judge. His ibis-head, the pen and the tablet of the divine writer, who records the thoughts, words and deeds of man and considers them and weighs them. The sign in question thus comes to be associated with the lipika and karma. Thoth is the Greek Hermes, the Roman Mercury, the Son of Zeus and Maia, the beloved of gods and men. He had wings on his feet and was the messenger of his Father, acting as intercessor between gods and men. He conducted the dead to the under-world, was the god of discoveries and of eloquence; he was also fond of music and was the inventor of the lyre. He is the manifested Logos, the luminous side of the Secret Wisdom.

All that has been brought forward here regarding this sign Taurus goes to prove therefore that it is intended

as the symbol of the Manifested Logos, the One Brahman, the Om or centre in the circle containing everything in a dormant state in itself. As a symbol of evolution, it stands in relation to the Principle of Wisdom, the Buddhic Plane of the Solar System; Cosmologically the Buddhic Aura of the Sun.

Gemini, the third sign, must represent, as has been pointed out already, the first androgyne, male-female Ray, the bi-sexual Sephira Adam-Kadmon, the Creative Logos.

Adam-Kadmon, represented as an upright Column (of Light) is the "Heavenly Man," who is used by the Self-created Spirit as a vehicle in His descent for revelation in the world of phenomena. He is the model—the first man, the macrocosmos of Pythagoras—and is united with the first emanation from the Divine Being, and permeated with it, standing therefore in eternal connexion with the Everlasting Source. Out of Him came the Sephiroth, out of the Sephiroth emanated the four Worlds, each one out of that lying immediately above, while the lower encircled the higher.

The Spirit, whose everlasting essence is One and independent, gives out a pure etheric (double) light. This light is the twofold man or the male-female (sexless) angel, whose family-name is Adam-Kadmon "made after the image of God".

Just as Adam-Kadmon divides itself into two halves, male and female, becoming Jeh-Hovah or Jehova-Eva, so also does Brahman divide to become Brahmā-Viraj and Wach-Viraj. The Hindū-name of this third sign (Gemini)—Mithunam—according to Subba Rao points clearly to the first Androgyne.

Gemini is therefore connected with the World of the Primeval Forms, with Brahmā, the Creative Logos, the twofold Principle, corresponding in the Cosmos as well as in man with Manas.

Cancer, the fourth sign, is called Karkāṭaka in Samskr̥t and is dedicated to Sūrya. Subba Rao remarks that if the syllables of Karkāṭaka are replaced by the corresponding

numbers the word will be represented by 4 strokes, // // // . This sign clearly represents the Tetragrammaton or the Pranava (Word), split into four different parts, corresponding to their four mātras, the four states of consciousness, namely waking, dreaming, deep sleep, and Turyā (with ordinary men, the last state is present only in potentiality, Nirvāṇa). It also represents the four states (or aspects) of Brahmā, namely: Vaishvānara, Tījasa (or Hiraṇya Garbha), Prājña, and Ishvara, represented by: Brahmā, Vishṇu, Maheshvara, and Śaḍaśhiva. And remember, Cancer is the Fourth sign!

This sign therefore represents the manifested Tetractys—the Threefold Fire, manifesting Itself as a Whole—as a Unity again—and it is therefore the Divine Self or Chrestos, Padmapāni, the Jewel in the Lotus, the Word—as we have already said. The sacred number four—the Tetractys or Tetrad—can thus be explained as follows:

In the first place, it is Unity, the One under four different aspects; further it is the base four the quaternion, comprising the number ten, the number of perfection; finally it signifies the original Triad or Triangle, immersed in the Divine Monad. The quaternion, comprising the perfection or the ten, is explained in *Isis Unveiled*, where another way of explaining the idea is given: $1+2+3+4=10$. Unity is the Original Principle, God; the two, original matter; the three, combining the monad with the duad and partaking of both, is the world of phenomena; the quaternion gives expression to the emptiness of the All—is the form of perfection; and the ten or the total of all embraces the whole cosmos.

Leo, the fifth sign, is called in Samskr̥t Simha, the lion or bravest. According to Subba Rao, Panchāsyam and Hari are synonyms of Simha, the fifth sign of the Zodiac, through which this sign is associated with the Fifth Hierarchy. Panchāsyam represents the five Brahmās and the five Buddhas.

Through the other synonym, it indicates Nārāyaṇa, the Jīvātmā or Praṭyagātmā. In the most ancient Indian philosophy, Nārāyaṇa meant the most material or lowest condition of the Jīvātmā, hence the life-principle, which animates all material bodies in the animal and plant kingdoms. But relieved of all misleading attributes which ignorance associated with this conception, Jīvātmā is identical with Paramātmā.

The Brahmin Sign Simha is further dedicated to Soma, the moon, the symbol of Secret Wisdom. He who drinks of the Soma-potion is filled with the essence of knowledge, shares in a mystic way in the knowledge of the heavenly King, in the same way as the Christian apostles at supper were filled with the Holy Ghost. The Soma makes a new man, it endows him with the godly gift of intuition, and develops the clairvoyant gifts. Through drinking of Soma, the Gods became immortal when they shall have drunk Soma with Yama (the God of death and the Judge of the dead) in the abode of Blessedness.

Seeing, as we have already remarked, that this sign Leo, is the synthesis of the three following signs, namely, Virgo, Libra and Scorpio, it is necessary to consider for a moment this connexion. The first three signs—Aries, Taurus and Gemini—showed the symbolism of creation (the descent into matter), in the fourth sign endowed with Manas, while the fifth sign (Leo) indicates the Jīvātmā, now completely bound up in matter. These therefore can again be regarded as a (secondary) unity. The three following signs, Virgo, Libra and Scorpio, give now the conquest of material evolution, the deepest submersion in matter. The elements or entities having in Leo a pure potential existence, become in the three following signs clearly separate. This leads to material existence bound to the earth, and brings all phenomena to existence, Avidyā (Ignorance), and Māyā (Illusion).

Virgo, the next and sixth sign, will therefore have to be handled in connexion with the two signs related to it, Libra

and Scorpio. As has just been explained, we have now reached that portion of the Zodiac which represents the lowest point of evolution or in other words the climax of material evolution. Just as the Cosmos has cooled off during myriads of years, and the soft stones have become hard, and everything has crystallised into a more definite form, so also is man no longer the magnificent Moon-Dhyāni of the first cycle, but, like the animals and the earth on which he lives, he also has obtained a definite body, and has finally become in place of sexless, bi-sexual; and later the two sexes have developed quite separately.

In the symbolism of the Zodiac this is represented by the splitting of the originally double sign Virgo-Scorpio into Virgo and Scorpio as separate signs, so that by this the number of the signs of the Zodiac—with the insertion of the dividing or binding sign Libra—became twelve in place of ten. From now onwards man no longer creates his like through Kriyā-shakti, but brings forth like animals; but at the same time the climax is hereby shown, the point of turning back, and after long, long periods of time, from now onwards the evolution of the spiritual Germ will lead back to unity, but on a higher level, in a higher degree, than that from which it went forth.

With different peoples of ancient times, for example the Hindūs and the Egyptians, we see Virgo in three different attitudes, and this was connected with the three first or heavenly dynasties, which led and taught the third Root-Race (in which the division of the sexes took place). These Divine Rulers, after having to leave the Atlanteans to their fate, went back in order to reveal to the Third Sub-Race of the Fifth Root-Race the mysteries of the firmament, the land of their birth.

The Greek Astrea, the Goddess of Justice, descended again upon earth after the disasters had overtaken the world (that is, after Atlantis had sunk), in order to renew the golden

age. In other words, a new Root-Race sprang into being. She was also the last of the gods to leave the earth, when the gods, according to the myth, were taken up by Jupiter into the Heavens. But when Ganymedes, the personification of pleasure, was removed by Zeus from the earth, the Father of the gods threw Astrea to earth again where she fell upon her head. Astrea is Virgo, the constellation of the Zodiac. The astronomical signification is very clear, and can serve as a road-finder for occultism.

Virgo stands in close relation to Leo, and is also associated with the Pleiades, of which the principal star is Alcyone and with their sisters the Hyades (the rain or deluge stars), and all these have to do with the periodical renewal of the earth. The same symbolical story of the human races and of the three Dynasties (gods, Manas of the Third and Fourth and the Heros of the Fifth) which preceded the purely human kings, is found in the classification of lines and passages of the Egyptian Labyrinth.

The Samskr̥t name of this sign (Kanyā) also means Virgin, and represents Shakti or Mahāmāyā. This sixth sign, says Subba Rao, indicates the six original powers (Shakti) in nature, which powers in Hindū literature have different names. They are: Parā-Shakti, Dhyāna-Shakti, Ichchhā-Shakti, Kriyā-Shakti, Kundalinī-Shakti and Mātrkā-Shakti.

Parā-Shakti means the great or uppermost power, and comprises the power of light and heat.

Dhyāna-Shakti, the power of the intellect, or of true wisdom or knowledge, has two aspects, depending on whether she is placed under the influence and rule of material conditions or not.

Ichchhā-Shakti, the power of the will, comprises in itself as its most ordinary manifestation those nerve-currents which when necessary put the muscles in motion.

Kriyā-Shakti, that mysterious power of thought which, when used with knowledge, can lead to the creation of external manifestations. A Yogī accomplishes his "wonders" usually by means of Ichchhā-Shakti along with Kriyā-Shakti.

Kundalinī-Shakti, the power which operates in twistings, like a serpent, is on that account also called the serpent-fire. She is the general life-principle, which manifests itself everywhere in nature. This power comprises in itself the two great powers of attraction and repulsion, of which electricity and magnetism are but manifestations.

Mātrkā-Shakti is the power of sound or speech. The power of the word is a manifestation of this Shakti. These six powers or Shaktis together are represented by the "Astral Light".

The very name, Virgin, shews that all ancient esoteric systems agree in their fundamental teachings. The Cabalists and the Hermetic philosophers call the Astral Light the Divine Virgin. The Astral Light is in its unity the seventh Shakti, from which it comes that every unity contains the seven principles or the six in One—the two triangles with a crown. We see in all cosmogonies that the Virgin is always the symbol of Original Matter, Ākāsha, the Astral Light, the great emptiness of space, of the universe, the material aspect, which is always represented as female, that is passive, and which we find again and again under such names as Māyā, Mary, etc. She is the origin of beings, fills the Unbounded Space, and is in a certain sense that Space.

Libra is a sign which arose at a later date, and according to the Greeks is inserted to make the division Virgo-Scorpio into Virgo and Scorpio clear. It is therefore, properly speaking, in its mythical and mystical signification not to be considered as being a separate sign.

According to Subba Rao, the Samskr̥t name of this sign—Tulā—can be read as thirty-six, being the number of Tattvas

(powers in nature) according to different Hindū philosophical systems. This number however rests only on the method of classification, since other systems give a number of five or seven Tattvas; five revealed, seven, if we include the two not yet revealed. Seeing the forms, or rather the domains of Prakṛti (Matter) are seven, the Tattvas must also be seven in number (or else a sevenfold).

The sign Libra, representing the mediator or perfected man, who appears as the saviour of mankind, is therefore also usually regarded as the symbol of the seven Tattvas in man. The two highest Tattvas are however for us, in our present stage of evolution, still incomprehensible, because up to now man has developed fully only four principles, and the fifth is just beginning to appear. Libra therefore represents the eternal balance between these powers, a balance which, in the Universe which is based upon Harmony and Justice, is the everlasting result of the two opposing forces: Light and Darkness, Spirit and Matter.

Scorpio, the last of the four signs which together represent the creating Logos, is really the lower aspect, the material reflection of Virgo, and is the symbol of the complete division of the sexes, of the desire for increase through physical creation. In the Brahmin Zodiac, it is associated with Kāma-Deva. Kāma is, like every other power in nature, good or bad according to the use or misuse that is made of it, and is really only the lower fire, which must serve as the driving-force of development. With this sign, or rather with the three last signs together, the lowest point of evolution is reached, and from now onwards the subsequent signs represent the upward arc of evolution, development in place of envelopment.

Sagittarius, the ninth sign, which follows the Kāma-connected Scorpio, seems also to refer to the union of the now purified Kāma with Manas. In the Brahmin Zodiac this sign

is dedicated to Ganesha, the god of Wisdom, the son of Shiva, the destroyer and renovator. According to Subba Rao, the Samskr̥t name of this sign (Dhanus), when analysed into numbers, indicates nine and apparently refers to the nine Prajā-patis who supported the Demiourgos in the creation of the material Universe. This would clearly agree with what has already been said, namely that the four last signs, headed by Sagittarius, represent, the manifested Logos. The Demiourgos is the great Architect, the Third (manifested) Logos. Through this then the connexion is also confirmed between Sagittarius and Manas, which represents the working of this creating thought-power on this plane.

In the microcosmos therefore, this sign indicates that point in evolution at which the lower manas along with the purified kâma, withdraws itself again from matter, in order finally to achieve the union with its Father in Heaven, the Higher Manas, Sagittarius, representing the synthesis of the last three signs, gives therefore the symbol of the Perfect Man, the personification of Wisdom.

J. Kruisheer

(To be continued)

“ARTHUR”

EXTRACTS FROM “THE AMAZING ANTIQUITY OF BARDISM”¹

ANOTHER idea was that Hu² (Logos or Sun-God) creates and preserves by playing on his Harp. In Barddas (Bardism), the name of Arthur was given to Hu as the great Gardener in the garden of the World; the name Arthur means Arddwr, that is Gardener. The strings of His Harp,³ that is, the triple rays, are also His shafts to conquer the Darkness; and the rays / \ are again His ploughshare with which He tills and prepares His wide garden; on these strings He plays to bring forth every fruit and increase. It was by the playing upon this Harp above the primordial chaos that God, through His Minister or Vice-Regent, created and continues to create and preserve the Universe. If the music were stopped, the whole creation would shrivel up and disintegrate and die, and earth would be resolved into its original elements and would be void and without shape. Only the renewing of the Song would bring it to existence and life again.

The beautiful music of the three-toned Harp in the hands of Arthur were the Three Shouts of creation; the harmony of this music was such that the whole created universe came forth from chaos as with a leap of joy—that is, from the formless substance—and manifesting in every form of life and existence, under the influence of this harmony.⁴ Arthur is

¹ Translated from the Welsh original by D. Jeffrey Williams.

² Pronounced somewhat like “he” in English.

³ This reminds us of the Lyre of one Orpheus.

⁴ “From harmony, from heavenly harmony this universal frame began.”—Dryden.

“When the morning stars sang together.”—O.T.

still at work, encircling the world, playing his Harp in order to create and preserve, and in keeping the elements and every living being in joyous motion and dance ever before him!

* * *

But God
Pronounc'd aloud his own eternal NAME—
Forth at that WORD, with vernal radiance bright,
Leapt new-born Nature into life and light.
Oh! Heavenly utterance! O! melodious Word!
Thou grand creative music of the Lord!

Arthur's plough is represented, as well as his Harp, by the constellation that is exactly on the lines of the ancient Welsh Plough, but which was misnamed the Great Bear. . . .

There appears to have been some confusion about the name of the constellation associated with Arthur, and as the Bear was called Arth in ancient Wales,² many fell into the error of calling the constellation by the name of Bear. However, the form of the constellation is clear evidence that the Plough and not the Bear is its real name. There is nothing in the constellation to resemble the bear but it is a perfect resemblance of the old Welsh plough, the antiquity of which is unknown. This confusion must have taken place in a very early age, for *Mahaersha*, that is, the Great Bear is the name given to the constellation even in the ancient scriptures (Barddas) of India, but in which we also find the plough held in honour as in our Druidic writings. It is called in the Hindū writings the Plough of Vishnu, and Vishnu is there described as whirling his circular quoit in the White Island, just as Arthur is described by our ancestors as spreading circular Stones all over the country.

¹ From Lord Aberdare's translation of *Taliesin ab Iolo's Ode on the Druids*.

² It is so called to-day.

PATHS

By HELENA SOREN

AS the awakening soul, long accustomed to the idea of one incarnation, surveys the vistas of its conscious existence, stretching dimly into the past and into an endless future, the first feeling is one of relief and profound thankfulness.

This, then, is not the whole of life. My pains will sooner or later pass. I have only to wish and plan for joy and health and wealth, and it will surely come to me in due course. I have perhaps missed this time the love and companionship that I see others enjoying, but somewhere it is waiting for me. Possibly I have already enjoyed it in fullest measure, and I can happily sit back now, and wait for it to come again. As for the poor and miserable ones, ill in body and soul, they are getting what they deserve. I am sorry for them, but they must take what they have justly earned. Let me press on.

This is all very well. But the soul is awakening, and soon an unrest and deeper questioning possess it. How did the soul arrive at its present place of manifestation? If it has already passed through levels of unspeakable ignorance and cruelty and degradation, what Law, what stupendous Power, has raised it with inevitable, unerring certainty and precision up to the place of enlightenment it now occupies? And the soul comes to realise that the push has been from within its own nature; the growth and expansion of its bursting life has set in motion the great Law of cause and effect—of insistent ceaseless demand and inevitable supply.

As the little soul becomes impatient, weary with its surroundings, and cries out for greater opportunity for expression,

the whole universe with which it is surrounded is stirred to satisfy the demand.

The soul is at first appalled by the magnitude of its setting, by the enormous force of the Powers set in motion on its behalf, and then inspired to a sense of deepest joy. A longing for study, for better understanding comes, that the soul may work in harmony with the great Powers, and grasp to the fullest its opportunities. The Great Law stands ready to perform any work. It not only follows action, but it stands in front and beckons, inviting the soul to set up those conditions that lead onward to limitless rewards. It pushes onward from the past, and holds out the picture of a future rich and beautiful, and infinite in possibility. The soul comes to understand its own tremendous responsibility. It perceives that the Great Law works ceaselessly on all planes of conscious existence. It is set in motion by the first breath of thought that the individualised soul thinks for itself. Action follows. The simplest homely act of every day carries with it—Karma. By the mere acts of eating, drinking, sleeping, the soul sets up that which brings a return of self-indulgence and laziness, or a greater serviceability of the instrument of incarnation. The daily contacts with family, friends, acquaintances, servants, animals—every form of the life of God in manifestation—these contacts met with neglect, unkindness, selfishness, will bring impoverishment and uselessness to the life; met with love and sympathy and understanding, will enrich the experience and foster the growth of the soul immeasurably. These things may be observed from day to day in one incarnation.

Then comes the deeper question of succeeding incarnations. With perfect reliance upon the Law of Karma, the soul plans its day to day existence in the outer plane of manifestation. But Karma works on all planes, and the expanding intelligence demands deeper unfoldment—conscious expression on one

inner plane after another. And it comes to know that it may build for itself on the plane of the imagination a place for deeper expansion, for sweetest comradeship, for study and meditation—a place of purest beauty where it may dwell between its incarnations, and prepare for its next embodiment. That embodiment has already been planned by the desires and tendencies of the last incarnation, and the soul goes forward to take it up. What shall it be? A time of full sensuous enjoyment with a beloved companion? A season of health, wealth, and the warmth of love? Social pleasures, a little study, travel, children, in a word, a service of the soul to the desires and enjoyments of the outer personality? Then a return to the place, prepared for another rest, in sweet familiar surroundings?

Or shall it be a life of “aloneness,” companionships shunned, wealth despised, none of the joys and tortures of love, a life apart from the common lot, devoted to study, deep meditation, exaltation and ecstasy that can only be enjoyed in solitude? By my thoughts, my ideals, my planning *now*, I can have either path opening before me. Does either one invite overwhelmingly? The first one is harmless, utterly aimless, and can be enjoyed for innumerable incarnations, until with satiety Karma brings an end to the thing; and the soul which has matured but little starts over again in bewilderment on another path, and sets up new conditions by which the Great Law may lead it out of its childhood into the beginnings of maturity.

And what of the second path? Where does that lead? Into another blind alley of self-denial that starves and represses, of ecstasies that bless no one. Finally the stripped and lonely soul begs for a fresh start, a new beginning, a simple childlike imagination, a wholesome appetite, and human love and companionship.

But there is a third path that I may follow. I may demand of the Great Law something different from either

of these. There is a way that I may go, by which my soul will pass from the childhood of enjoyment of outside things into a maturity of deeper understanding. This can be done by recognising the difference between the little personal self and the true Self, by ceasing to work for the pleasure, the cultivation of the outer personality, the constant feeding of it; and by unceasing sacrifice of it, to give the true Self a chance to shine forth in beauty and strength of manifestation. And what does the true Self desire? To find itself again in the hearts of others, to call forth its own image in the lives of its brothers and sisters, and by untiring service and labour through the ages to summon from the depths of the restless outer activity with which it is ever faced, the shining heart of the Eternal Being which is buried there, and is longing for freedom of expression.

That is a path that is worth following. But on *this* path one chooses *not* to choose the future environment, circumstances, companions. It is to say to the Great Ones who long for your co-operation:—

Take me as I am, and use me as you can. Give me the body, male or female, best suited to your service. Educate my intellect, my will, my affections. Set me in the surroundings most needing that which I can furnish. Let me pay quickly the debts I owe to the past, that I may not be delayed by them. I do not ask for time to linger over rewards that I have yet to reap. I ask no further enriching of my own personality with health or wealth or love or art or beauty. If through these things I can better reach those who need my help, give them to me; but if I can serve better without them, I give them up gladly. Let me never lose sight for a moment of the great purpose of my existence—intelligent loving service. And through that service of mine, may the great love of God be enabled to express Itself freely and utterly. That path I choose.

Helena Soren

PARADISE REGAINED

DEAR friends, there is a tale I know
About a monad long ago,
Who left Nirvāṇa's blissful shore,—
A thing he'd never done before.
He heard that on Prakṛtic planes
Were many globes and rounds and chains,
Where he could join a human race
Out in a world of time and space,
And there enjoy a life of sense
And thereby gain experience.
And so he tried to start one day,
But found he could not get away
Until some atoms he desired
For perm'nent use had been acquired.
He got them without pain or strife,
Then hitched them to his web of life;
And as he came he wrapped him round
The matter of each plane he found.
Until at last he got so deep,—
A mineral monad, fast asleep,
Locked safe within Earth's rocky breast
Where he could hardly manifest.
And there a million years or more
He slept on this Prakṛtic shore
In fiery mist and Arctic snow.
The joy of life he fain would know;
Then broke the bonds when tired of these
And made his home with plants and trees,
And creatures of the lower kind.

Meanwhile he gained a spark of mind.
With manas proud this monad grew,
For he was Ātma-Buddhi too;
And so with conscious pride he said,

"This group-soul now I think I'll shed.
 These other creatures here you see
 Are certainly too slow for me.
 I'll cut them out; I can't be tied.
 I want to roam; the world is wide."
 And as his mental body grew,
 He had to have a causal too.
 And so of stuff group-souls are made
 He fashioned one of finest grade.
 And in accord with God's Great Plan
 This monad then became a man.
 And as he travelled 'long the road
 He gathered up an awful load
 Of Kármic debts that he must pay
 In future lives on earth some day.
 And ne'er could he return again
 To bliss upon Nirvāṇa's plane
 Till he had paid—Oh sad his fate!
 Each debt he owed, both small and great.
 He laboured long and hard to pay.
 Until at last he found one day
 The pearly gates had come in sight
 And he had almost won the fight.
 And as he stood before the gate
 He knew he had not long to wait;
 For one who was so cleansed from sin
 Would have no trouble getting in.
 He'd read *The Secret Doctrine* through
 And most of *Ancient Wisdom*, too—
 He'd read *The Pedigree of Man*,
The Astral Plane and *Devachan*.
 He'd joined the lodge, prompt to attend,
 All this would be a recommend.

St. Peter sized him up at sight
 And said, "My son, you're not in right;
 That you've gone wrong is plain to see.
 You know too much Theosophy.
 There's no room here for such queer folks.
 You see that place down there that smokes?—
 That lurid glare and sulphur mist?—
 That's specially for Theosophists.

Poor monad, stunned by such a fate,
 Retired then to meditate.
 He pondered long; 'twas hard to see.
 That he was wrong must surely be;
 For hadn't Peter told him so?
 And Peter was a saint, you know.
 He laboured hard, not yet convinced.
 'Twas hard for him to go against
 So great a saint that had the say
 Of who should come or stay away.
 He knew from Holy Writ we read,
 All upward paths to God will lead.
 "I welcome all who come to Me,"
 God says, "by whate'er path it be."
 These words are true, there's no mistake.
 St. Peter then must be a fake.
 So I'll return in proper form
 And take the gates of heaven by storm.

A mighty thought-form builded he,
 As great and strong as it could be.
 And reckless of St. Peter's fate,
 He plunged it then against the gate.
 The lightning flashed, the sound was worse;
 It fairly jarred the universe.
 St. Peter must have been surprised;
 The gate was fairly pulverized.
 And, when next seen, they say that he
 Was shaking hands with H.P.B.;
 Our monad's joy is unrestrained
 For Paradise was been regained.

C. F. HOLLAND

THE FEDERATION OF SOUTHERN CALIFORNIAN LODGES

AT the Ninth Federation Conference fifteen Lodges were represented, and a large number of delegates, members and visitors, attended. Much sympathy was shewn with work in India, and it was decided to build an "American Hut in India," and also to collect money to bring over an Indian youth to the States, and train him in agriculture, so that he might, on return home, benefit his own country by his knowledge.

The following is a condensed report of a short talk given by Mr. J. Krishnamurti on "Discipleship":

As we walk down the street we very often notice misery rather than happiness stamped on people's faces. To be joyous, happy, full of vitality and energy is considered by many people as outside the pale of spirituality and that to be spiritual one must have a long face and all that pertains to misery. The Lord Buddha said "Suffering was the cause of all evil". There is only varying degrees of emotion between the old man suffering from misery and the boy thrilled with life because of new roller skates.

A religion is merely a stepping-stone leading to the portal of the Path of Spirituality. Most religions are followed largely as a matter of convenience. It has been made a convenience rather than a matter of duty. Likewise Theosophy is apt to become a matter of convenience, and not a matter that requires strenuous thought and careful reception of its ideals. No religion, philosophy or power leading to a higher life is useful, unless we make definitely clear what is its goal. All religions when started by the Teacher are very, very simple and this simplicity gives people greater opportunities to follow its ideals. Theosophy expresses to any man his own religion, and makes it more easy to grasp.

But if you take Theosophy seriously and not for a Sunday afternoon, you must realise that the two fundamental principles—reincarnation and karma—lead man to the eventual goal of Master-ship. The conception of the Master is relative. To the savage a

master is a civilised being in trousers. To us, the Master stage is something stupendous, requiring many lives to reach that stage of perfection. Having the Ideal of Masterhood before us clearly, we must realise that to become It is a matter of time as well as energy and effort.

Now the Master has a system by which He can sift from the mass of humanity one individual who is capable of appreciating the greatness of becoming a disciple of the Master. It entirely depends on the individual whether he is capable of making his own evolution greater, or has to follow the natural evolution of the average man. Let us confine ourselves to simply the matter of "Discipleship," because the Lord Gautama Buddha has said that "Teaching is valuable and profitable so long as the receiver of that teaching understands and fulfills the teaching that is given".

We must not take our magnificent teachings to study and not express them. Understanding without action is futile. It is understanding with action that is required of the thinker who would attain the Path. The most essential requirement is distinguishing as to what is right and what is not right, essential and non-essential. We must attain a certain attitude of mind that judges all things from this point of view. Few things are really essential, but the Lord Buddha told His disciples that nothing is more essential than correct thought and the correct attitude of mind. He said: "You might eat meat, you might dress as richly as you please, you might lead a warrior life, but as long as you had the true mind and the true thoughts, you are greater than the person who retires from the world and yet longs for all the vanities of the world." The only essential is that we should become like the Ideal—the Master.

Our emotions are always masters of our ideals. It is a tremendous effort to live up to the ideal which should always be in front of us. It is easier to do this in a Society like ours, where all, together, are making a concentrated effort to live up to this Ideal. We must think of ourselves as one body, one soul in this movement, and if one advances, we must all join together to help him. Throughout the history of the world people put hindering bricks in the Path of an aspirant, and then are on the look out for him to fall.

We must look on everything from the point of view of a Master—let all petty troubles vanish and only beautiful, magnificent and idealistic incidents in life stand out—before we can advance along the Path of Spirituality. We can make ourselves what we will by our concentrated, clearly conceived thoughts. We can make ourselves magnificent channels for the Masters. To follow the Path, one cannot be stupidly idealistic without intelligence. One must be capable of having tremendously big ideas and be really intellectual, having thought out for himself the great principles of life. If we have this capacity of distinguishing between the essential and the non-essential and have clear and definitely concentrated thoughts, we will develop the splendid quality of introspection, and thus be able to examine ourselves so that we will constantly be instructing ourselves not to do

that which is wrong or non-essential. We must not let this introspection lead to morbidity, but we must carry it to its normal and logical conclusion, and not let it cease when our emotions become involved.

To become spiritual, you must go through the purgatorial period. You must suffer. But to become spiritual, you must desire that more than anything else in the world, give up everything for that Ideal. You must struggle. Leave your sorrow outside the portals and laugh. Learn always to dance on the razor's edge. Never be content. Always struggle. To stop struggling means stagnation and the end of hope. No teaching in the wide world can aid you unless you grasp it firmly, adhere to it, stand by it. We Theosophists have to choose either to lead the world or give place to someone else.

GREETING FROM OVER-SEA

TO THE WOMEN OF INDIA

I SIT beside my roses on this soft Summer's day, with the sound of the surf in my ears. Over me leans the great arbutus—surely it yearned once toward a gracious Presence, and forgot its earlier self for ever . . . even as I would mine, who yearn toward One Most Beautiful.

I sit beside my roses, beneath the eager, leaning tree, and the surf song soothes my every sense, and the visible fades—fades—is now no more than a waft of perfume, a gleam of light, a strain of music . . . the laya of my dream.

Exquisite is the life I feel about me—sweet as the scent of jasmin after rain, fair as the first faint broderies of Dawn upon the robe of Night, thrilling as air-borne call of Temple bells. It is the life of the New Age, that striveth to the birth, a life wherein there is no hate at all, a life where through joy pulses—fair growth of æons, foliaged in peace, whose root is righteousness.

"The Past and the Time To Be," once sang a western bard, "are one; and both are Now." Truly he spake, having soared on wings of Wisdom far past the Space and Time we know, to which we all too readily surrender, we who are Gods indeed. Wherefore that

exquisite life that men in flesh know not as yet—nor shall, till Time declare it—is now, for such as see.

Hail, Women of the old, loved Āryan Motherland, whose ways I too have trodden in the lives that were! Hail ye, who, rapt from the illusion of the Hour, have glimpsed God's Will for his strayed children; whose minds and hearts burn with the sole desire that all the loveliness be manifested here! God prosper your endeavour! God keep sharp and clear amid the fleeting shadows that bright vision! God give wisdom for all needs! God strengthen you to rise from every fall, be braver for each failure! God share with you the marvel of His stirless patience, teach you to endure!

For never was aught builded worthy building—Systems, and Suns, and Worlds, or the least, lowest forms they bear—without toil past all telling; and ye who have seen the vision of the Future, have sepsed the call for servers, have given you in high gladness to the work, must e'en bear all the burden; not two things end and means, but one—the Way is part and parcel of the Goal.

*Dare greatly, O my Sisters! If danger threatens, call on the might divine that verily is Man's, and it shall be your shield; if darkness shroud you, let the Light within shine forth, and footsteps shall not stray; if doubt assail, draw yet again from the well of living Truth that ye have drawn from, and they shall shrink, and shrivel—be no more. O Soul enlisted in God's great and glorious Host, thou goest not a warfare at thine own charges; for of a surety, O thou blest one, thou art That.

MARSYAS

EXTRACTS FROM A REPORT OF CONVENTION¹

HELD IN CHICAGO, MAY 28TH, 1923

By MRS. MAY S. ROGERS

THIS was by all means the largest and most successful Convention that has ever been held in this Section. Seven hundred and fifty delegates were present, our previous maximum is around 300. Of course it was the presence of the two Brothers that brought people in such numbers—they were the drawing factors—and if two people are loved in our Section, they are.

When the delegates arrived at the Hotel Sherman in Chicago, they were struck, first of all, by the smoothness with which all the preliminary machinery moved. Mr. Rogers placed the entire business management in the able hands of Mr. Budd, who proved himself to be a real genius. Through his diplomacy in making friends of the hotel management and putting his best Theosophical foot forward, he obtained some concessions in price of rooms and excellence of service, etc. I understand that the Sherman Hotel in some way got the impression that the Theosophical Society was one of the most important organisations in the United States! [Quite truly.—Ed.]

The first formal meeting was the reception to delegates. There is always a reception at Conventions, but never such a reception as this one. There were seven or eight of us visitors in line to be presented; we were sandwiched in between Chicago members who duly introduced us to each person present. There were around 800 people there, so you can imagine what an undertaking it was. We smiled and smiled for hours—our faces became actually stiff! Mr. Krishnamurti said to someone, "this is going to be the most important Convention that has ever been held in this Section". We all felt it coming on Saturday night, and after the 600 people had filed past in line and we had spoken to each, we knew it was going to be a great event. The Brothers did not shake hands, but gave the oriental salutation, the rest of us shook hands, as it is the customary thing to do here in the West, and when it was over I assure you we were all considerably shaken!

¹ An informal talk before Besant Lodge June 5, 1923.

Sunday there were two private meetings; in addition to these Bishop Cooper held church services (Liberal Catholic) in Dr. Beckwith's church, which was packed to discomfort and overflowing—there must have been 150 who did not even get within hearing distance of the door. These left-out people felt so sad, that at eight o'clock on Tuesday morning another Church service was held to take care of them—this was also packed. There seemed to be very general interest in the Church, and almost no prejudice—that seems to have been swept away, as far as this country is concerned.

In the afternoon, we went out to our T.S. Headquarters to inspect the excellently equipped offices, printing plant and publishing department—it all looked like the last word in business efficiency! Perhaps the best part of it all is that the whole place is manned by devoted people, many of whom are giving their services—there is a fine spirit of harmony and devotion to the Work. We returned to the hotel just in time to eat something, and rush down to the public lecture in the evening (Sunday).

The first speaker was Mr. Warrington, who was received with much enthusiasm. He was followed by Mr. Krishnamurti and Mr. Rogers. About a thousand people were crowded into the hall—all the standing room was occupied—it was an exceedingly enthusiastic meeting. The speakers covered themselves with glory and got themselves into the newspapers with caricatures! The caricatures were awful, but the write-ups were not bad.

Monday was the big day. The Convention opened at 9.30 a.m. the business part taking only a few hours. Twenty per cent of the members of the Section were present either in person or by proxy.

It was rumoured that Mr. Rogers received a birthday cake which he cut with a sword. He did not receive a cake, but he received a resolution, which seemed to embarrass him considerably. He slid down in his chair and one felt that he longed to be quite out of sight. Krishnaji asked to be allowed to be the only one to support this resolution; he made a very appreciative and fine talk.

Monday afternoon completed the business session, and opened the first Forum. This and all succeeding Forums were unusually helpful and interesting, but as the report of these will be printed in *The Messenger*, I will not go into this part at all. Mr. Krishnamurti attended every Forum, and took an active part in all that went on. His brother, Mr. Nityananda, met with us as much as his strength would permit, and our Fritz Kunz was always on hand. The three of them usually sat on the platform, throwing themselves enthusiastically into everything. You can hardly imagine what an impetus they gave to the meetings.

Monday evening lecture was for T.S. members only. The hall was filled (seated about 800) with many standing. Mrs. Bartlett was the first speaker; Dr. van Hook the second, giving us a fine paper on "The East and the West". He received a cordial welcome from our members. The Doctor was followed by Bishop Cooper. You have all heard Bishop Cooper talk well, but none of us has heard him

speak as he did then. There was a sort of electric thrill through the audience at his first word, and he held everyone spell-bound for half an hour. He emphasized the importance of keeping in mind the true, inner purpose for which the T.S. exists. He pointed out that no matter how magnificent our outer organisation might become, if the inner purpose, which is the attainment of the Path, were lost sight of, or made secondary, our Society would be only a beautiful shell, instead of a living organism. This address seemed to start things going on the inner side—it was just as though a tremendous battery had been brought into the room to unify the meeting. He was followed by Fritz Kunz and Krishnaji. They all spoke with great power; the meeting was one which we can never forget. . . . Think of all the able people there on the platform representing different lines of work, and try to realize the strong and wonderful forces called down by each.

Tuesday morning subjects were shifted somewhat, and Mrs. Vida Stone spoke for three quarters of an hour on the Round Table work, showing slides. She did a fine piece of work, and we can be proud of her. The result of her talk was that Mr. Rogers has arranged a tour for her this Fall to satisfy the many requests for her help in organising the Round Table for many Lodges. The Round Table, the Golden Chain and Lotus Circle certainly received a stimulus which, I believe, will yield a heavy harvest in the near future. Krishnaji and Fritz Kunz at a later Forum proposed that a Junior Society be organized here in U.S.A. entirely independent of the T.S.—similar to and in harmony with the junior organisation in Sydney. Mr. Kunz is to be the protector of the proposed organisation here.

Wednesday night was given to the Brothers for their Indian work—Mr. Rogers simply turned it over to them to do as they liked. Again the hall was packed. Krishnaji, Nityananda and Fritz spoke. Krishnaji gave his ideas concerning the work to be accomplished in India in the near future along educational lines. Each of them spoke at some length and it was quite late when the addresses were finished. Fritz, who is so clever and witty—he was the life of the whole thing—then announced that many of the articles which were on sale in the India booth had not been sold, and that he would proceed to auction them off. However, the first move he made was hastily to remove the silk scarf which one of the Brothers was wearing—I think it was Nityananda's. Someone bid \$150'00 for this and the bids kept going up and up until it finally sold for \$1,200'00. Krishna's scarf was then auctioned and brought \$500'00. The auctioneer charmed with his success looked around to see what more he could extract. Krishnaji's slippers were the next to go—they sold separately, each for \$40'00. Krishnaji said in a stage whisper which was audible to the back row: "Good business! they cost sixty-five cents." I think the Brothers must have been getting rather uneasy about this time, not knowing what would go next. The auctioneer sold everything that was left from the booth, including the decorations. His witty interjections and stimulating suggestions carried off the affair with most extraordinary financial success and peals—not to mention shrieks—of laughter. The receipts

from the evening totalled considerably over \$4,000'00. The Brothers were simply overjoyed. They are amazed, too, at the generosity displayed. It meant to Krishnaji and Nityananda that they would be able immediately to set things in motion to obtain the piece of ground in India which is needed for a certain plan which is close to their hearts—educational work for Indians.

Wednesday was a short day, because of the banquet in the evening. The Forum was closed at 3.30 instead of 5 o'clock. During the afternoon Dr. Van Hook arranged that a friend of his who had been working for the famine area in Russia, should speak of the conditions in Russia, about which the papers have kept us so misinformed. So we listened to a story which was terrifically pathetic. After all these various funds has been so well supported, i.e., over \$4,000'00 to India, \$3,500'00 to work in new territory and somewhere about \$1,400'00 too Bishop Cooper for L.C. National Headquarters debt, we thought it would be no use to ask for more, but when Mr. Kunz and Mr. Krishnamurti passed through the audience with collection baskets for the relief of Russia, over \$300'00 was contributed.

Generous giving was one of the things which marked this Convention as unique. When it was all over one person sent in a note to Mr. Kunz containing a twenty dollar bill, no name was signed, but it stated something to the effect that he had eaten breakfast, had a return ticket and would be home in time for supper and this was what was left! He didn't see why there should be anything left. The total amount given to all funds comes somewhere around \$9,000'00 which isn't so bad from 750 poor Theosophists!

The banquet was one hilarious laugh. The after-dinner speeches were gems of wit and fun with just enough of the serious mixed in to make the necessary contrast. The whole thing left a wonderfully beautiful memory. Take it all together, throughout the sessions of Convention and Forums, there was sufficient inspiration, enthusiasm and vitality poured into the members representing 117 different cities, to more than last until the next Convention. Such spiritual vitalising should show itself in growth not only in the T.S. but in the allied societies—Star, Co-Masonic, L.C.C. and the young people's organisations (R.T., etc.). The signs are already appearing that this will take place.

I want to say, in closing, that our ideal of the two Brothers, held through many years, has been more than justified in meeting them face to face—this is the acid test! Knowing them as they freely gave themselves to us in Chicago, has brought them very close to our hearts. They called out not only our admiration and reverence at times, but floods of just plain human affection and trust. They have this to take with them; it may be worth more than our dollars, at any rate it will increase, and I believe it means much for the future. They also think well enough of us to say that they will be back—perhaps before very long.

THE THEOSOPHICAL FIELD

FROM farthest North we have received a letter which stirs our hearts, and possibly our first impulse is to try to send to the two members in Newfoundland thoughts that will bring them closer to us. We have, many of us, so much help and one bows to the fidelity and perseverance of those who apparently are shut off from those outward things on which we rely. Who knows? Possibly because the outer helps are closed to them, they are able to draw nearer to that which is within or should I say draw out that which is hidden. From Newfoundland, Mr. H. D. Archibald writes thus:

My mother and I are the only resident T.S. members that I know of in Newfoundland. All of our family are followers of T.S. teaching. There is, of course, no Lodge here. I am a member of Vancouver Lodge, Vancouver B.C. which is the other side of the continent.

Of course to you who understand all that is at work, this is not so serious a problem. Back to Blavatsky is such a foolish thing to me, for it implies the idea that we have gone away from Blavatsky. It seems to me the matter is not being dealt with in print at all; for I feel that a great struggle between two great forces is going on and both sides are standing apart. The only help, or rather the greatest possible help at the moment, would be for the members of the T.S. to be still and wait upon the Lord, or in other words give all their help to our leaders by faith in them and devotion to their demands.

I just felt like writing something to cheer. The effort has been a poor one as I am not a great writer!!! You will have to take the will for the deed.

From the Dutch Section we hear that a course of lectures will be given by Dr. Maria Montessori in Amsterdam from 1st November, 1923, to 15th February, 1924, for those who want to study thoroughly the theory and practice of the Montessori system of education and instruction.

From Tunis we received notice that the T.S. members in Cartagena have formed a new Lodge. The 12 members are all of different nationalities. Mrs. Windust is President of the Lodge.

The General Secretary of the German Section, Herr Axel von Fielitz-Coniar, writes a most encouraging report of the work that is

spreading in spite of the difficulties that must hamper all progressive work all the country over.

All the news I have got from Germany show that nothing is able to paralyse the enthusiasm of our members. We have got 138 new members since the Annual Conference at Hamburg. One of our most active Lodges is the Ekkehart Lodge at Essen a Ruhr. One of its members is in the Krupp-Werke, another is *Tugendsekretär im Gewerkschaftsbund der Angestellten*. Their work gives them splendid opportunities of practising Theosophy. The fact that the T.S. is spreading and gaining influence in the occupied region of Germany shows that no hatred, no antagonism is capable of hindering the new spirit of co-operation to establish better conditions and to prepare the ground for the real League of Nations.

Our National Society is steadily increasing. Since February 15th a hundred and one application forms have been sent in. We have quite a lot of subscribers for our magazine *Theosophisches Streben*, who are not members of the T.S.

Every report of the Lodges speaks of steady work and study. I am quite sure that our public activity will be good as soon as outer circumstances in Germany will be more favourable than they are to-day.

The Federation of the European National Societies having established a Fund for the countries with bad exchange, I shall be able to continue the publication of our magazine *Theosophisches Streben*—and to send it to every member of our Section.

The Persital Lodge at Berlin had a very fine Adyar-Day on February 17th. It gave a concert at the Harmoniumaal and Fidus, a well known painter and author, gave a lecture about "Neue Jempelkunst".

Two new Lodges have been formed this month:

The Faust-Lodge at Kiel (President: Frau Baronin Blome).

The Bruderschaft-Lodge at Lünen-a-Lippe, (President: Mr. Wilhelm Kortenbruck).

Through my long staying in different countries I am much more able to bring our Section in contact with other Sections.

Help is coming from everywhere: Mr. Taxemir Dosel from Strakonice [Tchecoslovakia] has given a considerable sum for the distribution of propaganda literature.

Germany will still have to pass through great darkness, but our Section has entered the region of Light. We are looking forward to the Congress at Vienna and to our National Convention and I am trying to make the latter as international as possible.

Mr. J. Bruno Bischoff was elected General Secretary of the South African T.S. Section. In his leader in *Theosophy in S. Africa* he writes of the future of Theosophy in that continent as follows:

Nowhere in the world is Theosophy more needed, nowhere can Theosophy contribute so much to the well-being of the people than in our own beloved South Africa, with its different races, nations, churches and greatly divided and opposing movements. In fact, it seems to me, that only Theosophy is able to give to S. Africa a clear understanding of its position and a strong impulse towards co-operation and brotherhood. It is not enough to preach reconciliation between the two white races (English and Dutch Boers) as two of our great leaders, General Botha and General Smuts have done; we ought to be able to explain something of the past and future, of the Great Plan God has for His world and to offer in ourselves a pattern of a S. Africa that is to arise. As for the world, so there is a great prophecy for S. Africa, which becomes more and more evident as time passes. The old dream of the Dutch people of a big and united South Africa of "one mensse" (our people) only must ever remain a dream. The dream of a British section of a big empire after the European style will never realise itself. But the dreams, aspirations and qualities of both peoples will

build a nation great, true and strong, that shall sound a note all its own, neither Dutch nor English but truly S. African. Holland, Germany and Russia will bring to the melting pot something of their best. The coloured folks and the natives too, will contribute their share receiving in return opportunities to unfold their spiritual parts. It will be of great service to this country if we but practise these ideals, letting our light shine before men, that the world may see and know the South African spirit behind the outer sham of things and to work in harmony therewith. There is an everlasting undercurrent, which moves humanity towards a better understanding of Theosophy. We should try to come into touch with this stream of Divine Wisdom, study it carefully, express it and live it.

Mr. C. A. Hare writes from Batavia:

The most important centre in the Dutch East Indies is the Batavia Lodge, situated on the King's Plain in Weltevreden, called Blavatsky Park. The King's Plain is the most important residential part of Batavia, and facing the King's Plain the Governor-General has his Palace and the Resident of Batavia his House, so that the Lodge could not be in a more central and prominent part of the town. But this is not all, for Blavatsky Park is more than a Lodge in the ordinary sense; it is an Adyar in miniature, for within its compound are thirteen separate Bungalows in which live a group of thirty-five Theosophists and students trying to live the community life. The members of this community are not isolated from the rest of the world, on the contrary, the community includes Government servants, important members of mercantile firms and of a bank, also an architect, a teacher of music, etc. From this centre each goes forth into the world of men.

In the community also live, the General Secretary of the T.S. in the Dutch East Indies, and the President of the Batavia Lodge.

From Miss G. Wilder and Miss Dorothy Arnold we have received very full reports about the work in China. We quote from them both reports:

The problem of establishing Theosophy here is so perplexing that it is difficult to know how to present it. Of course there are two sides to this problem: the foreign element side with which I am, naturally, in closest touch, and the Chinese element side which is the all-important aspect and the one which weighs on one's mind all the time, and this is the side that I will endeavour to put to you the most forcibly.

Foreign Lodge: First of all I should like to say a few words about the Foreign Lodge. Last Autumn we moved from the old rooms to those we now occupy, the change being all to our advantage, and we entered upon our new Session of work with very high hopes. I cannot, however, say that these hopes have been realized—or at the best I can only say that they have been very imperfectly realized, but nevertheless they point towards some promise for the future.

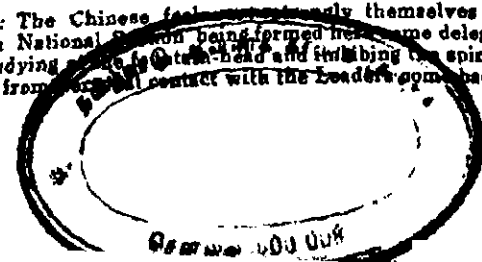
Now Shanghai has a very large foreign population, something like 32,000 people (of these 18,000 should be discounted as they are Japanese) so that a strong foreign Lodge *should* exist here, and the only reason to my mind that it does not do so is that we have not yet succeeded in interesting the public in our work, for the public here are not different from others, and the same problems that are turning people's thoughts towards a search for their solution in other parts of the world hold good here. So that to my mind, if our Lodge is an entirely negligible quantity, it is because we have so far not succeeded in giving anything in the nature of spiritual matter sufficiently arresting to hold the public to us. This is rather a sweeping condemnation of our work, and of course directly reflects upon myself, but it is better to see clearly than to "camouflage". The attenuating circumstances have been the difficulties that Professor Shimizu has unceasingly put in the way of establishing anything in the nature of what he would call an "orthodox" Theosophical centre, and the lack of competent lecturers, as it is, that part of the work falls on about three people:

Prof. Shastri (of whom the public is very tired), Mr. Horne, an exceptionally promising worker who has shown splendid devotion to the Lodge and the work, one of our few students; but yet who, nevertheless, is not a practised speaker, although he will undoubtedly one day become a most useful lecturer; finally myself, who have no pretences whatsoever to being a competent speaker, albeit I can lose myself in the subjects dear to my heart and when speaking on these carry my audience with me. Moreover we are all working in offices all day long with very little time at our disposal so that the difficulties are considerable.

The point however I want to make is this: that apart from everything else it is to my mind very essential that a strong foreign Lodge exist in China, preferably at Shanghai which has the largest foreign population (although possibly Hongkong may make good where Shanghai has failed to do so) in order to stand behind the Chinese Lodge who for some years to come will need assistance and support both financially and spiritually. I am dealing with the Chinese problem more fully below. Although all that I have said above may sound a bit discouraging, in reality the most hopeful side to the question is that we—the Committee—are determined to spare no effort to make the work a success and to establish the Lodge on a sound basis, however difficult this may prove to be or how long a time we shall have to struggle before accomplishing our purpose. The departure of the Harrisons of course left a big blank as they had hitherto taken over all the routine work in connexion with the Lodge. Among the outstanding workers who have shown proof of their devotion to the Lodge and the Society I should like to mention the Mr. Horne whom I referred to above, who I think has a useful future ahead of him as an earnest and capable worker, showing judgment and an ability to steady others; I count very much on him for the future work here; Miss Wilder, an American Theosophist, who succeeded Mr. Harrison as Secretary, and who has shown the most unflinching devotion to the work.

The Chinese Lodge (The Sun Lodge) : As far as I can judge, the Chinese Lodge is growing slowly and steadily, the level of interest seems to be kept fairly high and maintained. Of course Wu Ting Fang's death was a great blow and has crippled the Chinese financially to a large extent because there is no one to take his place, and we, the foreign Lodge, are ourselves as yet too weak and on too insecure a financial footing to afford them much help. Among the Chinese members there are three or four capable and devoted workers who will prove themselves to be the mainstay of the work in this country : Mr. Pak, Dr. Hoo, Dr. Lin and Mr. Tai Ping Heng. The work in this country cannot go forward swiftly : like everything else in China, its growth will be slow, and I do not think that it is advisable that it should be forced, and in this the Chinese agree with me. There is an idea that soon we may have seven Lodges in China and so be formed into a National Section but this idea is not so much among the Chinese as amongst the foreigners. A Lodge has been formed in Hongkong, the Chinese as amongst the foreigners. A Lodge has been formed in Harbin, mostly Russian in its membership, another is about to be formed in Tientsin which would bring the number up to five. I believe that Professor Shastrri has an idea of forming a Sikh Lodge here in Shanghai and there is talk of a centre in Canton. But a section so formed would be on a very shaky foundation as its Lodges would be for the most part not Chinese and therefore unstable, in that the membership cannot be depended upon, inasmuch as people move and stay for any length of time, either being moved elsewhere, becoming sick, and so leaving the country, or else just returning home to their own countries. A Chinese National Section should have at least two-thirds of its Lodges Chinese, and this the thoughtful Chinese think will take time, and in view of the Chinese temperament should not be rushed. I hope that the foreigners will at no time apply to you for permission to form a National Section in China while the foreign Lodges are in a majority, but wait until the Chinese Lodges are in a majority. Theosophy has a future here, there is no manner of doubt of this, but the leaders have yet to show themselves and above all have to be imbued with the right method of establishing the work. In other words it is very essential that some of the devoted and serious Chinese members be given an opportunity to get into touch with Adyar and this brings me to the most important point of this letter for which I ask your kind consideration.

Chinese Members at Adyar: The Chinese feel very strongly themselves that before there is any question of a National Session being formed here, some delegates should spend a term at Adyar, studying things from the inside and absorbing the spiritual atmosphere of Headquarters and from that contact with the Leaders come back to



their country with authority to speak of the lines on which the work should be run. The importance of this point cannot be over-estimated. There are three possible candidates and a fourth whom I am pressing and about whom I will write fully.

The Sydney Sun of April 19th gives a drawing of the large open-air Amphitheatre to be built at Edwards Beach, Balmoral, for the Order of the Star in the East, (whose object is to prepare for the coming of a World-Teacher,) with letter-press as follows: "We have planned the Amphitheatre," says a representative of the Order, "as a lecture place for the use of the Divine Teacher, for we look for Him as He came before, veiled in flesh, and we expect that through the body of a disciple He will go about doing good. In the interim the Amphitheatre will be used as a place of entertainment for the public. There will be moving pictures, eurythmic dancing, wireless concerts, gathered from other parts of the world, and other classes of educational entertainment, with the exception of boxing. The building will seat about 25,000 people, and it is estimated to cost £7,000. The plans have been approved by the Mosman Council, and the design will fit in with the Council's general scheme for the improvement of Balmoral Beach, Sydney. It is proposed at some future date to add a huge structural steel dome to the Amphitheatre surmounted by a brilliant electric light cluster in the shape of a star, which will be visible miles out at sea."

The Universal Brotherhood Campaign is spreading far and wide. The Ananta Lodge, Trivandrum, India, is very busy organising a full programme for October, November, December, 1923. Full details can be obtained from the Lodge Secretary.

J.

CORRESPONDENCE

GRAVITATION

IN reply to the criticism of Mr. Coode Adams in your issue of July, (p. 495), since the radius of the electron is of the order 10^{-13} , and that of the atom 10^{-8} , or about the ratio of the sun's radius to the distance of an ultra-Neptunian planet, there can be no difficulty about electrons passing through atoms, whatever gravitational field the electron may lie in. No wonder therefore, as Mr. Adams states, Prof. Rutherford found "that the greater number passed through without encountering any resistance". A change of gravitational field need not necessarily alter the properties of space.

Mr. Adams regards Einstein's theory and that of relativity, as a simplification, but I doubt if the majority of western physicists regard it as such, for it is said that many are aghast at the necessity of mastering the tensor calculus, before they can hope to understand the laws of nature.

A point of the greatest interest to the student of occultism in relation to Einstein's theories is that it places western science on the horns of a dilemma. The fundamental fact of observation which has led to the theory of relativity, is thus stated by Prof. Jeans:

No matter what the velocity of the observer is, the light surface, as observed by that observer, is invariably a sphere having that observer as centre. Or, as he puts it, in another place (*Electricity and Magnetism*, p. 808), we now have it as an experimental fact that, independently of the velocities of the source and observer, the wave-surface is a sphere having the observer as centre.

Prof. Pickering, commenting on this says:

That is to say the light surface, or wave front, is a contracting, not an expanding sphere.

Since the observer is at the centre of the sphere of contracting ether, unless we accept the theory of relativity, there is no escape from the alternative that the observer is actually swallowing a spherical volume of ether with the radial velocity of light.

Now Einstein and the relativists say this experimental observation is an illusion, and have devised theories to replace this illusion

* *Monthly Notices*, R.A.S., 1919, pp. 80, 104.

* *Relativity and Gravitation*, Bird, p. 291.

by the reality. The student of occultism, on the contrary, says this experimentally observed fact is not an illusion, but the actual reality. It is a fundamental teaching of occultism, that it is the drop that swallows the ocean, and not the ocean that swallows the drop.¹ Every atom is engaged in swallowing the universe of ether, and in this way acquires its properties, gravitational, chemical, electromagnetic, etc. Such is the dilemma in which western science is placed: it has either to accept observed fact and occultism or Einstein and illusion.

Mr. Adams, referring to my attempt to explain gravity, says:

It is a return to the mechanical view of the phenomenon, and is really one more theory of gravitation, of which I believe there are already about three hundred.

I would point out in this connexion that a mechanical process is a possible concept, whilst a distorted space is not, and that the progress of the understanding consists in replacing the inconceivable by the conceivable, and not in the reverse of this.

I am aware that there are many theories of gravitation, but I am not aware of any that are based on the observations of trained occultists on the actual mechanism of the atom. The key to gravity is not in a distorted space, but in the activities of the atom.

The fundamental problems of physics depend for their solution upon the answer to the questions:—What is taking place in the atom, and what is taking place in the light ray?

Now atoms and light rays exhibit properties not only varying as the inverse square, but also as the inverse fifth power of the distance. Thus in the kinetic theory of gases the force between the atoms is an inverse fifth power force,² whilst in the case of light the energy radiated is inversely as the fifth power of the wave-length for light waves which have a constant relation to the temperature. This is Wien's law of radiation.³

In the atom the inverse fifth power law is primary, and the inverse square law secondary, whilst between the members of a solar system the inverse square is primary and the inverse fifth is secondary. Since the theory of gravitation based on the investigations of occultists will probably be compared in its results with that of Einstein, and since Einstein gives a solution of the hitherto unexplained motions of Mercury's perihelion, I will endeavour to give briefly the solution obtainable from the theory of gravitation partially expounded in the articles, though mathematical details will necessarily be omitted.

The fifth power force operating in astronomy is the integration of the forces of spherical shells between definite limits, which shells individually attract with a force varying inversely as the sixth power

¹ THE THEOSOPHIST, Vol. XLIV, Part I, November, 1922, p. 116.

² The Dynamical Theory of Gases, Jeans, p. 248.

³ Laws of Physical Science, Northrup, p. 108.

of the distance from the centre. This integral to the distance D is $(1/5) A/D^5$, where A is the acceleration of gravity at the surface of the body, and D is the distance measured in terms of the body's radius as unity. The acceleration recognised in astronomy at the planet's distance is A/D^2 , so that $(1/5) A/D^5$ is a supplementary force which has not been taken into account. In the case of Mercury the distance from the sun in terms of the sun's radius is 83'02, and the recognised acceleration $a = A/D^2$ is 3'981, whilst the unrecognised portion $a' = (1/5)A/D^5$, is only 0'0000013916. This, it will be seen, is exceedingly small, the ratio of the fifth power force to that of the second power being

$$a'/a = 0'0000013916/3'981 = 1/2,861,000 (1)$$

The action therefore upon Mercury will be that of a diffused mass of matter surrounding the sun, the mass of which is the $(1/2,861,000)$ th part of the sun's mass.

In 1896, Seeliger sought for an explanation of the motion of Mercury's perihelion by assuming a mass of diffused matter surrounding the sun, and causing the Zodiacal Light. He found that the mass of matter required to completely account for the motion was $1/2,860,000$ of the sun's mass¹ (2)

The agreement between (1), and (2), it will be seen, is practically perfect.

Newton's law left unexplained a motion of Mercury's perihelion amounting to 40"·1 per century. Einstein's theory gives a correction of 42"·9, which is about 7% too much. (Report on the Relativity Theory of Gravitation, Eddington, p. 52.)

Einstein's correction is generally considered to be satisfactory, and has gone far to convince physicists of the truth of his theory, but the fifth power law explained above, and derived from occult studies, would appear to correspond more accurately to the forces actually at work.

G. E. SUTCLIFFE

MR. SUTCLIFFE AND GRAVITATION

ON page 495 of July THEOSOPHIST there is a letter under the above heading, of Mr. W. R. C. Coode Adams, M.A., in which he observes as follows:

In a former article he (Mr. Sutcliffe) stated that the electron (wrongly printed as election) was the atom transferred from the earth's gravitational field to that of the sun. Now Prof. Rutherford's great experimental research consisted in discharging electrons through the atom. He found that the greater number passed through without encountering any resistance. If the electron is merely an atom in another field, would this be possible?

¹ Encyclopædia Brit., Vol. XVIII, p. 155.

I am a layman but presume that the following observations of Mr. C. W. Leadbeater on pages 265—266 of the second volume of *Inner Life* may be interesting to him, as we are told that astral matter is far finer than physical matter and interpenetrates the latter:

There is some reason to believe that what the scientific people call electrons may be what we call astral atoms, for they have said that in a chemical atom of hydrogen there are probably somewhere between seven hundred and a thousand of these electrons. Now it happens that in a chemical atom of hydrogen there are eight hundred and eighty-two astral atoms. This may of course be only a coincidence, but that seems somewhat improbable. If this suggestion be true it follows that in some of their experiments our scientific men must be actually disintegrating physical matter, and throwing it back on to the astral plane; in which case it would seem that they must presently be forced to admit the existence of astral matter, though they will naturally think of it as nothing but a further subdivision of physical matter.

T. S. SUBRAMANIA AIYAR

YOUTH AND SEX

How possibly *could* Theosophy have a special teaching regarding sex, apart from that embodied in the moral and ethical precepts of the various world religions? Theosophy can and does teach how to find out the Real Man within us, through that despairing tangle of supposed self-identification in which most people live; it does show how to cultivate and perfect the Mind, and how to clear, group together, systematise, and utilise to the utmost the creative forces flowing through each individual; but the practical application of the new teachings to our personal problems has to be left to each one separately.

Sex feeling, in the ordinary sense, as it manifests in the world of to-day, can hardly as a rule be said to arise from a longing to create—to supply a body for a reincarnating soul, or, in the case of those who do not know of or believe in the doctrine of reincarnation, to have children born to them. Very, very few have as yet reached to that height of passionless, pure self-realisation; for the majority of us other factors are behind that impulse. At a certain stage of his career on earth man's physical vehicle was dualised, and a new "pair of opposites"—the man and the woman—was created, because the pupils in the school of life were progressing, and had to have new chances given to them of experiencing subtler, but also severer "temptations" from the side of matter. It is to be hoped, however, that the feeling of sex difference, highly strung as it is found in our days after so many ages of growth, must by this time have reached the extreme point, and that the early years to come will see the sexual tension somewhat slackened. The sense of being embodied in a polarised vehicle is so much more actually felt because the progressed development of the mental capacities of man make him realise more fully and lastingly the one-sided state of his physical body, which again naturally influences his finer vehicles.

The world of to-day is in a period of great change and rearrangement; its thought-body undergoes an intense purifying process, the result of which reacts on its astral and physical bodies, and is in many ways experienced as tension and pain. The universe and the individual are intimately linked together, and, no doubt, we who live on earth in this momentous crisis are incarnated because in our long evolutionary journey we have reached the stage of a "new birth". With us too, old things, old conceptions shall pass away, and the process of purification is painful, since all the elements of good and bad naturally are intensified, while the life-force, being clumsily checked from running through its old channels, with the new outlets still in the condition of construction, reacts, and violently tries to break through the newly imposed barriers.

The powerful sex-force in youth, painful and bewildering as it is when first realised as a force apart from the desire for mating—and a force to be re-directed—ought to be welcomed instead of grieved over. That we are puzzled by it, trying to conquer it shows that we are on the right way; that it is strong within us, may, if we want to regard it that way, tell us of the great forces at our command, of the *creative instinct* now more and more realising itself as *conscious creative force*, claiming new and higher modes of expression than those of yore.

So long as we have ideals, and work hard trying to reach up to them in life, we can afford to be baffled and defeated once and again; each defeat is a fingerpoint towards the lesson of lessons, PATIENCE, no doubt the severest of all lessons for those of the fierce spirit and the revolting body.

Let us hope that the concepts of Society with regard to sex will soon be changed to the better, and that reforms of many kinds will tend to ease the sexual strain now experienced as very trying by so many. But Society matures along the experimental line, so must we as individuals also. The experiment of to-day will be abandoned to-morrow, when a wider view will provide new and wiser means, but as an experiment, our step, though faltering, was positive and will have been helpful if only our eyes be fixed on the supreme goal.

ERLING HAVREVOLD

[This correspondence must now cease.—ED.]

BOOKS RECEIVED

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

A Dictionary of the Sacred Language of All Scriptures and Myths, by G. A. Gaskell, *International Government*, by L. S. Woolf, and *The Psychology of Laughter and Comedy*, by J. Y. T. Greig (G. Allen & Unwin); *New Light upon the Philosophy of India*, by D. Gopal Chetty, and *Greater Things*, by Anonymous (J. M. Dent); *Applied Philosophy*, by C. Y. C. Dawburn (Longmans); *The Key of Dreams*, by L. Adams Beck, and *The Threshold*, by M. W. A. (Constable); *Laws of Livingstonia*, by W. P. Livingstone, *The Book of Job*, by A. H. Mumford, and *The Lambeth Joint Report on Church Unity* (Hodder & Stoughton); *The "Khamriyyah,"* by L. Chalmers Hurst (Simpkin, Marshall); *Natural Religion*, by J. S. Bolton (Kegan Paul); *Bureau of American Ethnology: Bulletin 77* (Washington Government Printing Office); *The New Japan*, by J. H. Cousins, and *India's Flag*, by C. Rajagopalachar (Ganesh); *The Conquest of Disease*, by Eugene Del Mar (I. N. Fowler); *The Tamil Alphabet: Its Mystic Aspect*, by P. V. M. Naicker (S. R. Sabapathy & Co., Madras).

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Theosophique (July), *The Canadian Theosophist* (June), *El Mexico Teosofico* (May), *The Message of Theosophy* (March-June), *The Messenger* (June-July), *O Theosophista* (May), *Revista Teosofica Chilena* (June), *Teosofisk Tidsskrift* (June-July), *Theosophisches Streben—1923, No. 2*, *Theosophy in Australia* (June-July), *Theosophy in England and Wales* (July), *Theosophy in India* (July), *Theosophy in Scotland* (June-July), *The Calcutta Review* (July-August), *The Co-Mason* (July), *The League of Nations (The Monthly Summary of)* (July), *Light* (June-July), *The Madras Christian College Magazine* (July), *Modern Astrology* (July), *Mysore Economic Journal* (July), *The New Era* (July), *New India*, *The Occult Review* (July-August), *Prabuddha Bhārata* (July-August), *Service* (April), *Shama'a* (July), *Young Men of India* (August).

We have also received with many thanks :

The Harbinger of Light (July), *The Indian Athenaeum* (July), *The International Journal of Ethics* (July), *The Modern Review* (July), *Pewarta Teosofie* (June), *The Round Table Annual, 1923, Theosophia* (July-August).

REVIEWS

Ātma Vichāram, Part I—a treatise in Telugu by Addanki Sītārāma Shāstri Gāru. (Vasanta Institute, Theosophical Society, Adyar, Madras. Price Re. 1-8.)

This book consists of eight chapters. The first is an introductory chapter on the Theosophical Society. The second chapter treats of creation, the successive work of three aspects of the Logos; the creation of matter; Life and Soul and the evolution of the Monad and allied topics. The third chapter deals with the further evolution of the world along the line of Prakṛti, Manas, and Group Souls. The fourth chapter concerns itself with the Varṇas and Āśramas of men and different grades of humanity. In the fifth chapter we have an elaborate development of the sheaths of man. The author then proceeds to examine the scope of Samskāras in the sixth chapter. He deals with Karma in the last chapter but one, and ends by telling us of certain methods of development.

It is obvious from the above summary that it is an exposition of Theosophical conceptions. A peculiar merit of the book is that Theosophical ideas are introduced and are not found to be at variance with Hīndū religious thought. The author, roaming over the ocean of Hīndū religious literature—Smṛtis, Purāṇas and Upaniṣads makes an intelligent selection of some of those works which come nearest to Theosophical ideas, starting with it and explaining it fully so as to make it intelligible to the common mind, and he finally winds up by mentioning the corresponding expressions in Theosophical literature.

For example, he opens the second chapter with a sloka on Brahman and with the famous quotation from Chāṇḍogyaopaniṣad describing Him as the One. He then introduces the idea of vibration—those of Saṭ, Chiṭ and Ānanda with extracts from Vivekachūḍāmaṇi, Bhagavad-Gītā, the five elements, the Trinity, and launches into the evolution of the Monad by quotation from Svetāśvatara Upaniṣad. He explains it by quotations from Brihāḍāraṇyaka and winds up by

contrasting Ishvara and Jivātmā with references to Mundaka and Svetāśvatāropaniṣad. This is a sample of his method of treatment.

The work is a new method of expounding Hindū Religion or Theosophy according to the point of view from which the reader may look at it. We heartily commend it to the Tejugu public as a sound exposition of Hindū Theosophy.

V. RAMESAM

The Philosophy of Spiritual Activity, by Rudolph Steiner. (G. P. Putnam's Sons, London. Price 12s. 6d.)

This is the second edition of a translation, which appeared first in 1916, of Dr. Steiner's *Philosophie der Freiheit*, a work published in Germany over twenty years ago and for a long time out of print. The subject matter is classified under the headings: The Theory of Freedom, The Reality of Freedom, Ultimate Questions, Truth and Science and Appendices—*Truth and Science* being Dr. Steiner's Ph.D. Thesis originally published as a prelude to the *Philosophy of Freedom*, now called the *Philosophy of Spiritual Activity*, freedom being taken to mean spiritual activity.

The book is valuable as a learned contribution to the old problem of free-will and necessity, and as showing the philosophic basis on which Dr. Steiner's later investigations into spiritual problems rest. It is of interest also because it antedates his Theosophic and anthroposophic period. As mentioned in the Author's Preface:

The Philosophy of Spiritual Activity contains no special result of Spiritual research, as little as it contains special results of the natural sciences. But what it does contain is, in my judgment, indispensable for everyone who desires a secure foundation for such knowledge. The aim of the book is to demonstrate, prior to our entry upon spiritual experiences, that knowledge of the Spiritual World is a fact. Thus in one sense this book occupies a position completely independent of my writings on strictly spiritual matters. Yet in another sense it seems to be most intimately connected with them.

One other quotation from the Chapter on the Theory of Freedom must suffice:

I call a thing free which exists and acts from the pure necessity of its nature, and I call that unfree, of which the being and action are precisely and fixedly determined by something else. Thus, e.g., God, though necessary, is free because he exists only through the necessity of his own nature. Similarly, God knows Himself and all else as free, because it follows solely from the necessity of His nature that He knows 1. You see, therefore, that for me freedom consists not in free decision, but in free necessity.

Dealing as it does with abstruse problems the work requires close study and is of special interest to the philosophically minded, less so to the average reader. To the former it can be heartily recommended and the translators, Prof. and Mrs. R. F. Alfred Hoernle, have rendered a service in helping to bring out an English translation which places this valuable study before a wider public.

A. S.

The Philosophy and Theology of Averroes, by M. J. Rehman. (Pub. A. Widgery, The College, Baroda.)

This is No. XI of the *Gaekwad Studies in Religion and Philosophy*. It consists of Tractata translated from the Arabic by the Professor of Islamic history at Hyderabad, and is dedicated by the author to Dr. Azimuddin Ahmad. The translations are from the Arabic text edited by Dr. Muller, Munich, 1859.

In this collection we have (a) "A decisive discourse on the delin-eation of the relation between religion and philosophy", followed by an appendix, "On the problem of eternal knowledge which Averroes has mentioned in his decisive discourse." (b) "An exposition of the methods of argument concerning the doctrines of the Faith, and a determination of doubts and misleading Innovation brought into the Faith through interpretations."

The work is neatly printed in handy form.

F.

Some Religious and Moral Teachings of Al-Ghazzali, by Nawab Ali. (Pub. A. Widgery, The College, Baroda.)

This is No. X of the above-mentioned series which is constructive rather than critical, and meant to reach the general public. Professor Widgery writes an exhaustive introduction on the subject of Comparative Religion, which alone is worth reading, and deals briefly with the evolution of Al-Ghazzali's mind. The extracts translated are on: The Nature of Man; Freedom and Responsibility; Pride and Vanity; Friendship and Sincerity; The Nature of Love; Man's Highest Happiness; The Love of God and its Signs; Joyous Submission to God.

F.

Cornelius Agrippa, Occult Philosopher, by Lewis Spence. (Rider & Co., Price 2s.)

A neat little book describing this famous magician's life and teachings. He was born at Cologne in 1486, the birthplace also of Albertus Magnus. He knew the Emperor Maximilian, had friends throughout Europe and was a master of European languages. He seems to have been engaged in forming a brotherhood for the study of occultism. Much of his teaching is founded on the Jewish Cabala, which in its turn owes a good deal to the Neoplatonists. His great work *The Occult Philosophy* is full of the Cabalistic methods: it deals with astrology and the mystery of numbers, the question of the godhead, the higher stages of mysticism, rites, ritual, forms of worship, incense and its influence, etc. Identifying Magic with Religion, he attacks those who had degraded both, with the result that he was crushed beneath the combined forces of quacks and churchmen, like so many others of that century and the next. He is stated to have died at Grenoble in 1535.

L.

The Confessions of Jacob Boehme, by W. Scott Palmer. (Methuen & Co. Price 3s.)

The compiler has made a collection of the best of the autobiographic passages which show us this great mystic's "mind and heart and spiritual experiences". He has used the eighteenth century English translations. He says:

My task has been in the main rigorous omission: I have kept only what was precious for my purpose, everything that did not reveal the man himself I have rejected: but some of his doctrine is eminently the man, and this I have retained.

The little book is enriched by an admirable essay by another mystic, Evelyn Underhill.

L.

Studies of English Mystics, by W. R. Inge, D.D., Dean of St. Paul's. Third impression. (John Murray. Price 7s. 6d.)

The publication of the third impression of Dean Inge's *St. Margaret Lectures* of 1905 gives occasion for an expression of gratitude on behalf of students of "the things that are more excellent" for a contribution to the literature of mysticism that is both informing and thought-provoking. Mysticism is, according to Dean Inge, but another name for the immediate "revelation" of Divine Truth to the

human consciousness; but he takes care to discriminate between the inner revelation and its outward expression.

Strictly speaking, visions of truth are not communicable. What can be described and handed on is not the vision itself, but the inadequate symbols in which the seer tries to represent what he has experienced, to preserve it in his memory, and to impart it to others.

This being so, it is not surprising that Dean Inge's survey of English Mystics is not limited to such "revealers" as Simon de Ghent, reputed author of a treatise on mystical discipline; the Lady Julian, a Norfolk nun of the fourteenth century; Walter Hylton, author of *The Scale of Perfection*, who died in 1396; and William Law, an eighteenth century follower "after the gleam"; but includes those utterers of Truth whose vision is less directly in their words than standing behind them. These are the poets, two of whom, Wordsworth and Browning, Dean Inge studies at length, with oblique glances towards others, such as Shelley, Blake, and Tennyson. In all these Dean Inge sees the promised guidance of "the Spirit of Truth". He does not limit inspiration to the "Holy Scriptures". He declares that the Church of the twentieth century must welcome "from every quarter the testimony of those whose hearts God has touched". If Dean Inge does not in this life specifically include in "the Church" the revelations of mystics outside Christianity, he will do so in another.

J. H. C.

The A.B.C. of Indian Art, by J. F. Blacker. (Stanley Paul, London. Price 15s.)

This is a companion volume to *The A.B.C. of Japanese Art*, by the same author. It purports to give a general survey of the Arts of India, a task which will tax the powers of a life student of the subject if carried out in detail. This Mr. Blacker makes no pretension to do. Speaking to the general British public, presumably, he says:

The old arts and manufactures of India deserve much higher appreciation than we have hitherto bestowed upon them. It may appear almost incredible that we should have remained ignorant until quite recent times of the existence of these arts and the perfection to which others have been brought among that wonderful people of the East whom many of us have been in the habit of regarding as little better than barbarians, forgetting that they were civilised just as early as were the nations of Egypt and Persia.

That being so, Mr. Blacker is to be congratulated upon his effort to dispel that ignorance and to stimulate an intelligent interest in and appreciation of the unparalleled craftsmanship of India.

Because the art of this country has always been the life expression of the whole nation and not the cult of the few, to understand it means the study of the whole life story of the people in all its aspects. So we find the author discussing the religions, the great Epics, the great cities, and the rise and fall of famous rulers, from the heroes of the Mahābhārata to the British Rāj. Through all the vicissitudes of changing rulers and changing creeds the genius of the race has retained its extraordinarily vital art tradition, finding in each changing phase of life and thought but a further expansion of its perennial youth.

Perhaps the most interesting chapter in the book is that which deals with art in the olden times, where descriptions are given of the truly "royal" way in which the Arts were patronised and fostered.

Mr. Blacker has given an excellent introduction to the study of Indian Art and his readers will undoubtedly wish to carry the study further. The book is copiously and well illustrated.

D.

Pauline, by Baroness de Knoop. (George Allen & Unwin. Price 7s. 6d.)

This is a novel that should be read by those who love children and seek to understand them.

The author introduces us to one of those lonely children, strange to their parents and strange at school, and understood by neither. Although so frequently not in harmony with parents or schoolfellows they have a world of their own, totally apart from human surroundings and in close touch with nature.

Many of these strange children are being born at the present time, the forerunners of the new child age, and much depends on their early training, as they are often on the verge of being unbalanced if wrongly treated. The book does not help us by any suggestions regarding the care of them, but vividly paints for us the keen suffering of the child in uncongenial surroundings. They are abnormally sensitive and mystical, with keen artistic sense and often with one specially developed talent, which in this child is music, and through it she finds some vent for her aspirations.

It is a nature that responds to all that is beautiful, pure and spiritual, and all that is mean, vulgar and materialistic comes as a shock. When Pauline studies music in Germany she sees various phases of home life, but is repelled by the materialistic canker that

had eaten into the hearts of the people. And when after a few years of travel she returns to England she finds herself in shallow and superficial society, and fails to more than touch the sphere of deeper thought, except in her own mystical groping and inner longing for something spiritual. Finally, while still young, through disappointment and dis-illusionment she learns the science of the alchemy of human life, the transmuting of life's experiences into a great inner happiness. It is here that the author leaves her, but we could have wished her at this stage to have come across the Eastern teachings of Karma and Reincarnation which would have led her to the understanding of the problems of life and the cause for suffering, and opened up to her a life of service to the world through knowledge of true spiritual unfoldment.

J. W.

Snooks, A Ragamuffin, by Paul Long. (Simpkin, Marshall & Co., London. Price 6s.)

Read "Snooks". It will do you good—it will also disappoint you—but, read it. It is a human story, one that will hardly be read without tears. Its author assures us that Snooks is not a fictitious character. "He exists to-day," not as a type but in the flesh. He is the offspring of an unpopular marriage in Ireland—the father, an unlucky descendant of a famous Roman Catholic family, the mother, the daughter of a Dublin Orangeman lawyer who never forgave this marriage. The story opens when Snooks is nine years of age, and misfortune and her unyielding parents have driven his mother with her drunken but dearly-loved husband into the slums of London.

How Snooks battles with the problems of life on behalf of the mother, the love of whom is the absorbing passion of his life, is the burden of this absorbing tale, and must not be anticipated by the reviewer.

In answer to what we say about the disappointment, the author writes in his preface.

I know I am not following the well tried and proved path of successful authors in publishing "Snooks" as it is, for this has been pointed out to me by my journalistic friends, who have asked me to alter "Snooks" somewhat. My reply to this is "Snooks" is not a story, but a human document. To alter "Snooks" would, in my opinion, be desecration, for it is true.

He adds. "Write and tell me the impression he leaves on your mind. I have a reason for this."

A. E. A.

The Miracle of Life, by J. H. Kellogg. (Battle Creek. Good Health Pub. Co.)

Dr. Kellogg's work at Battle Creek in the interests of the simple hygienic life is well known almost everywhere. This book, rather cumbersome to handle, deals with elementary physiology, digestion, best foods, diseases from eating flesh; the circulation, cleanliness, clothes, exercise and fatigue; consciousness, pain and energy. Special stress is laid on the importance of water as a curer and preserver, on the control of the emotions, the abuse of alcohol and other drugs. The book ends with a statement of the Battle Creek Health Movement—shared in by so many thousands annually. We must add that this constant preoccupation with one's bodily health is in itself a sign of disease somewhere. The really healthy man does not give more than the necessary attention to his body. We are reminded of R. L. Stevenson's remarks in *Virginibus Puerisque* about going through life in tin slippers and a respirator—or words to that effect.

L. O. G.

The Drink and Drug Evil in India, by Badrul Hassan. (Ganesh, Madras. Price Rs. 2.)

This book is very carefully written and statistics are given upon the various details of the subjects dealt with. The author writes without prejudice and in a very temperate way. It must have been difficult to do so when the appalling facts of these evils are almost unthinkable. We hope the book may be widely read and we recommend it to all who have the welfare of humanity at heart. It should be extremely useful to those who so far have not grasped the terrible effects of drugs nor how closely allied are the evils of drinking alcohol, drug taking in all forms, with disease squalor and misery.

W.

Woman and Freemasonry, by Dudley Wright. (William Rider & Son. Price 6s.)

In *Woman and Freemasonry* the author gives us an interesting account of the admission of women into Freemasonry, the date he gives for this happening is in the early part of the eighteenth century. The book is well worth reading as it is good to know what an increasingly prominent place women are taking even in secret societies. It is still largely believed that men are the keepers of this ancient order

and we are grateful to Mr. Dudley Wright for all the information that he has given us and we hope the book so well put together will have a large sale.

W.

(a) *Sonnets*, by Eric Dickinson. (Basil Blackwell, Oxford. Price 2s. 6d.)

(b) *Confessions of a Lover*, Anon. (Mohansingh, Karachi.)

(a) A series of twenty-one Sonnets in the Shakespearian form, dealing with the rise, ecstasy, and reaction of a passionate love for a beautiful form. The language is musical on the whole, but there are many cases of strained rhythms and awkward rhymes, and one simile at least is rather funny.

You are the loveliness of which men dream
When they have gently lifted robes of peace,
And with their naked souls essayed the stream,
Within whose waters fish may never cease
To whisper in the ear delirium
Of love's most passionate ecstatic hour.

(b) A nice plain brown-paper cover, followed by a very badly-blocked title-page, a publisher's note explaining what the writer wishes his readers to understand, a portrait of and dedication to a prominent Parsi gentleman, and then two pages of biographical details about him, leads to a page bearing the words Part I, and we hope to find the beginning of the book at last. But no! three pages of miscellaneous advertisements, two on blue paper, come first, and then the real matter begins.

One hundred and one quatrains, divided between the fifty-first and fifty-second which are closely connected in their sense by a page announcing Part II and two more pages of advertisement. The quatrains are not metrical and have no regularity of form beyond the division into four lines. No doubt in the original Urdu they added some charm of rhythm and language to the somewhat trite philosophy they express, but as English they are in parts unreadable.

E. M. A.

Tales of Old Sind, by C. A. Kincaid, C.V.O., I.C.S. (Humphrey Milford. Oxford University Press.)

The tales are a collection of almost unknown stories, unknown except in Sind where they form part of the ballad literature of Sind. Several of them have appeared in *The Times of India*. The book is beautifully got up and the tales are fascinating to those who love old fashioned fairy-tales. They are very mixed in character, which adds to their charm.

The book will be read by grown-ups as well as children and all will read in them, remembering that Mr. C. A. Kincaid may claim to be an authority on Folk-lore.

J.

Dictionary of Indian Biography, by C. E. Buckland, C.I.E. (Published by Messrs. Swan Sonnenschein & Co., London.)

The author seems to have taken a deal of trouble in collecting the information for a book of this kind. It deals with the lives of many Indian Civil and Military Retired Officials, some Rājāhs, and a few historical personages. It is regrettable, however, that it contains the biography of few Indian public men and women, who have worked for their country, lived for her, and died for her. The names of Annie Besant, Blavatsky, Sir William Wedderburn, and Surendra-nath Bannerji are, however, the few exceptions. Without these therefore, the Dictionary of Indian Biography becomes useless and the efforts taken in this direction might well have been reserved for more useful purposes. This is a big undertaking and only those who are thoroughly acquainted with a country and who sympathise with it can tackle this question safely.

V. R.

Selflessness, Anonymous. (J. M. Dent & Son. Price 2s. 6d.)

A well got up little book of precepts that will take you ten minutes to read, many lives to think over and æons of ages to live. I quote from one page because it tells you a great deal.

All things shall serve the utmost. The mineral shall serve the vegetable, the vegetable shall serve the animal, the animal shall serve the human, the human shall serve the divine.

The body shall serve the mind, the mind shall serve the soul and the soul shall serve the Spirit.

W.

In the Sikh Sanctuary, by Prof. T. L. Vaswani. (Published by Messrs. Ganesh & Co., Madras. Price Re. 1-8-0.)

Prof. Vaswani, the author of this little book and a series of other similar ones, is a great Indian Mystic and his writings stand among the foremost mystical writings. His contributions to the literary renaissance of India are very rich indeed. 'In the Sikh Sanctuary' deals with the life and teachings of the three Gurus, Guru Nanak, Guru Arjan, Guru Gobind, the Founder, the Organiser, and the Nation-builder.

Members of the Star and others who believe in the near coming of a Great Teacher will be interested in what this great mystic says in the Second Chapter, the Guru and His Gospel. After referring to a popular legend among the Sikhs, that a Star appears before any Great Teacher comes down, he says:

Such a Star brighter than the sun has appeared, I believe, not once, not twice, not thrice, but over and over again, when agony and unrighteousness spread over the earth-plane and the world's need is piteous, a Star appears announcing the advent of a Mighty One.

The other portions of the book are also quite interesting, and, as one reads his presentation of the Sikh Religion, one feels that the same teaching given by the One Teacher, Vyāsa, is being repeated here in another form. The book is well printed and is sold at a modest price. Students of Religion will welcome it.

V. R.

Vijaya Dharma Suri, His Life and Work, by A. J. Sunawala, B.A., LL.B. (Cambridge University Press.)

This is a biography of the Jainacharya Vijaya Dharma Suri, printed in good and bold type, and the get-up is very fine. It has a beautiful frontispiece of the Acharya himself. Born of a poor family, and of habits not very desirable, it is interesting to note how he rose to be a spiritual teacher. His monumental work for Jainism was the starting of the Jaina Pāṭasāla at Benares. The opposition to this new phase of the One Truth from the orthodox Hindus is, however, regrettable and the way the Acharya met them is masterly. There are a few statements of a traditional nature in the book, such as leaving home and family in disgust, his becoming a sannyāsi and the like.

V. R.

Unifying the World, by G. N. Clarke. (The Swarthmore Press, New York. Price 2s. 6d.)

From the Internationalist's point of view this small book is useful and interesting as it deals chiefly with modern methods of communication, national and international, with the effect of the war on these communications and how greatly a war tends to divide. He points out that the international mode of communication of to-day is more than useless in our hands, seeing that we use it to cast asunder instead of to unify, to divide instead of to bring together. We have a treasure, but we misuse it. We recommend this to be read.

W.

The Reason of the Beginning and Other Imaginings, by Ncate Sawyer. (John M. Watkins, London. Price 3s. 6d.)

This book is composed of short chapters of what may be called allegories. They are happily written. The two last bring a breath of freshness and I think many may find restful thoughts in this little volume that would be suitable on a holiday for a lazy afternoon.

D.

Eminent Orientalists; American, European, Indian, by various authors. (G. A. Natesan & Co., Madras. Price Rs. 2.)

This is a collection of biographical sketches of twenty-five orientalists, written with much reverence and appreciation. Many orientalists, very eminent, are not included, but the selection is quite good, being mostly of those who were pioneers in various branches of orientalism. There is plenty of information about their works; also some mild criticism. Two of the sketches are not well written, otherwise the book is readable, and it should be interesting and useful to those interested in these scholars and their writings.

D.

"THE KINGDOM OF GOD IS WITHIN YOU"¹

THE WISDOM OF THE EAST THAT MAY REDEEM THE WORLD

By GEORGE LANSBURY

EVERYWHERE men and women united in declaring that although bread and butter, houses and clothes, are essentials of life, there was also something else of supreme importance—the moral and spiritual development of each human being.

THE PEOPLE HEAR THE GOSPEL

Often, when speaking at Morpeth, I longed for the day when life would be more equal, more noble; and, always looking into the faces of those in front of me, wished to cry out: Not by laws, not by force, but by persistent cleansing of one's own life will true salvation come. Yet all the time there was also the assurance that once again in the world's history the common people were willing not only to hear the gospel, but, by their own individual effort and sacrifice, strive to give effect to the teaching.

A few days after my return I attended a lecture at Mortimer Hall, given by a young Indian, named Krishnamurti, who delivered a message of peace and hope such as very few older men are capable of delivering.

¹ Report of a speech given at Morpeth.

It was in 1913 when I first met this young man and his brother. During the terrible ten years since then through which mankind has passed from one agony to another, it has been a privilege and joy to know him. Together we have attended Labour meetings and conferences on India and other important questions. All the time he has never stood as anything but a learner. Now, at the age of about 26, he is giving to all, who will read or hear him, a message which, if accepted by us all, would very soon redeem the world.

He is the Head of "The Order of the Star in the East," a society of people who believe that once again a Teacher is to arise in our midst to teach us how to live. If it is true, as I believe it is true, that the Labour movement is day by day fixing its faith on moral and religious ideas as the ultimate driving force with which we shall generate the enthusiasm and devotion necessary to secure our aims, then we should all want to know more of this young Indian, who comes to us and says, prepare your hearts and minds to know and understand Truth when you hear it.

It was a relief for me to leave the House of Commons for an hour and be free of turmoil and talk, and listen to his talk about the old Wisdom which he desired to be translated anew into deeds. We Westerners are very arrogant. We do not care to admit either superiority, or even equality, for those of another colour skin to ourselves. Yet, in the Mortimer Hall, for fifty minutes, Krishna kept us all spellbound by his downright sincerity and by his wide grasp of essentials.

THE MESSAGE FROM INDIA

He told us to be thinkers, not loafers living our intellectual lives on the labour of others. Asked us to remember that to live properly we must in reality possess our own souls. It seemed all the time as if he were crying out "The Kingdom of God is within you".

Not what we call ourselves, but what we are, is what matters. Our attitude toward life and toward our fellows was of more importance than whether we called ourselves Bolsheviks, Communists, Tories, Liberals, or Labour men, for none of these mattered unless we ourselves as individuals were changed. The one unity we all should desire, and which we all must attain to, is the intense longing that we should know Truth, and follow her. There is no other way of attainment but through individual effort. We may often fail, but the thing that matters is to know when we fail and the causes of our fall.

On Thursday, in the House of Commons, we again discussed India. It was obvious all through the debate that the one thought which united us all was the welfare, the continuance of the British Commonwealth. Not a single Englishman appeared to be thinking of India for the Indians. There was an atmosphere of white superiority pervading all our talk. True, one of our number, Col. Howard Bury, spoke in eloquent terms of the life of peace and contentment which still persists in some of the villages and uplands of that great country.

I went home, alone, thinking hard about the future of humanity, and wondering if once more from out the East a Teacher is coming, not with a new message, but with the old, old message of Peace on Earth, Good Will Toward Men, and wondering also if in the application of this teaching a "new way of life" would come, enabling us all to be true to the best we know.

THE PEACE OF RIGHT LIVING

No one need trouble to think of the future unless we are able to start ourselves along the road which will bring us, as Krishna said at Mortimer Hall, to that peace which can only come by right living as well as right thinking.

Some years ago the late Charles Booth, writing at the conclusion of a long, patient inquiry into religious influences in London, said something like this: "It may be some new teacher will arise who, with a new spirit, will be able to blend together the competing hosts of good men and women, and breathing once again new life into the dry bones of theology make Truth live again, so that joy and happiness shall reign among us." The Roman conquerors brought their captive Christians to Rome, and these very soon spread abroad the teachings which assisted to break down the might, majesty, dominion and power of that mighty Empire.

May it not be that once again from the East, this time from among Indians held down by the brute force of Britain, other teachers will come to teach the Western world that happiness can be secured and the fullness of life attained, not by the greatness of our own possessions, not by the might of the sword, but by the greatness of our capacity to serve.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Java Section, T.S., Dues of 1,724 members and charter fee,	880	0	0
Madison Lodge, T.S.	...	...	...
Shanghai Lodge, T.S., Dues of new members } ...	35	8	8
Vladivostok Lodge, T.S., Dues for 1923 }	...	...	...
Hongkong Lodge, T.S., six new members for six months, 1923	33	6	11
Hankow Lodge, T.S., Dues of new members	14	0	0
Barbados Lodge, T.S., Dues of new member	7	8	0
	970	5	7

Adyar
10th August, 1923

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1923, are acknowledged with thanks:

DONATIONS

				Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay, White Lotus Day	...	...	...	100	0	0
Collection	...	...	...	5	0	0
"In His Name," for Food Fund	...	...	...	3	0	0
Donation under Rs. 5	...	...	...	108	0	0

Adyar

10th August, 1923

J. R. ARIA,

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Darjeeling, Bengal, India	... Darjeeling	... 27-6-1923
Janai, Bengal, India	... Janai	... 7-7-1923

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Sunderland, England	... Sunderland	... 7-7-1923

Adyar

10th August, 1923

J. R. ARIA,

Recording Secretary, T.S.

A Letter from Mr. Erik Cronvall

General Secretary of the T.S. in Sweden, addressed
to the President, T.S., and to the members of the
General Council of the Theosophical Society

"1. Many T.S. members are under the impression that the Society is just now in a critical condition, though some perhaps mean, that the turning point has already been passed, and that if only nothing be said or done—at least not officially and publicly—matters will be straightened out by themselves.

2. This may be true in a certain sense, but it seems to me, that just now, before the restoration of a real or artificial peace, and before things sink back into a comparatively inactive condition, it would be of the greatest value to everybody, and especially to the members of the General Council, who have a heavy responsibility towards their Sections and to the Society of large, to have matters seriously discussed.

3. There seems moreover to be among our members—and also among others, who have heard anything about the question—a great confusion regarding the very elements of what they are speaking about. On the one side redhot accusations, putting a bad motive behind partly unexplained facts, and on the other side strong indignation, solemn declaration of the integrity of character of the accused and the seeking of bad motives and evil outside influence behind the accusers. The members are just as wise after having read all this.

4. In this situation, which some justly call a crisis in the T.S., it seems to me that some good could be attained if *those who know* would give us in a not polemical style a clear, exact and

A.

fairly complete, merely through its frankness and simplicity of speech, convincing account of the very facts, and their reasonable explanation. This explanation being given, it would then be at our discretion to use it in a correct way for the best of the Society.

5. The question here mentioned seems to have given rise to the discussion even of many other vital points regarding the attitude and the belief of our members. In fact it seems as if every important question which has earlier been raised during the history of the T.S. has again been vivified and brought to the front.

6. Looking at the general condition within our T.S. there seems to be misunderstanding on many points. The broad platform, outlined in the Constitution and in the Bye-laws is evidently not maintained. Therefore the division in parties, advocating the Theosophy of some favourite teacher in preference to others.

7. Theosophy itself seems to have been forgotten. Theosophy stands for unity in religion. Therefore if members persecute each other for opinions, this is decidedly against the Theosophical ideal.

8. If people differ in opinion about the value of a certain Theosophical teaching or teacher, there are two methods of dealing with the matter. The one is to fight it out to the bitter end, and expel from office, from the Lodge, from the National Society or from the T.S. the members belonging to the minority. This way is generally chosen in political parties or religious sects. Instances are heard of, where this course has been adopted also in T.S. affairs. This is decidedly against the first principle of brotherhood.

9. The other way is to give to the minority as well as to the majority the same right of existence, and of taking each their due part in the Theosophical work. *This is more difficult, because it involves discipline of self*, but it is decidedly more Theosophical. Truth never goes by majority or minority, a rule which applies within as without the T.S. The democratic principle laid down in the Constitution calls for giving to everybody a fair chance and freedom of expression. Therefore, when a certain office has to be filled within the T.S., the right person

ought to be chosen on account of ability, but not on account of opinion or adherence to any party within the T.S.

10. There seems to be in the mind of some people the misunderstanding, that the T.S. is or ought to be ruled according to hierarchical principles. This may apply to a church, to a sect, or to a secret society, but it is not the ideal of the T.S. There is evidently a real need of emphasising the true Theosophical ideal in this respect.

11. It is a sad fact, that at different occasions in the past members have left the T.S. because they have meant, that within the Society there was not enough room for the expression of their opinions. In some cases there may have been obstacles of a merely personal character, which hardly could be overcome. Others, being ardent Theosophists and good workers, could eventually be regained for our ranks, if only the true Theosophical principle of Universal Brotherhood was not only given as a rule to the outside world, but also earnestly applied within the T.S.

12. I herewith propose that the General Council of the T.S. should pass the following decisions:

(a) A declaration, that according to the Constitution of the T.S. all members have an equal right to express their opinions in any matter concerning Theosophical teaching and teachers, and that no one has to be considered a less good member of the T.S. because of any opinion held or expressed in this respect.

(b) A declaration that it is against the spirit and the letter of the Constitution and the Bye-laws of the T.S. if any member, Lodge or National Society be expelled or advised to withdraw because of opinions held or expressed concerning any Theosophical teaching or teacher.

(c) A declaration that it is in full accord with the spirit and the letter of the Constitution and the Bye-laws of the T.S. and with the principle of brotherhood, as laid down in the first object of the T.S., that every holder of office in Lodges, in National Societies, or in the T.S., should be chosen in the first hand on account of ability and fitness for the office, and not on account of any opinion held or expressed concerning any Theosophical teaching or teacher.

13. In the opinion of the present writer, frank, official statements of these points would surely help to dispel the now rapidly spreading notion, mentioned above that the T.S. should be governed according to hierarchical principles, and so would remove one of the great causes of the present unrest. I earnestly apply to all my brothers of the General Council to support my proposal. A continued silence on the part of the President and the General Council in these vital questions cannot fail to have a disastrous effect on this Society, which we all want to serve.

In order to make clear my own personal view on some of the present problems, I am enclosing a summary of a "programme" of mine, which has appeared in the May issue of the Swedish Sectional Magazine. All comments on these two papers will be much appreciated.

Cordially and fraternally,

STOCKHOLM
Ostermalmsgatan 75
July, 1923

Yours sincerely,
ERIK CRONVALL,
General Secretary, T.S. in Sweden.

EXTRACT OF PROGRAMME

14. Now it is however a fact that at least some members of the T.S. have felt, as if this liberty of thought and conscience, which is guaranteed in the Constitution, in reality has been very much curtailed. It is very difficult to characterise the situation, which has come into existence. The objection might be made, that only indicating an "evil, without at the same time mentioning the remedy, is unfruitful and leads to nothing. It may also rightly be said, that if certain persons or groups of persons have been able to create for themselves a domineering position through energy, enthusiasm, capacity for work and other qualities, valuable and desirable in such a movement as ours, they can't justly be blamed for it, because every other person or group of persons have had the same right to gain a position by analogous means.

15. Everything, however, depends on the means, through which we try to gain influence over others. I do not think I run the risk of being contradicted, if I point at the generally known fact, that the characteristic feature of the latest phase in the evolution of the T.S. is the great importance ascribed to a number of "occult" statements. The whole of the new and newest Theosophical literature can be compared to a single flowing stream of Occultism. A considerable part of the occult statements have reference to *personalities*. The attention is drawn to communications, expressed in plain or veiled language, that Mr. so and so is an Initiate, has taken this or that Initiation, has attained to Arhatship, etc. And all this is said with the evident purpose, that the personalities thus indicated—who all belong to the more intimate circle of Theosophical workers—should be shown the reverence due to such a high "occult" rank.

16. The recent Theosophical literature overflows with personal references to previous incarnations (see *Rents in the Veil of Time, Man: Whence, How and Whither*, etc.). All the material thus given is not gained through philosophical and scientific thinking in the usual meaning, but is altogether based on the real or pretended power of certain persons to examine higher planes.

17. Enormous claims have been made on the belief of our members in these occult revelations. The strongest argument, by way of proving the truth of the statements in question, is always a reference to the high occult development of the proclaimer. The great words never were held back when pointing at the sublimity and purity of the source of all this knowledge. No notice has been taken of the fact, that the argumentation to a certain extent has moved in a circle: The statements are correct, because the proclaimer has such a high occult position, and the knowledge of the occult powers of the person in question has been gathered from these very statements. All objective material, all comparative demonstration or investigation in the real meaning of the word is altogether lacking.

18. We can hardly be astonished to find a certain reaction taking place against this system, and this reaction has expressed itself in different ways. Some persons have tried to show, that the source has not the perfect purity, which has been ascribed

29. Theosophists in all countries—and I speak to those within the ranks of the T.S. as well as also to those perhaps more numerous real Theosophists, who for different reasons prefer to remain outside—ought to be able to agree on the following points:

(a) An unprejudiced study of all Theosophical literature, old as well as new, with eyes open and freedom to keep what is good and leave the rest. No writer should be favoured and no one excluded, as long as they stand on a Theosophical platform. No one should be accepted on the strength of pretended authority. All must be judged by their own inner value.

(b) A deep study of the Ethics of Theosophy in the first place, in order to apply them to all departments of life.

(c) An energetic work for the promulgation of the original Theosophical ideas, without favouring any special teaching at the expense of others.

(d) All Theosophists, within the T.S. and outside, ought to clasp hands in the effort to realise, truly and verily, the ideal of brotherhood, which regards as brothers not only those, who hold the same views, but that which extends to all, without distinction of race, creed, sex, caste, colour or *opinions*.

Stockholm

April, 1923.

ERIK CRONVALL,

COMMENT ON THE LETTER

By ANNIE BESANT, P.T.S.

MR. ERIK CRONVALL, General Secretary of the Theosophical Society in Sweden, has done a very useful piece of service by gathering up and stating clearly the objections felt by some members to certain phases of thought and belief, which undoubtedly exist in the Theosophical Society. These are said to cause unrest and dissatisfaction. I therefore gladly give to his letter the widest publicity I can, by printing it in the two Theosophical Journals which I edit, and by sending a copy of the

letter, with my Comment, to each member of the General Council of the Theosophical Society. The only additions I have made to the Letter are: Supplying the heading: "A Letter from Mr. Erik Cronvall, General Secretary of the Theosophical Society in Sweden, addressed"; Numbering the paragraphs, for convenience of reference; In Para 12, substituting (a), (b), (c), for 1, 2, 3, and in Para 29 (a), (b), (c), (d), for 1, 2, 3, 4, because the repetition of the numerals might cause confusion.

1. Personally, I think that the number of members who have the impression that the Society is in a critical condition is very small; but that is no reason why they should be disregarded. Mr. Erik Cronvall has stated the views of the troubled members very lucidly and temperately, and has thereby rendered it possible to place the other side of the question before the Society.

2. I agree, and thank Mr. Erik Cronvall for opening the discussion.

3. I agree, with the exception that the two chief offenders in the matter of Occultism—with the exception of H. P. Blavatsky—Bishop Leadbeater and myself, have not made any defence for dealing with "occult" matters, but have quietly continued to do so.

4. What does "those who know" really mean? Those who write books, dealing with the material side of invisible, or future things or events, such as those mentioned in para 16? Are they to explain their *modus operandi* to the public, and be cross-examined by those who know nothing about it? That is already done in the Psychical Research Society. Superphysical sight and hearing are at present comparatively unusual, even in the lowest form; cats, dogs, horses and probably many other of our younger brothers see astral forms. The faculty disappears with the development of the mind, and though it will be recovered by all men in the course of evolution, and some are even now "born seers," it has generally to be developed (a) by submission to mesmerism, and then it is only active while in the trance, and is useless to the mesmerised person; or (b) by certain definite practices, which I myself was taught by H.P.B., after I had succeeded in (c); or (c) as the result of intense meditation, which throws the body into trance, the

to it. This is the meaning of certain accusations, made with the intention of weakening the personal authority of those, who are the originators of the new Occultism. The defence has then been concentrated in the effort to prove that the charges, in so far as they imply supposed immoral actions, are unwarranted and the personal authority consequently intact.

19. In this way there has been a fight about the outer things, about loyalty, belief in authorities, worship of personalities, etc. The deepest and most important question, however, deals with the value and legitimate claims of the whole of the modern occult school within the T.S. This school has its strongest support in the so-called Esoteric Section or E.S., originally a private group of the intimate pupils of H.P.B., but which, thanks to the later development, has attained to a domineering position—even outwardly—and this depends above all on the fact, that the outer head of the E.S. is at the same time President of the T.S. The whole staff of officials of the T.S.—with some very few exceptions—belong to the E.S. and in this way the originally private and still secret organisation has become a power within the T.S., the importance of which cannot be overrated.

20. There are, however, a number of T.S. members, who for very evident reasons, do not belong to, or, if they have belonged to the E.S., now resign from it in order to work for the realisation of their Theosophical ideals within the T.S., untied by the personal considerations and duties imposed within the ranks of the above-mentioned hierarchically governed organisation.

21. Some members have also, despairing of the possibility of ever realising their ideals within the present T.S., preferred to leave the Society altogether. To all those within or outside the T.S., who are desiring a platform more suited to the democratic ideals expressed in the Constitution of the T.S., I would like to say very earnestly: do not despair, let us sincerely try to create such a platform for our common work.

22. The healthy and natural counterbalance against the ever more prevalent occult current in the T.S. seems to consist in our laying stress on the fact, that there do exist other sources of Theosophical knowledge than the modern Occultism. There exists, *f.i.*, an ancient western Theosophy, closely related to the

origin of our western culture. In the works of Pythagoras and Plato, of the Neo-Platonists, the eminent Theosophists of antiquity, in the Cabala and in the works of the Alchemists we can find a wealth of Theosophical thoughts.

23. There exist still, it is true, within the T.S. a few Theosophists of the old school, who know something of the old Theosophical literature. But these are nowadays very seldom met with.

24. The great majority of our members know nothing but the most modern literature—Besant, Leadbeater, Jinarajadasa and perhaps a few others. The works of even Blavatsky have been allowed to grow dusty on the shelf and would soon have been forgotten, if not a special movement had taken for its object to revive among Theosophists the study of her books.

25. This movement, however, has been regarded as something very suspect. How would then a person be regarded, who would like to resuscitate old occult literature from the days before H.P.B.?

26. It is nevertheless a fact, that H.P.B. herself knew a good deal of the old occult writings, as can be seen from her books, especially *The S.D.* and *Isis*. She would hardly in these days be regarded as a quite reliable Theosophist, if she were still in life.

27. H.P.B. was at heart a Protestant, working against all belief in authorities, all constraint, all papistry. Her followers in modern time, however, seem to have made for themselves a hierarchy of "initiates" of different degrees, a visible counterpart on earth of the occult hierarchy, according to the old principle, "as above, so below". Following the example of the Catholic church we are introduced to a number of mediators between God and Man.

28. As a counterbalance we need a healthy Protestant spirit, answering to our best traditions. Prostrations and the burning of incense suit us very badly. Neither does it suit us to put the Theosophical "leaders" on pedestals and worship them, as the Catholics worship their saints. The pictures, which many T.S. members have made of their leaders, remind us very much of the well-known gilt statues of the Buddha, which we see in oriental temples, the human features vanishing behind the glory of the halo.

person impressing his experiences on the brain, as he returns to his body. The higher kinds of superphysical powers demand very special training, and this is only given under certain conditions, which render their misuse improbable.

5. Will be answered under para 16.

6 & 7. This appears to me to be a misstatement of facts. The Constitution and Bye-Laws remain, and any official who transgresses them should be dismissed by his electorate. They cannot be enforced against individuals. If we are to have freedom of thought, different opinions will certainly show themselves, but to say (para 7) that "Theosophy itself seems to be forgotten," and that "Theosophy stands for unity in religion" seem to me to be misleading, if "unity" means unity in religious opinions. There is unity in great spiritual truths, which are found in essence in all religions, but they are presented in many different garbs. Certainly persecution for holding any opinion is untheosophical.

8. I should like some examples to be given of persons being expelled from office, Lodge, National Society, or T.S. for difference of opinion about the value of a certain Theosophical teaching or teacher. I can answer for the T.S., being the only person who has authority to cancel a charter or diploma. Colonel Olcott pronounced persons who had seceded from the T.S. in America and followed Mr. Judge in forming another Society, incapable of belonging to both. I have known an attempt made to pass a bye-law that no official in the Liberal Catholic Church should hold office in the T.S., but, when the matter was referred to me, I ruled that it was incompatible with our Constitution. An attempt was made in the opposite direction in the German Section in 1911, and I said in my Presidential Address:

In Germany the movement goes forward energetically on the lines laid down by Dr. Steiner. These differ considerably from the generally accepted Theosophical teachings, by giving to Christianity a primacy which non-Christian nations could not accept, but which suits German ideas; the perfect freedom of thought within the T.S. secures full expression for schools of thought however divergent, but it should be remembered that non-German schools of thought have equally the right of free expression, and that a militant propaganda in other National Societies against the views of other Theosophical exponents is not conducive either to liberty of thought or harmony of

action. Even in Germany a growing number of Theosophists prefer the older and wider teachings to the new, and while, as President, I defend the right of every exponent to teach his own views, it is also my duty to protect, as far as possible, the holders of other opinions from undue interference. The General Secretary for Germany will, I am sure, assist me in smoothing the friction which is arising in other National Societies by the action of his more aggressive followers, so that all may pursue in peace the studies which they prefer.

Unfortunately, the "I am sure" proved to be a false security, and in 1912, in relation to another matter, I said: "The T.S. has no tenets, and I shall take care that its absolute neutrality in all matters of opinion shall be scrupulously guarded." In the German Section, the General Secretary refused

to authorise the admissions of individuals and of Lodges, on the definitely stated ground that they did not work in the method of the German Section, and he expelled from the Section all members of the Order of the Star in the East. The expulsion is, of course, invalid, as no member can be expelled from a Section for his opinions. . . . Whether they be many or few they have the same right to their membership in the German Section as any Lutheran or Roman Catholic. The only thing left for me to do, as President, is to cancel the charter of the National Society in Germany, and then to revive it in favour of the seventeen Lodges willing to work within the Constitution of the T.S.

The late trouble in the Sydney Lodge, New South Wales, Australia, began in the strong dislike felt by some of the members of the Liberal Catholic Church, shewing itself in the refusal to allow the prefix of Rev. to the names of some of the most popular lecturers on its platform: its Orders were attacked and a crusade against it gradually developed. As its popularity increased, the attacks grew more bitter, and changed their nature, leading to the revival, in 1921, of the accusations of 1906 against the presiding Bishop, ceasing to be an attack on its religious opinions and its organisation. Some Lodges had, against the wish of a minority, hired, or used, the Lodge room for the services of the Liberal Catholic Church; this I asked these Lodges to discontinue, unless they were in the habit of letting their room to any religious body that wanted it, as the exclusive letting to one would identify it with the T.S.; Bishop Leadbeater requested his clergy not to use Lodge rooms, and such use was given up.

A Lodge which was formed for the purpose of studying Christianity or other religion, might, I think, make a bye-law that its membership should be confined to the one religion; I have advised against such limitation, when asked, but do not think I could refuse a Charter to seven or more persons applying for one with that bye-law. "Ladies Lodges" exist in India and were chartered by Colonel Olcott, and I have followed his example.

9. Mr. Cronvall advocates in this para the right way of dealing with different opinions, and with elections to offices in the T.S.

10. I have not met any one who thinks that the T.S. should be ruled on hierarchical principles. Its Constitution was framed on the democratic principle; the officers, with the exception of the Vice-President, Recording Secretary and Treasurer, and the Presidential Agents in unsectionalised countries, are elected by the members. Each National Society, or Section, is autonomous, save that its Rules must not conflict with the Constitution and Rules of the duly incorporated Theosophical Society.

11. If people leave a Society in which perfect freedom of opinion is guaranteed to them by its Constitution, they leave it not because they are denied freedom, but because other members, who have a right to the same freedom, do not agree with them, and also express their opinions. Independence of judgment is very rare, but there is no power on earth that can make everybody tolerant. Intolerant members are always a nuisance, but unless it is proposed to add to our rules a penal regulation excluding every intolerant person, we cannot get rid of them. To meet intolerance with indifference is the only remedy.

12. There is no objection, so far as I am concerned to the proposed declarations, with one exception, and I will circulate them among the General Council on the agenda of the next Annual Meeting, so that those who are absent shall have the usual opportunity of voting. I shall add an amendment to leave out the words "and teacher," in (a) and "or teacher" in (b) and (c), or, if these words are retained, to add as clause (d): "These declarations do not sanction or include personal attacks which infringe the law of libel and slander."

13. I am unable to share my good colleague's opinion that these declarations will dispel the idea, if it exists, that the T.S. should be governed according to hierarchical principles. No such suggestion has ever reached me, nor has any proposal to that effect been sent to the General Council. I have never spoken against this proposal, as I now hear of it for the first time; but so far as freedom of opinion and expression is concerned, and the value of different opinions, I have frankly, officially and non-officially, declared on numberless occasions, that freedom of opinion is absolutely essential to the life and progress of every human being, as well as to those of the Theosophical Society, and I have earnestly urged on every Section and on Lodges which I have visited the duty of officials and members to guard liberty of thought and to encourage unfettered freedom of discussion, and never to use the authority of any writer or speaker as conclusive on any matter.

14. In every organisation, from a village club to the Cabinet of an Empire or Republic, some persons have more "energy, enthusiasm, capacity for work and other qualities" than are possessed by others. Nature does not deal in Equality.

5, 15 & 16. Surely to say that "the whole of the new and newest Theosophical literature can be compared to a single flowing stream of Occultism" is a very serious exaggeration. Take any list of publications, issued by a Theosophical book business, and the great majority of the books are on spiritual and moral questions, or social, educational and religious and political reform. There has doubtless been too much talk about persons being Initiates. But in the early days, we so rejoiced in the fact that H. P. Blavatsky was an Initiate, and was in touch with the Masters, of whom she was continually talking; we were so eager to reach discipleship, to come into direct touch with the Founders of the Society behind the veil; that this glorious hope was our chief attraction to the Society. We could read about re-incarnation and karma, and life after death, and Divine Men, and invisible beings and worlds, in all the ancient Scriptures; but to be told by H.P.B. that the Masters could be reached by us, that we could be disciples as were Damodar and Mohini, that we should resolve to become Initiates; that was indeed a new glory added to life. We had

thought that the times when "Gods walked with men" were past, and here was a woman who scoffed at our folly. All our literature then was "occult". *The Stanzas of Dzyan* were translated by one Master, *The Voice of the Silence* by another, *The Light on the Path* by a third; *The Occult World* was devoted to occult experiences; *Esoteric Buddhism* was based on letters from two Masters; *Man: fragments of forgotten History* was based on occult teachings. Everybody was asking about their past incarnations. Those who now object to the occasional books depending on "occult" investigations, would have had little else in the earlier days. The attacks, as suggested in para 5, ran on similar lines. There were attacks on the character of H.P.B. the head and front of the occult knowledge on which the T.S. was founded. She had married an old man for his rank and money, and quickly ran away from him, and married two others; she led a visibly immoral life; she had kept a gaming-house in Egypt; she was a liar and a cheat; she had fabricated the story of her visit to Tibet; she performed fraudulent tricks; *Isis Unveiled* and *The Secret Doctrine* were full of plagiarisms, misquotations, errors of every kind; she had been exposed over and over again; read Solovieff, read the Report of the Psychical Research Society, read Professor Cones on *The Secret Doctrine*, and you will see that the abuse and slanders of to-day are as nothing beside the attacks made on our great Founder and Teacher. Many left the T.S. because of these, but we, who felt her greatness, troubled ourselves about the attacks not at all. It is quite true that the observations recorded in *Rents in the Veil of Time*, and *Man: Whence, How and Whither* were made, not "through philosophical and scientific thinking in the usual manner," but by two of her pupils, who profited by her teachings, and are, as she wished, carrying on her work on the lines she followed and taught us. We did not go to H.P.B. for the views of Plato and Pythagoras and other Philosophers and Alchemists that we could read for ourselves, but for the light thrown on these by her occult knowledge, and to learn the way of obtaining it for ourselves.

17. Who makes any claims, enormous or otherwise, "on the belief of our members in these occult revelations"? Certainly

no claim is made by either of the writers. We say: "Here are some of the things we have seen," but we do not claim any authority over the beliefs of any one. We never try to prove the truth of our statements; those who are able to look back can see for themselves. The future will test the statements about the future. Who can prove the truth of *The Stanzas of Dzyan*, or of the Commentary on them? Our work is on a much lower level, but is, by its very nature, incapable of proof. But no one is asked to believe it. Is the T.S. to have a censorship of books before publication, to establish in *Index Expurgatorius*, or to dictate to its members what they shall read? What has become of the principles of freedom of thought and of opinions?

18. Exactly the same attempts were made to a much greater extent, as said above, in order to discredit *The Secret Doctrine*. It is the favourite weapon of attack used by persecutors against Occultists. Read a life of Bruno by a Roman Catholic. Such persons cannot now burn us, but they can still defame.

19. The E.S. was not "a private group of the intimate pupils of H.P.B." She had hundreds of pupils, in the U.S.A. and other countries, whom she never saw. There are more persons in it than there were, but less, I think, in proportion to the membership of the T.S. It seems that it is "domineering" because "the outer head of the E.S. is, at the same time, the President of the T.S." But who elected her three times as President of the T.S.? I became the outer head of the E.S. in 1891; sixteen years later, in 1907, I was elected for the first time as President, and that was repeated in 1914 and 1921. If members of the E.S. are often elected as officials of the T.S., it is not because of their membership, but because of their services to the T.S. Are they to be disqualified because of their usefulness? Or is an authorised list to be issued of the persons whom the members are permitted to elect?

20. No one is invited to join the E.S. and no one is forbidden to leave it. Why then try to limit the liberty of those who like to join, and who find in it much help? In fact the "programme" seems designed to destroy the right principles of freedom of thought put forward in the first part of the letter. You cannot have freedom of thought, and say at the same time:

"You must not exercise your freedom in the direction of Occultism." My position is: "I, an Occultist, defend the freedom of thought of the philosopher, the scientist, the materialist, but I also defend my own freedom against the chains with which they would fetter me."

21, 22 & 25. By all means make a platform, and study the works of the wise men of the past; you will be helping the second Object of the Society. But you will find Pythagoras speaking of his past births, and it will be very difficult to prove the statements of the Neo-Platonists, say of Plotinus, and to understand the Quabbala and the Alchemists without the light shed on them by occult research.

23 & 24. Mr. Erik Cronvall must have been unfortunate in the Theosophists he has met, I fear. If the "Back to Blavatsky" movement be carried out by a study of her works, Occultism will be justified, for H.P.B. is the head and front of the offending. Further, if Occultism is to be condemned, the third Object must be eliminated, for what is the use of trying "to investigate unexplained laws of Nature and the powers latent in man," if you may not utilise the laws and powers when you have successfully investigated some of them? As well have a Geographical Society, and taboo any travellers who penetrate hitherto unknown regions, and bid the would-be travellers confine themselves to a study of the voyages of Marco Polo and Captain Cook.

26. Quite true, and, because she was an Occultist, could understand the veiled language and symbolism in which persecution compelled them to hide the truths on which they wrote.

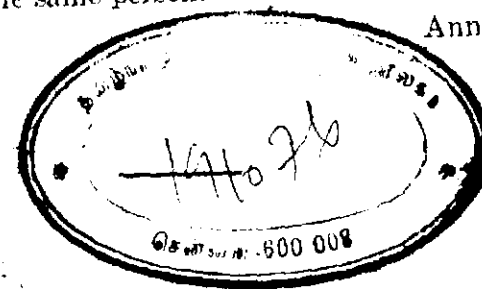
27. Those who know H.P.B., know how utterly obedient she was to her Master, and how she demanded obedience from those to whom she taught Occultism. Even with that pledge of entire obedience to her, "the path of Occultism," as she said, was strewn with wrecks. I have admitted that we have shared too freely with others the joy of seeing a child of man pass the first great Portal. We thought it would be the encouragement to them that it was, and is, to ourselves. We spoke only to a very small circle, but some were indiscreet, and others betrayed. So, for some time past, we have gone back to the safe old rule of silence on that point. But we will never keep

on the great facts of Initiation and of the Occult
rely.

"Our best traditions" include the deliberate quickening of the soul by entering the Path. It was *this* which H.P.B. brought to us. All the works mentioned in para 22 were with her when she came to us. We do not need the T.S. in order to understand her. "Prostrations" are an eastern custom, and even in the West we kneel and use incense. If they badly suit "us," why not employ them? But also why try to force others on to do as we do? H.P.B. did not hesitate to fall at the Feet of her Master, and she had a big recess in her private room for His pictures, and liked to burn incense. In all such matters there must be liberty. Theosophical "leaders" certainly do not wish to be put on pedestals, and would be shocked to be worshipped. It must need a powerful imagination to see in their commonplace photos "a reminder of the well-known gilt statues of Buddha which we see in Oriental temples, the human face vanishing behind the glory of the halo".

9. (a), (b), (c), (d). I agree with these, but I would ask the reader to extend these admirable principles so as to include the writings of those whom he pillories in para 24, "Besant, Lead-er and C. Jinarajadasa. We also have studied the writings of these, and revere H.P.B. We have followed her instructions; we try to observe correctly and to record accurately; we claim no authority for our writings, but we do claim the right to think for ourselves, to exercise freely such capacities as we may have, and to publish freely so much of our observations as we may think useful to the world. No one is obliged to read our books. It hardly seems possible that the Letter and the Programme should be written by the same person.

Annie Besant



Printed by J. R. Aria at the Vasanta Press, Adyar, Madras.

GM 1379
No. 1