

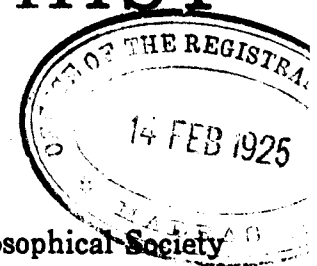
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THE THEOSOPHIST

ON THE WATCH-TOWER



THE Forty-ninth Anniversary of the Theosophical Society lies behind us, and already we are looking forward to our Jubilee. In order that the Fiftieth Anniversary might be at Adyar, we accepted the invitation of the Bombay Lodges to hold the Forty-ninth in their great City, and right nobly they rose to the occasion. The Government very kindly gave the Society the use of the Elphinstone School and its big compound for our meetings, so we were able to hold them all in the one place, a very great convenience. There was the compound for the public lectures; a large hall for the meetings of the Society itself and the Indian Section, and smaller halls and rooms of various sizes in abundance. Two rooms were given to the Art Exhibition, organised by Dr. and Mrs. Cousins and Mrs. Adair, and there were, as usual, some admirable pictures from the Tagore School. The public lectures were delivered by myself, Krishnaji, the Vice-President and Lady Emily Lutyens, in the order in which the names are given, and they were very much appreciated. The Order of the Star held its meetings as usual on December 28. Pandit Iqbal Narayana Gurtu did not stand for re-election as General Secretary, and Sir Sadasivier, ex-Judge of the Madras High Court—who, since

he left the Bench, has devoted his whole time to the work of the Society, was elected to that high office. Much regret is felt at losing Iqbalji from his post, but heavy family responsibilities compelled his resignation, and he could not have a better successor.

Telegrams of affection and confidence have reached me from the Annual Conventions of Mexico, New Zealand and Uruguay. Also New Year greetings from Scotland, Australia (Sutton, Myola and Manor). I send my kindest wishes in return.

The three Kamala lectures in Calcutta—of which the Synopsis was published in a recent *Theosophist*—were delivered before very large audiences in the Senate House of the University, with the Vice-Chancellor, Sir Ewart Greaves, Judge of the High Court, in the Chair. The close attention of the great audience was remarkable, and—except at the beginning of the first lecture when there was some noise by people trying to get in—there was utter silence not a movement even, throughout the whole of each lecture. As one person present said, she thought “the audiences were the most remarkable part of the lectures,” I may give here the Vice-Chancellor’s kindly little speech at the end:

Dr. Annie Besant concluded her Kamala Lectures last evening (14th) with a discourse on Indian Ideals in Art. In conclusion, the Vice-Chancellor, Sir E. Greaves, expressed the grateful thanks of the University for the remarkable lectures which Dr. Besant had delivered. The Value of Indian Ideals in Education, Religion, Philosophy and Art, he said, had been enhanced twofold, when depicted by the magic of her wonderful personality who had steeped herself in the Spirit of India. The great crowd which had assembled to listen to her and that with patience, concluded Sir E. Greaves, was an eloquent tribute to her and also to the founder of Kamala Lectures. He wished her long life so that she might render fresh service to the country of her adoption.—(Forward)

The Calcutta press was very good to me, three of the leading Indian papers giving verbatim reports of the three

lectures, and the leading Anglo-Indian paper a column. I think that it would help British people to reach a truer idea of India’s value to the world, if these lectures could be widely circulated in Great Britain.

The first lecture on the “Commonwealth of India Bill” was also given on this visit to Calcutta. The Bill is now out for public criticism and comments, and a very crowded audience gave it an exceedingly good reception on its debut. It is the work of the National Convention, made possible by the three years of educative work of the National Conference. The Calcutta press gave very good reports, and I shall be interested to see what comments are made thereon.

The Lady Emily Lutyens gave three lectures during our six days’ stay. One was an address to Star members and was restricted to them. Her lecture on “How Youth Can Save the World” was given at the University Institute, was public, and attracted a large audience. The other on “Is Brotherhood Applied?” was also public, and filled the Theosophical Hall. Both were much enjoyed, as she is a very attractive speaker.

Mr. and Lady Cynthia Mosley were also much in evidence, visiting the jute factory, enquiring into the conditions of the poor, attending small meetings of leading Bengali politicians, and having interviews with men of all parties. Mr. Mosley also spoke on “The Capital Levy” before the local Calcutta Parliament. It speaks volumes for the Governor’s liberality that we were all staying at Government House, and that he took an interest in our proceedings, for it was certainly for the first time that such propagandists were welcomed there. When I was there before, I did not give any political lecture. Bengal was given a great opportunity of political progress when the Earl of Lytton was appointed

Governor; but it was unfortunately at the very height of the Non-Co-operative movement, when the Swarāj party was out for pure destruction; the opportunity was recklessly thrown away, and Lord Lytton, merely because he was Governor, was made the target for the most cruel misrepresentation and unscrupulous slander; the result was the revival and strengthening of the old conspiracy, described by Mr. C. R. Das as "widespread and dangerous," forcing the Viceroy to issue the Ordinance. It is a political tragedy, and the N. C. O. movement, now abandoned, has wrought fatal harm to Bengal, and has, for the time, robbed her of her old place in National politics.

* * *

We left Calcutta on the evening of the 16th, and reached Benares—where I am writing—on the following morning. Unfortunately Lady Emily and her two daughters have only this one day here, for they join Sir Edwin Lutyens to-morrow and go on to Delhi. I am remaining here till the 21st, when I also leave for Delhi. On the 23rd, the Committee meets which was appointed by the All-Parties Conference at Bombay, to seek for ways to draw parties together to bring about Hindū-Muslim Unity, and to outline a scheme for Swarāj. Presumably the Committee will appoint sub-committees to explore the subjects and to report outlines of definite schemes. From Delhi I come back here on the 27th, to give the Kamala Lectures on the 27th, 28th, and 31st; they have, under the terms of the foundation to be given in a second place, and I chose the Hindū University, subject to its approval. On the 29th the Convocation takes place, and on the 30th there is an All-India debate, under the auspices of the University Parliament; at this H. H. the Mahārāja of Alwar presides as Judge, assisted by Professor Sheshādri and myself.

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The Shanghai Lodge publishes an interesting little monthly brochure, under the title of *Far Eastern T.S. Notes*. It gives

a very kind and generous article from *The Labour Woman*, written by the Editor, Dr. Marian Phillips, on the Jubilee meeting last July in Queen's Hall, London. News follows about the T.S. in Japan, with two Lodges in Tokyo and Kyoto. In China, the Hongkong and Shanghai Lodges are working well, and a second Lodge, "Dawn," has been started in Shanghai. At Teintsin, a movement has begun for the "spiritual revival of Buddhism." Mr. Manuk, the President of the Hongkong Lodge, sends the following useful note:

I quite agree with you that any lecturer, visiting China, must not only be a good and convincing speaker, but must have a good knowledge of Taoist, Buddhist and Confucian philosophy. I speak from experience, as I find that I have to be conversant with Muhammadanism, Zoroastrianism—in fact with every known religion and philosophy—to carry conviction. Indifferent lecturers will do more harm than good. I also agree with you that any lecturer coming out must not look for financial support from our Lodges.

* * *

The Leeds Lodge (England) has always an interesting lecture list, for it embraces many subjects and different points of view; it announces a course of three lectures, in the Spring Syllabus, which are of peculiar value, to be given by the Ven. J. R. Darbyshire, M.A., Vicar and Archdeacon of Sheffield, at the first of which the Vicar of Leeds presides. The general title is: "Christ and Human Need," and here are the Synopses of the three lectures: the Ven. Archdeacon is said to be one of the foremost scholars in the north of England:

LECTURE I: "THE PREPARATION" (The Cosmic Christ).

The Jewish Law is not the only "Schoolmaster" to Christ.

The wider view suggested in the prologue to the Fourth Gospel.

Light from comparative religion.

The preparation in pagan creeds and philosophies, e.g., Stoicism, Mysteries.

The needs to be met.

The problems of Pain, Sin and Death.

The preparation in the history of the "Chosen People".

The triple development of the Law (Worship), Prophecy (Ethics)

and the Messianic Hope (Eschatology).

The significance of hope in Judaism.

LECTURE II: "THE REVELATION" (The Historic Christ).

Christ and Jesus. Two views to be considered. The theory of the development of a Christ-religion after the death of the man



Jesus. II. The embodiment of the Christ idea in the story of the Man Jesus.

The doctrine of the New Testament, does it identify Jesus with the Christ? The synoptic picture of Jesus. What problems does this raise? Do the Epistles teach a different religion or does the Fourth Gospel effect a reconciliation?

The problem of the Christology of the Apocalypse.

LECTURE III: "THE SATISFACTION" (The Personal Christ).

The new community pictured in Arts; its characteristic features.

The evidence of the survival of the Church.

The relation of personal faith to corporate belief.

The effect of Christ on—I. The value of human life. II. The mystery of pain. III. The significance of sin. IV. The power of death.

The historical effect of Christ upon human civilization as to—
I. The end sought. II. The power to achieve. III. The strength to consolidate.

It is obvious from this statement of the mere heads of the lectures that the Archdeacon is a man of wide reading and of broad views. He recognises the value of the so-called "pagan" religions and philosophies, and sees in them part of the preparation for "the Historic Christ," the preparation being under the significant heading of "The Cosmic Christ". The reference to the Fourth Gospel in relation to "the wider view" recalls at once the words: "The Light that lighteth every man who cometh into the world." Again: "The embodiment of the Christ Idea in the story of the man Jesus," at once suggests the view of what we should call, "The Mystic Christ," the Christ whom S. Paul longed to see born in his converts, developing into the "full measure of the stature of Christ". It is earnestly to be hoped that these three lectures will be published in book form and widely circulated. The Ven. Archdeacon must be a very brave as well as a widely read man, and must have thought deeply on the supreme value of the Christ idea.

Count Keyserling sends us some further account of his "School of Wisdom". It deals with "the meaning and aim" of the institution, and starts with the following answer to the question how so small a school can "hope to be of service to

the regenerating of mankind" in such a stormy period as the present. He says:

All the great happenings, from the creation of a world down to the causes and decisions of the late world war, sprang originally from a few pregnant words uttered by one, or a few, who became mouth-pieces or channels for impelling forces. On the other hand, great evils can only be cured radically in the literal meaning of the word, *vid.* by tackling them at their very root, and the root of all that comes historically, into being lies hidden in the soul of the individual. The state of chaos to which the whole civilised world seems to be returning, is not really the result of any visible outer facts or causes, therefore the eradication or mitigation of these will be of little lasting value. It springs in every instance from the fact that the life of mankind in its present form has lost all *meaning*. So it has developed a suicidal inclination. For life and the meaning of life are one. Where life has lost its significance it has also lost the will to live. On the other hand the meaning-giving process which differentiates all that is alive from what is lifeless, is produced centrifugally, from within, through the medium of the subject; on the plane of human consciousness, it is the expression of free and creative personality. The working out of this fundamental view, which represents at the same time the Magna Charta of human freedom is the chief aim of Count Keyserling's "*Schöpferische Erkenntnis*" (Creative Perception).

A very interesting account of the methods of the School, if so set a word as "methods" may be used of the natural outgrowths of a living conception, which seeks to give to life a new meaning and a new content, may be had by writing to the Count Keyserling's School of Wisdom, Prinz Christiansweg, 4, Darmstadt, Germany.

Readers will be glad to know that the promised Bill to be brought forward in Parliament in the coming session—the Commonwealth of India Bill, we call it—is now being placed before the Indian public, with a request for criticisms, amendments, and comments. I lectured on it in Calcutta on the 16th inst. for the first time, and there was a big meeting, which received the lecture very favourably, and it had a "good press" the next morning. I shall lecture on it here on the 20th, and in fact shall do so wherever possible. It is necessary to popularise it, as we popularised the Congress League Scheme in 1917; the agitation which arose in that

year brought about the declaration of August, the visit to India of Mr. Montagu, the Montagu-Chelmsford Report and the Reform Act of 1919. We have a bigger case now than we had then, but only the expression of the united people of India behind the scheme will render it practically strong enough to pass through Parliament. We shall need a strong and determined agitation, not a noisy or violent one: in 1917 there was never the smallest riot, there was never a hint of violence, and that is the model we must set before ourselves. The Will to Freedom, thus shown, is irresistible, and it is that Will which must assert itself, and place India in her right place, a Free Nation in the Indo-British Commonwealth, an equal partner, and the strongest factor for a World-Peace.

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It is very like Mrs. Sharpe to have written the following little note. Slander gives no pain, but the generous words of friends give pleasure:

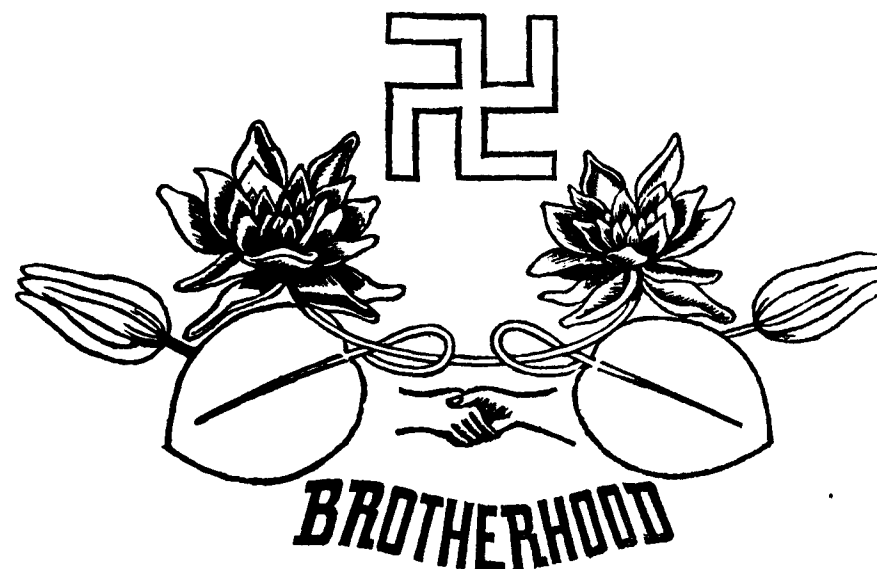
IN DEFENCE OF ANNIE BESANT

To the Editor, *Southampton Times*.

I find myself driven to thankfulness that, according to your report, the Rev. A. Penry Evans, in his address at the Anniversary Meeting of the Above Bar Congregational Church, did not speak of Christianity, but only of the Christian Church. In this country, Orthodoxy does not allow a man to be a Christian unless he be a member of a church, and a person like Dr. Annie Besant, whose life, every act of it, is so startlingly Christ-like, can, with impunity, be described in the language used by Mr. Evans.

As one who has known Dr. Annie Besant for over thirty years as we may say, intimately, I consider that there was never a greater travesty than Mr. Evans' picture of her; so great a travesty that it cannot hurt her friends, but it may mischievously mislead those to whom she is merely a name, and this would be an injury to them. Dr. Besant's followers are literally legion; very large numbers of them, everywhere, have never seen her nor are ever likely to do so. Why do they follow her? They are not fanatics, but for the most part men and women of experience, strong character, sober judgment. Most of them are taking their full share in the practical work of the world—some a very distinguished share. It is the old story: the "tree is known by its fruits," and that is the secret.

S. MAUD SHARPE



MONETARY REFORM

By LEONARD C. SOPER, F.R. ECON. SOC.

MANY of us are aware that great efforts are being made by trained thinkers to find a means of introducing stability into the extremely sensitive economic machinery that runs our present day civilisation, with a view to eliminating those recurrent periods of prosperity and depression, with their consequences, known as "trade cycles" which are characteristic of industrial development.

We should definitely recognise that this task is one which must be left to experts in economic science, who are well aware of the pitfalls which beset the layman and who are able to put their finger on the fallacies which crowd the "short cuts" to the millennium enthusiastically advocated by

those who gave no attention to economics until they came across the particular "solution" which takes their fancy, and who have no knowledge of any economic fact or theory apart from those found in the writings of their "authority". These people find a curious satisfaction in branding those who differ from them as ignoramuses, unwilling to learn, deliberately refusing to understand, or the originators of abuse.

These considerations however, do not absolve us from our duty as Theosophists of acquainting ourselves with the main principles at issue, so that we can at least intelligently grasp the implication of the facts and arguments that are constantly being put before the world by those whose knowledge and training preclude the possibility of half truths or false reasoning being used to support their premises.

It may be stated that the leading economists of the world are agreed as to the chief cause of economic instability and differ only in the details of their proposed remedies. This cause lies in inherent defects in the monetary system, the term "monetary" being used here to include all those means by which payments for commodities are effected.

It is generally known that the chief function of money is to facilitate the transfer of commodities and that its purchasing power at any given moment is necessarily equal in value to the commodities available. It is not, however, clearly realised that the value of money (its purchasing power) is entirely independent of its nominal value, so that the commodities that can be bought with a money unit vary with the supply of the former and the number of the latter.

An increase in the purchasing power of money can only take place when there is a corresponding increase in the value of commodities. This purchasing power may obviously be in the form of units of any magnitude. If therefore the production of commodities remains steady, but the amount of money (not its purchasing power, be it noted) wherewith to

buy this production is increased by any means (by the issue of coin, paper or "bank money"), then, if this increased amount is still to buy the production, the price of the latter in terms of money units must be increased. In other words, the value of the money unit is depreciated, although the total purchasing power of the whole of the money units is of course the same.

If however, the number of money units remains unaltered, but production declines, then the purchasing power of the currency, and therefore the value of each unit, depreciates in the same proportion.

In order to make the above clear let us take a concrete example and represent prices, money and production at any given moment by the figure 100 in each case. Now if the figure for the money units is raised to 200 (doubled) and production remains unaltered, then the figure for prices must also rise from 100 to 200 (be doubled). Further, if we suppose that production, instead of remaining steady, declines from 100 to 80, a rise in prices will take place in the same proportion, namely to 125. Therefore the total rise in prices due to the two factors is from 100 to 250. This simple example is a statement of the state of affairs for which a remedy is being sought. That is, a means is required whereby the level of general prices can be kept stable, not lowered or raised—just *stabilised*.

The detailed study of the sequence of events in past "trade cycles," the last of which was the trade "boom" immediately following the declaration of peace, and the subsequent depression from which we are only now beginning to recover, shews us that in times of prosperity the amount of the money units tends to increase beyond the value of the production, in other words "inflation" takes place, and subsequently the amount decreases more rapidly than the actual decline in production warrants, and we have "deflation". The

disturbing effect on the money incomes of the working classes which compose the greater part of the population of industrial countries gave rise to the saying that prices go up in the lift and wages by the stairs, but that wages come down in the lift and prices by the stairs. In fact "trade cycles" result in a disastrous disturbance of economic life, with its resultant unemployment, poverty and decline in production, until a further period of prosperity sets in, and the process is repeated.

It should be understood that the nature of the currency unit, whether gold, paper, or other material, is of no consequence. A large amount of uninformed controversy has centred round the question of the gold standard, and in some quarters it is pointed to as a superstition, the speedy removal of which would speedily solve our problem of stability of general prices. The fact is that no country is able to adopt and maintain an effective gold standard without first attaining to a high degree of general price stability, for if general prices tend to become higher than those ruling in other countries then gold would leave for those countries. Similarly if the general price level tended to become lower the country would be flooded with gold. A return to the gold standard of pre-war days is impossible for one country alone, it requires the co-operation of the country holding the world's largest stock of gold, namely America, and England, as representing the greatest free market for gold. This matter will be referred to later. There is nothing radically defective in the use of gold as the basis of the currency, but on the other hand there is no particular reason why it should be employed, except perhaps as a concession to the tradition that the money unit should be intrinsically valuable, which probably arose as a result of confusing the face value of the unit with its purchasing power.

It is now recognised that the economic stability of any one country cannot be effected without the co-operation of others, for there is no country in the world, with the possible

exception of the United States of America, which can be self-supporting and yet maintain its present standard of civilisation. It has been asserted that certain countries could be self-supporting if alterations were made in their monetary systems. No facts have been adduced to support this statement, whereas all the evidence indicates that it would require an increase in production by the employment of improved technical methods far beyond anything that can reasonably be foreseen in the near future in the great industrial countries of the world. Further, many commodities are physically impossible of production by the country where they are used. Adherents of the "self-supporting" theory forget the theory of comparative costs, whereby each country concentrates (or should concentrate) on the production of those commodities in which it has the greatest natural advantage.

Arising out of the economic inter-dependence of nations we have international trade, with the consequent complications of payment for commodities being effected in different currencies, the amount of any particular currency that is equivalent to a fixed amount of another being indicated by the rate of exchange. The number of money units of one country that can be obtained for a given number of the money units of another is primarily dependent upon their internal purchasing powers. In equilibrium the external purchasing power of a country's money tends to equal its internal purchasing power, so that the rate of exchange tends to be equivalent to the ratio between the internal purchasing powers of the two money units concerned.

We see then that the internal purchasing power of the money units of a country, and therefore the general price level, may be stabilised, but unless foreign countries with whom we exchange commodities are also willing to do the same, we shall not get stability of the rate of exchange, which is obviously necessary if any degree of stability is to be brought into foreign trade.

Economic stability is therefore an international question, and can only be solved satisfactorily and permanently if the great industrial countries bring stability into their internal economics.

We have seen that what is required is a means of maintaining a highly stable general price level, and in order to do this we must be able to obtain indications of changes in production and of the amount of money, so that the counteracting influence may be applied. We must therefore have detailed information at frequent intervals of, among other things, the prices of representative commodities, the volume of production and stock, the quantity and value of foreign trade, the consumption of commodities, the quantity of money in circulation, and the amount of bank money and the position of the gold reserve if any.

It is precisely in the ready availability of the above information and its accuracy that most countries are defective. If index numbers of prices are available at all, they are usually calculated for an insufficient number of commodities, and figures for production, etc., are even more defective. In both cases they are usually available after too long a period to allow of any effective action being taken. Statistical science is still in its infancy, and the results obtained by the employment of statistical methods have so far only a limited usefulness.

Assuming however, an efficient system of collecting economic information of the kind indicated we come to the question, how is the amount of the money units to be regulated in accordance with our information, so that the general price level remains stable? Several proposals have been made by economists of world-wide repute, which we will briefly describe.

Prof. Irving Fisher, an eminent American economist, has formulated a scheme for the stabilisation of the dollar price level in the United States of America, by means of a

compensated currency, which is applicable to the currency of other countries. He proposes that the money unit should be a standard unit representing a constant value, but containing a variable quantity of gold, according to the volume of the gold supply and the state of production, etc. The currency would in effect be based on gold, but the amount of gold in the money unit would be varied so as to bring about stability of the general price level. A practical objection to this method is that a change in the gold content of the money units already in circulation and the gold behind the paper currency (if any) would be very difficult to effect in practice.

Prof. Cassel, the world's authority in monetary questions, whose services have been much in request by the League of Nations, favours a return to a "gold exchange" standard, wherein gold is the basis of the currency, although not put into circulation. As was pointed out, a stable internal price level is essential to the maintenance of a gold standard which is to be real and not in name only. But the return to such would require an initial impulse. Prof. Cassel proposes that a "centre of stability" should be created by stabilising the internal purchasing power of the currencies (and consequently the exchange rates) of England and the United States of America. The absolute figure of the price levels is immaterial, but those figures should be chosen that could be most easily attained by both countries. If it is desired to return to the pre-war rate of exchange between the two countries then the relative difference between the price level chosen and that before the War would require to be the same in both cases.

The distinguished economist Prof. Lehfeldt also urges the restoration of the pre-war gold standard with certain improvements. In his view the argument, that the inflation of the currency by dishonest Governments (apart from abnormal circumstances such as existed in the War) is more difficult

with a currency having intrinsic value than with a pure paper currency, greatly outweighs the objection that under a gold standard changes in the gold supply, although small and spread over large periods of time, cause undesirable disturbances to the general price level.

Prof. Lehfeldt proposes that, as the British Empire and the U.S.A. control more than four-fifths of the world's gold production, they should set up a Commission of Control to regulate the gold supply. Its duties would include the collection of information relating to price levels, money and banking statistics, the geology of existing sources of gold, and the position of gold mining companies and lands. With this information the Commission should be able to counteract rising prices by checking the gold production, to be brought about by preventing the development of new mines and retarding the production of those already existing. In times of falling prices production would be increased by exploration for the purpose of discovering new deposits of ore, instituting research into new and improved methods of extraction and the development of deposits on which work had been suspended.

Prof. Keynes, who was principal representative of the English Treasury at the Paris Peace Conference and deputy for the Chancellor of the Exchequer on the Supreme Economic Council in 1919, has made proposals for the introduction of a modified gold standard as a means of producing stability, as follows:

A tendency of the general price level to fall leads to a tendency to buy currency from the money market with gold bullion. The Treasury or other State Department should then sell currency below the market price, which would have the effect of increasing the currency and raising the general price level. A tendency of the general price level to rise leads to a tendency—to sell currency for bullion. The Treasury should then buy currency above the market price, which

would decrease the amount of the currency, and lower the general price level. The gold and currency bought by the Treasury would of course have to be removed from circulation altogether.

The theory requires that the money unit is either paper of no intrinsic value, or token money containing such a proportion of gold that the intrinsic value could not under any circumstances rise above the token value, for in that case a tendency of the general price level to fall would make it necessary to issue a greater weight of actual gold contained in the money units for a given weight of gold bullion, which would of course prove extremely expensive.

It is too early to forecast accurately the actual method which will be eventually employed to effect the requisite amount of stability, but it seems probable that the "gold exchange" standard will be adopted by the chief industrial countries, led by England and the United States of America, and the internal price level of each country kept stable by regulating the amount of money through the discount rate of the central bank of each, by the manipulation of which it is possible to determine the quantity of "bank money" which of course is just as much money as actual coin or paper.

It should be stated in conclusion that all economic science is a statement of tendencies, and that, although the description of causes and effects in the above may appear somewhat too definite and rigid, this is because it is not the place to include the operation of minor tendencies which may bring about considerable modifications, which may be omitted from a general outline of the trend of economics in so far as it concerns money.

Leonard C. Soper

(To be continued)

THE GOSPEL OF EFFICIENCY

By LAMBDA

THE cry for efficiency is one of the great catchwords of the day. We hear it flung from mouth to mouth by men of all kinds; we see it printed everywhere, in type large or small, with or without a capital initial. It is used as a touchstone on which to try men, machines and systems, and the inefficient are sent to the scrap-heap. With regard to machines and systems of business, the term is well enough understood, but where human beings are concerned, the meaning is lost. For a man is said to be "efficient" who is quick and keen at his work, irrespective of whether he is actually wasting much of the energy which might be used to increase his capacity for work. For man has to be considered as a machine, a wonderful and infinitely complex machine, such as can only be created by a God; and to him must be applied the same criteria as to a mechanical instrument. The actual power of a machine has nothing to do with its efficiency,¹ which depends solely upon the ratio of energy used to the work produced, so that a crossing sweeper may well be found to be a more "efficient" worker than a prime minister.

We can draw a parallel between them and the giant who relies on brute force to overcome his opponents, and who is

¹ The mechanical efficiency of a machine is represented mathematically by the proportion of energy used up to the amount of work produced. Thus, a machine said to be 10 per cent efficient uses only one-tenth of the energy (heat, electricity, etc.) which goes into it, in doing the work for which it is designed, the remainder being dissipated in leakage, in overcoming friction, etc.; while a machine which is "95 per cent efficient" is only wasting 5 per cent of its energy, the remainder being put to good use.

defeated by a midget Japanese who has made a science of the art of attack and defence, basing them on mechanical laws. How much more could the giant do were he to use his great strength in the same way.

Most of our workers are, I believe, inefficient in the mechanical sense, not from any desire to shirk, or from carelessness, but because they have not been taught how to work, and have lost the natural instinct of how to do so. The cause of this, I believe, can be explained by the stage we have reached in our development.

• Humanity as a whole is now undergoing what is, we may assume (and hope), the most strenuous stage of its development—that connected with the perfecting of the concrete mind, or *Kāma Manas*. It is the stage of transition from savagery, ruled by divinely-appointed kings, to civilisation in the true sense, where the people form themselves into a community and rule themselves with the ideal before them of "work of each for Weal of all". I say deliberately that this is only the stage of transition, because no sane person will imagine that the present state of the world is really capable of being called civilisation. It is true that our catchwords reflect the ideals of true "civil" life; but actually, there is too much of the feeling of "Work of all for weal of self" among our practical citizens. We are like Adam and Eve, who, having tasted of the fruit of Mind, have lost their Garden, and are thrust forth into the world to seek their own salvation. If we can imagine their first attempts to manufacture a society, with their blunders and mistakes, we shall see a picture of the world as it is to-day.

The strain comes from hyper activity on the part of the mental faculty on the one hand (for Mind, is also symbolised by *Agni*, for Fire is characteristically active), reacting on the physical body which (also typified by Earth) is characteristically inert. Between the two we have emotion (or Water), which appears to have something in it of the activity of the mind and

the inertia of the physical body respectively, making a person a prey to his desires, and an adherent to old beliefs and associations, however fallacious.

In large measure, emotion still dominates the majority, so that the developing mind is first used to rationalise both to himself and others the prejudices a man could not logically hold.

The term *Kāma Manas*, or Desire Mind, is evidently most suitable to this particular portion of the mind which is associated with concrete and material things. And we see in the loss of true æsthetic sense, in the wave of materialism which is, fortunately, just past its crest, and is slowly, (how slowly!) receding, and in the chaos which exists to-day in the world, the truth of the saying "The mind is the great slayer of the real." It is the loss of vision of the great Truths of the universe which has led us for the time being into what H. G. Wells has so aptly called "The Age of Confusion."

One of the things which, in our confusion, we have forgotten, is the art of repose, of "laziness," whether at rest or in action. Industry is, rightly or wrongly, out for great production, and keeps millions working as rapidly as possible making goods. The workers last for a time, and then go to pieces, and are replaced by others, so that nobody cares much what becomes of the wrecks, or whether a labourer works efficiently and economically of his own strength. Some few, at last, have found that in many cases workers are *not* working to the best of their ability, and that their capacity has been underrated, owing to inefficient and unscientific methods of work. By the application of scientific principles, they have increased the output of work without increasing the amount of energy used. Taylor, in a book on *Principles of Scientific Management* gives a striking example in connexion with the ancient craft of building: he found by observation that a man laying bricks made over twenty motions to each brick

laid, including lowering and raising his body twice. By a simple re-arrangement of the materials, and by re-educating the men, he reduced the number of motions to about one-quarter of the previous number, and avoided entirely the necessity of raising and lowering the body to pick up the bricks or mortar. The output also was greatly increased, without deterioration in quality. In other cases, Taylor found out the most suitable arrangement of hours of work and rest to bring about the best results, or the optimum weight for a shovelful of earth, coal, or other material, and supplied the men with shovels of different sizes, so that with whatever they might be working, they always had about the same weight to a shovelful.

These experiments show the value of scientific considerations when dealing with a body of men or women, by which a mean may be reached which approximately fits the majority. But in all such cases, there are some who are a little above the average, and some a little below, owing to individual peculiarities. As one comes to consider more intelligent work, and more complex individuals, these peculiarities become more marked, so that systems suitable to an average individual become valueless, as there are too many exceptions. In other words, the crowd has turned into a collection of separate persons, each one highly differentiated from the others.

It is this highly developed individual who tends to become strained, because he has to "find his own salvation" when he has a task before him; and because he tends to take on greater responsibilities. But even where manual labour may be concerned, elements of possible strain enter in, owing to the fact that the mind-emotion-body-complex is developed more than it is in the scarcely intelligent yokel.

The latter, instinctively, when he has finished his work, relaxes and forgets about it, just as an animal, when he lies down, falls asleep at once. We have all seen navvies, when they lie down to rest, lying limply in "the careless attitudes

of death," quite oblivious of the world around. And when working, they do so without thought of anything outside, of possible dangers, etc., so that the grimy, beer-sodden navvy breaking up a road with a sledge hammer is often transformed into a living image of some perfectly beautiful old Greek god.

In contrast with this, consider the intellectual man, however strong physically: in wielding his hammer, he may become conscious of an element of risk, both to himself and others—suppose the hammer were to slip out of his hand, or the head to fly off; suppose he were to aim badly and hit his neighbour. The clod-minded is not anxious about these things, and does not anticipate possible dangers, and so does not "worry". It is perhaps because he does not worry that he is a better man at a crisis than is the other, if the other has allowed his worry to "get on his nerves," and has not acquired the self-control to pull himself together when the time comes for rapid action.

Again, when the intellectual ceases work, he cannot rest because he is too acutely aware of sights, sounds, smells around him, and of the fact that, in a certain time he has got to resume his task.

Thus, often, a vicious circle is set up; a man loses his rest, and so his efficiency. He then broods over this loss of efficiency, and can rest still less, and so on until he lands in a lunatic asylum, or takes his own life (as he thinks), to end his troubles.

We have lost the art of repose, and scarcely anyone knows how to economise his strength instead of wasting it by doing things in the wrong way. Annie Payson Call, in her book, *Power Through Repose*, remarks that it is scarcely to be wondered at that conversation is difficult for people who use every muscle to emphasise their speech, or to show their interest; or that travel is tiring to those who will not allow the car or train to carry them, but sit bolt upright, grasping the

side of the seat, and trying to correct the motion of the vehicle, putting on a little extra tension at every corner in the fear of a collision which they could not in any case prevent.

These things, while they do not occur with the unintelligent man who has not developed the power of anticipation to any extent, occur in the ill-balanced person in the transition stage. They are then eliminated as the person develops further, and brings that rare thing, common sense, to bear on the problem. For the well trained person is one who, when he is helpless, however unpleasant the conditions, resigns himself to them and does not try to break his head against a brick wall.

No sane person gets angry and sulky because the weather is bad, because he realises that he cannot help it, annoying as it is. It is only the next step to learn that no amount of strain and anger is going to make a train reach its destination the sooner: if one understands that one is at the mercy of the engine driver and other officials of the railway (none of whom, as we know, will be in the least moved by any amount of anger, however much it may appear justified), one learns to put up with it, and turns once more to one's book or newspaper.

This part is easily enough learned in theory by anybody who wishes to do so, those who say, "I cannot learn to behave reasonably," or, "I am too old to learn," really mean, "I am too lazy to conquer my inertia and to make the effort to be reasonable". The next, and more difficult part is to put the theory into practice, and is sure to be fraught with many failures.

The three things which have to be learned are:

1. When to act.
2. How to act.
3. How to rest and recuperate.

With the first we are not here concerned, as it involves a large ethical or technical field. The second and third concern

us, as it is only by such knowledge that we can adequately put into practice the conclusions to which we have come as to right or wrong action, and to keep our bodies healthy and vital. The details may be studied elsewhere, but the general principles are of use. Moreover, individuals vary so much that it is for each one to adapt these principles to his own particular needs.

If one knows how to rest, to relax properly, when one is not at work, it becomes easy to see how the principle of repose in activity may be applied. At first, the practice will be difficult, and there will be many lapses when the mind is occupied with other things; for, in the beginning, it will take a conscious effort to bring about the desired relaxation and it is only after some time that it will tend to become automatic or "subconscious" to do so.

A useful exercise as training for rest is given by Miss Call. The subject lies on the floor or on a fairly hard couch or bed, flat on the back, and with only a small pillow, or none at all. He then thinks of each foot in turn as being very heavy, and pressing into the couch of its own weight. Then the legs, then the thighs become limp and very heavy. Then the trunk weighs down the arms and head. Finally, the face relaxes. At this stage, unless some part of the body has again contracted, one is half way towards sleep. If a friend then takes up an arm or leg, it should move perfectly freely and, on being dropped, it should fall back on to the bed, as if it were dead—if it tends to stay in the position in which it was being held, or to fall slowly, it is not perfectly relaxed. And any muscle which is being held contracted is using precious energy.

The same principle is applicable to sitting on a bench or chair: the seat should support one as much as possible, and one should not brace oneself up so as to touch it only at rare points. If this can be done, it will make even an uncomfortable

seat less unpleasant, and will allow of as much rest as possible under the circumstances.

It should be possible for the physical body to relax perfectly, while the mind goes on working actively. Perhaps this is rather troublesome when one wishes to sleep; and certainly, active thinking tends towards allowing the body to become tense again. The way out of the difficulty is to focus the mind on some simple thing. The best, if one wishes to sleep, is perhaps to make it govern the breathing: in sleep we breathe more slowly, and perhaps more deeply than when awake. Therefore, the mind is set to make the body draw deep, slow breaths; and, thus occupied, it cannot start the trains of thought which lead to tension. Again, concentration of the mind for long at a time is no easy thing; but it has to be learned.

When we know how to rest, we shall see how the method is applicable to actions. The person who is lying relaxed on his back, is disturbed by a fly on his face. He lifts a hand to brush it away; but he should in no way tighten any muscle except that required for the purpose. Thus, he is using only so much energy (in the form of muscular contractions) as is needed, and there is none therefore used without purpose. This is the principle on which all action should be based. Conversation, for instance, is not carried on with the hands, but only with the muscles involved in producing and articulating the voice. The face muscles have nothing to do with writing; and so on.

Moreover, a singer who is rigid and tense cannot produce an agreeable effect, but strangles his voice, and a dancer who strains cannot be graceful. A good athlete may put out great effort, but does so apparently easily. If we could learn to speak and to move easily, with a low, even voice, and without rushing, and becoming excited, much ugliness and clumsiness would vanish. It is perhaps noticeable that there is always a

sense of repose in the finest Greek statues, even those representing violent action. There is a further consideration of the effect our own condition may have on others: a restless, fidgety person makes others fidget; a nervous driver makes his passengers apprehensive also, whereas one who feels at ease, and drives apparently without being aware of what he is doing, and can carry on a conversation at the same time, cannot but help to inspire confidence even in the most timorous of his companions. The more responsibility a person has, the greater this effect on his neighbours. It is well known how much an officer, in the field or on a ship, can inspire or shatter confidence in his subordinates. Therefore it becomes of increasing importance that we should cultivate repose and self-control.

With most of us, the various principles of our personalities are so closely interlinked that one cannot act without in some measure reacting on the others. Yet it should be remembered that the physical body is the only one which suffers real fatigue, and needs rest and recuperation: students will know that at night, while the body is lying asleep, the emotional principle is working perhaps more actively than when we are "awake". An emotional whirlwind, especially when it is started by stimuli received through the physical senses, reacts on the body, and tends to manifest itself by some means such as laughter, tears, the flush and tension of anger, the fatigue induced by worry. This represents one aspect of the picture. Let us now see how we can use the connexion in the reverse direction.

If we suffer some injury which makes us angry, we find that our muscles become tense, even though we do not intend to strike out. If, on remembering that anger is always futile, and never justifiable, we make an effort and relax, we find most of the anger allayed and, before it has time to return, there is an opportunity to argue with ourselves, to try to

see the thing in a truer proportion, and from the other person's point of view, so that the cause of our annoyance no longer exists. One cannot, in any case, imagine a person angry or in an agony of nervousness, sitting quite relaxed and comfortable in an arm-chair. Moreover, this method prevents what psychologists call repression, by which an emotion is pushed below the surface, by force, only to find some round-about way out, where it reappears in a more or less morbid form.

By the same method one can learn to diminish sensations of pain, or the anguish of anticipating pain, as in the dentist's chair. If one can teach oneself to relax, the pain is halved; and in any case, we do not come off the rack tired out and nervously a wreck. The only difficulty with the method is in keeping it up for long; but that has to be learned like everything else, by practice.

It is interesting, while on this subject, to mention a claim made by Doctor William Bates, of New York. He is an oculist with original, but undoubtedly sound theories, whose method of cure is based on teaching the eye to rest, and in exercising it in the right way, so that it learns to see as it should. The method of resting the eye is to teach it to "see blackness," instead of the coloured lights which are before most people when they shut their eyes and exclude the light, showing that the eye is not completely at rest. Bates claims that if a person can remember blackness perfectly, he will be insensible to pain, and will be able to undergo painful operations without the need of an anæsthetic. Here again the difficulty comes in of keeping up the visualisation of blackness. But the mechanism is the same as in the former method, *i.e.*, the withdrawal of the consciousness from a part of the body, and the focussing of it elsewhere—an example of the application of the occultist's principle of "one-pointedness," on the physical level.

It may be of interest to mention that Bates, in his book, claims that spectacles are unnecessary when the eye has been taught to see. He makes all his patients discard theirs from the beginning of their treatment, and makes them exercise their eyes until they can see properly. He points out to them that, if they see the print they are reading brown or grey, they are imagining it so, as it is really black, and they know it. Therefore, they must visualise it as black as possible. There is no doubt, from practical experience, that the print at once becomes clearer when it is "imagined" black. Bates further asserts that the person who can always remember a black object (such as a full stop) will never strain his eyes, and will therefore always have perfect vision. Moreover, that the memory of a black object will help to improve one's memory in other things; thus, he states that, if he has forgotten a name, he at once visualises a black full stop, and the name generally comes back to him. This may seem beside the point, but, in so far as the memory of blackness constitutes relaxation, and the relief of strain, so does it show the effect of tension in diminishing our efficiency even in such things as the memory of names.

A few words now on the subject of the will. There are many who are considered by themselves and their friends to have iron wills: they will not give way to disease, they sternly repress their animal nature, and, like the "Hatha Yogis," put themselves to all sorts of tests and disciplines. Yet they are often far from healthy either in body or mind. Then there is the type of strong man who is inflexible where his desires are concerned. Yet, if he is asked to give up some little pleasure, not even for the sake of somebody else, but for the sake of his own health, he cannot do it. In both these cases the will is being applied wrongly. And it is to this sort of thing that Coué's remark applies, "*La volonté, asseyez-vous dessus.*" ("The will, sit on it.") What he means, I

believe, is that the will should not be used as a means of repressing an unpleasant fact: if one is ill, it is as necessary to face the fact as it is to face the fact that one has a certain weakness in one's character, if it is to be got rid of. Coué bases his method on a suggestion to the body that it is better (not that it is well: that would not be true), and the efficacy of the method lies in the fact that there comes out the *will* to be better, which transforms a negative into a positive attitude, and tends to relax the attention which is being paid to one's ailment.

The will is also used to overcome weakness such as nervousness, by forcing on an inhibition of the muscular tension which often goes with an attack of such weakness. Thus, a nervous person speaking, cannot find a word, gets tense and begins to stammer. This only makes things worse. If he can, by an effort of will, regain his self-control, and relax his muscles, he finds the evil is remedied, and he can go on. In this case the action of the will is to produce a negative result, and to bring certain activity into passivity.

The will in itself is a positive force, which can be brought to bear on the personality in two ways, either to drive it to action, or to restrain it. And the lesson to be learned is how to use it, now in one way, now in the other, so as to ensure efficiency and balance.

There is an aspect of the subject which is of considerable importance in our relationship with other individuals. For we can hinder or help them in being efficient by the nature of the thoughts with which we surround them. For instance, if a friend is in a dangerous or difficult position, he requires all the clarity of vision he can achieve. Unfortunately, in many such cases, those who love him can do nothing less futile than worry about him. The result is, not only injury to the person who worries, but that the unfortunate subject of it becomes enveloped in a fog of grey and clammy thoughts, which, much as they may be coloured with love, cannot do

anything but cloud the horizon. Worry and sorrow are, at the root, selfish. In *Light on the Path*, it is said, "Before the eyes can see they must be incapable of tears." Tears are a symbol of these depressing and useless feelings, and have no place in the real and high compassion we should have for all our fellow creatures. Rather is it our duty to send strong and hopeful thoughts to the sick and to those in trouble, to help them and to give them strength.

Moreover, a true server, when nursing a sick friend, is not of the sort who will never leave the bedside to rest and feed. On the contrary, as she has the foresight to see that she must keep up her strength or lose her skill and efficiency, she takes on an attitude of "selfish unselfishness," to borrow a phrase, in which, recognising her absolute needs, she caters for them so as to be able to continue her ministry as long as may be required. This is certainly a less melodramatic thing than is the attitude of the devoted mother who remains at the bedside until she collapses, and then has to spend the rest of her time in recuperating, while the child is tended entirely by others. Needless to say, there are exceptional circumstances in which the latter action may be necessary, and others in which the crisis is passed before the stage of collapse is reached. But the example will serve.

So we may say, "Why worry about all this? We are quite happy as we are, and get on quite well. Why should we be so unromantic as to turn ourselves into machines?" The answer is to the student of occultism. He knows that the Path cannot be trodden without much hard work. As a person develops, he seems to find himself asked to do more and more, until a limit is reached, when he does not know which way to turn. Now, by learning how to act in the most efficient manner, he may be able to find just the extra energy to undertake something more—and there is always more to be done. At last there comes an absolute limit, when the worker

cannot undertake anything more. Here again, by knowing himself well, the wise man knows when to refuse, in spite of the great temptation there is, at least for the younger of us, to try and crowd ever more into a time-table already fully occupied.

One of the Yogas is that known as *Karma Yoga*, or the Path of Action. In the present state of things, every aspirant is called upon to act on the physical level. And so becomes in some measure a *Karma Yogi*. Therefore the principles of action are applicable to all. There is perhaps a temptation to forget "Brother Ass," as well as, in our enthusiasm, to waste valuable energy. Hence, I have tried, on a very low place, to outline something of what appears to me to be principles which should guide us in our actions, and help us to keep our health, as is our duty. For economy of force is one of the most fundamental rules of occultism. Doubtless there are many who have, consciously or unconsciously achieved efficiency; others can do so with ease; but others still, who have to deal with unruly personalities, find it more difficult. There can be no doubt, however, as to the value, or rather, the absolute necessity of learning to act in the right manner, at some stage of our development, and before circumstances load us with burdens for which we require every fraction of our power, or before opportunities of useful work arise but pass away because we do not know how to make the best of them.

Lambda

THE STORY OF MY GARDEN

THE SEED FROM WHICH THE STORY HAS GROWN

By NADARBEG K. MIRZA

Seek in the heart the source of evil and expunge it . . . Only the strong can kill it out . . . It is a plant that lives and increases throughout the ages . . . He who will enter upon the path of power must tear this thing out of his heart . . . But, O disciple, remember that it (the ordeal) has to be endured, and fasten the energies of your soul upon the task.¹

THE STORY

FAR away back in the period of time the authorities made me a gift of a piece of land. I was proud of my holding and, with great labour, I built upon it a rough sort of house. Round that house, in the vast grounds surrounding it, watered by the purest waters of natural streams, I planted a pretty garden. It was a pleasing sight, this garden of mine, and it had within its boundaries the loveliest of lawns, the nicest of trees and the prettiest of flowers that ever the eyes of man rested upon. On that pure, virgin soil it seemed that every seed could take root. I had only to sow the seed and, of its own accord, with but little care, it would take root and grow. Naturally, not only the flowers but also the weeds would come up in patches; but very carefully I would clear the beds of all this undesirable growth to give my seedlings a chance. And so the garden grew better and better and, as

¹ *Light on the Path*, Chapter I, Rule 4.

time went on, I added to and improved the house so that both the house and the garden were fit for even a king.

Even in those distant days there was what we now know as the Co-operative system, according to which, though nominally the house and the grounds were gifted to me and I alone tended the garden and improved the building of my house, it really belonged to the State. All my neighbours and all my friends, those with whom I had but a nodding acquaintance and, better still, even those who had not a shadow of a claim upon me, were to be allowed the use of the garden and the house as freely as if they were their own. Although I was, so to speak, the gardener, the person in charge, the entire property was placed at the disposal of all. Now that I come to think of it after a lapse of countless centuries, I am inclined to believe that it was a splendid system. It was the idea that others had the right to come in and enjoy what we had taken the trouble to beautify that kept us up to the mark. We took a sort of unselfish pride in our possessions. We measured our pleasures by the extent of pleasure our respective holdings gave to others; and we judged of the fruit of our labour by the number of people who were made happy.

So time rolled on.

But, gradually, as each one began to set about improving his little holding, there grew up among us a mild kind of competition which became keener and keener as time passed. In the end we were aware of the distinction between "mine" and "thine". Each one of us, while competing with his neighbours improved his little holding, not that it should afford pleasure to others but that "it may be better than my neighbour's".

It was in those times, I remember—Ah! how distinctly—when I would recline lazily in an arm-chair (or what served then as an arm-chair) of an evening and

admire the beautiful scenery immediately around me. What pleasure did I not revive from peeping over my garden wall and comparing the struggling growth in my neighbour's garden to the gorgeous beauty which Nature had lavishly laid out in mine! Lonely? Yes. Separated? Yes. I had become all that and more, for I resented even the feet of my friends treading rudely over my lovely lawns and I was jealous even of their admiration. I was lonely indeed, but it was a loneliness that I gloried in, for it left me to mine and mine to me.

It was in those happy days, I think, that I first noticed a bright green creeper climbing one of the best trees in my garden. I looked about for its roots, but roots, such as I had known, it had none. Every shoot and every branch of it seemed to contain a fresh root. Wherever it could find a footing it climbed and grew. It was certainly not a plant which I had planted or watered. Whence then did it receive its life? How then did it grow? A very little observation showed me that it grew upon the life of the tree it climbed: A veritable vampire which sucked the very life-blood of my tree. This thing could not be allowed to grow. No, most decidedly not. And, one morning, I awoke fully determined, (Save the mark!) to pull it off and throw it away, out of my garden. But, Oh! how it had grown in but a single night. How glorious it looked with its dew covered leaves shining in the morning light! It changed the whole aspect of my garden. That contrast of colour, that sweet, clinging clasp of its tender branches, were they not special arts of Nature? No neighbour of mine could boast such a display of colour in his garden. Was not Nature specially kind to me? Was I not being rewarded in this unusual way for the care with which I had tended my garden? Would it not then be the very height of ungratefulness to throw away such a gift, perhaps (awful thought) only to see it growing in my neighbour's land? All these questions rushed through my brain—and, after all, could

not that huge tree afford to give a little of its life to maintain the delicate life of the tiny leaves?

So it happened that in a weak moment I decided to allow the creeper to stand. And, presently, except to admire it now and again, I gave it no other thought.

Just then I got entangled in some business enterprises which took me away from home for weeks at a time. Each time I returned home I cleared up my house and my garden, I planted new seeds and I pulled up the weeds that had gathered round the flower beds. But my favourite creeper, it grew and it grew. It had so completely covered the original tree that none of it could be seen and it was steadily covering the trees on either side. Underneath, since the shade of the creeper was so deep and so persistent, the grass was decaying for want of sunlight. Surely it was a little thing to sacrifice the grass to the shade of the creeper.

And so the creeper was allowed to remain and it grew and grew.

The very next time I returned home I was not a little surprised, and perhaps also a little pleased to see the fresh green leaves of the creeper spreading over the walls of my house. The windows were beginning to darken from the overgrowth without and even the air was heavy. Yet, what fragrance the creeper brought into the house! How cool it kept my rooms! Truly, the advantages seemed easily to over-balance the discomforts the creeper occasioned.

So the creeper was allowed to remain and it grew and grew and grew.

Nor did I awake to the extent of the mischief that had been wrought by the creeper till one day suddenly two of my biggest and best trees fell lifeless to the ground, and the neighbours gathered round my garden wall to point fingers of scorn at the desolation in my grounds. It was high time indeed to pull down the hateful creeper and save the

rest of my trees. In real earnest (?) I started the very next day, but how could I, single handed, cope with the task? When I tore out the creeper in one corner of the garden it shot out in another as strongly as ever, and the struggle seemed to give it added life. At last, out of sheer disgust I gave up the attempt and determined to do without a garden altogether. True, several times thereafter I put up half-hearted efforts to remove the creeper and get back to my original garden, but the thing carried all before it and it grew and grew till not a flower or a tree could be seen in my garden anywhere. My very house began to totter; a few more years and that too would have gone.

In desperation I appealed to the Authorities. My house and my grounds had become uninhabitable and I wanted a fresh grant. The impudence of the request makes my hair stand on end when I think of it even now, but the fact remains. The reply I received to my repeated applications was gentle but firm: I had been given a holding for the use of all and I had made it exclusively my own. As I had excluded others from sharing its benefits, others must now be excluded from giving me a helping hand. I and I alone must put things straight. Some kindly old men of my neighbourhood were told off to afford me every convenience *if* I made the effort; but, beyond that I must either clear my house and restore the pristine beauty of my garden or . . .

Ah, me! There was nothing for it left but to make the effort.

I returned home dejected but determined. Not till I had restored my garden to its original loveliness, not till it was fit to be thrown open to all my neighbours to share its fruits would I rest content. With this determination I worked and laboured and I laboured and worked. Night and day, day and night, sleeping or waking I had but the one aim: to uproot the creeper, if I should perish in the attempt. My

fingers bled—often. My very being ached. At times it seemed that even my heart would break—but I kept on.

I often invited my neighbours in the hope of getting a helping hand, but none would enter. The whole garden was so tainted with the smell of the wicked weed that none would have even of its fruit. As the Authorities had declared, I and I alone had to shoulder the burden, receiving but advice from the old men in the neighbourhood of how to go about the task.

The task is not yet over. The roots of the creeper were legion, and although the creeper itself is now nowhere to be seen, I am ever on the watch for suspicious little green leaves that are for ever shooting up in all odd corners of my garden. I pull them out the moment they grow. It is much easier so. But this very growth shows that the soil is not yet rid of the disease. But, once again the plants are beginning to grow; once again the decayed trees are beginning to bear fruit. My old house still leaks now and again, but that too is receiving attention. The neighbours are once again kind and do not leave me quite so much alone. Yet, even as they begin to share the pleasures of my house and garden, they unconsciously help me to put it straight, for now their effort is my effort even as mine is theirs.

But I have a long way yet to go; a long while yet to labour and toil, to water my plants, to watch them grow. For not till the Authorities think it worth their while to come to inspect my little holding and to give me another because I have tended this one so well, not till then can my labours cease.

* * * * *

AN ANALYSIS OF THE STORY

The Authorities in this story are the Lords of Karma. The holding given to me is my individuality, the garden its

Character. The house I built was the physical body, and the natural streams which watered the garden are the innate qualities of the soul.

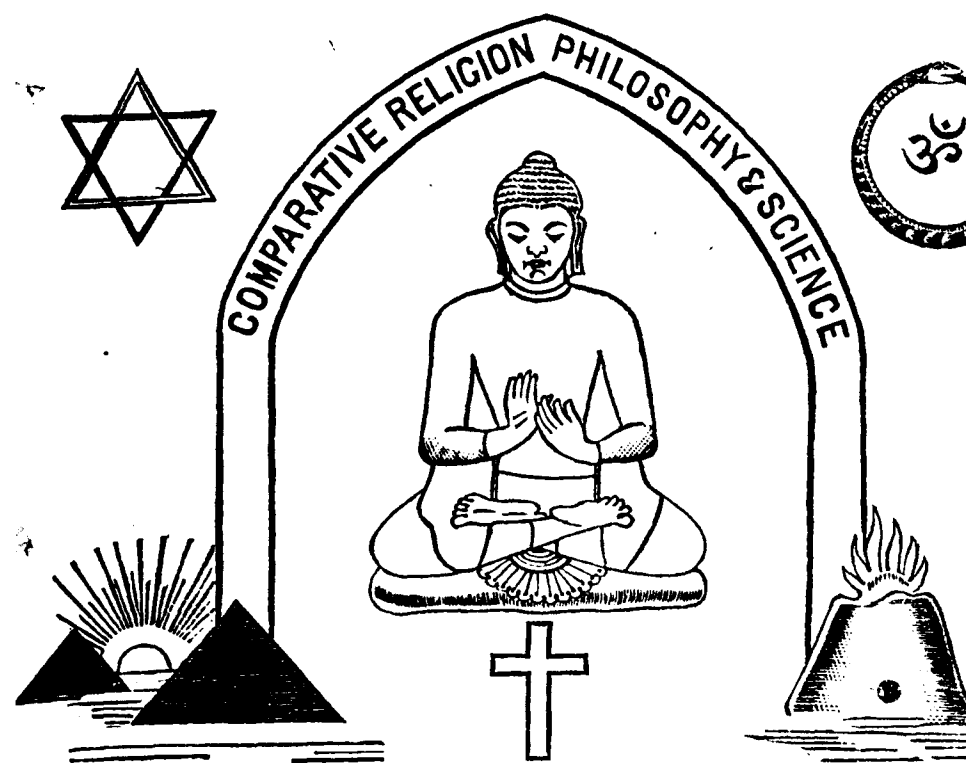
The plants and the trees in the garden stand for the smaller and the greater virtues, and the creeper is none other than egotism or selfishness, the creator of "I" in man, of which it is said in *At the Feet of the Master*, "For selfishness has many forms, and when you think you have finally killed it in one of them, it arises in another as strongly as ever."

The Co-operative system referred to is the great ideal of Brotherhood which, if properly understood, would tend to service of and for others.

The journey on business enterprises which necessitated absence from home means the death of the body and the interval after it, during which the ego assimilates the virtues and the seeds of virtues when the vices are taken into the permanent atom. The old men are the disciples of the Masters or even the various teachers and elders who take classes and give teaching in various branches of the Theosophical Society.

Read with this key, the moral of the story, which is only a story, is clear.

Nadarbeg K. Mirza



ISLAM AND OTHER FAITHS¹

By C. JINARĀJADĀSA

IN a country like Egypt, which for so many centuries has grown under the influence of Muhammadanism, there is no need to emphasise the fact that no right conduct is possible without the spirit of consecration. The very essence of Muhammadanism is the recognition of the Divine Will at work in all men's affairs. Therefore, the only proper basis for life for any man lies in his recognition of this Divine Will,

¹ A Lecture delivered in Cairo.

and in his subservience to it. Indeed, the one word which describes the religion—Islam—expresses the inmost spirit of Muhammadanism. For Islam, that is, resignation or inner peace of heart, is the direct consequence of recognising the Divine Will in everything in life, both of the individual and of the community. It is this attitude of heart and mind which is inculcated in all the observances of the religion, and there is no religion which surpasses Muhammadanism in the way that the spirit of prayer is associated with the very breath of man.

All who study the great religions of the world know how lofty a Monotheism is proclaimed by Muhammadanism. The firm determination, to dissociate the thought of God from any image or symbol of Him, has resulted in a purity of monotheistic idealism and devotion which is unsurpassed in the history of religion. On the side of practical organisation too Muhammadanism stands out for one great achievement. This is the right given to woman to have full control over her property, whether she is married or not. What a great reformation Muhammadanism brought about in this matter can be seen when we realise that in England the Act giving a married woman control over her property was passed only in 1874. In many Christian countries that right is withheld from women.

Perhaps the most wonderful of all achievements is the success which Islam has made of practical brotherhood. I know no religion where the sense of brotherhood is so strongly developed in the members professing a common faith. It is true that, in these days, the ideal of Universal Brotherhood "without distinction of race, creed, sex, caste or colour," as proclaimed by the Theosophical Society, is gaining adherents everywhere, and that men and women are trying to rise to a conception of Brotherhood which is not limited by race or religion. But this lofty ideal is comparatively new, while in

theory for centuries the adherents of each religion are supposed to live as brothers. But I think it may be said that the only religion where the members of one faith have really lived as brothers, not allowing any division of caste or class, is Muhammadanism.

I have pointed out these salient characteristics of Islam in order to show that there is no reason why one who is a Muhammadan need look outside his own religion for ideals as to conduct. All that a man requires in order to honour God and to serve man can be found in the teachings of the Prophet. But often this very completeness of Muhammadanism is misunderstood by Muhammadans, for they imagine that a Muhammadan has nothing to gain by sympathy with, or study of, other religions. It is indeed quite common to find everywhere, in all the religions, the attitude which says, "My religion is the best of all religions, for it is the final expression of Truth." This sense of superiority is everywhere, and it frequently leads to hatred of a religion or a cult which is not one's own. Perhaps it is only in Buddhism and Hinduism, where men are taught to believe in Reincarnation, that is, that a soul has not one existence on earth but many, one after the other, that a little tolerance is shown, but that tolerance, too, is largely due to a sense of superiority which says to a man professing another religion, "If you are a good Muhammadan or a good Christian, perhaps in the next life as a reward you will be born a Buddhist or a Hindu, and you can then come to final salvation."

Even a little study of the great religions of the world shows quickly that spiritual truths have been discovered in all lands and at all times. In these days, when modern science is a power, we do not label scientific truth as English or French or German, even when particular laws of Nature have been discovered by English, French or German scientists. The recognition that Nature is one whole brings with it the

deduction that all truths of Nature have no nationality or epoch. In a similar way, he who studies the history of man's Search after Truth very quickly realises that man has found the way to God from the beginning of time. Indeed, the study of the many roads to God brings wonderful inspiration, and especially an illumination on that road with which one is familiar in one's own religious tradition.

I will illustrate the way in which the study of other religions enables a man to realise the deeper significance of his own. I have mentioned that the very essence of Muhammadanism is "Islam," that is, subservience of the individual will to the Divine Will. When suffering and calamity come, it is not for the follower of the Prophet to try to understand the cause of his suffering or to question the Divine Will. He offers up no prayer, he beseeches no lessening of the suffering which comes to him; he asks no justification whatsoever from God. He simply determines to bow his head in submission to the Divine Will, asking no question and needing no justification. When a man has been stripped of everything which he holds dear, and when only bitterness and darkness are around him, it is no small thing to be serene at heart, with no spirit of despair, but, on the contrary, with a spirit of triumph, and say "Islam, Thy Will be done."

How can man, who is limited and so much a thing of clay, put forth out of his nature this terrific force which is needed to say in direst calamity, "Thy Will be done"? How is it possible for man, who seems as a bubble in the great sea of existence, to identify his will with the Divine Will?

It is here that the teachings of other religions explain this mystery. There is one religion, Buddhism, which does not say a word about the existence of God, and never leads the human imagination to contemplate a Being who is the Creator or the Ruler of man's affairs. Buddhism teaches the existence of a universal Law of Righteousness, called Dharma.

The strength and comfort which the Christian devotee finds in the thought of God has to be discovered by the Buddhist in the abstract thought of a great natural Law of Causation. By going deep down into his own inner nature, and by finding that there this law of nature or Dharma works in him, the Buddhist finds the strength of heart necessary to be serene and serviceable, in spite of the calamities of life. That attitude of pure conduct and lofty strength which the Muhammadan gains by bending his will and saying, "Islam," is gained by the Buddhist by saying, "I take my refuge in Dharma," that is, the "Law". Once again we have the same mystery that man, in spite of all his littleness, somehow finds a strength at the root of his being, which he can oppose to the forces of life when they are ready to crush and annihilate him.

Hinduism, and partly too Christianity, gives us a clue to understand how man, with all his littleness, can yet put on the rôle of a God, and assert his identity of will with the supreme Will of Allah. The profoundest truth in Hinduism is the declaration that the nature of the Supreme lies at the root of the nature of man. The ancient teaching is phrased in a striking way in the words, "That art thou". "That" is the Supreme, the Almighty, Who created the Universe. "Thou" is man, the creature, created by God. These two—man and God—are one, says Hinduism. Therefore in all its teachings, there is a constant affirmation of the Unity of God and man. All the prayers of Hinduism are in reality affirmations of the fact that man has within him the fullest divine nature.

This conception is, of course, blasphemous to the Muhammadan. So lofty is his conception of Allah, so supreme is Allah as Creator and Lawgiver, that it seems a blasphemy ever to imagine that man can in any way be related to Him, except as His servant. Unless man were of a nature totally

different from the nature of Allah, it seems to the Muhammadan impossible that God can be supreme. Of course all know that this seemingly blasphemous conception has developed in Muhammadanism itself, in the very beautiful Sufi philosophy, which like a flower still gives its exquisite scent wherever Muhammadanism has spread.

Undoubtedly, when the heart of man realises the wonders of the Divine Nature, it does seem a blasphemy to imagine that man can have anything in common with that inexpressible wonder. Yet, on the other hand, we have the unexplainable phenomenon that, side by side with God's expression of His Divine Strength, man can develop an identification with that Strength. Indeed, it is possible for man, though battered and bruised and almost annihilated, to play the rôle of a God and stand serene, self-confident, trusting in none but Allah. But is not the very existence of that serene strength in him an indication that man is greater than man, and that he has indeed a spark of the Divine Nature? This is the statement of Theosophy.

Just as a Muhammadan, who is not in sympathy with Sufi teachings, instinctively shrinks from the idea of the identity of man's nature with that of God, so is it with the orthodox Christian. The average Christian, when he hears of this doctrine of the Immanence of God in man, feels that he is losing something from his own conception of the reality of God, if he were to believe that God exists not only in a heaven, apart from human affairs, but also in the hearts of men. Nevertheless, this teaching of the Divine in man was once upon a time a fundamental teaching of Christianity. The Christ Himself said, regarding the relation we bear to Him and He to God: "I am the vine and ye are the branches." It is noteworthy that He did not say that we shall be the branches some day, if we are good, but that we *are* the branches. His great disciple, St. Paul, gave the wonderful

mystical teaching that no man could be a true disciple of the Christ till the Christ was born in that disciple. "Till Christ be born in you" is one of his very significant phrases. Another equally graphic phrase, leading to this same conception, is where St. Paul speaks of "Christ in you, the hope of glory". It was none less than Christ Himself who offered the seemingly impossible ideal to man in the words: "Be ye perfect even as your Father in heaven is perfect." Unless there is something of the Divine Nature in man, how is it possible for him to accomplish this perfection, which is a supreme characteristic of Divinity? In the religion of the Jews, the idea of the divinity of man is not stressed; nevertheless the idea exists, and one of the Prophets gave the teaching, "Ye are gods."

The utter subservience to the Divine Will and the complete consecration to its purpose enable an individual to find in himself a power to renounce everything. He finds too the power to resist the pressure of all circumstances which are against the fulfilment of his aspiration. He who does Allah's will with absolute perfection, knows that, while a seemingly impassable gulf separates him from Allah, yet also the presence of Allah is so near that it cannot be separated from the texture of his loftiest thought and devotion. The highest renunciation and the purest devotion embody within them a Divine quality.

It is a strange but beautiful fact that the more spiritual a man is, the less he sees differences in the world. A saint of Muhammadanism, if he meet a saint of Hinduism, forgets all about the differences of creed, but feels at one with his Hindu brother in the spiritual life. Indeed, he who has studied the mysticism of his own religion, that is to say, not the formal statements of creed but the experiences of living men and women who have tried to tread the road to God, will find that the mysticism of one religion is close akin to the mysticism

of another. All mystics talk a common language, though their symbols may differ.

It is this great fact which has been emphasised by Theosophy. The full understanding of the Divine Nature is, to the Theosophist, never complete at any one epoch or in any one civilisation. How can all the mysteries, which have emanated from God as the visible and invisible Universe, be ever comprehended in the mind of one man or of one generation? It is true that mankind has discovered great truths as to God. But it is equally true that, as human consciousness expands with civilisation, and as age by age our control of the forces of nature become greater, we know more fully about the nature of God. To imagine that any one religion can contain all the truth as to God, or all the truth about Him necessary for all men of all ages, presupposes a very restricted conception of God's nature. Surely it is far more reasonable to presume that Divine Truth is like scientific truth, and that each generation adds by its spiritual experiences one more chapter to the great Bible of Humanity.

This is, frankly, the attitude of the Theosophist to the great Religions. He reverences each, because each contains a wonderful truth, without which the spiritual life of humanity would be the poorer. We know that all the colours of the solar spectrum—red, orange, yellow, green, blue, indigo, violet—are all of them but varied rates of vibration in one solar ray. The white ray of the sun made up of all the seven is so powerful and so blinding that the pupil of the human eye cannot turn to it without being destroyed. It is only when this blinding white ray is broken up by the atmosphere, or part of it is absorbed by the substances round us, that the eye can look at the diminished light from the sun. And of this light which emanates from the sun and is broken up into the colours of the spectrum, who dares to say that the blue is more beautiful than the yellow, or the violet than the green?

Some one of us may have a special peculiarity of his sensorium which makes blue or violet more attractive to him. But this can never mean that the other colours are less important in the solar ray, or are not equally necessary in the work of growth which the sun's ray is fostering.

In exactly the same way, all the great religions are, to the student of Religions, needed for humanity. What seem like contradictions among them are only differences of statement, but not differences as to the fundamental truths of existence. Time and tradition have superimposed upon each religion many an accretion, which now passes for the original teaching of the Founder of the religion. But when a student, with the help of Theosophy, studies his religion, he begins for the first time to discover what was the original pure religion which his Master and Teacher gave in the earlier days of the faith. The study of one's religion, with the help of Theosophy, certainly leads a man away from many an accepted tradition, but never away from the innermost heart of his religion. Indeed, though it seems a startling statement to make, it can truly be said that it is the Theosophist alone who knows fully his religion. It is the Christian, who is a Theosophist, who will, more than any other of his co-religionists, understand in a fuller measure the significance of the message which the Christ gives.

So wonderful is the life of humanity as it strives to go to God, that, in the very trials and difficulties on that road, man discovers something of the Will of God. The Scripture of God can be written only in a very partial measure in any one faith, for the most important part of that Scripture is the story of mankind. That is why the study of the other faiths is so essential to one who desires to realise more fully the spiritual world. Our religion is like one symbol which explains the indescribable mystery of the Divine Nature. Each additional symbol which we understand gives us a larger

comprehension of the manifold ways along which the Divine Nature expresses itself as Creation.

Through many forms and symbols, this Divine Nature has so far revealed itself. In far-off days in Hinduism, the Sun, who is the giver of all life and light and heat, was taken as the symbol of God, as was done in ancient Egypt also. The greatest doctrine of Hinduism is that the Divine Nature, which upholds the Universe, is at the root of man's nature too. The method of spiritual realisation in Hinduism is by a recognition of this unity between man and God, and by a constant affirmation of that fact. In Buddhism not a word is said about God, but every insistence is made upon the fact that there is a great Law in the universe, to which everything and every one is subordinate. The planets go round the sun because of this Law, or Dharma. It is this Law—innate, and inseparable from the nature of the Universe—which proclaims the ethical doctrine that hatred ceases not by hatred, but only by love. He who discovered these things was the wonderful teacher Gautama Buddha, but He claimed no quality of divinity, and only proclaimed Himself merely to be a man as all other men are, though one who had achieved liberation by strength of will and compassion. When we come to Zoroastrianism, we have the very striking conception of God as Ahura Mazda. There is always taking place a struggle between Good and Evil, and God has decreed that the good shall triumph. But this triumph will come only through the actions of men, and therefore it is said that every good Zoroastrian must be a fighter on God's side, with the threefold weapon of good thoughts, good words and good deeds. Every element is sacred, but supremely sacred is the element of fire, for in the destructive and purifying force of the fire, the Zoroastrian sees a symbol of the Divine action. When we turn to ancient Egypt, we come to a land where the Light was a symbol of God. It was said that within each man

was the Light, and that men are ignorant or do evil only because they do not know of the splendour of the Light within them. It was in Greece that men were taught to recognise their inmost spiritual nature as Harmony. Sound was the great symbol of God taught by Orpheus, and the key with which to unravel the mysteries of the Universe. It was in Judaism that the life of the righteous man was stated as one of continual struggle in order that he might do the Will of Jehovah in as pure and perfect a way as possible. From Christianity we have the great doctrine of self-sacrifice, and associated with it is a teaching which has almost disappeared now from Christian thought, the deification of man. I have already pointed out how in Islam we have the lofty doctrine of Renunciation to the Divine Will.

One after another each of these great teachings is like one facet of a diamond. As the diamond is turned about, the pure white light of the sun is broken up into the colours of the spectrum, and we have colours flashed from facet after facet. So, too, is it with regard to the nature of God. Symbol after symbol has been discovered by man as a road to God. The Unity in Hinduism, the Law in Buddhism, the Fire in Zoroastrianism, the Light in ancient Egypt, the Sound in Greece, one after another reveal to us just a little of the great mystery. Meditation or Action, Combat or Non-Resistance, Renunciation or Consecration, the Worship of the Beautiful or Retirement from all contact with it, have all been so many roads to God, suited to different temperaments and to diverse epochs.

When all is said and done, the great mystery is that the spiritual life is everywhere and for all men. It is not so much that man seeks God, but far more that it is God who is seeking man. In a thousand and one ways, He is trying to come down to men's hearts and abide there, according to the age and race tradition of a people. He comes to them along that way which is most understandable by them, and

which means the fewest obstacles from them to Him when they go towards Him. The soul who lives not only his own religion, but is also in sympathy with other religions as well, discovers that not only is each religion a way from man to God, but that it is also a way along which God descends to man.

So God came to the Muhammadan world as Allah, the Great, the Compassionate. But He has come along other roads to mankind, and those who have found Him call Him Atman or Dharma, Ahura Mazda or Jehovah. Sometimes, God has been discovered by men who have separated themselves from all formal religion; they have known Him as the lofty ideals, Duty and Dedication. Every mystic from every religion knows the wonderful truth which has been so beautifully put in Hinduism, where the Supreme under the guise of Shri Krishna says:

However men approach Me, even so do I accept them, for the path men take from every side is Mine.

One very striking conception which Theosophy offers is that the Founders of all the religions make in the unseen world a great living Brotherhood of God's Messengers. There is no rivalry among Them as They live in the invisible, and as from those realms They still direct the forces of the religions which They founded. To the Theosophist, the Prophet Muhammad is still a living force behind Muhammadanism, since, from its foundation, He has stood behind it and guided its development. A religion has always behind it a spiritual guidance by that great Elder Brother of humanity, who gave to humanity that particular message of the spiritual world. Therefore it is possible, even in the twentieth century, to commune directly with the Founder of a religion, and it is not necessary to limit oneself to His recorded sayings in order to understand His thought. Theosophy says that no man need rely exclusively upon a tradition, because he can go, by his inner unfoldment, direct to the Founder. Surely it is a wonderful and inspiring thought that Muhammad, Christ, Buddha,

Shri Krishna, Moses and Zoroaster form one living Brotherhood, uniting man and God. Whatever may be the quarrels between the devotees on earth who claim to follow Them, the great Teachers are not rivals before the throne of God.

Since each religion is both a way from man to God, and also a way from God to man, it follows from this and from the great thought which I have earlier mentioned, that the Divine Nature is in man, that all these many roads lead from the heart of man to God. I may be a Muhammadan or a Buddhist, but that does not necessarily preclude my unfoldment along lines of religion characteristic of Christianity or Hinduism. Indeed, it is one of the fascinating marvels of the spiritual life that, as a man is profoundly a follower of his own Lord, he finds that he can reverence other Lords as well, without any lessening of his allegiance to his Master. Indeed, the more spiritual a person becomes, the more he discovers that, if he is a Muhammadan, he cannot be the full expression of his Muhammadan idealism until he embodies in himself something of the ideals of other faiths as well. So too is it with the truly spiritual man in every religion.

A very great change is taking place in the world to-day, breaking down barrier after barrier of race and nationality. The best of mankind are moving away from the narrow grooves of race culture and national patriotism, in order to live in a larger humanity and in a more universal culture. This new spirit in the world makes it incumbent on all, sooner or later, to adopt the Theosophical standpoint with regard to the great religions of the world. Humanity is striving its utmost to leap the barriers which now divide nation from nation. Men meet in international conferences, and desire to attain to an international organisation of their social and economic activities. The great dream of Brotherhood is coming steadily to realisation. But this dream will only be realised effectively when its intellectual framework is the spiritual unity of mankind. It is this spiritual unity which Theosophy proclaims

in the doctrine of Universal Brotherhood. All men are brothers, for the same Divine Life flows through all, and all religions are ways to God, because there is only one God, and it is He who has mapped out all the roads for the different temperaments of His many children. Three centuries ago, there were two great Muhammadans who foresaw this era of an international and united world. They planned then to lay a foundation for it in a new conception of what is Religion. One of the two was Akbar, the Emperor of India. Akbar was a Mughal and a follower of the Prophet. The second was Abul Fazl his prime minister, who had such a great influence over Akbar's religious beliefs. These two, reared in Muhammadanism, lived in India. Men of earnest and inquiring minds, surrounded by the ancient culture of the Hindus, finding on all sides a non-Muhammadan religion full of strength and lofty philosophy, it was obvious to Akbar and Abul Fazl that the millions of the Hindus around them who lived deeply religious lives could not be labelled "infidels". In what consisted the greatness of Hinduism? Why were Hindus, Parsis, and Christians, who were Akbar's subjects, as noble and as devoted to God as his Muhammadan subjects? Akbar set out to inquire.

We know what he did, for Abul Fazl, who was not only an administrator but a historian, has left us a record of Akbar's search for truth. Twenty miles from his father's old capital, Agra, Akbar built a new capital, Fatehpur Sikri. In the wonderful palace which he built, which men from all parts of the world still come to see, there is one most remarkable small building, the Diwan-i-Khas, the private Hall of Audience. In this building, every Friday evening, Akbar when he returned from his campaigns, held a religious session. Representatives of all the religions were called before him, and each by turn described his faith, his ideal of righteousness and his way to God. So Moulvi argued with Padre, Brahmin with Dastur, and Akbar and Abul Fazl listened to them all.

Slowly there arose in Akbar's mind a new idea of what is Religion. He saw there was only one God, and that there are many paths to Him. Akbar then wrote a prayer, his offering to God. This is that prayer :

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.
Polytheism and Islam feel after Thee.
Each religion says, Thou art One, without equal.
If it be a mosque, people murmur the holy prayer; if it be a Christian church, people ring the bell from love to Thee.
Sometimes I frequent the Christian cloister, and sometimes the mosque.
But it is Thou whom I seek from temple to temple.
Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of the Truth.
Heresy to the Heretic, Orthodoxy to the Orthodox; but only the Dust of the Rose-petal remains for those who sell perfume.

This was Akbar's conception of Truth. Roses are of many kinds, and they grow in many lands, and many are the gardeners. But there is only one beauty of the rose—of the white rose or pink rose or the yellow. That beauty of the rose comes from God, and when once we have seen and smelt one beautiful and exquisite rose, all roses remind us of that one perfect Divine Rose which lies at the feet of God. Shall we, who love roses, quarrel and come to blows over the colour and shape of the petals? Or shall we, loving the perfect, Ideal Rose, and delighting in its exquisite scent, gather such petals as lie at our feet? If every rose reflects the beauty of the Perfect Rose that is at God's feet, no one rose can ever contain the perfection of that Heavenly Rose. Seeking that Heavenly Rose, let us be thankful for any petals which we find from any rose which remind us of God the Beautiful.

So felt Akbar, one of the greatest followers of the Prophet in the history of Muhammadanism. And Akbar's message is the message of Theosophy.

C. Jinarājadāsa

SOME ASPECTS OF HINDŪISM AND ITS PHILOSOPHY¹

By D. K. LADDU, PH.D.

IN India, the Hindūs do not separate religion and philosophy as is customary in Western Countries. We regard religion and philosophy as but two aspects of one thing which must equally be grounded in reason and scientific truth. To trace the origin and development of Hindūism is, therefore, to trace the origin and development of Hindū Philosophy.

THE ORIGIN AND DEVELOPMENT OF HINDŪ PHILOSOPHY

The birth of philosophy marks an era in the annals of a nation. The enquiry as to a nation's origin is inseparable from the investigation of religious and social history.

The history of most nations is divisible into three periods, and these periods apply also to their religious and social conditions.

The Hindū Philosophy falls into three periods which are strongly marked in the general history of Hindū Civilisation and are dependent upon the geography of India. India, as Sir William Jones has remarked, has the form of a square whose four angles are turned to the four cardinal points and marked by the Hindu Kush in the north, Cape Comorin in the south and the mouths of the Ganges and the Indus in the east and west. This square is again divided into two triangles—Hindustan in the north, and the Deccan in the south. The

northern triangle is again divided into the valley of the Indus and the plain of the Ganges. Thus India falls into three parts—(1) the Punjab, (2) the plain of the Ganges, and (3) the Deccan plateau. The first of the historical periods is the time when the domain of the Aryan Hindūs was limited to the valley of the Indus with its five tributaries. This period has been fixed by great scholars of the East and the West as falling between 2000 B.C. and 1000 B.C. The only literary monuments of this period that we know of are the hymns of the R̥gveda which number 1,017. They are chiefly religious and give a lively and picturesque delineation of that primitive manner of life in which there were no castes, no āshramas or stages of life and no Brāhmaṇical order. They not only display the ancient polytheism but also contain the first germs of philosophy.

The second period may be roughly said to extend from 1000 B.C. to 500 B.C. This second period of Hindū life supplies us with the Samhitās of the Yajur, Sāma and Atharva Vedas together with the Brāhmaṇas and their culmination in the Upanishads. After these two periods which might be distinguished as "old Vedic" and "new Vedic," follows a third period of Hindū history—the "post Vedic," beginning about 500 B.C. with the rise of the heretical tendencies of Buddhism and Jainism, and producing a large number of literary works on Grammar, Law, Medicine and Astronomy together with a rich collection of philosophical works in Samskr̥t which enables us to trace the development of the philosophical mind down to the present time.

FIRST PERIOD

The first philosophy of a people is its religion and for the origin of religion, there is no book in the world more instructive than the R̥gveda. This shows that the gods were in ancient India, as in every other religion of the world,

¹ Presented by the request of Prof. Geddes at the Religious Conference in London, 1924.

personifications of natural forces and natural phenomena. These personified natural powers were considered as the origin of the moral Law. In later hymns of the Rgveda, we see emerging the thought by which begins the conception of the unity of the world. We find in the Rgveda a remarkable seeking and enquiring after that One from which all gods, worlds and creatures originate as an eternal unity. The Hindūs arrive at this Monism by a method essentially different from that of other countries. Monotheism was attained in Egypt by a mechanical identification of the various local gods, and in Palestine by proscription of other gods and violent persecution of their worshippers for the benefit of the national god, Jehovah. In India Hindūs reached Monism, though not Monotheism, along a more philosophical path, seeing through the veil of the manifold the unity which underlies it. Thus the hymn, I, 164, after mentioning various deities such as Agni, Indra and Vāyu, comes to the conclusion that there is One Being of whom the poets of the hymns speak under various names.

The same idea of the unity of the Universe is expressed in hymn X, 129. After the great thought of the unity had been conceived, an attempt has been made to find out what the unity was. In the first, the query is put, "Who is that god that we may worship him?" And in No. IX that god is called Prajāpati, who thenceforth occupies a higher position in the Pantheon until he is displaced by two other philosophical conceptions—Brahman and Ātman. These three names, Prajāpati, Brahman and Ātman dominate the whole philosophical development from the Rgveda to the Upanishads.

SECOND PERIOD

The second period or the new Vedic period is the period of the Upanishads. Just as the Old Testament is superseded

by the new, so, all ritual performances, being insufficient, were replaced by a higher view of things which forms the subject of the concluding chapters of the Vedas, which are called Vedānta or Upanishads. The four Vedas produced different schools with Samhitās, Brāhmaṇas, and Upanishads of their own. These Upanishads treat of Brahman or Ātman, which two terms are treated as synonymous. In the Brihadāraṇyaka-Upanishad, we find the whole doctrine of Brahman summed up as:

- (1) The only reality is the Ātman;
- (2) The Ātman is the subject of all philosophical enquiry; and
- (3) The Ātman itself is unknowable.

There is a Yājñavalkya Smṛti which denies the existence of the world. But the reality of the world forced itself on the beholder, which led to a second stage of development, Pantheism, according to which the world is real and yet the Ātman is the only reality, for the world is the Ātman. This leads to very beautiful conceptions in Chandogya-Upanishad, 3, 14: "The Ātman is my soul in the inner heart, smaller than a barley corn, smaller than a mustard seed, smaller than a grain of millet; and he again is my soul in the heart, larger than the earth, larger than the atmosphere, larger than the heavens and all these worlds." The Ātman, as we have seen, is an absolute unity, while the world is a plurality. In order to remove their incomprehensible identity, causality had to be taken as a connecting link between the two, which, as might be expected, did away with the theory of Prajāpati being the cause and the world the effect. The identity of the highest and the individual Ātman is distinguished from a plurality of souls different from each other and from the highest Ātman. This distinction between the highest soul (paramātman) and the individual soul (jivātman) is a special feature of the later

Upanishads. For instance, in the Katha-Upanishad, 3, 14, God and the soul are contrasted as light and shadow, showing the latter as having no reality of its own. But this contrast was sharpened by the growing realistic tendencies, and at last, in the Svetāshwātara-Upanishad, the highest soul, Almighty, and all pervading as it is, is represented as different from the individual soul which lives in the heart, smaller than the point of a needle, smaller than the ten thousandth part of a hair, and becomes infinity.

Thus theism distinguishes three entities, *viz.*, a real world, a creative Ātman and the individual Ātman dependent upon him. Thus the highest Ātman, who had already drawn his vital force from the soul living in us, became superfluous, since the active powers could be transferred without difficulty to Prakṛti. Thus God having disappeared, there remained only Prakṛti and a plurality of individual souls (Purusha). This is exactly the standpoint of the Sāṃkhya system. We see its beginning in the later Upanishads, especially in Maitrāyaṇīya; but its development is attained in the post-vedic period.

In the oldest hymns of the Rgveda, the hope is frequently expressed that after death a good man will go to the gods to share their happy life. As for the wicked, it is their destiny to fall into a deep abyss and disappear. Yama was the first who found the way to the luminous heights of the happy world for all the following generations. Different stages of happiness for pious worshippers seem not to have been a part of the oldest creed. In course of time this was modified, and the belief arose that good and evil deeds find their corresponding rewards and punishments in a future life. A very striking passage of a Brahmana says: "Whatever food a man eats in this world, by that food he is eaten in the next world." Among the evils which await a bad man in the world to come is a definite fear of dying again and again even

in that other world. This notion of a repeated death leads to the idea that it must be preceded by a repeated life, and in transferring this repeated living and dying from the world beyond to the earth, the Hindūs came finally to that dogma which has been in all subsequent ages more characteristic of India than anything else—the great doctrine of "re-incarnation". The first passage appearing in the Brihadāraṇyaka-Upanishad discloses to us the real motives of the remarkable dogma. Yājñavalkya, when asked what remains of man after death, takes the interrogator by the hand, leads him from the assembly to a solitary place and reveals to him there the great secret: "And what they spoke was work, and what they praised was work; verily a man becomes holy by holy works and wicked by wicked works." This passage together with others proves that the chief motive of the dogma of reincarnation was to explain the different destinies of men by the supposition that they are the fruits of merit and demerit in the preceding life.

A religion, after having come to a better view of things, cannot discard the preceding and less perfect steps of development which have led up to it. So the Upanishads, after having come to the creed of reincarnation, had to retain the old Vedic creed of rewards and punishments in the other world. The two views combined led to a complicated system which taught a twofold reward and punishment, the first in the world beyond and the second in a succeeding life on earth. This theory is fully explained in the "doctrine of the five fires," an important text found in Chandogya-Upanishad, 5, and Brihadāraṇyaka-Upanishad, 6. This combined theory of compensation distinguishes three ways after death—(1) the way of the fathers, (2) the way of the gods, and (3) the "third place".

(1) The way of the fathers is destined for the performer of pious works, leading him through several stations to the

placid realm of the moon, where the soul enjoys the fruit of his good works until they are consumed. Then it passes through various intermediate stations of ether, wind, fog, rain, plant, semen and womb, to a new human existence in which again the good and evil works of the previous life find their reward.

(2) The way of the gods is meant for those who have spent their life in worshipping Brahman. They pass through the flame of the funeral pyre and a series of luminous stations first to the sun, thence "to the moon and afterwards to the lightning; there is a spirit, not like a human being; he leads them to Brahman. For them there is no return".

(3) The third place is destined for those who have neither worshipped Brahman nor performed good works. This third place leads to a new life in the lower animals, such as worms, insects etc. This punishment is not found in the Upanishads and appears first in the system of the Vedānta.

Transmigration is believed to be just as real as the empirical world. But from a higher point of view, the empirical reality together with creation and transmigration is only an illusion. For, in truth there is no manifold, no world but only one being—the Brahman, the Ātman. The attainment of this knowledge is the highest aim of man and in its possession lies the final liberation. The knowledge is not the means of liberation, it is liberation itself. He who has attained the conviction, "I am Brahman," has reached with it the knowledge that he in himself is the totality of all that is, and consequently he will not fear anything because there is nothing beyond him; he will not injure anybody, for nobody injures himself by himself. There are no means by which to attain this knowledge. It must come and does come of itself. He who has obtained this knowledge, continues to live, for he must consume the fruits of his previous life; but life with all its temptations can no longer delude him. By

the fire of knowledge his former works are burnt and no new works can arise. He knows that his body is not his body and that his works are not his works, for he is the totality of the Ātman, and when he dies, his spirit does not wander any more, for Brahman he is and into Brahman he is resolved.

THIRD PERIOD

It was in this period of Post-Veḍic philosophy that the two great religions of Buddhism and Jainism and the six schools of Hindū philosophy sprang up. The six orthodox schools or Darsanas are: I. The Mīmāṃsa of Jaimini, II. the Yoga of Patañjali, III. the Nyāya of Gauṭama, IV. the Vaisheshika of Kanad, V. the Sāṃkhya of Kapila, and VI. the Vedānta of Bādarāyana.

The important heterodox systems are Buddhism, Jainism and the materialistic system of Charvakas. But the six orthodox schools are not strictly philosophical, inasmuch as the Mīmāṃsa of Jaimini is simply a methodical work treating of the various questions arising out of the complicated Veḍic ritual. The Yoga of Patañjali is an exposition of the method of attaining union with the Ātman by means of concentration in oneself. The Nyāya is a work on logic and treats of all kinds of philosophy incidentally. The Nyāya system is attributed to Gauṭama and the Vaisheshika schools to Kanada who follows the same method as that followed by Gauṭama with some difference in the introduction of the theory of Atoms. His atom is a little different, it being the sixth part of a mote in a sunbeam. The cause of the concurrence of these atoms is either the will of the creator, or time, or any other competent thing. This is all interesting more from a physical than from a philosophical point of view. The only systems of metaphysical importance are the Sāṃkhya and the Vedānta; but even these are not to be considered as original creations of the

philosophical mind, for the common basis of both and with them of Buddhism and Jainism is to be found in the Upanishads. It is the idea of the Upanishads which by degeneration have developed into Buddhism on one side and the Sāmkhya system on the other. Unlike both, the later Vedānta of Bādarāyana and Shankarācharya goes back to the Upanishads and founds on them that great system of the Vedānta which is admittedly the ripest fruit of Hindū wisdom.

From the Vedas to the later system develops a philosophical system, the history of which, for want of special documents, must be supplied from the vast bulk of the Mahābhārata. Here we find, in the *Bhagavad-Gītā* (Book VI), the Sanaṭ-Sujaṭ Parva (Book V), the Moksha Dharma (Book XII), and other texts, the materials which, though in an earlier form than that of the Mahābhārata, have formed the common basis of Buddhism and Sāmkhya. The philosophical system of Mahābhārata is the common mother of both. Some scholars maintain that the religion of Buddha is an offshoot of the Sāmkhya system, while others hold that it is anterior to the Sāmkhya. Whoever may be right, we at any rate find that Buddhism depends upon the Sāmkhya in the Mahābhārata. Originally Sāmkhya does not mean a certain philosophical system but philosophical enquiry in general. It is the opposite of the Yoga, which means the attainment of the Ātman by means of concentration in oneself. It is doubtful whether the words "Sāmkhya and Yoga" occurring in the *Bhagavad-Gītā* particularly and in the Mahābhārata generally are not so much the names of philosophical systems as general terms for the two methods of reflection and concentration.

Prakṛti is therein opposed to a plurality of souls (Purusha) but both are more or less dependent on Brahman. This is the starting point of both, of the later Sāmkhya which rejects Brahman as the connecting link and of Buddhism which denies not only God but also the soul.

The success which Buddhism achieved in India might be said to be due partly to the overwhelming personality of its founder, Gautama Buddha and partly to the breaking down of caste prejudices, by which he opened the road to salvation to the great mass of the population. Buddhism owed this success only in small measure to the originality of its ideas, for almost all its essential themes had their predecessors in the Vedic and Epic periods. The fundamental idea of Buddhism is that we can extinguish the pains of existence only by extinguishing our thirst for existence. We see in this Buddhist idea only a new form of what Yājñavalkya teaches in the Brihadāranyaka-Upanishad; and if Buddhism denies the soul, this denial is only apparent since it maintains the theory of transmigration effected by Karma, the work of previous existence. This Karma must have an individual bearer and that is what the Upanishads call the Ātman, which the Buddhists inconsistently deny. A common feature of Buddhism and Sāmkhya is that they both regard pain as the starting point of philosophical enquiry, thus clearly showing the secondary character of both.

There are many other features in the Sāmkhya system which show clearly that it is not the original creation of an individual philosophical genius but only the final result of a long process of degeneration. The theism of the Upanishads separates the highest soul from the individual soul, opposing to them a primordial matter. After the elimination of the highest soul, there remain two principles—(1) Prakṛti, Primeval matter, and (2) A plurality of Purushas or Subjects of knowledge. This dualism which is the starting point of the Sāmkhya system is in itself quite incomprehensible. The aim of man is the emancipation of the Purusha from the Prakṛti, which is attained by the knowledge that Purusha and Prakṛti are totally different, and that all pains of life which are simply the modifications of Prakṛti do not affect the

Purusha in the least. In order to awaken this consciousness in the Purusha, Prakṛti produces by a gradual evolution the cosmic intellect (Manas or Buddhi), etc. If the Purusha understands that Prakṛti is different from himself, he is emancipated; if not, he remains in the circle of transmigration and suffering. In fact, the whole system is based upon an assumption that there is only one Purusha and one Prakṛti by the separation of which the final aim is attained for both.

Then comes the Vedānta system, as represented by Bādarāyana and Shankar. The pure idealism of Yājñavalkya and its later modifications, such as Pantheism, Cosmogonism, and Theism presented a great difficulty to Shankar, which he has met with great philosophical astuteness. He distinguishes throughout an esoteric system (Para-Vidyā) containing a sublime philosophy and an exoteric system (Apara-Vidyā) embracing "under the wide mantle of a theological creed" all the fanciful imaginings which spring in course of time from the original idealism. The exoteric system gives a description of Brahman, treating it partly as the pantheistic soul of the world and partly as a personal god, with a full account of the periodical creation and re-absorption of the world and of the never ending cycle of transmigration, while the esoteric system maintains that Brahman is absolutely unknowable, and attainable only by the concentration of Yoga, that there is neither creation nor world, neither transmigration nor plurality of souls, and lastly that complete liberation is attained by him and him alone.

Such is the brief outline of the philosophical systems of the Upanishads, of the Sāmkhya and of the Yoga along with other systems of philosophy referred to above. As has been pointed out above, all the three systems of Upanishads, Sāmkhya and Yoga are agreed as to the ultimate aim, which principally is to arrive at that supreme state of consciousness, where the notion of individuality is merged in the realisation

of the true nature of Self. As long as the individual soul does not realise its real nature, it exists in the world of non-reality and has, therefore, to submit to the working of the law of Karma, which weighs pleasure and pain as the result of action. Just after the body is dissolved, the soul has to spend thousands of years in the worlds of bliss either for good works done or for sins committed; but as soon as the Karma is exhausted, the soul is again born on earth and is subjected to births and deaths with their necessary concomitants of pleasure and pain. It is only the Karma, the law of cause and effect, that prevents the soul from arriving at the goal.

For every thought and every act sets in motion the forces that must work themselves out on the generator for good or evil, and so long as man creates Karma, he cannot attain liberation. Of course to reach this, the Upanishads lay down certain qualifications, such as, knowledge, purity of life, restraint of desires and senses, and a calm mind. For the Katha-Upanishad says that when all the desires lingering in the heart of man are driven out, the mortal becomes immortal and wins Brahman. Again it says that so long as man has not ceased from evil doing or controlled the senses or has no calm mind, he cannot gain that self by knowledge. Contemplation is necessary but the wise should sink sense into mind.

Thus in the Upanishads there are many qualifications. The Sāmkhyas emphasise one side of this teaching of the Upanishads, declaring that man has only to realise that he is not the material world with all its fantasies by Prakṛti. The way of knowledge, according to the Sāmkhyas, is the only way to salvation.

The Yoga system lays stress on the other side of the same teaching of the Upanishads. It admits a divine consciousness, declaring that man must strive for union with Ishwara. The Yoga does not insist on knowledge like the Sāmkhyas, but on contemplation which has to be practised

according to certain methods, such as, the regulation and suppression of breath in certain postures of the body for the development of faculties. The way of contemplation is therefore, according to it, the only way to salvation.

Such in brief were the paths laid down by Hindū philosophies before the time of the *Bhagavad-Gītā*. But the *Bhagavad-Gītā* unites these paths in the light of the new doctrine of Bhakti—love, and shows them as not different paths but only one path. It points out for the first time that the act done as an offering to God without any thought of reward here or hereafter leads to salvation. Knowledge by itself is not sufficient for its attainment. Renunciation is only a means and not an end. Ecstatic contemplation and ascetic practices lead man to the goal but not without knowledge. The *Bhagavad-Gītā* proclaims the way of sacrifice as the only way, for it is only the act that makes no Karma and hence the goal.

So far we have given a brief analysis of the different schools of philosophy, showing how the Yoga of Patañjali and the Sāṃkhya of Kapila, both atheistic and theistic, have been developed into the most judicious, convincing and, at the same time, comprehensive working of the Vedānta system of which the *Bhagavad-Gītā* has been the ripest fruit.

D. K. Laddu



THINK ON THESE THINGS

By ISABELLE M. PAGAN

(Concluded from p. 500)

WE have already quoted Bacon's belief, recorded openly, and in his own person, that Elizabeth was "good and moral"; and we should also note that in his grave analytical way he tells us *why* she had critics "of the graver sort" who censured her "for loving to be admired" and "for having love poems written to her" and adds, with his usual dispassionate tolerance that "even these matters claim a due admiration,"

and recalls some ancient fable of a similar court in which "love was allowed, but lust banished". The tribute is hardly "filial" in its wording, but it is temperate, clear and just, contrasting oddly with the references to Elizabeth in Mrs. Gallup's decipherings, some of which make the bogus Bacon rave as follows:

Th'proud selfish hating parent . . . my mère Elizabeth . . . She who bore me even in the hour of my unwelcomed coming, outraging every instinct of a naturall woman, in the pangs and perils of her travail cherish't one infernal purpose, "Kill, kill, kill".

Again the story continues with the assertion that "the lady Anne"—by which misnomer Lady Bacon is apparently meant—"slily" bore him away, and guarded him "till a boy, still-born . . . made natural place for the royal child". Imagine the accurate Bacon writing of Mother as Lady Anne!—even in a 'cipher! But inaccuracies abound. Both Leicester and Elizabeth died in their beds, the former after a brilliant career, the latter at the close of one of the longest and most celebrated reigns ever recorded. Who would guess that, from the following cipher lament over the hard luck that prevented the bogus Bacon from claiming his succession?

The few that knew these inner cruel stings, these questions concerning justice, expediency as well as permanency of measures—so unfathomable in respect of motives, never allowed hope of Our crowne to die but themselves were taken from things of time before Elizabeth's raigne drew to tragicall close. A like accidental death (*sic*) tooke the Earle, soe that none in whom nature could (soe to speak) prompt his stammering tongue was left to plead our cause.

Reading on, one gathers that no thought of putting his own case and claiming his own rights had ever dawned upon this imaginary Bacon himself. He felt bound to keep the secret? By no means! He tells it—quite uselessly—to Mrs. Gallup, with much pitiful whining. The idea that nobody knew that he was really Prince of Wales made him weep for hours, like a hysterical girl; but his own tongue was kept

silent by the craven fear to which constant, and most un-princely, reference is made throughout. A possible scolding from "Her Ma.," as he calls the Queen, sets him a-quiver. Danger and death appal him; but it is only his own possible death that gives him pause!

"My fears grew from that which I have called dread," is one of the silly solemnities recorded; and the particular dread is made quite clear in the following choice extract:

Essex who was also son unto Her Ma. and a brother bred—bone, bloud, sinnews as my owne—was sentenced to death by that mère and my own counsel . . . Had not I thus allowed myself to give some countenance to th'arraignment, at subsequent trial as well as the sentence, I must have lost th'life I held so pricelesse.

To which is added with fatuous complacency;—

"Life to a schola' is but a pawne for mankind."

There is a suggestively modern flavour about that "schola'";—but the spelling all through is ludicrous and impossible, the contractions often giving an effect of drunken incoherence only matched by the subject matter. Thus we have *Ki'gdom*, *assura'ce*, *inte'tio'*, *galli'g*, etc.; for *Kingdom*, *assurance*, *intention*, *galling* and so on; besides the *Her Ma'*, for *Her Majesty*, which gives a refreshingly comic touch to some of the outrageous sentences. Other passages that arouse risibility are concerned with inverted views of life, or with literary technicalities. The *Broad Views* writer already quoted considers that "The whole body of circumstances connected with the Queen's treatment of Essex is exactly in harmony with the idea that he was really her son". One feels rather sorry for an author whose personal experience has apparently led him to conclude that it is truly "motherly" to refuse to see one's youngest born for years, and finally to order his execution; and we may suppose that in a similar way he considers it "brotherly" of Bacon to have assisted Elizabeth in bringing Essex to the block.

One more extract from the cipher and we have done. In a particularly cumbrous passage, the "control" hazards the opinion that it may have been because it had used the names of both Spenser and Shakespeare that none of the readers had been "soe keene of sense and quick of essential true observation and apprehension as to see our stile in both"; and so we come to the real crux of the matter; for *the style is the man*, and as has been truly said, by Dr. Georg Brandes, Shakespeare's Danish biographer, in his *William Shakespeare*:

Anyone who has read even a few of Bacon's essays or a stanza or two of his verse translations, and who can discover in them any trace of Shakespeare's style in prose or verse, is no more fitted to have a voice on such questions than inland bumpkin is fitted to lay down the law on navigation.

Further, people incapable of recognising variations in style are probably as rare as those who are colour blind or tone deaf, and possibly rarer. An all but illiterate peasant may enter a room and catch a couple of sentences from a letter his daughter is reading aloud; "Is that from Tom?" he asks, guessing correctly; because, although this daughter of his may have twenty friends and relatives who write to her, *only* Tom strings his words together in that particular way. Nothing, indeed, shows individuality more clearly than style of expression, written or spoken. Edmund Spenser's fanciful phrasing is entirely different from Bacon's rounded periods, and Shakespeare's rhythmic flow—equally lovely in verse and prose—stands utterly apart from either of them. When he and Bacon quote the same authors—as they sometimes do—the wording is naturally approximately the same; and when in the plays non-Shakespearian passages are found, scholars are able to apportion them correctly to Greene, Marlow, Fletcher and so on, according to the locutions used by each; but the real style of William Shakespeare stands alone, showing the simplicity of phrasing that might almost come from the lips of a little child, but that it somehow generally falls into rhythmic measure, and carries a

depth of meaning far beyond the range of childish understanding. Take the well-known lines beginning:

All the world's a stage,
And all the men and women merely players:

and the equally famous quotation:

Duncan is in his grave;
After life's fitful fever he sleeps well:

Here are texts worthy of lengthy meditation. Yet the words follow each other so easily, that these and other extracts from the poet's best scenes can be read with pleasure and profit even by a ten-year-old—or by any foreigner beginning English—whereas it would be a toil and a penance to take the same pupils through an equal number of pages in Spenser or Bacon.

This matter of style alone is a sufficient answer to all the Baconian theories that ever were written; but volumes have been effectively penned in answer to other points. It is, for instance, a pet belief with some, that Bacon bribed Shakespeare, giving him a thousand pounds to make him claim the plays. In answer we may say that Bacon never had a thousand pounds to spare. He required all the money he could earn—or borrow, in order to carry on his costly scientific experiments, and maintain his rather sumptuous way of life. We may likewise point out that, even if there was an atom of proof for such an assertion—and there is not—it is calumniating Bacon to say that he ever bought lies from any man. The man who offers a bribe incurs a far heavier karma than the man who takes one. The latter may fail through the pressure of hard circumstance. The former is doing the devil's work in dragging his brother down.

Being by nature a peaceable person, much goading was necessary before I laid other work aside to pen this article; but *fair play is a jewel*, and the calumniators cannot be allowed

to have it all their own way. So far as my experience goes, they never even put their own case and its objectionable implications clearly before the victim they are haranguing. What seems plausible and possible is dished up, with never a hint of how much detrimental gossip about Bacon and Queen Elizabeth must be swallowed too, if the cipher is to be accepted as genuine; and busy people, whose minds are concentrated on other forms of research, may easily be taken in by their pose of having thoroughly examined the question. If they even gave a brief summary of the stories embodied in Mrs. Gallup's outpourings, they would get short shrift from most of their hearers. Who is going to believe on the evidence of this uneducated "control," whose statements are full of mistakes, historical and grammatical, that the one and only love of Bacon's life was a violent passion for a French Princess, whose love affairs, fictional or historical, have already been sufficiently dealt with in literature? Even if such a tale had the slightest foundation, why should Bacon confide his early love troubles to posterity? Of course he would hardly want to tell his wife that another woman was his "one and only love"; but why tell anyone, and by such tedious means? There is no common sense in the cipher story—no hint of purpose behind it. It helps no one; it teaches nothing. It is pure hysteria and waste of time.

In addition to all this, it should be realised that no start can be made in preaching Baconian doctrine without abuse of Shakespeare himself; and very often scurrilous abuse is used, even by those who steer clear of the cipher. I have sat through a long, dull hour of Baconian "argument" which began pompously: "I suppose you admit that Shakespeare was a drunkard and a profligate?" "There is not an atom of proof for such an assertion," I answered, "and much evidence to the contrary." But words were thrown away; for after a slightly disconcerted pause, the orator calmly proceeded on the

assumption that Shakespeare was at least an impostor, a liar and a cheat! Time was when I used to lose sleep from the pain of hearing such assertions; now after twenty years of study, my ground is too sure. Yet why, oh *why*, should such things be said at all? If it is wrong to speak evil of the living, surely it is even worse to speak evil of the dead. They are not here on earth to defend themselves.

Laying aside Mrs. Gallup's costly book and taking up one by any genuine student of documentary facts, is like coming into heaven's clear sunshine after breathing the fumes of sulphurous fog. William Shakespeare was not only greatly gifted in poesy. He was upright, honourable, gentle and loving—and very greatly beloved. I rejoice that it has been my good fortune to have been guided to a special course of study that has made conviction on these points unshakable. The last two years have been spent almost continuously in the literary society of himself, his friends and his fellow-workers—a goodly and joyous company. The result has been to make me endorse whole-heartedly every word of affectionate appreciation written about him by those who knew him best; and I have, oddly enough, to thank the Baconians to some extent for having driven me to my task of reconstructing in dramatic form some of the most interesting scenes in the lives of the poet and his comrades. Impossible to give here all the list of works consulted, but the writings of Mrs. Carmichael Stopes, especially *Shakespeare's Industry* and *The Bacon Shakespeare Question Answered*, are apropos.

That the question of the origin of Shakespeare's plays is a simple one, no one will affirm. All except *Love's Labour's Lost* were ancient stories and chronicles, myths or legends recast; and in many cases Shakespeare was not even the first to put them into dramatic form. His power to transform this mass of material into works of genius must have been of long growth, not only in previous lives of experience in dramatic art, but

through actual personal experience in the period with which we are dealing. *We are all members one of another*; but in a peculiar sense artists are members of their own age and generation, sharing in its nurture and embodying its spirit; so that every great man that Shakespeare met had some share in building up his capacity. In every new era that is dawning for the world, we find clusters of capable people co-operating to give it a start. Shakespeare's friends and comrades meant much to him, and one of them was Ben Jonson¹ the poet, who was for a while Bacon's secretary, and through whom—as well as in other ways—the two men probably met. The sayings of the scientist would be pondered by the poet and compared with other views, Shakespeare ever storing up any treasures, new or old, that might be poured forth when the scene and setting were appropriate. But there is no traditional documentary evidence of any actual friendship between the two, as there is in the case of Shakespeare and the Earl of Southampton, his one and only acknowledged patron. Southampton's influence and interests were paramount, and his adventures and experiences may be seen reflected in the plays from the time when, like Bertram in *All's Well that Ends Well*, he refused to wed the bride his guardians chose, till, like the King and nobles in *The Tempest*, his enthusiasms were turned in the direction of colonial experiment and adventure. When the Masters have new messages to give, they look for new leaders who will act in different ways, and so reach different minds. The man of science makes one channel for the work; the saintly type of Mystic well might make another, but one of the most efficient must ever be that of the rich and varied mind of the dramatist. It was Bacon's task to lay the foundation of modern materialistic science which had its own work to do. It was Shakespeare's "to hold the mirror up to nature" and show us what we are. To each his glory; and when we

¹ Ben Jonson's praises of both Shakespeare and Bacon are very lovely.

think upon these mighty ones who have gone before and helped our race upon its way, let it be the much that is pure and lovely and of good report concerning them that we hold in our memories, and never what is base and low and slanderously reported by those unworthy to name them.

Isabelle M. Pagan

Taking a broad view of statements and style it seems that we are faced with matter of the deepest philosophical import and with a style fragmentary, forensic and partisan. The Teachings resemble a volcanic eruption in which fragments of burning truth are flung out amid smoke clouds of obscurity. It is in the nature of things that the Teachings should be fragmentary in statement, but that they should be partisan in attitude gives the impression of a fighter among fighters rather than a lofty voice from the serene height of Olympus.

Contempt for Western civilisation is dominant; the West being regarded as absurd in religion and cock-a-hoop in its science. Its weaknesses are touched on but not its strength. Although its savants of science are spoken of as more hopeful than its priests yet there is no recognition of their virtues and conquests.

"That strutting gamecock Modern Science" is one of the amusing expressions, suggesting H.P.B.'s "Monkeys of Science," and while raciness of language is to be hailed as drawing nearer to us those dim figures on the horizon of consciousness yet we look also for what is comprehensive, judicial, dignified, tender—and we look in vain. When the religion of the West is mentioned the attitude of scorn becomes even more pronounced.

Mystical Christianity and its fruition in the "saints" are nowhere referred to but only the irrational piety of popular theology, while the Founder as the Christ does not exist. There is no World-Teacher, Lord of Compassion or Bodhisattva. Let those unfortunate deluded Christians know that the real Christ of any Christian is the *Vach*, the "mystical voice," while the man Jeshu was but a mortal like any of us, an adept more by his inherent purity and ignorance of real evil than by what he had learned from his initiated Rabbis. Thus Jesus is not shown as the vehicle of a greater being. There is only Jesus and the Word or Cosmological

Christ. "Adept" as used here might merely mean Initiate, but whatever the grade of initiation the suggestion is surprising that a person could become an initiate, ignorant of real evil.

But if the Christian sheep are shorn of the comfort of a personal glorified Christ, they fare even worse when they turn for consolation to a Heavenly Father, all-wise, all-loving, all-powerful. Such a being is replaced by Blind Force. There is an infinite Life that is the ultimate reality so far as the highest Intelligence in the Solar System reports. Its characteristics are matter, energy, motion, and its motions are in accordance with law. Man as he acquires understanding and ability may govern more and more of this Life through its laws. Love and Intelligence like individual existence come forth from Blind Force and it is implied that Love and Intelligence like individual existence is an illusion. The message of Theosophy had told of Love behind Law, while we have here a conception of the Universe as Law behind Love. The answer to man's questioning is much the same as that given by Omar:

Then to the rolling Heaven itself I cried
Asking "what Lamp had destiny to guide
Her little children stumbling in the Dark?"
And—"a blind Understanding!" Heaven replied.

When H.P.B. wrote of Be-ness as behind Be-ing, the expression was sufficiently indeterminate to admit the idea of that which transcends the nature of Being. And such a view can be taken of the Greek Fate or three Fates weaving the web of destiny behind gods and men; likewise the Celtic Dalva of Fiona McCleod, the dark primeval spirit of madness in love with the soul of life, Etain. Such ideas may be taken as merely suggesting a stupendous Reality which is "dark with excess of bright". But the plain statement of Blind Force is quite different. It would be as futile to read it in a mystical

BISHOP C. W. LEADBEATER

HEROIC man ; one of the noble few
Who did not only say " If youth but knew,"
But strove to help young life, and knowledge give
That he who would be strong must purely live.
" Old man of dreams " but true dreams ; comes the day
That men shall ask, when you have passed away
" Surely he was rewarded, loved, and praised ? "
Ah no ! he was reviled, and thorns, not bays
Composed his crown, but gladly they were worn
For " The Great Orphan " human life forlorn.
You helped, by your clear vision, and your toil
To higher heights, far from all things that soil.

F. H. ALDHOUSE

IMPRESSIONS OF " THE EARLY TEACHINGS OF
THE MASTERS "

By L. A. COMPTON-RICKETT

PROBABLY the majority of those who glance through *The Early Teachings of the Masters* for the first time will do so with considerable surprise. One question that may arise in the mind of the reader is whether these Early Teachings represent truths so beyond the appreciation of a world ignorant of Theosophy as to make the publication inadvisable until the present time, or whether essential truths have been distorted in statement and style, owing to the initial difficulties of a new line of communication, and are published now as the rough ore of the gold of wisdom that has to be broken up and sifted by such discrimination as the reader possesses.

In order to do justice to a publication of this kind it is necessary to keep three things in mind.

Firstly, the conditions under which a teaching is given.

Secondly, the fact that all occult statements are of an implicit nature and require explanation through intuition.

Thirdly, that a receptive attitude should be maintained so that neither deference robs criticism of its freedom, " explaining away " apparent contradictions, nor on the other hand criticism becomes presumption, forgetting its dependence on the stage of the critic's unfoldment of consciousness.

Let us make our profound salutations to Those whom we feel embody the Truth behind these teachings and let us be free, wholly free, to criticise according to our measure of light.

sense as to read it in a Pickwickian sense, for it is not the language of mysticism given with a *caveat* as to its meaning.

The Universe is a machine and there is no god behind the machine. We are parts of its mechanism.

It avails nothing to exclaim with Wordsworth :

I'd rather be
A pagan suckled in a creed outworn
So might I . . .
Have glimpses that would make me less forlorn.

If we are the blind children of a blind parent it is as well to know it.

Blind Force in its vast unconscious working is said to correspond to the sub-conscious sympathetic system of Man that has its seat in the cerebellum. The voluntary intelligent life of the cerebrum has no cosmic correspondence. There is no cosmic self-consciousness that governs this infinite unconscious activity, no cerebrum inter-working with a cerebellum and providing manifestation for an entity. The Teachings definitely state that, as far as this truth is concerned, man is not a microcosm of the macrocosm. This is quietly dropping overboard one of the most important teachings in esoteric philosophy. If the doctrine of man the microcosm is erroneous in one respect it vanishes entirely. A man may be a bit of an ass but he cannot be a bit of a microcosm. We are given the conception of Man who is neither made in the image of God (for there is no God) nor in the likeness of his material maternity.

Such passages as the following suggest the philosophy of Locke rather than the idealism of Berkley :

Intelligence requires the necessity of thinking; to think one must have ideas; ideas suppose senses which are physical and material; and how can anything physical belong to pure spirit?

This is much like saying that consciousness in any form is dependent on the physical senses, whereas Theosophy has taught that the physical senses are the result of supra-physical consciousness.

Elsewhere matter is spoken of as "solidified spirit" and spirit as "vapourised matter," so that here there is no kind of dependence but different stages of the same thing :

Rejecting with contempt the theistic theory we reject as much the automaton theory . . . Everything invisible and imponderable—the spirit of a thing—is positive, for it belongs to the world of reality, as everything solid and visible is negative. Primate and ultimate, positive and negative. As the forces move on and the distance between organised and unorganised matter becomes greater a tendency towards the reverse takes place. The power between attraction and repulsion becomes gradually weaker. Then a complete change of properties takes place and for a time equilibrium is restored . . . the effect becoming in its turn the cause *ad infinitum*.

This is more familiar ground, but whatever the method of Nature's activity it is the activity of Blind Force. Are we to wonder that this neo-atheism and quasi-materialism delivered *ex cathedra* by Adeptship caused Messrs. Sinnett and Hume furiously to think? Mr. Sinnett asked for intellectual breathing time and suggested that, as this teaching was based only on the knowledge of the solar system, vast as that system is, it is but a fragment of the Cosmos, and therefore as the universe of discourse was the universe itself the teaching need not be taken as conclusive, and that he, Mr. Sinnett, might maintain a critical attitude and yet be eligible for occult teaching.

The reply was to the effect that if he questioned his Teacher's knowledge he had not sufficient confidence to accept him as a teacher at all:

Either we know something of what we teach or we know nothing.

Surely Mr. Sinnett might have answered that something is not all.

How are we to reconcile this demand for intellectual submission with the intellectual liberty Theosophy has always told us is necessary for our growth. Of course the Teacher may have been answering a distrust realised or unrealised by the questioner which would have made guidance in practical

psychological matters impossible. We can only examine the words that are given.

While we have noted that religion in general is taboo, here we are met with a double difficulty. To scoff at all religions is not to have transcended religious forms and to see in each religion a portion of the Truth.

But worse than scoffing at all religions is the attitude that shows a preference for one religion; yet only when Buddhism is referred to is the tone one of reverence and tenderness:

In our temple there is neither a God nor gods worshipped, only the thrice-sacred memory of the greatest as well as the holiest man that ever lived.

Thus in the Temple of Truth, the Temple of Adeptship, the Man Buddha is the one who comes nearest to being worshipped. Is it irreverent for us to ask what has happened to the Solar Logos?

Compare the above quotation with the former reference to Jesus. Note also the scorn that is poured upon the Christian when, lifting up his heart in worship to what he holds is the highest, he uses a capital letter for the personal pronoun. The passage denies the need for a God, least of all one whose personal pronoun requires a capital letter. Yet our Theosophical leaders have not refrained from using such a capital in writing of the Masters. No, the deep seated and widespread yearning of the heart towards a beneficent and transcendental Being is not allowed in these pages to serve as an argument for such an Existence.

The idea of God is not innate but an acquired notion.

We may be pardoned for having thought it was innate. Certainly comparative mythologists find it in the infancy of humanity and equally certain it is that it is found at the other end of human evolution, in the experience of the mystic. The mystic's experience may be union with "the seventh

principle," but it would be difficult to show that there is no innate tendency to accept the idea of God, and a feeling out at an early age towards the idea.

If the Solar Logos and Rulers of vaster systems are recognised, why should all such be passed over whenever the name of God is mentioned, with only the academical insistence on the falsity of an infinite God? The question, how could a highly intelligent humanity be evolved out of unintelligent law is countered by another question,

how could congenital idiots, non-reasoning animals and the rest of creation have been created by or evolved from Absolute Wisdom if the latter is a thinking intelligent being, the author and ruler of the Universe? . . . They (men) would have to admit that in creating an idiot God is an idiot, that he who made so many irrational beings, so many physical and moral monsters must be an irrational being. We are not Advaitis.

So we gather. Had we not known from whom the argument comes or partially comes we might have attributed it to some youthful and zealous member of the Rationalistic Press Association.

Theosophy has taught the doctrine of involution and evolution; of life limiting itself as a sacrifice of love; of the illusion of the senses and thoughts, of the symmetry of the whole when existence is viewed *sub specie aeternitatis*. Where are we to find a place for these doctrines? Again we read:

It is religion under whatever form or in whatever nation: it is the sacerdotal caste, the priesthood of the churches. It is in these illusions that man looks upon as sacred that he has to search out the source of that multitude of evils which is the greatest curse of humanity and that almost overwhelms mankind. Ignorance created gods, and cunning took advantage of the opportunity.

It is easy to imagine this passage also issuing from a rationalistic pen and had it done so we might have smiled a calm superior Theosophical smile and said, "Ah, one day you will know of that hierarchy of beings, towering up tier

beyond tier, and you will know that these are fitly to be called the high gods. Moreover in following the golden rule of Pythagoras, "First worship the immortal gods according as they are established and ordained by the law" we are doing what is as natural and beneficial as when a flower opens its petals to the Sun, for what we call sacred is the purest love of man by which he is both quickened and purified. Something of this we should have said or felt. This has been the doctrine declared by Theosophists. Now come the Early Teachings with their *nous avons changé tout cela*.

There will be Theosophists who, reading these teachings will feel that they ought to give up God as they gave up meat eating. But the iconoclasm does not cease with Theology, for when we turn to ethics we read,

Remember, the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of truth, morality and universal charity, the altars of their false gods.

Russian Bolshevism alone may have been bold enough to make an honourable attempt towards the Utopian goal. However, it should not be difficult for us who are F.T.S. to guard against the danger of universal charity.

The legitimate inference here is that we conquer Blind Force by destroying morality and universal charity, and this after having made a clean sweep of the priesthood on Earth and of Deity or deities in the Heaven. Some people have thought that Theosophy in its early phases was anti-Christian, and these Early Teachings would not be calculated to change that impression. Whether true or false the statements in the main clash and clash violently with those already "given out". If all things we call evil are evil and the mills of Blind Force grind out the lives of men with the indifference of mechanism, then the Heart of things certainly is not sweet, for the sweetness of Nirvāṇa would be a fool's Paradise if it

failed to completely rationalise and justify existence. Mere sweetness would at best "drown the memory of this insolence".

If we turn for comfort to the thought of intercourse with those we have "loved and lost" how do we fare? In this age of increased communication we have said communication between the seen and unseen world has been established by Spiritualism. Not at all, say the Teachings. The methods of Spiritualism, except in very rare instances, are a snare and a delusion. Astral shells and Earth-bound spirits are the shams and small fry that mock the solemn findings of a Sir Oliver Lodge or the enthusiastic asseverations of a Sir Conan Doyle, deluded Quixotes, not to mention the millions of unknighthed but equally benighted spiritualists.

Theosophical lecturers have informed the public, and it has been stated, we believe, by the august President of the Theosophical Society that Spiritualism has proved the continuity of life beyond the grave and proved it by establishing communication between those in the flesh and their relatives and friends who have passed on, although this method is often attended by danger and delusion. It has even been said that the Spiritualist movement was inaugurated by a Master. Is this world-wide movement then a huge hoax, and are mediums simply bamboozled by "Joeys" and such-like? It is hard to believe, and impossible to think that a hoax could be the work of a Master.

But worse is to follow, for the speculation of Coleridge is quoted that the majority of mankind may resemble the majority of seeds, as containing the potentiality of indefinite existence and yet dying through the exigencies of environment. So the picture is given us of a soulless multitude, here and there ripening into personal immortality; while the remainder of mankind are digested, so to speak, the personalities becoming the manure of Nature. This Gehenna of the "Eighth

Sphere" is the fate that Peer Gynt was threatened with by the Button Moulder.

One of the mortal sins that robs us of the harvest of personalities seems to be a life of sensuality followed by the act of obsession. It is not the principle of the severance of the higher from the lower that presents a difficulty but the suggested prevalence of the principle. The principle as we understand it is that, if Man cannot separate the pure from impure, digest life, then he, like food in the cosmic stomach, is digested, the unessential part becoming manure that will again be worked up into future life as it is in the plant, while the higher triad is assimilated into the cosmic body. If instead of being weak he has the strength to be really wicked and as a Black Magician becomes "immortal in Satan" he eventually finds himself a denizen of Avichi, that quite effective equivalent for the Hell of the poor superstitious Christian.

It may be of some comfort to remember that Dr. Besant has told us that when she was tracing back her line of evolution and experienced the sensation of a "discontented mineral" (a state of grumbling lethargy we seem to re-experience) the sense of self-identity was still present, showing as Dr. Besant remarked, that our sense of self is a thrill of the monadic consciousness. It would suggest that, even after dissolution of the personality in the Eighth Sphere, we recognise ourselves as ourselves, that with the increased transcendental consciousness of the monad there is also a continuation and intensification of self-intimacy, although we may be unable to function in the three lower worlds.

How are we to understand all these iconoclastic doctrines—and the style? Have these teachings been distorted in their transmission? Are they, as we have suggested, both more recondite in matter and cruder in form than popular Theosophy?

If they have not suffered an astral "sea-change" in their transmission, if they are exact in statement, then popular Theosophy has out-jesuited Jesuitism, while, if the teachings have been distorted, we find it difficult to comprehend why they have been published without a commentary or explanatory preface.

Paradoxy may be tonic for sleepy orthodoxy, and wholesome for the Theosophical student, but we opine it is throwing too heavy a strain on the public's infant organ of vision to interpret such teachings optimistically.

With Goethe we ask for "More light, more light" and bear in mind what is said on page 231:

Our language must always be more or less that of parable and suggestion, when treading upon forbidden ground; we have our peculiar mode of expression and what lies behind the fence of words is even more important than what you read, but still, Try!

So again we salute with profound reverence Those who speak from afar, and we try.

L. A. Compton-Rickett

A GAME OF GOD

By "TWO WAYFARERS"

IT has been said that Hindustan was the cradle of Chess, and certainly the recent excavations at Harappa in the Panjab and at Mohenjo Daro in Sind revealed chessmen in a period long antecedent to the Christian era.¹

Rhadhakant, an Indian pandit, said that it was invented by the wife of Rāvan, King of Laṅkā (Ceylon), in the second age of the world, in order to amuse her husband while Rāma was beseiging his metropolis. He also said that Chess is mentioned in the earliest law books.²

The game seems to have run through all nations. In early times it passed into Burma and Persia, and it was considered a necessary accomplishment for the sons of chiefs in the heroic age of pre-Christian Ireland, occurring in a prominent place in many of the earliest legends.³ Professor Giles of Cambridge says that it appears to have been introduced into China about A.D. 600. This was soon after the Mahāyāna teachings of Buddhism were spread in that country, and van der Linde believes that the game had been played by the Indian Buddhists.

In the West, an old book was translated from the French by the famous printer Caxton, in A.D. 1474, called *Ye Game and Playe of Ye Chesse*. This work tells us that it was the most renowned of all games among the Philosophers, and that

¹ *Illustrated London News*, 20th September and 4th October, 1924.

² *Encyclopaedia Britannica*.

³ *Joyce's Social History of Ireland*.

it came from the Chaldees. It then proceeds to give us the meanings of all the Main Pieces and Pawns, and says how a philosopher of Chaldæa reproved a King "that was named Evilmerodach" and his court through this game, and taught them how they might live more moral and upright lives.

Thus the evidence of the antiquity of Chess, and its universality, and the association with it of Philosophy and Ethics, all made us wonder whether we could trace in it the game of the Evolution of the World. And as the result of our search we are putting forward the following ideas as suggestions to be worked out by people who know more than we do.

THE BOARD

The board being a perfect square consisting of eight squares on each side, seems to represent the World (or Matter)

The White Squares . . . The Light side of GOD . . . Outer Action.
The Black Squares . . . The Dark side of GOD . . . Inner Action.

The Board is so placed that a white square is on the right hand of each Player's back row, thus indicating that Evolution begins with an Outward Impulse from GOD, which brings Matter into being. This is the Outpouring of the Third Logos.

THE CHESSMEN

The two Colours of Chessmen, Black and White, represent the Eternal Pairs of Opposities, Good and Evil, always at war in the World.

The Main Pieces of the Chessmen are; the King, Queen, two Bishops, two Knights and two Castles; they represent the Powers standing behind Humanity.

The Eight Pawns placed on the second row show Man at the starting-point of his evolution.

Reflection of God the Father	...	...	The King.
Reflection of the Holy Spirit	...	...	The Queen.
Reflection of God the Son in the World of Manifested Form	1. White Bishop	Church	{ Occultist. Mystic. Initiates. Developed Men of the World. Aspirants to the Path.
	1. Black Bishop		
	2. Knights		
	2. Castles		
	8. Pawns	Nobility,	

THE PIECES

The King.—The King is the reflection of GOD the Father the Deity round which all the Game centres. "For the kynge in his royaume representeth God (and god is verite) . . . and therefore him ought to say no thynge but yf hit were veritable and stable."¹

He is limited to the movement of one square at a time, as GOD does limit Himself when coming into Manifestation. He may not step on to a square adjacent to that occupied by the opposing King, because He could then take His Opponent directly and the Game may be won only through the intervention of the other Pieces. Good may only overcome Evil, or Evil, Good, with the aid of the Two Other Persons of the Trinity.

The object of the Game is to checkmate the King, as is done when He yields Himself to His Opponent and becomes One with Him.

The Queen.—The Queen is the reflection of the Holy Spirit, Manifested Breath in all Life. She may move freely everywhere and work in the Material Plane (*i.e.*, straight course on the board) or in the Spiritual Plane (*i.e.*, Diagonal course on

¹ *Ye Game and Playes of Ye Chesse*, translated by W. Caxton, 1474, Book II, Chap. I, page 21.

the board) but she cannot move in the two directions simultaneously.

In the oldest Game she was limited to the movement of one square at a time, and that diagonally, and was consequently the weakest of the Main Pieces. She is now the most powerful Piece, for although working in similar laws to those of the Knight, she can go farther in either direction and so do bigger work, because she is one-pointed.

N.B.—The straight course seems to represent the *material* path, because it runs parallel to the edges of the Board representing Matter. In it the Pieces pass upon the "broad and easy way" of Humanity.

The diagonal course seems to represent the *spiritual* path because it divides the Board into two triangles (always symbolical of Spirit), and is the "narrow way" or "bridge" between any two black or white squares. This in other symbolism means the "razor edge" of the balanced spiritual life.

The Bishops.—The Bishops stand for the Church. They are placed on a black square or on a white square, from which they may not change. They alone are thus limited to colour of square. It seems that the Bishop on the black square represents the Mystic Path with its own rules, he on the white square the Occult Path with its own rules; and they cannot be interchanged. Also they must move diagonally, by the Spiritual Mode, and like the Queen cut the square of Matter, forming two triangles, or breaking it into fragments. This is still shown forth in the Sacrament of the Mass, where, by the Breaking of the Body, we discover the Spirit . . . a Sacrament which goes back into the most ancient Egypt, where the same Elements, Bread and Wine, are partaken of (by the King or Initiate) as the symbol of Union with Osiris. We remember also the Myth of the scattering of the fragments of the Body of Osiris by the God Sēth. It is the anointed

Priest of the Church alone who is qualified to administer this Sacrament.

The Bishops in Chess are placed immediately next to the King or Queen, because of this their status as Mediators.

The Knights.—The Knights, Initiates . . . those who use both paths combined, the Occult and the Mystic. This is shown by his move, . . . one forward in Matter and one diagonal in Spirit. His starting place on the Board is between the Church and the Nobility. Owing to the character of his move, he is the only Piece who can pass another Piece by without being compelled to clear his own path by taking it. This has often a disconcerting effect upon the policies of the opposing Side.

The Castles.—The Castles, or Rooks (Per. RŌKH. Warrior) represent the Nobility, who are the Developed Men of the World. They can only move on the Material Way and are not tied by special rules like those of the Bishop, for they may choose their own colour of square.

The King's Castle has a great privilege in the present form of the Game, which is probably a restoration of the original form as given out by the Masters of the Wisdom. When the Game has reached a critical stage, he and the King may "castle". Thus when the world is full of evil and ignorance the King may veil Himself behind Developed Humanity in an Incarnation. While changing places with His own Castle, He will step into the square (or body) of the Knight (Initiate) and the Castle (Developed Man) places himself upon the square of the Bishop to form the New Church. This happened in the case of Zoroaster, the Buddha, and the Christ, who all were born of noble parentage.

In the other mode of castling, the King steps upon the square of the Queen's Bishop (*i.e.*, incarnates in the Church at large), while the Castle moves on to the Queen's square,

receiving from Her an outpouring of the Spirit upon all the Nobility (*i.e.*, upon such as are able to respond to these "vibrations"). This is the other type of Coming, wherein the Initiate (Knight) has no part.

The Pawns.—The Pawn is the Individualised Man evolving through the Matter of the Seven Planes (represented by the seven squares of his path).

He is allowed at his first move to step onto the third square, which we think refers to the arrival of most of our Humanity on the Earth in the Third Root Race. He may then move only one step forward at a time, and having conquered the Physical, Astral, Mental, Buddhic, Nirvāṇic, Anupādaka, and Ādi Worlds, he is enrolled among the Powers behind Humanity, and may become the Queen (the "Bride of GOD") or any other of the Main Pieces. These seven Main Pieces which may be chosen, represent the Seven Choices of the Perfect Man after the last Initiation.¹ However the Pawn may not become the King, or Eighth Piece.

The Pawn can only move forward and in the straight line of Matter, for Man cannot go back in evolution, and must develop through action in the World.

During the Game two Pawns may come into opposition on their respective third squares (mental plane), which in a certain sense seems evil, but for a time may not necessarily be so, provided that by this advance, they have enabled the Powers behind to come into play. The Pawn must use his latent spirituality to escape from such deadlock, by advancing diagonally and taking a hostile Piece, when the occasion offers. In this we see the breaking of a "form" by spiritual means, and such opportunity, if taken, will help the whole Side. This allows the Pawn to enter the next square, the fourth on the Board (which represents the Buddhic Plane or the World of Unity). Having now crossed the centre of the Board he

¹ *First Principles of Theosophy*, by C. Jinarājadāsa, p. 154.

has taken the First Initiation and entered upon the Path of Return. It is at about this stage of his advance that his further progress is made possible by the assistance of the Main Pieces, who often come to his aid. Sometimes they are at the far end of the Board, but yet can send him protection and assistance. We think this may symbolise his "Master," who at this stage forms a definite link to give him aid, often unknown, during the last stages of his progress. When one of the Pawns is taken in the course of the Game it falls out of this Wave of Evolution, and must wait until the next Chain provides opportunity for a fresh Game of Life.

The Main Pieces, however, are different. They are Powers not Men, and when they are captured it shows that Man having reached the stage where he can "stand alone," his Powers seem to leave him. Then he passes through a period of loneliness and spiritual darkness, and during this time the evolving Pawn must depend on his own strength (inner Godhead) which cannot shine forth until he reaches the last square, and he himself becomes one of the Main Pieces, now definitely able to help his own Side. Even yet the Game is not won; he has still to work hard, and strive to capture the opposing King. In this checkmate he first comes into unity with both the light and dark sides of GOD.

THE PLAYERS

The Game is played by two people of a higher evolution who are Friends. To widen Their experience They each strive eagerly to win the Game, and by Their efforts They come into closer union, and so strengthen the Friendship already existing between Them. They know that the sets of Chessmen, Black and White, are enemies fighting against each other, but it is a matter of indifference to the Players which Colour They choose. They see by Their greater

Wisdom that Good and Evil are part of the Game of GOD, and must here do battle with each other for the fulfilment of His Plan, which is Evolution.

'Tis all a Chequer-board of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates and slays,
And one by one back in the Closet lays.¹

"Two Wayfarers"

¹ Omar Khayyām, *Rubā'iyāt*, XLIX. (Fitzgerald).

THE JAVANESE DRAMA ¹

By A. J. H. VAN LEEUWEN

THE origin of the Javanese Drama is lost in the darkness of time, and to give any idea about it, it is necessary to say something about the origin and history of the Javanese people. It is supposed that the original population of Java and of the other islands of the Dutch East Indies has disappeared. According to ethnological theories, about ten or twenty centuries B.C. there was a migration of Polynesian and Mongolian races out of the North and North-East, who settled down in various parts of the country. But the traditions of these old races are too vague to give us any point from which to start our speculations.

The period following that first migration is without any documented history, and only the present state of things can give us some information about the doings and the lives of the inhabitants of Java, before about the first and second century A.D. We know that there have been three definite settlements in the Western, Middle and the Eastern parts of Java. Wars between the Middle Javanese people and those of the Western part, "the Soundanese" were settled by an Act, which stated that the river Tji Pemali (River of Prohibition) should be the frontier of the kingdoms of the Javanese and the Soundanese. This frontier was long maintained, and even now we have a quite definable difference between the

¹ A lecture delivered at the Brahmayāshrama, Adyar.

THE ART SECTION

THE GAMBLING OF YUDHISTHIR

OUR pictorial supplement shows a troupe of Javanese actors, in traditional costume and postures though on a modernised stage, performing the story from the Mahābhārata of the gambling of King Yudhisthira, eldest of the five sons of Pāṇdu, and King of Indra-prastha (now Delhi). Yudhisthira had made the sacrifice which implied the assumption of authority over all the other kings of India. All the kings submitted except Duryoḍhan, his cousin and Sakuni of Gandhara. These conspired to overthrow Yudhisthir by working on his passion for gambling with dice. Sakuni challenged Yudhisthir, and, being an expert cheat, beat the honest but conceited Yudhisthir. In game after game Yudhisthir staked—and lost—his money, his jewels, his stables, his servants, his realm. Frenzied by his ill-luck, yet hoping to retrieve his losses by a turn of fortune, he staked his brothers as slaves, then himself, and lastly his wife Draupadī. As a result of this wild game the whole Pāṇdu family went into exile. In his article on the Javanese Drama in this number of THE THEOSOPHIST Mr. A. J. H. Van Leeuwen tells the interesting story of how the immortal classic of India, and its companion the Rāmāyaṇa, became the subject matter of the drama of Java.



Javanese and the Soundanese. The Javanese of Middle and East Java have had quite another cultural evolution than the Soundanese.

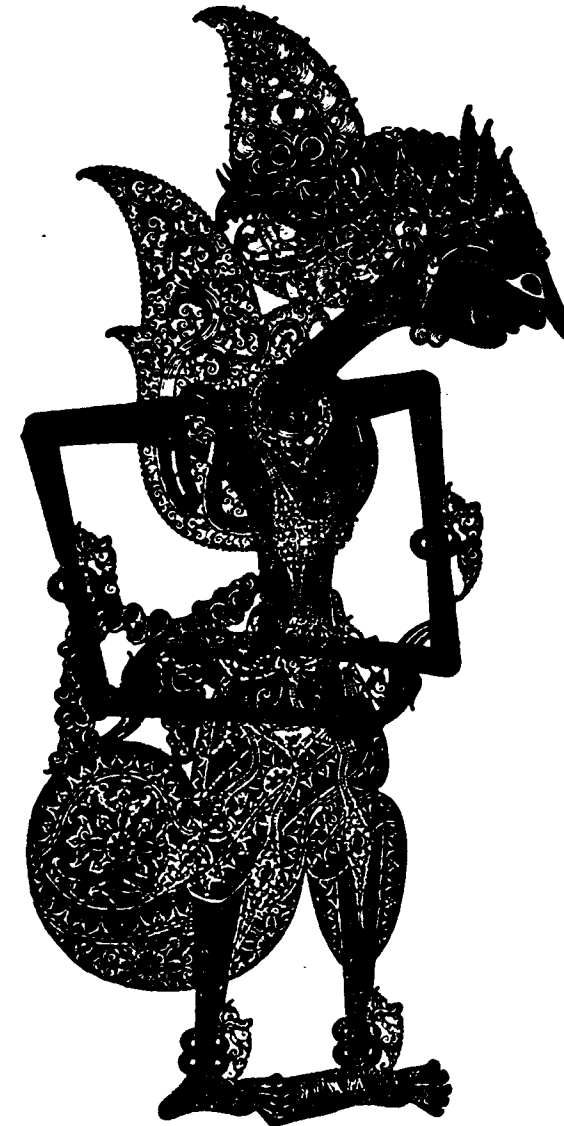
The former, being a strong and enterprising people, extended their travels throughout the whole Archipelago, and reached China and Madagascar; and it is said that there were Javanese merchants even in Alexandria in the times of Ptolomæus. The great wealth of Java could not remain unknown, and so other peoples came to the country, and from about the fourth century B.C. history gives us a fairly good account of what happened in Java. Ptolomæus mentions the wealth of Java in his writings, and in the Rāmāyaṇa there is a passage (most probably an addition of later times), relating to Djawa-dwīpa, the gold and silver land, adorned by jewellers.

The Hindū peoples that came to Java were those of the Krishna and Godavari districts of the East Coast of India formerly called Kalinga. In the fifth century A.D. there is mentioned by Chinese historians a kingdom "Kaling" in Java. These Hindū people colonised the land, and found a second home in Java and Sumatra. They mingled with the original people to some extent and made Java's famous history, culture and art.

Originally the religion of the Javanese was a kind of Animism. It is known that they had in each village a Sorcerer, a kind of devil-dancer, called the "Sjamaan," who was thought to be in intimate contact with the spirits of the deceased and the Gods of all the visible and invisible worlds and processes. When asked for advice the "Sjamaan" went into trance, in which condition it was thought he stepped out of his body and the spirit, whose advice was sought, stepped in and spoke.

But the Sjamaan was also a priest, and when a great event was to take place, a marriage, a funeral, and so on, his help was asked to invoke the benediction of the pitrs and of

the Gods. To procure the good-will of the Gods and Spirits, the Sjamaan invented a very efficient ceremonial. In order to please the spirits of the deceased the history of the dead



ancestors should be told at every great event. This would call the spirits, and, though invisible, they would hear the story

and approve and bless him who caused that story to be told. At the same time the recital of the noble deeds of their ancient heroes and kings would stimulate the noble feelings of the auditors and mould the character of youth and give them great patriotic enthusiasm.

In order to illustrate the narrative and to help the common people to visualise it, the Sjaman, who now took the name of dalang (story-teller), unfolded a long roll of paper on which were drawn or painted successive scenes of the "lakon" or history he was to tell. This is the earliest kind of dramatising found with the Javanese. The story being concerned with the Gods, and with deceased kings and heroes, they could not give them human figures, and so invented queer, long-armed, thin-shaped bodies, indicating that they dealt with spiritual beings and not with real men. These spiritual beings were called shadows, or in Javanese "Wayang," and the kind of Wayang just described was called "Wayang-Beber".

The stories dealt with traditional and not historical events, and the dalangs were free to invent and alter at their will. It is quite natural therefore that after the Hindūs had come to Java, the original stories mingled with and were almost merged in the Hindū history known to us in the Mahābhārata and Rāmāyaṇa.

Still there was something of the original left, and it is generally supposed that some godly beings which appear in Wayang-dances, and do not appear in the Itihāsa, are remainders of that ancient time. There are many instances in which we can see how the original pure history gradually altered, and the Hindū Gods in course of time changed their position, according to the interpretation perhaps of learned and honoured dalangs, whose pupils (moerids) accepted their ideas and propagated them. We can even follow this evolution (or if you like degradation) in the course of time by studying the

so called "Pakems," that is, short instructions for dalangs on the salient points of the story they have to tell, and which they must absolutely follow if the ceremony is to be efficient. In fact there are pakems found, written in "Kopaks" (palm leaves bound together in the same way as the old palm-leaf Samskr̥t books), in which large parts of the Mahābhārata are written. Mr. H. Von Labberton once showed the writer a kopak in which several slokas of the Bhagavad-Gītā could be deciphered in Pāli, the sacred language used in all the old verses. Even now the song of the dalang (for he nearly always sings the story) contains many Pāli verses, which are explained by him at his whim and mostly quite wrongly. But as he considers the Pāli verse somewhat as a liturgic song or mantram, he clings to it, and even the most illiterate dalang will not leave it out.

In the course of time the Wayang-Beber developed into other forms. It was very wearisome to paint all the necessary figures, and to paint them many times, for a hero of course would appear in many different scenes of the same drama and each time had to be painted again. So the Wayang-Koelit was invented, in which the figures were cut out of leather and painted and gilded. This is the most popular kind of Wayang, and is said to have been introduced by the R̥shis of the Javanese who made the history and prescribed the rituals. There were, for instance, Soenans (saints) Bonang, Kali Djogo, Giri and others who were the first propagators of Muhammadanism in Java.

It is not quite clear what is the truth about it, but in the Wayang-lakans we find many instances of the great influence of Islām. Probably those Walis (saintly men) who were Javanese, and who loved the old stories, introduced Muhammadan dogmas into them, and by means of the lakons tried to convert the people. I will take an example. In the Javanese lakons it is told how Yudhistra once received a mystic charm

that had the property of making him imperishable as long as no one could decipher it. After all his brothers had died, Yudhistra went in search of a decipherer of his charm, and at last came to the Wali, Soenana Kali Djogo, who read it and declared it to be the "Lajang Kalima Sohadat," that is, the Muhammadan Credo. Yudhistra could now die in peace, and they still show you his grave in Demak, an excavated stone about ten feet in length owing to the extraordinary tallness of Yudhistra.

The Wayang (notwithstanding the opposition of orthodox Muhammadanism, which objected to the portraying of man, and of course saw the danger of the Hindū worship of Gods and Heroes not related to Islām) became more and more popular and was greatly encouraged by the proud and self-conscious Sultans of Mataram, one of the mightiest kingdoms in Java in the fifteenth and sixteenth centuries. Each Sultan thought it his duty to contribute to the evolution of the Wayang. All the figures were minutely described, and in fact a standard set of figures was manufactured according to which the other Wayangs had to be modelled. In the course of time the figures were duplicated, triplicated and even multiplied. In a complete Wayang-Koelit set there may be, for instance, seven or eight Arjuna figures, each a little different from the others and expressing some different mood or age. For us it is extremely difficult to distinguish between all those figures, as it needs long study to know the different persons. An experienced dalang, however, takes his Arjuna with the appropriate mood, right out of the three to five hundred Wayangs which are at his disposal. The Sultan Agoang Anjakroesoemo (1613-1645) for instance, who caused so much trouble to the Dutch, contributed to the Wayang the figure of Arjuna called "mangoe," that is "wavering" or "not-knowing-what-to-do". New persons also were introduced, mostly demons and rākshasas, and they symbolised several

now lost ideas and even dates of great events. The Sultan Anjokrowati contributed the popular demon "Tjakil" symbolising the year 1552 (Chronagram).

The ancient stories of Hindū Gods and Heroes (although these were assumed to be Javanese ancestors) did not quite continue to satisfy; and more up-to-date history was wanted on the stage. This they found in their own history, and in the course of time two new series of dramatic plays grew up, the Pandji cycle, and the Damar Woelan cycle, each relating to a certain king, and to a remote history filled in with fantastic and mythic details. They further quite modernised the Wayang history by introducing living persons into it; and we may find in old Wayang collections the figures of former Viceroys of the Dutch East Indies, such as Jan Pieterz, Coen, Real, Pieter Both and others. This modernising has continued up to the present day, and figures of motor-cars and trains sometimes cast their shadows upon the screen and are used as a means of transport not only by the heroes but by the Gods. The Javanese are a humorous people, and it is not unusual to see a dalang pushing on to the stage the devil, riding on a bicycle.

Now four different kinds of Wayang drama were known in Java. The first was regarded as a holy ceremonial and only staged, in case of great festivals of a religious character or at the request of kings, by Soenans only. There the tradition remained unaltered, and through it so much is known by the Javanese people of the old Rāmāyaṇa and Mahābhārata stories. In fact, some lakons are so holy, that they may only be shown by specially qualified dalangs after a long purification and when the moment is astrologically right. For instance, the lakon called "Dewa Roetji" is known to bring bad luck if not played in proper conditions. It is a story of the initiations of Bhīma, a story not told in the Mahābhārata, but full of deep occult meaning and showing

that the Javanese mystics were quite able to construct mystical dramas of a high dramatic value, and that Java has had also her Kālidāsas, though their names are not yet known to us owing to the lack of translations of the numerous pakems which abound in Museum libraries and the private libraries of the Soenans, Sultans, Pangerans, etc. The dramas, however, that dealt with the events of the Hindū Itihāsa were summed up in the collective name of Wayang Poerwa, *poerwa* meaning "ancient and holy".

The other series are known as the Pendji and the Damar-Woelan, and often were used as a means of entertainment for the general public. The fourth Wayang series is not a series at all, but consists of the dramatising of special historical events, of mere fantastic stories or the staging of some interesting popular customs. Religious teaching also was propagated by these "Petangans" and even Islām used it for that purpose.

The stage in the meantime developed also, and about the sixteenth century we find two other kinds of Wayang referred to, one the "Wayang Klitik" and the other "Wayang Golek". The former resembles the Wayan-Koelit, only the figures were cut in wood, and were thicker, although they were still flat; the screen was suppressed, and the figures were plainly shown to the public through an open frame, much like the western puppet-show. So also was the Golek, only here the figures were regular dressed puppets. The dalang now sits unseen by the public behind the curtains of the stage, and in the open frame, which sometimes measures six feet in length and three feet high, and exhibits the Wayangs in a remarkably clever manner.

But there was one more step to be taken in the evolution of the Javanese drama. This step was taken only two or three centuries ago, also by the ruling princes. It was born of the combining of drama and dance. Dance was an art

practised by the Javanese from the oldest times, and it has become quite elaborate as it was held in great veneration and regarded as a kind of religious ritual. The Sjamaan, as already stated, danced when entranced. Various religious sects practise dancing in order to gain contact with the unseen worlds and their denizens. This dancing was introduced into the Javanese temples and held in great veneration. There came into existence a caste of dancers who were supervised by the priests and enjoyed all kinds of privileges. But it was not long until the kings desired to have their own bands of dancers; and so the first sacred dances were gradually profaned and dancing became a kind of royal entertainment. Though secularised, it maintained its high reputation, and only royal persons, Princes, Sultans, Pangerans, and some of the highest nobility were allowed to take part in it. Subsequently dancing by women gradually developed.

Ultimately the Javanese dance became very elaborate, and to-day a great number of dances is known, with their definite character and meaning. The dances of men and women, however, were kept separate, and this remained so till a few years ago, when an experiment was made by one of the leading Pangerans in Djocjakarta in combined male and female dancing, but the young men who were taught dancing could not be convinced and won to the idea, and only combined for the pleasure of their royal protectors, or kept away from the lessons altogether. Behind this lay the same reason as compelled Soesoehoenan Mangkoenegara IV (who introduced human actors in the Wayang, who were to dance and sometimes speak some words), only to admit men on the stage, for according to Muslim law, it was not fashionable for women to show themselves in public meetings. One of the first scholars who inquired into Wayang, Dr. Serrurier, says that in the early days of the so-called Wayang Wong or Wayang Orang (that is the Wayang with living actors) women took the rôle

of women figures, but it is nowhere confirmed, and I think he may have confounded it with the ordinary staging of dramas inspired probably by what the Javanese saw their Dutch invaders doing. But this never became popular and died away gradually, and is only occasionally heard of in the Soundanese part of Java to which we shall refer later on.

The way in which human actors were introduced was not quite as it is to-day. The actors wore masks and moved as the dalang required them, and only to the extent that the Wayang-Koelit figures could move. This kind of Wayang is generally called the "Topeng," and because it is so very easy to stage, as no costumes are required and only some masks for the various personages, it is still a means of Wayang performance for the lower classes of the people, the labourers and the country men, who delight in the stories and only need a few indications to stimulate their imagination and see the Great Gods, Demons, Kings and Queens and heroes in the poorly dressed and masked persons before them. All depends on the ability of the dalang to impress on his auditors the scenes he wants them to imagine. And in view of the great popularity of this kind of drama, and the knowledge that even the most illiterate have about the persons and Gods of Mahābhārata, Rāmāyaṇa, Pandji or Damar Woelan, we can conclude that the dalangs are quite up to their task.

The Rājahs were not yet satisfied with this improvement, and introduced dancing itself, and began to dress the actors as the original leather figures were dressed. Tradition prescribed definite costumes, colours and head-dress, and this was rigorously carried out in the new Wayang costumes, and still in the Wayang one can at once identify the characters assumed by the actors by their dresses and crowns. This is the last form of the original Wayang-Beber, and because very beautiful costumes could be displayed it became the favourite dramatic art in the courts. The princes and the younger

nobility sometimes devote themselves to dancing, and one who sees for the first time a Wayang-Wong performance at the courts of the ruling Rājahs is astonished by the exquisite dress, the shining of the fine jewels, the splendid colours and the noble features of the actors themselves. Such a performance in the Pendoppo (the great open hall in a palace for all events of any importance), although lasting sometimes for six hours at a stretch or even longer, is almost like living in another world. If one can catch the beauty of it, and understand the deep esoteric meaning of the Wayang-Poerwa lakons, one cannot become tired of looking at the beautiful scenes and the magnificent dances accompanied by the music of the Gamelan, or listening to the Javanese orchestra with nearly forty different instruments, and the song of the dalang.

In another article we shall consider the development of the Soundanese drama.

A. J. H. Van Leeuwen

THE 1925 CONVENTION

(THE ARTS SECTION)

THE President having expressed her wish that the Arts should have a definite place in our Theosophical life and work, we must do all in our power to realise her wish. At Adyar we have made our beginnings. An Arts and Crafts Exhibition is now an accepted and established feature at our Annual Conventions in India; and a small group of people called the Adyar Arts Centre devotes itself to this work of fostering Arts and Crafts.

The nucleus of a Museum of Arts is already formed and will increase and grow round the generous gift of Professor Nicholas Roerich of a wonderfully beautiful painting of his own called "The Messenger".

We feel here that the stream of inspiration is with us in our efforts and the idea that is now urging for expression from the heart of the little group at Adyar with our beloved leader to encourage us is a miniature International Arts and Crafts Exhibition at the Jubilee Convention of 1925.

Nothing grandiose is desired nor expected, nor would it be practicable for obvious reasons, lack of space, money, etc.; but it will surely be possible to get a small collection from each Section which has a group of people or even an individual Theosophist who will share our enthusiasm.

Already at Adyar we have volunteers for working China, Mexico, France, Russia, Egypt and New Zealand; and we hope to have several others.

The Exhibits might come under three groups:

- (1) Permanent Gifts to Blavatsky Museum.
- (2) Loan Exhibits.
- (3) Articles for Sale at the Exhibition or afterwards for helping the Arts and Crafts work at Adyar and in India.

It is our wish that this Exhibition shall give special attention to "living" crafts, that is crafts that have in them vital and beautiful significance for the present and future; so that, whatever Spiritual

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response may come in answer to our efforts, may be directed into the most useful and profitable channels, and that thus our Jubilee Convention may result in an infusion of Spiritual force into all creative work, however small and unrecognised.

To do this thing well, and we *must* do it well, we must begin at once. There are nine months before us and it will take every bit of that time. All Exhibits should be at Adyar *not later* than the end of October (if earlier so much the better) to allow for cataloguing and arrangement.

We want the *best*, and to have that we shall probably be forced to select simple rather than costly things. A really lovely piece of cotton weaving is to be preferred to an inferior quality of gold tissue, for example. It is *standard* we must work towards, not quantity or price.

As the Adyar Arts Centre has no money, we must leave it to each Section to decide whether it will or will not take part in the Exhibition and also what it can or cannot afford to spend. There will be freight or postage and customs dues to be met. With regard to the latter we shall try to get some concession and the result of our effort in that direction will be communicated to the representatives of Sections later in *The Theosophist* or by letter. But we do strongly hope and urge that each Section, or Unit not yet a Section, will do something to make this the most beautiful (from the artist's standpoint) of all our Adyar Conventions.

All communications should be addressed to the Honorary Secretary, Adyar Arts Centre. A single representative in each Section will greatly facilitate organisation.

A special feature might be art and craft work within the T.S. Many of our members are doing interesting work in different parts of the world and it is good that we should know about it.

HON. SEC., A. A. C.,
Adyar, Madras,
S. India.

THE OTHER WISE MAN

THE OPENING PLAY AT THE STAR AMPHITHEATRE, BALMORAL, SYDNEY

By H. A. C. WILLIAMS

ON a glorious afternoon, amid some of the loveliest scenery in the world, a large concourse of people gathered in the Star Amphitheatre at Balmoral to learn the story of the Other Wise Man. It was a perfect story in a perfect setting. The gleaming white Amphitheatre was flooded with brightest sunlight, and between the severe Greek columns that flank the stage one could see the sparkling blue waters of the Harbour, encircled by dark headlands, beyond which sea and sky were fused in the far distance in a haze of misty blue. No other scenery was needed. The rich Eastern garments of the players stood out in striking contrast against that incomparable background, and their very voices were sustained by the murmur of the waves softly breaking upon the shore below.

"The Other Wise Man" is a Mystery play of extraordinary beauty, adapted from the book of that name by Henry Van Dyke. It is the story of Artaban, the friend of the Magi, who sought and failed to find the King as did his brethren, but who in failure gained a yet more lasting success. A curiously subtle device is used which has the effect of lifting each scene out of time and space into a world of dreams and visions, for each is preceded by a kind of choric dance, performed by the leader of the chorus who recites the story of the play, and by three Dancing-girls dressed in golden Greek robes who by conventional gestures and to the sound of clashing gongs outline the scene that is to come. This strange foreshadowing of the action of the play throws the story itself into high relief; it is as though a veil of mist had parted to reveal some exquisite fragment of Truth or of Beauty, and then had fallen again upon a world of wraiths and shadows.

The Play opens at the House of Artaban in Ecbatana. Several of the Magi are gathered together to worship the Fire; and to them, after a solemn ceremonial Invocation, Artaban announces that he and his three companions among the Magi—Caspar, Melchior and Balthasar—

who dwell at the Temple of the Seven Spheres in Babylon, have observed a new Star, and that they believe that the prophecy concerning the Coming of a King is about to be fulfilled. He himself had sold all his possessions, buying in their stead three costly jewels—a sapphire, blue as a fragment of the night sky, a ruby redder than a ray of sunrise, and a pearl as pure as the peak of a snow mountain at twilight—which he intends to lay at the feet of the new-born King. He proposes to start at midnight so as to meet the other Magi near Babylon in time to set out with them upon the great quest. All but one of his companions doubt his judgment, and that one is too old to travel so far; so Artaban sets out alone and in haste upon his journey, striving to reach his goal before the appointed hour. But just outside the walls of Babylon he comes upon a dying Hebrew, stricken with fever; and he is faced with his first great trial. Shall he use his healing art upon the sick man, and put aside for the moment the quest for which he has sacrificed his all; or shall he leave the man to die and so reach the Temple in time to travel with his brethren? He decides upon the work of mercy, and after tending the sick man sets out for the Temple of the Seven Spheres, only to find that the Wise Men have departed, and that he must cross the desert without them. To do this he must buy a train of camels and provisions for the journey; and being without sufficient money is forced to sell his sapphire, the first of his gifts to the King.

The Dancers show his path across the desert; and the next scene reveals the village of Bethlehem. Here he meets a poor woman, nursing a little child, who offers him food and shelter. From her he learns that the Wise Men have adored the Child Jesus, but that His father Joseph has already fled with Him into Egypt. As they converse the soldiers of Herod rush in, pursuing a crowd of frightened women trying to protect their children; and Artaban buys the life of the woman's child by giving his ruby, the second of his gifts, to the Captain of the guard.

Next we see him in Alexandria where he has wandered after many years of search; and here he learns from an old, blind Hebrew Rabbi that the Son of Man was not to be found in a palace among the rich and great, but that He would be "despised and rejected of men, a Man of Sorrows and acquainted with grief"; and again Artaban goes forth in the light of this new revelation upon his long quest, healing the sick, feeding the hungry, clothing the naked—but never finding a trace of the King.

Finally, after three and thirty years had passed and he is an old man, bent with travel and toil, Artaban enters once more the city of Jerusalem, only to find that One called the "King of the Jews" in mockery is being crucified at Golgotha because He called Himself the Son of God. He has but one gift left—the pearl of great price—and this he hopes to give in ransom for his Lord. But as he bends his weary steps towards Golgotha, he meets a Roman soldier dragging off a captive girl, who cries to him in the name of the Magi to save her

from dishonour. Artaban is faced with the supreme decision of his life. He gives her the pearl as her ransom. As the girl thanks him, darkness falls and an earthquake shakes the city to its foundations. Artaban is struck down by a falling tile, having failed utterly in his quest. But suddenly he half raises himself from the ground; a wondrous smile lights up his worn features, and in a dazed and awestruck voice he murmurs: "Lord, when saw I Thee an hungered and fed Thee? Or thirsty and gave Thee drink? Three and thirty years have I looked for Thee; but never have I seen Thy face, nor ministered to Thee, my King." And the answer comes in low, sweet, thrilling tones: "Inasmuch as thou hast done it unto one of the least of these My brethren, thou hast done it unto Me."

So Artaban, the Other Wise Man, finds his King at last.

The part of Artaban was taken by Mr. Harold Morton, who lent to it an inner beauty and a dignity which lifted it into heights of pure spirituality—a rendering which will not be forgotten by those who had the privilege of witnessing it. Miss Enid Lorimer was responsible for the production of the play, and herself took among others the part of the dreamer, which she filled very beautifully, weaving round it that atmosphere of the ideal which is its most striking characteristic. Miss Muriel Beaufoy danced a barbaric Eastern dance, which was also far above the ordinary, and which brought vivid colour into the street scene in Babylon.

The whole play was well carried out by a company of amateurs, nearly all Star Members, and it was indeed a fitting opening for the first Greek Amphitheatre in the Southern Hemisphere, one dedicated to the service of the same great Lord of Love Whom the Other Wise Man both lost and found.

H. A. C. Williams

INDIAN STUDENTS IN AMERICA

SEVERAL Theosophists in America have been kind enough to offer their help, financial and otherwise, to young Indian Theosophists who might benefit by continuing their studies in the universities of America.

It is a serious responsibility to send young Indians to America, and since it is Theosophists who are providing the help, the first condition in the choice of students is that, when they return from America, they shall devote their lives to the work of the Masters. It is thought that American educational facilities are specially suitable to Indian students who have an aptitude for education and engineering or an interest in agriculture.

A committee has been appointed which will *select* students and *recommend* them for a course of study in America. If Dr. Besant finally approves of the candidate, he will be sent to America, where competent people will take charge of him and help him through his course of study. Many of the members of the committee are working in the Theosophical educational institutions and they will have an opportunity to come into touch with the students whose attitude and capacities will repay a course of training in America.

We would beg the members in America, who have been kind enough to promise help, to reserve it *only* for those who are chosen by the committee, for it will ensure a certain amount of guarantee of the suitability of the boys. Many Indian students, knowing the kindness of the American Theosophists, may apply to them for help, but we would strongly urge them not to help, *in any way*, a student from India, unless he has been specially selected and recommended by the committee. The members of this committee are:

J. Krishnamurti.
G. S. Arundale, M.A., LL.B. (Cantab.), F.R.Hist.Soc.
P. K. Telang, M.A., LL.B.
J. Nityananda.
N. S. Rama Rao, M.A. (Cantab.).
G. V. Subba Rao, M.A.
C. S. Trilokekar, M.A.
D. K. Telang, M.A. (Oxon).
Yadunandan Prasad, M.A. (Cantab.), B.Sc. (Lond. & All.).

(Signed) ANNIE BESANT, D.L., P.T.S.

„ J. KRISHNAMURTI

„ C. JINARĀJADĀSA

RECENT DISCOVERIES IN PALESTINE

By L. E. T.

THE country in which archæologists are at present taking the greatest interest is Palestine. This is quite natural, if we remember that the majority of the world's archæologists come from Christian countries. During the rule of the Turks little or no excavation was possible, and the finds, such as they were, were carried off to Constantinople. After the war, however, a great change took place, and the country became crowded from end to end with archæological expeditions, English, French, American, and others. With an entirely virgin field of work it was obvious that great discoveries would soon be made. The results of the expeditions which have been excavating at Gaza on the sea coast, in the Kedron valley, at Jericho, at Sodom and Gomorrah and at other places, have been of surpassing interest and importance. The American work at Beisan (Beth-Shan of *The Bible*) has been productive of the best results, as has also the French work at Byblos. But by far the most interesting and important work has been done at Jerusalem by Professor Mac Alister.

It has long been known by archæologists that what is now popularly called the Hill of Zion, just south of the present city of Jerusalem, has no claim to that title. There are two ridges, or hills, placed side by side. One of these is now called Zion, and the other, the easternmost, is called Ophel. Ophel is not so high as Zion, but it is provided with water, and in the days when weapons did not carry as far as they carry now the proximity of its higher neighbour was not dangerous. It is Ophel upon which the fortress of Zion was situated, where David built his city of Millo. Very happily there were no modern tombs on Ophel whose presence could prevent excavation.

The Millo just discovered is the rock site of an ancient fortification. The excavators have uncovered the remains of two great walls, the outer of which must have been of enormous strength, since the thickness, judging from the stones remaining, must have been at least fifteen feet. This wall is the Jebusite wall, and is dated by pottery found within it. A breach in this wall was made by David, when he captured the city. He did not repair it, but built out a smaller covering wall. The breach has been found. At one point the Jebusite wall has

been violently thrown down, and this is at the uppermost end of the city, just where an attack would be expected.

Among the other things discovered is a great tower, the largest fortification ever discovered in Palestine. The water gate has also been found, with other fortifications, including a trench so old that it had gone out of use and was filled up before 1600 B.C.

Everything that has been discovered exactly tallies with the description of Millo as given in *The Bible*, even down to the smallest detail. No inscriptions have as yet been found, but the excavation of such a place is a matter for many years before the site can be considered exhausted.

Palestine and Jerusalem have been occupied at different times by many peoples. At Millo have been uncovered remains showing evidence of Jebusite, Herodian, Byzantine, Crusader, and Arab occupations.

Thousands of years of the history of Palestine are made clearer by the ruins unearthed on a single hill at Beisan by the expedition of the University of Pennsylvania. Beisan (the Beth-Shan of *The Bible*) is on a high hill, commanding the valley of the Jordan, and every possessor of Palestine occupied this stronghold. It therefore contains what is probably a complete and continuous record of Palestinian history.

The top layer of ruins contains a fortress begun by the crusaders but never completed because the invaders found the position malarious. Just beneath these remains there are the remains of an Arab town, the Arabs having taken the citadel in A.D. 632. The plan of the houses and streets was easily uncovered. Beneath the Arab town are the remains of a magnificent Byzantine church of about the sixth century A.D., with marble columns and floors. The marble is of European origin, and perhaps was brought from Italy. Under this church are two other religious buildings, one of which was a square church with a beautiful mosaic floor, from which marble had been taken to build the church above. Beneath the square church is a Roman temple, built with magnificent masonry. It was perhaps dedicated to Bacchus, or else to Demeter. In this temple was found a whole jar full of silver coins, bearing the inscriptions of Ptolemy Soter of Egypt. In a layer a little beneath the Roman temple were found a number of mud huts, perhaps made by Scythians, who tried to invade Egypt, and who passed through Palestine on their way.

The Greeks called Beth-Shan "Scythiopolis" or "Scythion-City." Under the mud houses is a great mud-brick building with stairs and heavy walls, built about 1250 B.C. This is a great Egyptian fortress, which was held by the Pharaohs for generations, when they acquired a large Empire in Asia in the time of the New Kingdom. It was here, in a small inner room of this fortress, that the explorers discovered two great stelæ, one of Rameses the Second and the other of Seti. The Rameses stele is very important. It describes how the Pharaoh obtained certain Semitic peoples to build store-cities for him in Egypt. This looks as if it might be a confirmation of the story of the Captivity.

It is evident that the Egyptians employed Philistine soldiers in their army, for a cemetery containing the graves of Philistine officers of the Egyptian army has been discovered. After the death of Rameses the Third the Philistines took over the fortress for themselves. They probably belonged to that horde of invaders who swept down upon Mycenæan Greece from the direction of Central Europe.

It is said in *The Bible* that "They defeated Saul on Mount Gilboa and hung his head on the wall of Beth-Shan". The stratum which belongs to this period is burnt.

Just lately, the excavators sunk a fifty foot shaft away down into the hill. For forty feet out of the fifty there is layer upon layer of remains, going down to the flint period.

L. E. T.

THREE PATHS

By M. VENKATARAMAIYA

MAN loves power and pleasure and knowledge. The highest embodiment of all power, all pleasure and all knowledge is God, the Supreme-Being. It is not God that has discharged His functions but God, the Supreme Being who is Immanent, Existed, exists and will exist for all time to come, to whom time or space have no limits. These expressions are somewhat obscure and commonplace to some persons. The meaning is that God pervades the whole Universe and every portion of it and this He does during all the ages of eternity. And the Universe never ceases to exist. *Ergo*, God can never cease to exist.

As man, however good and noble and virtuous and true, strives after power, pleasure and knowledge; he is working on the lines on which God works. The man is simply working—knowingly or unknowingly—towards or in conformity with Evolution, that is, towards the attainment of those qualities which *par excellence* have made God, a God. He has however to learn in order to follow in His footsteps.

I. God is all powerful, all pleasure and all knowledge and I want to be like him.

II. He manifests himself in all that lives, moves and exists in the Universe. So should I stretch out myself (=spirit=love) in all that lives, moves and exists.

III. He makes all that lives, moves and exists to grow and develop into fullness and excellence—whatever may be the nature of the particular quality he, she or it possesses. He has not destroyed the most poisonous herb—or the venomous reptile or the cruel beast or the rancorous man or the mischievous sprite. From the attributes considered above, He exists (moves, manifests Himself) in some things which we (probably not all) would rather like to see perish. As I want to be like God, I shall do likewise, as he does. I shall endeavour to show my love to all that exists, without concerning myself about its qualities, so that it may grow and fully develop.

IV. I can show my love—stretch out my spirit—in all that lives, moves and exists, if I think always of the wants, sufferings, and pain of all that lives, moves and exists and forget myself in all that lives, moves and exists.

This is the form of extreme love—which in the knowing of it is Jñāna mārga, in the working of it is Karma mārga, and in its essence is Bhakti mārga. All these mārgas (ways) lead to the same goal and all the three form the highroad or the path of the sannyāsi.

M. Venkataramaiya

THE TWENTY-THIRD WORLD PEACE CONGRESS AT BERLIN, 1924

THE fact that this Congress was held in Berlin, where it had never been held before; and that the opening session was held in the Reichstag Building are perhaps the most significant features of this gathering. Another very interesting fact was the presence of the French General M. Verraux and the German General von Schoenaich. Both had held important commands during the World War, both have seen and experienced all the horrors of modern war, and both are now fighting together for peace, mutual understanding between their respective countries, and the complete abolition of war. General von Deimling, the courageous leader of *The Reichsbanner Schwarz-Rot-Gold*—an ever-increasing organisation destined to protect the German Republic against any attack on the part of the monarchists or the bolshevists—was unfortunately hindered from being present. He sent however a message of sympathy, and his whole activity shows that he is one of the most prominent pacifists we now have in Germany. It seems rather as if the peace movement needed the straightforward way of seeing, judging and managing things which is the characteristic of many of the best officers, in order to become a power to rule things and guide people. It is the spirit of self-sacrifice employed for the good of mankind and not for its annihilation. The English General Sir Ian Hamilton, who sent greetings of sympathy to the Congress, belongs also to the soldiers of peace.

About five hundred people from all parts of the world were assembled to discuss the best means of bringing real peace to the nations. The special Committees for: (1) Actualities, (2) Problems of Law and the League of Nations, (3) Disarmament, (4) Economic and Social Problems, (5) Education, and (6) Propaganda, did some strenuous work, for views as to ways of attaining the goal were often very different, even nearly opposite.

Commission No. 1 passed the following important resolution:

"The Commission is of the unanimous opinion that the peace societies have to regard it as their duty to oppose in the inner life of the state anything tending to encourage acts of violence or civil war."

In another resolution the same Commission speaks of the great necessity of bringing together people who were adversaries in the war, especially *France and Germany*.

Commission No. 2 in a resolution asks the League of Nations to put into its rules a statement that all races and religions have equal rights. The same resolution speaks of the necessity of an international language to be taught in all the schools of all states which are parties to the League of Nations, and to be used as the exclusive means of translation in the Conferences of the League of Nations—without proposing a special language.

Commission No. 3 recommends to the League of Nations to forbid compulsory military service to all member States and to issue an "edict of tolerance" for all those who refuse to perform military service in case of war, in countries where compulsory military service is still the rule.

The Congress welcomed the decision of the last conference of the League of Nations to declare aggressive war a crime, but Commission No. 3, in one of its resolutions, states its opinion that this is not enough, but that every kind of war "whether it be of attack, of defence, or in the way of sanctions, *i.e.*, every kind of organised murder" is a crime.

The following telegram was sent to the Danish Government:

"The Twenty-third International Peace Congress, having learnt that the Danish Government is laying before the Folksting a proposal for total disarmament, sends its enthusiastic congratulations, and fervently hopes that this large-hearted initiative will be adopted by the Chamber."

Commission No. 5 requests that all friends of peace may exercise control over literature for young people, so that all imperialistic tendencies may be abolished and the idea of international reconciliation be spread. The exchange of students, teachers and literature is to be encouraged, and an international bureau should be established for the purpose of circulating information as to pacific methods in education and schools throughout the world. The fixing of a general Peace Day for all schools is recommended.

The opening session in the Reichstag building was a wonderful demonstration of the noblest thoughts and feelings, expressed in the words of the most prominent delegates of Belgium (Seneator La Fontaine), France (M. Buisson), England (Mrs. Pethick-Lawrence), Norway (Dr. Fridtjof Nansen), Germany (Herr Löbe, President of the Reichstag A. D.)

Seneator La Fontaine said: "To kill war is a murder which is no crime." He spoke of a vision of the future where Power, Beauty and Wisdom will reign. In this vision he sees a city, composed of huge

buildings where all the work of the real League of Nations will be done, the League containing *all* the Nations of the world.

Monsieur Buisson said: "We have come together here to honour the victims of the war. Absolute impartiality has to reign in the honouring of those who died in the war. Humanity has to accomplish the realest of revolutions, the abolition of war. Let us hearken to the voice of the ten million dead, crying: No more war, no more war! There is only one morality: the reign of justice. We are not anti-patriots, but we are against the crime which lays our country waste."

Mrs. Pethwick-Lawrence spoke about the heroism of the conscientious objectors in England and the sufferings they had to undergo.

Fridtjof Nansen was welcomed by the whole assembly rising from their seats, in token of homage for his noble work in the League of Nations and in Russia to save the starving population there. He, like most of the speakers during the Congress, said that the last Conference at Geneva had been the most important and far-reaching one held since the League's foundation. Many of the recommendations of the pacifists were accepted by the League, and formed now a part of the minutes to be ratified by the Governments. Dr. Nansen said: "We see the dawn, the morning. In the Europe of the future mutual love will reign."

Herr Löbe said: "The seed is growing, truth is on the way. Friends of peace are being multiplied a thousandfold in these days."

In the full sessions on October 6th, 7th and 8th the political situation, the problem of disarmament, the educational problem and the problem "Pan-Europe and the League of Nations" were fully discussed. The most remarkable lectures were those given by Professor Paul Oestreich, the leader of the Bund Entschiedener Schulreformer (League of Radical School Reformers) and by Count Dr. Coudenhove-Kalergi, who explained in a masterly speech the meaning of his programme set forth in his famous book *Panuropa*, which is one of the most eagerly discussed books of the day. Even if one does not agree with all the points of Count Coudenhove-Kalergi's programme for uniting Europe, no one can deny that his book is one of the most logically and clearly written in political literature. Count Coudenhove speaks as clearly and definitely as he writes, and he gives the impression of being a born ruler and leader, notwithstanding that he is not yet thirty years old. Maybe he is destined to play a very prominent rôle in the unification of Europe.

Professor Oestreich said: "The world can only recover if true humanity is nourished. Men must be educated to discipline, reason and religiousness."

Mr. Ali, a delegate from India, exclaimed: "Be just towards us and the world will become a cosmos!"

Dr. Elisabeth Rotten, well known to Theosophists through the public lecture given during the Theosophical Congress at Vienna in 1923, said in her short but remarkable speech: "Spiritual disarmament is the condition of military disarmament. Force must be overcome by the spirit, diplomacy by truthfulness. The human soul must be pacified from within. A new meaning must be given to the words Love and Brotherliness."

As a whole the Congress was an interesting demonstration of the increasing influence of the peace movement, though the pacifists themselves diverge in their points of view as to how to realise the ideal of a pacified world. It is perhaps this strong divergence of opinion which hindered the Congress from becoming such an overwhelming manifestation of unity as Theosophical Congresses have been wherever they have taken place. Here lies the great duty and mission ready to the hands of Theosophists and spiritual internationalists to take up: to emphasise brotherhood not as an aim worthy to be striven for, *but as a spiritual fact*, the starting point from which all real helpers of humanity ought to start; the firm basis upon which the temple of a freed humanity has to be erected; the eternal truth which alone can bind men of differing opinions together in a unity which will always act as a channel for the Higher Powers Who lead mankind. Pacifists who have not yet realised this truth are working mainly in the mental sphere, where difference is still the ruler, whereas humanity can only be saved through the living power of Brotherhood as a manifestation of the immanence of God in all creatures.

AXEL VON FIELITZ-CONIAR,

Secretary for Germany, I.L.F.N.

THE THEOSOPHICAL FIELD

THE World Mirror (Welt-Spiegel), an illustrated supplement of *The Berlin Daily News* (Berliner Tageblatt), gives the following interesting news:

Dr. Leo Jacobsohn, the Berlin scientist, has succeeded in transmuting sound-waves into light-waves by producing a series of definite light-signs, so as to make it possible for the deaf and dumb to read the spoken word in the kathode-tube. If you let the light-glow in the tube, which is affected by sound, rotate then by pronouncing a vowel, a consonant or any sound, a number of light-lines are produced. You can make any amount of combinations of light-lines to form word-pictures and so you will be able to read the spoken word or a sign in the language of light.

Some illustrations are given of the light-lines produced by the vowel O and the vowel A, spoken by a contralto, a tenor and a soprano.

Word and Sound have always played an important part in the ritual of different religions. To produce certain effects, invisible to the physical senses, the priest will chant certain words in a certain succession, in a certain rhythm, with a certain intonation. In Oriental countries they call them MANTRAMS. Special MANTRAMS CAUSE SPECIAL VIBRATIONS, which makes it possible for certain forces to play upon the assembled worshippers and thus to spread themselves over the neighbourhood of the Temple. This sounds like mystification in the ears of the uninitiated, but it is a quite natural thing for the initiated, who know the inner laws of nature and use them consciously.

The experiments of Dr. Jacobsohn give new evidence of the urgency for modern science to ascertain as facts what the occultist always has recognised as such, and used as such.

Nature is objective, science is neutral, and the scientist is bound to acknowledge as facts the results of his experiments as registered by his instruments, facts which the Occultist has always taken into account. What else are MANTRAMS but the language of light, which is seen and obeyed by the hidden forces? Definite causes have definite effects. The whole atmosphere of the earth is full of light-signs: for every word, every sound uttered by men causes vibrations which produce light-signs. Whether these signs of light shall become a consuming fire or a healing balm depends on the character of the words which fall from our lips. The words uttered are the expressions of our thoughts and feelings, so that in reality we are

responsible for the building and evolution of this our world by the character of our inner being.

Our Dutch brother Mr. J. L. Reuneker is the architect of a Javanese theatre in Solo, the capital of a Javanese State in Java (Dutch Indies). At the opening of the building for the public, the Soesoehoenan (H. H. the Prince of Solo) was present, a rare honour.

In his opening speech Mr. Reuneker said:

"Never forget that the arts and sciences are the highwater-mark of civilisation; where they are honoured and highly evolved, there the culture of the people stands on a high level. My idea in building this temple for Javanese art was to stimulate your love for the typical Javanese art, the Wayang-Play, whose "lakons" (stanzas) are based on the Mahābhārata, whose heroes are the heroes of the Indian epos; but they are reborn out of the Javanese mind with a pure Javanese character, which made of it a pure Javanese epos. Many of the stories you find in the "lakons" are not to be found in the Mahābhārata, though the heroes bear the same names. They are the creation of the Javanese mind, woven into the text of the Indian epos."

The building of the Javanese art temple is a work of great importance for the Javanese culture and a truly Theosophical act of our brother Reuneker.

Talking of cremation, Mr. Leadbeater said:

"Even in the case of sudden death, the astral and etheric matter is completely driven out of the dense physical body, and thus it is altogether impossible for the deceased to feel what is happening to his forsaken body.

I mean to say he cannot feel it, as the cord is definitely broken off. What *may* happen is, that the deceased being present (in spirit) at the cremation and fearing the effect of cremation, and thinking he *must* feel the burning of the body, the imagination begins to play on his astral body and he thinks he feels the burning pain.

But it is pure imagination; it would have been absolutely impossible for him to have felt real pain."

Mr. Leadbeater was asked if the Nine Orders of the Angelic Host could be classified under the Seven Rays. His answer was:

"It is very difficult to classify them under the seven Rays, for they possess forces and characteristics, which are not to be found in human evolution. The only thing we could ascertain was, that the Thrones belong to the First Ray and their Chief is the Angel Michael. St. Gabriel is Chief of the Second Ray—the Dominations. And the Powers belong to the Third Ray, whose Chief is St. Raphael."

M. G.

CORRESPONDENCE

SANTA BARBARA

IT is a common custom in Theosophical literature, and especially so in the articles of Theosophical magazines, to quote new discoveries, hypotheses, scientific facts, without giving full information about the name of the author, name of the book or periodical, number and year of issue. This is very difficult for those who want fuller information about the subject, or who want to use the information in a possible controversy with non-Theosophists. In these instances a full quotation is necessary. Especially in the case of *The Secret Doctrine* a vast amount of work had to be done to search for all the literature cited.

To illustrate my point I should like to give the following example: H. P. B. gives in the *S.D.*, II, an extensive treatise on the descent of man. Against the statements of science the facts of occult research are given, e.g., that man existed in this round before the mammals, and that the anthropoid apes descended from man.

Now the Dutch professor L. Bolk published in *The Zeitschrift für Morphologie und Anthropologie*, XVII, 1915, an article about: "Über Lagerung, Verschiebung und Neigung des Foramen Magnum am Schädel der Primaten," and in: *Verhandelingen der koninklykeakademie van wetenschappen te Amsterdam*, XX, 5, 1919 an article: "Die Topographie der Orbita beim Menschen und Anthropoiden und ihre Bedeutung für die Frage nach der Beziehung zwischen Menschen und Affenschädel." From these comparative embryonic studies of man and anthropoids results that the constitution of the embryonical skull of man and anthropoid is very much the same. This type is more or less fixed in man, whereas the skull of the anthropoids later on develops the more bestial qualities. Considering the biogenetic law, this is a very strong argument for the descent of the anthropoids from man.

In an article by L. E. T.: "Santa Barbara" in *THE THEOSOPHIST*, September, 1924, many very interesting discoveries of human skulls in America are announced. But no literature is cited, only the names of the investigators are given. As these discoveries might help to introduce to modern science the facts given by H. P. B., it is important that those who are interested in these treatises might easily

find them. It is very difficult to search in the overwhelming mass of new literature for a treatise of which only the writer or the contents is known.

May I express the hope that Mr. Tristram will be so kind as to give full literature citations about his article; further writers will I hope follow this example.

Buitenzorg, Java

CH. COSTER

BUDDHIST LODGE IN LONDON

A BUDDHIST Lodge of the Theosophical Society in England has just been founded in London, and its Members would very much like to hear of similar organisations in other parts of the world. The Object of the Lodge is to endeavour to point out to Theosophists and Buddhists alike the fundamental identity of the two philosophies, although most of its Members naturally have a bias towards one or the other. It is the intention of the Lodge "to form a nucleus of such persons as are willing to study, disseminate and attempt to live the fundamental teachings of Buddhism as viewed in the light of Theosophy," and by the encouragement of Corresponding Members in all parts of the British Isles and elsewhere to make that nucleus as far reaching in its activities as possible. Will all who are interested in the spread of the Dhamma in the West please help the Lodge by getting in touch with the Hon. Secretary, Miss Aileen M. Faulkner, 101a, Horseferry Road, London, S.W.1.

CHRISTMAS HUMPHREYS,

President.

REVIEWS

The Philosophy of the Upanishads, by S. Radhakrishnan. (Geo. Allen & Unwin, London. Price 5s.)

This book is introduced by prefaces from Dr. Tagore and Mr. Edmond Holmes. It is a section of the author's larger work *Indian Philosophy*. As remarked by Mr. Holmes, in order to be understood by the West, Indian philosophy must have as its interpreter "an Indian critic who combines the acuteness and originality of the thinker with the learning and caution of the scholar". These qualities are indeed possessed by Professor Radhakrishnan. He has the further qualifications of a clear and delightful English style and a wide knowledge of Western philosophy. It is shown in the book that Dr. Deussen's otherwise excellent work misunderstands the Upanishads in holding that they maintain the Universe to be complete illusion: while on the other hand Gough, in his *Philosophy of the Upanishads*, says "this empty intellectual conception (i.e., the identity of God and Soul) . . . is the highest form that the Indian mind is capable of." It is true, I think, as Mr. Holmes remarks, that "the only metaphysics that can justify the Buddha's ethical discipline is the metaphysics underlying the Upanishads . . . Buddhism helped to democratise the philosophy of the Upanishads, which was till then confined to a select few (the Brahmins)".

It is shown that the numerous commentators on the Upanishads have given their own particular views, some of which have forced the meaning of words into agreement with their special doctrines; and still later commentators have attributed to their predecessors quite erroneous ideas. This, however, is human nature everywhere, and is the tendency in all religious and philosophical systems. We can see only with our own eye. He maintains that the Upanishads have no particular cut and dried philosophic synthesis, but contain fundamental ideas which are the outline of a system.

In this work he considers first the number and date of the Upanishads and the hymns of Rg-Veda, to which the attitude of the Upanishads is not favourable, so far as their sacredness is concerned—that knowledge of the Vedas alone will not liberate. Thus in *Mundaka Upanishad* we read: "Two kinds of knowledge must be known, the

higher and the lower. The lower knowledge is that given by Rg, Sama, Atharva Vedas, by ceremonial and grammar . . . but the higher knowledge is that by which the Indestructible Brahman is apprehended."

The problems discussed here are the Nature of Reality, Brahman, Brahman and Atman, Intellect and Intuition . . . of which latter we read "Let a Brahmin renounce learning and become as a child." "Not by learning is the Atman attained, not by genius and much knowledge of books" (*Kath.*, 2, 23) . . . (a passage which is translated otherwise by Max Müller). The view is supported by a quotation from Plotinus "In the vision of God, that which sees is not reason, but something greater than and prior to reason . . . He (the seer) belongs to God and is one with Him: like two concentric circles, they are one when they coincide and two only when they are separated." So also, those who think they know the One are the ignorant. For, says Kena-Upanishad: "It is unknown to those who know, and known to those who know not." As soon as one begins to reason or exercise the discriminating faculty, duality arises, the grasp on the One is lost, or, as Professor Radhakrishnan says: "The first touch of logic is responsible for the transformation of the One into a system."

The chapter on Ethics upholds the doctrine of "laying hold of God by force and action," of *karma yoga* for the man of the world. The Upanishads require us to work, but disinterestedly. "The righteous man is not he who leaves the world and retires to a cloister, but he who lives in the world and loves the objects of the world, not for their own sake, but for the sake of the Infinite which they contain." But in the opinion of Gough (referred to above) they teach attainment "by the crushing out of every feeling and every thought, by vacuity, apathy, inertia and ecstasy". On the contrary, the true trials are to be found in life itself. "Death is easy. It is life that is taxing."

The latter sections of the work deal with *Karma, moksha*, the problem of evil and suffering, of rebirth and the debt of Pythagoras to Indian thought. This suggestion was repugnant to western philosophers some decades ago, but has been supported by scholars like Gomperz and Macdonell. Finally we have a short discussion on the psychology of the Upanishads and the elements which later developed into Sāṃkhya and Yoga. But we have no space to deal with this interesting topic. All students of Indian philosophy will surely enjoy the reading of the book.

F. L. W.

Lotuses of the Mahāyāna, by K. Saunders. [Wisdom of the East Series.] (John Murray. Price 2s. 6d.)

This little book is another of the handy volume series which gathers a few fragments from the Eastern sages. It may be used as a companion to Dr. Barnett's *The Path of Light* (a manual of Mahāyāna Buddhism) which sets forth in prose the essence of the Great Vehicle. Mr. Saunders, on the other hand, has collected the cream of the 'Hymns of the Faith,' and gives us a poetic anthology which includes, with his own, translations by Anesaki, Suzuki and other Japanese Buddhists. It seems that, with Dr. Anesaki, he had planned a larger work, which was destroyed in the earthquake at Tokio.

A useful introduction sums up the main differences between Hīna and Mahāyāna, which two divisions of Buddhism, as is well known, present the ideals of the *Arahant* and the *Bodhisattva* respectively: the latter form of faith growing up mostly in Northern India and developing in China, Korea, Japan and Thibet, while the former, or orthodox creed is followed by the Buddhists of Ceylon, Burma and Siam. The former accentuates 'salvation by knowledge and self-training'; the latter, 'salvation by faith and aspiration, holding that the Buddha is within the heart rather than in books and images'. It has certainly civilised and reformed the yellow man in its own way, presenting what may be termed a reformed Hinduism and adapting itself to the prevalent customs and beliefs.

Section 1 consists of a few quotations from the Pāli Canon, to show how the idea of the *Dharma-kāya* (body of the Dharma) arose, which has been developed in Mahāyāna into a Trinity, resembling that of the Hindus and Christians. Section 2 gives similar passages from the Upanishads; and, as Mr. Saunders remarks, Mahāyāna is 'the almost inevitable harvest of the soil upon which the seed of early Buddhism fell, a monistic pantheism with pantheistic elements—a pantheon in which Amitābha, Lord of the Western Paradise, the compassionate Avalokiteśvara and other charming figures, provide a satisfaction for hungry human hearts,' a satisfaction, it may be added, which the generality of the followers of Hīnayāna to-day find in the adoration of the relics and image of the Master.

F. L. W.

Evolution at the Crossways, by H. Reinheimer. (The Daniel Co. Price 6s.)

In *Symbiosis* a previous book by the same author, he gives a fuller description of the word "Symbiosis" than in the present one and it is good to read the two to fully understand the subject. This however is not necessary for in *Evolution at the Crossways* one is literally "caught up" in the author's ideas and should the reader happen to belong to those who are studying the law of Internationalism this book is invaluable.

Mr. Reinheimer claims that the time has come to throw aside the Darwinian theory that the law of the survival of the fittest is the Law of God, for he has proved that each form of life is interdependent the one on the other, and that no form of life can live to itself alone but that each and all are dependent on each other for food and for existence. This applies, as we have said, to insect, plant, and mammal life. To quote two out of many pregnant phrases:

"More than one writer on evolution has asserted symbiotic adaptation to culminate with insect and bird. But Mammalian services to, and alliances with, the plant are numerous and important, whilst special significance attaches itself to the fact of the continuity of the symbiotic relation throughout evolution. In man the plant has a conscious partner—one whose essential intelligence may well be presumed to be subtly supported by numerous plant influences.

"The fact is that the legitimate traffic between plant and animal, by allowing the good of the whole community of life to take precedence of that of individuals, has vindicated itself."

This book is written so that all may understand, it is not too technical and we strongly recommend it to all thinking people. There is a great deal for us to read between the lines, and it explains much of the present day problems. Perhaps the consciousness that we are all one, that we belong to one life, is awakening in us, and the author has helped us on the way by proving it to be the Law of God. This short volume will, we are sure, prove an inspiration to many.

G. H.

The Company of Avalon, by F. Bligh Bond, F.R.I.B.A. (Basil Blackwell. Price 7s. 6d.)

"A study of the script of brother Symon, sub-prior of Winchester Abbey in the time of King Stephen."

This book is in fact a continuation of Mr. Bligh Bond's *The Gate of Remembrance* and deals with the excavations at Glastonbury Abbey. It is of remarkable interest and the author has taken endless trouble to examine and verify all the "communications" he has had from the dwellers and owners of the Abbey. These "communications" have mostly, almost entirely, been made by means of automatic writing and the author has called down upon his head much criticism and distrust on account of this fact.

He tells us: "But alas! that series cannot now be completed. Orthodox archæology and psychical research, like oil and water, will not mingle, and the student of the coming time will have to look elsewhere for the later chapters of information concerning the excavations of Glastonbury."

We all know what unnecessary difficulties have been put in Mr. Bligh Bond's way in the work of excavations. It seems as if the one thing that matters to those who prevent his work is that he should not be able to prove himself right. They would have had a stronger position if they had allowed him to continue his work and if they had helped him to do so and waited for the time to prove themselves right if they could do so. All along the line he has been right where he has been able to prove himself unmolested. Scientists of to-day are not worthy of the name if they fear investigation, and fear has played a great part in their actions towards Mr. Bligh Bond's work at Glastonbury.

The book is of immense interest from many sides, and there are many who have found in Glastonbury a centre that is almost unparalleled in history from many points of view and there are many who hold that its history is not yet finished and that it may still play a part in the story of the world to-day or even to-morrow. There are many diagrams among the pages and it is well worth studying. If you know Glastonbury you will revel in it. We congratulate the author on his continued work in the face of opposition from the prejudiced and unscientific.

W.

A Practical Samskr̥t Dictionary, by Arthur Antony Macdonell, M.A., Ph.D., Hon. LL.D. This is a reissue, corrected, of the well-known Dictionary first issued by Messrs. Longmans, Green & Co.

"The aim of the present volume is to satisfy, within the compass of a comparatively handy volume, all the practical wants not only of learners of Samskr̥t, but also of scholars for purposes of ordinary reading."

C.

BOOK NOTICES

We have received quite a number of books on Christianity and we hope that it is a sign that the world is waking up to the fact that jewels must be sought for amongst the ashes of Christianity that appear before the world to-day. The jewels are there, of that we have no doubt, but it takes an earnest, unbiased soul to find them, for they are not only hidden in the ashes of materialism but have been tarnished so that their lustre is almost gone, and, this makes it the harder to find them.

We notice these books from this point of view for we feel very strongly that all books on the subject have their value to someone and those someones vary so much in temperament that we should not dare to gauge what would help them most.

The Art of Preaching, by Professor David Smith, M.A., D.D. (Price 7s. 6d.), is a book which shows that the author considers that Salvation can be gained by much preaching. He has caught a great Truth, though to our thinking he has possibly mistaken the setting. The Word goes forth, we know, and creates: that is the truth behind the spoken word which is now called preaching. The author is right when he suggests that the word has ever been spoken, but when he affirms that the preaching is essential we find ourselves wondering whether by too much preaching he misses or hides the Word.

Sheer Folly of Preaching, by Alexander MacColl. (Price 7s. 6d.) As a preface the author inserts:

"For when the world with all its wisdom failed you know God in His wisdom. God resolved to save believers by the sheer folly of the Christian message."

This book bears on the life, the importance of the choice in shaping the life. "Therefore choose life" and, "To me to live is Christ," may be termed the keynote to the book.

It is in its way an inspiring book and shows the futility of "doing" if one has not started to "become". The author's idea of what we are to become is set forth by trying to tell us what the Christ-life means, he claims that the Life is in each one of us and only needs a great search to find it there and everywhere. He quotes "If I ascend into heaven" or "if I make my bed in hell Thou art there". This author feels that preaching is not helpful to make us to become that which we are.

Addresses in a Highland Chapel, by G. F. Balfour. (Price 6s.)

These addresses show an orthodox mind and doubtless will be found extremely useful to those who have not yet thought for themselves. They are well expressed and the type of the book is a pleasure to read for its clearness. It is clear that the author has confined his study to one religion only and the book is therefore limited in vision, though, as we have said, it will be extremely useful and helpful to those who are willing to be led blindfold.

As Pants the Hart and Other Devotional Addresses, by J. Rendal Harris. (Price 6s.)

A book of sermons, which again may be useful to some. We wish the book every success, for the author has taken infinite trouble in trying to make his subjects clear.

Prophets of Yesterday and Their Message To-day, by the Rev. John Kelmen, D.D. (Price 7s. 6d.)

The author traces the two great tendencies of Hebraism and Hellenism which have ruled the world of thought since the Greek and the Hebrew times. He compares the line of thought to-day as represented by Carlyle, Arnold and Robert Browning. This book has only just been published, but in the last ten years the line of thought has altered considerably we venture to think, and the author has left this all out of his calculations. It is true that as time is counted it is a very short span, but we must not forget that time counts for naught and in this ten years "things" have flown, whereas before we may count that they crawled. This book is therefore behind the times, but there are many who have not lived up to the times and they will in all probability find it of value.

Possessing Our Possessions, by the Rev. W. Justins Evans. (Price 6s.) This, yet another book of sermons and lectures, is a posthumous work. It is not quite fair to the writer as they are only from notes and though the friend may have done his level best he may have missed essentials: but this does not take away from the value of the book which we are sure that many will find very great.

They are orthodox in tone and do not bring out the great Life of Christianity which alone can be brought out when limitations of Churchism is broken or at the least very much extended.

Turn but a Stone. Addresses to Children by Archibald Alexander. (Price 3s. 6d.)

Some of these stories are very delightful. They were given to children in a church. They are by way of moral teaching and we would recommend them to those who wish to teach children of the Christian Faith in its simplest and best form.

Lord Teach Us to Pray. Sermons on Prayer, by Alexander Whyte, LL.D. (Price 3s. 6d.)

The Christian conception of prayer is to ask and to receive. This book brings out this side of it in practically all the chapters except the one entitled "The Secret Burden," which tells of prayer that makes for a union with the Divine and is a chapter which is very uplifting and should be read carefully.

In Quest of Reality, by the Rev. James Reid, M.A. (Price 5s.)

Again we find the author who has read of one religion only and therefore he has a very limited vision of the vastness of the subject that he has undertaken to speak of. He claims a right theoretically to guide the thought of men and forgets that by so doing he limits their possibility of vision. Yet, we add, this book can be of decided help to those who have not got the vision for themselves and are content to look through the eyes of others. After all we all go through that stage but the sooner we seek for ourselves the sooner will the Light come to us.

A Translation of Luke's Gospel, by Rev. Prof. A. T. Robertson, M.A., D.D., LL.D. (Price 7s. 6d.)

Dr. Robertson is an acknowledged Greek scholar of no mean type. After many requests to translate the Bible he has at length given to the world a new translation of Luke's Gospel.

This volume contains grammatical notes and should be exceedingly useful to all students of the Gospel and will undoubtedly be very welcome. Dr. Robertson is so well known that this translation will take its stand, for it will have authority as coming from his pen.

Syllabus for New Testament Study (Price 7s. 6d.), is also from this eminent scholar and is "A Guide for Lessons in the Class-room."

Religious Experience, the Baird Lecture for 1924, by R. H. Fisher, D.D. (Price 10s. 6d.)

This should be a very useful contribution to the Church which follows the line of thought which the author expresses. It is written by a student of human nature, by one who has touched and communed with humanity. Herein will be its strength and power and there is much to read and to ponder over. We recommend it.

Education and Religion. Lectures given in Bristol Cathedral, by different speakers.

This book is edited by the Dean of Bristol and has a Foreword by the Archbishop of Canterbury. The lectures are on orthodox lines though the speakers are students of the times. Amongst them we find Rev. H. R. L. Sheppard who has an immense experience of human nature. His word should carry weight in this particular line. We also note that the Headmaster of Eton has contributed, and his experience of the youth of the country of England should make his contribution of peculiar value. Both are advanced thinkers as the times go and their ideas on education are towards new ideals. Though they do not go very far, they could not be called revolutionary in any sense but somewhat tame and conservative. This does not interfere with the scholarly side that is manifested and we venture to think that, taken as a whole, this volume may prove of great value in the educational world of England which must be acknowledged to be behind the times of to-day. This book is on the side of progress and is therefore a welcome issue.

Heralds of Dawn, by William Gunn and Mrs. Gunn. (Price 5s.)

This book tells of missionary work in the Hebrides and of early converts there. It is very well illustrated. Perhaps the story of the people themselves is the most interesting part of the whole and that is well told.

(All these are published by Hodder & Stoughton.)

Love Beyond the Veil: An Echo of the Great War. (Kegan Paul, Trench & Co. Price 3s. 6d.)

This is one of the many books that have come to our hand that are a special outcome of the war. Very many were particularly sensitive at that time and since and there is no doubt that many persons got in touch with the "other side" by means of the help given them to do so perhaps from those who passed on in the war. These books have their value and it is to the doubter that that special value may appeal. We hope that this may be so in the case of this book for to dispel doubt is a grand work. We gather from the foreword that this hope is the reason that induced the publication of the book.

LUNA

BOOKS RECEIVED

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

Civilisation's Deadlocks and the Keys, by Annie Besant (T. P. H., London); *The Simple Way of Lao Tsze* (Shrine of Wisdom); *The Sāmkhya System*, by A. Berriedale Keith (Association Press); *Ghosts Helpful and Harmful*, by Elliott O'Donnell, and *The Way of Attainment*, by Sydney T. Klein, *Esoteric Philosophy of Love and Marriage*, by Dion Fortune (W. Rider); *The Vocabulary of the Greek Testament*, by J. H. Moulton, *Essays on Literature and Education*, by Sir Henry Jones, *The Philosophy of Religion*, by D. Miall Edwards, *Idealism*, by R. F. Alfred Hoernlé, *The Imprisoned Splendour*, by J. H. Chambers Macaulay, *With Mercy and with Judgment*, by Alexander Whyte (Hodder & Stoughton); *The British Empire, New York, and Other Poems*, by Hewson Cowen (A. H. Stockwell); *Avernus*, by Mary Bligh Bond (Basil Blackwell); *The Races of Men*, by A. C. Haddon (Cambridge); *How a Unitarian Found the Saviour Christ*, by G. A. Ferguson (S.P.C.K.); *The Coming Light*, by Mary Bruce Wallace (J. M. Watkins); *"Therefore"* (Oxford University Press); *The Psychology and Tradition of Colour*, by Hylda Rhodes, *The Blue Fairy*, by Alice Gaze, *The Life Ray*, by Maud S. Levett, *The Causes of Cancer*, by A. Rabagliati (C. W. Daniel Co.).

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Théosophique (December), *The Canadian Theosophist* (November), *De Theosofische Beweging* (December), *The Herald of the Star* (December), *Heraldo Teosofico* (October), *Gnosi* (November-December), *The Indian Review* (December), *Light* (Nos. 2289-92), *The Message of Theosophy* (December), *Modern Astrology* (December), *O Theosophista* (September), *The Occult Review* (January), *The Papyrus* (July-September), *Prabuddha Bhārata* (January), *Revista Teosofica* (November), *Teosofi* (December), *Teosofisk Tidskrift* (November), *Theosofie in Ned. Indie* (December), *Theosophisches Streben* (September-October), *Theosophy in Australia* (December), *Theosophy in the British Isles* (December), *Theosophy in India* (December), *Theosophy in New Zealand* (November), *Vedānta Kesari* (December), *The Vedic Magazine* (December).

We have also received with thanks :

Bollettino Ufficiale (November), *The Harbinger of Light* (January), *The Health* (December), *The Indian Library Journal* (October), *Pewartia Theosofie* (November), *Rincarnazione* (September-October), *Revue Théosophique le Lotus Bleu* (November), *Teosofia* (November), *Theosofisch Maandblad* (December), *Theosophia* (December), *The World's Children* (December), *The Young Theosophist* (Chicago, No. 1).

VOL. XLVI

No. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Thirty-ninth National Section of the Theosophical Society has just been formed by ten Lodges in the Island of Porto-Rico ; it is the child of the T.S. in Cuba, and is recommended as an autonomous Section by the General Secretary of Cuba, the ever faithful and devoted Rafael de Albear. He is seeing the result of his long years of toil in sowing the seed of Theosophy in what seemed to be the somewhat arid ground of Spanish-speaking America, and it is now springing up with wonderful vigour and vitality, and promising abundant fruit in the future. It must not be forgotten that these lands will form part of the continent of the seventh Root Race of our Humanity, after sharing in the development of the sixth Root Race. The view, however imperfect, of the far-off horizons opened to us by the Occult teachings, lends a wonderful interest to the changes, as they shew themselves in their infancy in our own times.

The legal mind, when it develops into Judgeship, tends to theosophise itself. We have had three Judges on the Madras High Court Bench : Dr. Subramania Iyer, who has lately passed to his rest, after more than forty years of

distinguished service, both in the public arena and in Theosophical usefulness. Then followed Sir T. Sadasivier, who was the great authority, after our "Mani's" retirement, on Hindū Law, when he reached the limit of public judicial service, retired from the Bench and dedicated himself wholly to Theosophical work, lecturing in the towns and villages of the Presidency in the vernacular, and spreading Theosophical Ideals; he has now become the General Secretary of the T.S. in India. The Hon. Mr. Justice Ramesan is still on the Bench, a devoted member. Now the Chief Judge of the Mysore State Court, honoured by his Sovereign and deeply respected by all, Rāja Dharma Pravina Chandrashekara Iyer, on retiring from the Bench, writes to me:

With my final retirement from Government Service, my remaining years are dedicated to full Service of the Blessed Ones, to the extent of my health, strength and capacity.

In both these cases of retirement, the wife of the ex-Judge has long been known for devoted public service; Lady Sadasivier is a good speaker, addresses large Indian women audiences, and helps in work for the training of women and girls for usefulness; and she has just been appointed as an Hon. Presidency Magistrate in Madras, as a Justice in the newly developing Children's Court in Madras City—the first Children's Court in India. Parvati Ammal (Mrs. Chandrashekara Iyer) is also a good speaker, and a leading worker in women's organisations and in uplift of the submerged classes. Her husband writes, in the letter already quoted:

My wife is equally devoted to that Service. She takes active part in movements for women's advancement and child welfare. Last week she presided at the inauguration of a special Theosophical Lodge for Pañchama members at Ukkadpalya, a suburb of Bangalore Cantonment.

The "Awakening of Women"—which I mentioned as one of the promising signs of the Indian Renaissance in my Presidential Address to the National Congress of 1917—has

been one of the great Reforms initiated by the Theosophical Society in India. Another was the Education of Pañchamas without converting them to an alien Faith, begun by the President-Founder of the Theosophical Society in the early nineties of the last century.

Another line of Reform has been that of disregarding the rigid lines of caste that have been set up, not only in all Theosophical gatherings, where all meet on a platform of equality and social friendliness, but also in initiating a closer intimacy by those who are willing to have it, living a communal life, without forcing it on any who are unwilling. I remember, in one of my early visits to Adyar, how hurt the dear old Colonel was when, at a T.S. Convention, he looked into a hall in which some orthodox Brāhmaṇas were dining, and they all rose up and would eat no more of the food "polluted" by a white man's glance; he was only eager to see that they had everything they needed, and was much wounded by their action. Now there are "cosmopolitan dinners" at our Convention, and no one takes offence. The E.S. has led the way in several of these social reforms, and Bro. T. V. Gopalaswami Aiyar writes to me that at an E.S. Conference lately held, at which the General and the Asst.-General Secretaries presided:

We lived a communal life during the Conference as members of one family. I had a big Pandal put up in the premises of the Lodge, and we all lived and ate together as members of one family, Brāhmaṇas and non-Brāhmaṇas, ladies and gentlemen, forgetting all distinctions of caste, creed and sex. A Brāhmaṇa lady from one city and a non-Brāhmaṇa lady from another were among the delegates. There was perfect peace and harmony among us, and we all felt the influence of the Higher Ones.

Only those who have lived for many years in India can realise the immense changes brought about by those whom the Masters have used to reform evil social customs, and to prepare India for the great change coming to her, so that she may enter the cosmopolitan family of Free Nations, and

influence them in all spiritual ways. In education, in social customs, in the dawning public spirit, in the feeling of responsibility for the prevalence of social evils and the individual duty of working to remove them, in the awakening of India to a knowledge of her glorious past and of her power to create a glorious future, the Theosophical Society has done magnificent work. One realises how near is the recognition, promised in its early days by a Master, that Theosophy would be "the corner-stone of the religions of the future". Truly, the stone which the builders refused has become the head of the corner.

It is very pleasant to hear that at the First Theosophical Congress in Rumania, held in Bucarest, a thoroughly friendly feeling was shown among the Nationalities which took part in it. The proceedings were conducted in Rumanian, German, French and Hungarian. No delegates were present from Bessarabia, the journey being long and expensive from Chisinau, and Bessarabia being still under martial law. The Presidential Agent writes that they hope next year to welcome from Bessarabia some Fellows of the T.S. whose "native tongue they share with H.P.B." The ever-ready General Secretary of Austria was there, "and reminded all of the essential one-ness of the T.S. however scattered its Branches may be. His presence was inspiring and energising. The former Transylvanian delegates, headed by the President of the Tuoda Lodge, Mme. Hélène Lazar, were well received by their Rumanian hosts; the President of the "Fratia Lodge in Bucarest, Mlle. Fanny Seculisi, presided over the proceedings, and helped us to overcome the language difficulty". The Lodges from the different countries sent me a loving greeting, signed by them, in token of their fraternal feeling.

Transylvania was formerly part of Hungary, and there are naturally race antagonisms to be got over; but Theosophy

should enable all to transcend these, and the Transylvanian delegates said publicly that they desired to work in harmony and goodwill with the members in Rumania. If Europe, as a leading Indian newspaper states, is seething with racial jealousies and hatreds, and is likely to plunge into another war, there is nothing which can spread peace and soothe into calm the tossing waves of passions, save the teaching of the One Life in which all are sharers, so that he who injures his brother injures himself.

From Denmark comes a Christmas greeting of a unique kind from "The Christmas Colony," persons who are gathered as a group in Nakskov to "try to live together in His Name"; they are mostly Danes, but the group includes two Britons and two Germans. It is very interesting to see how "Colonies" are springing up in the midst of all the National hatreds and jealousies. Those will pass, but the Colony spirit will endure.

A very hopeful sign is the spread of the Youth Movement. Miss Willson has been making a long tour, including Mhow, Indore, Gwalior, Ujjain, Agra, Tundla, Saharanpur, Moradabad, Lucknow, Cawnpur, Allahabad, Benares, Gorakhpur and Calcutta. She writes:

The bright spots everywhere I went were the Youth Lodges. They don't say: "The difficulty is . . ." but go brightly about things and are full of hope and enthusiasm. It makes one happy for the future.

That is so, and it will be good for India when all the elders realise the value of the attraction which Theosophy has for the young, embodying as it does the spirit of the new sub-race now being born into the world, the spirit of friendliness, of brotherhood, of internationalism. They will show no communalism in politics, no sectarianism in religion; those evils will be buried in the graves, burnt on the funeral pyres, of the elders who are now tearing their

Motherland to pieces with their sordid quarrels and their selfish greed.

It is worth while putting on record the fact that Mr. Albert Baily George, a Negro gentleman, has been elected as a Municipal Judge in one of the Municipal divisions of Chicago by a vote of 470,000. The enrolled Negro vote is but 60,000, but Mr. George was 78,000 votes ahead of his nearest competitor. Mr. George graduated from the public and high school, Washington, D.C., in the North-Western University Law School in Chicago; he is a practising lawyer, and his candidature was endorsed by the Bar Association. The *Literary Digest* says:

Judge George's ancestors were slaves in old Virginia. His success, says the *Chicago Tribune*, "has sent a thrill of hope through the black belts—a new incentive to work and decent living". It is considered "a milestone in the journey of the negro race out of the wilderness of slavery, an application of the principles of democracy which may point the way to better things for both races".

It is a day of hope for the United States, when a huge popular majority judges a man by his fitness for office and not by the colour of his skin. Lynchings should soon become impossible when one of the race treated so cruelly sits on the Bench.

The way the British Government has treated some of its subjects, with regard to money invested by Germans before the war in business within the British dominions, is extraordinarily unjust and cruel. A German lady many years ago invested £1,000 in the Vasanā Press, and later presented the capital to the Press on the promise to pay interest on the money to her or her sister during their lifetime. The war prevented any payments to enemy subjects, so the interest accumulated. In the statements demanded after the war, all moneys lent had to be claimed and the debt acknowledged. My German friend did not at first make clear

the fact that the money at first invested had been subsequently given on the above condition, and I did not acknowledge the debt but only the obligation to pay interest on the capital sum. The English Enemy Debt Office claimed, through the Government of India Debt Office, the immediate payment of capital and interest. I was advised to pay and recover from the English Office; as, naturally, I had not the money, I had to borrow it at interest, and paid over Rs. 25,000. The Government of India official was very helpful, but was compelled to enforce the claim. The English Office demanded a sworn statement by some one who knew the facts above stated, and it was sent. Then it demanded certified copies from Germany of the letters containing the arrangement. The German lady obtained all these and a declaration from the German Government that it accepted the arrangement made. The Government of India official agreed and gave me copies of all the necessary papers, advising me, as I was going to London, to see the English officials to avoid delay, and he congratulated me on the transaction ending satisfactorily. What was my astonishment, on going to the British Enemy Debt Office with my solicitor, after it had put my German friend to the trouble and expense of fulfilling its conditions, to receive a blunt refusal to repay the sum taken from me. What became of the money it is impossible to find out; the German Government had only to pay the unfortunate lady the sum represented by twice the value of the mark *before the war*—and the value of the mark had dropped practically to nothing; so she did not get the return of her capital which I paid in India—a dead loss to me, *plus* interest—and she also lost her £1,000 and the interest which she would have had for the rest of her life. I have often wondered who got the Rs. 25,000 odd which I was forced to pay under threat of proceedings to recover it, that would have meant ruin to me. And I have also often wondered how many other people were similarly treated, and

who profited by the peculiar morality prevalent in the recovery of "Enemy Debts". The German Government behaved honestly and honourably; so did the Indian intermediary; but what of the British, which refused to pay back the money unjustly taken, although it had demanded the proofs that the money paid was not a debt due from me—except so much as was interest—and had obtained them? It was suggested to me at the time that, as I was friendly with the Secretary of State for India, I might appeal to him to interfere. But the use of backstairs influence is not in my line; I prefer to be robbed, rather than to stoop to the use of illegitimate means. Besides, as a Theosophist, I do not believe that anyone suffers unjustly; I had probably swindled somebody in a former life, and was getting rid of a past debt, long overdue.

Our energetic Brother, Fritz Kunz, sends the following suggestion:

I have a little idea that you might like to support in *The Theosophist*, to be carried out at the Jubilee Convention this year.

It is that each National Society supply a compact selection of the best of its National dishes of vegetarian food, the whole to be put together as the Adyar Cook Book! I am just now staying with a lady, Madame van der Hell, whose knowledge of cooking in the Dutch manner is superior. She knows a number of special dishes which are admirable. There must be special Spanish, French, Chinese, Cuban and heaven only knows what other sorts which might be shared round in the Theosophical Family. If an appeal to General Secretaries were made to send with their representative a list of such *specialités des maisons*, with the method of making them, translated into English by some gourmand who knows the vocabulary of food—Query: are there any Theosophical epicures for this purpose?—we should be able to add Indian dishes and publish quite an unique cookery book.

I answered that I would publish the note, but that the recipes must be translated by a competent "epicure," as I could not provide one. The quantities would have to be given, I think, on the metric system, lest the eating epicure should suffer uncomfortable surprises. A "pinch," a "spoonful," and similar loose terms should be avoided.

The Forty-ninth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN:

With pleasure I accepted the invitation of the Bombay Lodges that this Forty-ninth Anniversary of the Theosophical Society should take place in their great City, the Gateway of India. Last year we met at Kāshi, Benares, the ancient seat of Hindū Learning, the intellectual Metropolis of Bhāratavarsha; our next year's meeting is that of the Jubilee of our beloved Society, and it is fitting that it should take place in the International Headquarters, at Adyar, the Home of our outer Founders, H. P. Blavatsky and H. S. Olcott, and, as the centre of action of our Founders in the higher world, receiving ever Their Benediction, since there is the centre of the Society which radiates over the world of men that spiritual influence which renews the life of our earth.

Let us, then, renew our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality.

May Those, who are the embodiment of Love Immortal, bless with Their Protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

The General Work of the Society

Last year, I said, under this heading that the storms which had left traces in 1923 had exhausted themselves, and that "the Great Hope of the Coming of the World's Helper grows brighter and brighter". This year, 1924, has been one of peaceful and successful activity and of useful achievements, as we shall see in a moment. But I must, before dealing with these, mention one or two matters, causing a passing sense of loss in the physical world, though we know that of real loss there can be none.

Let us pause for a moment to remember, and gratefully to show our reverence and affection to, one of the oldest and most faithful servants of the Masters and of Their Society. Dr. Subramaniam joined in the very early days of the Society, and he never wavered in his courage, his faith and his devotion. He defended our H. P. B. against the wicked attacks made on her through the Coulobes, and his clear legal mind and acute brain pierced through the pitiful evidence brought against her, and scattered it to the winds. He stood like a rock through all storms, and his loving devotion to his Master was the strength of his heroic life. He is with the One he served so faithfully, and with him all is well. Another strong man has passed away in England, Colonel Lauder, who literally worked himself to death during the War, and broke down completely when the strain ceased; he gave his life for his country, after he had for long years dedicated it to the Society, and been one of its pillars in England. Equally well known in England and India, and again one of the oldest of our members, Miss Francesca Arundale passed peacefully away at Adyar, but her services to the Society in both countries, and the self-sacrificing work she rendered here to the education of Indian Girls will long keep her memory green among us. Another serious loss of a good worker befell our Society here in India in the passing of Bro. H. K. Patwardhan of Ahmednagar, but a fortnight ago; he will be greatly missed at this Convention, which he had anticipated with much pleasure.

In Australia, our loved Brother, Bishop Leadbeater, has been in danger from a sharp attack of rheumatism, which not only caused great pain, but also for the time rendered his arms useless. He is recovering slowly. We are all hoping that he will be able to be with us next

year for our Jubilee Convention, for none among us has done more to render that joyous event worthy of commemoration than he.

We have to congratulate Dr. Mary Rocke for the splendid success of her daring conception, the building of a Greek open-air amphitheatre in Sydney, Australia, on the shore of that famous harbour, and it is a dream of beauty. Unstinted admiration has been poured out on it in the Sydney press, and, judging by the pictures we have received, it is indeed beautiful. She has toiled for it in the hope that one day the Coming Teacher may use it; it is an offering laid at His Feet. Another great piece of construction is the "Adyar Building" on a fine site in Sydney, erected by the Blavatsky Lodge, and its hall is said to be the prettiest in Sydney.

Sydney is to be a great Theosophical centre in the future, and they have made a good beginning, for neither of the two great works was begun when I was there in 1922.

Our International Lecturers

It is difficult to over-estimate the valuable services rendered by our International Lecturers, who travel far and wide, distributing the bread of life. Among these I may name the Vice-President and his wife, Mr. and Mrs. Ernest Wood, Dr. and Mrs. Arundale, Mr. Knudsen. Miss Clara Codd and Miss Selene Oppenheimer have worked in Australia and New Zealand.

Mr. Fritz Kunz has worked incessantly, not only in lecturing but in helping the business side of Sydney activities.

Revised List of Charters issued up to the end of 1924

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	487	1913	1,441
1882	46	1898	528	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,068
1890	235	1906	913	1922	2,183
1891	271	1907	958	1923	2,221
1892	300	1908	1,041	1924	2,331
1893	344	1909	1,116		

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	250	6,916	1,211	Report recd., late.
2	" England ...	151	4,821	519	
3	" India ...	363	5,358	427	
3a	" Federation of Young Theosophists ...	47	1,000	825	
4	" Australia ...	24	1,580	123	
5	" Sweden ...	42	1,076	66	
6	" New Zealand ...	18	1,227	88	
7	" The Netherlands ...	37	2,531	228	
8	" France ...	68	2,740	362	
9	" Italy ...	31	613	124	
10	" Germany ...	32	792	201	No report.
11	" Cuba ...	43	916	172	
12	" Hungary ...	10	413	8	
13	" Finland ...	22	610	89	
14	" Russia ...	12	392	27	
15	" Czecho-Slovakia ...	7	1,129	...	
16	" South Africa ...	12	430	53	
17	" Scotland ...	30	804	79	
18	" Switzerland ...	17	232	13	
19	" Belgium ...	10	310	72	
20	" Dutch East Indies ...	28	1,774	166	No report
21	" Burma ...	10	211	20	
22	" Austria ...	12	505	85	
23	" Norway ...	14	302	20	
24	" Egypt ...	8	113	25	
25	" Denmark ...	9	363	36	
26	" Ireland ...	7	116	14	
27	" Mexico ...	25	440	...	
28	" Canada ...	24	627	76	
29	" Argentina ...	18	550	140	
30	" Chile ...	10	191	24	
31	" Brazil ...	20	348	88	
32	" Bulgaria ...	13	200	45	
33	" Iceland ...	8	285	25	
34	" Spain ...	14	559	117	
35	" Portugal ...	11	237	41	
36	" Wales ...	14	293	19	
37	" Poland ...	8	177	28	
38	" Uruguay ...	10	...	...	
	Non-Sectionalised Countries ...	31	711	204	
	Grand Total ...	1,540	41,492	5,859	

Only three countries have sent no report; the figures of the last report are given.

Our National Societies

Let us look at our National Societies, 38 in number:

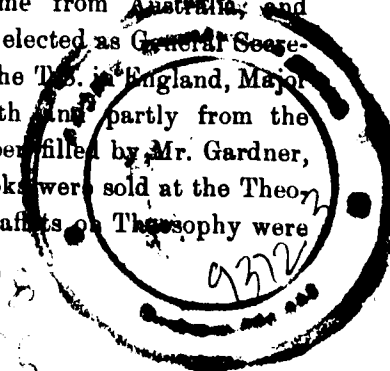
United States. The T.S. in the U.S.A. reports that its "most important fact this year is the spirit of intense activity. Everywhere the Lodges are unusually alert and our lecturers are speaking to larger audiences than in any previous year. More new Lodges were organised last year than in any preceding one and the prospects are excellent for still greater success in new territory." Its very useful new enterprise, the Theosophical Correspondence School, has evidently met a real demand, and has had the largest degree of success. "Aside from the better education of the members through systematic study under the direction of skilled educators, it has been especially useful to new Lodges and has also served a number of non-members." An Intermediate Course has been added to the Elementary Course for the coming year.

The Lotus and Round Table work is flourishing under the careful direction of Mrs. Vida Stone, who has established many Centres during the year. This activity is particularly useful in reaching the children of non-members. Some Tables have been established in churches, in public schools and in State institutions of various kinds, and of course at least some little knowledge of Theosophy inevitably reaches such groups.

The States have been fortunate in the visits of Mr. and Mrs. Ernest Wood, and of the Vice-President and Mrs. C. Jinarājadāsa. All four of these fine workers have given lectures, and have been welcomed by large audiences.

England has been well served by visitors this year: The President, the Vice-President and his wife, Dr. and Mrs. Arundale, Mr. and Mrs. Ernest Wood were among those who paid long or short visits. A Special Convention was held of which a very full report is given. It showed very marked sympathy with the methods and policy of the officials. The Annual Convention was remarkable as having representatives present from 28 National Societies, of whom 15 were General Secretaries. Miss Codd has returned home from Australia, and Mrs. Ransom has gone thither and has been elected as General Secretary. The much-loved General Secretary of the T.S. in England, Major Graham Pole, resigned partly from ill-health and partly from the pressure of other duties, and his place has been filled by Mr. Gardner, who is much liked and trusted. Many books were sold at the Theosophical Kiosk at Wembley, and 100,000 leaflets on Theosophy were given away.

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India. The T.S. in India has suffered from the uneasy political conditions, and the intense interest felt in political questions, which absorb public attention. On the other hand, we have the movement of Young Theosophists, and the report says that the chief event during the year "has been the great impulse given to the Theosophical movement in India by larger facilities being offered to the Youth to join the Theosophical Society. Dr. Arundale by his remarkable influence over Indian Youth has called forth an enthusiastic response from young men wherever he has gone and addressed their meetings. Our thanks are due to Dr. Arundale for the great work he is doing in this direction. Our workers have sent us very good reports of the working of these Youth Lodges, and there is hardly a town of note that has not at least one Youth Lodge in it. It will be these members that will spread the knowledge of Theosophy in the years to come and will be the mainstay of our work". Their Lodges and members are not borne on the rolls of the Society, as they should be; I am adding them to the Indian total, though not to the Section itself.

The General Secretary speaks well of the T.S. Muslim League, which he thinks has a great work before it.

Australia. The General Secretary, Dr. Bean, retired, and his place was filled by Mrs. Sidney Ransom. She writes in her report that the Section "had the great privilege and pleasure of the presence of the Vice-President of the T.S. at Convention in Melbourne in April last. His friendly, gentle presence greatly helped in solving difficult problems in a spirit of co-operation and sacrifice. He had already lectured in Perth and Adelaide, and after the Convention, came on to Sydney, where he gave a series of noonday addresses in the Town Hall vestibule to crowded audiences. His Sunday evening addresses were equally crowded by very attentive audiences, eager to hear his message, so beautifully delivered".

Mr. Fritz Kunz has been the main lecturer in Sydney for the Sunday evening public lectures. He has a gift for attracting the "business man," "and presents to him a practical application of Theosophic principles in a kindly humorous style".

Dr. J. J. van der Leeuw and Capt. Ransom (at the present moment lecturing in Melbourne) have also done much good work for the Sunday lectures. Mr. Ernest Wood is in Australia and will be able to travel round the Section before he leaves.

The Youth Movement is getting a firm grip. The movement in the T.S. itself is directed by Miss Dora van Gelder, and has great promise in it, and will produce capable lecturers. The sister movement engineered by young members in Melbourne, and known as The Australasian League of Youth, hopes to serve the Masters by bringing youths together on a wide and unlabelled platform. They have their own magazine called *Youth*.

There is no report from Sweden, though from visitors I hear of much activity and good work. (It came too late for inclusion here.)

New Zealand is proud of its new Headquarters, "its beauty and simplicity, its artistic colouring and joyous atmosphere". Six Lodges own their premises, a very good sign. At the Convention, the Opening Address was given by Miss Clara Codd, National Lecturer of the English Section, who was visiting the Dominion. "She said that she always attended Conventions when possible, and recommended the members to make a practice of doing so, reminding them of the words from our Scriptures saying 'Forsake not the assembling of yourselves together'. When we come together we catch fire from one another, and each one of us draws according to his capacity an increasing fullness of life and inspiration, and in the inner world a beautiful light and colour flows into the city and spreads that particular inspiration which radiates from the Society."

Miss Oppenheimer is mentioned as having done splendid work in visiting the Lodges, and other visitors are recorded. The Vice-President and Mrs. Jinarajadasa passed through Wellington on their way to America; Dr. Mary Roche, Bishop Irving S. Cooper and Dr. van der Leeuw also had a day or two there while journeying to Australia and America. Just recently, Mr. and Mrs. Ernest Wood have also visited Wellington en route to Australia. They all held meetings both private and public, much to the delight of the members who were able to gather there for the occasion.

The Netherlands, says Miss Dijkraaf, look back on a fruitful year of steady growth and harmonious development. "The increase of membership was larger than last year, and altogether there is a growing interest in Theosophy, showing itself in a favourable attitude of the press, the Churches, well attended lectures and a good sale of books."

"Wanting to help in the general difficulties of life of brothers in Central Europe, several Lodges in this Section adopted each a German

odge, and this has done much to establish a warm personal feeling of earnestness and brotherhood between the two countries."

France writes cheerfully of the growing interest. "The elementary course of Theosophy, by Mlle. Aimée Blech, was sedulously attended by enraptured audiences, and provided an excellent recruiting ground of new members. Mr. G. Chevrier's evening classes on *The Secret Doctrine* have shown how fascinating the study of H.P.B.'s writings can be made by a specially gifted lecturer. The second year's course, by Mlle. V. Reynaud, was most masterly, and brought home the truth 'that there are also in Theosophy teachings deep enough to cause even a giant to swim'."

In the Provinces, Theosophical work has been well sustained through the year. A valuable asset was the visit made to many French Lodges by Mr. and Mrs. Muirson Blake, who delivered in the principal towns scores of lectures in French and in English.

A new venture which met with considerable success in Paris is the "Théâtre Esotérique". "It was started by one of our members, Mr. Paul Castan, with the object of bringing to the notice of the public plays of a spiritual or occult character. Accordingly, every month a performance comprising one or several plays is given in the main Lecture Hall of the Headquarters, which can fairly well serve the purpose of a theatre. Ten such performances have been given up to now, all of which have drawn numerous and appreciative audiences, and have been extensively reported upon by the daily newspapers."

"So much for the Theosophical side of activities. The cause of Brotherhood has also been served. A League for Promoting Good Will between France and Germany was established last year during the Vienna Congress by a devoted member, Mr. J. Demarquette. It has hitherto been the means of bringing together French and German Theosophists in a common endeavour, and will—let us hope so—help to build a channel whereby the Peace from above shall be able to come down into the world of men."

Italy was much thrown back by the War, but is now showing signs of revival in active work. Colonel Boggiani, the faithful General Secretary, writes that the outstanding feature of the year 1924 has been this revival. He gives the following interesting note on Italian characteristics:

"It is necessary never to forget that Italians generally are not in the habit of joining societies or clubs of any kind; they very much prefer to stand aside, even when very soundly interested in the various matters. Moreover they have more in view the spreading of the ideals than increasing the number of members on the rolls, and consider T.S. membership very much as the enrolment in an army of workers and of servers; and therefore when somebody, after having attended a few lectures or an open meeting, asks for application, it is generally suggested to him to wait, to attend more lectures and meetings and study, till he feels quite sure he is in harmony with the Theosophical doctrine and its Ideals. So it happens that membership is not so numerous as perhaps it could otherwise be; but on the other hand, when talking to outside people, very frequently one finds that many of them are deeply interested in Theosophy. This is the most important thing; and it is so much so, that the orthodox Roman clergy feels now very uneasy, and gratifies us with angry attacks and special sermons full of false statements. Such attacks, however, virulent as they have been, have had no result but that of evermore increasing the general interest; and so we can feel very grateful to our generous, though unwilling, co-operators. Another sign of the increase in the interest for Theosophy and things spiritual in this country has been very clearly prominent in the Philosophical Congress held last spring in Napoli, where not a small number of lectures, papers and speeches by the Congressists were marked with a true Theosophical spirit."

"The 'Young Theosophists' movement, which was started in Italy, has met a considerable success; there are already Branches in Torino, Milano, Trieste, Bologna, Roma and Bari. They are still in a period of organisation and of research, but their working is very promising. In Roma through the care of these Young Theosophists will shortly be edited a fortnightly paper, *Alcyone*, which, though not openly stamped with a Theosophical mark, aims at the spreading of Theosophical Ideals among the Italian youth, so that, if living, it will assuredly perform a very useful work."

"Side by side with this Y. T. movement which is a part of the European Federation, another important activity has had its beginning this year, the 'Order of the Goliardi Theosophists,' promoted by some young members of ours who are students in the Pisa University, where they formed a special Branch 'Isis,' which has been fully admitted to

the rights and privileges of every Goliardic association; so this Branch with our Theosophical emblem was officially inscribed in the University Register, and soon attracted the most benevolent attention of all teachers and students. A second Branch is in process of being formed in the Firenze Athenæum, and they hope to have others in other Italian Universities."

The Italian Section of the "Karma and Reincarnation Legion" is going on steadily in its useful work of the popular spreading of these two fundamental tenets of Theosophy. The Section has now a monthly magazine of its own, *Rincarnazioni*, which has met with the most sympathetic public favour.

"Another new departure is the starting of a Vegetarian Restaurant by two members of the T.S. in Turin, and they hope it will prove to be a real centre of preparation, guiding the general public to a materially and morally more hygienic system of life, and contributing in this manner to make them ready for the impending Coming of the Great Teacher, and for the new Way that has to be trodden by Humanity in the future."

Germany sends a long and interesting report, showing 199 new members, and 4 new Lodges. Here again we meet our Young Theosophists. They have formed two Groups at Berlin, one at Hamburg, at Essen, at Ruhr, at Dinslaken, at Iserlohn, at Elbing (Ostpreussen). "They are bringing quite a new spirit into the body of our Section, a spirit of enthusiasm, joy, enterprise and strong will of co-operation. They are in touch with representatives of other German Youth Organisations, and this mutual interest is opening splendid vistas for our work in the future. On May 15th a Youth Festival took place at Berlin, where members of the Youth Groups and the Round Table gave a performance of Gertrud Prelliritz's *Heiteres Marchenspiel*, for the benefit of poor children."

The Vice-President collected during his stay in England £20 for the Propaganda Fund; Birmingham and America also helped. Members from Australia and South Africa sent whole volumes of *The Theosophist* and *The Herald of the Star*, which are circulating amongst our members. The European Federation of the T.S. has once more given the sum necessary to continue the Sectional Magazine.

The help given by the Order of Service to German F.T.S. and Star members in distress has been really marvellous. The Section thanks

Mr. Burgess, Mr. Thomson and Mme. Poushkine, who, with the help of F.T.S. all over the world, have constantly been sending money and clothing. They have enabled several Lodges to feed a large number of members during months. England and Norway have taken care of children. The American Section alone has collected more than \$800 for the Relief Work of the Order of Service, and Mr. Burgess is intending to continue his selfless work, because utter misery and poverty are still spreading in this country and he has not yet been able to help all the members who are in distress. The General Secretary says: "May I take this opportunity to send once more in the name of all those whose suffering has been diminished, whose hope and confidence has been strengthened through the help received, the heartiest thanks to Mr. Burgess, to his noble co-workers and to all the F.T.S. who have supported the Relief Campaign of the Order of Service."

"It may seem strange that six years after the war people are still so dependent on financial help from other countries. The main reason is that the German Section has *not one rich member* since about eight years, whereas in other Sections there are always some members who are able and willing to cover the deficit in the budget of their Section. Work done for Theosophy in Germany is work done for humanity as a whole, as all the Nations are only different manifestations of the One Life."

Much work is being done for Internationalism, and the General Secretary says: "I am encouraging the international aspirations of our members as far as possible. In the beginning of October I shall attend the World Peace Congress at Berlin and represent there the International League for the Federation of Nations, being its Secretary for Germany."

Mr. Knudsen has continued his unceasing work in the Central Countries. Visits are noted from Professor Kulkarni, Dr. and Mrs. Arundale, and others. These have done much to inspire in the sorely stricken Germany courage and hope, and they feel that they are welcome everywhere in the Theosophical Brotherhood.

The T.S. in *Cuba* is one of the most active of our Societies, and formed seven Lodges during the year; two were dissolved. 10 Lodges are in Porto Rico, and the Cuban Mother is thinking that these might well form a National Society of their own.

Hungary has worked very steadily; the Round Table has been started in two Lodges, and the Hungarian Branch of the Federation of

Young Theosophists has been formed. The translation of the *Bhagavad-Gītā* is in the press. Some of you may remember that I mentioned in *The Theosophist* that the translation had been made and was held up for want of funds for printing it. That want was supplied.

Finland has had much lecturing activity during the year, and mentions gratefully the visit of Dr. and Mrs. Arundale. There are four Round Tables, all in Helsinki, and Dr. Sonck winds up:

"The Theosophical work has thus been performed perhaps a little more intensively and successfully than during the preceding years, bearing richer fruits in form of steadily increasing number of members and Lodges, and more and more changing opinion of the public in favour of our movement."

Russia must not lose her place in our list, the fourteenth, though her children are scattered about in many countries, being exiled from their own. I authorised their linking themselves up, and this has cheered them much, and they have a little Russian paper the *Vestnik* (Messenger). Mme. Anna Kamensky remains their General Secretary, with a roving commission.

[There is no report from *Czecho-Slovakia*.]

The T.S. in *South Africa* seems to be making a little way. It has received from Miss Knudsen a beautiful plot of ground and fine buildings, named "Adyar," to form which she has "slaved for years". It will be the Headquarters of the Section. To spread Brotherhood in S. Africa is an uphill task. It is practically meaningless in a country where it depends on the colour of the skin.

Scotland reports a year of steady work. The Sunday evening lectures in Glasgow aroused so much interest, that a study class of 70 persons was formed. The Headquarters Library has opened a department for Braille Theosophical Books for the Blind. Groups of Young Theosophists are being formed. The Edinburgh Lodges work steadily for the League of Nations Union, and have brought into it 200 members.

The *Swiss Section* has been very active during the year, and is recovering from the many difficulties of the years after the War. It has difficult work, with French, German and Italian Provinces, their inhabitants being of such different types. They are very active in the diffusion of vegetarianism and the protection of animals, and have opened in Geneva a Star shop, which forms a good centre of propaganda.

Belgium speaks of the number of Professors from the Universities and other well known men and women, who like to speak on the Theosophical platform. A lecture on the Intelligence of Animals, brought in 2,000 francs, which were distributed among Societies for the Protection of Animals.

In the *Netherlands-Indies*, steady growth is maintained, but the General Secretary asks that one of the leading members of the Society may find time for a visit to "this earnestly striving Section," and it really deserves such help, as it has every year recorded a growth in membership. A Branch of the T.S. Muslim League has been started and it should be very useful, as there are many Muslims in the country, who are descended from Hindūs and are often Sūfis. The Theosophical Order of Service has many branches. The Young Theosophist Movement has started, and a Loan Society, well managed, has proved useful.

Burma has had a number of visitors this year, and the report speaks earnestly of the urgent need of an active Theosophical propaganda, that the new life which is pulsing through the country may flow in right channels.

Mr. John Cordes, *Austria*, writes, as ever, cheerily, though struggling with many difficulties; Austria has been so reduced in size and population, to say nothing of its poverty, that the T.S. has there a hard task. Mr. Cordes has, wisely, gone carefully over his register, and has cut out all members who are dormant. His list is therefore reduced to 505.

"The policy of consolidation brought in its train the hoped-for increase of inner strength. Formerly, members in this Section might have been fitly compared to bees swarming, whilst to-day they are truly quite like a bee-hive, so intensified have their ways of working become. A glance at the new edition of their *Schatze 1923* reveals over twenty different activities, all carried on in Vienna, chiefly at Headquarters, where every evening is taken up by well-attended Lodge and other meetings, whilst behind the scenes intense translation activities are carried on by a small but specially devoted set of workers, who translated into German Krishnaji's monthly messages to the Star Self-Preparation Groups, his new work *The Path, The Lives of Alcyone*, those of Orion, etc. Mr. Knudsen's liberality enabled these extra busy ones to flood us with Brotherhood Campaign leaflets also all in good German."

Norway has made no special progress, but speaks of the establishment of a group of Young Theosophists.

Egypt reports a quiet year of steady work, unmarked by any special features. She works on perseveringly under many difficulties, and shows a little progress under the devoted General Secretary, M. Perez.

The General Secretary, Denmark, remarks that "during this last year the conditions in Denmark altered in a way which has been very favourable to the spreading of Theosophy and to the Theosophical work in general. The public opinion, both as a whole and in literature and the press, has in many ways shown that the interest and the respect for the Theosophical attitude towards life has evolved to an astonishing degree. One sees, for instance, that the Theosophical way of regarding life is discussed in several of the books published by the greatest Publishing House of this country, and the leading papers are bringing articles before the public on Theosophical meetings as well as reports of them. One result is that the Society has engaged one of the finest and biggest halls in Copenhagen for a series of public lectures. All looks well for a great development."

There are no reports from Ireland and Mexico.

Canada is, at present, divided as to policy, some good workers standing by the General Secretary, others finding it impossible to work with him. With his consent, several Lodges have been attached to Adyar and these are forming a Federation.

There is much activity in Argentina, which mothers Peru, Bolivia, Paraguay and Uruguay; but the last named has fulfilled the hope expressed in the Argentina report, "that it is confidently expected that within a very short time, a Uruguayan Section will be formed". The application for a Charter has been received and granted. A very large number of lectures have been given, and with the help of a friendly press much propaganda has been carried on. The end of the report tells us that Señor A. Madril has been elected General Secretary and, as I have since been notified, Mrs. Gowland has been elected in the daughter Section.

Señor A. Zanelli, General Secretary of the T.S. in Chile, writes a very bright report, as he considers the "outlook for the future very promising". The *Revista* is much appreciated in the Spanish-speaking world, and a book containing translations of Mr. Ernest Wood's lectures

has been published, and is selling very well. Spanish-speaking America evidently means to come to the front.

There are 19 Lodges in Brazil, but one is "in lethargy". The General Secretary sends a full report of work; he notes that there is much collaboration between Theosophists and Spiritualists in Brazil, as many Theosophists have come through Spiritualism, and as they have much respect for Allan Kardec, most of the Brazilian Spiritualists are believers in re-incarnation.

Bulgaria is much disturbed politically, but it is noted that the discussions after the lectures shew interest in Theosophy.

One of our members in Iceland, Sig. Kristofer Peturssen, published during the year a book on the Spiritual Life in Iceland and a translation of the *Bhagavad-Gītā*; last winter he wrote a scientific book on the Icelandic language, and the MS. was read by some of the professors of the University; it was so much approved, that the University has given the money for its publication from a fund set apart for the publication of noteworthy scientific works. In the Introduction he states that he could not have written the book without his Theosophical knowledge.

Spain is making progress, slow but sure. A noteworthy fact is the donation by a Catholic priest of a large plot of land. *Sophia* has been revived, after a suspension of nine years.

Portugal shows an expansion of members, and claims that it has 40 members per million of inhabitants, a higher percentage than that of many other countries. It has started Leagues for the Protection of Animals and for Helping Orphans. An adventurous Theosophical aviator, Captain Manuel Sarmen Beires, left Lisbon last April for Macan, in China, and carried a message to me from Portuguese Theosophists, prefacing his long flight with a profession of his Theosophical beliefs, that was published in the Portuguese papers.

Wales sends a very full report of its many activities, among which we are glad to see the work for the League of Nations Union. The steady work of the groups is planned for strengthening the organisation, so as to carry the message of Theosophy all over the land.

Poland has this bright beginning:

"This year of work in the T.S. in Poland was a most successful one. It has grown in strength and unity. The Section has built up the consolidation of the collective organism, and has fully realised the spirit

of the Section, which is, the Spirit of Youth—real, live and active brotherhood, joy and enthusiasm—and has widened outer activities.”

It has an Action Lodge, which is collecting all the evidence available on the Jewish problem, so as to discuss it fully and if possible arrive at a conclusion. The General Secretary says:

“Not only many of the members are working in various social, religious and political movements, but several societies are coming themselves to us to ask help and co-operation, because they feel the strength and readiness for impersonal work and service. A great part of the members is training itself to become workers and ‘living examples’ of the standard of the New Era. In this fact lies the strength of the Society.”

We have no figures yet from Uruguay.

Unsectionalised

Rumania is not yet sectioned, but hopes to fulfil the necessary conditions by next year. The report is interesting, showing the difficulties with which our brethren in those unsettled regions of Europe have to contend.

Jugoslavia also is unsectionalised and has but two chartered Lodges, but it has a very energetic and devoted Secretary in Miss Jelisava Vavra, who is the Presidential Agent there, and we expect good news.

T.S. Outposts in the Wilderness

Sokaren, Finland, and Den Danske Loge (Denmark), remain separate organisations, for no very clear reasons.

Shanghai and Hongkong are really in the wilderness, but are in the full current of Theosophical life. Shanghai is doing well, led by that earnest and devoted worker, Miss Dorothy Arnold, who hopes to be able to leave it and start a centre in Peking. It has published its first book in Chinese, not as I had hoped, *At the Feet of the Master*, for the translation turned out to be unsatisfactory, and it is being redone. Miss Lily Noblston is the Hon. Secretary. Its activities are most creditable.

The Hongkong Lodge is also doing most admirable work.

There has come no report from Hankow or Barbadoes.

The World Federation of Young Theosophists

A report has reached me of this Federation, but I have had no direct information about its formation. In India, we have a Federation of Youth Lodges, of which the members are members of the T.S. but apparently it is not so in other countries. Details will doubtless come to hand later. Details apart, it is an admirable movement, and has my warmest sympathy.

The T.S. Muslim League

The T.S. Muslim League in India has a useful record of service since its inception last year, largely due to the work of Bro. H. C. Kumar, who has lectured on the teachings of Islām to both Hindūs and Muslims in many parts of India.

Headquarters Activities

Our T.S. Headquarters have become a centre of many activities which affect our neighbourhood and the larger world outside. The Treasurer's Report is very satisfactory, and again shows how well the Gardens are flourishing under the skilful care of Mr. Jussawalla. There is no change in our old and faithful workers: Messrs. Schwarz, J. R. Aria, Ranga Reddi, A. K. Sitarama Shastri, helped by Mr. C. Subbarayadu—under whose care the Vasanā Press is one of the best in India—and Rao Sāhab Soobhiah Chetty, H. P. B.'s old friend; Mrs. Stead, Miss Ware and Miss Whittam look after the Leadbeater Chambers, Blavatsky Gardens and Headquarters; Mrs. Cannan, Miss McCulloch work in the Editorial Office; Mr. Ramachandra Rao, Corresponding Secretary, assisted by Mr. Raghavachari, Miss Willson and Mr. C. Ramayya in the E.S. Central Office; Miss Ridge and Mrs. Dinshaw in the T.P.H.; Mr. Shah caters for Leadbeater Chambers and looks after the Dairy; Mr. Mudaliandan Chetty works in the Laundry; Miss Bell, Messrs. Raje and Srinivasa Iyer in the Private Secretary's Office; Mr. J. Srinivasa Rao in the Bhojanashālā; Miss Noble and Miss Palmer in the Mylapur Girls' School; Messrs. Telang, Shiva Rao, Shriram and S. Natesan in the *New India* Office; and Mr. Zührman in the Power House.

The *Library* sends in a good report, and announces a fifth volume of its Upanishat series—15 Shaiva Upanishats—as in the Press. It has been delayed by the much-to-be-regretted failing eyesight of the Director, due to cataract, but after a successful operation, the eyesight is now improving, and aided by glasses, he hopes soon to resume his work. All our sympathy is with him in this painful trial. The Buddhist Pāli-Sinhalese MSS. are noted as probably unique. Mr. F. L. Woodward has just completed an edition of the Commentary on the *Udāna*, to be published by the Buddhist Text Society, and he has published at the Oxford University Press a translation of the *Samyutta Nikāya* for the Pāli Text Society. *Sayings of the Buddha* is about to be published and other works are in hand. 144 MSS. have been given, bought, or copied—the last when originals were unprocurable and the works very rare.

The *T. P. H.* is, under Mr. S. Raja Ram's care and devotion, beginning to revive from its long depression. It has added five more valuable little books to its Asian Library, Vols. VII, VIII, IX, X and XI. The Vice-President has published *Early Teachings of the Masters*, answers to some of the questions of Messrs. Sinnett and Hume; *The Reign of Law*; *Eight Buddhist Lectures*; *First Principles of Theosophy*, a most valuable book; *I Promise*: Talks to Young Disciples. Also it has reprinted Bishop Leadbeater's *Hidden Side of Things*, and a third edition of Bhagavan Das' valuable *Science of the Emotions*, revised and much enlarged.

Dr. Cousins is responsible for the growing and most useful work of the *Brahmavidyāshrama*; it was his conception, and his enthusiasm has carried it through: it adds a most useful element to Headquarters.

He has done another marked service to the Society by adding to its Theosophical presentments of the Divine Wisdom, the Creative Activity of Ishvara, manifesting as Beauty; his lectures have aroused so much interest that his services have been requisitioned by the Calcutta and Mysore Universities. Mrs. Adair has aided much in this by the Art Exhibitions they have co-operated in organising with our T.S. Conventions at Adyar and Benares, and now this year in Bombay.

Mrs. Cousins has her own line of Art—Music—and she is much sought in high class amateur concerts for her brilliant playing. Another line of work started by her—Adyar residents being now regarded as pioneers in Service among Indian women and children—has been a

most successful *Women's Home of Service and Baby Welcome*, which is doing much useful work among the poor mothers and their babies in the *cheris*, and is also teaching home industries to middle class girls and women, so that they may add to their small incomes. The latest work is the setting on foot of the first *Children's Court* in India, a step rendered possible by the coming of a lady well trained in such work to Adyar as resident, Mrs. Stanford, who is one of the three Hon. Presidency Magistrates appointed specially for this work, a second being Lady Sadasivier, known in all good work for women and children in Madras, the wife of the just-elected General Secretary of the T.S. in India, and his comrade in all his work as T.S. lecturer.

Another of the activities centred in Adyar is that remarkable little company, known as the *Brothers of Service*, without whom our educational work could not be carried on. They set a delightful example of willing, joyous service, which is an inspiration to all of us.

Miss Barrie, who came to us some years ago to teach the Montessori method in our schools, and who later, with my full approval, accepted the offer of the Government of Madras to take up work under it, and is now the head of the Training College for Women Teachers, started last May a *Village Improvement Society* for the little hamlets close to Headquarters, in connection with her Montessori School at Adyar. A large shed has been opened for spinning, weaving, carpentry, to train the children to use their hands as well as their heads, and some of the village women have also learnt to earn a little by spinning. Mme. Manziarly is very active in this, and has learnt from one of the rare Indian experts in the use of vegetable dyes, a perishing art, its practical methods and is introducing that to complete the old village industry. Thus are we trying to carry out the injunction of one high in the Hierarchy, given through H. P. B., "Theosophy must be made practical," for Theosophy is 'their chosen instrument for the redemption of India from bondage, for the revival of her religions, her intellectual greatness and her material prosperity, and for winning back for her her place among the Nations of the world.

Subsidiary Activities

Our Subsidiary Activities carry on their most useful and necessary work. Some of these, carried on by residents in Headquarters,

I have noted under "Headquarters Activities," as it is well that members should realise how great a centre of the Masters' all-embracing work for human evolution Adyar is becoming. But these that are classed as subsidiary are so named because their work is largely carried on outside Madras by members not residing in Headquarters, and also they admit non-members. Foremost in importance is the *Order of the Star in the East*, energised to a wonderful extent by its Head, our Bro. Krishnaji. We have not as many reports from the Order as we should like, but those we have received are very good. The event of the Star year was the wonderful Congress at Arnhem (Holland) and its sequel, the Camp at Ommen. The gift of the castle and lands at Ommen have rendered an International Headquarters possible. *The Herald of the Star* has become a power, largely due to the remarkable editorial notes of the Head, some of which have been republished under the title of *The Path*. Brazil sends in a report, and asks for help and guidance, as the movement there is lethargic. Two monthly magazines, *Avatār* in Hindi and *Brothers of the Star* in English are issued by the Star Office at Adyar. Mr. Varma is managing the office.

The *Theosophical Educational Trust* flourishes exceedingly, both in India and Britain, and sends most interesting reports. The Indian one remarks that "our ideals and practice are more and more being adopted by other institutions". That is very well. It is what I call "Theosophising Education," and that is exactly why we carry on a few Schools and Colleges. In Adyar, in Guindy Road (Madras), in Madanapalle and in Benares, our educational work has been going on admirably during the year, and is likely to expand largely in the near future. In Guindy, Mr. Subba Rao has built up a fine institution, and is helped by Adyar residents, Miss Herington, Messrs. Yadunandan Prasad and Mr. Rama Rao. The Benares Boys' High School and the Girls' College and School do extraordinarily well in their examinations; all the girls sent up to the Matric. and Intermediate passed; at the first Messrs. Damodar Prasad, Kanitkar, Anandamurti, Brijoilas and Dr. Phansalkar, and in the second Padmabai Amma, Sitabai Amma, Miss Amery and Miss Orr work admirably. The Girls' School at Mylapur, near Adyar, with Miss Noble and Miss Palmer, has become a High School. I should add that all our schools are strong in Boy Scouts or Girl Guides. For the power to keep these up, I have to

thank our Public Purposes Fund, though it has not been as large as in its first year, and I have had to make two large loans, which much strain my now scanty resources.

I would urge upon each of you, who talk about the service of the Masters, what are you doing to prove your earnestness? What real sacrifice do you make to render possible the Coming of the Lord by preparing his way? Two years ago the Lodges, 104 of them, sent a monthly contribution to the Public Purposes Fund, which, aided by two or three donations carried on the work well. The second year less was sent, and I had to make a loan out of money sent to me to use in any way in which it was wanted, and at the end of next month there will be a deficit as well. Yet our educational work is specially stressed by the Lord Himself. I trust our 363 Lodges will remember how vitally necessary this work is for the future of India, and how the Theosophical plan of education, embracing the whole nature of the student, and developing him physically, emotionally, intellectually and spiritually, is one of the chief methods which is needed for that Future. It is the surest method of bringing about Hindū-Muslim Unity, for Hindū and Muslim students learning together, playing together, and led to reverence each other's religion as they join in a common daily act of worship to the One God, in which prayers from all faiths are used, results in an attitude which cannot be lost in later life, but sweetens the whole character, and broadens it unconsciously, while deepening the individual faith. Think of your monthly gifts to this work as offerings made directly to the Masters, one of whom described Theosophy as the corner-stone of the religions of the future, not as supplanting any one of them, but as holding them together in Unity. Our Theosophical Schools and Colleges are the only ones which give religious and moral teaching to the student according to the faith of the parents, and link them all in the recognition of a single Object of worship. We have few Schools and Colleges, for the Society in India has few wealthy members, and those few do not show the same generosity as do the poor.

And here let me express the gratitude I feel for the support given by our American Brethren, who are sending over an increasing sum regularly to help our work, especially the educational part of it. This year, thanks to Brother Krishnaji's efforts, some large sums have been put into a London Bank, to be released when we

are sure of larger help from India. A great project is in front of us, no less than a regularly chartered Theosophical University, wherein the successful line followed by our Schools and Colleges, and universally praised for its results on education and character by Government Inspectors, will be more thoroughly and completely carried out. Only then shall we, by a striking practical example, succeed in Theosophising the system of Education.

The *Theosophical Educational Trust in Great Britain and Ireland* sends a long report of excellent work at Letchworth. Dr. Arundale much approves the Guilds, which "represent the conviction of the authorities that every S. Christopher boy and girl must be trained to become a good citizen, apart from all else". That is what is needed, and is the aim of all the Schools and Colleges of the Trust. It is, in fact, the essential of all education, yet is sadly neglected everywhere, and in India, where it is most lamentably necessary, it is ignored. The S. Christopher Co-operative Guilds are an interesting industrial experiment, and have covered their expenses during the first year. The whole report is most interesting and inspiring.

The Round Table flourishes in America. The report from England really embraces Europe, and gives a most interesting account of the various Tables. When I was in Hamburg last summer, I was much struck with the beauty and devotion of a Round Table I attended. It is a touching tribute to the Chief Knight, the Founder of the Order, Knight Lancelot, that a seat in the Amphitheatre at Balmoral has been bought for the Order in his name.

Spain sends a report of *The Golden Chain*.

The *Musæus School and College* at Colombo continues to flourish and its Training College has achieved a unique success. It sent up 99 students to the Government Examination, and every one of them passed. Mrs. Higgins, the Director of the whole Institution has indeed a right to feel pleasure in the splendid service she has rendered to the Education of Buddhist Girls and Women.

The *Olcott Pañchama Schools* enter on a new phase. Madras is one of the seven Provinces in which the Indian Minister of Education passed a Free and Compulsory Education Act. The Corporation of Madras becomes responsible for Primary Education therein, and the Trustees have handed over the three schools within Municipal limits to the proper authority. Their names will be

retained. The other two schools, outside the limits, remain in the hands of the Trustees, and if friends will make the same donations as heretofore, we shall be able to raise the teachers' salaries to the Municipal level, and thus make easier the lives of a most deserving set of persons. The new Superintendent, the son of our Library Director, is doing excellent work.

The Theosophical Order of Service is becoming world-famous, thanks to the priceless services of its remarkable International Secretary, Arthur Burgess. No praise could be too strong for his work and he is nobly served by his comrade Thomson. It is truly a World Social Service Movement.

The Women's Indian Association is one of the remarkable institutions which have taken birth by the energies of the Fellows of the Theosophical Society. It has 51 Branches and 18 Centres, with a membership of 2,700, and it has been at the back of the great political movement of Women in India. The vote has been gained in three Provinces of India and in Burma, and given to women in Mysore, an Indian State. Two of its members have become the first women admitted to the Indian Bar. Six have been appointed to Municipal Councils. Three are Hon. Bench Magistrates. Two of the three Presidency Magistrates just appointed for the first Children's Court in Madras belong to it. The Hon. Secretary is a member of the National Convention as its representative, and has just taken part in the drafting of a Commonwealth of India Bill. The Association has warmly engaged in Social Service, and has shared much of the responsibility of the National Baby Week in different places. The Women's Home of Service in Madras is one of its beneficent institutions. There were 20,000 attendances of infants and children at its Baby Welcome; 150 pupils were taught handicrafts at its training School. Classes in Samskr̥t and English were held. No record has reached me as to its work in connexion with women doctors, though the T.S. has escorted several to Europe and America through its sea-port members.

Conclusion

Let me, in conclusion, acknowledge inadequately—for I find no fitting words of thanks—the extraordinary love and kindness lavished on me during my visit to Europe last summer. Nothing I have done

deserved the welcome I received; it was due to the loving hearts met in each country I visited—England, Wales, Scotland, France, Holland, Germany. The love I keep in my heart as a priceless memory, to be an added inspiration to better work, to less imperfect service.

Brethren, do you recognise the Joy of Service, when it is rendered as a humble aid on earth to that Will which makes for Righteousness and Bliss, that is served so perfectly by our Elder Brothers? We speak of it as a "Service which is perfect Freedom". It is far more. It is a Service which is Joy so profound that it is uttermost Serenity; a Service which is fed by an ever-upwelling fountain of intarissable strength; a Service which accepts every frustration, every set-back, knowing each as a seed of a vaster good, that acknowledges no failure, no defeat, because victory is ever with Ishvara, the Ruler, and a fragment of His Being is the Hidden God in man, the Inner Ruler Immortal. O my Brethren! if in the silence of the mind and the calm of the emotions, you had ever caught one glimpse of the Glory, of the Majesty, of that Supreme, you would not need my feeble words; for you would hear the Voice of the Silence, the Silence which speaks more eloquently than any sounds which are known to mortal ears, the Silence, because the REAL is ever inexpressible.



ABOUT THE FUTURE OF THE THEOSOPHICAL SOCIETY

By A. ROSS READ

AN intelligent Theosophist will not doubt the permanence of the profound truth which the Theosophical Society teaches, but he may doubt the permanence of the Theosophical Society as an organisation; and even though the name might be changed the institution will not die, for it is founded on eternal principles.

It is of the utmost importance to the world that Theosophy, the most philanthropic, the most illuminative, and transcendent of philosophies ever known, should have the truths which it contains and the problems of life which it explains made clear to the inhabitants of every clime, country

and corner of the globe. This is the great mission of the Theosophical Society.

It is the only organised and world-wide association there is whose sole purpose is to aid in hastening the evolution of man. It is the only available agency or instrumentality fully equipped for that great work, and it is more nearly universal in its organisation than any other philanthropic body, unless it should be the League of Nations.

If in the future another instrumentality will have to come forward to be the vehicle of Theosophy's principles and the interpreter of the Great Law of the Universe, which the Theosophical Society has so faithfully tried to explain to perplexed humanity, it will be but a natural change in the course of evolution carrying out the Great Plan. The times and the trend of thought towards evolution demand an organisation that both in name and application are appropriate for the advancing mental status of mankind. The world is gradually outgrowing the ideas born in the dark periods of superstition and religious fanaticism which for so many years held the minds of men in their unrelenting grasp. The lingering remnants of that same tendency are still in evidence wherever free thought is hampered, free speech throttled, or religious intolerance prevents progress.

The material progress of the age, the triumphs of science, and the success in utilising the forces of nature by the genius of man are preparing the minds of men for the study and acceptance of the Great Law of involution and evolution which until now was so far from the thought of the average man that he seldom gave any attention to their marvellous operation. Now, since the virgin birth of Christ has been challenged by clergy who still claim to believe in the essential doctrines of *The Bible*, there has been an awakening of thought in the church that a few years ago would have horrified the members as an attempt to destroy all the bulwarks of Christianity.

The controversy between the Modernists, who claim the right to reason about and reject what they see fit of the old orthodoxy, and the so-called and self-named fundamentalists, who believe in the plenary inspiration of *The Bible*, some of whom are endeavouring to eliminate the study of science from universities and the public schools, has drawn the antagonism of church orthodoxy away from evolution, which it formerly considered its mortal enemy, and carried the war into their own precincts to be fought out between themselves. This battle royal between churchmen will in the course of time compel the laymen, who are not so greatly concerned about the loss or salvation of their souls as they once were, to wake up and take sides in order to learn the real truth. When that time, now steadily approaching will be fully upon us, it will be unfortunate for the world humanity, if the Theosophical Society, or some other such vehicle, be not prepared to extend to those who have lost their old faith a greater hope than that which they lost and a broader and clearer vision of life.

A DECREASING INTEREST CLAIMED

Certain individuals, who are by no means alarmists nor yet of a pessimistic turn of mind, and have been and are faithful and influential members of the Theosophical Society, speak disparagingly of its future. They say:

If appearances are not deceitful, the indications are that the Theosophical Society is on the down grade toward the end of its cycle of usefulness.

In support of this contention, one of the evidences they cite is the very light vote cast in the U.S.A. three years ago for the world President and the still lighter vote, comparatively speaking, for the U.S.A. President last spring. In each case there was no opposition to the candidates, which had much to

do with the light vote cast; but there still remains the plausible supposition that, if there had been the interest in the philosophy that formerly existed, there would have been a much larger vote to have given tangible evidence of that interest. The vote for Dr. Besant did not show as great a lack of interest in other countries as it did in America.

Coupled with the indifference in America, there is the increasing number of independent Lodges and divided attention between Theosophy and the Liberal Catholic Church, and in Australia there has been aggressive denunciation and separation, and here and there over the world there have been some annoying episodes.

It is not my aim, however, to describe with accuracy or in detail the transactions of any country foreign to my own, nor to condemn any; for out of all that is or has been, good may, and in the near or remote future, must come, and my reference to them is for the purpose of soliciting and receiving expression of opinions more securely anchored than mine in this sea of tossing waves, as to the future course of the Theosophical Society. In making this effort I must express my sincere thoughts frankly, freely and fearlessly.

One of the causes of the decline of interest in the Society is ascribed to the loss of Krotona. While Krotona was the Mecca of Theosophists, there was a charm even in the euphony of its name that caused those members who had never seen the locality to draw a beautiful imaginary picture of it. That picture never lost any of its graces or charms by the descriptions of returning pilgrims. Nor was there less praise from those who had the good fortune to visit it, for the wonderful progress made; its artistic buildings, the great work being done, and the uplifting influence that was going out from that lofty, flower-decked headquarters.

But one day a false idea began to wander around that most charming spot of the world and it got into the minds of some

Krotonians. This idea was that Theosophy and business were incongruous and would not thrive together; and so the seeds of dissolution were sown and there began to be dissatisfaction and some dispute. Then the end of Krotona's glory came into view and it was declared that business was detrimental to the growth of spirituality. It was thought strange why one who labours or trades for a living cannot develop spiritually. Then another declaration was made that neither profound education nor a life of study and meditation alone will insure spiritual growth, but that good deeds and honest pursuit of any kind of honourable occupation will aid in such growth.

Truly, we cannot advance spiritually unless the principles which make for spirituality are carried into every act of our lives. Every gainful occupation, followed according to the precept and principle of the Golden Rule, will be an aid rather than a detriment to such growth, and Theosophy will make business honourable and ennobles industrial pursuits.

CHANGE OF NAME FROM BRANCH TO LODGE

It is very desirable that all local organisations should be loyal to the Headquarters at Adyar. The change from Branch to Lodge may not have had the bad effect that some have ascribed to it, but it undoubtedly had some influence in loosening the former close tie all felt under the original name "branch". That it had a psychological effect to that end can scarcely be denied.

The organisation of the World Theosophical Society was once fittingly symbolised by the strength, symmetry and beauty of a great branching tree. The roots extending in all directions, deeply and widely into nature's provision for its life and growth, as the organisation of the Theosophical Society extends into all nations and draws from the spiritual forces of all races and nations indicating that the Universal Brotherhood

of Man is the real foundation of a World Theosophical Society. In like manner was the trunk, limbs and branches of the tree emblematic of the world organisation. The strong round trunk of the tree representing the World Headquarters, its strong limbs the sections, and the smaller limbs shooting out from them the local branches throughout the world.

For nearly twenty-five years all the local organisations of the Society, in the U.S.A. especially, were designated as branches. It was in the spring of 1897 when Countess Wachtmeister travelled over the country, reorganising American Branches which had been wrecked by the Judge secession, and organising new ones, that the name "Lodge" began to be substituted for that of "Branch". Not every one then in existence changed its name in accordance with her action but many of them did; and when A. P. Warrington was General Secretary at Krotana, he issued an order that the local organisation should be officially known in the American Section as Lodges instead of Branches.

The writer is not making any accusation against the individuals named above; for what they did was done with good intentions and perhaps was best for the Society in the course of its experience, however much many members regretted the change.

OUR SYMBOLS

In an article in THE THEOSOPHIST more than a year ago, the thought was expressed that our symbols should be of a modern type, and that since a symbol is meant to be an ideal representation of an edifying thought, it should exemplify as little of the mysterious and as much of the understandable and ennobling as possible.

In our present symbol the triangles have a significance familiar to many, which a little explanation will enable

modern intelligence to grasp, but surrounding those triangles, instead of simply a plain golden circle, a serpent with its tail in its mouth is made to represent the grandeur of eternity. The serpent symbol, sacred to Hermes, myriads of years ago, does not represent ennobling thought in A.D. 1924. Its name and that of the snake have so long been associated in mind, both in the Old and New Testaments, in literature and in modern thought, with sin, deceit, and vindictiveness, and their attendant evils, that it is not suggestive of noble thought.

Without disparaging the benevolent purpose of Madame Blavatsky or any other individual in bringing out this recondite emblem, yet what logical reason can there be for retaining the serpent, when it detracts and repels and fills no purpose emblematic of eternity, that could not be more fittingly and attractively represented by a plain circle? If any of the living animal kind is to be represented in our T.S. symbols, the most beautiful and fitting for the world at the present time would be a dove bearing the olive branch of peace in its mouth. An inspiring, sublime and beautiful philosophy should have a symbol of like exalting character in the association of thought between the two.

ANOTHER REASON GIVEN

The following is from the pen of a devoted student of Theosophy who lives in England:

It must be admitted that there has been an increasing tendency in the Society during the last twelve years to place undue reliance on ceremonial, orders, churches, creeds, and their equivalent, thereby sacrificing the virility of individual effort and freedom of thought which was so noticeable in the early days of the movement.

Those who are conversant with the history of the Society from its organisation, or have been members twenty-five years or more, and have watched the trend of thought and action of its membership and noted the tendency, as pointed

out in the quotation, and the gradual decreasing interest in the fundamentals of Theosophy, and its interpretation of the Great Law, will agree there is much truth in the quotation.

The idea of thinking that it is necessary to resort to church ceremonies to make the teachings of Theosophy more effective is absurd. The Theosophical subject itself, is, or would be if properly handled, sufficiently illuminating to invoke by its own inspiring truths all the unity of thought, serenity of mind, and concentration of attention, which it is possible to secure by any other procedure.

This departure from the former methods of conducting the meetings of the Society and the consequent loss of interest in them, because of making the philosophy less distinctive as a leading interpreter of the laws of the universe, has much to do with the decline in interest noted.

WHY ANY KIND OF DEVOTIONAL EXERCISE ?

Many people in various new and independent organisations are still creed-bound by the traditions and devotional ceremonies of the church, that they think any kind of a meeting must open either with prayer or other form, or it will be no good. This mania, following the Ku Klux Klan example, has broken out in banquets, conventions of various kinds, at political meetings, and promiscuous gatherings generally. We may expect to find that corn huskings and log rollings will be opened with prayer after awhile, if this indiscriminate use of a sacred rite continues.

We should neither denounce any ceremonies sacred to others nor make such an inappropriate use of them ourselves as to render them ridiculous and useless, or positively injurious.

There is no preliminary performance, ceremony or ritual that can add anything to the search for truth. In fact, to admit

that any ceremony is necessary to the search for truth is to have an inadequate conception of its power and the divine laws of nature it explains. When opening or preliminary practices have become the custom, they naturally and inevitably lead to a limitation of thought, produce intolerance and finally result in dogma, bigotry and superstition. Such is the natural course and consequence of form, ceremony, and ritual practised by those brought up under the influence of Churchianity.

The only safe plan is to eschew any kind of a preliminary or devotional exercise in Theosophical meetings, in order to avoid their detrimental use.

THE TREND TOWARDS SECTARIANISM

President Rogers of the American Section expressed the thought in *The Messenger*, not many months ago, that if the independent Lodges kept on increasing as they are now doing, there would soon be as many sects in the Theosophical Society as there are in the churches.

The question naturally arises, will this cutting loose from the sectional organisation have a disintegrating effect upon the unity and solidarity that one time characterised the section and its branches ?

WHAT IS A SECT ?

Lexicographers define a sect as "a company or set having a common allegiance distinct from others. In religion, the believers in a particular creed or upholders of a particular practice". In other words, it might be defined as a regular repetition of certain forms or ceremonies, especially so when practised until the sect or company or organisation and the members belonging to such an organisation, or the outside

world, look upon such practices or ceremonies as an essential part of the principles of that organisation.

Again, persons, or a set of persons, separating themselves from a body because of disagreeing with it, or differences of opinion on certain tenets or teachings, become a new sec. and also make a sect of the ones that are left. Sectarianism in either a secular or religious organisation has a tendency to narrow the vision and prevent freedom of thought. Rituals, rites, and ceremonies are the practices which naturally distinguish the different church sects and beliefs, and because of the differences of opinion between sects, in the dark past, they caused antagonisms, ill will, persecution, wars and all the long list of cruelties and evils that followed in their wake.

OPENING AND CLOSING EXERCISES

Neither the teachings of Theosophy nor the instructions of the Master, who directed the founding of the Theosophical Society, ever suggested the propriety or necessity of opening or closing devotional exercises at its meetings, other than the opening of them by the President in the ordinary parliamentary secular manner; for it must be remembered that Master K. H. very emphatically told A. P. Sinnett, in one of his letters to him, that "Theosophy is not a religion but a philosophy" and as such the T.S. has been organised to bring together a body of people united in a mutual effort of research into the laws, marvels, and occult forces of nature and the latent powers in man.

The Society, therefore, is more akin to a body of scientists, geologists or astronomers coming together, each to bring before the others the results of his research for consideration and to gather therefrom some definite hypothesis to form the basis for still more enlightenment.

For Lodges which hold weekly meetings, if they do not have music or some other exercise which is common with secular assemblies generally, the best opening exercise which any meeting can have is simply a reading of the minutes of the previous session, followed by whatever business it is necessary to transact for the good of the Lodge, and then to take up the presentation of the subject for its consideration. And the best closing exercise that it can have is by simply leaving the illuminating thoughts that have been expressed in search of the truths of the philosophy to remain in the minds of members instead of diverting their thoughts to something else.

The reading of the minutes of the meeting in session at the next meeting will thus form a link between the successive meetings, and will recall the discussion and thoughts of the previous meeting, which will be the best mental preparation possible for effectively considering the subject of the present meeting. Thus a connected chain of thought is created in the minds of the members without any broken links from one meeting to another. The *absence* of any opening exercise after calling the meeting to order, or a closing one after the motion to adjourn, which distracts the attention from the subject considered, is far more beneficial than the performance of such exercises. Thus does a meeting avoid placing the shadow before the substance and finally making the shadow so important, in comparison, that it dims the light of truth that might have been brought out for illuminating the minds of the members in its full radiance.

A Theosophical meeting so conducted could not possibly merge into sectarianism; for Theosophy recognises truth wherever it may be found and does not ally, or at least is not supposed to ally, itself with any other organisation, except in a co-operative manner for aiding each other in the search for truth and in the work of propaganda for the benefit of humanity.

On the other hand, if this total absence of ceremony of any kind, or devotional exercise, is not observed, there can be no assurance of avoiding sectarianism. Any kind of ceremony or practice continued indefinitely will, in time, unconsciously ingratiate itself into the minds of the less thinking members as a necessary part of the meeting, who would hold that it would not go on right or have a spiritual trend if the usual form and ceremony were dropped out. At this point the lodge has already made itself a sect, whether it recognises the fact or not. Another step, and intolerance and dogma will grip it and sooner or later, if not, made conscious of its digression and it sees the necessity of retracing its steps, searching for the truth will become a negligible quantity in the limitless field of knowledge and light, in that Lodge.

The objection to sectarianism in the T.S. is that it would lead to the hampering of free thought, to the throttling of free speech, and become intolerant of any expression not cut down to its narrow sectarian view. It therefore, would be disastrous to the Society.

Fourteen years after the organisation of the Theosophical Society, Madame Blavatsky wrote in *The Key to Theosophy* that,

the future of the Society will depend almost entirely upon the degree of selflessness, devotion, and, last but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of its founders.

She further says :

Every such attempt as the Theosophical Society has hitherto made ended in failure because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

She then refers to the fact that

all our members have been born and bred in some creed or religion and consequent on that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences, and if they cannot be freed from such inherent bias or at least taught to recognise it instantly and so avoid being led away by it, the

result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

She also says :

If this danger be averted, the Society will live on into and through the twentieth century.

After some further explanations, she concludes with these encouraging words :

If the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century compared with what it is now.

The above quotation needs no comment or explanation. But following it I quote from a copy of a letter which a sincere Theosophist and esteemed friend wrote to an inquirer seeking light. I most earnestly commend the thoughts contained therein to the unprejudiced consideration and judgment of the reader. The quotation is as follows :

One of the basic conceptions back of the original Theosophical movement was the creation of an absolutely unfettered and unsectarian organisation, which would discover and express synthetic truth, in non-dogmatic form. Unfortunately, Theosophy to-day has become and is universally considered by the outside world as a sectarian cult with its own peculiar dogma. We are regarded as a group of people who believe queer things, professing to believe something we seldom practise. It is because of this fact that the wide-awake, well informed persons shun the movement, and we therefore draw our members quite generally from the more provincially minded class.

The Society is not in a healthy condition spiritually. It needs to be refocused and re-polarised. It is wasting time attacking and exalting personalities.

Apropos of the above quotation, I quote and paraphrase, in part, from an individual living in Sydney, Australia, who is a prominent member of both the T.S. and L.C.C. He, in reasoning along lines of cyclic periods, draws his conclusions that in 1928 the Society will contact another crisis. He says :

Eleven years after the founding of the Society, the Coulomb trouble occurred in the year 1884. Then another eleven-year period

began by the Judge affair in 1895 ; and in eleven years after that, in 1906, as a result of unreliable accusations by Katherine Tingley against Leadbeater's instructions to his pupils, a great furore was created about his head, which shook the Society to its very foundations. But in two years after that storm, it took on new life and vigour and grew in stature, strength and virility, as never before until 1917, the year of the inauguration of the Liberal Catholic Church, which was the occasion of seeds of dissension being sown among the members, and which culminated in the United States of America in the campaign for a national president which left scars of the battle fought, so deep that the three and one-half years elapsing since that time have not yet fully healed them. In four years more, in 1928, another eleven-year cycle will be rounded out and whether it will result in a period of peace and growth following the present period, is an unsolved problem.

H.P.B. AND MEDITATION

The wise discrimination so frequently observed in Madame Blavatsky's teachings were never more impressively exercised than in her sincere commendation of concentrated meditation in private, and, as one of the founders of the Theosophical Society, making no provision for its use in opening or closing T.S. meetings. By a lack of that same discrimination by the members of the T.S. they have again verified the proverb that

a worthy spiritual act, properly performed at the right time and place will redound to the greatest good, but improperly performed under wrong conditions, will result in great harm.

Because meditation is commended by Theosophic teachers as having great intrinsic merit it becomes distinctly a Theosophical attribute and its use in T.S. meetings is particularly adapted to making the Society a sect and thus bringing about its downfall. Would we prolong the life, the usefulness and the benign influence of our world-wide and loved Society, we must heed the advice of our Great Teachers.

A. Ross Read

MONETARY REFORM

By LEONARD C. SOPER, F.R. ECON. SOC.

(Continued from p. 569)

II

IN a previous article we saw that although the currency of a country is a measuring-rod of wealth, acting as a medium of exchange, a measure and store of value, yet, unlike other standards, it is allowed to expand and contract regardless of the effects on the owners of the thing measured. Following from the world-wide production and distribution of wealth, we concluded that the problem of an invariable monetary standard was one that could only be solved permanently by international action and several schemes for effecting this in whole or in part were outlined. These were summed up in the statement that on the whole the world had definitely decided to introduce a "gold exchange" standard as soon as expedient. It is proposed here to deal with the special problems that arise in the introduction and maintenance of such a standard.

We are familiar with the fact that under a "gold exchange" standard there are two factors that may cause the stable general price level, which is our goal, to vary. One is, changes in the amount of the currency (as defined in the first article) relative to commodities, the other, changes in the

amount of gold itself in relation to commodities. The pre-war system concentrated only on maintaining the currency at a fixed value with gold. The post-war system, in view of certain considerations to be discussed later, will have also eventually to maintain gold itself at a fixed value.

An examination of the amount of currency in the chief industrial nations at the beginning and end of the war, made by Prof. Lehfeldt shews that even when reduced to a gold equivalent (which means the elimination of the influence of inflation) the amount at the end exceeded that of the years immediately preceding the war by 50% to 75%. The Sauerbeck Index of 45 representative prices stood at 85 in 1913. In terms of gold in our post-war years it has been between 50% and 75% more, so that even after allowing for inflation, these prices are still 50% to 75% above the pre-war level, which is in close agreement with the results of Prof. Lehfeldt's investigation. The war stopped any increase in real production that could have used some of the increase to monetary gold, with the result that there has been a progressive decrease in its value. If, therefore, a return were made to the pre-war gold standard, general prices would still be 50% to 75% above the pre-war level.

The possible methods of maintaining a stable general price level previously described may be summed up as follows:

1. The currency to be controlled through the Bank Rate (Discount Rate) of the Central Bank of each country with a view to eliminating changes in the general price level, that is in the value of the currency relative to commodities. The currency to be based on a "gold exchange" standard, at a fixed ratio with gold, without however any attempt being made to control the long-period changes in the general price level due to changes in the supply of gold itself. This is the proposal of Prof. Cassel.

2. The currency to be controlled as above, but to be fixed at a variable ratio with gold, the Central Bank of each country to buy and sell gold at a variable Gold Rate. The general price level would be kept stable by the regulation of the Bank Rate or the Gold Rate. If for instance, gold began to leave the country, this might be due to (a) depreciation of the currency in terms of commodities, manifesting itself in rising prices, or (b) appreciation of gold in terms of commodities. In the first case the Bank Rate would be raised to restrict credit, in the second the Gold Rate would be raised to attract gold. Here again no attempt is made to control the value of gold itself. This method is that of Mr. Keynes, which he proposes as a modification of that already described.

3. The currency to be controlled by instituting (a) a standard coin containing a variable quantity of gold, or (b) a standard currency unit which should be exchangeable for a variable quantity of gold. The first proposal would necessitate recoinage when the general price level tended to change. If (b) were adopted the unit might be either a coin containing a fixed quantity of gold but exchangeable for a variable quantity of gold bullion (in effect a token coin) or paper. Gold bullion would be bought above and sold below the current market rate, to check a tendency of the general price level to fall or rise respectively in terms of commodities. The value of gold itself is not controlled under this method proposed by Prof. Irving Fisher.

4. The amount and therefore the value of the gold entering into the world's monetary system to be controlled by an international Commission with the object of stabilising the general price level in terms of gold. This is suggested by Prof. Lehfeldt with a view to eliminating long-period changes in the general price level. It does not afford any means of controlling the general price level in terms of currency.

We have, therefore, three proposals for controlling the general price level in terms of currency and one for its control in terms of gold, all based on a "gold-exchange" standard. Our task now is to attempt to decide, on the basis of practical experience and the requirements of the immediate, as apart from the remote, future, what working compromise between the ideal and the expedient will probably be effected.

We know that the U.S.A. holds a vast stock of gold, which is continually increasing. The Federal Reserve Board, controlling the banking system of that country, has, in pursuance of a policy of price stability, declined to allow this gold to have the multiple effect on the country's currency which normally arises under a gold standard, where the currency is fixed at a certain ratio with gold. Instead therefore of rising prices, we have the spectacle of gold buried in the Treasury vaults. Now, so long as the rest of the world is in general America's debtor, and under obligation to redeem its debt in gold, just so long must gold accumulate there, unless one of two things happens. Either the industrial nations of the world introduce a "gold exchange" standard, or the Federal Reserve Board allows its accumulation of gold to exercise its normal effect and cause a tremendous rise in the general price level of America. The second possibility may be ruled out, as the probability of the Federal Reserve Board deliberately initiating an economic crisis on a large scale is remote. The second possibility is, as already stated, on the way to fulfilment.

If both internal and external general price level stability is desired (for instance, as between England and America), the procedure of Professor Cassel will have to be adopted *in toto*. This means that the Court of the Bank of England will need to work in close co-operation with the Federal Reserve Board. But in practice, in view of the considerations discussed above, the Bank will be subservient to the Board. There

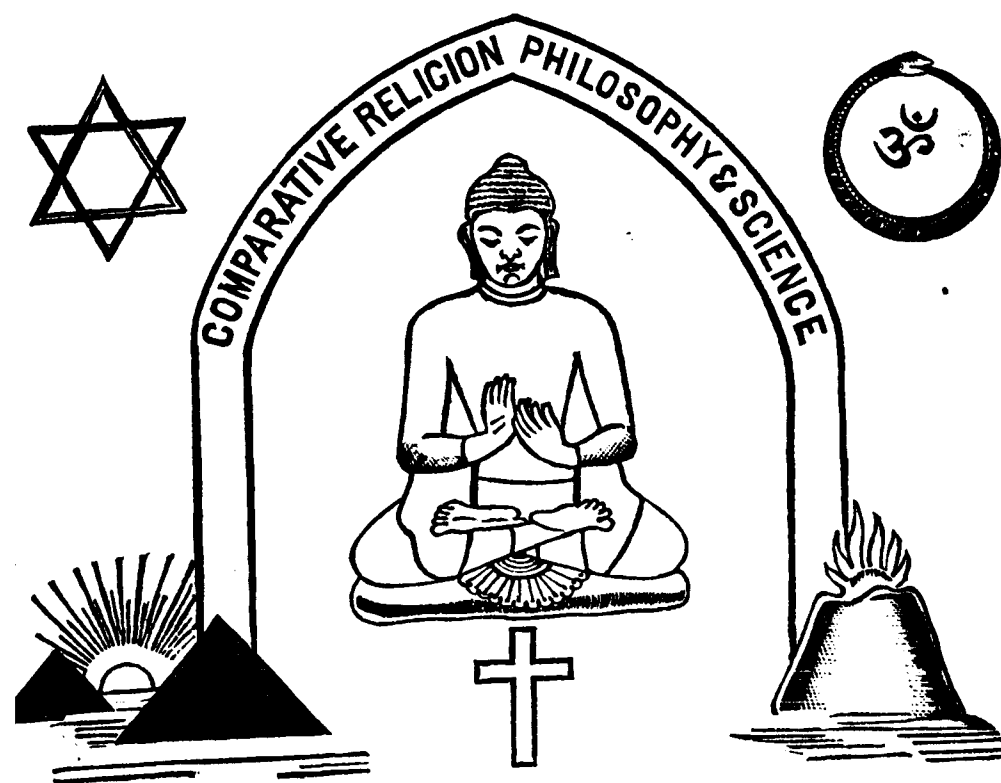
is yet too little faith in human nature for English and Americans to accept such a proposition. Each will naturally suspect the other of wishing to control the monetary system to its own advantage.

There remains for decision the relative advantage of internal and external price stability, (or of home and foreign trade). Since we cannot have both in the immediate future, we must choose one or the other. The general conclusion seems to be that the latter should take first place. If we accept this we must also accept the proposal of Mr. Keynes for a stable internal price level regardless of the policy of other countries, thus leaving the external price level (and therefore the rates of exchange), to take care of itself. This then should be the immediate object of the monetary policy of England. With England and America both using a "gold-exchange" standard, there is every encouragement for the rest of the world to follow suit immediately they are confronted with the beneficial results of internal general price level stability. The stabilisation of the external price level would then inevitably follow. Summing up, the immediate aim is stability of the internal price level, the ultimate is stability of the external price level in addition, in terms of currency and of gold.

It should be clearly realised what is the precise meaning to be attached to the word "stability". By this we do not mean that the price level is to be *fixed* at a definite figure, even were such a feat possible, but that changes must fluctuate within a *small radius* of a definite figure. Of course seasonal and trade demands cause the rate of exchange to vary daily, but normally such variations are within a limited area and are corrected by influences of the same nature that gave rise to them. It is continued and large variations arising out of changes in the value of the currency that we seek to restrict within as small an area as possible.

In conclusion, a word should be said for the much advocated pure paper currency. There is no doubt whatever that such a currency would be perfect, *other things being equal*. Among those things are the honesty of traders, the veracity of politicians and the integrity of financiers. Human nature being what it is, no reasonable optimism can foresee an adequate realisation of these essentials. We are aware that perfection of a part implies perfection of the whole. Until that time comes pure paper money must be relegated to the realms of Utopia.

Leonard C. Soper



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLV, No. 11, p. 607)

CALCIUM HYDROXIDE, $\text{Ca}(\text{OH})_2$

CALCIUM is a di-valent element, and when investigated by clairvoyant magnification is seen to be a tetrahedron, that is to say, it is composed of four funnels which radiate from a centre to the four faces of a tetrahedron. The centre of

Calcium is a sphere of 80 ultimate physical atoms, and each of the four funnels contains 160 atoms. The diagram of Calcium is given in *Occult Chemistry*, p. 36, (1st. edition) and its "breaking up" on pp. 43, 44.

The appearance of Hydroxide OH is given in Fig. 14 of this series of articles. How OH is attached to another body is shown in Fig. 16 in Methyl Alcohol CH_3OH .

We can follow the arrangement of Calcium Hydroxide $\text{Ca}(\text{OH})_2$ in Fig. 25. Each Hydroxide lies at right angles to

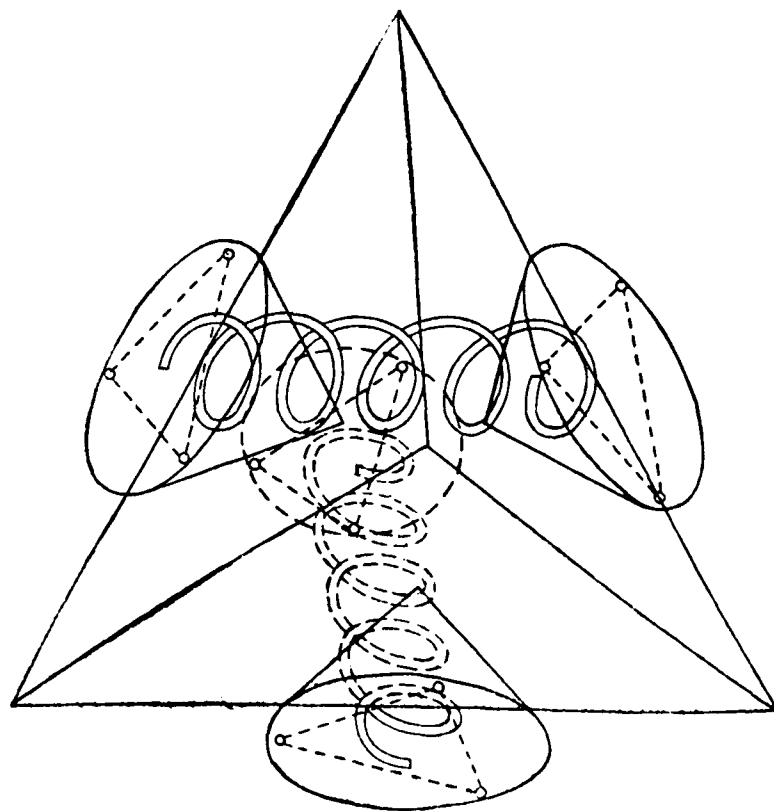


FIG. 25

two funnels of Calcium. The arrangement will be clear if one holds in one's hand a tetrahedron. In the diagram Fig. 25, one Oxygen, with half-Hydrogen triangles attached to

its ends, is shown lying horizontally across at right angles to two Calcium funnels. The second Oxygen and its half-Hydrogens will not be seen, from the angle of vision selected by the illustrator, as they will be hidden. They are however suggested by dotted lines. Calcium has a sphere as the centre of it. This of course persists in $\text{Ca}(\text{OH})_2$, but it is not shown in our figure of it.

CALCIUM CARBIDE CaC_2

In Calcium Carbide we have one Calcium and two Carbons. In the combination, each Carbon divides into four segments, each segment being composed of one positive and one negative Carbon funnel, with their linking atom.

Calcium has four funnels, directed to the faces of a tetrahedron, and a centre. In the combination CaC_2 , the Calcium centre remains unchanged. But each Calcium funnel swells out to make room for two segments (each of two funnels) of Carbon, as in Fig. 26.

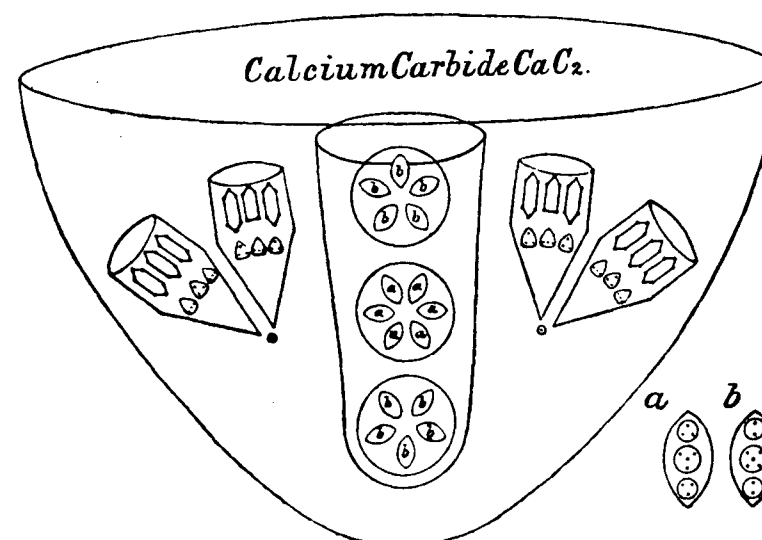
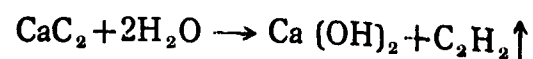


FIG. 26

ACETYLENE C_2H_2

All users of Acetylene know how simply it can be produced, by dropping water on Calcium Carbide. A chemical change takes place which produces Acetylene, a powerful illuminant. The change is represented by the formula,



A precipitate of Calcium Hydroxide is formed, and Acetylene rises as a gas.

When this change is looked at clairvoyantly, the Oxygen is seen to fly to the Calcium funnels, releasing the Carbon segments. These Carbon segments arrange themselves in the formation represented by Fig. 27. This figure is an attempt

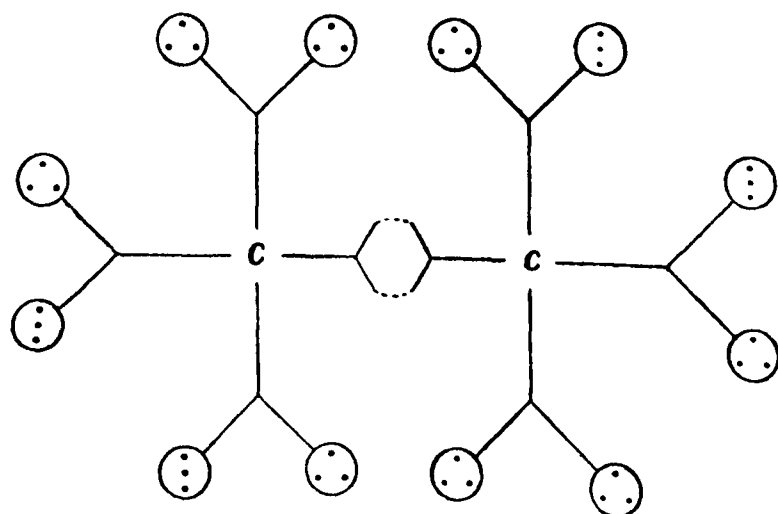


FIG. 27

to represent how the four accepted valencies of Carbon are seen clairvoyantly as 8 half-valencies. (See Acetic Acid, p. 53, THEOSOPHIST, April, 1924, where this figure was first used.)

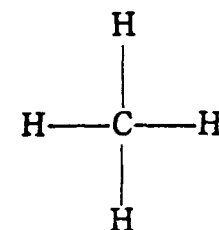
The mode of linking $C=C$ is shown in Fig. 17. Four Carbon funnels are thus used up by this linking. The two

Hydrogens, broken up into their twelve constituent charge units, each of which contains three ultimate physical atoms, then fly to the remaining twelve funnels of Carbon.

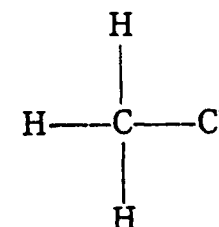
Looking at the diagrams of Acetic Acid and Acetylene, it would seem easy, as there is only the substitution of Oxygen by Hydrogen, to make Acetylene from Acetic Acid, if only a way could be found to break up Hydrogen, so that its six charge units arrange in two groups of four and two, and not as normally in groups of three and three.

METHYL CHLORIDE CH_3Cl

The first Carbon compound of the "chain" series, Methane CH_4 was shown in Fig. 10. Methane is represented as



Methyl Chloride is made by the substitution of one Chloride for one Hydrogen,



Chlorine, which is a "dumb-bell,"¹ undergoes disruption. Its two ends, each of which consists of a central sphere whence radiate twelve funnels, separate from the central rod.

¹ Fig. 3 which is of Sodium Na gives the general appearance of Chlorine. See also Fig. 86 and 92 of *First Principles of Theosophy*.

This central rod itself breaks up. The result is shown in Fig. 28.

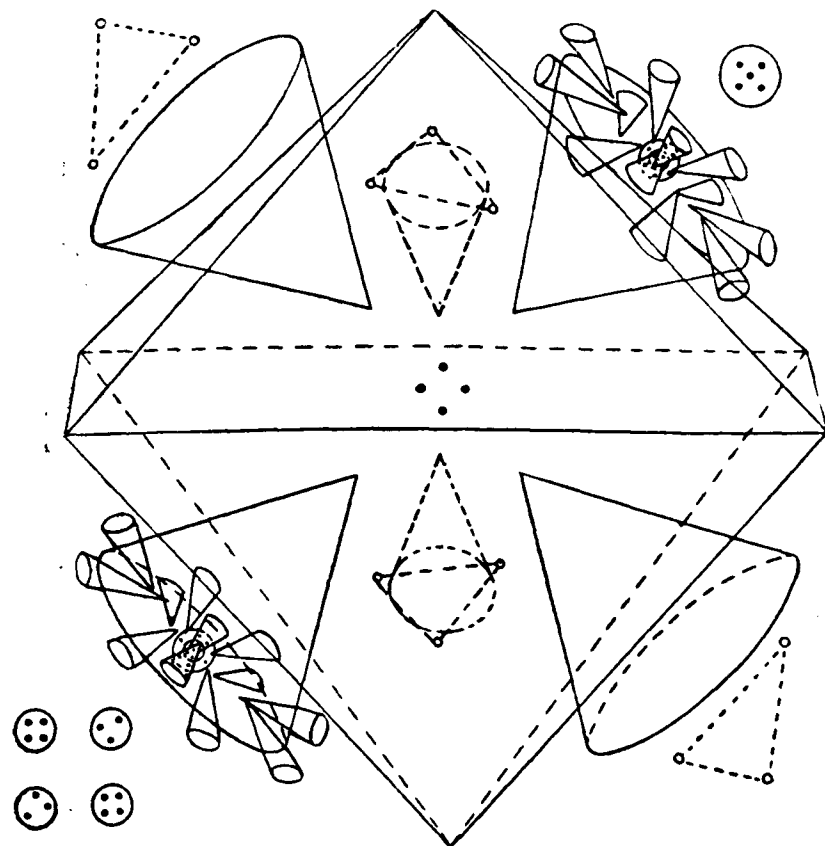


FIG. 28

It was mentioned, in the first article of the present series on *Occult Chemistry*, that "in the central rod of Sodium, there appears a body of 6 atoms. This body is positive, and appears to act as the centre of the whole atom" of Sodium. Similarly in Chlorine, the centre of it all is a body of five atoms in its central rod. This body of five atoms is positive. When Chlorine breaks up, this body of five takes one end of Chlorine with it, and floats over a negative funnel of Carbon. The remaining bodies of the central rod, two of

four and two of three, go with the second end of Chlorine and float over a positive funnel of Carbon. Over each of the six remaining funnels of Carbon, there floats a half-Hydrogen triangle, as in Methane.

ISOMER OF METHYL CHLORIDE CH_3Cl

A variant of Methyl Chloride was observed, which is slightly different in the distribution of the five bodies of the central rod. This distribution is as in Fig. 29. Over the

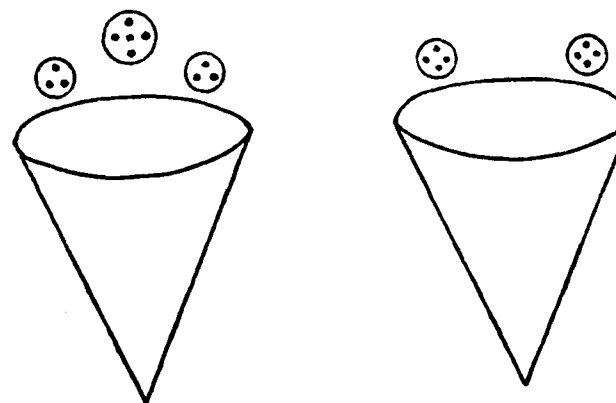
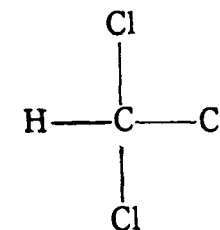


FIG. 29

mouth of the two Carbon funnels, and under the bodies from the central rod, as in Fig. 28, there float the two ends of Chlorine (each of a central sphere and twelve funnels) but in Fig. 29 they are not drawn.

CHLOROFORM CHCl_3

Methenyl Chloride or Chloroform has three Chlorines and one Hydrogen attached to Carbon. It is represented as



When examined clairvoyantly, its appearance is as in Fig. 30.

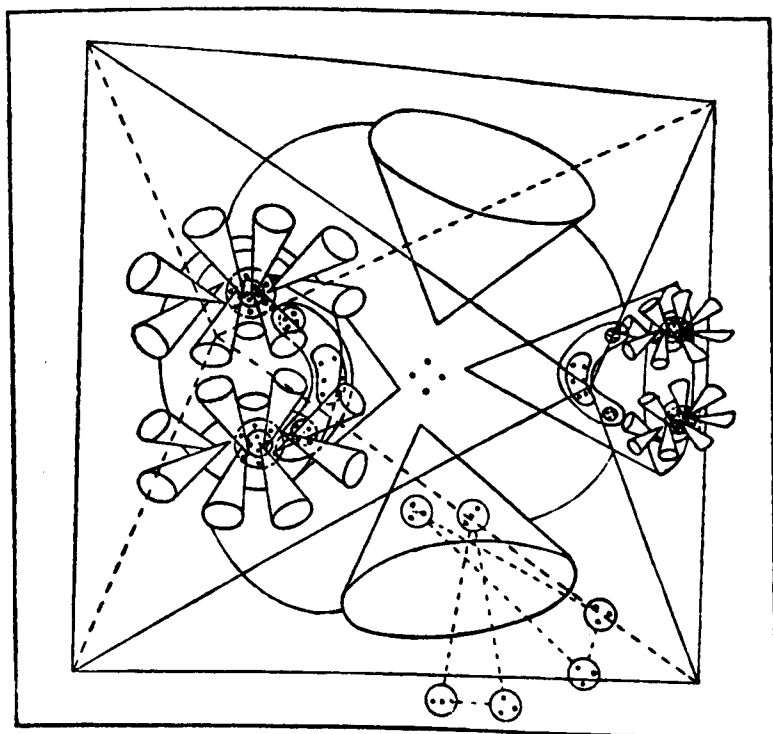
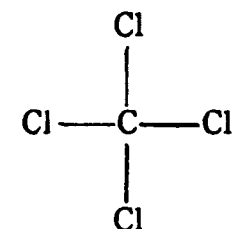


FIG. 30

In the previous combination, Methyl Chloride CH_3Cl the atom of Chlorine was broken up into two parts. Here however, each of the three Chlorine atoms is not so broken up, but attaches itself as a whole to a Carbon funnel. The Chlorine is partly sucked into the funnel. The central rod buckles up and bends in the process. The two flower ends of Chlorine however remain outside. One end of the atom of Hydrogen also gets partly sucked into a funnel.

CARBON TETRACHLORIDE CCl_4

Carbon Tetrachloride contains four Chlorines attached to a Carbon atom. Its formula is



An examination of Fig. 30 Methenyl Chloride will suggest how the four Chlorines are attached to four Carbon funnels, making a balanced combination.

C. Jinarājādāsa

(To be continued)

HISTORICAL NOTE

It is noteworthy that the Occult Chemistry investigations began thirty years ago. The first article, describing the clairvoyant appearance of Hydrogen, Oxygen and Nitrogen, was published in London in *Lucifer*, November, 1895.

C. J.

METAPSYCHICS

By L. CHARLSTON GOCH

MOST of us are aware of the intensity with which men are everywhere investigating and inquiring into the nature of this wonderful universe of ours, and more particularly how such investigation is directed towards the certainty of knowledge concerning the survival of life after death. At an earlier period of European thought the question was considered to be one that religion alone was concerned with, and, in fact, the Church confidently declared that it alone was the arbiter of the future destinies of humanity, and the single source of any authoritative knowledge concerning the survival of the soul after this earth-life had run its course.

Science held itself aloof from the inquiry until the latter end of last century, adopting the materialistic view that, in general it was only concerned with the present life and its manifestations, and that a future existence in which it held but scant belief was not its concern.

Perhaps it would be as well at this stage to remark that Modern Science was, as it still is, very young. Properly speaking, modern science, of which we are justly proud, does not, in fact, extend backward in time any further than the period of the French Revolution, although it had very illustrious forerunners such as Galileo, Copernicus, Roger Bacon, Newton and others, who, after all were but isolated geniuses and did not very greatly affect the living conditions of humanity. The first attempt to apply the principles of science

to human life and human society was made at the time of the French Revolution, that era of intellectual mutation in Europe which, like the present time, was distinguished by turmoil, restlessness and world wars. It was this era which gave us Laplace, destined to revolutionise science with his Nebular Hypothesis, and Lamarck the brilliant forerunner of Darwin in the field of Evolution; and these two great theories have changed human life completely.

Perhaps it was the first flush of its vigorous and triumphant youth that led modern science to adopt a lofty attitude of aloofness towards the question of the survival of the soul—an unscientific attitude, mark you!—but the work of the brave pioneers, Sir William Crookes and Alfred Russell Wallace gave a new impetus to scientific inquiry in that direction, and so in our day there are many men of science of outstanding attainment and genius, who are devoting their lives to the scientific investigation of that very problem. Can we not indeed say that science is to-day approaching the very threshold of the spiritual world in all directions? As the solid world is dissolving bit by bit before his eyes and dwindling down to a single Force, is the scientist not at last beginning to find himself, as Dr. A. T. Schofield says, “in the unclouded presence of the Divine Glory?” But this fascinating inquiry will lead us too far from our present subject and we must not now pursue it any further.

There is however a phase in the trend of scientific investigation which we might follow up just now, and that is in *Metapsychics*, and we shall take for our groundwork a little book recently published in Belgium under the title of *La Mecanisme de la Survie* (*The Mechanism of Survival*).¹ Prof. Rutot's name is a household word in scientific circles. He was formerly the curator of the Royal Museum in Brussels, and is perhaps most popularly known by his very remarkable

¹ By Professor A. Rutot and Mons. M. Schaerer.

series of restorations of the form of Prehistoric Man, on which his opinion is regarded as authoritative.

The authors precede their study of survival with a short essay upon Determinism and Morality, in order to define certain guiding principles which serve to elucidate their main proposition and give it a foundation.

They find that there are two inevitable modes underlying all phenomena, one of which is subjective and the other objective. In the first, or subjective mode, man says "I am," and is certain of his existence because action takes place in succession or duration. In the second or objective mode he senses the existence of things in his neighbourhood. The first affirms his existence in TIME, the second in SPACE, and these two forms of extent—succession in time and extension in Space—are the only possible forms of extent. The first is psychical force, the second is physical energy. But the two modes are inseparable. In Theosophy we are already familiar with these distinctions under the terms "the life-side" and "the form-side" the first being persistent, the second subject to constant change.

The struggle of the form for expression, which is imposed upon it by evolution, constantly resists the essential action of life in its impulse towards freedom. This sets up a conflict which in its turn forces Nature of necessity to progress. Nature constantly seeks to free itself from the restrictions of the form, in order to attain the more aspiring freedom of the life, and the process makes it more and more conscious of the need of co-ordinating its action, since it is brought to realise that in co-ordination and not in separateness lies its freedom. It is a necessity on the part of existence to endure, that is its very nature, and Evolution is the victorious march of Necessity towards Liberty and Knowledge. Perhaps, if we call Necessity the initial vital impulse which underlies all things, its nature will be better understood. Everything partakes of

that original or initial impulse involved in its call into existence, which urges or pushes it on throughout the ages towards a realisation of itself in all its potentialities. The life persists and continues to unfold through all its changing forms, and the forms change only in order that the life which they enclose may move forward towards the conquest of that best expression of individual liberty of which it is capable, and the two are complementary to each other. With the growth of consciousness comes the realisation of co-ordination, and this finds its highest expression in Love, which is an intuitive or sentimental form of knowledge. Evolution itself is neither moral nor immoral; it is simply necessary action; that is to say it is unmoral. It is the expanding consciousness of the necessity for co-ordination that brings the moral forces into action.

This is, briefly, their fundamental philosophy of evolution and it is one with which we cannot find much fault. We are already familiar in our own teachings with the duality which leads to multiplicity in the form, contrasted with the unity of the monadic essence which ensouls matter whatever the form. We are also aware of the conflict between the egoic life and the personal form, and in the very practical doctrine of the Universal Brotherhood of man indicate our awareness of the essential necessity for co-ordination of the whole of humanity. Similarly are we aware of the obstacles or fetters which have to be overcome ere liberation may be reached. Our authors rightly point out that liberty is in inverse ratio to the resistances which oppose the normal march of life and that, in consequence, liberty lies in knowledge, since the great enemy of all life is ignorance.

During the last ten years science has closely investigated those strange and mysterious phenomena known as metapsychical. Metapsychics is the science that investigates the phenomena, whether mechanical or psychological, due to

seemingly intelligent forces, or to unknown powers latent in the human intelligence.¹

Metapsychics show two main orders of phenomena: (1) An intelligent order in a faculty of knowing things other than by the customary means; and (2) a dynamic order, in the movement of objects by other than the customary ways. These phenomena have been known since antiquity and have been variously named mystical, magnetic, spiritual, and lastly in our own day they are beginning to be called scientific.

The intelligent manifestations, showing as they seem to do, a kind of latent universal memory, have been called by Dr. Richet "Cryptaesthesia" (concealed or occult sensibility). Dr. Gustave Geley, the Director of the International Metapsychical Institute of Paris gives the name of "Cryptomnesia" (concealed or occult memory). The specialists have agreed to describe such phenomena as subjective metapsychics.

The manifestations of a dynamic character, such as "telekinesis" (the production of movement without contact), "levitation" (heavy bodies floating in the air), the "Ectoplasm" (a substance that exudes from the body of a medium and forms the basis of materialisations), and other such manifestations are called objective metapsychics.

One party of investigators, led by Sir Oliver Lodge, ascribes all these manifestations to the action of the "spirits" of the dead. The other party led by Dr. Charles Richet ascribes them to the subconscious forces of the living. Our authors, however, consider the differences of opinion between the controversialists to be more apparent than real. They say that Cryptaesthesia explains some of the phenomena but not all, and they too fall back upon a modified hypothesis of the "spirits" of the dead to explain or aid in explaining the others.

¹ The definition is by Dr. Charles Richet.

Life and survival (*vie et survie*) say they, exist simultaneously—(by survival here let us indicate the surviving principle, for it is evident that our authors refer to the persisting or surviving Ego). The latter is like an invisible extension, by radiation, of the material form of the personality, and it is analogous to the gravitational field of a material mass, which is an invisible extension of the energetic power of such mass. Theosophists will immediately think of the astral body in this connexion, but from the subsequent argument it is quite clear that our authors not only include the astral body but also the "causal" body and indeed they state concerning this irradiating surviving principle (*survie*) that it is a psychophysical entity projected into the All. It is in fact a thought-form of the entire life, and of the entire series of lives—they have much to say about the dynamism of the thought-form and the rapidity, equivalent to that of light or wireless telegraphy, with which it is projected or dispersed. The dispersal is, they say, analogous to that of the Hertzian waves (wireless waves) which traverse all directions and can nullify, stop or accelerate other Hertzian waves according to the direction in which they are travelling. This action on the part of the thought-form is also, I may remark, quite familiar to Theosophists, who found upon it one of the most potent factors in their doctrine of the development of the Higher Self. The projection of the thought-form has a rapidity, say our authors, which, within the limits of the ambient memorial reservoir, now about to be considered, is almost instantaneous in its action.

Their investigations have led our authors to the definite, reasoned conclusion that our earth is surrounded by a spherical stratum, like the atmosphere, of what might be termed a mental material, which is influenced by, and influences thought. It is a reservoir of memory-matter surrounding the earth, and we will refer to it as the ambient memorial reservoir, or

simply as the memorial reservoir. In it is conserved a phantasmal reproduction of every individual throughout his entire life, and it contains also phantasmal representatives of the things associated with physical life such as houses, clothes, furniture, etc., in fact, a replica of all the associations of the individual. Every person throughout his life creates by his thoughts an energetic entity in this memorial reservoir, which reflects his being in its true form and conserves his individual character with all its acquisitions throughout life or throughout successive incarnations. It is morphogenetic, that is, form-producing, and every person endowed with the proper receptivity can draw from it for his needs, if he wills, that essence of the True and the Good and the Beautiful, which great Human souls have deposited therein in the past, and in which each individual ought to take care to deposit only his best, the best that his life-work is capable of giving.

Let us pause to examine this conclusion briefly. From time to time other observers have referred to the action of what they call unconscious race memory and in our day such appeals are becoming more and more frequent, but as far as I am aware no other observer has so clearly stated from the scientific standpoint the mechanism whereby this race memory may be appropriated, and their conclusion is to me a gratifying indication of the justice of Dr. Schofield's observation in his "Borderlands of Science," how that science working by the light of reason from the circumference of the disc of knowledge towards the centre, frequently encounters the illuminating light beams which emanate from the centre where resides the great first cause, the great central Divine Light. So in our inquiry this evening we see the flickering light ray of the scientist investigating the phenomena of metapsychics encountering the steadfast beams of the divine illumination which in the dawn of antiquity gave us the idea of the "Ākāsha," or Universal Soul, and the "Ākāshic record" in

which may be read by those who have attained the requisite degree of development of the spiritual faculties, not only all his own past, but all the past of all the world. It is the imperishable record open to the Lipika, or Lords of Karma, who are the arbiters of man's destiny and in whose just balances are weighed the sum of all his acts, all his desires and all his thoughts, and who equip him for his future reincarnation with the materials which he has created for himself, which he has stored up for himself in the "Ākāshic Record," whether it be bad, indifferent or good, and which shows us how just was the exclamation of Sallust when he said that "every man is the carver of his own fortune".

Bishop Leadbeater tells of these Ākāshic records, that they

are in truth a sort of materialisation of the Divine memory, a living photographic representation of all that has ever happened.

To me it is always interesting to find indications that the flickering, fluctuating and often uncertain light of scientific research at times approximates towards the steadfast beams of Divine illumination, whether that illumination come from India, Egypt, the plains of Galilee or elsewhere. And surely as we ourselves overcome the barriers of ignorance, and penetrate more deeply into the realms of the unknown, so too must we see a synchronisation of the ephemeral wisdom of our day, so laboriously dug out, with the steadfast unalterable Ancient Wisdom.

The thought that this memorial reservoir is one to which we ought to contribute the best we are capable of and from which we can draw upon the best of others even of those Great Ones who have so freely poured forth into it their finest and noblest gifts of Love and Service, of Sacrifice and Wisdom, is both inspiring and stimulating. Nor need we fear the record, if it is of our best that we contribute to it.

But let us return to our authors. This memorial reservoir is divided into various strata, according to the stage of development or evolution attained by the individuals, those who are more highly evolved reaching the higher planes.

Discarnate entities, those who have cast off the garment of the physical body, pass to this reservoir, which is the field of survival, where they do not necessarily assume an active, conscious condition. Generally they are in a latent state which is, however, capable of being aroused into activity by the thoughts of the living, which charge them to some extent with the vital force of the living and lend them a kind of ephemeral reincarnation. Our authors do not distinguish very clearly between the varieties of condition found in the after life and I think they sometimes confuse what is Theosophically known as "Astral Shells" with astral bodies, or with ensouled thought-forms, and sometimes also they appear to refer to the Buddhic vehicle: but in an illuminating passage they refer to the planes where the more highly evolved entities lead an active, conscious existence, from which they influence the world and actually bring about profound cerebral and morphological mutations in the human kingdom on the physical plane. These are the advanced beings who through cosmic and terrestrial forces bring about that gradual transformation which will evolve physical man into the superman. They describe the process as ideo-morphoplastic metamorphosis, which being translated into simpler language may be said to be "thought-form-moulding transformations".

We may have no doubt that they are here referring to very highly evolved beings who have already passed beyond the necessity for reincarnation, and the hierarchy which they say these beings constitute will perhaps be readily identifiable with that body of evolved beings which we describe as the Great White Brotherhood.

Reverting back to their Reincarnation theories we note them saying that acts are but objectified thoughts. The thoughts or thought-entities surviving in their memorial reservoir receive transitory embodiment in the memories and in the physical lives of the living. Under certain conditions where the character and qualities of the conjugal pair furnish the appropriate material in physical condition and mental approximation, the discarnate entity leaves the memorial reservoir and once more enters upon terrestrial life in the form of their child. This view of reincarnation, though incomplete and inadequate in many respects, is nevertheless interesting as indicating a view of the subject from the standpoint of the human pair whose influence in drawing down the appropriate entity lies largely in the quality of their thoughts. But Theosophists generally prefer to view the subject from the opposite standpoint; from the spiritual side, that namely of the Lords of Karma, who make their choice of material for the reincarnating entity consciously and with the fullest knowledge of all possible circumstances, while the human pair are unaware, except perhaps in very exceptional cases, of what is transpiring from this standpoint.

Per contra, they say, that a Confucius, a Buddha, a Christ, a Plato, an Aristotle and, nearer us, Galileo, Newton, Pasteur and others have in their last terrestrial lives realised co-ordinative qualities so conformable to universal perfection that their mental bodies though partially embodied in thousands of living beings, have not yet been surpassed by any single one, and terrestrial reincarnation is not possible for them on that account, but they continue to guide terrestrial life as Idea-forces, each according to his degree in the evolutionary hierarchy. The apotheosis of these superior beings by antiquity rests, they say, upon an indisputable reality, and they find in this reality a ray of light which will one day permit believer and unbeliever alike to unite upon the common ground of knowledge.

Here we may take advantage of the opportunity afforded to us to observe that in our view these Great Ones do sometimes reincarnate terrestrially, not as the result of any Kârmic Law, nor as the result of any satisfactory or sufficiently approximate advance in development on the part of the human race, but by reason of their own boundless compassion for struggling humanity, whose evolution it is their desire to help and to advance. This is magnificently stated in *The Bhagavad-Gītā* where the Lord Kṛṣṇa tells His disciple:

Manifold the renewals of my birth
Have been, Arjuna! and of thy births, too!
But mine I know and thine thou knowest not,
O Slayer of thy Foes! Albeit I be
Unborn, undying, indestructible,
The Lord of all things living; not the less—
By Māyā, by my Magic which I stamp
On floating Nature forms, the primal vast—
I come, and go, and come. When Righteousness
Declines, O Bhārata! When wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move, a man with men,
Succouring the good, thrusting the evil back,
And setting Virtue on her seat again.

The ambient memorial reservoir is contacted, say our authors, by what they call mediumship, which is of two classes.

1st. Unconscious mediumship. This is exercised in sleep, which includes normal sleep, half-sleep, or reverie, and in catalepsy, also in states of ecstasy or trance. With this division I am not altogether in agreement as normal sleep may be consciously used in definite directions, and the mind set to work on the mental plane where during the sleeping state it has powers which far transcend the ordinary powers of waking consciousness. It is, of course, during a period of physical unconsciousness that the mind performs these labours, but the performance itself is conscious, having been imposed upon the unconscious mind by the conscious will, and having been consciously linked up with the waking state, otherwise, of course, the whole process would be unconscious and

valueless. It is during such a time that the mind moves freely in the mental plane, and contacts those larger powers which our authors imply are to be derived from the memorial reservoir.

In unconscious mediumship, it is the passive entities who take the initiative, and these entities are reinforced either by the thoughts of the sleeper, or by the suggestions of the hypnotist, or the thought-forms of the assistants at a spiritualistic séance. Most dynamic manifestations are obtained through unconscious mediums in a state of trance, including such manifestations as materialisation, levitation and the like—and the brain, the faculties, and even the physical constituents of the medium, such as the "Ectoplasm," are utilised by these entities. Many mediums are pathological or neurological.

The second class consists of conscious mediumship. The conscious medium remains the master of his consciousness and of his will, and generally possesses good health and perfect mental faculties. Conscious mediumship is largely the result of a long evolution in which the physiological cells have been pre-formed for the exercise of such a faculty.¹ These faculties are employed by the conscious medium in order to reach that stage of identification in which he steps out of relative time and space, and his intuitions directly contact the planes of existence on the higher levels. Although our authors speak of contacting the realms of the Absolute, it were sounder if we called them the higher levels, for it is evident that what our authors deal with in relation to the universal memory belong to what Theosophy describes as the Buddhic plane. The metapsychical manifestations of prevision, seer-ship, prophecy, memory of the past, knowledge of events at a distance, etc., are all parts of that now rapidly developing faculty of cosmic consciousness derived from

¹ Theosophists will here note the analogy of the "Skandhas," or Mendelian factors as they are called by Mr. Jinarajadasa.

intuition. It is this cosmic or, if you like, Buddhist consciousness, which the mystics of all ages have attained to in the past in isolated cases here and there, but the same faculty is appearing in these days in increasing numbers and at greatly accelerated rates, and this is to me the soundest indication of the present intellectual mutation which humanity is undergoing. It is cosmic consciousness which will mark the next sub-race, now being formed, and which will become the normal faculty of the next root-race whose advent too, is no longer far in the future.

These faculties, these powers, which are being developed on every side of us, indicate the direction in which the evolution of the present day is tending. It is true that in the long run the evolutionary destiny of the race will develop these powers in all men, but what is of great concern and moment to every one of us at the present time is whether we are in the current of the onward flowing stream of evolution or whether we are merely in the backwash, clinging to straws or snatching at the rapidly receding banks.

One by one the barriers of separateness are being broken down by Science, which in all directions is showing us our own identification with all that is. But it is not sufficient that the scientist should discover these wonderful things. It is true, I regard the scientists and the philosophers, the poets, the mystics and the devotees of our day who enjoy the profound visions of cosmic consciousness, as forerunners of the New Age, but that is no reason why I too should not benefit by their discoveries and their splendid indications and be carried on by the same stream. It is no reason why I should not also follow the path consciously and voluntarily.

We cling so to self-consciousness. Instead of releasing our hold upon the things of sense and sense-attraction, we should get ourselves swept forward, not unconsciously and passively, but consciously and actively, into the very bosom of

the mighty stream that even now is flowing into the realm of cosmic consciousness, where we may fully realise our latencies and potentialities and ourselves take part wisely and sympathetically in that cosmic movement which must rejuvenate humanity and remove the unnecessary sorrows of the world.

L. Charlston Goch

THE THREE BEGGARS

THREE beggars, by the dusty roadside met—
 Abdul and Chang and Indrajot—with pain
 Seeking to win the City far-off set,
 Deplored their losses and extolled their gain.

Said Abdul: "By the Prophet, life is rough!
 Yet what I get—God's will—I am content!"
 Said Chang: "I won but little, yet enough
 To swell my bag and satisfy my bent."

Said Indrajot: "I gathered naught to-day.
 Yet from my heart there seemed to lift a weight:
 When the goodwife had filled my begging-bowl,
 A little child smiled on me while I ate."

Sudden the Lord of Beggars by them stood
 And said to them: "You, Abdul, have done well:
 To bear your burden with content is good."
 Then unto Chang: "I praise your thrifty soul.
 May the gods ever fill your empty bowl."
 But upon Indrajot He smiled and said:
 "You, Indrajot, I deem most blessed; for
 To you who strive to reach the Deathless State
 A little child hath opened wide the door."

LIGNUS



THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

The Heavens, Earths, Worlds and changes changing them,
 A mighty whirling wheel of strife and stress
 Which none can stay or stem!¹

Raphael—Die Sonne tönt nach alter Weise
 In brudersphaeren Weltgesang,
 Und ihre vorgeschriebene Reise
 Vollendet sie mit Donnergang.²

Let us seek the dignity of knowledge in its original; that is, in the
 attributes and acts of God, so far as they are revealed to man, and
 may be observed with sobriety.³

¹ *The Light of Asia*, by Sir Edwin Arnold.

² *Faust, Vorspiel im Himmel*, by Goethe.

³ *Advancement of Learning*, by Viscount Verulam.

"Fighters, fighters, Oh Lord, we are called; in what respect are we fighters?" "We fight, Oh Bhikkhu, therefore are we called fighters." "What are we fighting for, Lord?" "For lofty virtue, for lofty endeavour, for lofty wisdom. Therefore are we called fighters."

And how far are we to pursue possibilities? A conclusion is unthinkable. We can always ask, "What then?" A highest stage of life which would include all possibilities of development would—according to all known psychological laws—end in numbness and death. Human thought soon discovered this. The ancient Indians early perceived that the uninterrupted duration of one and the same state can afford no joy, and the Sāmkhya philosophers maintained that he who gained admission into the heavenly world would soon discover that there are still higher stages than that which he has attained, so that *even heavenly joys contain an element of unrest*. Some thousands of years later (in a letter to Christian Wolff) Leibnitz asserted that, if blessedness did not consist in progress, the blessed would end in a state of stupefaction (*nisi beatitudo in progressu consisteret, stuperet beati*).¹

They who have presumed to dogmatise on nature, as on some well investigated subject, either from self-conceit or arrogance, and in the professional style, have inflicted the greatest injury on philosophy and learning. For they have tended to stifle and interrupt inquiry exactly in proportion as they have prevailed in bringing others to their opinion; and their own activity has not counterbalanced the mischief they have occasioned by corrupting and destroying that of others.²

As to the explanation of mysteries, we find that God Himself condescends to the weakness of our capacity, and opens His mysteries, so as they may be best understood by us; inoculating, as it were, His revelations into the notions and comprehensions of our reason, and accommodating His inspirations to the opening of our understanding, as a key fitted to open the lock.

Though in this respect we should not be wanting to ourselves; for as God makes use of our reasons in His illuminations, so ought we likewise to exercise it in every way in order to become more capable of receiving and imbibing mysteries; provided the mind be enlarged, according to its capacity, to the greatness of the mysteries, and not the mysteries contracted to the narrowness of the mind.³

Here sighs, complaints, and deep wailings resounded through the starless air; it made me weep at first.

Strange tongues, horrible outcries, words of pain, tones of anger, voices deep and hoarse, and sounds of hands amongst them,

¹ *Anguttara Nikāya*—Dialogues of the Lord Buddha.

² *The Philosophy of Religion*, p. 383, by H. Hoeffding.

³ *Novum Organum*, by Viscount Verulam.

⁴ *Advancement of Learning*, by Viscount Verulam.

Made a tumult, which turns itself unceasing in that air forever dyed, as sand when it eddies in a whirlwind.

And, I, my head begirt with horror, said: "Master, what is this that I hear? And who are these that seem so overcome with pain?"

And he to me: "This miserable mode the dreary souls of those sustain, who lived without blame, and without praise.

They are mixed with that caitiff choir of the angels, who were not rebellious, nor were faithful to God; but were for themselves,

Heaven chased them forth to keep its beauty from impair; and the deep Hell receives them not, for the wicked would have some glory over them."

And I; "Master what is so grievous to them that makes them lament thus bitterly?" He answered: "I will tell it to thee very briefly.

These have no hope of death; and their blind life is so mean, that they are envious of every other lot.

Report of them the world permits not to exist;

Mercy and Justice disdains them; let us not speak of them; but look, and pass."⁴

WHAT may you see there above, among the stars of the Milky Way with philosophic eye? Gods vying with Gods! Will joins to will; or purpose becomes opposed to purpose among them. Those that preside over constellations support or constrain those below who guide solar systems. With those whom they may accept as equals they strive, wheeling songfully through the skies. Conceive the cost and also the spoil of such contest!

What is the value in these calm realms of the slightest aberration from the foreordained intent, what the limits of the plan of the supreme Architect? What collapse may befall some world because of sustained miscalculation, for some flash of wrath or some failure of deepest purpose! What glory of world-building is there!

⁴ *The Inferno*, by Dante Alighieri.

record, that a part may be fought off, and that the mercy of God is really the compassionate intervention of wise and patient gods, of *devas* or of adepts of human origin. We shall learn above all that we are to become as gods to aid in the Logos' plans for our further struggles beyond the confines of our solar system. It is for that we are being trained, for that we endure asperities, for that we wrestle in spirit, gaining sensitiveness and powers; it is for that God appeals to us through the actuality of life's drama, to join in the play, never yielding our deep intent.

So we can understand why humanity must have misgovernment, plagues, universal child-birth agony which shall be a reproach to us until we have mastered and almost abolished it; and, think of it, a limbo on the farther surface of the moon which is a moral leprarium, a charnel-house for the worse than dead fag-ends of abortive and malevolent or retrogressive evolvings.

The teaching of the search for a comfortable escape from this field of agony into various remote heavens falls flat when this knowledge comes. But the struggle for Nirvāṇa and its strength gains new force, irresistible insistence, when we discover that its powers and knowledge make us able to join more potently in the delivery of suffering humanity. For, if our Logos wishes us to learn life here so that we can become as He is and then help in His cosmic struggles, we can accept His command, respond and aid all the more in the immediate work of striking off men's bonds.

Contest and struggle are universal, existing on all planes and in all realms of life. Utter perfection is beyond our comprehension. On this side the absolute is that which is less than perfection, and there is struggle for that which is better, nearer perfection. By those on the good side of evolution great effort is made everywhere to plan improved ways to do and to perfect. Contests arise among those who are concerned

with the choosing of plans as well as among those who execute them. Contests need not involve warfare or even destructiveness; we can understand that the most of all the contending is rather like wrestling than fighting. But at the very last lies the possibility of actual warfare, the assertion of authority, the vision of the *vajra*. And it is this universal possibility, reflected in human existence that gives us the strife, the distress and the destruction encountered in our earthly existence.

Just, equal, cool-headed recognition and acceptance of these facts morally forces us into the service of God, and gives us the calm, grim satisfaction of beginning as young occultists our series of millennial, well-nigh unbroken lives of sacrifice and toil, with the prospect of gaining ever keener insight and broader views, with greater sympathy and love for the Great Architect and Artist, and the confidence that, with the perpetual rolling of time as marked by the clocking of the stars that themselves live, die and live again, we shall become as are the gods, knowing the evil as well as the good and joining in the mighty inner hymns of the Eternal.

The contests of the cosmos often result, not in simple, harmless balance, but in destruction. A star sometimes ceases twinkling and the astronomer may say it is dead. We cannot doubt that the efforts of the consciously labouring celestial beings in charge of stellar life may be more or may be less successful, and that great effort and continued struggle with the inertia of matter and the opposition of the outward flowing forces of evolution result in greater success for world-systems than where will is but lightly applied. As we know that the measure of our own evolution success for our solar system depends in part on humanity's voluntary participation in well-chosen labours we must conclude that the same is true in other parts of the universe. The struggles and labours of the gods determine the destinies of constellations.

Who will be of those that would retire from the world's agony? And who will come, contrariwise, and, joining in the universal contending, grow sinews day by day and age by age against those later strivings, which are of Fate and the joy of the Gods that stand forever at the very edge and brim of the manifest, to ward off the void, the seeming nothingness, and hold fast for the sake of those, ever coming on, young in evolving, who else would be encindered in some moment's lightning-flash among the angel-Gods?

The hard realities of our human life need comprehension and explanation. The actualities of our existence we can scarcely view, but we constantly gloss them over with some sort of explanation or some setting in a philosophic or religious category that seems to put them away from the need of further comprehension. The extraordinary catastrophies of the world, the blotting out of thousands of lives by earthquakes, the doings of human fiends such as we had to recognise as of fact during the recent great war, the consorting by men with the practices of devilry, and the deliberate efforts by many very intelligent human beings to wreck organised civilisation—such things seem to exist in a world not presided over by a loving Father of all men, but by some fiend incomprehensible.

We must begin by recognising as true the ancient occult maxim—as below, so above. We must realise, that there is that in the Cosmos which, reflected in earth-life, gives us not only the glories, the beauties and the pleasures of our life but its horrors too. The trippingly used phrases of karma, justice, human desert, or of punishment and discipline are not adequate alone. We must find how the exceptions in human life, the disasters and the apparent contradictions are reflections of the universal, the earthly small ratios that equal the mighty cosmic proportions existing in spiritual fact and law. We must look behind the law of karma and see why that law has such applications in earthly life.

We must either ignore the horrors observed in human existence, whether involving physical agony or suffering in the spheres of emotion or of thought, or we must grant them a deceptive, false explanation as fortuitous or exceptional, or we must squarely face the issue and decide them to be the natural or normal outcome of the universal Law of cause and effect. Many philosophies and many religious schemes have brushed aside the thought of human agony without seriously attacking the problem of its meaning but saying that it is exceptional, that it is deserved, exceptional or salutary and, therefore, being beneficial, is to be regarded joyfully. There have been no small number of priests who could sing hymns of rejoicing to God while contemplating the roasting of the wicked in hell; they had deserved it and it would be good for them! But is the suffering of men anywhere good for them? The answer is that all men must learn that the law that gives men agony is true and represents not the wrath of an outraged God, or necessarily only the infraction of the law of justice, but often the weakness or ignorance of the sufferer, unable to turn aside the shafts that pierce him. Men need to pool their powers, knowledge and skill in order to find ways to diminish suffering for all beings. All men are one; what pains one pains all in some way. Let men join to find where the administration of the law gets its leverage, its *point d'appui* on conscious beings and then set to work to ward off the cause of pain. We say that we should not only recognise the law of causes and consequent effects but that the learning of the law is good though coming out of agony. We must furthermore discover that the law comes out of the remotest realms of the universe and that the very gods contend under and are amenable to the same, though more loftily-keyed, requirements.

When that universal application of the law is known we shall find that there will be less need of the harshness of its application, that karma can be partly balanced off the universal

Balance is more or less temporary equalisation of opposing forces. The Lord Buddha taught most strenuously the wisdom of the search for *the Norm* in the midst of contest, and gave the illustration of the flexed and the extended limb. The search for the Norm is endless, for it moves with our growth and our changing relation to the plan of God. You may live in the light, but you may not touch the flame.

What is, for man and for our earth, this contest of life, of which we speak? First you see—the lowliest human being observes—our necessary contest with the earth, the air, the water and the fire for our existence, and then with the beasts and the fowls for the fruits of the earth. “In the sweat of thy brow shalt thou eat bread.” Then later, the evolving, reincarnating man recognises that he must not only contend with outer nature but with the rebellious elements in his own being, to gain the power of self-control so that he may use all his forces to fight yet higher battles. One sees that the man who controls not only emotion but thought, can wield ideas as weapons and become victor by wit. Self-control once gained, with much knowledge of life, is then a step to greatness in the use of the ego-body directly, and true rulership is at hand. The self-controlled man is almost ready for instruction, as the world now stands, in the use of magic powers. He is ready to be taught how he may be active in his detached higher self, leaving for a part of the day the physical body.

All the universe tells of contest, conflict and struggle, of defeat, of victory and also of balance. Stretch forth your arm, make taut the muscles of the extensor side, pulling sharply against the flexors. Look! The arm bends—the flexors have won in contest! Again, strive, observe! It is the extensors that have the victory and the arm stretches forth. The fate of an empire may lie in the victory of the one or the other set of muscles. Again suppose the arm does not move, but falls quietly at your side. Even then it is not at rest, the

muscles are pulling at balance. Even when the arm is at apparent rest in sleep the physiologist tells us of the tonus of the muscles, of their almost constant gentle testing of one another in opposing groups. And, if the nerves of one group of muscles are destroyed, the opposing muscles, by constantly acting, tend to bring about contraction with permanent shortening and final deformity.

The whirling of the stars¹ in the mightiest known curves involves forever and forever the interaction of forces that we designate as belonging to the centrifugal and centripetal classes. Antagonism, contest and occasional balance are the result, conscious beings acting in association with these forces. The inhabitants of our whirling globe do not realize or consider the mighty rush of it about its axis, and its simultaneous swift dashing through space in obedience to the leadership of our sun. This is because the world seems to be at rest; but it is only relatively so. In fact, there is no instant in which contest is not proceeding, and apparent balance is not rest! Always, forever, the vast entities of the etheric, astral and lower mental worlds who live jointly with our globe, sharing and attempting to direct its life, are straining against one another in the effort to determine and direct resultant balance of contested action.

¹ Statistics of the stars, which are becoming increasingly valuable each year as the astronomer finds new and illuminating data continually coming to hand, do not give our sun such a flattering position in the universe as we might wish. A small, yellow, dwarf star is its rating in a universe of some hundreds of millions of stars, similar in size and appearance to many million other stars; its position fifty light years above the central plane of the Milky Way and fifty thousand or more light years from its centre, in the midst of a local star cloud, not over three thousand light years in diameter, which is more or less permeated with and enveloped by vast expanses of dark nebulous matter. We are something like fifty thousand light years from the centre of the universe, or possibly one universe, which consists of the vast lens-shaped aggregation of hundreds of millions of stars known as the Milky Way or Galaxy with its centre far away in the direction of the star clouds of Sagittarius. The stars are not all equally distant, but are flowing to and fro in streams in or parallel to the Milky Way and the sun is moving onward through space at the rate of a million miles a day, one of the units in a star stream. The distances of the stars turn out to be tremendous, inconceivable. The nearest star is something like twenty-six trillion miles away. Its light takes four and a third years to reach us though it travels 186,000 miles every second. Other stars are ten, a hundred, a thousand times more distant. Each star has the comfortable elbow room of several trillion miles on the average, its distance from its nearest stellar neighbour. (From *Science*, October 31, 1924, with slight verbal changes.)

For, as we as individuals are constantly surrounded with entities that live in and upon the products of our thoughts and emotions, gaining experience and acquiring growth in the association, so are such bodies as the planets associated with mighty beings that live with them in a co-operative symbiosis.

If one considers the life of the fields, of the sea, of the air, he finds these laws we have mentioned have their counterpart in the contest between plant-life and the inorganic life of the soil and the air. The water of the lake seems peaceful; but the ichthyologist will tell you of the fierce warfare between the inhabitants of the lake. When this body of water has been existent for a few years, should man not intervene, its finny inhabitants reach an almost fixed balance of life. The volume of water is so-and-so, the movements of the water are orderly and the vegetation in the water makes pabulum for so many insects and so many birds and animals. Such and such fish and other creatures dwell in the lake, and experts can measure the annual capacity of the body of water to produce pounds of bass, eel, etc. The contest of life has been studied and measured, and its results predicted.

The same rather exact studies may be made for the fields, for the air-spaces, for the forests. Especially have men busied themselves to consider how many human beings may live in a given earth area. When the men of Britain fed upon the grain they produced on their island, the population was small. The capacity of the kingdom to support human beings grew enormously when corn grown in larger fields abroad could be brought to the island in exchange for manufactured articles made in English factories occupying but little space, but utilizing the labour of many people.

We are forced to inquire as to the drift, the tendency, the streaming of cosmic evolutionary processes toward universal purposes. Our universe consists, as astronomers tell us, of a vast congeries of heavenly bodies grouped in the form of a

disc or lens which corresponds with the Milky Way. The invisible mass of stars is mostly arranged in groups or systems, and these, in turn, in larger systems which together are moving through the heavens, revolving about some remote point in space itself probably progressing. It is thought by some that the agglomerations of bodies in the Milky Way that seem to be like star-dust are in reality nebulae of stars representing, perhaps, other universes like our own.

There is no reason for us to think that the light of the human physical eye, even aided by the most powerful telescopes, can give us information of all the stars or systems of stars or universes of space. So our comprehension of the physical universe must remain for the present, imperfect.

But it is patent that as our own solar system has its Logos, so does our own particular constellation of solar systems have its still greater Divine Ruler. And we may well believe that constellations are, in turn, joined into groups, themselves under the headship of yet loftier beings.

The logoi of constellations and systems often labour together in threes so that one may be in *pralaya* while the other two are in different stages of manifestation. This arrangement permits much aid to be given at critical times to those whose systems are in manifestation. Thus huge reserves of force are always held. The power of the logoi must determine the courses of the suns with their satellites. And beyond our dreams must be the possibilities of glory and joy for all beings that strive without ceasing for the universal perfection. We cannot doubt that our Logos has His mighty plans which He can only bring to perfection with the fullest co-operation of His Brothers of antecedent systems and His offspring, of all evolutions, who are being trained by this earth-life that seems severe, for that limitless future. But we must see plainly that, while there will always be periods of comparative rest for all beings, the life of striving will be forever.

These inspiring facts give us the clue to the most dread meaning of the law of our life. For they assure us that there is a ladder of all life, an organisation of beings in an orderly scale of evolving upward from the atom to the universes that we see with telescopes.

We are told that the Logos of our solar system is evolving! This astonishing fact must be true, for He passes on, as does every other being that has any limitations, to greater and greater life! Doubtless He enjoys a mighty evolution, inconceivable to us, in that major part of His being in which He lives beyond that phase of Himself which He has projected into us to give us life. For He must live His greater life of service and of association with His own logoi brothers. He must be busily and potently engaged with them as He is with His own creation. And we know that we are evolving at His bidding within His protecting aura, most of us as yet in the egg of limitation, waiting for that first initiation which is, in part, the adding to us, each one, of a new part of His being, that shall enable us to begin a swifter development conferring at last the power of growing to live outside His aura, at least at times. That then is one of the great proximate goals for humanity—to gain the power to know our Logos as He is; to become no longer His children only, but His Brothers; to be no more sheep, but shepherds; to be able not only to stand God-like within His aura, but to go forth from Him and to concern ourselves with Him in His major business of the constellations, beyond the sea-girt Odyssean home, the Ogygia, of the days we knew before our wanderings began.

THE LAW OF CONTEST FOR THE INITIATE

He who has set his feet upon the path of holiness finds contest indeed. Confronted at a stroke with his challenged

karma, all his previous buildings lose their foundations and topple to the earth. Struggle, contest, warfare are to be faced; and his Teacher's powers must be applied to protect him from destruction.

Never is he free of this warfare and struggle except in a relative way. As he rises, however, in his evolving he gains such powers that his contests are lifted more and more into the realms of consciousness-action; less and less must they be waged in terms of lower bodies, of outer works and matter.

• But even when he has attained to adeptship, the struggle is still existent, though much changed in character and nature. Still he finds his old experiences and long-developed lower nature must be studied, challenged, aroused and embattled. But now, more than ever before, he finds himself freer to engage opponents outside himself. For he must maintain a great work in the spiritual spheres of life and also conquer footing and place for his own protégées. He must make room for them in the great work and fit each of them into the great scheme of God's plan. Each of us as he grows finds provision has been made for him.¹ So the contest goes on forever, enlarging its scope, including ever greater numbers of beings and always opening more splendid fields of effort. Yet through all the ages there must be exercised the powers of observation and reason to determine opportunities, discrimination in the choice of lines of action and caution lest too much be undertaken to be included in the powers acquired or protected with the aid of forces stored.

Recognising the æonian and beneficent character of contest we should not view our world as something to be abhorred or fled away from. We are placed in the world to do battle with all that we contact that is not in harmony with

¹ In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *S. John, 14. 2.*

But men will later in the world's life learn that Providence is near, is active and that our lives are lived within the powers of Those Who are Providence. Then again when the clock is at ten, eleven and twelve, they will accept the kings that Providence gives through physical heredity. And with that we will see that the government of the last period will be like that of the first!

Weller Van Hook

(To be continued)

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from Vol. XLV, No. 12, p. 798)

XV

AMONG the records of the T.S. at Adyar, one of the most striking is the original draft of the first volume of the *Secret Doctrine*. In January, 1885, H. P. B. was at Adyar in the midst of the turmoil of attacks fostered by the missionaries and their agents the Coulombs against her with charges of fraud and immorality. She was desperately ill, and the doctor had no hopes at all of her recovery. When she was thus at death's door, sick at heart at all the vilification and the treachery which surrounded her, she half hoped that her release would come. Then it was that her Master came and put before her two alternatives, one of immediate release from her suffering body and her martyrdom, and the other of going on for a few years longer and writing the *Secret Doctrine*. H.P.B., for the sake of the work, chose the latter alternative, though it meant more years of anxiety and difficulties.

In Col. Olcott's Diary for 1885, on Friday, January 9, he has entered as follows :

H. P. B. got from M. the plan for her "Secret Doctrine" and it is excellent. Oakley and I had tried our hands at it last night, but this is much better.

The documents which I publish, though they deal with other important matters, also mention the beginning of the

the good, the beautiful and the true. Shall we not rather school ourselves as good soldiers to love the campaigns and the battle-fields that are assigned to us? We may cast longing eyes at times toward the easier higher planes, forgetting that there are struggles there. And we have innumerable loved ones about us striving and, often blindly, suffering in the contests with lower matter. If we are near them we can help them and thereby make grow the army of workers.

The old views of the world and human life must go. Let us learn and give the message of hope in the search for the balanced life, the life of the Lord Buddha's Norm, here and now on Earth. "Thy will be done on Earth as it is done in Heaven!"

CONTEST AND GOVERNMENTS

The modes in which life's lessons are taught us by the application of the Law through government are many. They change with the succeeding periods and, like the numberings on the clock face, return upon themselves, so that the great twelve of the fullness of the hour of earth-life is next to the wee, small first hour of puny beginnings.

A great principle in occultism lies lightly hidden here. For there is a wondrous kinship between the last of the eras of a world-period and the first of the next.

Hence the elaborate perfections of the harvest, the gathering of the grain, are in many respects near to the scattering of the seed. And, for world-periods, the Logos' thought-forms of a world life-time hang low at the beginning, easily seen and read; while at the time of the ending of the world-period the actuality on lower planes of all that has been attained, lived, experienced and achieved as the realisation of God's plans, is equally obvious, to be viewed by all who can read the history of life upon the globe.

In the beginning of a world-period the Logos is distinctively Creator, Builder, Doer. When, during this period, the Great Teacher appears to men He comes as Manu, King, Law-giver.

During the long life of men on a globe the rulership of the divine is almost forgotten and men come to think that their kings should be chosen by themselves.

Men would elect their rulers, letting them serve but briefly lest they claim some glamour of divine appointment and, assuming the god, affect to nod, and seem to shake the skies. Democracy, rulership by the people, truly rests on the recognition by men of their own divinity and responsibility. By the device of the franchise they rule, the mass assuming one-ness and, therefore, leadership, expressed in practice by the chosen representative's sitting in the kingly chair. A fair fiction flatters every eligible citizen with the possibility of his own election to the headship!

All this could not be if each citizen did not see that his playing the game demands that in fair play the man elected must be shown much tolerance if he errs; you may yourself not govern so well if you are next elected. Put yourself in his place, man. And, if you are yourself, in the place of divinity or Providence, to choose so weightily you may do it only by virtue of your own divinity, the untrammelling of the God within.

For some thousands of years, no doubt, men's self-government will be an ideal for humanity. But the thing is really *māyāvic*! For it is truly Providence that gives England her great prime ministers quite as easily as It has provided her with Alfreds and Elizabeths. It is truly Providence that has given America her Washington and her Lincoln! People say that great souls appear when they are needed. It is true whether they be of kingly or of peasant blood.

Secret Doctrine. H. P. B. sailed on March 31st, 1885, for Naples. There accompanied her Miss Flyn, Bawaji and Dr. Franz Hartmann.

The *Secret Doctrine* manuscript is not in the handwriting of H.P.B., but that of Countess Constance Wachtmeister. It contains 229 foolscap pages. Its contents are as follows :

INTRODUCTION

1. TO THE READERS.
2. CHAPTER 1. On Eastern and Western Occult Literature.
 - SECTION I. Sub-Section I. Explanation of the 1st page of Isis.
 - Sub-Section II. Hermetic and other Books of Antiquity.
 - SECTION II. White and Black Magic, in Theory and Practice.
 - SECTION III. Sub-Section I. Mathematics and Geometry.
 - Sub-Section II. The Key of the Absolute in Magic.
 - SECTION IV. Sub-Section I. Who was the Adept of Tyana.
 - Sub-Section II. The Roman Church dreads the publication of the Real Life of Appolonius.
 - SECTION V. Sub-Section I. Confession and Property in Common.
 - Sub-Section II. What the Occultists and Kabalists have to say.
 - Sub-Section III. The Souls of the Stars. Universal Heliolatry.
 - Sub-Section IV. The Mystery Sun of Initiation.
 - Sub-Section V. The Trial of the Sun Initiate.
3. APPENDIX I. The Star-Angel Worship in the Roman Church, its re-establishment, growth and history.

PART I

ARCHAIC PERIOD

CHAPTER I.	Pages from a Prehistoric Period.
STANZA I.	and Commentary.
II.	"
III.	"
IV.	"
V.	"
VI.	"
VII.	"

PART II

STANZA I.	and Commentary.
SECTION I.	Calculations and hypotheses of Geology, Anthropology, Conclusions and Modern Theories.

As she expanded the original draft which T. Subba Row did not like, she used the material of the draft in re-writing the *Secret Doctrine*. But it is noteworthy that, even then, she did not use 5 Sections of the draft in her volumes I and II. They were found after her death, among the remaining manuscripts of the *Secret Doctrine*, and published in volume III. These five Sub-Sections are :

- SUB-SECTION I. Who was the Adept of Tyana.
- SUB-SECTION II. What the Occultists and Kabalists have to say.
- SUB-SECTION III. The Souls of the Stars. Universal Heliolatry.
- SUB-SECTION IV. The Mystery Sun of Initiation.
- SUB-SECTION V. The Trial of the Sun Initiate.

I

S. S. PEHIO (NEAR ADEN)

April 11/85

MY DEAR OLD CHUM,

So many things to say that I do not know with what to begin. Tibre¹—lovely. Captain as kind as Drummond—

¹ Probably the steamer from Madras to Colombo, where the passengers transhipped to S. S. Pehio.

every one as amiable and good as can be. Pehio worse than a war vessel. Splendid to look at, accommodation better 2nd class than 1st on Alan line, but then lo! can't strike a match on any part of the steamer, no more on deck than below; impossible to get a glass of water on deck—strictly forbidden; consequence, I am all day and night separated from Flyn, H. and Bawaji (for 3rd class passengers dare not show their noses even on the 2nd class staircase) and therefor I have either to die from thirst, or to climb up and down myself the steepest ladders performing the ceremony on all fours without a soul to help me. I climbed so much that here I am sick again with cold and fever, and I tremble lest it should bring back rheumatism and gout or a fit of kidney disease, which got better the few days I passed on the Tibre. Poor Mary Flyn was brutally turned out of my cabin while helping me to go to bed—and she sleeps on deck, since 3rd class cabins are full of Calcutta prostitutes—mostly Prussian and Vallachian Jewesses. H.¹ grins and triumphs over her grievances—he hates her (!) B.² is the greatest diplomat living. He got out His secret from him. It appears that (1) H. is determined to get the *Secret Doctrine* from me and have it printed in America (I wish he may get it); (2) he is as determined to persuade me to go with him America (!!!). I believe the man must be crazy. No listen, when preparing to go on the steamer, Subba Row told me to write the *Secret Doctrine* and send to him through you every week what I had written. I promised this to him and will do so. Now you must, to avoid useless quarrels with H. facilitate in the task. In your first letter write to me to remind me of this. Say that I must do as I promised to Subba Row—send to him weekly what I had written: as he is going to make notes and commentaries, and then the T.S. will publish it. Where to, what for, I

¹ Dr. Franz Hartmann.

² Bawaji, whose real name was Krishnaswami Iyengar.

am going away I do not know unto this day. Of course we will stop somewhere near Naples—and what next? What shall I do with H.? How shall we live. If I have strength I will write for the Russian papers—and if I have none left? Have you sent me to die far away or to . . . ¹ and come back. If the former, then say so, and I will know what to do; if the latter then how under what circumstances what is it *that must happen* that I should come back home. For mind you, I do not suppose that you would allow people to believe that the Society has sent me away, *dismissed me* as a tricky butler, as a Coulomb, for it is *just that* the Coulombs and padris wanted. They have clamoured for it, printed it, and published that wish, saying publicly that the Society was “bound to expel me,” etc. Is it that wish you have intended accomplishing? I hope *for your and the Society's sake* it is not so. For Master told me most plainly that if the Society did not recall me before 1886, They would retire entirely from any connection with it; signify so to the L. L. and other European and American Societies and break every connection with every member. THEY will not countenance ingratitude, Olcott, however guilty I may appear in the eyes of fools or even wise men for the matter of that. THEY DO EXIST—phenomena or no phenomena; but as “Benjamin” remarked—I am the only one, for the present, in full possession of their doctrines and ready to give out of it as much as I can. After me comes Subba Row who knows more than I do, but who will not give out a tittle of it in its true light not for a kingdom. It is the Society that needs *me* while I can do perfectly without it. But the question is not one of interest but of JUSTICE and Pride. It is not selfishness or personal pride, but I was sent by Them and whatever my failure I am Their agent: in insulting me the Society insults Them—that's all. Well, let it try the sad experiment and it will

¹ Word indecipherable.

fall into the domain of "Women's Rights" and "Social Purity" questions. See how many members will remain. But you know all this and I will not go on repeating old things.

Now, we were turned out so rapidly that half of my things have been forgotten. Say so to Babula.¹ My spectacle case is there but the spectacles are left at Madras. My sponge, nail-brush, etc., forgotten. I cannot find my *duster*, with the green velvet collar and trimmings and I have nothing to wear except my fur cloak. All this means buying such things over again—and where's the money? I want you to ask Babula what has become of my green velvet berreto (a hat) that was in the band-box? Mrs. C. Oakley wanted to have it but seeing I might want it (which I do) she put it back in the band-box and now it is gone!

I am expecting a box from my aunt with a *Samovar* and a few things in it. When it comes, do not take it, but send it to me as it is. In Europe I will be mighty glad to have a samovar to drink decent tea out of it. Please do me the favour to do as I ask you. Send it to my address. I hope you will have *The Theosophist* sent to me monthly.

Well, that's all. The sea is as smooth as a glass ever since Madras and we approach Aden, where we will be to-morrow morning.

May the Masters bless and protect you. Give my love to all. Tell Mrs. C. O. that I have fulfilled my promise and written to London dating it from Madras. Do not forget her whom you have exiled but whom you will sorely want one day.

Yours ever the same

H. P. B.

¹ H.P.B.'s servant, who is still living.

II

Oct. 21 [1886].

17 RUE D'OUEST

MY DEAR OLCOTT—Just a *month* ago, I gave to Mme. Gebhard the MSS. of S. D. to post from Elberfeld—ensuring it for 3,000 marks. Well, last night as you wrote to me that it had not been received till now, I telegraphed to her to ask whether she had not sent it (she had asked me to copy some things, before sending it) and she answered she *was going to*. Well after what you say of S.R.¹ that he wont look at it even, of course it is better it should be printed without his approbation; for I want to begin this spring and will go to London for it. *How to*—because of the proof reading, and the British Museum, and books. But now what shall I do for the 2nd Volume, the beginning of the true Archaic Doctrine—where I have any number of Sanskrit words and sentences, and the esoteric meaning of any number of exoteric Hindu allegories from their Cosmogony and Theogony? Can you ask Shrinavas Row and Bhavani Row to help me? Then I could send you the 2nd Vol. consisting of Books 1. 2. and 3. Unless someone helps I do not know what to do. And who will make the glossary? I can't and have no time, and Mohini² hardly will. Please answer immediately. The whole almost is given by the "old gentleman" and Master and there *are* wonderful things there I tell you. But someone must see to the Sanskrit and the corrections of the *exoteric* renderings. This book *will* make our fortune (yours and mine) see if it wont.

Meanwhile I have written to Mme. Gebhard to send the MSS. of Vol. I back here if not to send it to Adyar. It does seem useless since Subba R. is no more to be hoped for. Well I will say nothing more.

¹ Subba Row.

² Mohini M. Chatterjee.

to mark every page of App. with title, number and to what Sect. or Chap. it belongs to. If you take out the App. then there will not [be] 300 pages printed in Int. Section, but they will lose in interest. Do, however, as you please, but do not lose pages and do not allow the thing to be mutilated. If you or S. Row find anything too much cross it out lightly; and if you want to add write the addition on page and pin it to the page you add to. Remember, this is my last *great work*. I could not rewrite it if lost to save my life or that of the Society which is more.¹

H. P. B.

IV

From Colonel Olcott's Diary, under date December 10, 1886.

Recd. MSS. of Secret Doctrine, Vol. I, and a copy of H.P.B.'s Memoirs by Sinnett. Very interesting book.

C. Jinarājadāsa

(*To be continued*)

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¹ There is much more of this letter, which deals with the difficulties of the T.S. in 1886 owing to various persons, but as some of these are still living I omit the rest of the letter.—C. J.

CHALLENGE TO THE SHADOW OF CLAY

IN cold grey glooms of clay
You dream to close me up the livelong day;
A captive sad and lone,
My fiery dreams ensepulchred in stone,
But in my heart I hold
The rapture of the Fire that turns to gold
The greyiness of the gloom
Lingering mournfully upon a tomb.

You do but strive in vain
To cast me in a dungeon-cell of pain,
To blow the crystal spark
Out of my life and hush me in the dark,
For inly I possess
The strength that fashions grief to loveliness,
That floods the darkest hours
With music of wild birds, the flame of flowers.
You cannot ever wound
The soul of one to God's deep calm attuned,
One who has conquered years
And found the inner meaning of man's tears,
Who has o'erleapt the bars
Of darkness and grown brother to the stars.

HARINDRANATH CHATTOPADHYAYA

— — — — —

. . . No one in the wide world will be as true to you *behind* your back as I am. I have just proved it by writing in *your* defence an article, pronounced by Sinnett and others the *grandest* thing I have yet written.¹ An answer to M . . .² Hartmann (see *Path*) and A . . .³ What N. will do with it I do not know yet. But I know that true to you I will ever remain and that's foolish and shows no discrimination in you to-day ; you *cannot* trust me, because I say every thing to others. I never said *that* yet what *could harm you* you really, wherever you did. But never mind. I will not die before I prove what I say.

The L. Lodge has now a magnificent Club at Redway's Library, a large beautifully furnished reading and Meeting Room for all the Theosophists of London and elsewhere. It was Sinnett's idea.

Rev. A. Ayton is on a visit now here to us and living in a room of mine upstairs, and the Countess takes care of him. He is now heart and soul *for us*. He can do immense good as a friend of C. C. Massey's. Now listen to me once at least in your life. Wild when President had made him an "Honorary member," whether he had a right to or not I don't know, but he did and in 1884, when Ayton claimed his rights with Sinnett, said he could not recognise it. Now he had virtually resigned all membership in our Society; but now after seeing Master's portrait he sticks to it as grim death. He would like to have the right to visit the L.L., T.S. room at Redway's, but unless he is made an Hon. member he cannot, since he broke with them on account of Sinnett's rudeness. Why should you refuse now, after the death of Cahagnet and de Potet to make him one? Yarker is one and is not worth a twopenny dam. If you *can do so* and the old man will bring us into the Society any number of real occultists, astrologers

¹ Printed in *The Theosophist*, June, 1924.

² I substitute initial for name, as the person is still living.

³ *Ibid.*

and Kabalists who will never join Sinnett's Society. Do not lose this chance, for we have to make up the deficiency of good members.

You know that Anna Kingsford and Maitland were here, come to see me on purpose and passed nearly a week with me. (It is the Countess who pays for the *entertainment* of my guests, so don't be frightened). She, the Countess, is the best and most devoted Theosophist you have. I am always thinking how to send to you Bhavani's ring and what I promised to Babula. Give my love to all, and take it for yourself.

H. P. B.

III

OSTENDE. 17 RUE D'ORIENT,

23 Sept.

MY DEAR OLD PEZZARO,

I send you the MSS. of *Secret Doct.* thro' Mme. Gebhard who will ensure the thing for 3 or 4,000 marks. She took them with her to Elberfeld whither she returned. Now I send only 1st Vol. of *Introduct.* Section and in a fortnight will send the real pukka S.D. *Archaic* Period, the 7 Stanzas, from Book of *Dzyan* commented upon. There are in the first *Introductory* Vol. *Seven Sections* (or Chapt. §.) and 27 Appendices, several App. attached to every *Section* from 3 to 6—etc. Now all this will make either more or at any rate one volume and *it is not* the S.D. but a Preface to it. It is an absolutely necessary one, otherwise if they began reading the *Archaic* Vol. the public would get crazy before reading five pages, *too metaphysical*. Now, it is so arranged that these Appendices can either go as attached to the Sections or be taken out and placed in a *separate* Vol. or at the end of each, but you cannot put the App. from the Vol. of Preliminary Sections in Vol. 11 or Book I the *Archaic*; I have been careful

THE ART SECTION

INDIAN PAINTING: THE MUGHAL SCHOOL

WHEN the Muhammadan princely family of western Asia, known as the Mughal because of its inclusion in its immediate ancestry of a forceful Mongolian princess, carried its conquests into northern India, the artists at the Mughal court came into contact with an indigenous school of Indian painting. This school has become known as the Rājput, and will be referred to more fully when examples of its work are reproduced in this section of THE THEOSOPHIST. The Mughal artists brought with them a tradition of great fineness of technique and much delicacy of colouring from Persia, with some touch of China. For some time these elements predominated in their work, but gradually their new environment both as regards nature and humanity entered into their imaginations, and the work of the Rājput school influenced their technique, with the result that what was at first a foreign art was modified into a new but none the less authentic variety of Indian art which became known as the Mughal school. So close indeed was the relationship of the two schools that some of the best examples of Mughal painting are by Hindū painters. From the end of the seventeenth century the school decayed. Our reproduction, though it cannot convey the delicacy of tone of the original (which is the exact size of the original), brings out the exquisitely sympathetic line-work through which these masters of the brush revealed character and expressed feeling.

THE SOUNDANESE DRAMA OF JAVA¹

By A. J. H. VAN LEEUWEN

IN a previous article we traced the development of the drama amongst the Javanese people. We shall now trace its development among the Soundanese people. It will be recalled that the Javanese and Soundanese, after centuries of struggle, agreed to take the River Tji Pemali as a definite frontier of Middle and West Java.

This agreement both peoples kept. It was said that the contract was settled between two princes, brothers of the king who reigned over Java in its entirety. These two brothers were the mythical kings, Tjioeng Wanara, who founded the kingdom of Padjadjaran and Ario-Bangah, who founded the kingdom of Madjapait.

Now, the Soundanese, being a warrior race and accustomed to many hardships, their land being mountainous and not easily cultivated, did not accept so readily the Hindū culture as the lowland Javanese did. Hence the remains of Hindū influence are far less to be seen among the Soundanese than among the Middle and East Javanese people. Temples and monuments of Hindū and Buddhist character are very scarce among the Soundanese and all date from a relatively recent time. The Soundanese had therefore their own art evolution, based of course on the same original Sjamaan players. The stories, as with the Javanese, were taken from the old history, and are full of mythical details. They call the stories the "Pantoens,"

¹ A lecture delivered at the Brahmavidyāshrama, Adyar.

and they tell us of the old kings of Padjadjaran, their wars and victories, their loves and adventures, and so on.

Here also the Pantoen singer was a priest and held in high esteem, quite as his Javanese colleague, the Dalang. But because the Pantoens were not founded on a religious basis, they were easily overthrown by the Muhammadan invaders. The Pantoens have generally disappeared, and only a few are known to us which are sometimes sung, but without any dramatic illustration.

The Soundanese, however, are very fond of acting, and many of them are born actors. The way in which they do it is quite extraordinary and absolutely extemporaneous. The actors come together, agree about the principal points they have to make clear to the public, and then start their performance. Of course this kind of drama, without any real purpose at the back of it, and only accidentally shown for amusement's sake, could not evolve a real dramatic art, and for centuries remained at the same level. The scene of these performances usually were (and still are) of purely local interest, the subject a special person of importance or the mimicking of local conditions. Religious subjects were not touched upon, being too sacred, and the old history of the Sounda also was kept secret from the common people, because it was regarded as a sacred tradition only to be told in special cases in the intimate circles of chosen people, who were considered to belong to the old races of kings and warriors of the Soundanese.

The Soundanese nobility becoming degraded in the course of time, and under Muhammadan influence, that did not recognise the Soundanese nobility, the Pantoens became degraded as well. And it happened that some five years ago, when, at the convention of the Java Institute, a society for the promotion of Javanese culture, it was decided to stage a Pantoen called Loetoeng-Kesaro-eng, it was nearly impossible

to find sufficient details. It was only by chance that an old Soundanese nobleman, the Regent of Serang, in Bantam named Radèn Toemengoeng Djajadiningrat, remembered that in a small tribe of mountaineers in his residency, called the Badouis, who (strange to say), kept themselves free from all external influences and maintained unchanged the ancient traditions, this Pantoen was known. With great trouble some of these Badouis were persuaded to come to Serang, a town a distance of only some forty miles from their own country, and recite the Pantoen before the Regent, who happened to be their patron. And there and then a wealth of details concerning the ancient customs and the old legends of Padjadjaran was obtained and facts were recorded of great historical interest. All that was needed to stage a beautiful drama was obtained; and a member of the Theosophical Society, Jr. Kiewiet de Jonge, in collaboration with the Regent of Bandoeng Radèn Toemengoeng Wira Nata Koesoema, also a Soundanese, actually staged this Pantoen, which was a splendid success and demonstrated the extraordinary acting-talent of some of the players.

This particular Pantoen is full of esoteric meaning, and sometimes reminds us of the Gnostic stories of the Pistis Sophia. It tells of one of the old kings of Padjadjaran "Pasir Batang," who had seven daughters, the oldest, Devi Poerba Rarang, betrothed to a very disagreeable and materialistically disposed man, who influenced her always to bad deeds. The youngest of the sisters, Devi Poerba Sari, was very beautiful and spiritually-minded. The oldest, being jealous, contemplated ridding herself of such a dangerous rival. A slight cause was easily found; the youngest sister was robbed of her royal ornaments, smeared with a black unguent that could never be washed off, and sent away to the forest.

Out of the highest all this was observed by Goeroe Minda, the heavenly son of the Goddess of Heaven, Soenan

Amboe, who became full of compassion and determined to help this unfortunate princess. He obtained a singular disguise from his mother, who sent him to earth as a *loetoeng*, a black monkey. In this disguise he went to the bathing place of the six princesses, and one day, when they had left their clothes on the shore and gone into the water, he stole their clothes and laughed at the distressed princesses, who were obliged to return to the palace in a most humble dress borrowed from a village woman. The princesses were full of anger, and ordered their factotum, Mamang Lengser by name, to catch the mischievous monkey dead or alive.

Mamang Lengser went to the village hunter and ordered him to shoot the monkey, promising a great reward when he succeeded, but punishment of death if he was not successful. The poor hunter went to the forest with his blow-pipe, and seeing the monkey, attacked him with his best balls. At last he threw balls as large as cocoanuts (according to the narrative), but the monkey appeared to be invulnerable. Then a strange thing happened: the monkey, after the desperate and unsuccessful efforts of the hunter, quietly addressed him in human speech, and proposed to go with him voluntarily. When the hunter reaches home, where his wife and sons await his return, there is an exceedingly pleasant scene of the excitement of the boys and the tricks of the *loetoeng* (monkey). All the good acting qualities of the Soundanese were demonstrated in this scene, and it was perhaps the most successful of the long drama, that lasted about six hours at a stretch.

But a time comes where the *loetoeng* is to be handed over to the princesses. They put him in an iron cage, and think themselves quite safe now from his troublesome pranks. But iron cages form no obstacles to heavenly beings; and the *loetoeng* broke out and spoiled all the weaving-looms of the princesses when one day they worked at them. Another day

he spoiled all their cooking, and was the most troublesome creature in the palace, the more so because no one was able to kill this mysterious monkey.

At last they decided to send the monkey away, and they sent him to the same forest where Devi Poerba Sari was doomed to live. Arrived there, the monkey began to use his magic powers. He turned the humble cottage of the Princess into a golden palace; he transformed her dress of rags into royal garments and made her appearance as beautiful as it had ever been.

This came duly to the ears of the oldest sister, who grew red with anger, and now planned a devilish thing. She said she would compete with her banished sister, and if the latter lost she would be put to death. Now a series of trials were put to her, all impossible of execution by a sole human being. For instance, the first competition was the weaving of cloths without materials, no instruments being given to the unfortunate princess. However, the *loetoeng* invoked in prayer the help of his heavenly mother; and *devas* and *devis* came down to earth, and being instructed by four heavenly wise men, they manufactured the most beautiful cloths ever seen. So, in succession, the *loetoeng*, with his heavenly assistants, won for the princess the competitions of land cultivation, cooking, fishing, tree growing and house building, till at last the seventh came; this was to be the competition in beauty of which the betrothed of the oldest sister would be the judge.

Since this competition would not be a matter of tangible results but of partial judgment, the *loetoeng* deemed the moment had come to interfere, and, manifesting himself, challenged the would-be-judge to a fight and killed him. Then he married Devi Poerba Sari and installed himself on the throne of Padjadjaran, and became its greatest king and the saviour of mankind.

is not acceptable to western people if they do not understand the Javanese language, in addition to which it is intermingled with Pāli and Samskr̥t verses and very old-fashioned Javanese sayings.

A. J. H. Van Leeuwen

FELLOWSHIP IN ARTS AND CRAFTS

(MUSIC SECTION)

SOME ASPIRATIONS AND SUGGESTIONS

THE International Fellowship in Arts and Crafts was formed for the purpose of working towards the realisation of the dreams and aspirations of all lovers of the Beautiful, and especially of those thoughtful people whose gaze is directed towards the future, whose attention is devoted to the study of man's evolution, who realise the part that Art, especially the Art of Music, can play in the hastening of that evolution, and the place that Music holds in the fulfilment of the Divine Plan. The place that Music will ultimately hold has already been foretold by Mrs. Besant, in her great book *Man: Whence, How and Whither*, where she describes the wonderful Temple of Music of the world-to-be. Far off though that world may be, we have to begin, however humbly, to lay the foundations upon which that glorious temple will be erected. With this end in view—although truly it seems as distant as the stars—yet with this high ideal as our guiding star, we are trying to make a beginning, for, unless we set out, we shall never reach our journey's end.

In the musical world, increasing opportunities are being offered every year to create an interest in music where, hitherto, it has not existed, and to cultivate its further development. All these efforts are to the good, and should be encouraged in every possible way. But it is not enough to be always working at the foundations, expending all our energies on the musically uneducated or half educated. Those who are already musically educated also have their claims, and because they seem to need less help, and also because they are in the minority, their needs are becoming more and more neglected. The effort to popularise music is producing a good deal of confusion both of motives and methods, and the result is the extraordinarily mixed programmes and audiences we get in our concert halls to-day. Musical gems are scattered amongst commonplace compositions, and those who love good music are outnumbered by those who do not, by those who are out not so much to enjoy the music, as to enjoy themselves, and who needs must suck sweets or smoke during the performance of such masterpieces as Scriabin's "Divine Poem"!

It is wellnigh impossible, under such conditions, to get the full artistic or psychological effect of the music. Surely the ideal would be to produce plenty of music of all kinds: to suit all tastes and all

Esoterically several points of interest can be seen in this story. The six sisters may be regarded as the interlaced triangles of matter and spirit, sent by heavenly wisdom to young humanity (the youngest of the sisters) to teach her humbleness and drive her to the forest and loneliness of the physical plane. Here the Teacher comes to men, not as a heavenly prince but disguised as a monkey. Do not the Teachers of humanity always come under unexpected forms? Was not Kṛṣṇa a cowherd's child, Jesus the son of a poor carpenter, and Mohammad the child of so poor a merchant that after his father's death his uncle took charge of his education? Certainly history is not always in accord with legends, but all the myths have the same idea to convey of a teacher born out of chaos (the forest or the stable) to bring the new cosmos. Indeed it is said that the ceremonial which is observed among the Soundanese in building houses, planting paddy, weaving, fishing, and so on, is still the same as was done in the days of the *loetoeng* by his heavenly masters; and it was shown in full splendour, though regarded as symbolical, in the Pantoen performance at Bandoeng. And a striking fact for Hindūs is the trick played by the Heavenly Monkey on the bathing princesses, which is a parallel of the joke that Shṛī Kṛṣṇa, when a boy, played on the Gopis.

It is interesting, in conclusion, to recall the efforts recently made to revive the dramatic art in Java. For seventeen years it has been a tradition to have dramatic performances at the Java Section Conventions of the Theosophical Society. The Society in Java has a splendid set of Wayang-Koelit figures, and the Convention performances are usually of a very high standard and attended by numerous Indian spectators. Some seven years ago a new movement was started to encourage the revivalist efforts of several princes of Djocja in Solo, and to draw the attention of the Dutch public. The Java Institute was started, which intended

to have yearly conventions, and issues a periodical. The centre of this movement is still the old aristocracy, the Panjerans; and the Javanese nobility is in many cases devoted to the uplift of the Wayang. His Highness the Prince, Kandjeng-Goesti-Pangéran-Ario-Adipati-Praboe-Soerjo-di-Logo of Pakoe Alam at Djocja, one of the ruling Rājās and a member of the Theosophical Society, is a great lover and promoter of this art. So are the prince K. G. P. A. A. P. Prang Wedono, head of the ruling house of Mangkoenegara at Solo, K. P. A. A. Koesoemo-di-Ningrat, a member of the Board of Administration of the Theosophical Society in Java and brother of the Soesoehoenan of Soerakarta, and K. P. A. Soerjo-di-Ningrat at Djogja, who started a dancing school for girls and boys under his own patronage and with the help of forty of the best dancing-teachers. The training in this school lasts for about five years.

In Semarang, the economical centre of Middle Java and the town where most of the Europeans live, a society was started with the same ideals, and has done excellent work; and three years ago the writer himself started a society entirely of Indians in Batavia, the centre of intelligent Java, and of the Government, and this society has already a membership of over two hundred. The interest of the Dutch is slowly growing, only it is difficult to make such improvements as will satisfy both eastern and western minds. The eastern spectator enjoys the stage dialogue, the singing of the dalang and long interludes of the Gamelan-orchestra. The western spectator, on the contrary, dislikes such intervals, and generally not understanding the meaning of the Javanese dialogues, sometimes full of mirth, or deep instruction, dislikes too much talking and wants acting and dancing.

The Wayang Wong is perhaps the only form of Javanese dramatic art likely to be able to satisfy both, but the Javanese themselves much more appreciate the Wayang-Koelit, which

moods, but not to mix the manners and moods together in the present chaotic way.

The new aim must be to help on those of us who are ready to take a step further forward, and to provide opportunities for hearing perfect music under perfect conditions, so that the full artistic and psychological effect may be obtained.

Most of us have read a certain amount of psychology in these days, so that we can, in the light of that science, realise the effects one mind produces upon another—and the accumulative power of what is called 'crowd psychology'. Imagine the results that could be achieved by the forgathering of exclusively serious-minded people, stimulated to unusual spiritual energy by the performance of some great masterpiece!

Sound is a mysterious and stupendous power, existing on all planes. Knowing this, we are beginning to appreciate the inward aspect of music, and as our power to do this increases, we shall begin to realise our higher responsibilities, and find ourselves obliged to take the initiative. We shall feel it a duty to guard our treasure, as it were, and to direct the right kinds of music into the right channels—supplying the needs of all, each according to the degree of development that he has reached, and seeking every opportunity to use music for the spiritual progress of mankind.

A word may not be out of place here as to what we may regard as serious music. The expression does not mean only definitely religious music, neither does it mean only classical music, although of course it includes these two great branches of the art.

Happily, music is a living art, always growing towards the light, and rising ever from more concrete expressions to amazingly ethereal ideals. (The non-serious flippancies of the sensational writers do not count at all, and need not be considered.) But the earnest modern composers, those who contribute works like Holst's "Planets," or Debussy's glimpses of paradise, and above all Scriabin's marvellous symphonies, these are lifting the art to a mystical and spiritual height never before attained.

Fortunately for our purpose there is much chamber music written, which, although on a smaller scale, is quite as inspired, quite as spiritually conceived as the more massive orchestral works. Most of Chopin's music, Debussy's landscapes, and especially Scriabin's later piano pieces, and his most wonderful and beautiful sonatas (and other serious music of this kind), would be specially suitable for our purposes.

The growth of music is the most wonderful thing these modern days can show. We may well pay the musicians our tribute of admiration and respect, when we look back over the long history of music, from its primitive beginnings to the magnificent artistic structure which they have built. The Art is ready for us—it is an accomplished thing. Can we not make more and better use of it than

we do, striving to break away from our earth-bound limitations, and to develop our higher faculties, using this Divine Sound to stimulate our efforts.

We read a great deal about the further evolution of man, the future development of his faculties, the acquirement in days to come of a sixth sense, and other extensions of consciousness. Science teaches us that in the past the process of the evolution of organs and faculties was not the result of blind chance, but achieved by long-sustained efforts of Will and Imagination. We may well believe that the future advance of mankind will be achieved in a similar way. We have to realise that the advance is not going (in some blind, vague, way) to accomplish itself. We ourselves must make strenuous efforts of our own Will and Imagination to draw towards us the Divine forces that will bring us further extensions of consciousness. Sound, being a creative force, and Music, the art of sound, must therefore have a special power to arouse and stimulate our higher being. Indeed, it does so, whether we know it or not, and this is why it is such a joy to us. It is one of the best things we have in life. Even under ordinary conditions it is an enormous force for good. The more receptive we make ourselves to its influence, the more its power will flow into us, enriching our lives. Surely it would be worth while for people who are naturally receptive to gather together on special occasions, to see how much farther they could get by combined efforts of Will and Imagination, inspired by suitable kinds of music.

Let it be clearly understood, however, that it is not intended to offer performances of this kind as a substitute for the existing concerts. Far from it! We need every kind of music, different kinds for different moods and occasions. We are simply suggesting that a new need is arising, which must be met by the inauguration of a new type of musical society.

We may regard it as a combined artistic-psychological exercise or experiment, but musicians need not shun it, or tremble for their art, as such, on that account. To achieve the best results the music would need to be above, rather than below, the usual artistic standard, in order to be beyond criticism, and beyond the possibility of causing the sensitive hearer that poignant distress to which technical imperfections can give rise. The players themselves should also be making special efforts of Will and Imagination—the Imagination to draw down that wonderful soul of sound, the Will to compel the hands to echo the secrets of the soul.

The act of performing music is one of the most direct ways of building extra faculties. Hand and eye, mind and brain, heart and soul, all linked up and pressed into the service of that ideal of Beauty that the artist is ever striving to realise. The composer pushes the matter a little further into the realms of intuition. In both cases the musician's work is an excellent training, a means of character building. He needs infinite patience and perseverance, humility, courage, and many other virtues. Besides this it is a preparation for that

extension of faculties, which we are intended to achieve. Art is, indeed, a "Path" in the highest sense.

A. H. Ward in his book *The Seven Rays of Development*, has said wonderfully encouraging things on this subject, which may well be quoted here. He says:

The real end of Art is . . . to develop the artist along his own way—the Path of Imagination. Through the practice of art . . . by degrees, he develops his higher self and keeps his body in harmony with it, and so enables his consciousness to soar on the wings of inspiration . . . His imagination bodies forth the secrets of the true, the good, and the beautiful.

Further on he speaks of the faults of the artist, the chief of which, he says, are vanity and scorn. He also speaks of his unpractical ways, saying that, for his art's sake

he sacrifices pleasure, wealth, ease, success. (If this is not always true, it ought to be!) For this he may neglect his duties as a citizen, his business interests, the welfare of his family, the remonstrances of his friends, and of course he has to pay the price.

Then he adds:

But it is well that a few pure artists should work for the love of their work in this Mammon-worshipping age, and so long as they hold to their ideals, and follow the gleam, all is really well with them, and a time will come when the inner power will dominate them through and through.

He ends with the following inspiring words:

Long and toilsome is the Path of Art, many are the lives of effort and comparative failure before the growing artist, but unquenchable hope burns in his breast, the vital force of the Ray feeds that flame for ever: none need despair, no effort is ever lost but is stored up from life to life, till the great day when Ideal Beauty is unveiled and perfectly presented to the world. Upon this path success is sure, the only failure is to cease to strive. So I would say to the artist—Grasp the greatness of your future . . . unhesitating and unrelenting, follow the Quest . . . tear away the personal desires which hold you back, defy the demons of doubt, disappointment and despair which lie in wait, follow, follow the Gleam . . . and then one day you will enter the palace of your Spirit and awaken your ideal self to the joyance of immortal life.

So much for the artist, and he may well feel encouraged by such words.

But besides the active side of art, the creative or the executive side, there is the passive side. There is the art of listening: and that aspect seems to be little understood. It is as listeners that we have to bring about the desired advance. It is as listeners we have to realise our responsibilities, remembering that thoughts are "things" and feeling it a point of honour to exclude all undesirable thoughts when we are gathered together to hear the masterpieces. The listener must also make efforts of Will and Imagination. By doing this, by attuning the mind, and harmonising the thoughts, those who listen may share in the blessings that Beauty bestows. Light from the Ray of Art will shine down upon them also.

Under its influence we may learn to transcend our physical limitations, and at last achieve the full powers of our Whole Self and win our way to the glory and joy that the Divine Love holds out to us.

If the Fellowship in Arts and Crafts can gather together those who desire these things, and who will strive towards the realisation of these ideals, it will not have worked in vain.

SUGGESTIONS

1. The occasional performance of serious music under ideal conditions of peace and quiet. They might be called "Musical Meditations," to distinguish them from ordinary musical entertainments.

The conditions would need very careful consideration. Obviously the first necessity would be to secure the services of good professional musicians, for excellence of performance is absolutely essential.

Having secured that, the aim would be for all present to combine in an effort to build up thought-forms of beauty and power.

2. That members should make the Fellowship known amongst their friends, and especially amongst those professional musicians who would be likely to sympathise, and whose advice and experience would be so specially helpful.

Progress in the outside world is constantly checked and hampered by clashing views, opposition, and personal antagonisms. Within the Fellowship we can only hope to make progress if we work harmoniously. Half-hearted members would only hamper us. We need not make large numbers an object in itself. It must be made clear, too, to every member who joins, that he joins for service and not for self. Artists will find within the Fellowship an opportunity to work for Art's sake. It may even be hoped that our ideals will serve as a new hope and inspiration for composers and others, who may be long-ing to produce work of such an idealistic kind, that they may have refrained hitherto from offering it to the world, finding the conditions unsuitable. We do not know how much rare music may not even now be waiting in secret.

3. That our committee should be subdivided into three groups:

(a) The artistic group, which would select performers, arrange programmes, etc.

(b) The psychological group for members gifted with occult faculties. These would be specially helpful, as their visions of the colour and form produced by music, and their study of the effect of music upon the hearers, would largely influence our lines of work.

(c) The practical group, who would arrange all the business matters and control the finances. The question of money is always a trouble. Something in the nature of "guaranteed concerts" might be devised as a way of setting our thoughts free from cares of this kind, before performances.

J. L. R.

THE THEOSOPHICAL FIELD

MR. WILLIAM CALDWELL, a West Australian by birth, and a member of the International Labour Office of the League of Nations at Geneva, is visiting Australia. Discussing the work of the International Labour Office recently with a reporter of *The Sydney Morning Herald*, Mr. Caldwell said that he thought Australians would be interested in the improvements in social conditions that had been brought about in Eastern Countries. The principal function of the organisation was to secure improved labour conditions, which, subject to local conditions, circumstance, climate and custom, it was sought to make uniform throughout the world. It was founded on the fact that international agreement with regard to labour legislation tended to prevent the keenness of industrial competition from lowering the standard of life of working classes in countries in which labour was advanced, and helped to bring to the level of those more advanced countries the protection accorded to the workers in those that were less developed.

Mr. Caldwell was emphatic that the International Labour organisation could point with very great satisfaction to the new system of labour legislation in India and in Japan, and to the beginning of a system of labour legislation in China.

A new and firm foundation had been established on which in the years to come the superstructure with all its completeness of detail may be gradually built. And these changes have been made not in blind imitation of Western institutions, but by the free and independent choice of the countries concerned, after the general principle had been agreed to in international conferences in which the representatives of the Eastern Countries sat side by side with the representatives of Western States.

Professor H. J. A. Woodruffe, F.R.C.S., F.R.C.P. Edin., writes an interesting paper upon "International and Inter-racial Relations" in the November number of *The Australian Intercollegian*, as the question was dealt with by the General Committee of the World Students' Christian Federation at High Leigh recently when representatives of thirty-five nationalities met in Conference. "The Last Session," he writes, "was devoted to two questions—that of race domination and that of the

possibilities of fellowship in the W. S. C. F. The question of inter-racial relations was opened up in a dramatic way by an American negro who had lived and worked in South Africa, and who came to the Conference as one of the representatives of the African Student Movement. The first point to be noted was that at the present time domination was a fact. Why was it so, and why was it thought necessary by the white race? By many it was looked upon as a God-given right, but probably more often it was simply part of the innate struggle for existence, for food, for land. Probably the great dominant idea in the minds of white men, whether Dutch or British, in South Africa is fear, fear of the great number of the black race who outnumber the whites about six times. What is to be the future of the white race, of the children of the white people, if machinery and education are put into the hands of the blacks? As to the effect of this domination there is only one word adequate to describe it—hatred, and it may be war will be the expression of this feeling. It may be taken as certain that the dominated races are determined to be free as soon as possible, and yet (and here was the climax which made every white man among us feel very humble) there is in the heart of the African people an earnest desire for co-operation with those who have dominated and oppressed them. This may be put down to ignorance or dulness or inability to feel and understand. No! It is none of these things—it is at bottom an innate inherent belief in God. And so we turned to think for a while on the Federation as a Fellowship; part of that great fellowship in Jesus Christ, in which are neither Greek nor Jew, bond nor free. The speaker (an American Rhodes scholar) made bold to claim for the Federation that in it there does now exist a society, a community, throughout the world in which these problems are all solved. The Student Movements must be looked upon as experimental laboratories in which to work out problems as they arise, and to find solutions. We are on the verge of a new conception of what our fellowship in Jesus Christ really means. The war broke the old chains, and there is now arising a new understanding of federation, of fellowship, of the Kingdom of God here among men. Our Federation is small but it may be looked on as a miniature, a kind of doll's house, in the great Cathedral which is to be the fit temple for the Church Universal." The extract will show something of the spirit and also something of the Inter-racial work of the World Christian Student movement. The time may be not far distant when different spiritual languages may also be realised as contributing different aspects of the One Truth in the world—the larger synthesis made possible by the study of Theosophy.

The arrival of some distinguished French students in Sydney has been the signal for a very warm welcome. The leader of the party is Comte de Roffingnac, of the School of Political Science, and a licentiate in law. All the visitors are described as "students in the larger sense". Their visit to Australia on the way round the world is due to a plan conceived by the "Ligne Maritime et Coloniale," and carried out by the generosity of the Paris *Journal*, and by the co-operation of the educational authorities. The tours have been initiated by means of travelling scholarships in order that the most brilliant students of French Universities may complete their education by seeing something of other countries and particularly French Colonial possessions. The present tour will embrace French possessions in the Pacific and the French West Indies. Other parties of students are on visits to South America, and Northern Africa, and ten girl students are making a tour of Indo-China. And so, knowledge of the various countries of the world grows and becomes more and more general—the path to a further realisation of the brotherhood of Humanity.

It is of interest to those who watch for the dawn of a new era and a new type of humanity to note that candidates for musical examinations in Australia are largely on the increase. Mr. W. Arundel Orchard, Director of the N. S. W. Conservatorium, in presenting the certificates to the successful students at the Conservatorium recently, gave some interesting figures illustrating the remarkable growth of the system of examinations conducted by the Australian Musical Examinations Board. There were, he pointed out, 848 candidates in the first year, seven years ago, but the number had so steadily increased that there were more than 6,200 candidates this year. These examinations, he reminded his audience, were quite distinct from those of the Conservatorium. The Board was a Federal enterprise, and the Conservatorium simply controlled the activities for the State of N. S. W.; but this was important, inasmuch as through the examiners in New South Wales, who were members of the Conservatorium teaching staff, the Conservatorium came into contact, not only with candidates in the country districts, but with the teachers who were doing work there, and in this way its influence was widely extended. The fact that this year, of the twelve prizes awarded, eight went to the country, was a gratifying proof of the growing interest of music in the distant centres.

The Sydney Press comments upon the significant progress made during the year in re-establishing an orchestra and quartet within the scope of the Conservatorium's activities. The orchestra was formed

by the Director Mr. W. Arundel Orchard, and is composed of advanced students, and a few competent players from outside the Conservatorium. Rutland Houghton's musical drama "The Immortal Hour" was given with great success and a splendid programme of the works of the great Masters, during the past twelve months. The union of the Conservatorium Activities with those of the Sydney Repertory Society under Mr. George McMahon had worked so happily that the Director hoped these harmonious relations would continue in future productions. Attention was also drawn by the Director to the success which had attended the country concert tours organised by the Conservatorium. These visits Mr. Orchard considered were of great value in bringing the people of these localities into touch with the work of the Conservatorium, and in extending the influence of good music.

Mr. J. P. J. Nolan in a series of articles upon music in the schools, made a plea for the establishment of orchestras in Public Schools, in order that the excellent work now being done there in fostering an interest in music among the children might be brought to its full success.

To give the children ability to read music at sight is announced as one of the chief aims in the teaching of music in the schools of New South Wales. One of the reasons for this is pointed out by Mr. Treherne, Superintendent of Music in the Department of Education, when he suggests that the schools must form the recruiting grounds for the choral societies, and in this way Mr. Nolan feels that there is a vital relation between the work in the schools and the future of choral singing in the community.

The tonic sol-fa system is used as a stepping stone to the staff system. The chief duty of the teacher in these lessons is to induce the children to think for themselves. They are encouraged, for instance, to discover the distinctive mental and emotional effect of each note of the scale; they are led to point out how one phrase may denote brightness, another sadness, another strength and so on. In order that a lesson may not become monotonous by mere repetition, the problem is frequently viewed from different angles; and the interest of the children is maintained by the method of associating mental pictures with given phrases of the music.

The teachers too come in for a share of help from the Conservatorium to make them more efficient in their work. Mr. Treherne has organised these classes at the Conservatorium and the response has been most enthusiastic. The instruction is very wide in its scope,

and includes theory, colour, pitch, breath control, and the rest. Musical appreciation, and the history of music are important branches of these studies. Indeed in going into the musical work that is carried on in the public schools of N.S.W. and in an almost similar degree in the State schools of Australia, it is not difficult to visualise the foundations that are being laid by the Authorities for the drawing forth on an almost universal scale, of the inner powers of the children who will form the new sub-race in the Australia of the future. Percy Grainger, the noted pianist, who belongs to South Australia, during his visit to his native State gave as his opinion that Australia is rich in inspiration for the Artist, especially the musician. "When one feasts one's eye," he writes in the *Musical Courier*, "on the lavish scroll-work of the South Australian desert, one can readily imagine the delicate and subtle schools of Australian decorative art to which these native influences will give rise in due course".

Australia mourns the death of one of her most brilliant sons, the late Professor John Hunter which took place in England at the age of twenty-six years. It will be remembered that Professor J. Hunter was associated with Dr. N. D. Royle in the cure by surgical treatment of spastic (rigid) paralysis. Professor Sir Edgeworth David gives a wonderfully interesting impression of this noble citizen of Australia. He writes: "Proof that the late Professor, when only twenty-four years of age, was already a master craftsman, was given at the great gathering of anthropologists at Amsterdam in 1922. The greatest living authority on the human brain, Professor Grafton Elliott Smith was to have read at this Congress an important joint paper by himself and John Hunter, relating to the structure of the skull and brain development of the oldest known type of true man, the Piltdown man of Sussex. This skull is of extraordinary interest in its bearing on the evolution of the human brain. Some leading foreign scientists had maintained that British scientists, in previous descriptions of this skull, had erred seriously through articulating the jaw of an anthropoid ape (the jaw was found loose a few feet away from the skull) on to this undoubtedly human skull. Professor Elliott Smith, taking John Hunter as his collaborator worked out anew the restoration of this remarkable skull, and both were convinced that the jaw was human as well as the skull, and that they belonged to one and the same individual. But Elliott Smith was prevented from attending the Congress, and so John Hunter had to go alone and sustain the new theoretical reconstruction in the face of opposition from some of the keenest intellects in the world. He spoke so ably and brilliantly that he carried the whole audience with him, and converted his opponents.

Sir Edgeworth David concludes his great tribute with the words:

John Hunter not only bequeathed a precious heritage to our University (the University of Sydney) and indeed to the whole world, in his brilliant work as a teacher and research student, but in his simple, earnest, self-denying life, so full of courtesy, chivalry, and unselfishness has left us an example that will uplift and inspire for all time. Only those who have heard him speaking, who have marked how he lost himself in his subject, his face aglow with the glory of new truth revealed, could realise the spirituality of the man. His message was ever full of hope for humanity, and helped one to realise the mystery and majesty of life.

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THE NEW EDUCATION FELLOWSHIP

*Preliminary Notice of Third International Conference on Education
to be held at Heidelberg, commencing on Saturday Evening,*

1st August, 1925, and ending on Friday

Evening, 14th August, 1925

The Release of Creative Energy in the Child is the subject of the Third International Conference of the New Education Fellowship which will be held in the beautiful old town of Heidelberg (Germany) from 1st to 14th August, 1925.

Experienced educationists from many countries will address the Conference, including Dr. C. G. Jung (Zurich), Dr. Elisabeth Rotten (Germany), Mr. Powell (Bedales School), Dr. George Arundale (Educational Adviser to State of Indore, India), Dr. O. Decroly (Belgium), Dr. C. Kemp (U.S.A.), M. G. Ferretti (Italy), Dr. Ad. Ferrière (Switzerland), Mrs. Beatrice Ensor and others.

The aim of the Promoters of this Conference is to discover, and to disseminate, the most ideal methods of education, believing that by so doing they will not only be helping the child to develop its own capacities to the highest possible degree of efficiency, but also that they will be employing the only possible means of producing the best type of future citizen—citizen of his country and the world.

Upon this depends the welfare of every country. It can only be obtained by putting aside all the international causes of disharmony which divide the present citizens into opposing camps, and by securing for the present youth of the world, before it has become similarly biased, such an environment as will make the continuance of these conditions impossible. Teachers of all nations are therefore invited to co-operate in guiding the youth of their country along the best lines, and in promoting such a feeling of good fellowship between the youth of different nations as will ensure the future peace of the world.

6. *The Story of the Lost Sheep* (The Prodigal Son and other things which went astray) Luke, XV, 3—32.—The background of the stories. The persistent search. Experience God's great teacher. The loss and the gain. The qualities evolved through suffering. Is any soul eternally lost?

7. *Till Heaven and Earth pass away, one jot nor one tittle shall in no wise pass away from the Law, till all things be accomplished* (Matt., V, 18).—By means of revelation, precept, experience, the gradual development of the soul is accomplished. Justice and love are reconcilable. Karma—the Law of Cause and Effect. The meeting point of the Philosophy of the East, the Declarations of the Master, and the Science of the West.

SERIES 3 (THE PHILOSOPHY OF PAUL)

1. *"In Him we live and move and have our Being"* (Acts XVII, 28).—Paul's great address to the Athenians, in which he presents a Religion which appeals to the followers of every faith. The foundation of a Universal Religion. The immanence and enveloping presence of the Divine.

2. *Body, Soul and Spirit*. (Paul's Classification).—Is there an analogy between this Trinity and that of the Triune God? Man created in the image of God; what is the full meaning of this? Meaning of the Trinity as defined in the Creed. The proper relation of body, soul and spirit, and the necessity for each part of the human being.

3. *Predestination and Freewill*. (Romans, VIII, 28—30).—These two apparently conflicting doctrines have agitated the mind of man in every religion and in every age. Can they be reconciled? The Supreme Wisdom apparently requires both in His plan. Our wish measured by our ability to find the one consistent with the other.

4. *Man's Warring Natures*. (Romans, VII, 18—23).—Why have we conflict in our nature? Is there a Divine plan in the existence of the two warring natures? If so, what is it? The origin of the two natures. The first man, Adam, and the second man, the Lord from Heaven. Methods of overcoming the lower nature, and their results.

5. *Sin*. *"Him who knew no Sin, He made to be Sin on our behalf; that we might become the Righteousness of God in Him"*. (2 Cor., V, 21).—Are sin and evil part of the Divine plan for our humanity? If so, what useful function do they perform? The unpardonable sin. (Matt., XII, 32.) The "Holy Spirit"—why speaking against it has such a long-continuing effect. But, is the effect never ending?

6. *Death and After* (1 Cor., Chapter XV).—Life, Death, Resurrection. A consideration of the many meanings of the words. The place of each of these facts in the Divine economy. Is death an evil? Comparison of its advantages and disadvantages. Conditions in the after-worlds.

7. *The Function of Faith in the Divine Plan*.—What is Faith? The definition in Heb., XI, 1. Distinction between faith and belief. The value of belief and how it should be guided. The supremacy of faith and its relation to reason. "The Mystery of the Faith" (1 Tim., III, 9) and the unity of Faith.

SERIES 4 (THE MYSTICISM OF JOHN)

1. *"In the Beginning"* (John I, 1—14).—Here John sets forth the relation between God, Christ and man. One of the most profound teachings of the N.T., apparently presented by John as the basis upon which rests the mission of the Christ.

2. *"I am the Vine, Ye are the Branches"* (John, XV, 5).—The mystic and intimate relation between the Master and the man. The blending of the one with the other in the one life. Does this saying throw light upon the confidence of Paul to grow to the fullness of the stature of the perfect man?

3. *The Sons of God and the Son of God* (John, XX, 17).—"I ascend unto my Father and your Father; and my God and your God." The first-fruits of them that slept. The great Exemplar. How close are the analogies?

4. *Nicodemus' Interview with Jesus* (John, III, 2, 21, 31—36).—"Ye must be born anew." The several kinds of re-birth. Theories as to the origin and destiny of the human consciousness.

5. *The Christ*—Three presentations of Christ. The Christ of Matthew, Mark and Luke, the Christ of St. Paul, and the Christ of St. John. Comparison of these three presentations. The value of each presentation when rightly understood. The "Mystery of Christ," one of the inner teachings of the early Christian Church.

6. *Angels and Saints*.—Jesus' many references to the angels. "The communion of the saints." Communication between man and super-human beings. Do the latter take an active interest in human existence? Are they affected by human emotion and thought?

7. *Salvation and Perfection*. Salvation, a transformation of character. Its method. Is it instantaneous, or gradual? The story of the rich young man. Which shall we serve? The great choice. Why

Come to Heidelberg and discuss these problems with co-workers from other countries and at the same time enjoy a holiday in the beautiful Rhine country.

Full particulars from :

NEW EDUCATION FELLOWSHIP,
11 Tavistock Square, London, W.C.1, England.

The following is useful information, as it reminds us of different work being carried on in other parts of the Theosophical Field.

A STUDY OF THE NEW TESTAMENT IN THE LIGHT OF THEOSOPHY

Under the auspices of H.P.B. Lodge, Toronto

The Introductory Series (Three Lessons) will be of a general nature and will attempt to set forth certain facts deemed necessary for an intelligent study of the New Testament.

The Second Series (Seven Lessons) will deal with certain Teachings of Jesus as recorded in the three synoptical Gospels.

The Third Series (Seven Lessons) will be a study of Paul's Philosophy of Life, and his analysis of human nature.

The Fourth Series (Seven Lessons) will take up the study of the profound Mysticism of St. John, in which he portrays the inter-relation of the Manifest and the Unmanifest.

SERIES 1 (INTRODUCTORY)

1. *An Intelligent Theory of the Universe*—is the Universe wisely planned? Its origin, design and laws. Plan includes object and method. Place of Religion, Philosophy and Science in the Divine Plan. Relation of Theory to Facts. A discussion of general principles.

2. *The Making of the New Testament*.—The method by which the words of the Master were handed down. The gathering together of His sayings. The selection and rejection of the texts. Various Translations. The work of the translators of the Revised Version. A necessary prelude to an intelligent study of the Scriptures.

3. *Early Christian Teachings*.—Relation of Christianity to other Religions. Its particular place in the Divine Plan. Were the mysteries of the faith divulged equally to all? Or was there an

Inner and an Outer Teaching, simple truths for the multitude, more advanced truths for the disciples? Declarations of the Early Church Fathers, Polycarp, Ignatius, St. Clement and Origen, as to an Inner Teaching.

SERIES 2 (JESUS' SAYINGS)

1. *The Two Great Commandments*, (Matt., XXII, 37—39).—Since God is Spirit, how can we love Him? The realities of the First Commandment. Distinction of Heart, Soul, Mind; and the method of expression of Love by each. The basis of the First Commandment. The probability of our fulfillment of it, and when. Relation of the Second to the First Commandment. The basis of the Second Commandment. Effects of perfect compliance with it. The meaning of the declaration that the whole law and the prophets hang upon these two commandments.

2. *The Kingdom of Heaven* (as described by Jesus).—He fixes its location; describes its activities; tells how it may be found; its value when found; and its relation to our everyday life. The parables and their explanation.

Necessarily there will arise the question whether His teaching is practical for the man of the twentieth century.

References: Matt, XIII, 3—52; Mark, IV, 2—34; Luke, VIII, 4—18.

3. *Out of the Abundance of the Heart, His Mouth Speaketh* (Luke, VI, 45). This lesson will deal with that portion of the Sermon on the Mount which emphasises the importance of purity of emotions and thoughts, prescribes rules for the everyday life of the disciple, and points out the enduring results of right action. References: Matt., Chapters V, VI, VII.

4. *The Lord's Prayer* (Matt., VI, 5—13).—What is Prayer? Its object. Means by which the object is accomplished, or the laws of its operation. Best conditions (physical, moral and mental) for prayer. A new interpretation of the Lord's Prayer. The great laws and facts of existence stated or recognised in it.

5. *This is Elijah* (Matt., XI, 14).—Pre-existence and re-incarnation in the N. T. and in the Early Christian Teachings. Further consideration of N. T. Teachings. Theories held by Jews at the time of Jesus. Views held by Early Christians. Are Pre-existence and Re-incarnation consistent with the main body of N. T. teachings? Effect upon human conduct of their acceptance.

man was not created perfect. What constitutes perfection? Is perfection possible?

At present the Orpheus Lodge meets every fortnight and we have a semi-public meeting once a month in another member's home. Mr. Labberton has been invited by two Universities at Kyoto and he gave one lecture on Theosophy and the other on Eastern [Java] Buddhism.

Three cuttings from various papers which seem to be of interest to us.

The first, as you will see, from *The Sunday Express*, suggests that it is time that the epithet "Black Man" be no longer applied to Indians, because "colour is an accident of climate, not a stigma of intellectual inferiority. Adam was a coloured gentleman".

I hope this marks the beginning of an idea which will spread. It seems to me that, if we compare the average European with the average Indian in matters of reverence and religious feeling, we shall find that the former is no more than a "whited sepulchre," whose colour is only skin-deep.

The other two cuttings, from *The Daily News* and *The Daily Chronicle* record a number of experiments conducted by Earl Balfour and others, in which it appears to have been proved that the well-thoughts of other people, under certain circumstances. The experiments are interesting, in that they show how Theosophical doctrines come once more to be vindicated by science. We may well say that these doctrines have been present for years, centuries or even millennia, for anybody who chose to seek for them. But, as far as I know, this is the first time that experiments of this nature have been tried under absolute test conditions, where other factors could be eliminated, by which the subject might have learned what answer to give.

This is not, of course, the first time that science has corroborated "Theosophy". But I take it that it shows where there is a gap between "Theosophy" and "Science," which it is easy enough for the Theosophist to bridge, but which is not so easily filled from the side of the ordinary scientist. And it seems to me that one of the greatest means of advancing the cause of Theosophy in the world would be for the Theosophists to advance their work in such a way as to meet the scientist on his own ground.

J.

REVIEWS

The Secret of Ancient Egypt, by E. G. Palmer. (Rider.)

This work tries to correlate the general ideas of Marsham Adams as to the Great Pyramid with the latest knowledge concerning the *Book of the Dead*. It is specially useful, since Marsham Adam's work, *The Book of the Master*, has long been out of print. The main thesis is that the Pyramid is a place of Masonic Initiation, and that its present chambers and passages are referred to in the *Book of the Dead*. That work is not merely a ritual of guidance for the departed, when he comes to the under-world, but also a reminder of the Initiation which he had gone through in the Great Pyramid, which Initiation gave him the knowledge before he died of his own perfection as an Osiris. External Egyptian religion always taught that, after death, a man became Osiris. The advantage of one initiated in the Pyramid was that at death all the consecration necessary for his exaltation had been performed while living.

Mr. Palmer rightly holds that modern Masonry is derived from ancient Egypt, and, therefore, there is a great resemblance between the Masonic ceremonial and certain things which can be discovered by a close perusal of the *Book of the Dead*. Mr. Palmer gives very striking suggestions of his own concerning the possible position of hitherto undiscovered chambers in the Pyramid. The book is small in compass, and is readable, and certainly can be recommended to Masons and non-Masons alike, as summing up in small compass many interesting and suggestive things concerning the Pyramid.

C. J.

Some Aspects of Christian Belief, by Rev. Prof. H. R. Mackintosh, D.D. (Hodder & Stoughton. Price 7s. 6d.)

This is a book of essays that have been collected in the last ten to fifteen years and have been published in many different magazines such as *The London Quarterly Review*, *The Church Quarterly* and others.

They have been carefully revised, but, as the world has flown apace during that ten to fifteen years they are obviously rather out of date. The line of thought of the world has changed and this collection which might have been something "new" to hear fifteen years ago is now behind the times, but like many of such books it will find several to help, for many have not moved with the times, and to them this volume may be strong meat and have its use and fulfil its purpose. We hope that this may be so and we wish it well.

Simple Explanations of Theosophical Terms, by Mary E. Wilkinson and Arthur W. Osborn, M.C. (Hart Printing Co., 386 Flinders Street, Melbourne.)

This is an extremely useful book and one that we have looked for some years and welcome most cordially. It is very complete and should command a great sale. We wish it all success.

Healing Thoughts, by Heather B. (L. N. Fowler & Co., London.)

Practical Nature Cure: Health without Drugs, by B. Noice Grainger. (The C. W. Daniel Co., London. Price 5s.)

Two more unconscious protests to the medical world, that the Science of Healing is far wider, far deeper, and far more an affair of rhythmic harmony with nature, both within and without the patient, than has even been so much as indicated by the much vaunted discoveries of orthodox medical science during the past decade or so. Both these little books press for simplicity of treatment, *Healing Thoughts* treating not only of the curative power, indicated in the title, but also presenting to the reader one of the most potent prophylactics there is, namely, the power of suggestion to the sub-conscious mind, by constant repetition, and conveyed in a spiritual thought or recognition of the One All-pervading Universal Life.

The writer of this little book evidently knows and acts upon some of the fundamental laws of nature. On page 98 we read, "We fail to realise the universal spirit of justice and law; that as you sow, so must you reap. No other can bear your burden, we must make our own atonement." And again, "why with good things all around him, he is

yet dissatisfied, the word of the spirit has left him cold, etc.? He need not wonder. It is the fulfilling of the law, the avenues of his being are choked, he has forgotten the giving of thanks"; a Theosophist would add, *and also the passing on of blessings to others*. A cup is soon filled, but an ocean of love, joy and power can flow through a pipe or channel, establishing sweet harmony by the passing.

We wish the little book well and hope that the Healing Circle will increase in wise usefulness. There are so many cruel discords pouring into the mental and emotional spheres at the present time, that groups of finely attuned people could greatly help the world, by sending out rhythmic vibrations, constantly and all the time. Something is greatly needed to replace the spiritual work of the religious monks and nuns, in monastery and convent, who, in the days of long ago, kept up a continuous chain of unselfish prayer.

Practical Nature Cure is a more definite, if still unconscious, protest against the over specialisation with which orthodox medical practice is now overloaded. Not so many years ago, there were medical men and surgeons. Now every disease has a specialist, and often the disease cannot be diagnosed or the specialist chosen, until the bacteriologist has decided the exact formation of the particular bacteria which is poisoning the life of "impotent man";—and so on through a whole category of laboratory and mechanical methods, which are tending to swamp the individual, intuitive knowledge of a trained physician.

In the foreword, the author says: "The object of this little book is to give the reader an insight into the practical side of this system of healing." There are useful illustrations of various simple manipulations to bring relief to local congestion. There are also large numbers of Herbal Prescriptions for specific maladies, which to the mere layman, appear rather like the kind of things which might be called drugs, if they were bought at a chemist's shop. Perhaps a herbalist has some more simple mode of preparing the ingredients, which makes the difference.

A. C. D.

Life on the Uplands. An interpretation of the Twenty-third Psalm, by John Freeman. (Hodder & Stoughton. Price 3s. 6d.)

If you want a book with which to spend an hour in lovely scenery, take *Life on the Uplands* with you. You will find in it much that will raise your thoughts and much that will uplift you and teach you that there is beauty in simplicity and much that you had not thought of in the simplest and, possibly, the most beautiful of all David's psalms.

W.

There They Crucified Him, by John A. Hutton, D. D. (Hodder and Stoughton. Price 6s.)

There is a great influx of books of this type but this one stands out as remarkable in this way, that it is written by a man who has great love in his heart for humanity and for his God. He writes as if he loved the work of writing on this particular subject and not as a man who would argue all the life out of his words. He wants to lay the beauty of the Great Sacrifice before us as it is to him, and he loves. This is where, to our thinking, his power lies, which will be transmitted to his readers inevitably. It is a treat to find this book in these days, for it is a treat to find one who lives his faith and is simple in the doing of it and is unconscious that he is so doing. We are impressed by this and all avoidance of churchism which is the bane of Christianity to-day. We gladly and warmly recommend it to our readers.

G. H.

Studies in the Life of the Early Church, by F. J. Foakes-Jackson, D. D. (Hodder & Stoughton. Price 7s. 6d.)

This volume will have its uses for it is well put together and clearly presented. The chapters are short and to the point, and yet there is a wealth of information in the book which is compressed in a small space without being over congested. The author has shown great ability in this and we very strongly recommend this book for students and lecturers.

W.

CORRESPONDENCE

"THE COMMUNITY SPIRIT"

IN his excellent article on "The Community Spirit" which appears in the January number of THE THEOSOPHIST, L. E. Tristram makes a statement with regard to a certain big business concern in England which is not correct and which, from the standpoint of Labour, is misleading. After referring to the well arranged workingmen's village that has sprung up at Port Sunlight and after reminding us that Messrs. Lever Brothers have introduced a profit-sharing scheme for their workmen "which is having excellent results" he adds "There are no strikes at Port Sunlight".

Mr. Tristram has evidently overlooked the fact that not long ago there was a strike of over 1,200 clerks employed by Messrs. Lever Brothers, together with a sympathetic strike of 5,000 warehouse workers and others belonging to the same firm. The strike of the former lasted 18 days and that of the latter 10 days. It is also worth noting that those employees who struck work for what they considered a just cause—a matter of principle—forfeited all rights under the so called co-partnership scheme, which incidentally throws into vivid relief one of the objects of such profit-sharing schemes.

ERNEST KIRK

Coimbatore

BOOKS RECEIVED

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

The Influences of Indian Art, by various writers (India Society); *Pistis Sophia*, by George Horner (S.P.C.K.); *The Old Testament*, by James Moffatt (2 volumes), *Everyman's Life of Jesus*, by James Moffatt, *Health and Personality*, by John S. Griffiths, *Die to Live*, selections from Stopford Brooke, *The Dilemmas of Jesus*, by James Black, *William Carey*, by J. H. Morrison (Hodder & Stoughton); *India, America and World Brotherhood*, by J. T. Sunderland, *The Story of Swami Rama*

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Tirtha, by Puran Singh, *Great Thoughts of Mahatma Gandhi, Gandhism*, by N. C. Bandyopadhyaya, *The Gospel of Love*, and *The Sovereign Rights of Indian Princes*, by Taraknath Das (Ganesh & Co.); *Ethics of India*, by E. Washburn Hopkins (Yale University Press); *The Purpose of Education*, by St. George Lane Fox Pitt (Cambridge); *The Psychology of Your Name*, by Nellie Viola Dewey (Theosophical Press, Chicago); *Self-Expression*, by E. Geraldine Owen (L. N. Fowler); *The Original Christianity*, by E. Francis Udney (Edson).

OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (January), *The Calcutta Review* (January), *The Canadian Theosophist* (December), *The Co-Mason* (January), *De Theosofische Beweging* (January), *El Loto Blanco* (December), *El Mexico Teosofico* (December), *Heraldo Teosofico* (November and December), *The Indian Review* (January), *Light* (Nos. 2293-97), *The Message of Theosophy* (January), *The Messenger* (January), *Modern Astrology* (January), *The New Era* (January), *Norsk Teosofisk Tidsskrift* (December), *O Theosophista* (November), *Prabuddha Bhārata* (February), *Revista Teosofica* (December), *Service* (January), *Teosofisk Tidsskrift* (December), *The Theosophical Review* (January), *Theosophisches Streben* (November-December), *Theosophy in Australia* (January), *Theosophy in S. Africa* (October-November-December), *Veṇḍanta Kesari* (January), *Vedic Magazine* (January), *The World's Children* (December, January).

We have also received with many thanks:

The Beacon (November and December), *Bollettino Ufficiale della Società Teosofica in Italia* (December), *Far Eastern T.S. Notes* (November-December), *Koinonia* (December), *Museum of Fine Arts Bulletin* (December), *Rincarnazione* (November-December), *Sofia* (December and January), *Teosofia* (December), *Theosofisch Maandblad* (January), *Theosophia* (January), *Vivir* (November and December), *The Young Theosophist* (Chicago, December and January).



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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1924, to 1 January, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A
Mr. Julius Arnold, Shanghai, per 1925	...	15 0
" Irving J. Davis, Delaware, U.S.A., per 1925	...	15 0
T.S. in England, 767 members, per 17th September—30th		
November, 1924, £25-11-4	...	337 10
Mr. Arthur J. Wedd, Cairo, per 1925, £1	...	13 4
" M. Manuk, Hongkong, per 1925	...	15 0
Krishna Lodge, T.S., Calgary, Canada, 10 members	...	34 15
Annie Besant Lodge, T.S., Hamilton, Canada, 12 members,		
Balance of dues, per 1925	...	19 7
Orpheus Lodge, T.S., Japan, 2 new members, £1	...	13 2
Blavatsky Lodge, T.S., Shanghai, Charter and Entrance		
fees and dues of 13 new members	...	66 6
Dawn Lodge, T.S., Shanghai, Entrance fees and dues		
of 2 new members	...	...
Chilian Section, T.S., 191 members, per 1924, £6-7-4	...	84 1
Singapore Lodge, T.S., 5 members, per 1924, and 1		
member, per 1925	...	23 3

DONATIONS

Mr. A. R. Chellani, Karachi	...	...	5 0
T.S. in France, £24	...	...	316 12
			<u>958 12</u>

Adyar
12th January, 1925

A. SCHWARZ,
Hon. Treasu

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1924, to 10th January, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
"A Friend," Adyar	1,000	0	0
Christian Rosen Krentz Lodge, No. 18, Edinburgh, £1-1-0...	13	15	0
	1,013	15	0

Adyar
12th January, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Brussels, Belgium ...	Lotus Bleu ...	1923
" " " " ...	Youth ...	1923
Szeged, Hungary ...	Beke (Peace) ...	1924
Paris, France ...	Hypathie ...	1924
London, England ...	Buddhist ...	1924
Chisinau, Roumania ¹ ...	H. P. Blavatsky ...	19-11-1924
Cluj, ¹ ...	Egalitatea ...	7-1-1925
Shanghai, China ¹ ...	Blavatsky ...	7-1-1925

LODGES DISSOLVED

Colombia, Cuba ...	Giordano Bruno ...	1924
Costa Rica ...	Costa Rica ...	1924
Newark, England ...	Newark ...	6-12-1924

Adyar
10th January, 1925

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

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in URUGUAY" was issued on 7th January, 1925, to Senora Annie Menie Gowland as General Secretary, with its administrative centre in Montevideo, Uruguay.

Adyar
10th January, 1925

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

¹ Directly attached to Adyar Headquarters.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. C. Bunnell, Manila, balance of dues per 1924, and dues per 1925, £1-18-0 ...	24	15	5
Hongkong Lodge, T.S., 7 new members, per 1925 ...	46	1	8
Danish Lands Lodge, T.S., Denmark, balance of dues per 1924, £4-15-0 ...	62	9	5
T.S. in England, 398 members, per 1st to 31st December, 1924, £13-5-4 ...	175	4	8
"Dawn" Lodge, T.S., Shanghai, 4 new members, per 1925 ...	12	3	3
H.P.B. Lodge, T.S., Toronto, Canada, 21 members, per 1925 ...	73	0	0

DONATION

Mrs. Jeanne M. Bergquest, Los Angeles, \$100 ...	275	11	0
	669	13	5

Adyar
10th February, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Miss M. Sarah Latimer in memory of late the Mr. Albert H. Loeb, Chicago ...	282	9	0
Miss Clara Holmstead, Ottawa, Canada, £5-4-3 ...	68	7	0
	351	0	0

Adyar
10th February, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manasquan, N. J., America	Manasquan	6-10-1924
Passaic, N. J., "	Passaic	19-10-1924
Providence, R. I., "	Providence	31-10-1924
Worcester, Mas., "	Worcester	10-11-1924
New York, "	Service	15-11-1924
Lake Charles, La., "	Lake Charles	19-11-1924
Montevideo, Uruguay	Morya	19-11-1924
"	Ariel	19-11-1924
Oak Park, Illinois, America	Oak Park	25-11-1924
Upsala, Sweden	Upsala	22-12-1924
Piraeus, Greece (France)	Pythagore	24-12-1924
Athens, Greece "	Athena	24-12-1924
Munchen, Germany	Centrum	1924
Wassenaar, Netherlands	Helios	5-1-1925
Huddersfield, England	Huddersfield	17-1-1925
Targoviste, Roumania ¹	Bucara Dumbrava	2-2-1925

Adyar
10th February, 1925

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

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	Union	17-12-1924
Eastbourne, "	Eastbourne	19-12-1924

Adyar
10th February, 1925

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

¹ Directly attached to Adyar Headquarters.

Lodge, and this has done much to establish a warm personal feeling of nearness and brotherhood between the two countries."

France writes cheerfully of the growing interest. "The elementary course of Theosophy, by Mlle. Aimée Blech, was sedulously attended by enraptured audiences, and provided an excellent recruiting ground of new members. Mr. G. Chevrier's evening classes on *The Secret Doctrine* have shown how fascinating the study of H.P.B.'s writings can be made by a specially gifted lecturer. The second year's course, by Mlle. V. Reynaud, was most masterly, and brought home the truth 'that there are also in Theosophy teachings deep enough to cause even a giant to swim'."

In the Provinces, Theosophical work has been well sustained through the year. A valuable asset was the visit made to many French Lodges by Mr. and Mrs. Muirson Blake, who delivered in the principal towns scores of lectures in French and in English.

A new venture which met with considerable success in Paris is the "Théâtre Esotérique". "It was started by one of our members, Mr. Paul Castan, with the object of bringing to the notice of the public plays of a spiritual or occult character. Accordingly, every month a performance comprising one or several plays is given in the main Lecture Hall of the Headquarters, which can fairly well serve the purpose of a theatre. Ten such performances have been given up to now, all of which have drawn numerous and appreciative audiences, and have been extensively reported upon by the daily newspapers.

"So much for the Theosophical side of activities. The cause of Brotherhood has also been served. A League for Promoting Good Will between France and Germany was established last year during the Vienna Congress by a devoted member, Mr. J. Demarquette. It has hitherto been the means of bringing together French and German Theosophists in a common endeavour, and will—let us hope so—help to build a channel whereby the Peace from above shall be able to come down into the world of men."

Italy was much thrown back by the War, but is now showing signs of revival in active work. Colonel Boggiani, the faithful General Secretary, writes that the outstanding feature of the year 1924 has been this revival. He gives the following interesting note on Italian characteristics:

"It is necessary never to forget that Italians generally are not in the habit of joining societies or clubs of any kind; they very much prefer to stand aside, even when very soundly interested in the various matters. Moreover they have more in view the spreading of the ideals than increasing the number of members on the rolls, and consider T.S. membership very much as the enrolment in an army of workers and of servers; and therefore when somebody, after having attended a few lectures or an open meeting, asks for application, it is generally suggested to him to wait, to attend more lectures and meetings and study, till he feels quite sure he is in harmony with the Theosophical doctrine and its Ideals. So it happens that membership is not so numerous as perhaps it could otherwise be; but on the other hand, when talking to outside people, very frequently one finds that many of them are deeply interested in Theosophy. This is the most important thing; and it is so much so, that the orthodox Roman clergy feels now very uneasy, and gratifies us with angry attacks and special sermons full of false statements. Such attacks, however, virulent as they have been, have had no result but that of evermore increasing the general interest; and so we can feel very grateful to our generous, though unwilling, co-operators. Another sign of the increase in the interest for Theosophy and things spiritual in this country has been very clearly prominent in the Philosophical Congress held last spring in Napoli, where not a small number of lectures, papers and speeches by the Congressists were marked with a true Theosophical spirit.

"The 'Young Theosophists' movement, which was started in Italy, has met a considerable success; there are already Branches in Torino, Milano, Trieste, Bologna, Roma and Bari. They are still in a period of organisation and of research, but their working is very promising. In Roma through the care of these Young Theosophists will shortly be edited a fortnightly paper, *Alcyone*, which, though not openly stamped with a Theosophical mark, aims at the spreading of Theosophical Ideals among the Italian youth, so that, if living, it will assuredly perform a very useful work.

"Side by side with this Y. T. movement which is a part of the European Federation, another important activity has had its beginning this year, the 'Order of the Goliardi Theosophists,' promoted by some young members of ours who are students in the Pisa University, where they formed a special Branch 'Isis,' which has been fully admitted to